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THE

Congregational Quarterly.

VOLUME XIII.—NEW SERIES, VOL. III.

EDITORS AND PROPRIETORS :

ALONZO H. QUINT,

CHRISTOPHER CUSHING,

ISAAC P. LANGWORTHY,

SAMUEL BURNHAM.



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Edward Southworth

THE

Congregational Quarterly.

WHOLE No. XLIX. JANUARY, 1871. VOL. XIII. No. 1.

EDWARD SOUTHWORTH.

It is fitting that lives of marked power and wide influence, exalted and consecrated by eminent piety, should have some permanent record. It is due to their memories, and to that religion whose reality and worth they have illustrated, that the story of such should be told as a memorial of them. Their example is stimulating and cheering. They are not numerous in any community; nor oppressively so in any generation.

Edward Southworth, of whose life and character it is proposed to give to the readers of the Quarterly a sketch, was of English ancestry, and honorably connected with the Pilgrims. In Hunter's "Founders of New Plymouth,"¹ it is said, "The Southworths were eminently a Basset-Lawe family."² We learn from Thornton, that in 1612 there was a Thomas Southworth, who had lands at Clarborough, and a William Southworth, a freeholder at Heyton. We find also in the visitation of Nottinghamshire, in 1614, that an Edward Southworth was then living, but so little did he care for such things, that all the account of his family which he gave to the Heralds, was, that he was the son of Robert Southworth, the son of Richard,

¹ See New England's Memorial, p. 484.

² Basset-Lawe is the Hundred in which is situated the village of Scrooby, where Robinson's church was located while in England.

the son of Aymond, who lived at Wellam in the reign of King Henry the Eighth." It was unquestionably this Edward Southworth whose name appears in the record of marriages in the Leyden Records (Trowbock A), and which reads as follows: "28 May, 1613, Edward Southworth, silk worker, young man (*i. e.* never before married), from England, accompanied by Thomas Southworth his brother, and Samuel Fuller his brother-in-law, and Roger Willson, his witnesses; with Els (Alice) Carpenter, young woman from England, accompanied by Anna Ros and Elizabeth Gennings, her witnesses."¹ He seems to have been a person of mark;² but probably returned to England, where he died in 1620.

It was his widow, Alice, who came to this country and married William Bradford, the second Governor of Plymouth Colony. It is said that he had been attached to her before he came to America; that in the interval she had married and become a widow; and that after the death of her husband he renewed his proposals by letter, and was accepted. She arrived at Plymouth, in the ship *Ann*, about the first of August, 1623; and was married to Mr. Bradford the 14th of that month.

The virtues of "that godly matron, Mistris Alice," were celebrated in some glowing verses attributed to the pen of Nathaniel Morton, compiler of "New England's Memoriall."³

The two sons of Edward and Alice Southworth, Thomas and

¹ This "Alice Carpenter" was one of the five daughters of Alexander Carpenter, one of the Leyden company who came from Urington, Somersetshire.

² See "Bradford's History of Plymouth Plantation."

³ "Heer lyes the shaddow of a blessed mother
In Israel, well knowne to one and other,
Of good decent, of holy predecessors;
Her father equall was to the confessors
And holy martires, suffered for Christ's sake,
Altho hee suffered not at fiery stake.
And shee with him and other in her youth
Left their owne native country for the truth,
And in successe of time she marryed was
To one whose grace and vertue did surpasse,
I mean good Edward Southworth, whoe not long
Continued in this world the Saints amonge.
With him shee lived seven years a wife
Till death did put a period to his life."

See Bradford's History, p. 460.

Constant by name, came to this country in 1628 ; were brought up by Gov. Bradford, and became distinguished persons in the colony. Thomas left no sons. Constant had three sons and four daughters. He was one of the original proprietors of Bridgewater ; and from him descended the Southworths of New England.

The subject of this sketch — of the fifth generation from Constant — was the son of Dr. Abia Southworth, who had established himself as a physician in the town of Pelham, Mass. His mother, Keziah Boltwood, of Amherst, was on the maternal side a relative of Gov. Caleb Strong, and the granddaughter of High Sheriff Boltwood, who held his commission under the crown as a reward for his own public services, and those of his father and grandfather, both of whom lost their lives during the Indian wars.¹

He was the youngest of three sons, all born in Pelham. Rufus — born Feb. 3, 1796 — was a successful teacher at Charleston, S. C., where he died Oct. 1828. Wells — born Aug. 17, 1799 — resides at New Haven, Ct., is an extensive manufacturer, well and widely known as a generous benefactor of public institutions, and the recipient of many important trusts. Edward was born July 3, 1804.

His boyhood and early youth were spent in his native town, under the paternal roof, and in the enjoyment of such advantages as an intelligent home and the common schools of New England at that day might afford. The story of this period of his life would be the familiar one of happiness and health, which frugal habits and some privations rather enhanced than lessened ; of great delight in athletic sports ; of diligence in the improvement of such reading as came within his reach ; and of aspirations for something better than plodding mediocrity. From childhood he was distinguished by such manly qualities as frankness, and the highest sense of honor. His truthfulness was proverbial. If there was trouble among the boys at school, and the teacher's efforts to trace it were baffled

¹ The grandfather of the high sheriff was a famous fighter ; wielding, so tradition says, a ponderous sword with which he did fearful execution. While at work in the field, he was stealthily shot by an Indian ; and his son taking him upon his shoulder, to carry him to the stockade, was also shot.

at every other point, he would say : "Here is Edward Southworth ; he would sooner be whipped than tell an untruth ; let us hear him."

At the age of sixteen, he became a student at Amherst Academy, where he remained two years, having the late Gerard Hallock as an instructor and friend.

He was now prepared for college, and made choice of Harvard. With not a little self-distrust, and some inward quakings, he exchanged his quiet home in the country for the stir of the city and the competitions of college. Here he found himself surrounded by young men of talents and promise, many of whom had enjoyed advantages superior to his own. He was not long, however, in proving himself equal to the best. Among his classmates were such men as Andrew P. Peabody, Willard Parker, Samuel H. Walley, George Putnam, and the late Richard Hildreth and Stephen M. Weld. Weld was his room-mate, and with him he maintained, until the death of the former, which occurred but a few months before his own, a friendship of unabated ardor. As a student, he excelled in mathematics. Outside the curriculum, he made himself a master of the French language, having as an instructor a French soldier who, as general's aid, was present at the destruction of the Bastille. Under the same master he was drilled in gymnastics, and became one of the strongest men in his class. To the end of life, he never ceased to attribute such vigor and health as he had to that training, and to the fact that it was never wholly discontinued. The impression which he made upon his fellow-students may be gathered from the testimony of one of his classmates, Dr. Willard Parker. "His disposition was ever kind and amiable ; he loved a joke when not made at the expense of another's feelings ; and his noble and generous heart won the love of those who knew him intimately, and secured the esteem and confidence of all. By all the class Southworth and Weld were known as men who by their peculiarly happy tempers, strong love of the right, and deep sense of honor, were entitled in an unusual degree to respect and affection."

He was graduated in 1826, and at once joined his brother Rufus, at Charleston, S. C., where he assumed the position of

Instructor of Languages in an institution which enjoyed the patronage of the most intelligent and cultivated families of that then prosperous city. In an obituary notice, the *Charleston News* says: "He was favorably known for many years to our citizens, as a teacher in Charleston; and it may be remembered that, when on a visit here a few years ago, he was complimented with a dinner by his surviving pupils." It is not many weeks since the writer heard from the honored president of Charleston College, — Dr. Middleton, — warm expressions of regard for his memory: "He was a great friend of ours; we shall never forget him."

At the end of seven years he found himself in impaired health, and returning to his native State, yielded to what seemed a necessity, and exchanged the life of a student for the more active habits of a man of business. For six years he was engaged in manufacturing and mercantile pursuits, at South Hadley Falls and Chicopee. In 1839 he removed to West Springfield; and here it was that he spent the residue of his life, doing a work and exerting an influence and gathering to himself honors such as crown the heads of few. During these years he was mainly engaged in cotton and paper manufactures, and most extensively in the latter. He came to have interest in almost numberless enterprises; but it was to the paper business that he gave his first thought, and in this that he amassed the greater part of his wealth.

In connection with his surviving brother, Wells Southworth, Esq., now of New Haven, Ct., to whom he always delighted to acknowledge his indebtedness, he organized the Southworth Manufacturing Company; was from the first a considerable shareholder in the Agawam Canal Company; and, in connection with John H. Southworth, Esq., of Philadelphia, — a brother in fraternal regard, — was largely interested in a manufacturing enterprise at South Hadley Falls. During the later years of his life there seemed to be an almost literal fulfilment of the promise, "And whatsoever he doeth shall prosper."

If, now, we interrupt the strain of connected narrative, and endeavor to trace some of the elements of his great worth, it will be natural to refer first to his mental vigor and intelligence.

His mind was always active, and, when aroused, intensely so. That which interested him was for the time all-absorbing. He has been heard to tell the story of his first visit to Boston. He was on his way to the University at Cambridge, where, upon the morrow, he was to begin his career as a student in College. He spent the night at one of the hotels; but so full was his brain of the new scenes through which he was passing, or expecting to pass, that his eyes were never once closed in sleep. The habit of mental abstraction may have grown upon him in later life; but it was no uncommon thing to see him in profound thought. You would observe it in "the fashion of his countenance," in his moving lips, and eye fixed intently upon the ground, and perhaps in the abruptness with which he would burst upon you, — as he came to your door, or met you in the street, or rose in the public assembly, — with a thought which had stirred his whole being. It was this which explained the terseness and power with which he spoke, the earnestness of his tones, the bold vigor of his gestures. But he was equally remarkable for the versatility of his mind. His tastes were cosmopolitan. He was interested in everything but trifles. There seemed to be no subject upon which he had not read, or heard, and thought. During his life at Charleston he was interested in the science of medicine; and by reading, attendance upon lectures, and operations in the dissecting room, became so familiar with it, that hearing him converse upon medical topics, you might have thought him a physician. But so familiar was he with political affairs and political men, that, in the next instance, you might have taken him for a professed politician; and then for a college professor; and again for a theologian. He was a close observer, with quickness of apprehension, a sound judgment, retentive and ready memory, — a learner from men and things quite as much as from journals and books.

By all who knew him, it will be agreed that the moral qualities which shone in his life and character were the very highest. His lofty sense of honor, his magnanimity, his unswerving truthfulness and undeviating integrity, were traits which none could fail to recognize and admire. In his daily life these were conspicuous. But he was not less remarkable for moral cour-

age.¹ Courteous and kind in his manners, generous and sympathetic in his feelings, giving pain to others only at the cost of greater pain to himself, you might have said that boldness, whether in speech or action, could not characterize such a nature as his. But let the occasion arise, and how soon do you discover that here is no weakling. His courage knew no bounds; he was absolutely fearless. If personal reproaches were poured upon him, he could sit with meekness and make no word of reply; but let it appear that right and wrong are involved, or public interests at stake, and his whole moral nature is aroused; you may be sure you will hear his uplifted voice and see his advancing step. Nor was he ever overcome or appalled by the suddenness of an emergency. Indeed, it was when others might have lingered and questioned and failed utterly, that he showed his greatest power. Crossing the river one winter's day upon the ice, it was told him that the crowd below had gathered for a prize-fight; that the cruel and bloody work had actually begun. Instantly wheeling his horse, he put him to his highest speed, drove down upon the brutal crowd, into the very centre of it, and between the fighters themselves; and rising to his feet, shouted, "In the name of the Commonwealth of Massachusetts, I command you to disperse!" And they dispersed. In almost equal degrees he was strongly resolute and gentle.

As a companion, Mr. Southworth was everywhere welcome. His social qualities were pre-eminent. Equally at home in the dwellings of the rich and the abodes of the poor; in the presence of fashion and ceremony, or of rustic simplicity; he everywhere exhibited the same self-command, urbanity, and regard for the pleasure of others. His intelligence, agreeable manners, and fondness for society, secured to him an extensive acquaintance, not only in his own county and State, but beyond. He seemed to know everybody, and everybody knew him. To strangers, and recent residents in his own town, he was

¹ "I do not admire in a man," says Pascal, "the extreme of one virtue, as of valor, if I do not see at the same time the extreme of the opposite virtue; as in Epaminondas, who had the extreme of valor and the extreme of quietness. For otherwise this character would not rise, but fall, by the excess of one side. A man shows true greatness, not by touching one extreme, but by touching both at once, and filling up the interval." — *Pensées*, xxv. 9.

among the first, and was altogether the most frequent, to show friendly courtesy. And while he keenly enjoyed the society of the cultivated and refined, it was often remarked that he seemed even more careful to show attention where others were likely to withhold it.

He was fond of anecdote, and had an exhaustless supply at command. The writer will not forget how exuberant he was the evening before he was stricken down with his last sickness. He had come in with his wife, to spend an hour with a father in the ministry who was visiting at the parsonage. The venerable clergyman was a good story-teller, but the deacon did not suffer himself to be eclipsed. He was in the best of spirits, and there was a heartiness and a ring in his tones and laughter, which showed that his heart was young, albeit his locks were white. He was apt at repartee. A former pastor, who for exercise had taken to sawing wood, had the misfortune, by the giving way of his frail apparatus, to fall and break his arm. How long it might be before he could resume his pen, was uncertain. He was inclined to a somewhat gloomy view of the case, and observed to his sympathizing neighbor that it seemed like a providential indication that he should stop preaching. "To me," responded Mr. Southworth, "it looks more like a providential indication that you need a new saw-horse."

He was a true Puritan ; wherever moral principle or religion was at stake, he stood like a rock ; but he had none of that scrupulousness which makes mountains of trifles, nor of that outside piety which cautiously strains out the gnat and then slyly swallows the camel. It was wonderful how conservative was his social influence ; holding tendencies to excess in steady restraint, and yet never seeming to have any offensive rigidity. Perhaps the secret was, that together with a healthy conscience, he carried everywhere an unconcealed sympathy with every joyous impulse not unhealthy or unholy.

As a business man he was marked by the same qualities which he exhibited in other relations. On the one hand he was bold, on the other considerate and cautious. It is to be noticed that he was inclined to broad views ; to look at things in their general bearings ; to determine what was wisest and

best, as the philosophers would say, "on the great whole." It may have been for this reason that he had less fondness for the details of business; preferred to commit these to others; and having found men whom he believed he could trust, left the execution of his plans largely to their fidelity and skill. When needful, however, he could oversee and instruct. He could put his own hands to the work; and in such a way as to prove that there were few things which he could not do as well as the best. Being at one time concerned in the manufacture of buttons, and a workman showing want of skill, he said to him, "Give me your tool;" — placed it upon the lathe, and, turning out a model article, returned it, saying, "There, sir, turn your buttons like that."

But, in his business career, nothing marked him more conspicuously than his thorough integrity. Here, no doubt, is the explanation of the wide esteem and universal confidence accorded to him; of the fact that, among both older and younger business men, he was a much sought and trusted counsellor and friend. Other traits, already named, were happily combined with this. He was dignified, and yet easy of approach, genial and generous; but, above all, was unswerving in his integrity. So well was this understood that in financial circles his credit was unlimited. And it was for this reason that his name and co-operation were so eagerly solicited by the organizers of new enterprises, anxious to secure the favor of a discriminating public; and by this means that he came to be an officer or shareholder in almost numberless corporations. At the time of his decease, he was president of the Hampshire Paper Company, Massasoit Paper Company, Hampden Paint and Chemical Company; treasurer of the Southworth Manufacturing Company, director of the Agawam National Bank, Springfield Fire and Marine Insurance Company, City Fire Insurance Company, of New Haven, Ct., Agawam Canal Company, Springfield and Farmington Valley Railroad; and trustee of Hampden Savings Bank, of Funds at Amherst College, and of Mt. Holyoke Female Seminary. There could be no better testimony than this to his widely recognized financial ability and tried integrity.

Yet, multiplied as were his business responsibilities, he was

not so occupied with these as to be forgetful of other things. His scholarly tastes were never diminished. His interest in the cause of education and sound learning was life long. This he evinced in the careful and thorough education which he gave to his own children ; in his annual visits to his alma-mater ; in the trusteeship of funds which he held at Amherst ; and in the fact that, when Mt. Holyoke Seminary was established, he gave to its building fund full one tenth of all his then worldly means ; and, for many years before his decease, was one of its trustees. In connection with his brother, Wells Southworth, Esq., he founded the course of lectures on Congregationalism at Andover Theological Seminary. Of questions of moral reform, he was sure to be on the right side ; a friend and advocate of temperance in all its forms. He hated tobacco. Not a plant could get root on ground which he could control. When a theological student, addicted to its use, applied to him for a loan of money, he enclosed the sum desired, and wrote to him that if he would relinquish a habit every way so disagreeable and hurtful, he would gladly make the loan a gift.¹ Plans for the reformation of the vicious, or to relieve suffering, never failed to open his heart, enlist his energies, and command his wealth.

But the great worth of this good man culminated in his exalted piety ; rather, it was this which was at once the foundation and the mainspring of that which was noblest in his character and life.

His mother was a devoted, humble Christian. It was evident that her teachings and example made a deep impression upon his mind. Not many weeks before his decease, in a weekly prayer-meeting, he alluded, with tremulous voice, to a visit just made to her grave, and to the resolution there renewed that he would thenceforth cultivate more earnestly those winning graces which shone on her. In sentiment, his father was a Unitarian. But he was a strict keeper of the Sabbath, constant in attendance upon public worship, and careful that his children should be trained in the precepts of morality and religion. Young Southworth was the subject of deep religious

¹ It is to be hoped the pledge, so ardently given, will not be forgotten.

convictions from childhood ; but it was not until mature manhood that he professed Christian hope. The date and circumstances of his conversion are not known to the writer. It was six years after his graduation from college, that he connected himself, by profession, with the church in Charleston, then under the pastoral charge of Rev. Dr. McDowell. From that time, his religious views were clear and decided ; his Christian life consistent, earnest, progressive. Let duty be ever so difficult or painful, he was never known to practice evasion, nor to take refuge behind an excuse.

In sentiment he was thoroughly evangelical. A diligent student of the Bible, he received whatever of precept, promise, revelation, or warning, which he found there, as the veritable word of God. He believed it, and it stirred him to the depths. Those discourses from the pulpit which set forth the truths that cluster about the Cross of Christ, never found him a listless hearer. He himself dwelt upon them with moving eloquence. It was in the light and joy of these that he wrought and prayed, and hoped and waited ; that he so faithfully “ walked with God ” until the master called him.

He held that membership in the church of Christ meant testimony for Christ, and work for him. In accepting office in the church,¹ he cheerfully assumed its responsibilities.

He was a man of prayer. Who that ever heard him at the family altar, or in the social assembly, — as upon the wings of praise and of supplication he advanced, and rose, and came nearer and nearer to that Ear into which his offerings were poured, — could doubt that to him prayer was reality ; that he loved it ; that he knew its potency ; that he truly came to God with that faith which believes “ that he is, and that he is a rewarder of them that diligently seek him ” ?

He was a believer in revivals ; the first to pray for them, the first to detect their approach, the most earnest in whatever was needed to advance them, the last to act as if the work had begun to wane. There was no sacrifice of time or money or strength which he would not make, no risk which he would not run, that the onward movings of God’s gracious

¹ He was elected deacon of the First Church in West Springfield in November, 1857.

Spirit might not be hindered. How mightily he prayed in those seasons of merciful visitation! How solemn his appeals to saint and to sinner—his voice now trembling with tenderness, and now lifted in faithful expostulations—portraying in one breath the “terrors of the Lord,” and again rehearsing what was ever to him the amazing condescension and love of God! Nor was this ardor and fidelity confined to seasons of revival, unless with him all seasons were regarded as such. There was no time, certainly in the later years of his life, when he did not seem all ready for Christian work. Like a faithful shepherd caring for the spiritual flock, he went from house to house, consecrating to such visitation the afternoons of successive days and weeks. You might guess what errand was in his heart, and rising to his lips, as, cane in hand, you saw him sallying forth. “It was seldom,” said a young Christian, “that he passed me in the street without stopping to speak, and never did he linger to speak when he did not inquire after my spiritual prosperity.”

In the Sabbath school he was equally ardent, whether a superintendent, or a teacher of adults, or of eager-eyed boys of a dozen summers.

He began to be a generous giver with the beginning of his Christian profession. Before he had begun to accumulate, and while his resources were limited, one of his pastors was accustomed to say, “I have one man in my church who always makes up the balances. If we have undertaken to raise a given sum, and there is a deficiency at the end, Mr. Southworth may be relied upon to supply it.”

We have spoken of his friendliness to the poor. It was a product of his piety, a Christian grace; not only the impulse of a generous and sympathizing nature, but an element in his religion. It was one of the means which he took to gain them for Christ; the spirit of the loving Master himself. For this reason he took care that they should feel the pressure of his hand; he sought, and sat with them, in their own homes; ministered to them in their sicknesses; comforted them in their sorrows; helped them over the hard places; prayed for them, and prayed with them. It was affecting to hear their lamentations when death removed him. “I have lost a counsellor,” says one. “And I a friend and brother,” says another. While a

third and a fourth comes forward to say, "And I — and I — have lost a father." That was truly a delightful tribute which was paid him by one of another faith and nation, — whom in other years he had befriended, — when he came, on the Lord's Day morning, and begged to look at his motionless face: "Sure, and there's a bed in heaven for him. He didn't believe, as I do, in pope, bishop, and priest; but neither priest, bishop, nor pope would I trust sooner than him."

But others have borne testimony to his eminent virtues and wide influence on the side of good. We shall be pardoned for quoting at some length from the just and well-chosen words of one who knew him from his earliest life, and with whom his connection with Amherst College brought him into intimate relations.

The Hon. Edward Dickinson, treasurer of that institution, writes concerning him: "And to how few is the term 'the perfect man, and the upright,' so applicable as to him? Few persons have combined in their characters such a harmony of excellent and rare qualities; and to very few is it permitted to enjoy so largely the trust and confidence and esteem of private circles, and the public generally. Quiet, unostentatious, conscientious, of strong natural powers, carefully cultivated by study and thought; diligent, active, public spirited, engaging sincerely and earnestly in every enterprise intended to promote the interest of the community in which he lived, and elevate the standard of morals and education; and, above all, crowned with the graces of virtue and religion, which made him a living power wherever he went, and gave him, from the intrinsic excellence of his character, a commanding influence, without any seeming demand of it. We, who have known and been intimate with him from earliest boyhood, appreciate his loss, and can bear testimony to his constantly increasing moral power, and the ripening of his high qualities."

To this we may add the words of the Hon. Samuel H. Walley, who says, "I knew him only to love and respect him for his moral worth, his vigorous manly character, and his earnest religious life."

Seldom has a pastor been permitted to enjoy the sympathy and co-operation of such a helper.

The Rev. Dr. William B. Sprague writes concerning him:

“I cannot help telling you with what deep regret I have read a notice of the death of your excellent parishioner and neighbor, Mr. Southworth. Though he did not come to West Springfield till long after my pastoral relation there had ceased, I have long known him as a man of great worth and intelligence, and possessing every quality fitted to endear him to his pastor.”

We will add to these extracts, which we have been greatly tempted to multiply, one from the eloquent pen of the Rev. Dr. Eden B. Foster. “But why do I call it sad when there are such memories thronging upon the mind of a Christian life eminently beautiful and eminently useful, and such anticipations also of a life to come, where we hope to be associated with the dear departed in the eternal joy and the eternal song? He was laying his plans and ordering his labors with an unceasing thoughtfulness for the upbuilding of the church and for the conversion of souls. His prayers and remarks at religious meetings, and his instructive and spiritual conversation, always showed that all the depths of his majestic and manly soul were stirred by the love of Christ, and by the wonders of truth. I never knew his interest to flag in his desire for the improvement of the youth of the town; for the conversion of the impenitent heads of families; for the salvation of all. His heart was full of patriotism. His thoughts and his plans for the reformation of evils, for the welfare of the country, for the evangelizing of the world, were large and comprehensive and wise. I have taken sweet and improving counsel with him on hundreds of topics; I have received from him most generous tokens of kindness; I have been quickened by his life and by his words in all high plans and all holy aspirations. I thank God that I have known him. I thank God for his great gift to the church and to his friends.”

The closing scenes of his life were in keeping with that which had gone before. He wrought to the very last. There was to be a prayer-meeting on Thursday evening, nine days before his death, for which, as his pastor was to go for a like purpose in another direction, he felt an especial interest. Before the evening arrived, it began to be evident that it would by no means be prudent for him to be present. And yet his heart was bent upon its success. And so he sallied forth,

shaking already like a leaf in chilly autumn, in one direction to make sure that the room should be suitably prepared, and in another to secure an interested leader. Returning to his home, and learning the presence of a neighbor, who had just dropped in for a friendly call, he enters the room, and with a smiling face and extended hand, says, "Do you know for what I have come?" "Perhaps," was the reply, "it is to ask me to go to the meeting and help them sing." "Self-moved, I see!" was his cheerful rejoinder. Then, intent upon doing all that might yet lie in his power, pen and paper in hand, he sits down to request another neighbor—one not within the enrolled membership of the church—to give his presence also at the place of prayer, and his aid in the service of song. "Go," he writes, "and God will bless you; so believes one who has seen the end of these things." And so he had! That kindly Christian message was his last. For, while others went to the place of prayer, he sought the couch from which it was the good Master's will that he should never rise! It was true, his work was done. His white head and slightly-bending form is no longer seen in the sanctuary; nor his clear, and sometimes ringing voice, heard in the Sabbath school, or assembly for prayer. But his fragrant memory will abide in many a grateful, loving heart. "His leaf, also, shall not wither."

His illness was brief. Before the hope of a trembling household that he might yet recover was altogether given over, he sank into what seemed a quiet slumber, but proved to be a lethargy from which he was never to wake. While loving friends waited and watched, and inwardly prayed for his return to consciousness, "he was not, for God took him."

It was the last month of the year, — Dec. 11, 1869, — when, at the age of sixty-five, he passed away.

A vast concourse shared in his funeral obsequies. The capacious church was filled in every part. Clergymen and men of business, rich and poor, old and young, made up the mourning assembly. At sunset they bore him to his earthly rest. The stranger will find the graceful granite column which marks his place of burial in the cemetery which adjoins the church where for so many years he devoutly worshipped.

HENRY M. GROUT.

West Springfield, Mass.

CATALOGUE

OF THE

PROFESSORS AND STUDENTS

OF THE
THEOLOGICAL SEMINARY, ANDOVER.

FEBRUARY, 1816.

EBENEZER PORTER, *Bartlet Professor of Sacred Rhetoric.*
LEONARD WOODS, *Abbot Professor of Christian Theology.*
MOSES STUART, *Associate Professor of Sacred Literature.*

ELEAZER T. FITCH, *Resident Licentiate, on the Abbot foundation.*

SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
David L. Hunn	<i>Longmeadow, Mass.</i>	<i>Yale Coll.</i>	1813.
Lavius Hyde	<i>Franklin, Conn.</i>	<i>Williams Coll.</i>	1813.
William Kimball	<i>Hanover, N. H.</i>	<i>Yale Coll.</i>	1813.
Alexander Lovell	<i>West Boylston, Mass.</i>	<i>Dartmouth Coll.</i>	1813.
John Nichols	<i>Antrim, N. H.</i>	<i>Dartmouth Coll.</i>	1813.
Henry Robinson	<i>Guilford, Conn.</i>	<i>Yale Coll.</i>	1811.
Thomas Shepard	<i>Norton, Mass.</i>	<i>Brown University</i>	1813.
Hart Talcott	<i>Bolton, Conn.</i>	<i>Dartmouth Coll.</i>	1812.
Calvin Yale	<i>Lenox, Mass.</i>	<i>Union Coll.</i>	1812.

MIDDLE CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Samuel C. Aikin	<i>Windham, Vt.</i>	<i>Middlebury Coll.</i>	1814.
Elihu W. Baldwin	<i>Durham, N. Y.</i>	<i>Yale Coll.</i>	1812.
Ebenezer B. Caldwell	<i>Salem, Mass.</i>	<i>Dartmouth Coll.</i>	1814.
George A. Calhoun	<i>Salisbury, Conn.</i>	<i>Hamilton Coll.</i>	1814.
Ira Chase	<i>Westford, Vt.</i>	<i>Middlebury Coll.</i>	1814.
William Ely	<i>Saybrook, Conn.</i>	<i>Yale Coll.</i>	1813.
Noah Emerson	<i>Salem, Mass.</i>	<i>Middlebury Coll.</i>	1814.
Joel Hawes	<i>Brookfield, Mass.</i>	<i>Brown University</i>	1813.
Willard Holbrook	<i>Sutton, Mass.</i>	<i>Brown University</i>	1814.
Edward W. Hooker	<i>Norwich, Conn.</i>	<i>Middlebury Coll.</i>	1814.
Jonathan Magee	<i>Colerain, Mass.</i>	<i>Williams Coll.</i>	1814.
Richard C. Morse	<i>Charlestown, Mass.</i>	<i>Yale Coll.</i>	1812.

John L. Parkhurst	<i>Framingham, Mass.</i>	<i>Brown University</i>	1812.
Levi Parsons	<i>Pittsfield, Vt.</i>	<i>Middlebury Coll.</i>	1814.
Otis Rockwood	<i>Chesterfield, N. H.</i>	<i>Middlebury Coll.</i>	1813.
Jesse Stratton	<i>Athol, Mass.</i>	<i>Williams Coll.</i>	1814.
Hutchens Taylor	<i>Tyringham, Mass.</i>	<i>Williams Coll.</i>	1814.
Carlos Wilcox	<i>Orwell, Vt.</i>	<i>Middlebury Coll.</i>	1813.
Moses E. Wilson	<i>Fracestown, N. H.</i>	<i>Middlebury Coll.</i>	1814.
Ebenezer B. Wright	<i>Westhampton, Mass.</i>	<i>Williams Coll.</i>	1814.

JUNIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Jasper Adams	<i>Medway, Mass.</i>	<i>Brown University</i>	1815.
Rufus W. Bailey	<i>North Yarmouth, Me.</i>	<i>Dartmouth Coll.</i>	1813.
Amzi Benedict	<i>New Canaan, Conn.</i>	<i>Yale Coll.</i>	1814.
Dan Blodget	<i>Randolph, Vt.</i>	<i>Dartmouth Coll.</i>	1815.
William I. Boardman	<i>Dalton, Mass.</i>	<i>Williams Coll.</i>	1815.
Alvin Bond	<i>Sutton, Mass.</i>	<i>Brown University</i>	1815.
Samuel W. Brace	<i>Oswego, N. Y.</i>	<i>Hamilton Coll.</i>	1815.
Amos W. Burnham	<i>Dunbarton, N. H.</i>	<i>Dartmouth Coll.</i>	1815.
Isaac C. Day	<i>Alfred, Me.</i>		
Alfred Finney	<i>Randolph, Vt.</i>	<i>Dartmouth Coll.</i>	1815.
Pliny Fisk	<i>Shelburne, Mass.</i>	<i>Middlebury Coll.</i>	1814.
Horatio Gridley	<i>Berlin, Conn.</i>	<i>Yale Coll.</i>	1815.
Caleb Hobart	<i>Milton, Mass.</i>	<i>Dartmouth Coll.</i>	1815.
Alpha Miller	<i>Sangerfield, N. Y.</i>	<i>Hamilton Coll.</i>	1815.
Elisha Mitchell	<i>Washington, Conn.</i>	<i>Yale Coll.</i>	1813.
David L. Ogden	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1814.
Alonzo Phillips	<i>Bradford, Mass.</i>	<i>Middlebury Coll.</i>	1815.
Ludovicus Robbins	<i>Mansfield, Conn.</i>	<i>Middlebury Coll.</i>	1815.
Charles S. Robinson	<i>Granville, Mass.</i>	<i>Williams Coll.</i>	1814.
Joseph Sawyer	<i>Wendell, Mass.</i>	<i>Williams Coll.</i>	1813.
Franklin Sherrill	<i>Richmond, Mass.</i>	<i>Williams Coll.</i>	1815.
Levi Spaulding	<i>Jaffrey, N. H.</i>	<i>Dartmouth Coll.</i>	1815.
David Tenny	<i>Bradford, Mass.</i>	<i>Harvard Coll.</i>	1815.
Aaron Warner	<i>Northampton, Mass.</i>	<i>Williams Coll.</i>	1815.
John B. Warren	<i>Wilbraham, Mass.</i>	<i>Brown University</i>	1815.
Miron Winslow	<i>Williston, Vt.</i>	<i>Middlebury Coll.</i>	1815.

SENIOR CLASS	9
MIDDLE CLASS	20
JUNIOR CLASS	26

Total, 55

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CATALOGUE
OF THE
PROFESSORS AND STUDENTS
OF THE
THEOLOGICAL SEMINARY, ANDOVER.
JANUARY, 1818.

REV. EBENEZER PORTER, *Bartlet Professor of Sacred Rhetoric.*
REV. LEONARD WOODS, *Abbot Professor of Christian Theology.*
REV. MOSES STUART, *Associate Professor of Sacred Literature.*

EDWARD W. HOOKER, } *Resident Licentiates.*
RICHARD C. MORSE, }

SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Amzi Benedict	<i>New Canaan, Conn.</i>	<i>Yale Coll.</i>	1814
Dan Blodget	<i>Randolph, Vt.</i>	<i>Dartmouth Coll.</i>	1815
William J. Boardman	<i>Dalton, Mass.</i>	<i>Williams Coll.</i>	1815
Alvan Bond	<i>Sutton, Mass.</i>	<i>Brown Univer.</i>	1815
Samuel W. Brace	<i>Oswego, N. Y.</i>	<i>Hamilton Coll.</i>	1815
Amos W. Burnham	<i>Dunbarton, N. H.</i>	<i>Dartmouth Coll.</i>	1815
Pliny Fisk	<i>Shelburne, Mass.</i>	<i>Middlebury Coll.</i>	1814
Caleb Hobart	<i>Milton, Mass.</i>	<i>Dartmouth Coll.</i>	1815
Alpha Miller	<i>Sangerfield, N. Y.</i>	<i>Hamilton Coll.</i>	1815
Thomas J. Murdock	<i>Norwich, Vt.</i>	<i>Dartmouth Coll.</i>	1812
Alonzo Phillips	<i>Bradford, Mass.</i>	<i>Middlebury Coll.</i>	1815
Charles S. Robinson	<i>Granville, Mass.</i>	<i>Williams Coll.</i>	1814
Franklin Sherrill	<i>Richmond, Mass.</i>	<i>Williams Coll.</i>	1815
Levi Spaulding	<i>Jaffrey, N. H.</i>	<i>Dartmouth Coll.</i>	1815
David Tenny	<i>Bradford, Mass.</i>	<i>Harvard Univer.</i>	1815
Aaron Warner*	<i>Northampton, Mass.</i>	<i>Williams Coll.</i>	1815
John B. Warren	<i>Wilbraham, Mass.</i>	<i>Brown Univer.</i>	1815
Miron Winslow	<i>Williston, Vt.</i>	<i>Middlebury Coll.</i>	1815

MIDDLE CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Raynolds Bascom	<i>Chester, Mass.</i>	<i>Williams Coll.</i>	1813
Hiram Bingham	<i>Bennington, Vt.</i>	<i>Middlebury Coll.</i>	1816
Cyrus Byington	<i>Stockbridge, Mass.</i>		
Rodney G. Dennis	<i>New Ipswich, N. H.</i>	<i>Bowdoin Coll.</i>	1816
Orville Dewey	<i>New York, N. Y.</i>	<i>Williams Coll.</i>	1814
Luther F. Dimmick	<i>Bridgewater, N. Y.</i>	<i>Hamilton Coll.</i>	1816
Louis Dwight	<i>Stockbridge, Mass.</i>	<i>Yale Coll.</i>	1813
Charles B. Hadduck	<i>Salisbury, N. H.</i>	<i>Dartmouth Coll.</i>	1816
Charles J. Hinsdale	<i>Newark, N. J.</i>	<i>Yale Coll.</i>	1815
Hezekiah Hull	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1814
William P. Kendrick	<i>Hollis, N. H.</i>	<i>Harvard Univer.</i>	1816
James Kimball	<i>Fitchburg, Mass.</i>	<i>Yale Coll.</i>	1816
Jonas King	<i>Hawley, Mass.</i>	<i>Williams Coll.</i>	1816
Abner Morse	<i>Medway, Mass.</i>	<i>Brown Univer.</i>	1816
James Prentiss	<i>Roxbury, Mass.</i>	<i>Harvard Univer.</i>	1815
Henry J. Ripley	<i>Boston, Mass.</i>	<i>Harvard Univer.</i>	1816
Joseph Sawyer	<i>Wardell, Mass.</i>	<i>Williams Coll.</i>	1813

Worthington Smith	<i>Hadley, Mass.</i>	<i>Williams Coll.</i>	1816
Asa Thurston	<i>Fitchburg, Mass.</i>	<i>Yale Coll.</i>	1816
Joseph Torrey	<i>Salem, Mass.</i>	<i>Dartmouth Coll.</i>	1816
John Wheeler	<i>Orford, N. H.</i>	<i>Dartmouth Coll.</i>	1816
David Wilson	<i>Hebron, N. Y.</i>	<i>Middlebury Coll.</i>	1816

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JUNIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Horace Belknap	<i>East-Windsor, Conn.</i>	<i>Middlebury Coll.</i>	1816
Jonathan Bigelow	<i>Boylston, Mass.</i>	<i>Brown Univer.</i>	1817
Isaac Bird	<i>Salisbury, Conn.</i>	<i>Yale Coll.</i>	1816
Elderkin J. Boardman	<i>Norwich, Vt.</i>	<i>Dartmouth Coll.</i>	1815
John Boardman	<i>Newburyport, Mass.</i>	<i>Dartmouth Coll.</i>	1817
Joseph Brown	<i>Ashby, Mass.</i>	<i>Middlebury Coll.</i>	1817
Willard Childs	<i>Woodstock, Conn.</i>	<i>Yale Coll.</i>	1817
Dorus Clark	<i>West-Hampton, Mass.</i>	<i>Williams Coll.</i>	1817
Dana Claves	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i>	1815
Jonas Coburn	<i>Dracut, Mass.</i>	<i>Middlebury Coll.</i>	1817
Asa Cummings	<i>Albany, Me.</i>	<i>Harvard Univer.</i>	1817
Ralph Cushman	<i>Goshen, Mass.</i>	<i>Williams Coll.</i>	**
Elijah Demond	<i>Barre, Mass.</i>	<i>Dartmouth Coll.</i>	1816
John Dunclee	<i>Greenfield, N. H.</i>	<i>Dartmouth Coll.</i>	1817
Patrick H. Folker	<i>Charleston, S. C.</i>	<i>S. Carolina Coll.</i>	1816
William Goodell	<i>Templeton, Mass.</i>	<i>Dartmouth Coll.</i>	1817
Daniel Gould	<i>New Ipswich, N. H.</i>	<i>Harvard Univer.</i>	**
Luther Hamilton	<i>Conway, Mass.</i>	<i>Williams Coll.</i>	1817
Loammi I. Hoadly	<i>Branford, Conn.</i>	<i>Yale Coll.</i>	1817
Edward Hollister	<i>Salisbury, Conn.</i>	<i>Middlebury Coll.</i>	1816
Uriel Holmes	<i>Litchfield, Conn.</i>	<i>Yale Coll.</i>	1816
Henry Jackson	<i>Providence, R. I.</i>	<i>Brown Univer.</i>	1817
Eleazer Lathrop	<i>Homer, N. Y.</i>	<i>Hamilton Coll.</i>	1817
Peter Lockwood	<i>Bridgeport, Conn.</i>	<i>Yale Coll.</i>	1817
Jacob N. Loomis	<i>Charlotte, Vt.</i>	<i>Middlebury Coll.</i>	1817
James Marsh	<i>Hartford, Vt.</i>	<i>Dartmouth Coll.</i>	1817
Sidney E. Morse	<i>Charlestown, Mass.</i>	<i>Yale Coll.</i>	1811
Samuel P. Newman	<i>Andover, Mass.</i>	<i>Harvard Univer.</i>	1816
Phillips Payson	<i>Rindge, N. H.</i>		
Baxter Perry	<i>Worcester, Mass.</i>	<i>Harvard Univer.</i>	1817
Jacob Scales	<i>North-Yarmouth, Me.</i>	<i>Dartmouth Coll.</i>	1817
Adiel Sherwood	<i>Sandy-Hill, N. Y.</i>	<i>Union Coll.</i>	1817
Jonathan Silliman*	<i>Saybrook, Conn.</i>	<i>Yale Coll.</i>	1817
Thomas M. Smith	<i>Stamford, Conn.</i>	<i>Yale Coll.</i>	1816
Charles B. Storrs	<i>Longmeadow, Mass.</i>	<i>Princeton Coll.</i>	**
Daniel Temple	<i>Reading, Mass.</i>	<i>Dartmouth Coll.</i>	1817
Spencer Wall	<i>Norwich, N. Y.</i>	<i>Middlebury Coll.</i>	1814
Elipha White	<i>Randolph, Mass.</i>	<i>Brown Univer.</i>	1817
Lyman Whitney	<i>Marlborough, Vt.</i>	<i>Middlebury Coll.</i>	1817
William Williams	<i>Wethersfield, Conn.</i>	<i>Yale Coll.</i>	1816
Alva Woods	<i>Addison, Vt.</i>	<i>Harvard Univer.</i>	1817
Ezra Youngs	<i>Southold, N. Y.</i>	<i>Princeton Coll.</i>	1815

* *Absent.*

** *Not graduated on account of ill health.*

Senior Class 18

Middle Class 22

Junior Class 42

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THE IDEAS AND POLITY OF OUR FATHERS.¹

Is it possible for a man, at this day, to be a Christian, and not be sectarian? This was so with the first man who was saved under the completed Christian system. The thief on the cross was a Christian, but not a sectarian. Happy man! He reached the essence and results of the glorious system of Christianity with no strife or bitterness, or knowledge of the possibility, even, of that question which an apostle was so soon compelled to ask, which we are still compelled to ask, — “Is Christ divided?”

A man is a Christian from his relation to Christ. He is wholly a Christian when he receives Him in all that He offers himself for. He is a sectarian when he works for the interest of any form of church organization in distinction from that of Christianity. He is wholly a sectarian when he seeks the interest of such organization, with no reference to the interests of Christianity.

The thief on the cross was wholly a Christian. Christ was to him all, the all and in all, for salvation. A thief, an outcast even from men, there was nothing in him morally that could commend him to God. Hanging on the cross, about to expire, there was nothing he could do to merit salvation. Simple faith in Christ, coming to Him just as he was, was all that remained to him. This faith he exercised, so he came. Accepting of Him as wholly his Saviour, he came into right relations to God, both as a child, and as a subject. He came into right relations with all who love God, and became at once a member of that “general assembly and church of the first-born, whose names are written in Heaven,” and which no sectarianism can ever divide.

But if, instead of passing that day into Paradise and being with Christ, we suppose he had continued on the earth, what

¹ Delivered by Rev. Mark Hopkins, D. D., President of Williams College, before the Jubilee Convention of the Rhode Island Conference, in the Beneficent Church, Providence, October 11, 1870.

must he have cast off and left behind him, and what would he have needed?

And, first, he must have cast off and left behind him his former associates and his immoral life. This would have been implied in his repentance. Between religion and morality the union is as inseparable as between the root and the branch of a tree, and the first condition of a Christian life is the renunciation in spirit, not only of all forms of immorality, but of its very principle.

Secondly, he must have rejected, as a method of salvation, all notions of the Jewish economy, and of an earthly priesthood.

The Jewish economy and priesthood were from God, but were intended to be temporary. "A shadow of good things to come," the things themselves having come, they had answered their end. Not by them had he been saved. He had gone up to no earthly temple, had offered no bullock, had confessed his sins to no robed priest; but as the Jews of old, bitten by serpents, had turned their eyes upon the brazen serpent lifted up, and had been healed, so had he turned his eyes upon the Son of Man lifted up, and had been saved, — saved by *Him*, by Him only. He had found the Messiah, Him who was at once the victim and the priest; the Lamb of God slain from the foundation of the world, and the great High-priest who was to pass into the heavens, that true tabernacle which the Lord pitched, and not man, and who was to live forever, making intercession for his people. How, then, would it have been possible for him to go back to a system of types and shadows, of ceremonies and priestly manipulations?

And this, just this, — the utter elimination of the element of an earthly priesthood from the Christian church, except as all Christians are kings and priests unto God, is what is now most needed. The tendency to return to this has been as persistent from the beginning as was that of the Israelites of old to return to idolatry, and it has the same basis in our nature. Universally, mankind tend to substitute for the God of the Bible some other god, and for the mode of approach to God appointed by Him, some other mode. Retaining or introducing this priestly element, not only will the conception of the mode of salvation

become modified and perverted, but the whole church polity will become permeated by the combined tendency to superstition and to aristocracy, and will be sure to assume either an aristocratic or a monarchical form. These two tendencies, the tendency to superstition and the tendency to aristocracy, are among the strongest in our nature, and in their combination are among the most fearful. Let it be supposed that the intervention of any man or set of men is necessary to salvation, and the conditions of that intervention may, and will be made, such as to establish a priestly power that will reach all the departments and relations of life, that will ally itself naturally with the civil power, that will seek to subordinate that power to itself, and will thus become the foundation of a despotism more pervading and more degrading than any other. By as much as such a despotism may be based on a perversion of that in man which is highest and best, by so much will the degradation it will bring be more utter and hopeless. If this combination and the tendency to it could but be eliminated from the Christian world, the greatest source of corruption to the church, and a great obstacle to the spread of Christianity, would be removed. This whole tendency the thief on the cross must have left behind him.

One thing more which such a man must have cast off and left behind, would have been all paramount authority, whether in the realm of knowledge or of power, except that of Christ. He would have been the man to understand the force of that saying of our Lord, "Neither be ye called masters, for one is your Master, even Christ." By no authority or direction of others, but on the ground of his own convictions, and in the exercise of his own private judgment, he had come to Christ. He had received Him, not only as his Saviour, but as his Teacher, his Master, his King. It was to His kingdom that he had prayed to be received, and it was to His guidance and authority alone that he could thenceforward be subject.

Having thus seen what such a man must have left behind him, we next inquire what he must have needed; needed, that is, as a Christian. Christ came to accomplish a work not only for man, but in him, and by him. The work for man, the redemptive work, Christ accomplished without human co-opera-

tion. That within him, and by him, requires such co-operation, and the question is, what a man already a Christian would need, that all that for which he became a Christian might be accomplished *in* him, and *by* him.

It belongs to the conception of the Christian religion that a radical change should be wrought *in* man. This change justifies itself to reason, because its completion is a completed manhood. If we have that, we are content. The completion of that change and life which Christianity brings in, is "the fulness of the stature of a perfect man in Christ Jesus." But a perfect man in Christ Jesus is simply a perfect man, made so through recovery from imperfection and sin; and the change to be wrought in one who has newly become a Christian, is a change from sin and imperfection to holiness and perfection.

That this change may be wrought in man, through Christ alone, is clear from the case of the thief on the cross. Christ is the source of life in Christianity, as the sun is in nature; and this change in man is to be wrought through that union with Him which He has compared to the union of the branch with the vine. Without Him thus brought into union, we can do nothing. This union is by faith, acting in the light of truth, and under the inspiration and guidance of the Holy Spirit. The spirit takes of the things of Christ and shows them unto men, and men grow up into perfection in Christ only as they are so brought into relation to Him as to derive life from Him. Hence, the only value of human agency, and of institutions human or divine, in connection with the work to be wrought in man, the only value of the truth itself, is that they so bring us Christ that we derive life and growth through Him. It is Christ, the person of Christ as a source of power and of life, that is the centre of Christianity; it is love to His person as a divine Saviour, rather than the belief of any dogma not implied in such love, that makes us to be Christians; and hence those institutions will be the best in this regard, which, claiming no efficacy for themselves, having nothing in themselves to draw men from Christ, simply lead them to Him.

But again, not only are changes to be wrought *in* a Christian till he shall become perfect, they are also to be wrought *by* him. It is through the agency of Christians that the world

is to be converted to God. For this end, each Christian is to do what he can as an individual. For this end, too, as well as for his own Christian progress, and the cultivation of his social nature, he is to become banded with others. Hence the necessity of a church. A church is a body of Christians, organized and associated in accordance with the commands of Christ, for the promotion of all the ends of Christianity, so far as they can be best promoted by associated action. If, therefore, any one can tell what those ends are, and also what that form of association is through which they can be best promoted, he can tell what the best form of the church will be.

In constructing a Christian church, we are to go on the supposition that those composing it are Christians, and we are to adhere unflinchingly to the consequences that would flow from this supposition. Unless the church be composed of Christians it is not a Christian church; and if it be, then its members are to be governed as Christians. But by the fact of becoming a Christian, a man becomes fitted for self-government, if he but have knowledge. His character by that becomes fundamentally right. His directive powers have the right set, and this, not knowledge, but this, is the thing chiefly needed. Hence, in governing a man as a Christian, we may bring no motive and no penalty to bear upon him except such as will affect him as a Christian; and fines, confiscations, imprisonment, temporal rewards and punishments of any kind, are utterly alien from the true conception of a Christian church. They do not address men as Christians, and cannot promote Christian ends. The moment the Christian church adopts these, it becomes, so far forth, anti-Christ. The attempt by the church to enforce other forms of discipline and of punishment than those prescribed by Christ in the 18th of Matthew has been the cause of all the persecutions by which she has been disgraced, and of the untold confusions and mischiefs that have arisen from the union of church and state. The new wine of Christian character needed the new bottles of Christian churches governed simply as Christian. If Christian men cannot be governed simply as Christians, Christianity is a failure.

Assuming, then, the cardinal proposition that the Christian church is Christian, and to be governed by motives that can be

addressed only to Christians, what would be needed that such a body might most readily and perfectly reach its ends in the perfection of its individual members, and the conversion of the world?

As already intimated, the first thing needed would be knowledge. In the very act of choosing God in Christ as a Father, a ruler, and portion, is the essential *wisdom*. Herein is the choice of the right supreme end. This is the love of God, and nothing short of this is. If, now, there be knowledge for the right choice of means, the great conditions of Christian stability and progress will be secured. Such knowledge is everywhere implied and insisted on in the New Testament; Christ came to be "a *light* to lighten the Gentiles," as well as "the glory of his people Israel." He was a *Teacher*, the great Teacher, and his last command to his disciples was to "*teach* all nations." It is a great glory of the Christian religion that it requires knowledge, and no perversion can be greater than that which deprives the mass of the people in papal countries of the Bible, and which so either fosters or allows ignorance among them that they are unable to read. Everywhere the voice of Christianity to man is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee *light*."

With the wisdom implied in choosing God, and with knowledge, a foundation is laid for self-government, and so for freedom; for, just so far as there is self-government, there can be freedom, and no further. *Freedom*, then, will be the next thing required. Freedom, religious freedom! through what throes and convulsions has it been born into the world! Through what struggles is it now passing, and yet to pass! How strange that a religion of love should have excited persecution more bitter than any other! How strange that those who have professed such a religion should have been the most bitter persecutors! How strange that that religion which alone fits man for freedom should have been able to find it only in the fastnesses of mountains, and by fleeing across an ocean to primeval forests! Religious freedom! This is the condition and the measure of responsibility, the fountain and guarantee of all other freedom, the prerequisite of equality and brotherhood, since none can lord it over others where all are free.

And this freedom, no less than knowledge, is implied and provided for in the New Testament. They are, indeed, associated by Christ as they must be in fact. "Ye shall," says He, "know the truth;" there is knowledge; "and the truth shall make you free;" there is freedom, the outgrowth of knowledge, the knowledge of the truth. This freedom it is of which Christ says, "If, therefore, the Son shall make you free, ye shall be free indeed." This Paul understood when he said, "Ye are called unto liberty;" and when he spoke of "the glorious liberty of the sons of God." James understood it when he spoke of "the law of liberty," a remarkable expression, containing the whole theory of free government; and Peter understood it when he exhorted Christians not to use their liberty for a cloak of maliciousness. This freedom, this interpenetration of knowledge and freedom, produced by Christianity as by nothing else, never has had free scope, and never can, under any hierarchical form of church government.

Knowledge and freedom are for the individual; but when individuals, having a freedom thus the outgrowth of wisdom and knowledge, become associated together, the natural result is a spontaneous order. And this *order* would be the next thing needed.

How different this from the conception of some who think of freedom as opposed to order. But order from growth, becoming the outward expression of an inward principle working towards perfection, an order typified by that of the heavens, in which each planet seems to be moved by its own will, is more beautiful than any other; and this can come only from freedom. This is compatible with diversity in outward form, and seeming irregularity. It is not only opposed to the disorder which comes from an abuse of freedom, but is the reverse of that order which comes from without, and is to be carefully distinguished from it. That is an order which comes from arrangement and contrivance and repression; an order which makes much of precedents and forms and conventionalities; an order of conservatism for the sake of order; an order which would have prevented Peter from preaching to the Gentiles, and Paul from eating with them; an order which drove Wesley and Whitefield into the fields to preach, and which drove

from their livings in the Church of England eighteen hundred men in one day, — good men and true. This order may be well in its place, but substituted for an order from freedom, it becomes what idolatry is to the worship of the true God. Very different is it from that order and steadfastness in the Colossian church, in beholding which the apostle Paul joyed and rejoiced.

We now come to an idea which is assuming prominence at the present time. A principle of order from growth in a single community, must become a principle of *unity* between different communities controlled by it. This would naturally be so if each community were to find its end in itself; it must be so when the end of each can be gained only as they work towards a common end. *Unity*, then, would be the next thing needed. This is that for which the Saviour prayed: "That they all may be one," — one, not as a unit, but as a unity. One as our planetary system is one, as the body is one, as any organism is one, in which all the parts are actuated by a common principle, and conspire to a common end.

Like the idea of religion itself, this of unity is one of those great ideas for which the human mind has such an affinity that it will cling to it under perverted forms, and despite unutterable mischiefs wrought through it in those forms. There is something fearful and most sad in observing how the ineradicable ideas and tendencies of our nature essential to its perfection, and sure to work it out if rightly directed, become, through wickedness and consequent misdirection, the instruments of its bondage. So it is that the idea of religion and the craving for it create the possibility and the power of superstition; and so does the idea of unity and the craving for that create the possibility and the power of despotism. It is here as in speculative error, which becomes plausible and mischievous as it is mixed with truth and perverts it.

What, then, is the unity, the oneness in the church, which is possible and desirable? As has been said, it is a unity which may be represented by an organism, as that of the body, in which each part has a place only as it is of service for all. So the New Testament often and elaborately represents it; and to know what unity is possible, we only need to know where and what the head or central point of this organism is. But here

the New Testament is explicit. Christ is the head. We are to "grow up into Him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This removes from the earth the centre of unity in the church as the priesthood and sacrifices had before been removed; and the church on earth will have unity just in proportion as it is united to Christ, and works together with Him. This unity men have attempted to realize by organizations having their head and centre on earth, and by so including all Christians in them as to be *the* church. But such an organization never did exist, and never can. Of these centralized organizations the Roman Catholic is the only one whose ideal would require, or admit of, but one centre of organization. All others contemplate simply similarity of organization, with different centres for regions more or less extended. These lose the grandeur and the power that belong to the idea of one organization on earth, and neither have, nor can have, any higher unity in kind, than Congregational churches; while they, in common with the Roman Catholics, impair, if they do not destroy, the true ideal of a local church.

In the New Testament the word "church" is plainly used in two senses: "When Christ said, "Tell it to the church," He must have meant *a* church. When Paul wrote to "the church of God in Corinth," or spoke of "the church that was in the house of Priscilla and Aquila," he must have meant *a* church. Again, when it is said that "Christ loved the church and gave himself for it," or that He is "head over all things to the church, which is his body, in the fulness of Him who filleth all in all," it must mean either all on earth who are truly united to Him, or all who have been or will be thus united. When, therefore, the local church is spoken of in the Scriptures as the church, it means *a* church organized in a particular place or house; but when *the* church is spoken of in distinction from this, it means no organization on earth; and no such organization can be *the* church in the sense of the Scriptures.

In this view of it, I should be at a loss to know where to find *a* Roman Catholic church. The local church, so called, cannot be that, for it is not an organization by itself, but part of another. It cannot govern itself, or supply its own wants. The same would be true of any other denomination sufficiently centralized. The moment the local church becomes so incorporated into a larger body as to impair any of its functions as a self-legislating and self-governing body, it ceases, so far forth, to be *a* church; and certainly the larger centralized body of which it becomes a part, can neither be *a* church nor *the* church. With us, each church is a unity complete in itself, the church member being the peer of his pastor, and the pastor, instead of belonging to a distinct order, differently governed, is permitted to be in covenant relation with his own church; while the churches themselves, if they are united to Christ, have, through their union with Him, all the union that is possible without exposure to the politics and divisions incident to a false centre of unity, that is, a centre of *power* over a church, in a body which is not a church. Here, indeed, is the true point of difference between us and others, and it is not a matter of indifference, but involves a principle, a departure from which has been as the letting out of waters. We have bodies, as general associations and conferences, for fellowship and consultation; we have bodies, as the American Board, for carrying out the will of the churches; but we have no body which is neither *a* church, nor *the* church, which has *power* over a church.

That unity for which Christ prayed was not, then, at all a unity of organization with reference to *power*, but a spiritual unity to which organizations should be an aid. Organization is simply instrumental. If such union can be with different forms of it, those forms are of little consequence. If not, they are, so far forth, obstructive of the cause of Christ. That, evidently, will be the best form which shall best provide for the unity of the individual church, and through that for the higher unity of the church universal.

Intelligence, freedom, order, unity, a unity of the individual church blending itself with, and helping to constitute the unity of the church universal, — the Holy Catholic Church, — these

existing in any church could not fail to give it *aggressive power*. This would be the next thing needed in an organization that should best provide for individual growth, — growth by activity, — the great condition of growth for everything vital, and should also provide for that conquest of the world which is yet to be achieved.

Individual growth and aggressive power naturally go together, acting and reacting on each other. They will always go together, unless hindered by interfering and mischievous organizations, that either repress energy, or turn it aside to their own ends. Of both, the root is an intelligent sense of individual responsibility calling forth energy. It was when such responsibility was laid upon individual Christians scattered abroad, that the early church prospered; and the problem of this day is to bring such responsibility to bear, not only on ministers and church officers, but upon every individual Christian, as a Christian, so that he shall labor for the extension of Christ's kingdom. When this shall be done, and not till then, will the highest amount of aggressive power in truly *Christian* work be reached; and that will be the best form of organization which is best adapted to secure this.

We have now seen not only what a Christian, not another man, but a Christian converted as the thief on the cross, or as Paul was, must have left behind, but what he would have needed for full Christian growth. He must have left behind him his immorality, his dependence on a ceremonial religion, on an earthly priesthood, and on human authority as ultimate. He would have needed, as an individual, knowledge and freedom. As associated with others, he would have needed order, unity, and aggressive power. These are what reason would demand. But here, as elsewhere and always, the Scriptures and reason are in accord; and these are precisely the things which the Scriptures require. Give us these and we are content.

But while we hold that these are the essential things required by the Scriptures and by reason, and also that the Scriptures prescribe no one form of organization through which these shall be expressed and wrought out, we also hold that form is not indifferent. We hold that some forms are so little consonant with

the spirit of brotherhood and equality implied in freedom and in a common relation to Christ, so little consonant with a vital order, and with a comprehensive unity, that these cannot exist in connection with them, and that intolerance and persecution will be their natural result. We hold that such forms of organization may be obstructive of the life of Christianity in every degree, but that they will be less and less so as they approximate that which is the natural expression and instrument of its spirit of humility and simplicity and love. That form we suppose was the outgrowth of the Jewish synagogue, that it was that of the primitive apostolical churches, and that it was essentially Congregational. We suppose there was then on the earth somewhere *a* church complete in itself, presided over and taught by a pastor or bishop, or presbyter or elder. We suppose that there were *churches*, and that history has shown that all attempts to construct any organization on earth that might properly be called *the church*, have been delusive and disastrous. They have uniformly led to narrowness and arrogance and persecution.

With a form of organization thus consonant with the spirit of Christianity, and with a centre of unity in Christ only, and *not at all for power*, we shall have no temptation to sectarianism, except what belongs to our imperfection as men; and it will be comparatively easy for us to work solely for Christian ends. Working thus, we are not sectarian; and churches after the primitive apostolic pattern, working together solely for Christian ends, cannot be a sect. We are not shut up to the necessity of sectarianism, and, God helping us, we will not be sectarian. If others can work through other forms solely for Christian ends, they will not be sectarian; but we think, and history confirms it, that those forms tend to sectarianism in proportion as they tend to centralization.

In treating of the ideas already mentioned, I have said nothing of those peculiar religious doctrines, or of that formal union of churches which are necessary to Congregationalism, technically so called. For this, there was no time or need, because, without them, essentially, whatever knowledge or freedom there may be, we do not believe that the order and unity and efficiency of which we have spoken can be realized. But with these doctrines, and the character implied in a hearty reception

of them as a basis, the system is one of great flexibility in securing its ends. It may use a liturgy with no tendency to episcopacy. It is wholly a prejudice to suppose that a liturgy has any essential connection with Episcopacy. It may elect ruling elders with no tendency to Presbyterianism. The essential point is the completeness and independence of the local church in the first instance, and an ultimate reversion of power to that. Give us that, and we shall have all the order and unity and aggressive power that the existing piety and intelligence, acting freely, can produce.

Using the sling and stone of such an organization, so simple and flexible, and well adapted to Christian ends, and so poorly adapted to those of ambition and of superstition, Christianity is in strong contrast with the hierarchy of the Jewish system in respect to power, just as its rites and ceremonies are in contrast with those of that system in respect to forms. The rites and ceremonies of Christianity, we believe, were purposely so constructed in their fewness, simplicity, and obvious significance, as to afford the least possible ground for formalism and temptation to it; and the original organization of the Christian churches we believe to have been purposely so constructed as to afford the least possible temptation and sphere for the love of power.

But it has been objected, and will be, that this system, though theoretically right, implies in Christians a greater power of self-government than they possess, and hence cannot be applied in practice. Congregationalism, it is said, will do for New England, but not for the West. The principle implied in this objection is sometimes applicable, but has generally been so applied as to be mischievous. That principle is, that if you would have a perfect system, you must have perfect men. The objection to this is, that if you wait till you have perfect men, you will never have a perfect system; and it would be more true to say that if you would have perfect men, you must have a perfect system, of the idea of which they shall feel the inspiration, and under which and towards which they can work. If you have men who cannot feel the inspiration of such an idea, then the principle is applicable, and you must do the best you can; but short of this, an imperfect system will not only

tend to establish itself, so that, as in despotism, it will require violence to break it up, but it will confirm and enhance the imperfection of those under it. Would you teach a man to swim, you must put him into the water; would you fit him for responsibility, you must lay it upon him; would you fit a man for freedom, you must give him freedom. "They are not fit for freedom," was the slaveholder's plea; and the principle is the same when it is said that men are not fit for Congregationalism. But the principle in question, whether ever applicable to men in their relation to civil liberty or not, must be much less so to Christians, because they are, by the supposition, under the inspiration of ideas and principles which will carry them on to spiritual perfection, and so must not only need the aid of an outward organization theoretically perfect, but may safely be entrusted with freedom to work under it, and to work it out. If a community of Christian people cannot govern themselves as Christians, wisely and well, then self-government anywhere is impossible.

In saying what I have now said, I know well how, under a system thus educating all men for freedom through freedom, the patience of right-minded men must often be tried by ignorance and narrowness and passion, and the wrong-headedness of those who mistake will for conscience; but it is not more than the patience of God is tried by all men; and if he bears with us in training us up under a system of freedom, we may well bear with our fellow-men. Certainly, if it were not for the example of the Son of God, and the relation of all men to Him, I could be no advocate of such a system. Such a system is no more "of man," or "according to man," than is the gospel itself, and in its treatment by men it has fared much as has that gospel.

Piety, intelligence, freedom, order, unity, and aggressive power,—these it was that our fathers brought to this continent 250 years ago; and with these, and as their natural outgrowth, they brought that simple system of polity which they thought, and which we think, best adapted to nourish and give them scope. To these they clung, for these they suffered persecution and exile, not because they saw distinctly, probably they did not, how that deeper religious freedom which they

sought would grow into civil freedom, or how the democracy of the church would expand into the democracies of towns, and of the republics that should cover a continent ; but because, in the light of the Scriptures, and under the guidance of the Spirit of God, their spiritual instincts and cravings demanded these as the elements and expression of their inner life.

And because our fathers thus clung to these ideas and to this polity, we honor them to-day. We commemorate their great enterprise, and rejoice in its results. We rejoice in what they were. Imperfect they were, and so were the Israelites ; but they bore the ark of God. Imperfect they were, and belimed by contact with false systems, but they led the van of human progress in their day. They, and they only, were as much carrying out the Reformation to its logical results in the ideas we have considered, as the late Ecumenical Council have carried out the papal system of unity to its logical results.

And those results — they test the quality of their work, and in them too we rejoice. We do not hesitate to compare the New England which they made with any portion of the globe as it is now or ever has been. In justice, we ought to speak only of the descendants of the Pilgrims and Puritans ; but taking the whole population moulded by their institutions, and where will you find more piety towards God ? Where is there more general intelligence ? Where did the church and the common school and the college ever so intertwine themselves, and blend their enlightening and elevating power ? Where has there been more freedom, civil and religious ? Where has there been more order ? order in families, and consequently in the state ? As a consequence of these, where has invention been so quickened, where have wealth and the comforts of life been more generally diffused ; and where have the poor, the blind, the deaf and dumb, the insane, the orphan, been better cared for ? Where, if we exclude unity for power, has there been more unity in the churches ? If, however, it be said that we have here nothing to boast of, it may also be said that we have, relatively, nothing to be ashamed of. It only remains to ask where there has been more aggressive power, — not power always, or generally, in extending its own forms, but, disregarding forms, in extending those ideas which have permeated other

forms, quickening the pulse of their life, and limbering their machinery? Where did our societies for Foreign Missions and Home Missions, our Tract and Education and Temperance Societies, originate? Where did the money come from that has built so large a portion of the churches and colleges of the West? Whence the men who are so welcomed into other denominations, not only as members, but as pastors and theological professors? And who are so readily made elders and vestry-men and bishops? Whence that schoolmaster who is abroad? Whence the beneficence, the philanthropy, the sweet Christian charity that braves contempt, and throughout all the South seeks the elevation of the freedmen? Surely here has been, and is, aggressive power.

As, then, we honor piety towards God, as we honor knowledge and freedom and order and unity and beneficent energy, let us continue to honor our fathers, honored of God in being made the best exponents in their day of these great ideas. They planted seeds; they kindled fires; they watched by the cradle of empire. From the seeds which they planted have grown trees whose branches have intertwined, and now overshadow the breadth of a continent. By the light of the fires which they kindled, the nations are now reading that charter of their inalienable rights which was written by the finger of God. The empire whose cradle they watched is that empire of freedom and of God which is to fill the whole earth.

FEW persons, if any, can hesitate to agree, that no other system of church government than Congregationalism could have been successful in New England at that day. No other system could have done so much for religion; no other system could have done so much for liberty, religious or civil. "The meeting-house, the school-house, and the training-field," said old John Adams, "are the scenes where New England men were formed." Independent churches prepared the way for Independent States and an Independent Nation; and formed the earliest and most enduring barriers and bulwarks at once against hierarchies and monarchies. — ROBERT C. WINTHROP.

A REMARKABLE GENEALOGY.

“INSTEAD OF THY FATHERS SHALL BE THY CHILDREN, WHOM THOU MAYEST
MAKE PRINCES IN ALL THE EARTH.”

VISITING a cemetery in Yarmouth, Maine, this memorial year, one may notice there a tasteful monument, newly erected to the memory of Dea. Jacob Mitchell, who died at Yarmouth in 1848, aged 84 years.

Dea. Mitchell was himself “a good man and full of the Holy Ghost and of faith”; and he was of a family the history of which remarkably illustrates God’s way of enlarging and perpetuating His church in the line of the posterity of its members. In this family there has been an unbroken succession of deacons for several generations, and continuing to the present time, which is quite unusual.

EXPERIENCE MITCHELL, the earliest paternal ancestor of the family in the country, having, with other Puritans, fled from persecution in England to Holland, and dwelt there for a time, came to America in the ship *Ann*, arriving at Plymouth in 1623; resided there till 1631, when he became a resident and proprietor of Bridgewater, where he died in 1689, aged 80 years.

EDWARD MITCHELL, son of the foregoing, probably lived and died at Bridgewater, leaving at his death several children.

JACOB MITCHELL, son of Edward, settled at Dartmouth, where, in 1675, at the breaking out of King Philip’s war, himself and wife suffered death at the hands of the Indians.

DEA. JACOB MITCHELL, son of the preceding, dwelt at Kingston; removed to North Yarmouth, Maine, in 1728; was a founder of the first church there in 1730; elected Deacon, 1737; died 1744, aged 74 years.

DEA. JACOB MITCHELL, son of the above, lived at Pembroke; followed his father to North Yarmouth; was elected deacon in the same church, 1745; died in 1784, aged 87 years.

DEA. DAVID MITCHELL, son of the last-named Jacob, a man of culture, judge in the Massachusetts courts, member of the Massachusetts convention of 1788, that ratified the Constitution of the United States, became a member of the church in North Yarmouth, 1753; elected deacon in 1770; died, while a member of the senate of Massachusetts, 1796, aged 67 years.

DEA. JACOB MITCHELL, to whose memory filial piety has now erected a monument, was son of Dea. David Mitchell, elected deacon 1796; died 1848, aged 84 years. A man greatly beloved and honored by his fellow-citizens,—having been chosen by them to the legislatures of Massachusetts and Maine, and having held important civil offices for more than thirty successive years.

DEA. AMMI R. MITCHELL, son of David, and elder brother of the preceding, a physician, and prominent civilian, elected deacon in 1803; died suddenly in 1824, aged 62 years.

DEA. AMMI R. MITCHELL, son of the last-named Jacob, removed from Yarmouth to Bath; elected deacon in the then "North," now Winter St. Cong. Church, 1824, which office he still holds.

DEA. JACOB MITCHELL, son of Jacob, and brother of Dea. Ammi of Bath, united with the church so long served by his ancestors, 1822; is now a physician in Chelsea, Mass., where he was elected deacon in the Winnisimmet Cong. Church, in the year 1856.

JACOB MITCHELL, jr., of Boston, is a member of the Winnisimmet Cong. Church, Chelsea.

From this family have sprung several ministers of the gospel. Rev. David M. Mitchell, a man of singular purity, and whose ministry was remarkably successful in winning souls to Christ, who died at Waltham, Mass., November 27th, 1869, was one of them. Others are now in service, in different and distant States of the country. In the territory of ancient North Yarmouth, are now embraced Yarmouth, North Yarmouth, Cumberland, Pownal, Freeport, and Harpswell. In these towns there are now seven Congregational churches, besides a large number of other churches of evangelical faith. The parent church has contributed largely of its members for the constitution of the larger part of these. Yet the original church, of which Dea. Jacob Mitchell, the first, was a founder and a deacon, lives and thrives; and in its whole history his family has had representatives in its membership, than whom none others have been more loved, honored, or essentially identified with its progress and work.

DAVID SHEPLEY.

Yarmouth, Me., Nov. 1870.

HANSERD KNOLLYS, IN SPRAGUE'S "ANNALS."

THE *Annals* have put the American churches under a great debt of gratitude to Dr. Sprague. But the recognized value of that work makes it the more important that no errors therein should be suffered to pass into unchallenged history. For this reason, and in no spirit of fault-finding, we refer to the article on HANSERD KNOLLYS,¹ the first article in the Baptist volume.

The writer of the article in question evidently had a theory. It was this: that Knollys, while minister of the First church in Dover, N. H., 1638-41, was, or became, a Baptist; that that church either became a Baptist church, or divided into Baptist and Pedit-Baptist; and that the ecclesiastical and civil quarrels of that time and place were the conflicts of Baptist and Pedit-Baptist principles. The first part of this theory has not the slightest proof; the second is clearly untrue; and the third is ridiculous. The writer drew on his imagination for his facts. He was obliged to do so, if Hanserd Knollys was to lead in a volume about American Baptists.

Before examining his theory, allusion to a few minor inaccuracies may not be out of place.

1. "Dover, N. H., then a settlement called Piscataway." He might as well say, "Boston, a settlement called Massachusetts;" or, "New Haven, a settlement then called Connecticut." The Piscataqua River gave a *general* name to the region round about, and included all the settlements of that region. Boston people spoke of going to Piscataqua, without distinguishing its divisions.

2. "Piscataway." "This is the original orthography. It was afterwards written Piscataqua." The writer could not have examined authorities. It was not originally "Piscata-

¹ The name is variously spelled. Lechford, in 1642, writes it "Knowles." Winthrop's *Journal* says "Knolles"; and Belknap copies him, both in his *History of New Hampshire*, and in his manuscript records of the First Church in Dover, N. H. But the *Autobiography*, conclusive authority unless the spelling has been tampered with, says "Knollys." So does a record of the New Hampshire courts, November 10, 1642; and so does the Baptist *Confession of Faith*, London, 1646, which purports to give signatures.

way," but nearly or quite "Pascataquah"; the first vowel being "a," not "i"; and the final "h" being a guttural so severe as often to be written "k." The map in Wood's *New England's Prospect*, 1634, gives it "Pascataque," doubtless in four syllables. The Hilton's Point Patent, 1629, says "Pascataquack." Early manuscripts which we have seen sometimes say "Pascattaquack." The grant of a glebe in Portsmouth, N. H., 1640, says "Pascataquack"; and that is also Winthrop's orthography.

3. "Capt. Burdet," who ruled at Dover. He was not a captain, but a reverend.

4. Of the church in Dover, organized in 1638, he says: "This was the first church in Dover, if not in New Hampshire. It was then a Congregational church. The first Congregational church in Exeter claims the priority by a few months, and is probably right in doing so." That this was the "first church in Dover," is reasonably clear, as a second was not formed in what is now Dover, for nearly two hundred years, nor in any part of old Dover, for nearly a hundred years. "It was then," and always has been, "a Congregational church." The existing "first Congregational church in Exeter" was not organized till the Dover church was sixty years old, namely, in 1698, and the probability is that the original Exeter church, which became extinct, was itself not formed until after the Dover church. Wheelwright and the others who formed the Exeter church, were not dismissed from the First church in Boston until February 6, 1639. But the writer does not seem to know that the church in *Hampton* was of earlier formation than either of them.

5. "The Baptist body [meaning part of the Dover church], composed, as Winthrop says, 'of the more religious,' adhered to Mr. Knollys, and to avoid the oppressive state and church jurisdiction of Massachusetts, . . . removed to Long Island in 1641." This is a tissue of inaccuracies. Winthrop makes not the slightest allusion to any "Baptist body." The settlement on Long Island was made by people from Lynn, though Knollys was, for a brief time, somehow connected with it. Winthrop himself states that the church which went to Long Island was formed in *Lynn*, and of Lynn people.¹ Lechford

¹ Winthrop's *Journal*, ed. 1853, 11: 4 *et seq.*

does the same.¹ So far, we have never been able to find in that company a single Dover name of the date. As to the oppressive jurisdiction, Knollys had become at peace with the Massachusetts authorities, and went to Boston with a letter of recommendation from Hugh Peter, who was then, or just previously had been, in Dover, asking that he "have the liberty of sitting downe in our jurisdiction."

6. "The settlement [Dover] during that period, in consequence of Capt. Mason's death, and the giving up of his patent by his widow, was a little independent republic." Mason's widow never gave up his patent. It went, by his *will*, to his grandsons. Under it, his heirs made repeated claims by law, and eventually sold its rights, in the year 1746, to twelve citizens of New Hampshire, and under titles from these men much land in New Hampshire is held. Further, while Mason had a patent which nominally covered all this territory, yet, in the divisions of the property, Dover was held under *another* patent, and by different parties; and the plantations of Mason were at Portsmouth and Newichawannock, — the latter in Maine. Mrs. Mason found it impossible to maintain these *plantations*, but she and they had nothing to do with Dover, nor with "giving up" *any* patent.

7. He says that Knollys was born in Chalkwell. Better works say "Cawkwell."² The needless vagueness in dates of ordination can be readily supplied, by saying that he was ordained by the Bishop of Peterborough, as deacon, June 29, 1629, and as presbyter the next day. Other omissions or inaccuracies need not be specified. The historical theory which finds the Baptist question dividing Dover and the Dover church in 1640, is of more consequence.

¹ Lechford's *Plain Dealing*, 1642; Trumbull's admirable edition, page 102.

² Born in 1598, of pious parents; educated at the University at Cambridge; after graduation, was chosen master of the Free School at Gainsborough; ordained as above; received, from the Bishop of Lincoln, the living of Humberstone; was indefatigable in labor; became scrupulous as to "the lawfulness of using the surplice, the cross in baptism, and the admission of persons of profane character to the Lord's Supper"; and therefore resigned his living, after holding it "two or three years"; preached two or three years longer in various churches by the Bishop's good nature; in or about 1636, he renounced his Episcopal ordination, and joined the Puritans; was imprisoned, released, harassed, and left England.

Knollys came to Boston in 1638.¹ His child had died on the passage. He was very poor. Some money of his wife's had paid their passage, he having, on embarking, "just six brass farthings left." The Boston ministers represented to the magistrates that he was an Antinomian, and advised that he be not allowed to remain. At Boston, he says, "I was necessitated to work daily with my hoe for the space of almost three weeks." Two persons from Dover happened to be in Boston, and invited him to go to Dover. He did so, but, by Rev. George Burdet, then ruler there, was forbidden to preach. Burdet was speedily superseded in the government by Capt. John Underhill, also a man banished from Massachusetts, an old soldier under the Prince of Orange, famous in the Pequot war, and long after this time to be famous in those New York Dutch wars with the Indians, which ended with the crowning victory of Strickland's Plain. Burdet's power being overthrown, Knollys began to preach; and in December, 1638, he organized the First church in Dover.

So far, there is not a hint that he was then a Baptist. He was charged with Antinomianism; and it was the period of that "woman of a ready-wit and bold spirit," Mistress Anne Hutchinson, and of her circuitous "brother," Rev. John Wheelwright,² and of that first American Synod, which con-

¹ In a ship commanded by Capt. Goodlad, which left Gravesend April 26, 1638, and arrived at Boston about the 20th of the following July. — Drake's *Boston*. The *Annals* say he arrived "early in 1638"; it was as early as the latter part of July.

² Winthrop says, I, 238, "a brother of hers, one Mr. Wheelwright." The researches of Hon. John Wentworth, of Chicago, patient and unsparing of cost, have elucidated the connection, and also the others following in this note. Rev. John Wheelwright married, at Bilsby, Lincolnshire, November 8, 1621, Mary Storre. Mary's brother, Augustine Storre, married, at Alford, Lincolnshire, November 21, 1623, Susanna Hutchinson. Susanna's eldest brother, William Hutchinson, married Anne, daughter of Rev. Francis Marbury, which Anne was the one who made so much ecclesiastical disturbance. So that Wheelwright was Anne's "brother" by being her husband's sister's husband's sister's husband.

The Marburys were an old family in Lincolnshire. William Marbury, Esq., of Girsby, had (with probably others) Catherine, who married, 19 August, 1583, Christopher Wentworth; and Rev. Francis, Anne's father. It is noticeable that the settlers of Exeter, where Rev. John Wheelwright went and founded a church, included quite a group of relatives from the same vicinity in Lincolnshire. Wheelwright himself, connected as above with the Marburys; William Wentworth (afterwards an elder in the Dover church, and a good man), Christopher Helme,

demned eighty-two "erroneous opinions" and nine "unwholesome expressions," all drawn out of Mistress Anne's heresy.

Two years passed in reasonable quiet, varied only by an external difficulty with Massachusetts, caused by a letter which Knollys, in his irritation, wrote to England, in which he declared that the Massachusetts government was "worse than the high commission"! A copy of the letter came back to Boston, and was sent to Dover. Knollys had not had any great reason to love Massachusetts; but, on reflection, he was satisfied that he had been too harsh, and wrote a handsome apology to England, besides going to Boston, under a "safe conduct," and making a public acknowledgment.¹

But, in 1640, Rev. Thomas Larkham came to Dover. Belknap calls him "another churchman." He was a man of popular abilities, and wealthy. He owned, or came to own, some shares in joint-stock of the land patents.² Attracting

and Christopher Lawson, grandsons of Christopher and Catherine (Marbury) Wentworth; Augustine Storre, brother of Wheelwright's wife; and Edward Rishworth, who married a daughter of Wheelwright.

¹ A copy of his safe-conduct from the Suffolk Registry (Boston, Mass.), by Mr. Wm. B. Trask, may be found in the *New England Historical and Genealogical Register*, 1865, page 132; and a reference to Knollys' second letter to England:

² Larkham was a native of Lyme, England, born May 4, 1601. He graduated at Jesus College, Cambridge. He was first settled at Northam, near Barnstaple, England, but was so worried by vexatious persecutions, that he came to America. But "not favoring the discipline" in Massachusetts, he came to Dover. He sold his final interest in the plantations, September 13, 1642, to William Walderne and Ferdinando Gorges, — apparently an interest on the Maine side of the river. A curious paper, hardly ministerial, reads as follows: —

The Accompt of goods in the Custody of mr Larkham wch doe belong unto the whole adventurers.

Imp one great Iron Pott.
 Itt one fouling peece the barrel five foote
 Itt 3 pr of musket moulds, one pr sheep sheres
 Itt 2 beast tobacco pipes, one Great knife, 2 ps [illegible], 5 dozen Awle blades, 1 dozen Cod hookes, 4 lb $\frac{1}{2}$ lead, one sickle, one bearing bill
 Itt one [illegible] saw and two moosecoates
 Itt a key of the barn dore

I acknowledge it

THOM. LARKHAM

Vera Copia

The key nicolas [Scamon had ?] of Mr Larkham and is in his custody

This is A true Copie Compared to the Original y^t was on file & test in its steed
 as Attests

EDWARD RAWSON, Secrety
 NICH: SCAMON.

many of the people, he decidedly eclipsed Knollys, who gave way, and Larkham became the minister.

Then soon began the conflicts. The *Annals* quote Belknap correctly: that "Larkham soon discovered his licentious principles, by receiving into the church persons of immoral characters, and assuming, like Burdet, the civil as well as ecclesiastical authority. The better sort of people were displeased, and restored Knollys to his office, who excommunicated Larkham." Winthrop says:¹ "In this heat it began to grow to a tumult, some of their magistrates² joined with Mr. Larkham, and assembled a company to fetch Capt. Underhill (another of their magistrates, and their captain) to their Court, and he also gathered some of their neighbors to defend himself, and to see the peace kept; so they marched towards Mr. Larkham's, one carrying a Bible upon a staff for an ensign, and Mr. Knollys with them, armed with a pistol."³ Lechford's account is not very different. "And further, master Larkham flying to the Magistrates, master K. and a Captain [Underhill] raised Armes, and expected help from the Bay; master K. going before the troop with a Bible upon a pole's top, and he or some of his party giving forth that their side were Scots, and the other English."⁴

Larkham and his adherents then sent to Portsmouth, eight miles down the river, for help. Francis Williams was a sort of Governor of that independent settlement. He came up, "with a company of armed men," says Winthrop, "and beset Mr. Knolles' house, where Capt. Underhill then was, and there they kept guard upon them night and day, and in the meantime they called a Court, and Mr. Williams sitting as judge, they found Capt. Underhill and his Company guilty of a riot, and set great fines upon them, and ordered him and some others to depart the plantation." Lechford says of the

¹ *Journal*, 77: 32.

² The *Annals* say: "Larkham and his adherents raised a riot." Having the majority of the magistrates, and Mr. Larkham being all the governor that Dover had, it is difficult to see how he made "a riot."

³ The *Annals* say: "In these exciting and critical circumstances, either the solicitations of his fellow citizens, or his own sense of duty, impelled Mr. Knollys to appear in public as the head of a body of citizens," etc. The alleged alternative of reasons are, of course, purely imaginary.

⁴ Plain Dealing, 103.

Court: "Whereupon the Gentlemen of *Sir Ferdinando Gorges* plantation came in, and kept Court with the Magistrates of *Pascattaqua*. . . . Nine of them were sentenced to be whipt, but that was spared. Master *K.* and the *Captain* were fined 100.l. a piece, which they were not able to pay."

The Knollys party sent to Massachusetts for aid. They had, just previously to this trouble, offered to put Dover under the Massachusetts government, against which Larkham and others had protested.¹ The Governor and Council appointed Mr. Bradstreet (a magistrate), Rev. Hugh Peter, and Rev. Timothy Dalton, to go to Dover and endeavor to reconcile the parties. "They went accordingly," says Winthrop, "and finding both sides to be in fault, at length they brought matters to a peaceable end. Mr. Larkham was released of his excommunication, and Capt. Underhill and the rest from their censures [the fines, etc.]"

Now, the writer in the *Annals* goes on to argue that the *Baptist* question was at the bottom of these difficulties. He asserts "that the First church in Dover became a Baptist church, and that a second church² was thereupon formed by the disaffected members"; and that the "Baptist body," *i. e.* the First church, removed to Long Island.

In all history there is not a shadow of foundation for these assertions.

The First church of Dover never became Baptist. It never removed to Long Island. It still exists on the old foundation, being now two hundred and thirty-two years old; and bids fair to last as long as churches are needed by men.

In support of these denials:—

1. The utter silence of records and historians as to any Baptist troubles in Dover would be sufficient to discredit the theory, not heard of until the year 1859. The reliable historians of these troubles are Winthrop and Lechford. Hubbard is here of little account. Belknap almost confines himself to

¹ Original paper in the hands of J. Wingate Thornton, Esq., of Boston.

² Winthrop, indeed, says, "whereupon they were divided into two churches." But it is very clear that he did not mean any *formal* and organic division, but merely the temporary separation of two parties. He goes on to speak of the removal of Larkham's excommunication, in which he is conscious of but one church of which Knollys was pastor. Lechford does not allude to any such division.

taking from Winthrop. The *Winthrop Papers* in the *Massachusetts Historical Collections* are of great value, so far as they refer to these disturbances.¹ But Winthrop and Lechford are the real authorities. Massachusetts was then keeping a very watchful eye over its northern border. It was afraid of evil company. In 1638, the Governor, by order of the General Court, had written² to Dover, remonstrating against "their entertaining and countenancing, etc., some that we had cast out." At the time of these troubles, Massachusetts was expecting to extend its jurisdiction over this territory, both by claim of patent and by consent of the majority of the people. Winthrop frequently mentions occurrences in the Piscataqua country. It is inconceivable that Winthrop, governor at the Bay, and Lechford, who disliked the Bay, should both ignore the Baptist origin of these troubles, if they had such an origin. If either of these two writers had any motive for suppressing the fact, the other could have the same motive for exposing the fact. Nor, if Knollys was a Baptist when he came to Dover, would Winthrop have omitted to state it, in connection with his alleged Antinomianism. Nor is it likely that Belknap, a minister of the church which Knollys founded, and a most minute antiquarian in all that concerned Dover, could have failed to discover somewhere a trace, by tradition or otherwise, of the Baptist troubles of the fathers. But his church-history (still in manuscript, except as printed in a local paper, for which we once copied it entire) has no hint of such a discovery.

2. It is remarkable that Knollys' friend Underhill and his adherents had already applied to have Dover taken under the Massachusetts government. As Baptists, and opposed to the Bay churches, they would have done just the reverse.

3. It is equally remarkable that Rev. Hugh Peter, either at Dover or just after his visit, in a letter relating to the occurrences, a letter carried to Boston by Knollys himself, should have made it a special request that Knollys "and three or four more of his frends may haue the liberty of sitting downe in our Jurisdiction." "Hee may [be] vsefull without doubt, hee

¹ 4 Mass. Hist. Coll., vi: 103, 106-7; vii: 178-181.

² Winthrop's *Journal*, i: 332.

is well gifted, you may doe well to heare him at Boston." ¹ Hugh Peter recommending Boston people to hear a Baptist minister who had just transformed a Congregational church into a Baptist church, and who had thereby bred a commotion which had divided the people into organized and armed companies!

What is alleged on the other side?

Solely one half-quotation from Lechford. The *Annals* say: "His own words are these: 'These two [Knollys and Larkham] fell out about baptizing children, receiving of members, &c.'" Our Baptist brother evidently jumped to the conclusion that the only question about "baptizing children," was whether to baptize them at all; and about "receiving of members," was a question of immersion. He considers Larkham to be a Congregationalist, and yet as "receiving members of immoral characters"; as if the Puritan was not tenacious to the death in practising the principle that the church must be made up solely of "saints by calling."

But the *Annals* do not quote fairly. There is no "etc." in Lechford's statement. Instead of "etc.," Lechford says, "burial of the dead." Had the whole been quoted, the difficulty would have been apparent, of showing how the Baptist question affected that solemn service!

One who takes a wider view of ecclesiastical principles than he gets by looking at everything in his own denominational light, will readily see that these *three* causes of difficulty were the ones on which the *Puritan and the Prelatist* were then in battle. The baptism of children, — its form, its significance, the phraseology employed, the restriction to children of church-members, were subjects of fierce discussion. The "receiving of members," — whether only those who gave evidence of the "new birth," or any who promised amendment, was the dividing line between Puritan and Prelatist. The burial of the dead, — whether the English forms should be used, or the dead buried as our fathers buried them, without even a prayer. This great division, which was fiercely working in England, was the little division which agitated an obscure settlement in the New Hampshire wilderness. ²

¹ 4 Mass. Hist. Coll., VI: 106.

² See note on page 40, where Knollys' scruples, while in England, on the sign of the cross in baptism, and on receiving unfit persons to the Lord's table, agrees perfectly with the hints of this paragraph.

It is true, that it is nowhere stated, in so many words, that this conflict was one between the Puritan and the Prelatist, although Belknap (quoting from Hubbard¹) calls Larkham "another churchman." But the circumstances are clearly decisive.

New Hampshire was settled under different auspices from Massachusetts. Its people came, not as a commonwealth, and for religion, but as emigrants procured by the non-resident proprietors, and who came for trading and fishing. Capt. John Mason, the patentee, was an ardent adherent of the Church of England. Portsmouth and Dover were both settled in the spring of 1623, by men who came in one ship. Edward and William Hilton, and possibly Thomas Roberts, settled Dover, and neither is supposed to have been a Puritan, although William Hilton was at Plymouth in 1621, but left early. A very few people came in the next ten years. In 1633, there was a considerable accession of emigrants sent out by the new proprietors (Lord Say and others), from the west of England, "some of whom" were "of some account for religion." The proprietors sent out with this company Rev. William Leveridge,² "a worthy and able Puritan minister." But he soon left, for want of support.

The plantation grew, in this irreligious way, for several years. In 1636, or 1637, came Rev. George Burdet, who, in April, 1635, had left Yarmouth, England, where he was "lec-

¹ 2 Mass. Hist. Coll., v : 362.

² Leveridge, or Leverich, arrived at Salem, Mass., in the ship *James*, October 10, 1633, and came immediately to Dover. Leaving Dover as above mentioned, he went to Boston, and was admitted a member of the First Church, August 9, 1635, and soon after was of Duxbury, where a lot of land was laid out for him in 1637. He was admitted freeman, in the Plymouth Colony, January 2, 1637-8. He was of Sandwich in 1638, as appears by *Plymouth Colony Records*, 1 : 88, and was minister there from near that time (certainly from 1639) until 1652. In 1651, he was studying the Indian language with a view to labor among that class (*Plymouth Colony Records*, ix : 196). In 1653, he was in the service of the Commissioners of the United Colonies, laboring among the Indians (*Records*, x : 34). In the autumn of that year, he was removing to Oyster Bay, L. I., and the vessel carrying his goods was seized by a captain commissioned by the R. I. authorities. In 1657 and 1658, he is found at work among the Indians. In 1658, he accompanied the first settlers to Huntington, L. I., of which he was one of the patentees, and resided there until 1670, when he removed to Newtown, L. I., where he died in 1677. He had two sons, Caleb and Eleazer. The latter was married, but left no issue. Caleb had one son and two daughters; the son left posterity.

turer," a kind of assistant to the "minister." He had been arraigned, by a charge from the minister, for not bowing at the name of Jesus. He declared that he had, did, and would bow; and he brought several gentlemen ready to depose that he did. But the chancellor believed the minister.¹ Burdet left Yarmouth suddenly, leaving his wife to charity, and came to Salem, Mass., where he was received to church membership, employed a year or more to preach, and also, September 2, 1635, made "freeman," *i. e.* invested with all the rights of citizenship. But "finding the discipline of the church . . . too strict for his loose conscience,"² he went to Dover.³ He continued in good esteem awhile, but then succeeded in inducing the people to make him governor, and thus set aside Capt. Thomas Wiggin, who had been appointed by the English proprietors.⁴ Burdet proceeded to open correspondence with Archbishop Laud. Early in 1639, came replies from the Archbishop and lords commissioners for plantations, thanking him "for his care of His Majesty's service," but "by reason of much business" they could not at present accomplish his desires. That business resulted in King Charles losing his head.

When Knollys came to Dover, therefore, he found a settlement originated under Episcopal auspices, though enlarged under other influences; a people mixed in their character, none of them emigrants for conscience sake, and none of them Puritans of the Bay type;⁵ the settlement a refuge for men who could not endure the Massachusetts rigor; no church organized after fifteen years of colonial life; and a minister who, in spirit a churchman, was corresponding with Archbishop Laud, and who was supported by a portion of the

¹ Bloomfield's *History of Norfolk* (England) gives a full account of Burdet's troubles in Yarmouth.

² Hubbard, 2 Mass. Hist. Coll., v: 353.

³ No record gives the exact date; but as he had a grant of land in Salem, July 5, 1637, and had some time been governor of Dover, September, 1638, it is probable that he came thither late in 1637.

⁴ Wiggin was always well disposed towards the Massachusetts government. "I haue, and you all haue cause to bless God that you haue soe good a neighbour as Capt. Wiggen."—Letter of Edward Howes (in England) to John Winthrop, Jr., June 22, 1633. 4 Mass. Hist. Coll., vi: 489.

⁵ When these plantations came under the Massachusetts rule, that government was obliged to dispense with the law that only church members could be voters, so far as the new acquisition was concerned.

people. "Of some of the best minded" Knollys gathered a church. But it was in the midst of a people who have, generally, no love for Puritanism. Burdet left the town;¹ but "another churchman," Larkham, came in, and by appealing to the looser elements, succeeded in superseding Knollys.

It is not to be pretended that Larkham attempted, any more than Burdet, to introduce the English liturgy. He simply began to conduct ecclesiastical affairs on the principles of the English church, and directly antagonistic to the Puritan idea. "The more religious" is a meaning phrase, as used by Winthrop. The "notoriously scandalous and ignorant, so they would promise amendment," whom Larkham received to the church, is equally suggestive, when we remember the essential difference of the Puritan idea of the church, and the prelatical practice. Knollys held the Puritan idea; Larkham was a churchman. The former led the Puritan element; the latter led all such as, whether they loved the church of England or not, did not love the Puritans nor the Massachusetts government. The former, seeing that there was no hope of Puritanism unless under the Bay government, applied, with all who were tired of the unsettled state of affairs, to be received under that authority. The latter, with his adherents, sent a written protest against such extension of the Massachusetts power. At this juncture came the rupture and the military display.

A single sentence of Lechford's, not quoted in the *Annals*, is one of those suggestive phrases which any thoughtful historian ought to trace: "Master *K.*, going before the troop with a Bible upon a poles top, and he, or some of his party giving forth, that their side were *Scots*, and the other *English*." It will be remembered that the canons for liturgical worship in Scotland were published in the earlier part of the year 1637; that on the 23d of July, the new liturgy,

¹ Burdet was detected in lewdness, and hurriedly departed over the border into Agamenticus, where he assumed to rule, and continued a course of profligacy until the arrival of Thomas Gorges, in 1640. Gorges had him arrested and tried for various offences. He was convicted on three charges, and fined (Maine Hist. Collections, 1: 365, full particulars). He appealed to the king, but his appeal was not admitted; and he departed for England, where he joined the royalists, was captured and put in prison, and there falls out of history.

pressed upon Scotland by the English bishops, was read for the first time in Edinburgh, was met by riots on the spot, and failed of acceptance; that public affairs remained disturbed, Scotland arming, until they eventuated in open hostilities. In the beginning of the year 1639, the English forces moved northward, and soon occupied Berwick. A temporary pacification was announced June 17, 1639. The conflict was renewed in 1640, and that little war, known as "the Bishops' war," ended with the action at Newburn-on-Tyne, August 28, 1640, which Clarendon calls "that infamous, irreparable rout at Newbern." With this defeat of the English, the attempt to establish in Scotland the principles of the church of England, as framed in the canons and liturgy of the English bishops, utterly failed.

This conflict between the Scotch Puritans and the English Prelatists was understood in America. In December, 1640, "they brought us news of the Scots entering into England, and the calling of a Parliament, and the hope of a thorough reformation."¹

The disturbances at Dover were in the spring following.² The significance of the phrase "giving forth that their side were *Scots*, and the other *English*," is apparent.

In agreement with this view, is the fact that the Portsmouth authorities, and those of the Maine side of the river, were Episcopalians. At Portsmouth, "the people were not puritanical, but retained their attachment to the church of England."³ An Episcopal chapel was then standing; an Episcopal minister was then officiating. The Gorges interest was entirely Episcopal. The readiness with which these parties came to the assistance of Larkham, though out of their own jurisdiction,⁴ particularly as they were for obvious reasons opposed to the extension of the Massachusetts authority, is thus explained.

Knollys did not long remain in Dover. He seems to have left that place by April or May, 1641, going to Boston. In the

¹ Winthrop's *Journal*, II: 25.

² Hugh Peter went to Dover in April.

³ Adams' *Annals of Portsmouth*, 27.

⁴ Savage's note to Winthrop, II: 33, is in error in saying that Williams was "governor of the settlements at Portsmouth and Dover." Dover was never under his authority.

autumn of that year he may have been on Long Island, but he arrived in London, December 24, 1641, having returned at the request of his aged father.

Larkham left Dover the next year. Before his leaving, the Massachusetts government had annexed the New Hampshire towns, October 9, 1641, and Larkham became very severe in his public utterance against the Episcopal minister of Portsmouth. His "churchmanship" had vanished.

The ecclesiastical troubles of Dover ceased.¹ In 1642, on the request of the people, Massachusetts sent an excellent man, Rev. Daniel Maud, "a man of quiet and peaceable disposition," for a time schoolmaster in Boston, who died in 1655, bequeathing one book to "Cambridge library," his Hebrew Bible to Mr. Brock, other books to other people, and "a little manuscript wrapped up in my desk which I would have committed to Mr. Brock to put into the hands of Mr. Davenport, who as I heard, is intending to go for England, that he would peruse; and for putting it forth, I would leave it to his wise and godly ordering of."

It may be of interest to follow the subsequent life of the two Dover leaders.

Knollys was known in England as a man of eminent piety, and indefatigable zeal. It is said, apparently on good authority, that he was admitted to converse with Charles I., when that monarch was under sentence of death. It is needless to condense Brock's account of him, made up very greatly of Knollys' *Autobiography* to the year 1670, continued till his death by Mr. Kiffin. He became openly a Baptist; was stoned, fined, and imprisoned; was now a successful teacher, and then preacher to a regular congregation of a thousand persons; was a chaplain in the army, and a fugitive on the continent; a leader

¹ Unless we accept the fact that Edward Starbuck, an elder in the church, was indicted, October 3, 1648, for "disturbing the peace of the church," "denyeinge to joyne with the church in the ordinance of baptism." He was bound over to the next court, "to answer for such offences as have been by him committed against the law concerning Anabaptists," and was charged to "be of peaceable and good behaviour towards all men, and especially towards the Reverend Teacher of Dover." This is the only Baptist we have ever discovered in that church in early days, and he went to Nantucket. Unfortunately for the Baptist theory of the troubles, Hanserd Knollys' suit for slander, in 1641, was against this very man.

among the Baptists, and equally hated by their enemies. He suffered by the death of his wife, and that of his only son. But faithful to the end, he died "in a transport of joy," September 19, 1691, at the ripe age of ninety-three, and was buried in Bunhill Fields.¹

His whole life gives the lie to the charge which Winthrop had heard, and incautiously recorded, of gross immorality in Dover. That Knollys commenced a suit for slander, should have some bearing. That Hugh Peter should send a letter from Dover, by Knollys, when the latter was on his way to Boston, earnestly recommending him, is a clear refutation. Nor could a wicked man, in his latter days, say, "My wilderness, sea, city, and prison mercies, afford me many and strong consolations. The spiritual sights of the glory of God, the divine sweetness of the spiritual and providential presence of my Lord Jesus Christ, and the comforts and joys of the eternal Spirit, communicated to my soul, . . . have so often and so powerfully revived, refreshed, and strengthened my heart in the days of my pilgrimage, trials, and sufferings, that the sense, yea, the life and sweetness thereof, abides still upon my heart."

The church, of which Knollys died the pastor, was at Broken wharf, Thames street, London, which Jones' *Bunhill Memorials* says was founded in 1644. The ministers succeeding Knollys were Robert Steed, John Skepp (till 1721), William Morton, John Brine (died 1765), John Reynolds (1776 to 1792); in 1715 the church was called "of Curriers' Hall, Cripplegate"; it removed in 1799, to Redcross Street, but became reduced, and in 1808, it was reinforced by the church of Chapel Street, Mile End, which joined it, bringing their minister, Jonathan Franklin, who labored long and faithfully until his death, in 1838; and he was laid with Knollys, Skepp, Brine, and Reynolds, in Bunhill Fields. What the present condition of that church is, we do

¹ A Baptist society, known as the HANSERD KNOLLYS SOCIETY, was organized in England in 1845, for republishing early Baptist works. The writer in the *Annals* says: "which, since 1845, has been nobly engaged in publishing, by subscription," etc. The "has been," written in 1859, is inaccurate. A Baptist writer ought to have known that the society had issued its *last publication* in 1851, and that "this society is dissolved." A list of its nine publications, all Svo, can be found in Lowndes' *Bibliographer's Manual of English Literature*, VI: 139.

Knollys' own publications were twelve in number. One was a Latin, Greek, and Hebrew Grammar; but the most interesting is his Autobiography.

not know. But the photograph of the portrait of Hanserd Knollys may be seen in the Congregational Library, 40 Winter Street, Boston, where we placed it some years ago.

Thomas Larkham also stood well in England. Returning in 1641, ("to avoid the shame of a scandalous sin it was found he had committed," says Belknap, but which we doubt,¹) he was settled in the ministry at Tavistock, Devonshire, where he bore an excellent character. Calamy (*Account*, ed. 1713, II. 246) calls him "a Man of great Piety and Sincerity." He was ejected under the Act of Conformity, 1662, lived henceforth in great trouble from persecutions by the Established Church, and died in 1669, in the house of a son-in-law, where he was concealed. His son, Rev. George Larkham, a graduate of Trinity College, Cambridge, was ejected from Cockermouth, Cumberland county; "was forced to fly into Yorkshire, with his numerous family;" suffered imprisonment, but returned to Cockermouth, where he died December 26, 1700, aged 71, after a ministry of forty-eight years in that place. "He was a Man of brisk Parts, and a bold Temper," says Calamy, "till the latter part of his Life, when he grew more Pensive." Rev. Thomas Larkham published three works: *A Discourse of the Attributes of God, in Sundry Sermons*; *The Wedding Supper*; and *A Discourse of paying of Tythes*. Of the first named we have a copy; it is a small quarto, London, 1656, of 520 pages. The preface is in Latin, and the work bristles with Greek and Hebrew. Whatever sins Larkham was guilty of in New Hampshire (and all accounts of opponents must be taken with allowance), in England he proved himself a godly man.

A. H. QUINT.

¹ It is true that Winthrop, II: 110, is quite specific in allegations; but the sole testimony he alleges was after Larkham had left Dover. We are inclined to doubt.

THE CHURCH OF THE PILGRIMS,

IN BROOKLYN, N. Y.

THE completion of important changes in its house of worship renders a notice of this church one of timely interest. And since it has never had special attention in the Quarterly, it is fitting that the statement of those changes and their results, should follow a sketch of its history and work. The third, in membership, among the churches of our order, in the United States, its position in a city which has, perhaps, more existing church organizations, according to population, than any American city — is one of recognized and deserved pre-eminence. The eldest of nearly twenty Congregational churches in Brooklyn, it is cheerfully owned as the mother of a great line of children here, while its disposition and ability to bless have been abundantly experienced in our own and foreign lands.

Its life and growth have been coincident with the marvellous growth of the city. In 1844, Brooklyn covered an area of twelve square miles, had a population of 59,000, and perhaps forty churches. None of these churches stood for the old ecclesiastical order of the New England fathers. The time, however, was ripe for planting one that should; and impulse was clearly given to movement in this direction by providential circumstances. HON. RUFUS CHOATE, on the 22d Dec., 1843, delivered his oration — “*The Age of the Pilgrims our Heroic Period*” — before the New England Society of New York. Speaking of the residence of English exiles, in the reign of Mary, from 1553 to 1558, at Geneva, and of the politics which pilgrims learned there, he declared in an effective passage, amid enthusiastic plaudits, — “*There was a State without king or nobles; there was a church without a Bishop; there was a people governed by grave magistrates which it had selected, and equal laws which it had framed.*”¹ The celebrated Onder-

¹ Choate's Works, vol. 1, p. 379. Boston: Little, Brown & Co., 1862. These words of the orator gave rise to the stirring song by Rev. C. H. Hall, in honor of the Pilgrims, whose stanzas end with the couplet, —

“And to a howling wilderness, this glorious boon they bring,
A CHURCH WITHOUT A BISHOP — A STATE WITHOUT A KING.”



CHURCH OF THE PILGRIMS, BROOKLYN, N. Y.

View on Henry Street.

donk trial having been concluded a short time previous to this, all listeners were quick to catch and note the words.

Rev. Dr. WAINWRIGHT, afterwards Bishop of the Diocese of New York, who was present at the dinner of the Society, in the evening, referring to this sentence, maintained in entire good nature, that such a church was, at the least, unscriptural. His remarks led to the speedy appearance, in the New York Commercial Advertiser, of a communication from Rev. Dr. GEORGE POTTS, pastor of the University Place Presbyterian Church in New York, denying Dr. W.'s thesis, and challenging him to newspaper discussion of this and kindred points in issue between Episcopal and non-Episcopal denominations. The challenge was readily accepted, and the discussion prosecuted for some months ensuing. Christian brethren, moved to lay the foundations of a church in Brooklyn, were taking heed of these things, and ultimately saw, as they thought, that the tenable ground for church polity was that Congregationalism under which most of them had been born in the Eastern States. And early in the year 1844, DAVID HALE, W. C. GILMAN, S. B. HUNT, and R. P. BUCK, met one evening, over the office of the New York Journal of Commerce, on the corner of Wall and Water Streets, in that city, to counsel and deliberate upon the incipient measures to that end. Here among the tea chests, — which, with their contents, had been disposed of at an auction sale on the premises, that very day, — after prayer by DAVID HALE, the resolution was reached to endeavor to establish the Church of the Pilgrims, in Brooklyn. The first meeting of persons proposing to unite in the organization, was called for the first day of December, 1844, at the house of RICHARD P. BUCK, corner Clinton and State Streets, in Brooklyn. Here a committee of five was appointed to prepare Articles of Faith and Covenant,¹ and to make suitable arrangements for formal organization. Meeting again December 11th, it was unanimously “resolved, that in view of the solemn responsibilities connected with the formation of a church of Christ, Friday, the 20th instant, be observed by us as a day of fasting and prayer, concluding with religious services in the evening.”

¹ The result of the labors of this committee was, for substance, the present Articles and Covenants of the church, based mainly upon those of Park Street Church, in Boston.

This having been observed, a council convened, to constitute the church, at the house of HIRAM BARNEY, No. 70 Pierrepont Street, Saturday, December 21st. There were present, Rev. H. BUSHNELL, D. D., pastor of the North Congregational Church in Hartford, Conn., Bro. SAM. C. HILL, delegate from the Tabernacle (Cong.) Church in New York, Rev. BENJ. LOCKWOOD, pastor of the Congregational Church in Jersey City, N. J., with Bro. THOMAS WELDON as delegate, Rev. JOHN MARSH, Rev. MILTON BADGER, D. D., Rev. J. BRACE, and Rev. A. CAMP, of New York, and also Rev. SAMUEL BACKUS, of Brooklyn. Of this council, Rev. Dr. BADGER was moderator, and Rev. Mr. BRACE, scribe. Having voted all previous proceedings regular, the council voted to proceed to the constitution of the church on the following evening, Dec. 22d, at the Lecture Room of the Lyceum (now Brooklyn Institute), corner Concord and Washington Streets. At that time, sixty-one persons (thirty male and thirty-one female) were duly recognized as a church, and entered into covenant with God and with each other.¹ Ten others (five male and five female) were received during the same week, and it was voted that their union with the church should be understood to date from its original organization. Of these seventy-one persons, eighteen are at present in the church, eleven are starred in the manual as dead, and forty-two have been dismissed to other churches. In the services of recognition, the sermon was preached by Rev. Mr. BRACE, the moderator performed the formal office of constitution, and the fellowship of the churches was expressed by Rev. Dr. BUSHNELL. The ecclesiastical society was organized Dec. 24th, 1844.

“We worshipped,” writes one of the oldest members of the church, “from the date of organization, until March, 1845, in what is now the Brooklyn Institute. Then we began to worship in our lecture room (of the present church building), and continued to do so, hiring a supply of various ministers,

¹ From the 1st N. S. Pres. ch., Henry street, Brooklyn (Rev. S. H. Cox), 34; from the South Pres. ch., Brooklyn (Rev. S. T. Spear), 8; from 1st Cong. ch., Hartford, Ct., 4; from Madison st. Pres. ch., New York, 3; from 2d Pres. ch., Brooklyn (Rev. I. S. Spencer), 3; from 1st O. S. Pres. ch., Brooklyn (Rev. M. W. Jacobus), 1; from Bleecker st. Pres. ch., New York, 3; from Pres. ch., Huntington, L.I., 2; from Mt. Vernon Cong. ch., Boston, 2; from Bowdoin st. ch., Boston, 1.



CHURCH OF THE PILGRIMS, BROOKLYN, N. Y.

View on Remsen Street.

sometimes for several weeks, and sometimes from Sabbath to Sabbath." Among these clergymen was Rev. GEORGE SHEPHERD, D. D., then Professor of Sacred Rhetoric and Homiletics at Bangor (Me.) Theological Seminary, who supplied the pulpit for nearly two months, and in the year 1845, received an unanimous and pressing call to take charge of the new enterprise. Such efforts were at once made, however, by the friends of the Seminary, to endow his professorship, as induced him to remain in it, and decline the invitation. Similar declension having subsequently been received from Rev. WILLIAM ADAMS, D. D., of New York, a call to the pastorate was extended in the summer of 1846, to Rev. RICHARD S. STORRS jr., then of Brookline, Mass., which call was accepted, upon its renewal in the fall, and its recipient installed November 19th, 1846. From that time his connection with his people has been unbroken, and the seal of divine favor upon the relations then established, has been signal. Additions to the church from its beginning, by profession of faith and by letter, have been as follows : —

In 1845, 34.	In 1851, 49.	In 1857, 61.	In 1863, 29.
" 1846, 37.	" 1852, 62.	" 1858, 100.	" 1864, 34.
" 1847, 69.	" 1853, 63.	" 1859, 24.	" 1865, 52.
" 1848, 35.	" 1854, 32.	" 1860, 30.	" 1866, 101.
" 1849, 66.	" 1855, 48.	" 1861, 36.	" 1867, 42.
" 1850, 60.	" 1856, 38.	" 1862, 24.	" 1868, 21.
In 1869, 57; in 1870, 60.			

SUMMARY. — Members received on profession of faith from the beginning, 461; do. by letter, 875; dismissed to other churches, 552; died, 110; watch and discipline withdrawn, 3; excommunicated, 1. Members, Dec. 1, 1870, — male, 258; female, 412; total, 670.

At the present writing (December, 1870), the city of Brooklyn has a population of four hundred thousand; covers an area of nearly thirty square miles, and the Church of the Pilgrims is one of two hundred and thirty-two named in the Directory for 1870.

Passing from these figures, if inquiry be made after its life and power, the answer is fruitful of matter for thanksgiving. The only pastor of this people has been permitted to do a great work with and for them. Widely known and regarded as he is, it may be in place to set down here, his matured judgment of the church, to be found in a sermon preached Nov. 18,

1866, after twenty years of his ministry. An extract is as follows : —

“ I do not certainly intend to affirm, — you would not believe me if I did, and would not credit me with sincerity in saying it, — that this has been a perfect church. As we measure it against the ideal of the New Testament, which will in future times be realized, it has been far enough from that ; and none can feel its deficiencies more keenly than those who have long been associated with it, and accustomed to pray for its perfection. But without the smallest disposition to exaggerate, or, certainly, to flatter, — which you will bear witness that I have not been wont to do hitherto, and which I do not intend at this late day to begin, — I may say, as a reason for grateful acknowledgment to God for his goodness, that nowhere in the land, in all the wide circle of churches of different names to which I have occasionally ministered, have I found another more full than this of intellectual and spiritual force ; more attentiveto the truth, or more responsive to its appeals ; more ready to give, and personally to labor, for the advancement of the kingdom of Christ ; more eager and tender in its solicitous sympathies toward those who are inquiring for the way and the hope of the life everlasting ; more glad and grateful, when God has been pleased to bless it in his grace (as from time to time he has done) with signal and powerful effusions of his Spirit ; more ready to seize on every opportunity to make an influence for goodness and for God widely felt in the land and the world.”

To bring on this condition of things, Rev. Dr. STORRS has, from the first, made faithful and happy exertion. He has resolutely and freely given himself to the work of Christ, as a minister, and has left none who know him well, in any doubt that he counts it the charm and joy of his life, to labor in the gospel, with those over whom the LORD has placed him. Summoned repeatedly to other fields of labor, every such solicitation has been refused. He enjoys the love and confidence of his own church, to a degree rarely equalled in pastoral experience, and has acquired a regard, and wields an influence in Brooklyn, not inferior to that of any other citizen. This was manifest in 1869, when, upon his urgent call to the Central Congregational Church in Boston, he received from all quarters of the city such tender and hearty remonstrance against his departure, as must have had weight in determining him to remain. His doctorate was conferred in 1853, by Union College, and afterwards by Harvard University.

This is not an article in which indulgence should be given to an inclination towards determining, by analysis, the sources of this ministerial and social power. Something may be inferred concerning them, however, from the results wrought by God's favor in and through the church. This assembly of believers in Christ, then, is intelligently, and decidedly, in matter of faith, what its founders prayed and labored that it should be, an exponent of New England Puritanism. Few are better. The great doctrines of GOD's unity, — of GOD revealed in the Scriptures as Father, Son, and Holy Ghost, these three ONE GOD, and in all divine attributes equal, — his creative power and wisdom, his vital and perfect administration of a moral government, — the original holiness of man, from which he fell by sin against GOD, and that by this fall all men are naturally wholly inclined to sin, destitute of holiness and alien from GOD, — are exhibited in its Confession, and insisted on in the preaching from its pulpit. So, too, the truth that as a mere act of mercy, GOD gave his SON to die for the sins of the world; that CHRIST made an atonement by his death sufficient to redeem all men; that pardon and life are open to all men upon conditions of repentance and faith, with the other truth, that all men refuse these conditions except through a change of heart by the agency of the Holy Spirit, — and other fundamentals understood and trusted by the fathers, — these have all and always been taught and urged here, as of the utmost import to those who have heard them, and to the human race. Clear in symmetric conception of religious truth, alive to the importance of its application, ready to follow it to any logical issue, subordinating his varied and growing culture to the end of impressing truth upon his people in private and social as well as in the public means of grace, the pastor of this church has witnessed about him, for years, the best fruit of the ministry, — that development of Christly character to which he refers in the sermon previously quoted. The uniformity, moreover, with which he centres his preaching on the personality and life of the LORD JESUS, makes the gospel, as he proclaims it, a thing of unusual force and beauty.

And this Christian gospel of the Puritans has proved itself anew by this church, a beneficent gospel. Parent of our

churches in Brooklyn, there are very few of our churches in this vicinity which have not looked at some time, nor vainly looked, to its pastor and his flock for help or direction. So struggling and anxious churches over the land, colleges and seminaries of learning and theology, public asylums and libraries, societies of literature and art, as well as an imperiled country and the cause of Christian missions, have long found here those who have held it a privilege steadily and habitually to make willing offering to every such good object. Reckoning from the commencement, as far as can be ascertained, such donations by the church and congregation, outside ordinary church contributions, are estimated by those most conversant with facts, as probably reaching the sum of \$280,000. Regular church contributions, from the beginning, have been as follows:—

In 1845, \$334.56	In 1851, \$7,853.67	In 1857, \$6,169.09	In 1863, \$12,352.36
“ 1846, 398.16	“ 1852, 7,899.05	“ 1858, 7,712.12	“ 1864, 12,311.64
“ 1847, 2,729.93	“ 1853, 10,038.33	“ 1859, 6,195.58	“ 1865, 14,779.81
“ 1848, 3,128.77	“ 1854, 7,417.01	“ 1860, 8,014.37	“ 1866, 15,151.19
“ 1849, 3,896.30	“ 1855, 6,110.07	“ 1861, 4,806.99	“ 1867, 21,206.10
“ 1850, 4,306.23	“ 1856, 6,260.00	“ 1862, 12,920.86	“ 1868, 16,535.04
In 1869, \$14,839.87; in 1870, \$15,290.79; Total, \$228,657.89.			

Special objects of interest and gift have been Foreign and Home Missions, and the work of the Brooklyn City Mission and Tract Society, of which Rev. Dr. STORRS has been the president, since the decease of the lamented Rev. Dr. CUTLER, rector of St. Ann's Episcopal church, in 1864. The annual collection for this object is taken in November, and for a few years past has averaged about \$6,000. The present schedule of yearly offerings embraces the American Home Missionary Society, the Brooklyn City Bible Society, the American Congregational Union, the Congregational Publishing Society, the cause of Christian Education, the American Seamen's Friend Society, American and Foreign Christian Union, Brooklyn Children's Aid Society, American Tract Society, American Board of Commissioners for Foreign Missions, Brooklyn City Mission and Tract Society, and the American Sunday School Union. Attendants at the Church of the Pilgrims learn to give to good causes. They are trained to do so from the constraint of principle, — therefore constantly, wisely, and in great measure according to ability.

Allusion has been made to the work of propagation which it has been given to this church to accomplish. In the city, it has virtually colonized, time and again, giving birth and aid to churches of like belief and kindred zeal. Plymouth Church, the South and Clinton Avenue Churches are illustrations, each having had some of their best members from hence. Warren Street Mission, now an independent church, was its own child. The sustenance by its members, for years, of the Navy Mission Sabbath School, in a sunken and vicious part of the city, near the United States Navy Yard, resulted, in 1867, in the organization of a church which was abundantly blessed of God. Much of the vital force of the flourishing Sabbath school connected with the German Evangelical church in Schermerhorn Street, is due to the happy labors, week by week, of devoted Christians from the Church of the Pilgrims. Probably from eight hundred to one thousand youth and adults are regularly taught by men and women from its membership, in the Home and other Sunday school and Bible classes.

The nurture of the young has always been a thing of prayer and effort here. Pains are taken, to a good degree, to emphasize the need and beauty of religion in the household. Recorded baptisms of children number from the beginning of Rev. Dr. STORRS' pastorate, 447; and, since 1862, a finely-bound imported English Bible has been presented to each child so baptized, when it reaches the age of seven years. It is the gift of the church, through the pastor, with date of birth and baptism inserted, and bears the inscription in gilt, — *From the Church of the Pilgrims to a Child of the Covenant.*

By the constitution of the church Sunday school, church and pastor stand in closer relations to the school, than in many, perhaps most, of the Congregational churches in the land.

Article I provides that the Sunday school shall be under the charge and oversight of the church, and the constant supervision of the pastor, who is requested to visit the teachers at their meetings, and the school at its sessions, at least once in every month, and oftener if practicable, and to take such personal part in the instruction as may seem to him desirable.

By-Law No. 2, of the school, is as follows:—

In the election of officers of the school, only those teachers shall be eligible to office, or shall be entitled to vote, who are

members of the Church of the Pilgrims, and who have been connected with the school three months previous to the election.

The last article of the Sunday-school constitution provides that the constitution and the by-laws of the school shall not be changed, except by a vote of the church, at its annual meeting. Previous articles make the pastor, superintendent, and vice-superintendent, standing committees on classification and discipline, on the library and on finance.

The interest of Christians in our churches in the question of the best order for public worship on the Lord's day, has been and is of late years a greatly quickened interest. It may therefore be profitable to notice here the order observed by this church, all the more because it is not unfrequently, in divers ways and from divers places, the subject of inquiry and comment. It was thoroughly canvassed by pastor and people in 1865, at the time of its introduction, and adopted by a decided vote of the church. Lapse of time and experience have confirmed the judgment of those who thought that it would promote God's service. Its value has practically ceased to be matter of question here, and it is the source of comfort and joy in the house of the LORD. The morning service is given, in brief. That for the evening is the same, somewhat shortened.

1. After prelude on the organ, the first measures of Old Hundred are played, and the congregation rise and sing the Doxology, "*Praise God from whom all blessings flow.*"
2. Prayer of invocation.
3. Opening hymn by choir and people (book in use — "*Songs of the Sanctuary*" — Psalter Edition).
4. Reading of Scriptures by the minister.
5. Prayer of general supplication, ending with the repetition by minister and people of the Lord's prayer.
6. Lesson from the Psalter,¹ read responsively by minister and people, and at its close the *Gloria Patri* sung by choir and congregation.
7. Notices.
8. Hymn announced by minister and sung by choir.
9. Ser-

¹ Psalter constructed of Psalms i, ii, iii, iv, v, viii, ix, xv, xvi, xvii, xviii, 1-35; xix, xx, xxiii, xxiv, xxvii, xxix, xxxiii, xxxiv, xxxvi, xxxvii, 1-11, 22-40; xli, xlii, xliii, xlv, xlvi, xlvii, xlviii, li, cxxx, lv, lxi, lxii, lxiii, lxiv, lxv, lxvi, lxvii, lxviii, lxxii, lxxvi, xxx, lxxxi, lxxxiv, lxxxv, lxxxvi, lxxxvii, lxxxix, 1-34; xc, xci, xcvi, xcvii, xeviii, xciii, xcix, c, cii, ciii, civ, cv, cvii, cxi, cxii, cxiii, cxiv, cxv, cxviii, cxix, 97-128, 129-160: cxxi, cxxii, cxxiii, cxxv, cxxxiii, cxxxiv, cxxxv, cxxxviii, cxxxix, cxliv, cxlv, cxlvi, cxlvii, cxlviii, cxlix, cl, Isaiah xi, 1-9; xlii, 1-12; lxi, 1-7; lv, 1-13; xl, 1-13; 22-31; lx, 1-20, — in forty-eight lessons.

mon. 10. Closing hymn by choir and people. 11. Closing prayer and benediction, in one.

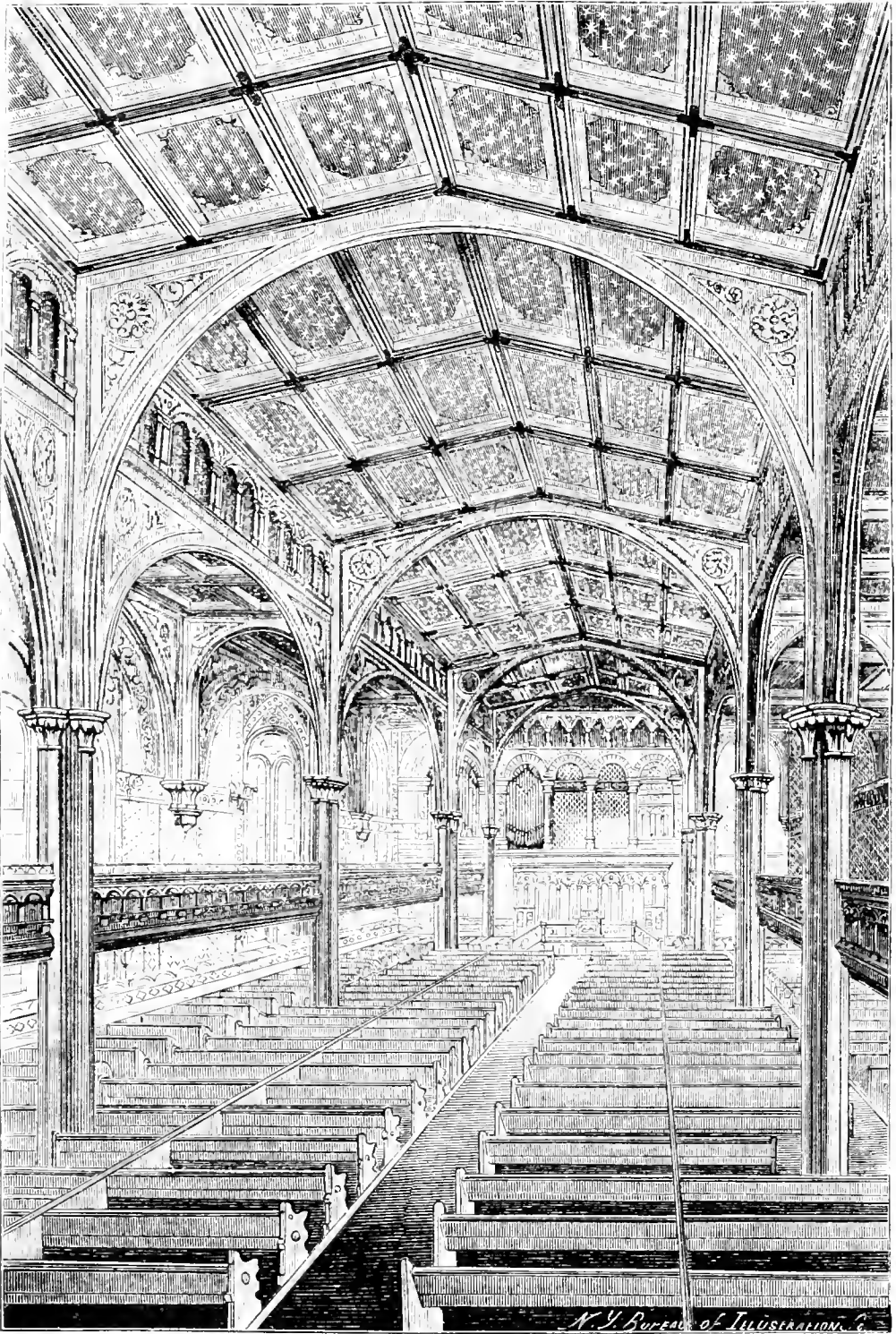
Leaving, at this point, the history and work of the church, it remains that we speak of its edifice, engravings of which accompany this article. As this church has had but one pastor, so has it had but one church-home, strengthened, enlarged, and beautified from time to time. Steps were taken for its erection before the organization of the church itself, a committee having been appointed early in 1844, to secure funds for a site and building. The sum of \$25,000 having been subscribed, those who had given that at once doubled their contributions, as the best means to compass their undertaking. \$10,030 was paid for five and one-half lots of land, corner of Henry and Remsen Streets, and with the balance, the work of church erection was entered upon, the corner stone being laid July 2, 1844.¹ It was dedicated May 12, 1846, Rev. Geo. B. CHEEVER, D. D., of New York, preaching the sermon. The architect was RICHARD UPJOHN, of New York. The Building

¹ A sealed box was deposited in the corner-stone, containing the Holy Bible ; 27th Ann. Report of Am. Bible Soc. ; 34th Ann. Report of A. B. C. F. M. ; 18th Ann. Report of Am. Home Miss. Soc. ; 18th Ann. Report of Am. Tract Soc. ; 20th Ann. Report of Am. S. S. Union ; 28th Ann. Report of N. Y. S. S. Un. ; 5th Ann. Report of Foreign Evang. Soc. ; Ann. Report of Am. Seaman's Friend's Soc. ; Report of Exec. Com. of Am. Temp. Soc. ; Maps and Illustrations of the Missions of A. B. C. F. M., 1843 ; Covenant of the First Church at Plymouth, Mass., in 1620, as established by the Pilgrims ; Missionary Herald for May, 1844 ; Sermon before A. B. C. F. M. in 1843, by Rev. T. H. Skinner, D. D. ; A Dissertation on the Rule of Faith, by Rev. Gardiner Spring, D. D. ; The Cambridge Platform of Church Discipline ; View of Congregationalism, by Rev. Geo. Punchard ; "The Dead are the Living," a Sermon by Rev. S. H. Cox, D. D. ; the Am. Almanac for 1844 ; Manual for the Officers and Communicants of the First Presbyterian Church in Brooklyn, now under the charge of Rev. S. H. Cox, D. D. ; Manual of the Broadway Tabernacle Church, New York ; Historical Sketch of the city of Brooklyn and Vicinity ; N. Y. Evangelist, Observer, Journal of Commerce, Express, Commercial Advertiser, American, Evening Post, Courier and Enquirer, Shipping and Commercial List, and other New York newspapers ; Brooklyn Daily Advertiser, Eagle, and Star ; Map of Brooklyn, and Map of New York, colored ; Map of the North River ; List of the Building Committee ; List of the Subscribers to this enterprise, with their places of birth ; a piece of old Plymouth Rock ; D'Aubigne's History of Reformation in Germany and Switzerland, 3 vols. ; Coleman's Primitive Church ; Congregational Catechism, New Haven ; Manuals of Park street, and Essex street, and Bowdoin street churches in Boston ; the Hierarchical Despotism, by Rev. G. B. Cheever, D. D. ; Watts' Psalms and Hymns, and a Collection of church music ; Brooklyn Directory, 1843-44 ; New York Directory, 1843-44.

Committee were R. P. BUCK, *Chairman*; J. HUMPHREY, H. BARNEY, J. L. HALE, C. P. BALDWIN, S. B. HUNT, D. PERKINS, S. B. CHITTENDEN, E. T. H. GIBSON, T. L. MASON, J. BATTELLE, J. P. TAPPAN, J. SLADE jr. and C. G. CARLETON. The walls were of gray sienite, from a quarry on the East River, and the stone used in the late additions has been brought from the same place. In these, however, the trimmings are of Ohio freestone. Many persons who read these pages, have observed a fragment of the old Pilgrim Rock from Plymouth, Mass., set into the tower in the S. W. front corner. It is still there, a token of the regard entertained for the memory and work of the passengers by the Mayflower.

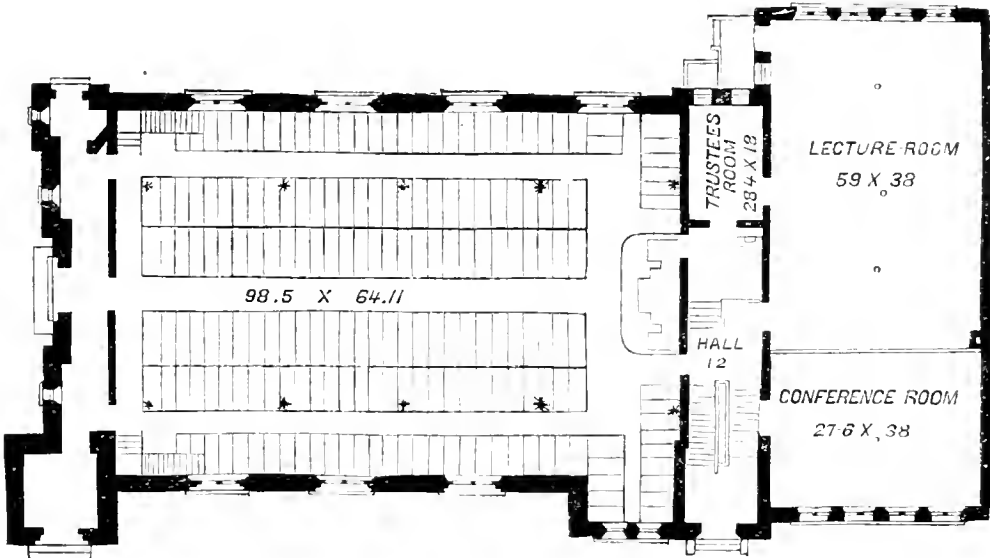
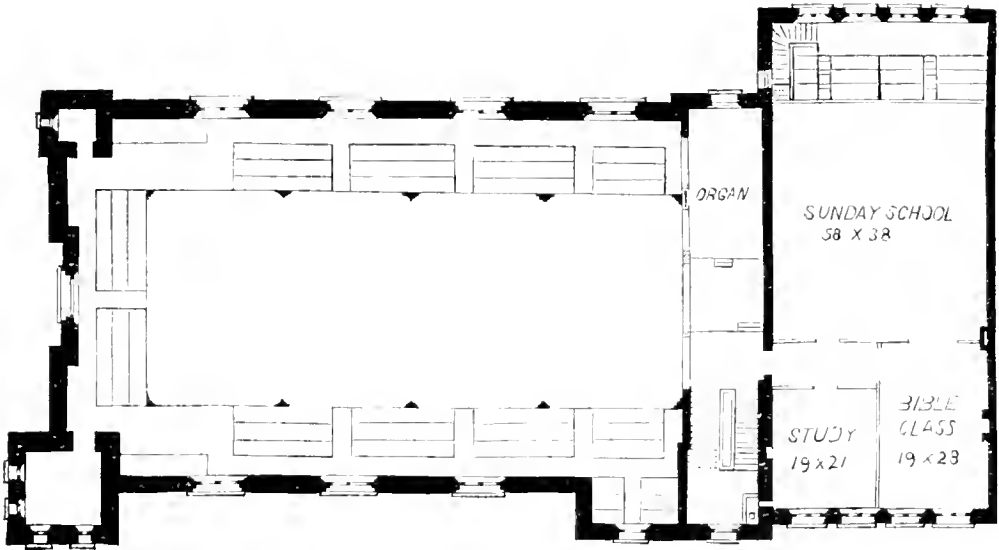
The cost of the building, estimated in 1845, had been set at \$40,000. But, as always, in church erection, estimate was below actuality, and upon completion, in 1846, it was found to reach \$53,000; so that the enterprise was encumbered with a debt of \$13,000. In 1848, this debt, then increased to \$18,000, was discharged after brief effort, from January to April. As first planned, the roof stretched in a single span from wall to wall. It was soon found that the roof timbers were of inadequate size and strength, and a truss-bridge was carried longitudinally from end to end. Side galleries, not at first designed, were also put in. In 1854, this bridge seeming insufficient to sustain the roof, it was taken down, and eight columns (four on either side of the church), based on foundations of stonework, were carried up to the roof, inside the audience-room. These columns, now numbering ten, form a solid support for all weight they will ever be called on to bear. The expense of this alteration was \$18,000. And for a dozen years or more, no further change in the church was needful.

In the flight of time, and under Divine blessing upon church work, it became evident, near the close of that period, however, that the best interests of the church demanded an enlargement of accommodations. This was especially requisite for a convenient and commodious lecture-room, and for the furtherance of the LORD'S interests in the Sabbath school and Bible classes, and in meetings for prayer and social intercourse. To these ends, plans for alteration and addition to the building were prepared by Mr. LEOPOLD EIDLITZ, of New York, as



CHURCH OF THE PILGRIMS, BROOKLYN, N. Y

View of Interior.



CHURCH OF THE PILGRIMS, BROOKLYN, N. Y.
Floor and Gallery Plans.

architect, and adopted by the pew-owners in March, 1868. These plans involved the lengthening of the main auditorium, with the erection of a new two-story building upon the rear of the old church, on Remsen Street. They are now carried out, and in reality much more than was at first contemplated has been done, at an expenditure of \$135,000 for land and improvements. The building committee have been Messrs. D. JOHNSON, *Chairman*, J. P. ROBINSON, G. L. NICHOLS, A. BAXTER, J. M. VAN COTT, S. GREEN, W. T. HATCH, F. R. FOWLER, A. WOODRUFF, M. HULBERT, C. STORRS, S. B. CHITTENDEN, J. C. BREVOORT, and G. W. PARSONS; the committee in charge of the work, — Messrs. NICHOLS, *Chairman*, ROBINSON, GREEN, JOHNSON, HATCH, and HULBERT.

Forty feet of ground on Remsen Street, in rear of the church, extending one hundred and five feet in depth, was purchased, and the whole edifice has now a total depth of one hundred and seventy-five feet on Remsen Street, from the tower on Henry Street. The extended southern front, thus secured, is, architecturally, one of the most imposing in Brooklyn or New York. The tower over the side entrance on Remsen Street is a connecting link between the church proper and the newly added building. It may be the precursor of a new spire to be erected on the Henry Street tower.

The audience room in the church now has an inner width of sixty-five feet, with eight feet added at the transept on the southern side. It is 110 feet in length, including gallery in front; its height from floor to nave is 46 feet 3 inches; from floor to ceiling over the side galleries, 35 feet. In all other rooms in the building, the height of ceiling from floor is 19 feet, except in the Sunday-school room, where it is 44 feet 6 inches. The lengthening of the main audience room has greatly improved its proportions; and the inherent beauty of its arches, together with other features yet to be spoken of, make it one of the most attractive and elegant places of worship in this or in any country. The pews have been rebuilt in oak (this wood is used throughout the building in trimmings), and number on the ground floor, 192; in the side galleries, 54; in the front gallery, 16; total, 262, with a seating capacity of 1,240. They are doorless, upholstered and carpeted in crimson, arranged on

the ground floor in two double rows, with an extra tier of wall pews on either side, and four rows in front, two on either side the pulpit. The windows, four on either side, are as they have been from the first, of ground glass, with stained borders, having Scripture sentences inwrought. A peculiar sociability between the occupants of the galleries, and the congregation on the ground floor, is secured by placing the side gallery stairs in the auditorium itself, the first step being just within the entrance door of each side aisle. The choir and organ gallery have been removed to the eastern end of the church, and are above and behind the pulpit, which is lifted six risers from the floor. This gallery is in fact the second story of the hall-way between the main audience room and the lecture room in the new building. It is thrown into the church proper, over and in rear of the pulpit screen, only separated from it by a series of stone columns and arches, which are surmounted by a stone screen reaching to the main ceiling. At the right (facing the audience room) of this gallery, is a new and powerful organ from the celebrated factory of Messrs E. & G. G. HOOK, of Boston, described as follows:—

THERE are three Manuals of 58 notes, compass from C_0 to a^3 , and a Pedale of 27 notes; compass from C. to D_0 .

GREAT MANUALE.

1.	16 ft. Open Diapason,	58 Pipes.	8.	2 $\frac{2}{3}$ ft. Twelfth,	58 Pipes.
2.	8 ft. Open Diapason,	58 "	9.	2 ft. Fifteenth,	58 "
3.	8 ft. Viola di Gamba,	58 "	10.	3 rank Mixture,	174 "
4.	8 ft. Viol d'Amour,	58 "	11.	3 rank Acuta,	174 "
5.	8 ft. Doppel Flöte,	58 "	12.	8 ft. Trumpet,	58 "
6.	4 ft. Flute Harmonique,	58 "	13.	16 ft. Trumpet,	58 "
7.	4 ft. Octave,	58 "			

SWELL MANUALE.

14.	16 ft. Bourdon,	58 Pipes.	20.	4 ft. Violina,	58 Pipes.
15.	8 ft. Open Diapason,	58 "	21.	2 ft. Flautina,	58 "
16.	8 ft. Stopped Diapason,	58 "	22.	3 rank Mixture,	174 "
17.	8 ft. Keraulophon,	58 "	23.	8 ft. Cornepeau,	58 "
18.	4 ft. Flauto Traverso,	58 "	24.	8 ft. Oboe and Bassoon,	58 "
19.	4 ft. Octave,	58 "	25.	8 ft. "Vox Humana,"	58 "

SOLO MANUALE.

26.	8 ft. Geigen Principal,	58 Pipes.	30.	4 ft. Flute d'Amour,	58 Pipes.
27.	8 ft. Dulciana,	58 "	31.	2 ft. Picolo,	58 "
28.	8 ft. Melodia,	58 "	32.	8 ft. Clarionet,	58 "
29.	ft. Fu gara,	58 "			

PEDALE.

33. 16 ft. Open Diapason,	27 Pipes.	36. 8 ft. Violoncello,	27 Pipes.
34. 16 ft. Bourdon,	27 " .	37. 16 ft. Trombone (reed),	27 "
35. 10 $\frac{2}{3}$ ft. Quint,	27 "		

MECHANICAL REGISTERS.

38. Great to Pneumatic Coupler.		ble without removing the hands from the keys.
39. Swell to Pneumatic Coupler (Swell to Great).		41. Great to Pedale — Coupler.
40. Solo to Pneumatic Coupler (Solo to Great).		42. Swell to Pedale — Coupler.
The above couplers are operated by pneumatic power, and are controlled by small thumb-knobs placed above the "Great" Keyboard, so as to be accessi-		43. Solo to Pedale — Coupler.
		44. Swell to Solo — Coupler.
		45. Swell Tremulant.
		46. Bellows Signal.

PEDAL MOVEMENTS.

1. Piano Combination Pedal, to affect the Great Manuale Stops.
2. Forte Combination Pedal, to affect the Great Manuale Stops.
3. Piano Combination Pedal, to affect the Swell Manuale Stops.
4. Forte Combination Pedal, to affect the Swell Manuale Stops.
5. Pedal to operate on Solo Manuale stops.
6. Pedal to operate "Great to Pedale" Coupler.
7. "Adjustable" Swell Pedal.

SUMMARY.

Great Manuale,	13 Stops.	986 Pipes.
Swell Manuale,	12 "	812 "
Solo Manuale,	7 "	406 "
Pedale,	5 "	135 "
	<hr/>	<hr/>
Total speaking Stops,	37	2,339 Pipes.
Mechanical Registers,	9	
	<hr/>	
	46	
	<hr/>	
Pedal Movements,	7	

The organ bellows is filled with air by the action of two powerful hydraulic engines placed in the cellar of the church by Mr. I. N. FORRESTER, of Bridgeport, Conn. They are set in operation by drawing a stop at the key-board.

The ventilating and acoustic properties of the room are found to be all that can be desired, and in closing what is said of it, its decoration alone claims attention. In this, polychromy has been fully employed, under direction of a committee, consisting of the pastor of the church, with Messrs. J. C. BREVOORT and G. L. NICHOLS. The result is so rich and as yet so novel, especially among our Congregational churches, that we speak of it at some length, borrowing from an article in the N. Y. Evening Post of June 15th, 1870. "A few years ago," the

writer says, "decoration in color was practically unknown in this country. White, glaring white paint, was the sole coloring of the interior of churches, court-rooms, theatres, and banks, as well as of private dwellings. The best efforts of modern decoration in color, moreover, in Europe, do not date back further than 1835; that art, as well as glass-staining, was revived by the king of Bavaria, under the management of the architects who built the All Saints' Church and the Basilica, in Munich. In the United States, decoration, we may say, had to educate a public taste for itself; or, what is the same, had to overcome a rooted popular prejudice. Yet, in the last ten years we have made immense strides in that direction, and it may be safely asserted that in proportion to population we exceed even England and France in the number of well-decorated buildings. Nor is it at all surprising that our people should love color, in a country where nature has produced a most brilliant display of it, illuminated by a tropical sun, and reflected and varied by an almost constantly clear sky.

"In the Church of the Pilgrims, it must be admitted, the cheerfulness of expression and dignity of the audience room as it now is, are largely due to the decoration.

"The walls of the church are of a blue-gray, with a red *fleur de lis*. The clerestory is decorated in two colors of red, and the ceiling is Prussian blue, with gold stars. The woodwork, in the main, retains its oak color, the deep parts being covered with vermilion, while the bright lights of the capitals and the principal mouldings are gilt. A broad gilt band runs all around the church at the spring of the window arches, while the windows, rather short in proportion to the architecture, are carried up by a pointed arched border to the spring of the roof, thus greatly improving the appearance of the separate bays, which were originally rather wide for their height.

"The organ shows all its pipes in successive rows, the first being mainly blue and gold, the second gold upon red, and the third two contrasting reds; while the more receding pipes and other parts of the organ are treated in a subdued bluish gray and a vermilion ornament. This coloring harmonizes perfectly with the substantial character of the architecture, which is sustained by the stone of the organ screen and the solid oak

of the pews and furniture. The effect of the whole is suggestive of genuineness and durability, while the harmony of the colors, lights, and forms of the decoration is perfectly satisfactory to the eye. The study of the interior may be commended to all who desire to make their church edifices attractive to the taste and impressive to the imagination."

Passing from the auditorium into the new building, one enters a hall-way in rear of the pulpit and underneath the music gallery. At its southern end is the main entrance on Remsen Street; at the northern, a room for meetings of the Board of Trustees of the Ecclesiastical Society. Directly behind this hall-way, which is twelve feet in width, and reached through it, are the lecture and conference rooms, connecting by sliding doors of oak. Here six hundred people can find seats. Ascending from the hall-way to the second floor, are found the Sunday school, Infant and Bible-class rooms, with ample accommodations for six hundred persons. Here, also, is the pastor's study. Above, and on a third floor, is a room for social gatherings of the congregation, 43 x 38 feet. The following persons have been engaged in the several departments of construction, under supervision of the architect: B. MAGUIRE, Brooklyn, mason; TAPPAN REEVE, Brooklyn, carpenter; L. H. COHN, New York, decorator; MITCHELL, VANCE & Co., New York, gas fixtures.

During the progress of these alterations, which were commenced in the early spring of 1869, the church worshipped, in the summer of that year, with the First Presbyterian church in Henry Street; in the Athenæum, Atlantic Street; and with the Reformed church on the Heights, in Pierrepoint Street. Nearly all the time while absent from their own church building, the weekly prayer meetings were held in the lecture room of the First Presbyterian church, on Remsen Street. Usually, the Sunday school gathered in the lecture room of the church of the Saviour (Unitarian), on Pierrepoint Street. In September, 1869, when the work of reconstruction promised longer continuance than had been anticipated, the trustees leased the Academy of Music for Sabbath services, and they were held there, until its completion. Very few larger audiences have stately gathered in any place, to hear a Christian preacher,

than were steadily brought thither, month by month, by Rev. Dr. STORRS. But pastor and congregation have now returned, as may be imagined, with great joy and praise to their renovated home.

The audience room of the church was re-opened for worship, Sunday, 12th June, 1870, the pastor preaching, in the morning, from Ps. xcvi. 9, and Rev. T. D. WOOLSEY, D. D., president of Yale College, in the evening. During the month of October last, the pews which, from the opening in June, had been entirely free to all comers, were appraised at \$260,000. This sum represents the actual cost of the church property as enlarged and improved, including \$125,000 allowed to the original pew-owners, for which sum scrip had been given, when the pews were surrendered,—the same to be received as cash in the purchase of new pews. Of the pews thus appraised, \$170,000 worth were at once sold, on which the tax for church income for the current year is \$13,600. Additional to this, a large number of pews have been rented, the present annual income from which exceeds \$5,000. About \$20,000 was received in premiums on the pews sold.

And here in that house, whose strength and beauty have now been freshly consecrated to the LORD, possessed of and using appliances for church life and comfort that are doubtless unexcelled, may this people, owing so much to the GOD who has bestowed these blessings, be led on by the Head of the church to a work for his kingdom and glory on earth, of which all they have hitherto been inspired to perform, shall be the germ.

H. H. McFARLAND.

BROOKLYN, N. Y.

CONGREGATIONAL NECROLOGY.

REV. EBER CARPENTER was born in Vernon, Conn., June 24, 1800. He was the son of Reuben and Ruth (Dort) Carpenter. He prepared for college under the private instruction of the Rev. George A. Calhoun, D. D., of Coventry, and was graduated at Yale College in 1825. Taught at Norwalk, Conn. His theological studies were pursued at Andover, Mass., for two years. He was licensed to preach in the autumn of 1828, by the Londonderry Presbytery, N. H., and labored as a missionary in Waterville, Me., where he was instrumental in gathering a Congregational church; also at Woonsocket, R. I., where a Congregational church was soon after organized. He received a call to settle in Thomaston, Me., which he declined. He was ordained February 17, 1830, over the church in York, Me., and remained its pastor until Sept. 16, 1835. His ministry here was one of marked success. Where before there had been division and discouragement, there was union and confidence, and sixty-nine members were added to the church.

He was installed over the Congregational church in Southbridge, Mass., Dec. 1, 1835. Here, interesting revivals of religion were enjoyed in 1839, 1842, and 1852, and there were some additions to the church nearly every year.

His health failing in Oct. 1853, he obtained from the church and society leave of absence in order to conduct "The American National Preacher," in the city of New York, with the expectation that a successor would be called, and that his pastoral relation would then cease. With this view, the church and society extended calls in succession to Rev. Washington A. Nichols, Rev. Isaac G. Bliss, Rev. Cyrus T. Mills, and Rev. George E. Allen; but circumstances singularly operated to prevent the settlement of each one of them. In March, 1857, Mr. Carpenter's health being restored, the church and society requested him to resume his pastoral labors; and in accordance with advice of council, in May following, he complied with that request. In 1858, a pleasing revival of religion was enjoyed, and twenty-four were added to the church. He remained pastor until July 21st, 1864. During this pastorate he received three hundred and fifty-nine persons to the church, most of them on profession of their faith. He found the church reduced in numbers and distracted with divisions. Here his great good sense, prudence and discretion, which were always striking traits in his character,

found ample scope for exercise. His efforts in healing divisions were eminently successful. The church became efficient and influential. He was a friend of education, and made 1,900 visits to the public schools of the town, and wrote one hundred and twenty-five recommendations of young persons seeking positions as teachers, or membership in academies or seminaries. He interested himself deeply in the various objects of Christian benevolence. He earnestly sought the steady growth of religion and piety in the church.

The last three years of his life were spent in Boston. During most of this time he preached in vacant churches as occasional supply. The church in North Falmouth, Mass., extended to him a unanimous call, which he accepted; and he had made arrangements to remove to this new field, during the very week in which he was suddenly called to another and higher sphere of action. He died Oct. 21, 1867.

He was married to Miss Narcissa Lyman, of Waterville, Me., May 7, 1833, who, without children, lives to mourn his loss.

He was not what would be called "a popular preacher," but his sermons were truthful and instructive. He was a faithful minister of the gospel, whose daily life was one of the finest illustrations of the truths which he taught.

L. C.

REV. SAMUEL JAMES WHITTON died in Westford, a parish in Ashford, Conn., May 24, 1870, in his 31st year. He was born in Westford, September 11th, 1839, and was the son of Dea. Chauncy and Lucinda (Moore) Whiton. Given to the Lord in baptism in his infancy, he became the child of prayer, and of careful, constant religious training. His parents believed in the covenant, and were influenced by that belief in pleading the promises, and early, they think, he became a Christian. From his youth he was quiet and retiring, studious and meditative. Although a farmer's son, diligent and helpful, he gathered books, geological specimens, and the productions and curiosities of foreign lands, and became familiar with the works of nature and of art. Thus, in his early years he laid up that fund of knowledge from which he drew so freely as a writer and preacher in after years. He soon commenced to use his pen, and his productions in prose and poetry were often furnished for the press. As a teacher in the common school, he won a good reputation, and was able to point many of his pupils to Christ.

His mind was turned strongly towards the heathen, probably the more, as a maternal aunt, the late Miss Hannah Moore, was a missionary in Africa. As he had not enjoyed the advantages of a col-

lege or theological seminary, he does not seem at first to have felt that he could become a minister, but he would be a *missionary teacher*. As such, partly at his own expense, he went to the Mendi Mission in West Africa, in May, 1862. His health, however, became so impaired that he was obliged to return to his native land. No sooner, however, was his health restored, than he resumed his chosen missionary work. Shortly he was prostrated with the African fever, and his only hope of life seemed to be in a relinquishment of his field of labor.

Unable to return to Africa, he went South in the autumn of 1865, spending a year at Fortress Monroe, Va., and a winter in Beaufort, N. C. He labored in revivals, assisting pastors, giving special attention to the freedmen, where he found work most like that which he so loved in Africa. During this period, although still in feeble health, he wrote the book entitled "Glimpses of West Africa," which was published by the Boston Tract Society. This was well received by the public.

He was ordained by the Tolland Association, at Columbia, Conn., Sept. 5, 1866. In the spring of 1867, he went to Iowa, and labored with the Wittemberg church, Newton, in that State, for two years. For the last year and a half, revival influences were constant among his people, about 180 uniting with the church during his ministry with them. Much against the wishes of his flock, he left them, saying, "I think I can do more for the Master in some newer missionary field." He entered upon such a field in Monroe, Iowa, but having had an attack of hemorrhage of the lungs, his labors proved too exhausting for his strength. In February, 1870, he preached his last sermon from the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How appropriate! Although he used his pen readily, and wrote largely for the public press, he never wrote more than three or four sermons. His theory was, "the unwritten sermon for pulpit success."

When he felt his end approaching, he longed for his early home, friends, and associations. Gathering up his remaining strength, he reached safely and thankfully the paternal home.

Words of cheer and hope were often upon his lips. When one said, "Things look dark," he replied, "*Dark!* Is it dark because some one is going to Heaven?" When the hymn was sung, "Just as I am," he said, "That is a good hymn; a precious hymn. I just trust in Christ; I am all unworthy, but Christ is worthy; this would be a poor place to prepare to die, *but it is a good place to trust.*" His end was peace. At his funeral in the sanctuary in which he wor-

shipped in his early life, Rev. Francis Williams, of Chaplin, preached from the text, "Absent from the body, and to be present with the Lord."

Mr. Whiton was twice married. His first wife was Miss Lydia C. Danforth, of Oberlin, Ohio. She was on her way to the same mission, they became acquainted, and were married at Freetown, Sierra Leone, July 29, 1863. She died at Good Hope Station, West Africa, Nov. 9, 1864; she and her babe sleep in a missionary grave. June 9, 1869, he married Miss Emily Pitkin, of Kellogg, Iowa, who survives to mourn her early bereavement.

F. W.

Rev. JOSEPH HOMER PATRICK was born in Western (now Warren), Mass., April 15, 1792. He was the eldest son of Asa and Ruth (Homer) Patrick. His boyhood and youth were spent on the homestead, where five generations have lived, and which has but lately passed out of the family name. To his labor on that hard and rocky farm did he owe the good physique he wore, and the unusual degree of health he enjoyed. His advantages in youth were very limited, the winter school being his only opportunity for education. During a work of grace in the church there, under the ministry of Rev. Sylvester Burt, he became the subject of that change of heart which turned his feet into a new path, although he did not unite with the church until November 14, 1824, when Rev. Monson Gaylord was pastor. He early began to think of a liberal education, and went to the academy at Monson, and subsequently to Leicester. He graduated at Brown University in 1817. He was reputed a "good scholar" in a class of no ordinary distinction, which gave to Rhode Island two governors, and one judge of its supreme court.

After graduation, he spent five years in teaching in Kentucky. Upon his return he spent some months in theological study with Prof. Gamaliel S. Olds and Rev. Heman Humphrey, D. D. It was a constant regret of his life that he was not better furnished for the ministry, and that he had not given more time to preparation.

He was ordained as an evangelist at Taunton, Nov. 22, 1827, and commenced his labors in Barrington, R. I., the same year. After a ministry of nearly three years, he removed to Greenwich, Mass., where he was installed as colleague pastor with Rev. Joseph Blodgett, Nov. 16, 1830.

Here he labored with acceptance and success for twelve years, and was dismissed Dec. 21, 1842. From thence he went to Amherst, Mass., for the purpose of educating his son. During a residence of

fourteen years here, he supplied various parishes, — Phillipston, Wendell, Pelham, Prescott, as his services were demanded. In the spring of 1857, he supplied the church at South Wellfleet, Mass., where he continued to preach until the fall of 1861, and where his labors were blest in the revival of 1857-8. He then removed to West Newton to spend the remainder of his days with his son, where he dwelt in the quiet enjoyment of his religious privileges, and the companionship of friends and neighbors. The last public service he rendered was at the communion table on the first Sabbath of March, 1869. The peculiar fervency of his prayer on that occasion is remembered now as betokening a preparation for the coming event. During that week he was stricken with paralysis, from which he recovered sufficiently to move about and care for himself in part, but never to mingle again with friends in the social prayer meetings or the public worship.

On fast day of 1870, he had another attack, which rendered him helpless, in which state he lingered and gradually sunk away until, in the earliest hour of June 20th, with no apparent pain and no struggle, he breathed his life out as a child falls to sleep. The end of the good man was in consistency with himself. Through all the days of his confinement he was in a waiting posture, childlike, submissive, and hopeful, with a constant outlook to the other world. He was most interested, even to the last, in the affairs of the church; and in his slight derangement of mind, every day was to him the Sabbath. "What are you going to preach about to-day?" was his frequent question to his son as he entered his room on any morning of the week. His last days were a perpetual Sabbath. Another peculiarity of these last weeks was the repetition of hymns learned in his youth. Waking up at midnight, and finding himself restless, he would commence to repeat the loved hymns of former years, and show a wonderful facility in reviving what had been lost to him for a long period. While hopeful he was humble. A few days before he died, he was drawn in his chair to the window, from whence he loved to look out upon an enchanting view. It was a beautiful spring morning, and the earth was in its best dress of deep green. "This is a beautiful world, is it not?" was the question suggested; and he responded, bursting into tears, "Yes, too beautiful for such a poor sinner as I am."

His faith in his Saviour never wavered. "Christ is with me, and Christ is within me," was his response to the suggestion that he was deprived of great privileges. His desire through all his sickness was to go rather than stay. His former associates and intimate friends had been dropping away, and he longed to join them. He returned from the funeral of his former neighbor, Rev. S. G. Clapp, very

much affected, and his last journey from home was to attend the funeral of his dear friend, Dr. Vaill. The thought of reunion was in his mind. He was full of years, and ready for the transfer to the world of reward and renewed friendships.

He will be remembered as a sincere, faithful minister of the gospel, appealing more to experience than to argument to convince and lead men to Christ. He made the impression upon every one that he *felt* what he said. He was a man of sunny temperament, this being an inheritance from his father before him, and often a quiet humor betrayed itself in his playful responses. He took special delight in the service of song. He felt at home only among the disciples of Christ.

He never gave himself much credit for decision of character and strength of purpose, yet it is rare to find a better illustration of these traits than in one chapter of his life. He was addicted to the use of tobacco till he was sixty years of age. It was a strong habit, but he determined to break it up. After making an attempt he failed, and confined himself to one form of its use only. Not satisfied, he made another effort, and after a struggle of great severity he gained the victory, and refrained entirely from its use in any form through the remainder of his life. He was a firm friend of the temperance cause, both as disciple and advocate.

While in Amherst, he connected himself with the congregation in the East Parish, and proved himself no "troublesome" parishioner as an "ex-minister." The testimony of his pastor, Rev. C. L. Woodworth, whom he highly esteemed, may be more impartial than of one moved by filial impulses:—

"Those who knew him best had the highest estimate of his worth. He might have sat for the picture of the ideal Puritan. He was simple, genuine, honest, firm for the right, strong in his convictions, loyal to the truth, to duty, and to God.

"All these qualities he carried into his ministerial work. His sermons were scriptural, unambitious, and unadorned, and seemed the attempt of a thoroughly honest soul to uphold the truth as it is in Jesus.

"He cared little for systems of theology or the philosophies of men, but he had unbounded reverence for the word of God, and faith in its power to save sinners.

"His piety, though cast in a Puritan mould, had in it nothing sour or bitter. He looked upon the world with a kindly eye, and offered it aid with a genuine charity and love.

"He was a Christian gentleman of the old school, urbane, courte-

ous, genial. He greatly enjoyed Christian fellowship, and especially the communion of saints. The meeting for prayer and praise was his delight."

He married Mary Patrick, of Western (now Warren), Mass., Sept. 27, 1826, who still survives, with their son, Rev. H. J. Patrick, pastor of the Congregational church, West Newton, Mass.

H. J. P.

Rev. RICHARD CHARLES HAND, who died in Brooklyn, N. Y., July 28, 1870, was born in Shoreham, Vt., Jan. 21, 1802. He was the son of Capt. Samuel and Elizabeth (Sill) Hand. His grandfather, Nathan Hand, was one of the first deacons of the Congregational church in Shoreham. His ancestors came, about 1630, from Maidstone, Kent County, England. They came over as part of the New Haven colony, but settled in Maidstone (now East Hampton, Long Island), and for more than a century this continued to be the ancestral home. The records of that town show (*Documentary History of New York, Vol. I.*), that "March 19, 1657, the town ordered Thomas Baker and John Hand to go to Koniticut, to bring us under their government, according to the terms of South Hampton is, and to carry Goodwip Garlick to be tried for witchcraft."

Capt. Samuel Hand removed to Shoreham, Vt., about 1798. He was a farmer, of remarkable integrity and strength of character. Mrs. Hand was the only daughter of Rev. Richard Sill, of Hartford, N. Y., and niece of Dr. A. Lee, of Lyme, Conn. Their home was near the shores of Lake Champlain, in sight of the historic ruins of Ticonderoga. Their oldest child, Richard, was hopefully converted, and received to the church when about fourteen years of age. He was of feeble constitution, and was permitted to indulge a propensity for study. At the age of sixteen, he was prepared for college, at Newton Academy, in his native town, and in 1819 he entered the Sophomore class in Middlebury College. He was graduated with honor in 1822. He immediately entered the Theological Seminary at Andover, was licensed by the Andover Association, July 5, 1825, and graduated the same year.

Mr. Hand was ordained at Rutland, Vt., Oct. 19, 1825, in connection with Dr. H. B. Hooker, and Rev. A. Foster. The sermon was by Rev. Phineas Cooke, of Acworth, N. H. He commenced his ministry at Gouverneur, St. Lawrence County, N. Y. On the 2d of December, 1825, he received a call from the church in that place, and was duly installed by an ecclesiastical council, Sept. 6, 1826, Rev. Isaac Clinton, D. D., preaching the sermon from 1 Thes. iii. 8.

The town of Gouverneur was new and but partially settled; the people were poor; the salary small and ill-paid, but the call for ministerial labor was incessant. There was no other settled minister of our order within twenty-five miles. There were destitute churches to be fostered, and new churches to be gathered, in the vicinity. Mr. Hand used to go on horseback from settlement to settlement, intent upon doing this pioneer work. He had a large share in laying the foundations for the educational and religious institutions of the county. He was active in promoting the cause of temperance. Sabbath desecration was checked, and the Sabbath school in connection with catechetical instruction was systematized. The monthly concert was made attractive, and a new and permanent interest was awakened in foreign missions. An academy was put in successful operation, which is still flourishing. During his pastorate of seven years, he received sixty-nine members by profession and forty by letter, and the membership of the church rose to one hundred and ninety-two, in a parish of seventy families.

In the latter part of 1832, Mr. Hand was prostrated by severe illness, and he found it needful to leave the pastoral work for a time. Receiving leave of absence for a year, he accepted the agency of the American Board for the State of New York. He was dismissed from his church, June 10, 1834, and soon after was appointed General Agent of the American Board for Northern New England, as successor of Dr. Bardwell. He prosecuted this work with great efficiency for about seven years. In 1839, he resigned the position to enter again upon the pastoral office.

He received a call from the First Congregational church in Danville, Vt., dated Dec. 11, 1839, and commenced his ministry there early in the following year. After preaching about a year, he accepted the call, and was installed June 22, 1841, Rev. J. K. Converse, of Burlington, Vt., preaching the sermon. Mr. Hand took a position, at once, among the leading ministers of the State. He preached the opening sermon before the General Convention in 1842, from Neh. vi. 3, and the same year was chosen moderator of the convention. After about seven years of service he was again prostrated by severe illness, and was dismissed Sept. 16, 1846.

After this, he travelled and occupied himself with the finances of Middlebury College, but was induced to accept the pastorate of the First Congregational church of Bennington, Vt., where he was installed Jan. 20, 1848, Rev. E. W. Andrews, of Troy, N. Y., preaching the sermon. Here his labors seemed to be blessed and successful, until the development of a disease of the heart, producing repeated

turns of fainting in the pulpit, constrained him to abandon the work of the ministry. He was dismissed Sept. 20, 1853. The next year he took up his residence in Brooklyn, N. Y.

Mr. Hand was a man of commanding presence, of liberal culture, and of amiable character. As a preacher, he was earnest and pungent. His sermons were didactic rather than speculative, and his preaching eminently biblical. In theology, he was a Calvinist.

During a ministry of nearly thirty years, he was permitted to witness several times of special religious interest. He was an excellent judge of men, and possessed fine executive abilities. He excelled most of his brethren in financial skill, and was enabled, not only to provide a competence for his declining years, and to contribute liberally from time to time, while he lived, to important objects of Christian benevolence, but to leave a number of valuable legacies, by which he will be doing good in future years.

Mr. Hand married Agnes Hudson, of Shoreham, Vt., Aug. 1, 1826, who died without issue, May 10, 1828. He married Feb. 13, 1831, Rhoda Hoyt, of New Haven, Vt., daughter of Hon. Ezra Hoyt, and sister of Rev. Messrs. O. S. and O. P. Hoyt, who died March 27, 1870. By her he had two children; Lockhart A. C., born Aug. 15, 1832, died March 13, 1834; and Agnes Eliza, born July 16, 1845. She was carefully educated, and grew up a young lady of many graces and accomplishments, but died in August, 1865. Her death was a severe blow to her parents, from which they never recovered. In 1867, Mr. and Mrs. Hand spent several months in Europe. The last work of his life was the erection of a monument in his native town, where he had gathered the remains of his entire family. It bears the following significant inscription: "Sumus omnes tandem beate."

E. H. B.

Rev. ASAHEL REED GRAY died of abscess of the liver, in Coventry, Vt., Aug. 18, 1870, having just entered his 57th year. He was the son of Deacon Ebenezer M. and Levinah (Reed) Gray, and was born in Coventry, June 29, 1814. With the exception of the years devoted to preparation for the ministry, his entire life was passed in his native town, and the last eleven years upon the old homestead farm. He was graduated from the University of Vermont in 1844. At the age of thirty, studied theology with the Rev. S. R. Hall, LL.D., then of Craftsbury, and was licensed to preach by the Orleans Association, at Albany, Aug. 16, 1842. Immediately after graduation, he received a unanimous call from the church in

his native town, and was ordained its pastor Nov. 13, 1844, the Rev. John Wheeler, D. D., preaching the sermon. This relation among the associates of his early life continued nearly fourteen years; twenty were added to the church by profession, and near the close of his pastorate there was a decided increase of religious interest which soon culminated in a revival under his successor. He was dismissed from Coventry, June 29, 1858. In August, 1858, he became acting pastor of the Congregational church at Albany, supplying the pulpit upon alternate Sabbaths, and continuing until the third Sabbath in January, 1866. At the beginning of 1864, he supplied the church in Holland a few months, upon alternate Sabbaths; and again, from March, 1866, till June, 1867. July 10, 1864, he became acting pastor of the church in Morgan (with which the Rev. Jacob G. Clark, the oldest pastor in the State, still holds the nominal relation), and continued this supply upon alternate Sabbaths until his death. During the winters also of 1867-8, he preached about four months, one-half the time in Salem, a town where no church of any denomination has ever had an existence, and no stated preaching of the gospel had ever before been enjoyed.

Mr. Gray possessed remarked amiability of disposition, and was a valued citizen, as well as a most affectionate husband and father. He was chosen as the representative of Coventry in the State legislatures of 1860 and 1861. He was eminently a good man, rich in faith, and the possession of a good name from all who knew him. The leading characteristics of his ministry were earnestness and conscientious fidelity. He loved to preach the gospel, and felt an obligation upon him. He was thoroughly evangelical, though not a profound thinker, nor a strictly logical sermonizer. After dismissal from his only pastorate, there was no long interval of entire cessation from active ministerial services. He was a *home missionary*, and though his fields of labor were at a distance from his family and home, seldom did any obstacle prevent his meeting regularly his Sabbath appointments. A week before his death he sustained a slight injury in assisting in some harvest work upon the farm, but not until two days previous did there seem to be cause for serious apprehension. He then sank rapidly, and died under extreme suffering, but with strong utterances of a lively hope.

Mr. Gray was twice married; first, to Eunice Cornelia Kellum, of Compton, C. E., Jan. 15, 1846, who died Feb. 7, 1849; second, to Emeline Kimball Pierce, of Wethersfield, Vt., Jan. 1, 1850. By his last marriage he had three children, two of whom, a son and a daughter, with the widow, survive him.

LITERARY REVIEW.

RELIGIOUS.

AN exposition of the Smaller Catechism of the German Evangelical Synod of the West¹ lies before us, a posthumous publication of the lectures of the late Andreas Irion. The first part of the pamphlet is occupied with an exposition of the ten commandments. The second part (of which the pamphlet before us contains only a small portion) treats of the doctrines of the gospel. The work is done in a scholarly manner. The exposition of the commandments contains many fine and discriminating definitions and remarks. Sometimes, however, the author's analysis seems to be too minute; and sometimes he attempts to define the indefinable; e. g., p. 58, in expounding the statement, "God is himself the truth," he says that these words "involve only the following thoughts: 1. God knows what he is, and is what he knows concerning himself [what is this but self-knowledge?]. 2. God is in his essence what the notion, or the idea of God implies, so that this idea of God and God's consciousness of himself are entirely the same [what determines this idea of God? And what is all this but an obscure way of saying that God is what a God ought to be? And is not this a description of the attribute of holiness, or perfection, rather than that of truth?]. 3. Since, however, the idea of God implies that God comprehends in his essence everything that there is, and can be conceived of actual existence and consciousness, and all this in an absolutely personally free manner, [how do you know?] since further,—4. God in his essence perfectly realizes this idea, and in this realization perfectly recognizes himself, God presents in his essence not only truth in general, but the truth in the comprehensive sense, so that everything which outside of God can lay claim to the name 'truth' is derived from God, results from God's own truth." It is evident that nothing is clarified by this. It is only an attempt to make philosophy out of a figure of speech.

WE are not quite satisfied with the elegant, two-volume work called "*Bible Notes for Daily Readers.*"² The spirit of the author is excellent; a wholesome piety pervades every page, the devotional element is strong, and the suggestions and reflections mainly wise, and always reverent. Its typography is admirable; the type is large and clear, the paper good, the page ample and satisfactory. Now, as to the contents: These "Notes" are judicious, and perhaps sufficient for those who never had

¹ Erklärung des kleinen evangel. Katechismus der deutsch-evang. Synode des Westens. Von ANDREAS IRION, weiland Professor der Theologie und Inspector des evang. Missouri-Seminars. Herausgegeben von F. Kauffmann Prof. der Theol. am evang. Missouri-Seminars. St. Louis, Druck von Aug. Wiebusch und Sohn.

² Bible Notes for Daily Readers. By EZRA M. HUNT. Charles Scribner & Co., New York. 2 vols. 8vo. pp. 576, 794. Price, \$8.00.

doubt on religious matters, who never have met with or been assailed by scientific skeptics, who never have known of difficulties, and who are ignorant of what is abroad in the world in the way of conjecture, of doubt, of denial, and that the Bible itself, as a revelation from God, is rejected by many who claim to lead in moral and intellectual movements. For those, therefore, whose faith is pure, and simple, and strong, who take the Bible as it is, nothing doubting, and who, if we can suppose such a case, will never meet with troublesome questions, the work will be valuable,—a rational explainer of the text, a healthful stimulus to Christian life and labor. But in these days, when skepticism runs riot, when so many are unable to give a reason for the faith that is in them, when not only among laymen (as might be expected, naturally), but among clergymen, there are so few who can meet in open field the infidel teachings of the times, the scientific doubters, and the quacks in biblical practice, we want stronger food. A Bible note-maker of to-day must not ignore the present state of biblical science, nor the many questions that agitate the religious and scientific world; he must discuss disputed points intelligently, or, if he cannot do this, he must give clear ideas of the results of recent studies, so far as is possible. The days for loose talk have passed; the Bible stands in its full glory, and ever will stand, and “the gates of hell shall not prevail against it”; but none the less do we need for expositors those who can meet error—secret or open, plausible or weak—on its own ground, and vindicate the truth as it is found in the Scriptures. It is for these reasons that we do not warmly commend the book under notice. We think, moreover, that it is a mistake to omit the text of the Bible; text and note should go together.

A VOLUME ON Millenarianism, entitled “Christ coming in his Kingdom,”¹ has appeared, the authorship of which is partially concealed under the very general designation “By a Congregational Minister.”

In the words of the author, “the design of these pages is to present to the Christian’s faith and hope all that is precious and inspiring in the future of the earth, and the final unending reward in the consummated glories of heaven; to thoroughly probe and cauterize the sense-views of many who write concerning Christ’s future kingdom, and by a sound biblical exegesis present the ancient Eschatology restored, and a consequent refutation of ancient Chiliasm and modern Adventism, with their too frequent adjuncts of teaching the ‘SLEEP OF THE DEAD,’ the utter annihilation of the wicked, a speedy mundane collapse, and a terrestrial heaven for the saints.”

¹ A Book for Bible Students and Thinkers. The Coming of Christ in his Kingdom, and the “gates wide open” to the future earth and heaven. Adventism, Millenarianism, and a gross Materialism exposed and refuted, and the true nature of Christ’s kingdom as promised in the latter-day glory of earth and the consummated glories of heaven unfolded. By a Congregational Minister. New York: N. Tibbals & Co. Boston: D. Lathrop & Co. Chicago: W. G. Holmes. Octavo, pp. 396.

With the general views of the author we are in sympathy — his spirit we commend. But his volume is fragmentary and disjointed, in style distasteful, and displays too much learning to interest common readers, and gives proof of too little to command the attention of scholars.

“LIGHT and Truth”¹ is the title of a volume by Dr. Bonar, beautifully printed, and comprising eighty-five sections, each founded on a passage of Scripture. It is partly expository, — largely practical and devotional. In such a work we should not look for exact, scientific statement of doctrine, but we may at least demand that there shall not be any inculcation of positive error. There are passages in the book which are certainly calculated to lead the reader astray as to the nature of the atonement, and what is necessary to bring us into saving relations to it. Thus, the author says, of Christ’s work, “What He has done, obtains the pardon for us; and God has given us such a testimony to this completed propitiation, that simply in crediting it, we enter into favor. Along with the testimony there is the promise, that whoever believes has life; still *it is the belief of God’s testimony that secures the favor.* (p. 5.) Again, “He who simply believes that true report, is saved by that which he believes.” (p. 9.) What does he include here in belief? He adds, “In how many ways we neutralize the gospel, by adding something of our own in order to make it more complete? Except ye *feel*, as well as believe, ye cannot be saved! Except ye can produce certain marks and evidences of regeneration, ye cannot be saved! Thus men make void the cross.” (p. 11.) If saving faith involves no feeling, no marks and evidences of regeneration, then it is simply an intellectual exercise. It is not a *moral choice, but a mental assent.* This is true, whether a moral choice be regarded as involving affection, as a constituent element of itself, or as a consequent, separable in the order of nature, but not in the order of time. If Christ has made “this completed propitiation,” and God has given us “such a testimony” respecting it, that “simply in crediting it, we enter into favor,” then our Universalist friends are pre-eminently safe. These passages betray a strange want of the power of analysis as to moral exercises. Those who are fond of the Dublin Tracts will find delight in this book. And we are happy to testify that generally it will be found to be quickening in its influence upon a pious heart.

A WRITER who boldly assaults the citadel of truth, denying all inspiration, if not “the foundation of all religion,” may be respected for his daring, and be esteemed for his consistency. But when one puts on abundant Christian airs, and talks piously of “Jesus,”² of “the True and the Good,” of the “Infinite Care,” of “the Highest,” of “the Infinite Providence,” and the like, and yet exalts his own reason above revelation, rejects the Bible in all those parts which contravene his theories, and only

¹ Light and truth: or Bible Thoughts and Themes. The Lesser Epistles. By HORATIUS BONAR, D. D. New York: Robert Carter & Brothers, 1870. pp. 437.

² Jesus. By W. H. FURNESS. Philadelphia: J. B. Lippincott & Co. 1870. pp. 223. \$1.50.

accepts as divine, what he can reconcile with his philosophy, it is not easy to respect him as either logical or fair. The Bible is a unit; it challenges the attention of the world, as a revelation from God, attesting its claims by abundant supernatural truths and works, doctrines and deeds. Internal and external or collateral evidence is too strong, and has been too long and too forcibly assailed in vain, for a ready yielding of the sturdy faith of intelligent readers and thinkers to any new, superficial theories which modern speculators may invent and project upon the public attention. Mr. Furness is a clever writer, and has evidently studied the New Testament with no little care. He is familiar with the views of abler captious writers than himself. He purports to give "the historical truth concerning Jesus." This he does in order to clear up the confusion "concerning his position and authority." His "position" was peculiarly favorable to make an impression on the rude and ignorant age in which he lived. He was evidently of a high order of being. He used language, at times, which conveyed ideas calculated to deepen that impression. His "authority" is made to grow necessarily from his pure and perfect character. He needed nothing supernatural; and the writer is too modest to limit the Supreme, by intimating that He will not produce a greater or more wonderful person than Jesus, at some future day. He regards very much of the gospel as wholly "fabulous" and "mythical"; many of its statements wholly reliable; others, exaggerations of facts or sheer fabrications, suggested by excited imaginations and religious passions. What purport to be miracles, were only so in appearance, or as often had not even that much to justify the record of them. And yet, Jesus was a wonderful man, a great teacher, who taught more by his character than by his words. These were not especially original or striking! He was pre-eminently "good." The writer says: "I do not, however, question that there are legends, myths, or whatever they may be named, in the gospels. The stories of the birth of Jesus, I believe to be of this character." That of the tax for which Peter was to find the money in the mouth of a fish, he adds, "whether it is a pure fiction, or an ordinary incident magnified, I do not know!" What a pity he should not "*know!*" and how magnanimous to confess his ignorance! The scenes at the crucifixion are thus explained: "The aspect which the overcast heavens took from the horror-struck minds of men, seemed to be a preternatural gloom. A rent in the vail of the temple, caused, it may have been, long before by age or accident, was now discovered for the first time. A single tomb, unaccountably found open, and exposing to the passer-by the bodies of the dead, would have sufficed at such a juncture to give rise to the most exaggerated reports of earthquakes and cleft rocks, and open graves and apparitions, seen by many." If such perversions of plain truth are not too puerile to be regarded by any sensible reader, this book may be comparatively harmless; but its tendencies are evil and only evil continually, and we can more heartily wish its extinction than its circulation.

IN striking and most delightful contrast to the fore-named work, is the "Life of our Lord,"¹ by Dr. Hanna, in six well-filled volumes. We have already approvingly noticed the first vol.²—"The Early Years of our Lord's Life on Earth." The remaining five are before us: "The Ministry in Galilee;" "The Close of the Ministry;" "Passion Week;" "The Last Day;" "The Forty Days after our Lord's Resurrection." With singular felicity the author has grouped and arranged the incidents of our Lord's wonderful life as they have been recorded by the four Evangelists. While he has evidently borne a facile and a fertile pen, every page of these books contains important facts, or able reasonings, or useful suggestions, or fitting illustrations, or fair deductions, or more or less of each, and all are redolent with the spirit of his great subject. These volumes are scholarly but not scholastic, profound and yet perspicuous, adapted alike to instruct and interest the erudite and the unlearned. We can as heartily commend this able work as we can condemn the one noticed above. Dr. Hanna evidently wrote from deep convictions of the unquestionable truth of revelation, and in sympathy with the man Christ Jesus; willing to heed what He taught who spake as never man spake; while Mr. Furness takes it upon himself to decide what Divinity should teach,—and has taken away our Lord, and we know not where he has laid Him. It would be a blessing to every minister and intelligent Christian to have, and often to read, these excellent books from the pen of Dr. Hanna. A cheap popular edition of this valuable work has recently been issued.

THE doctrines of the Christian system are involved in the great facts of the Gospel. As they are sometimes presented they may repel the hearers. As they may and ought to be presented, they both instruct and edify, awaken and win, and make Christians strong in the word, and ready for work. We are very glad Dr. Thompson has given the public his noble and able work, "The Theology of Christ."³ We can heartily commend it to ministers and Christians. We regard it as one of the best books of the season that have fallen under our eye. We wish the author had taken a very few pages to have brought together a formula of the commonly received doctrines, and shown, as he so easily could, that Christ taught them, *every one*. Then it could be seen at a glance that they who preach Christ must preach the doctrines.

A NEW edition of Lightfoot's Commentary on Galatians⁴ has been published, in which a few errors in the first edition have been corrected and some additions made. We notice, also, an improved arrangement of the

¹ The Life of our Lord. By the Rev. WILLIAM HANNA, D. D., LL. D., in six volumes. New York: Robert Carter & Brothers. \$1.50 a volume.

² Congregational Quarterly, Vol. XII. p. 312.

³ The Theology of Christ from his own words. By JOSEPH P. THOMPSON. New York: Charles Scribner & Co. 1870. pp. 295. \$2.00.

⁴ St. Paul's Epistle to the Galatians. A revised text, with introduction, notes and dissertations. By J. B. LIGHTFOOT, D. D. Andover: Warren F. Draper. 8vo. pp. 396. \$3.50.

notes, so that the continuity of the text is better preserved. These changes, together with an Index, render this edition valuable to the student, a help rather than a hindrance to an understanding of the epistle. The introductory portion consists of five treatises, respectively, 1. The Galatian People. 2. The Churches of Galatia. 3. The Date of the Epistle. 4. Genuineness of the Epistle. 5. Character and Contents of the Epistle. Then follow three dissertations, 1. Were the Galatians Celts or Teutons. 2. The Brethren of the Lord. 3. St. Paul and the Three. The text and notes occupy the remaining portion of the book. As a whole, we like the commentary; it is candid, carefully studied, and judicious; it has little of fancy or speculation, but is rather a calm discussion of the epistle in all its relations. The analysis of the contents of the epistle is simple and satisfactory (pp. 70-73). One paragraph may be quoted as containing valuable suggestions to those who may not own Lightfoot's work. He says:—

“Once again, in the present day, this epistle has been thrust into prominence by those who deny the divine origin of the gospel. In the later controversy, however, it is no longer to its doctrinal features, but to its historical notice, that attention is chiefly directed. ‘The earliest form of Christianity,’ it is argued, ‘was a modified Judaism.’ The distinctive features of the system current under this name were added by St. Paul. ‘There was an irreconcilable opposition between the apostle of the Gentiles and the apostle of the Jews, a personal feud between the teachers themselves, and a direct antagonism between their doctrines. After a long struggle, St. Paul prevailed, and Christianity—our Christianity—was the result.’ The epistle to the Galatians affords at once the ground for, and the refutation of, this view. It affords the ground, for it discovers the mutual jealousy and suspicions of the Jew and Gentile converts. It affords the refutation, for it shows the true relations existing between St. Paul and the twelve. It presents not a colorless uniformity of feeling and opinion, but a far higher and more instructive harmony, the general agreement among some lesser differences, and some human failings of men animated by the same divine Spirit, and working together for the same hallowed purpose, fit inmates for that Father's house in which are many mansions.”

“OUR Seven Churches”¹ is the title of a small volume composed of eight lectures delivered by Rev. Thomas K. Beecher, in the Opera House, Elmira, New York. A portion of this volume, when issued in tract form, was noticed in our Editors' Table in the last year's volume, page 323. Reading it now in its complete form, our first impulse was to give it an extended criticism, but upon further reflection we are satisfied that it would be a poor expenditure of time and space. The purpose of the eccentric author was to say what he could in commendation of the seven denominations, “Roman Catholic, Presbyterian, Protestant Episcopal, Methodist, Independent,

¹ Our Seven Churches. THOMAS K. BEECHER, Elmira, N. Y. New York: J. B. Ford and Company. 1870. 12mo. pp. 167.

Baptist and Congregational, Liberal." Under the last title he includes the "Unitarians and Universalists." It is notable that he shows the greatest ignorance as to the principles of his own denomination, and presents it in the least attractive light.

So great a similarity is there, according to his representation, in these seven denominations, that, were it not for the use of a liturgy by the Episcopalians, and a dead language by the Romanists, "except on rare occasions, a visitor would have need to ask at the close of public worship the name of the church that had made him welcome." We can hardly imagine what party will feel most complimented by this representation. We think it will strike Rev. Mr. Schermerhorn of this city as a new idea that, "except on rare occasions," he can preach to his new Unitarian friends his old Orthodox sermons, and no one will discover any difference between them and those which he has written since he changed his faith. The Unitarians and Universalists may well question the frankness and honor of Mr. Beecher in *appearing* to recognize them as Christian brethren, and yet adroitly so framing his sentences that if any one should charge him with doing it, he would find it difficult, if not impossible, to substantiate the charge.

There are many bright and pleasing things in this volume, but we cannot help feeling that if the author should ever attain to maturity of reflection, he will regard it as the vagaries of a mind in an inchoate state.

PROFESSOR REUBELT, of Indiana University, has made a free translation, of *The Scripture Doctrine of the Person of Christ*,¹ from the German of W. F. Gess. The work assumes at the outset that all the books of the New Testament are genuine, and holds that it is not the province of a Christological essay to go into the proofs on this subject. The three following propositions are then advocated: (1.) that the Christ of the synoptic gospels and that of John presuppose each other; (2.) that the Christ of the fourth gospel and that of the Apocalypse are in perfect harmony with each other; (3.) that the Christology of Paul presents an organic whole throughout the epistles which are ascribed to this apostle, in so far as they have any important bearing on the subject. "Admit these propositions, especially the first and second, and all critical questions respecting the New Testament are settled." The translator, differing from the author on some points, has modified the text to coincide or represent his own views,—a course hardly justifiable, and certainly needless, for he could have availed himself of notes if he wished to put forth his own views. In the main, the book is satisfactory; the subject is carefully wrought out, and the general line of argument is sound; but there are divergences and theories cropping out here and there which arrest the thoughtful reader, and do not always secure his assent. This is especially true in the fourth section of the book, where the author treats of the "historical development of the Son of

¹ *The Scripture Doctrine of the Person of Christ*. Freely translated from the German of W. F. Gess, with many additions, by J. A. REUBELT, D.D., Professor in Indiana University, Bloomington, Ind. Andover: Warren F. Draper. 12mo pp. 456.

God," of the "incarnation of the *logos*," and of the "origin of the human soul." The book should be read with care and discrimination, and with a special regard to the premises laid down by the author. In such treatises the temptation for metaphysical speculations is strong, and may lead one astray before he is aware.

WITH No. XXXII., the great Bible Dictionary¹ of Dr. Smith comes complete from the press of Messrs. Hurd & Houghton, under the editorial supervision of Prof. H. B. Hackett, and Ezra Abbot, Esq. We can and need do no more now, than renewedly attest our high estimate of this thorough and elaborate work, from the eminent scholars who have given it so much time and study. Every student of the Bible, especially every minister, should have this work. The index of the passages of Scripture, illustrated, covering over fourteen pages, four columns on a page, fine print, shows how nearly this dictionary is a commentary. The entire work fills 3,667 pages, is admirably illustrated, well printed, and bound in four volumes. It is every way worthy the widest circulation.

HISTORY AND BIOGRAPHY.

THE students of history will be gratified to learn that a third edition of the *Life and Times of John Huss*² has just been issued by the enterprising firm of Gould & Lincoln. This elaborate work covers much of the Bohemian history from 1347 to 1650. Under the "Times of John Huss," it gives a detailed history of the Romish church for over a hundred years. The first edition, which was published in 1863, while it was highly commended by the press generally, was subjected to bitter criticism from a writer in the *North American Review*; but it withstood the attack, to the great credit of its author, and the discomfiture of his foe. It received the high endorsement of Rev. Edmund de Schweinitz, the editor of the *Moravian*, who, as authority on such a subject, is unequalled by any other writer in our land. Dr. Gillett, availing himself of the latest and most thorough researches, and especially Palasky's "*Documenta Magistra J. Huss*," has carefully revised his work, and given in this new edition important additions and improvements.

For minuteness, thoroughness, and candid statement of facts, it constitutes a standard authority. The style of the author is direct, lucid, and manly. He is a patient investigator, and has a peculiarly historic

¹ 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 EZRA ABBOTT, LL.D., Assistant Librarian of Harvard University. New York: Published by Hurd & Houghton. 1870.

² *The Life and Times of John Huss: or the Bohemian Reformation of the Fifteenth Century.* By E. H. GILLETT, Professor of Political Science in the University of the City of New York. In two volumes. Third edition; carefully revised, with important additions, and an Appendix. Boston: Gould & Lincoln, 59 Washington street. pp. 632, 686, royal octavo. Price, \$7.00.

mind. The period of which he treats is memorable for distinguished men and important events; and the great Bohemian Reformer is a central figure, worthy of the position and prominence which are here given to him.

So familiar has the Christian community been for years with the mission to the Sandwich Islands, that some may imagine that but little that is new or of special interest on the subject can be presented. But whoever reads the new work of Dr. Anderson on the "Sandwich Islands,"¹ will find it most interesting and instructive. It is the first of a series of volumes on the "Missions of the American Board" by the able secretary who has for over forty years had the fullest opportunity for a thorough acquaintance with this theme. The work before us is one of high merit. It is minute, but not tedious; full of facts, well compacted, but not dry. As a book of reference it is of standard authority, and yet it is in the truest sense entertaining. The historic facts are presented in their philosophical bearings, and one of the highest charms of the work, to reflective minds, is in its illustration of the *progress* and *development* of the missionary enterprise, and the freedom with which its gifted author acknowledges the early mistakes which were made as evinced by the light of subsequent experience.

Toward the close of the volume, there are memoranda of the missionaries employed in the Hawaiian and Micronesian Islands, and a catalogue of publications in the various languages of the islands of the Pacific, prepared by the careful and accurate pen of the Rev. John A. Vinton. A valuable index completes the volume. It is ardently to be hoped that the life of the veteran secretary may be spared to the completion of the series.

WASHBURN'S PARAGUAY² is a work of sterling value, and despite the personal matter, which is, perhaps, too prominent for a sober history, but which certainly could not be omitted, it must be the standard authority on all questions pertaining to that unfortunate country. The first volume is chiefly occupied with the early history of Paraguay; and the records of the different Spanish expeditions, the manners and customs of the natives, and their treatment by their foreign conquerors are as interesting as romance, while they are sombre with dark truth. It would be pleasant to us to give a synopsis of this volume, but lack of space forbids, and we must confine our attention to one point, and that is, the Jesuit rule in Paraguay. Mr. Washburn has here done valuable work for true liberty, civil and religious; and, by a simple recital of indisputable facts, has shown the weaknesses and the wickedness, the corruption and the fraud, the cruelty and the heartlessness of the Jesuits, either in or out of power. The first

¹ A Heathen Nation Evangelized. History of the Sandwich Island Mission, by Rufus Anderson, D.D., LL.D., late foreign secretary of the Board. Boston: Congregational Publishing Society. 1870. pp. 408. \$1.50.

² The History of Paraguay, with Notes of Personal Observations and Reminiscences of Diplomacy under Difficulties. By CHARLES A. WASHBURN, Commissioner and Minister Resident of the United States at Ascuncion from 1861 to 1868. Boston: Lee & Shepard. Two vols. 8vo. pp. 571, 627. \$7.50.

Jesuits that came to America landed at the Bay of All Saints, within ten years after the establishment of their order, and they had every opportunity to establish and develop their policy to the best advantage. These Jesuit fathers had everything their own way, and put their theory to its most thorough practice, — a theory which Mr. Washburn thus characterizes: “To advance the cause of the church, and exterminate heresy, was the chief duty of man, and no means were too cruel, no fraud too gross, no perfidy too scandalous, no torture too refined, to increase the powers of those who professed to be followers of the Prince of Peace.” The Paraguayan natives were at first pleased and impressed by the Romish ceremonies, but they found out, when too late, that the Jesuits were the curse of their country; “the same fatal, moral heresy that has made the very name of Jesuit a by-word and a reproach, a synonym for deceit and treachery, here, too, bore its legitimate fruit. The early fathers who came to Paraguay, did not scruple to employ fraud to cheat the nations into Christianity; they resorted to deceit as freely as did their brethren who hung around the courts of Europe, and swindled, and robbed, and cheated princes and potentates for the benefit of their holy order” (vol. I, p. 74).

It is to be borne in mind that previous to the publication of Mr. Washburn's book, the history of Jesuit rule in Paraguay has been written by Jesuits, and endorsed by many Protestants destitute of other means of information. Charlevoix is the most read, quoted, and credited of their historians; but he knew nothing from personal observations, and his voluminous work is made from the writings of the Jesuit fathers, and is rather a defence than a history. “By their fruits ye shall know them,” is the test, and, tried by it, they merit everlasting execration. The whole Jesuit policy in Paraguay was to make the people as helpless and dependent as possible; to make an ignorant obedience to the priesthood the permanent condition; as set forth in the work under notice, the whole influence of the Jesuits was bad and only bad, and when they were expelled from the country by the king of Spain, when that anti-Jesuit wind swept over Europe, the people rejoiced. This whole subject is well and calmly treated, and it is very instructive to us, as showing what a genuine Roman Catholic policy, when carried out, will inevitably produce, namely, mental, moral, civil, social, and religious degradation. It is a chapter in history that is new to Americans, and it should be carefully read; and we wish every person favorably inclined, or negatively opposed, to Romanism, would peruse Mr. Washburn's narrative, and profit by it.

As to Francia and the Lopez family, the book is a new revelation, and shows how completely ignorant we may be of matters that should have been understood in their true merits. If Carlyle should ever read this book, he would, unless impervious to reasonable conviction, feel that his *Essay on Francia* should be re-written. We cannot go into details, but if ever there were mortals who merited all they ever received in this world or will in the next, who should be held up to the execration of mankind, these are the men above others. Americans little understood the

Paraguayan war ; they thought Lopez was fighting the battles of liberty for a republic, whereas he was a despot and a villain, an oppressor and a tyrant such as has seldom cursed a nation, or disgraced even a wicked world. Mr. Washburn's own troubles are well told ; they show that there is a radical and humiliating difficulty in our state and navy departments, when our ministers to foreign countries are subjected to the whims and prejudices, the pride, conceit, and ignorance of naval officers. Mr. Washburn's experiences were a disgrace to our nation, and we rejoice that the investigation ordered by Congress has resulted in his vindication, and in the condemnation of the course of those naval noodles who put on airs of superiority to ministers and the home government. It is one of the notably few instances where an "Investigating Committee" reached any satisfactory result !

It is creditable to the author that his own troubles, great as they were, and his labors onerous and dangerous, as is evident, did not prevent him from putting on record all that is really valuable regarding Paraguay and its people ; its topography, climate, resources of the country, and the habits, condition, and institutions of the people in all phases of society and situation.

Mr. Washburn's style is not faultless, and the book bears some evidence of hasty writing ; but with so interesting a narrative, with so much that appeals to national pride and the sense of justice, with so many incidents, which, if in a novel, would be called improbable and impossible, we can excuse minor defects. A thorough index, maps, and engravings make the work complete in all its parts, and as a specimen of book-making it is faultless.

THE terrible persecutions of the true followers of Christ at Rome, in the last part of the first and the first part of the second centuries, after His resurrection, are matters of history but very little known at the present day. We are more than willing to have many a page of the recital appear in such form as will command readers. Hence we commend "Marcella,"¹ and heartily join with its author who says : "It is my earnest wish that this simple story may arouse in the reader's mind a deeper sense of the riches of God's love in bringing immortality to light through His Son, and revealing to us the two most glorious truths which ever dawned to enlighten a sin-blinded world — Jesus and the Resurrection."

THE "Life of Rev. John Milne,"² an elegant specimen of the printer's art, is a valuable accession to our biographical literature. It is more than this. It is an important contribution to the religious history of Scotland

¹ Marcella : the Fearless Christian Maiden. A tale of the early church. By FRANCES EASTWOOD. "The noble army of martyrs praise thee." New York : Dodd & Mead, publishers, No. 762 Broadway. pp. 329. \$1.50.

² Life of the Rev. John Milne, of Perth. By HORATIUS BONAR, D.D. Fifth edition. New York : Robert Carter & Brothers, 1870. Octavo, pp. 488.

during forty years of an eventful period. Mr. Milne was twice settled at Perth, and spent four years as missionary to India. He was a decided representative of the Free Church party. A good man, remarkable for his constancy in efforts to save souls, and for faithfulness in pastoral labors. The work is written in Bonar's vivacious style, and will have a happy influence, especially upon ministers, as an illustration of the power of a godly life.

"*BIOGRAPHICAL Annals of Williams College*"¹ is a volume of standard value; one of those books which can be produced only by great labor and care, and whose authors never receive adequate compensation for their time and work. The search for names, dates, and facts, is one of the most laborious and tantalizing tasks that can be undertaken; the most diligent care cannot insure complete accuracy; and, when the volume is printed, the purchasers are comparatively few. And yet, books of this character are among those most sought for and consulted in our libraries, and are "labor-saving machines" for literary workers of all classes.

Dr. Durfee is entitled to great credit for his success in this book. Every page bears evidence of care and research; the arrangement is good, and especial attention and fulness are wisely given to the earlier days of the college, to those facts and incidents that were rapidly passing beyond knowledge or reach. We pronounce it the best book of the kind we have ever seen.

The book opens with a fine introduction by Dr. S. I. Prime, editor of the *New York Observer*, and then follow in successive chapters, Sketches of the Presidents, Vice-Presidents, Trustees, Donors, "The Men of the Haystack" (comprising the origin and early history of the American Board), Professors, Roll of Honor, and then Sketches of the Alumni, in the order of their classes, from 1795 to 1865, inclusive. Several finely engraved portraits, and other illustrations add to the value of the work. We cannot speak of the book in detail, but must commend it, first, to all graduates of Williams College, and all interested in that noble institution; and next to the thousands of writers, students, clergymen, and others, who will not only find it invaluable for reference, but intensely interesting in the perusal. We detect some errors, and this is to be expected in all books of this kind, as any one will find on examination. From some experience in such investigations, we are free to say that a large portion of the community are lamentably ignorant of their family histories, and if called to put names and dates on paper, would rarely make correct tables. What, then, shall be said of the stranger who attempts to gather facts and names and dates running through long generations, and concerning thousands of persons? It is a wonder that "Biographical Dictionaries" and "Annals" and all books of this general class have so few mistakes; and therefore we are justified in saying that Dr. Durfee's elegant volume is very creditable

¹ *Williams Biographical Annals. With an Introduction, by Rev. S. IRENAEUS PRIME, D.D.* Boston: Lee & Shepard. 8vo. pp. 665. (Subscription book; limited edition.) Price, \$5.00.

in this regard, and it is, perhaps, well to say that those persons who neglected, upon application, to give family facts within their knowledge, should be the last to find fault if their genealogical tree is curiously grafted. A large sale should remunerate the liberal publishers.

The volume is printed in admirable style, with all the pleasing accessories of good paper, type, and binding.

MISCELLANEOUS.

It is a calamity in the realm of mental science that Sir William Hamilton did not present the results of his extensive researches and profound reflection in a thoroughly systematic form, and have his works published under his own supervision. It is only a partial remedy for this neglect which can now be secured. We have occasion to rejoice in any effort to supply the defect, and we commend to public attention a new work entitled "Outline of Hamilton's Philosophy,"¹ which has been prepared by a grateful pupil of the peerless philosopher; and in which an attempt is made to present a "systematic exhibition of his philosophical opinions," so far as is possible, in his own language. The compiler and expositor will need no higher endorsement of himself or his work than is given in a brief "Introductory note" by Dr. McCosh, who testifies, "I have carefully read the work in proof, and I am able to say that it furnishes an admirable summary — clear, correct, and readily intelligible — of the leading doctrines and connections of Hamilton's Philosophy."

ANY person wishing to read profitably and systematically would be greatly aided by procuring and carefully studying Prof. Porter's capital book just issued. His criticisms upon authors are very discriminating and just. The "prominent characteristics of different classes of books and the conditions of success in different descriptions of reading are largely and ably discussed." We feel certain that if this book, or its like, had been put into our hands in early life, our reading would have been not merely more abundant but more systematic and every way useful. We most heartily commend it to every reader, especially the young. We regard it as most timely, and wish it the widest circulation. If we had space we should make numerous extracts.

THERE are some books which never grow old, and hence a new edition of them is always of fresh interest. This is true of the poetical works of

¹ Outline of Sir William Hamilton's Philosophy. A Text-book for students. By the Rev. J. CLARK MURRAY, Professor of Mental and Moral Philosophy, Queen's University, Canada, with an Introduction by the Rev. JAMES MCCOSH, LL.D., President of Princeton College, New Jersey. Boston: Gould & Lincoln. 1870. Octavo, pp. 257. \$1.50.

² Books and Reading: or what Books shall I read and How shall I read them. By NOAH PORTER, D.D., LL.D., Professor in Yale College. New York: Charles Scribner & Co. 1871. pp. 378. \$1.50.

Cowper.¹ The new edition which lies before us is edited by Rev. William Benham, and issued by Macmillan & Co. The editor has qualified himself for his work by familiarizing himself with the life of the author, and his "Introductory Memoir," of fifty-three solid pages, is instructive and scholarly. The editor is evidently not a Calvinist; and whatever may be the possible influence of high Calvinism upon an over-sensitive and morbid nature, we should be slow to allow the correctness of his conclusion that "the Calvinistic doctrine and religious excitements threw an already trembling mind off its balance, and aggravated a malady which but for them might probably have been cured." The publishers have furnished a comely volume, and commended themselves to the patronage of the public.

It seems sad indeed that a mind like Cowper's, which had such an appreciation of the beautiful, and has afforded so much gratification to others, should have in its own experience so little joy.

When he was happy he was very happy, and the genuine humor which he sometimes displayed, shows that "the lightest heart makes heaviest mourning." That a man, who was so poor all his days that he had no books except such as he borrowed, and the range of whose learning was limited, should have made himself a master in the art of poetry will not cease to be a marvel. O, Cowper! so often hopeless and un comforted, thou hast inspired with hope, and given consolation to many a soul!

"MIRIAM and other Poems"² will find numerous readers, and the little volume which contains them is an elegant gift for a friend of cultivated taste. We admire the author's fidelity to principle, and especially his appreciation of the Pilgrim history. Although a Friend in his religious sentiments, he has a soul too large to be circumscribed by any straight garments or sectarian bounds. The little poem, "The Prayer-seeker," will be appreciated by every pious heart.

JEAN INGELOW has endeared herself to the lovers of poetry on both hemispheres. Considering her own manner of life, the title of her new volume, "Love and Childhood,"³ is remarkable—but her poems give proof of her appreciation of her theme. The faithful pastor will derive comfort and inspiration from "The Monitions of the Unseen," and parents, bereaved, will gladly read her words of solace, while those who are in gayer moods will find in this volume congenial thoughts in grateful garb.

THE introduction of the "Metric System"⁴ into the United States,

¹ The Globe Edition. The poetical works of William Cowper, edited with Notes and Biographical Introduction, by WILLIAM BENHAM, Vicar of Addington, and Professor of Modern History in Queen's College, London. London and New York: Macmillan & Co. 1870. pp. 536. \$1.75.

² Miriam and other Poems, by JOHN GREENLEAF WHITTIER. Boston: Fields, Osgood & Co. 1871. pp. 106. \$1.50.

³ Poems of Love and Childhood. The Monitions of the Unseen and other Poems. By JEAN INGELOW. Boston: Roberts Brothers. 1871. pp. 172.

⁴ The Metric System. . . . By CHARLES DAVIS, LL.D. A. S. Barnes & Co. New York and Chicago. pp. 327. \$1.50.

which was adopted essentially in France in 1812, has excited a good deal of discussion, and awakened no inconsiderable interest among statesmen, merchants, and educators. In 1866, Congress passed a bill *permitting* its introduction, so that any one *may* keep his accounts and make out his bills according to that system. At a meeting of the University Convocation of the State of New York at Albany, in 1866, this subject was thoroughly discussed. Another meeting was held in 1869, and a Committee of two made a full and able report in four parts. 1st, The metric system; 2d, Its fair analysis; 3d, An extraordinary report of John Quincy Adams to Congress in 1821; 4th, A Lecture by Sir John Herschel. The committee do not favor the change. The subject is ably considered, and the book is valuable.

ANY one who carefully reads Arthur Helps' "Essays and Organization in Daily Life,"¹ will certainly find "help" in various ways. The last 130 pages are full of practical suggestions, and as philosophical as practical; and so illustrated as to make them available in the "daily life." The preceding essays are on important topics, such as aids to contentment, self-discipline, domestic rule, advice, secrecy, education of a man of business, etc., etc., all treated in a clear, sensible way; and will repay careful reading.

THE "Chinese Question"² is before the American people, and not answered. Any one who can throw light upon it will meet a public want. Mr. Conwell has enjoyed unusual facilities for obtaining knowledge both of the character and usages of that strange people; and in a very interesting way has communicated the result of his observation and reading. His preface says, "the author's sole purpose in writing this book has been to give to his friends, in a readable shape, such facts and thoughts as have required his earnest, unbiased investigation." He aims to answer the inquiries "why" and "how" the Chinaman emigrates to this country. His answers will interest and instruct the great majority of readers, and will command confidence.

WE are free to confess that there are many subjects too deep for our "soundings," and displays of genius that we cannot appreciate! "Colonel Frederick Ingham,"³ we suppose, must be a smart man, either in a military,

¹ Essays written in the intervals of business, to which is added an Essay on Organization in Daily Life. By ARTHUR HELPS, author of Friends in Council, Companions of My Solitude, Realmah, Casimir, Maremma. Boston: Roberts Brothers. 1871. pp. 445. \$1.50.

² Why and How. Why the Chinese emigrate, and the means they adopt for the purpose of reaching America, with sketches of travel, amusing incidents, social customs, &c. By RUSSELL H. CONWELL. With illustrations by Hammatt Billings. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham. 1871. pp. 283. \$1.50.

³ Ten Times One is Ten: The Possible Reformation. A story in nine chapters. By Col. FREDERICK INGHAM. Boston: Roberts Brothers. 1871. pp. 148. \$1.75.

or theological, or Pickwickian sense. But his "Ten Times One is Ten" has not impressed us, after a full reading, with having any extraordinary merit, either in conception or execution. The object of the writer is clever enough, and the unique title will attract attention.

BRIEF NOTICES.

A FINE edition of that charming devotional work, Prof. Phelps's "Still Hour," (of which nearly *fifty thousand copies* in the ordinary style have been printed.) is issued by Gould & Lincoln, in a square 16mo form, tinted paper, bound in bevel board, full gilt, to meet a demand for copies in extra style for presentation.

"NATURE'S ARISTOCRACY" is a racy book on social evils and women's rights, by Miss Jennie Collins. She is evidently a woman of sterling energy, and gives a vivid, though somewhat exaggerated, portrayal of the evils of society. The sovereign remedies which she proposes, are "*practical co-operation* between the laborer and the capitalist, or *woman's suffrage.*" We cannot place implicit confidence in her diagnosis, or receive with unquestioning faith her prescriptions. Lee & Shepard, Boston.

"EVERY DAY" is a healthy, hearty, and interesting story, domestic in character and unaffected in style. Its perusal will both please and profit the reader; and amid a host of sensational books, worse than worthless, it is exceptionally high-toned, and worthy of the purity of the family circle. Noyes, Holmes & Co., Boston. 12mo. \$1.50.

"EPISODES IN AN OBSCURE LIFE" is a collection of sketches from the diary of an English curate, deeply interesting, and opening to view life in its darker phases, and the workings of benevolence in man and of the Holy Spirit in the heart. The scenes are novel to American readers, but they bear unmistakable evidence of truth; and the book, though small, contains much food for thought, much stimulus for action. The sketches were originally published, we believe, in the *Sunday Magazine*. J. B. Lippincott & Co., Philadelphia. 8vo. Illustrated. 50 cents.

The "MEMORIALS OF THE ENGLISH MARTYRS" ¹ may be read with profit. We are not especially pleased with the method the author (Rev. C. B. Taylor) has chosen in bringing the character, faith, and sufferings of those Christian heroes before the public; but much useful information may be obtained from his book, and its influence will be good. It is illustrated with fair engravings.

The "CATHOLIC ALMANACK for 1871" is a pamphlet of over one hundred pages, with the usual calendar; and against every day is recorded some noted event in Papal history. It is abundantly and finely illustrated, with pictures of cathedrals, eminent personages, and stirring scenes. It will not fail to interest the families that receive it, if they accept its statements.

¹ American Tract Society, Boston. \$1.50.

“LITTELL’S LIVING AGE” is holding on its way, and a luminous way it is. For instruction, entertainment, variety, and genuine culture, this weekly issue of selections from the periodical literature of Europe, has no rival in its claims on a Christian family.

“ASPENDALE” (Roberts Brothers, Boston) is a curious book, which we like and dislike on alternate pages. We do not condemn the book, for it is too good for that; we do not praise it, for it is not quite up to that; and what then? It gives on a very slender, and often broken thread of story, criticisms on beliefs and disbeliefs, on authors as persons and in their books, which are very enjoyable, and yet too fragmentary to be satisfying. The criticism on Oliver Wendell Holmes has some keen passages, and the witty doctor’s weaknesses—and they are not few—are nicely touched, and his ideas, which, sifted of wit and extraneous matter, have in them a strong element of snobbishness, are very well exposed. The book lacks a purpose, or, perhaps, it has a purpose, which the unsettled state of the author’s mind was unable to present effectively.

COMMENDATION of the *Wonder Books*, published by Charles Scribner & Co., is becoming rather stale, for the reason that the praise which belongs to any one in the series attaches to all, and there is a limit to adjectives. These books are ample proof that science, facts, valuable information, can be made as attractive as a story, and it would be difficult to find a more sterling set of books to give to a friend, especially a bright, intelligent lad. Twenty volumes have been issued, and they can be had singly or in a set, neatly arranged in a black-walnut case. We cordially recommend the series.

THE amount of juvenile literature annually published is astonishing, if not alarming; the latter, especially, when we consider the quality of a large portion of the books issued for and devoured by the children. We have space for only the merest mention, but our opinions are as candid as they are brief.

Lee & Shepard are, notably, the leading publishers of juvenile books; not that they omit the “weightier matters,” but their catalogue is especially rich in books with which children are delighted. Oliver Optic, as usual, leads the rest, and we will allow him to say in his own language what his aim is: “To make his hero a young man of high aims and lofty purposes, however strange, stirring, or even improbable his adventures might seem.” The *Upward and Onward Series*, now on the publishers’ stocks, has for its first two volumes, “*Field and Forest*,” and “*Plane and Plank*,” and they are, to our mind, of a higher moral tone than previous books by the same author. *The Boys of Grand Pré School*, and *Lost in the Fog*, and two additional volumes in the “B. O. W. C.” series, by Prof. De Mille, the author of the famous “Dodge Club.” The first is the best, and the last is the weakest of the three. We hope the Professor will not dilate or dilute too much, for he has true genius, and should not debase it by mere machine work.

EDITORS' TABLE.

THE following note from one of the ablest thinkers and writers of the country is self-explanatory, and is inserted with much pleasure.

“ MESSRS. EDITORS : —

In the last number of the Congregational Quarterly there was an extract with the caption, ‘Benevolence a Foundation of Virtue,’ from an essay by President Clap. Both from the caption and the essay, it might be inferred that there have been, or are, those who suppose that benevolence is the *foundation* of virtue. I know of no such persons. There are those who hold that benevolence, not as a disposition, as President Clap calls it, but as love, *is* virtue. They even go so far as to think that it is “the fulfilling of the law.” They think it is virtue in such a sense that nothing else can be a virtue into which the idea of this does not enter, and which it may not limit. This no more, as President Clap seems to think, confounds benevolence with justice or truth, or makes these a part of benevolence, than it confounds a particular mountain with being, to say that the idea of being enters into it. If President Clap had attempted to ascertain the foundation of both justice and benevolence, and the relation of benevolence to justice, he might have discovered that anything claiming to be justice, and yet having absolutely no regard to the good of any one, would not be justice.

Respectfully yours,

COUNTER CLAP.”

THE Editors and Proprietors take pleasure in asking attention to the improved appearance of the Quarterly. New and elegant type, and a better quality of paper than any heretofore used, make the Quarterly more attractive, and equal in typographical beauty to any of its contemporaries. Attention is also asked to the intrinsic value of this number to the denomination in the character of the articles, the Necrology, and the various records, the fullness and fairness of the Literary Review, and the completeness of the Statistics. In this latter department, the Quarterly is acknowledged to be without a rival. With the large space necessarily occupied by the statistics, it is impossible to give in the January number as great a variety of reading matter as in the remaining numbers of the year, or as would be desirable, but this deficiency has been largely remedied in this issue by a liberal increase in the number of pages. There has not been a time since the Quarterly was published when so much labor and money have been expended upon it as now. Recognizing the wants of the denomination, and the desirableness of an organ which shall be in all respects an honor to it, and, so far as possible, indispensable, the editors have determined to meet every reasonable demand, in the belief that their friends and patrons will sustain them in their efforts. A large subscription list is the only way in which this can be done.

A FULL set of the Quarterly is important to the library of every clergyman and intelligent layman in the denomination. Such sets can be had at the office of publication, in numbers at the regular subscription price, or in bound volumes for forty cents additional.

IT is impossible to issue the January number of the Quarterly on the first day of the month, and insert complete statistics of the churches. In some States the statistics are not compiled until late in the year. We acknowledge our indebtedness to the several State Secretaries, who give us all the relief in their power, some of them furnishing advance proofs, and some even giving us the returns in manuscript. The statistics of one of the large States came in proof, but not until January 12; it was necessary to re-arrange them for our pages, and the summaries and list of ministers had to wait for that State, before going to the hands of the printers. The facilities of our printers, Alfred Mudge & Son, are such, however, that the whole of this number, including its solid pages of statistics, could be in type at once.

CONGREGATIONAL QUARTERLY RECORD.—1870.

CHURCHES FORMED.

1870.

ALTON, Ill., Oct. 18, 60 members. Absorbs the ch. at Upper Alton.
 BLOOMFIELD, Io., Nov. 27.
 BOSTON HIGHLANDS, Mass., Walnut avenue, Dec. 19, 84 members.
 BRACEVILLE, Ill. (Welsh), 12 members.
 BRIDGEPORT, Conn., Nov. 16, Olivet Evangelical, 38 members.
 CANTON, Dak. Ter., 8 members.
 CLEVELAND, O. (Welsh), Oct. 9, 22 members.
 DEERFIELD, Mich., Oct., 20 members.
 DUNBURY, Mass., Sept. 7 (formerly Methodist).
 ELKHORN CITY, Neb., Sept. 17, 10 members.
 ELK POINT, Dak. Ter., 6 members.
 ELLROY, Wis.
 FORT WAYNE, Ind., Plymouth, Sept. 20, 26 members.
 GLENWOOD, Minn., Oct. 10, 10 members.
 GREELEY, Col., Sept. 15, 30 members.
 GREENRIDGE, Mo., 19 members.
 GROVE HILL, Io., Dec. 4, 17 members.
 HUTCHINSON, Minn., Sept. 18, 10 members.
 INDIANA, Penn., 9 members.
 JERSEY CITY, N. J., 2d Cong., Oct. 13.
 KILBURN CITY, Wis., Oct. 16, Memorial, 15 members.
 LAKE CLEAR, Io., 12 members.
 LA PLATTE, Neb., Nov. 6, 7 members.
 MANKATO, Minn.
 NEW WINDSOR, Ill., Oct. 10, 9 members.
 PATRIOT, O., Sept. 18, Pisgah, 10 members.
 RED OAK, Minn., Oct. 9, 20 members.
 RICHLAND, Dak. Ter.
 VERMILION, Dak. Ter.
 WRIGHT'S SCHOOL-HOUSE, Wis.

MINISTERS ORDAINED.

1870.

BURNHAM, MICHAEL, over the Central ch. in Fall River, Mass., Oct. 25. Installing prayer by Rev. William W. Adams, of Fall River.
 CHASE, L. G., over the Ch. in Dummerston, Vt., Aug. 24. Sermon by Rev. Alfred Stevens, of Westminster. Ordaining prayer by Rev. Nathaniel Mighill, of Brattleboro.
 CRAWFORD, SIDNEY, to the work of the Ministry in Fairhaven, Vt., Dec. 3. Sermon by Rev. Edward P. Hooker, of Middlebury. Ordaining prayer by Rev. Rufus S. Cushman, of Manchester.
 DIEMER, HENRY, to the work of the Ministry in Hamilton, Mo., Sept. 28. Ordaining prayer by Rev. Samuel D. Cochran, D. D., of Thayer College.
 DODGE, D. B., over the Olivet Ch. in Bridgeport, Conn., Dec. 14. Ordaining prayer by Rev. Benjamin Dodge, of North Abington, Mass.
 DUNNING, ALBERT E., over the Highland Ch. in Boston, Mass., Sept. 30. Sermon by Rev. Henry M. Dexter, D. D., of Boston. Ordaining prayer by Rev. Augustus C. Thompson, D. D., of Boston Highlands.
 FAIRCHILD, Prof. GEORGE F., to the work of the Ministry in Lansing, Mich., Dec. 1. Sermon by Rev. John G. W. Cowies, of East Saginaw.
 FORSYTH, WILLIAM, over the Elm St. Ch. in Bucksport, Me., Sept. 15. Sermon by Rev. George W. Field, D. D., of Bangor. Ordaining prayer by Rev. Enoch Pond, D. D., of Bangor Seminary.
 HINCKS, EDWARD Y., over the State St. Ch. in Portland, Me., Oct. 18. Sermon by Rev. Wm. M. Barbour, D. D., of Bangor Seminary. Ordaining prayer by Rev. Stephen Thurston, D. D., of Seaside.
 INGALLS, FRANCIS T., over the Ch. in Olathe, Kan., Dec. 20.
 JOHNSON, S. M., to the work of the Ministry in Emporia, Kan., Nov. 29.
 KEITH, ADELBERT F., over the Ch. in Windham, Conn., Oct. 26. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford Seminary.
 LEES, JOHN W., over the Ch. in Lee, N. H., Nov. 16. Sermon by Rev. Albert H. Plumb, of Chelsea, Mass.
 LOCKWOOD, GEORGE A., to the work of the Ministry in Oxford, Me., Nov. 16. Sermon by Rev. Stephen R. Demmen, of Woburn, Mass.
 MCARDLE, GEORGE, to the work of the Ministry in Pocatonga, Ill., Oct. 13. Sermon by Rev. Henry M. Goodwin, of Rockford.
 McCULLOCH, OSCAR C., over the Ch. in Sheboygan, Wis., Oct. 19. Sermon by Rev. Charles H. Richards, of Madison.
 McLEOD, ANDREW J., over the Ch. in Yarmouth, Nova Scotia, Sept. 27.
 MERRILL, CHARLES H., to the work of the Ministry in Mankato, Minn., Nov. 8. Sermon by Rev. Henry A. Stimson, of Minneapolis.
 MORSE, JAMES, to the work of the Ministry in Genoa Bluffs, Io., Dec. 8. Sermon by Rev. Henry S. Clark.
 OBER, WILLIAM F., over the West Ch. in Portland, Me., Nov. 17. Sermon by Rev. H. Allen Shorey, of Camden.

- PEARSON, SAMUEL W., to the work of the Ministry in Limington, Me., Nov. 9. Sermon by Rev. Thomas N. Lord, of Kennebecport.
- PHIELPS, F. B., over the Ch. in Lowell, Vt., Oct. 18. Sermon by Rev. William A. Robinson, of Barton. Installing prayer by Rev. Azro A. Smith, of Lowell.
- ROBBINS, ANSON H., to the work of the Ministry in Lodi, O., Nov. 14. Sermon by Rev. Hiram Mead, D. D., of Oberlin Seminary.
- STROG, JOHN J., to the work of the Ministry in Talladega, Ala., Oct. 23. Sermon by Rev. Henry S. Bennett, of Nashville, Tenn.
- THAIN, ALEXANDER R., to the work of the Ministry in Turner Junction, Ill., Oct. 18. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary.

MINISTERS INSTALLED.

1870.

- BACON, Rev. JAMES M., over the Ch. in Ashby, Mass., Nov. 2. Sermon by Rev. Alexis W. Ide, of West Medway. Installing Prayer by Rev. B. F. Ray.
- BARKER, Rev. DAVIS R., over the Ch. in College Springs, Io. Sermon by Rev. John Todd, of Tabor.
- BELL, Rev. SAMUEL, over the Ch. in East Cambridge, Mass., Oct. 31. Sermon by Rev. Alexander McKenzie, of Cambridge. Installing Prayer by Rev. Edward N. Kirk, D. D., of Boston.
- BINGHAM, Rev. JOEL S., D. D., over the Ch. in Dubuque, Io., Oct. 12. Sermon by Rev. George Thacher, of Waterloo.
- BOARDMAN, Rev. M. BRADFORD, over the Ch. in Brimfield, Mass., Dec. 1. Sermon by Rev. William A. Stearns, D. D., of Amherst College. Installing Prayer by Rev. Ariel E. P. Perkins, D. D., of Ware.
- BOWKER, Rev. SAMUEL, over the Ch. in Raymond, N. H., Nov. 30. Sermon by Rev. Stephen H. Hayes, of Boston.
- BRODT, Rev. JOHN H., over the Ch. in Brooklyn, N. Y., Sept. 27. Sermon by Rev. Joseph P. Thompson, D. D., of New York. Installing Prayer by Rev. C. B. Hulbert, of Newark, N. J.
- BULFINCH, Rev. JOHN J., over the Ch. in Freeport, Me., Oct. 18. Sermon by Rev. Jacob J. Abbott, of Yarmouth. Installing Prayer by Rev. Alpheus S. Packard, of Bowdoin College.
- BULLARD, Rev. EBENEZER W., over the Ch. in Hampstead, N. H., Dec. 14. Sermon by Rev. Raymond H. Seeley, D. D., of Haverhill, Mass.
- CUSHMAN, Rev. JOHN P., over the 1st Ch. in Royalston, Mass., Nov. 30. Sermon by Rev. Temple Cutler, of Athol.
- DICKERMAN, Rev. G. SHERWOOD, over the Ch. in West Haven, Conn., Dec. 3. Sermon by Rev. Owen Street, of Lowell, Mass. Installing Prayer by Rev. Sylvanus P. Marvin, of Woodbridge.
- FARRAR, Rev. JOHN A., over the Ch. in Centre Lisle, N. Y. Sermon by Rev. Dwight W. Marsh, of Whitney's Point.
- FAY, Rev. HENRY C., over the Pilgrim Ch. in Harwich Port, Mass., Oct. 12. Sermon by Rev. Mortimer Blake, D. D., of Taunton. Installing Prayer by Rev. Alvan J. Bates, of Saundersville.
- GAYLORD, Rev. WILLIAM L., over the Ch. in West Meriden, Conn., Dec. 22. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Edwin R. Gilbert, of Wallingford.
- GLEASON, Rev. CHARLES H., over the Ch. in Somers, Conn., Aug. 14. Sermon by Rev. Henry M. Parsons, of Springfield, Mass. Installing Prayer by Rev. Ira Puttbone, of Winchester.
- HAMMOND, Rev. WILLIAM B., over the 1st Ch. in New Bedford, Mass., Nov. 16. Sermon by Rev. Avery S. Walker, of Fairhaven.
- HART, Rev. WILLIAM C., over the Central Ch. in Bath, Me., Nov. 2. Sermon by Rev. Samuel Harris, D. D., of Bowdoin College.
- HOLBROOK, Rev. JOHN C., D. D., over the Ch. in Stockton, Cal., Dec. 15. Sermon by Rev. Israel C. Dwinell, D. D., of Sacramento.
- HOOKER, Rev. EDWARD P., over the Ch. in Middlebury, Vt., Sept. 4. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College. Installing Prayer by Rev. Joseph Steele, of Middlebury.
- HYDE, Rev. CHARLES M., over the Centre Ch. in Haverhill, Mass., Nov. 15. Sermon by Rev. Ariel E. P. Perkins, D. D., of Ware.
- JOHNSON, Rev. EDWIN, over the South Ch. in Bridgeport, Conn., Nov. 8. Sermon by Rev. Oliver E. Daggett, D. D., of New Haven. Installing Prayer by Rev. Samuel J. M. Merwin, of Wilton.
- JONES, Rev. CHARLES, over the Ch. in Saxonville, Mass., Nov. 3. Sermon by Rev. Joshua W. Wellman, D. D., of Newton. Installing Prayer by Rev. John Colby of Southboro.
- KELSEY, Rev. HENRY S., over the Ch. in Holliston, Mass., Oct. 13. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Jesse H. Jones, of Natick.
- KINCAID, Rev. WILLIAM, over the 1st Ch. in Leavenworth, Kan., Nov. 16. Sermon by Rev. Edwin A. Harlow, of Wyandotte.
- MARSH, Rev. A. F., over the Ch. in Shelburn, Mass., Oct. 25. Sermon by Rev. Edward Norton, of Montague. Installing Prayer by Rev. Robert Crawford, D. D., of Deerfield.
- MCLEAN, Rev. JAMES, over the Ch. in Hampton, N. H., Dec. 15. Sermon by Rev. Charles R. Palmer, of Salem, Mass.
- MILES, Rev. THOMAS N., over the Ch. in Winsted, Conn., Nov. 10.
- PARSONS, Rev. HENRY M., over the Union Ch. in Boston, Mass., Dec. 1. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Installing Prayer by Rev. Edmund K. Alden, D. D., of South Boston.
- PATTEN, Rev. MOSES, over the Ch. in Carlisle, Mass., Oct. 27. Sermon by Rev. Charles R. Bliss, of Wakefield. Installing Prayer by Rev. Eliza Loomis, of Littleton.
- PIERCE, Rev. ASA C., over the Ch. in Brookfield, Conn., Oct. 19. Sermon by Rev. Nahum Gale, D. D., of Lee, Mass.
- POND, Rev. BENJAMIN W., over the 1st Ch. in York, Me., Sept. 28. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Installing Prayer by Rev. John D. Kingsbury, of Bradford, Mass.
- RICHARDSON, Rev. MERRILL, over the New England Ch. in New York City, Nov. 16. Sermon by Rev. William

- H. H. Murray, of Boston, Mass. Installing Prayer by Rev. Ray Palmer, D. D., of New York.
- ROOT, Rev. EDWARD W., over the Ch. in Batavia, Ill., Nov. 29. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary.
- ROYCE, Rev. L. R., over the Ch. in Elkhart, Ind., Nov. 8. Sermon by Rev. E. P. Powell, of Adrian, Mich.
- SAVAGE, Rev. WILLIAM H., over the Ch. in Jacksonville, Ill., Oct. 9. Sermon by Rev. John K. McLean, of Springfield. Installing Prayer by Rev. Henry D. Platt, of Brighton.
- SEAGRAVE, Rev. JAMES C., over the Ch. in East Marshfield, Mass., Sept. 27. Sermon by Rev. Henry B. Hooker, D. D., of Boston. Installing Prayer by Rev. Abel G. Duncan, of Bridgewater.
- SHERWIN, Rev. JOHN C., over the Ch. in Menomonee, Wis., Oct. 23. Sermon by Rev. Leonard L. Radcliff, of La Crosse.
- STANTON, Rev. GEORGE P., over the 2d Ch. in South Weymouth, Mass., Oct. 27. Sermon by Rev. James H. Means, of Boston, Dorchester District. Installing Prayer by Rev. Ezekiel Russell, D. D., of East Randolph.
- STILES, Rev. EDMUND R., over the Ch. in Manchester, Io. Sermon by Rev. Joel S. Bingham, D. D., of Dubuque.
- STOWE, Rev. JOHN M., over the Ch. in Hubbardston, Mass., Sept. 14. Sermon by the Rev. Elijah Harmon, of Winchester, N. H. Installing Prayer by Rev. Lewis Sabin, D. D., of Templeton.
- TENNEY, Rev. HENRY M., over the Ch. in Winona, Minn. Sermon by Rev. Americus Fuller, of Rochester. Installing Prayer by Rev. Richard Hall, of St. Paul.
- THACHER, Rev. ISAAH C., over the Ch. in Wareham, Mass., Oct. 27. Sermon by Rev. Alonzo H. Quint, D. D., of New Bedford. Installing Prayer by Rev. Leander Cobb, of Marion.
- TIMLOW, Rev. H. R., over the Ch. in Walpole, Mass., Sept. 28. Sermon by Rev. Alexander McKenzie, of Cambridge.
- VORCE, Rev. J. H., over the Ch. in South Meriden, Conn.
- WHITTLESEY, Rev. MARTIN K., over the Ch. in Alton, Ill., Oct. 18. Installing Prayer by Rev. Moses M. Longley, of Greenville.
- WILLIAMS, Rev. EDWIN S., over the Free Ch. in Andover, Mass., Nov. 9. Sermon by Rev. James W. Strong, of Northfield College, Minn. Installing Prayer by Rev. Charles Smith, of Andover.
- WILLIAMS, Rev. M. H., over the Plymouth Ch. in Portland, Me., Nov. 29. Sermon by Rev. John S. Sewall, of Bowdoin College.
- WINES, Rev. C. MAURICE, over the 4th Ch. in Hartford, Conn., Dec. 6. Sermon by Rev. Alexander R. Thompson, D. D., of New York. Installing Prayer by Jonathan Brace, D. D., of Hartford.
- WOOD, Rev. WILL C., over the Ch. in Wenham, Mass., Oct. 19. Sermon by Rev. Isiah C. Thacher, of Wareham. Installing Prayer by Rev. Orpheus T. Lanphear, of Beverly.
- BOARDMAN, Rev. M. BRADFORD, from the Ch. in Lyverfield, Mass., Nov. 7.
- BOSS, Rev. THOMAS M., from the Ch. in Lyons, Io., Nov. 22.
- CHAMBERLIN, Rev. WILLIAM A., from the Ch. in Beardstown, Ill., Oct. 8.
- CHANDLER, Rev. AUGUSTUS, from the Ch. in Dummerston, Vt., Aug. 24.
- CLAGGETT, Rev. ERASTUS B., from the Ch. in Lyndeboro', N. H., Sept. 29.
- COBB, Rev. ASAHEL, from the 1st Ch. in New Bedford, Mass., Nov. 16.
- CROSS, Rev. MOSES K., from the Ch. in Waverly, Io., Dec. 31.
- DAGGETT, Rev. OLIVER E., D. D., from the Ch. in Yale College, Sept. 27.
- DOREMUS, Rev. ANDREW, from the Ch. in Rantoul, Ill., Dec. 12.
- DORMAN, Rev. LESTER M., from the Ch. in Manchester, Conn.
- DUNHAM, Rev. SAMUEL, from the Ch. in West Brookfield, Mass., Oct. 27.
- FAY, Rev. HENRY C., from the Ch. in Hubbardston, Mass., Sept. 14.
- FITTS, Rev. JAMES H., from the Ch. in West Boylston, Mass., Oct. 11.
- FREAR, Rev. WALTER, from the Ch. in Santa Cruz, Cal.
- FRENCH, Rev. J. CLEMENT, from the Central Ch. in Brooklyn, N. Y., Dec. 8.
- GAYLORD, Rev. WILLIAM L., from the Pearl St. Ch. in Nashua, N. H., Oct.
- GOULD, Rev. GEORGE H., D. D., from the 1st Ch. in Hartford, Conn., Oct. 11.
- HAYES, Rev. STEPHEN H., from the Ch. in South Weymouth, Mass., Nov. 17.
- HOLBROOK, Rev. JOHN C., D. D., from the Ch. in Homer, N. Y., Sept. 5.
- KIMBALL, Rev. JAMES P., from the Ch. in Falmouth, Mass., Nov. 17.
- KINNEY, Rev. MARTIN P., from the 2d Ch. in Rockford, Ill., Sept. 14.
- MARSH, Rev. A. F., from the Ch. in Rochester, N. H., Oct. 18.
- PARKER, Rev. WOOSTER, from the Ch. in Belfast, Me., Nov. 14.
- PARSONS, Rev. HENRY M., from the 1st Ch. in Springfield, Mass., Nov. 6.
- PERKINS, Rev. FRANCIS B., from the Ch. in Jamaica Plain, Mass., Sept. 22.
- PUPNAM, Rev. GEORGE P., from the Ch. in Yarmouth, Me., Nov. 9.
- RICHARDSON, Rev. ALVAH M., from the Ch. in Linebrook, (Ipswich,) Mass., Nov. 3.
- RICHARDSON, Rev. MERRILL, from the Salem St. Ch. in Worcester, Mass., Sept. 22.
- SANDERS, Rev. CLARENDON M., from the Mayflower Ch. in Indianapolis, Ind., Nov. 13.
- SMITH, Rev. AZRO A., from the Ch. in Lowell, Vt., Oct. 18.
- STRONG, Rev. JAMES W., from the Ch. in Faribault, Minn., Oct. 12.
- TENNEY, Rev. EDWARD P., from the Ch. in Topsfield, Mass., Sept. 30.
- TENNEY, Rev. HENRY M., from the Village Ch. in Dorchester, Mass., Sept. 21.
- TITTS, Rev. EUGENE H., from the Ch. in Bethel, Me., Dec. 7.
- WELLS, Rev. GEORGE H., from the Ch. in Amboy, Ill., Dec. 12.

MINISTERS DISMISSED.

1870.

BACON, Rev WILLIAM F., from the Ch. in Amesbury, Mass., Sept. 20.

MINISTERS MARRIED.

1870.

BOARDMAN — WASHINGTON. In Newbury, Mass., Nov. 1, Rev. Joseph Beard-

- man, of Dracont, Mass., to Miss Mary N. Withington, of Newbury.
- BRADFORD — STEPHENS.** In Little Falls, N. Y., Sept. 22, Rev. Amory H. Bradford to Miss Julia Stevens.
- BULFINCH — THURLLOW.** In Lewiston, Me., Rev. John Bulfinch to Miss Emeline D. Thurlow.
- CRUICKSHANKS — WARD.** In Spencer, Mass., Sept. 27, Rev. James Cruickshanks to Miss Susan C. Ward, both of Spencer.
- DICKERMAN — STREET.** In Lowell, Mass., Rev. G. Sherwood Dickerman, of West Haven, Conn., to Miss Elizabeth M. Street, of Lowell.
- DUNCAN — ESTES.** In Scotland (Bridge-water), Mass., Oct. 2, Rev. Abel G. Duncan to Miss Ahnira Estes, both of Bridge-water.
- EASTMAN — CRANE.** In Berkley, Mass., Nov. 15, Rev. Lucius R. Eastman, jr., of East Somerville, to Miss Rebecca I. Crane, of Berkley.
- HARRIS — STEARNS.** In Windham, Vt., Oct. 3, Rev. Stephen Harris, of West Suffield Conn., to Jennie A. Stearns, of Windham.
- HUNTINGTON — HERBERT.** In Chicago, Ill., Dec. 8, Rev. Henry S. Huntington, of Warner, N. H., to Mary L. Herbert, of Chicago.
- INGHAM — PHELPS.** In Poquonock, Conn., Nov. 3, Rev. Samuel Ingham, of Andover, to Miss Lou P. Phelps, of Lockport, N. Y.
- LATHROP — LITTELL.** In Tomah, Wis., Sept. 6, Rev. Stanley E. Lathrop, of Viroqua, to Miss Elizabeth Littell, of Tomah.
- MCCULLOCH — BUEL.** Sept. 8, Rev. Oscar C. McCulloch to Miss Agnes M. Buel.
- MCLEOD — DAVIS.** In Perry, Me., Oct. 21, Rev. Andrew J. McLeod, of Yarmouth, Nova Scotia, to Miss Priscilla C. Davis, of Perry.
- PACKARD — FORD.** In Winona, Minn., Nov. 19, Rev. Edward N. Packard, of Evanston, Ill., to Miss Mary E. Ford, of Winona.
- PADDOCK — BROOKS.** In Chicago, Ill., Oct. 24, Rev. George A. Paddock of Lebanon, Mo., to Miss Mary N. Brooks.
- REED — LYON.** In New Orleans, La., Sept. 14, Rev. Myron W. Reed, to Miss F. Louise Lyon, both of New Orleans.
- SMITH — SMITH.** In Concord, N. H., Oct. 11, Rev. Isaiah P. Smith, of Paxton, Mass., to Miss Clara R. Smith, of Candia.
- VOLENTINE — PICKARD.** In Chicago, Ill., Sept. 28, Rev. Thomas J. Volentine, of Champaign, to Miss Alice E. Pickard, of Chicago.
- WALKER — LARNED.** In New Haven, Conn., Sept. 15, Rev. George L. Walker, D. D., to Miss Amelia R. Larned, both of New Haven.
- WILLIAMS — GAYLORD.** In Chicago, Ill., Oct. 11, Rev. John M. Williams, of Waupun, Wis., to Miss Hattie E. Gaylord, of Chicago.

MINISTERS DECEASED.

1870.

- BURGESS.** Rev. EBENEZER, in Dedham, Mass., Dec. 5, aged 80 years.
- CLARK.** Rev. LEWIS F., in Whitinsville, Mass., Oct. 13, aged 58 years.
- GLEED.** Rev. JOHN, in Morrisville, Vt., Sept. 27, aged 85 years.
- HEBARD.** Rev. GEORGE D. A., in Oskaloosa, Io., Dec. 14.
- HESS.** Rev. RILEY J., in Grand Rapids, Mich.
- HILL.** Rev. JAMES J., in Fayette Io., Oct. 29.
- MASON.** Rev. STEPHEN, in Marshall, Mich., Nov. 8, aged 82 years.
- MORGAN.** Rev. CHARLES, in East Troy, Wis., Dec.
- PENNINGTON.** Rev. JAMES W. C., D. D., in Jacksonville, Fla.
- RICHARDS.** Rev. GEORGE, in Bridgeport, Conn., Oct. 21.
- ROOD.** Rev. THOMAS H., in Westfield, Mass., Sept. 28, aged 47 years.
- SANDS.** Rev. W. D., in Westfield, Mass., Nov.
- SLOAN.** Rev. SAMUEL P., in McGregor, Io., Oct. 29, aged 41 years.
- STONE.** Rev. BENJAMIN P., D. D., in Concord, N. H., Nov. 25, aged 68 years.
- STONE.** Rev. COLLINS, in Hartford, Conn., Dec. 23, aged 58 years.
- TORREY.** Rev. REUBEN, in Providence, R. I., Sept. 28, aged 81 years.
- WALKER.** Rev. CHARLES, D. D., in Binghamton, N. Y., Nov. 28, aged 79 years.
- WICKES.** Rev. THOMAS, D. D., in Orange, N. J., Nov. 10.
- WOODFORD.** Rev. OSWALL L., in West Avon, Conn., Oct. 21, aged 42 years.
- WOODHULL.** Rev. GEORGE L., in Onawa, Io., Oct. 1, aged 87 years.

MINISTERS' WIVES DECEASED.

1870.

- ADAMS.** Mrs. CATHARINE L., wife of Rev. Thomas, in Augusta, Me., Nov. 28, aged 75 years.
- ALLEN.** Mrs. MERCY D., wife of the late Rev. Jacob, in Providence, R. I., Aug. 3.
- DRAKE.** Mrs. —, wife of Rev. Cyrus B., D. D., in Royalton, Vt., Nov. 6.
- HAND.** Mrs. RHODA H., wife of the late Rev. Richard C., in Brooklyn, N. Y., March 27.
- DAWSON.** Mrs. —, wife of Rev. J. B., in Hartford, O.
- HOOKER.** Mrs. LUCY B., wife of Rev. Edward W., D. D., in Newburyport, Mass., Nov. 11.
- MARTIN.** Mrs. —, wife of Rev. Moses M., in Stoughton, Wis.
- PAGE.** Mrs. FANNIE H., wife of Rev. B. G., in Greenwood, Mo., Oct. 30, aged 28 years.
- ST. CLAIR.** Mrs. ELIZA S., wife of Rev. Alanson, in Hart, Mich., Sept. 24, aged 67 years.
- SCHAEFFER.** Mrs. —, wife of Rev. Josiah G., in Sharon, Wis., Nov. 3.
- WASTELL.** Mrs. SARAH S., wife of Rev. W. P., in St. Clair, Mich., Nov. 25.

AMERICAN CONGREGATIONAL ASSOCIATION.

A GOODLY number of our churches are responding liberally to the appeals which have been made upon this page of the Quarterly and otherwise, in behalf of the Congregational House. The interests involved in its erection, and the importance of its speedy occupancy, as proposed, are now better understood than ever before. Letters daily reaching our table, give the strongest assurance that this object has found a place in many a Christian heart. Remittances of one dollar, two, three, five, and even as high as twenty-five dollars, have been made from those who have very little upon which to live, and much less to give away; and with these have come many an encouraging word of sympathy and pledges of prayer in our behalf. Every such remittance and word of cheer, is very assuring, and inspires the hope that those able to give largely, will be persuaded to forward their larger amounts.

It seems not to be understood, even *yet*, by all, that this effort for a Congregational House, is not a Boston effort, is not a "Boston notion." is not for Boston, though it must be in Boston. Boston, for itself, does not need it, nor does it ask anybody to give a dollar in behalf of this house, for its—Boston's—sake. Thus, is it strange that Boston givers, in large amounts, are waiting for such expressions of interest in this object from the churches *out of Boston*, as will convince them that the house is wanted by our churches GENERALLY; that it is a denominational necessity, and felt to be such to a degree that it will command *general* contributions, fairly liberal? Givers here are willing to take a very large share of the large amount wanting, *whenever* the membership of our churches in the regions beyond this little circle will give, so as to insure success when they add their larger amounts. But many, *too many*, outside, are saying, "We will give *when* Boston does," and thus the object is in straits. Numbers here have inquired—and some again and again—as to the receipts from the churches in other cities, and in the country generally, waiting only reasonable returns from those to make their own large gifts. And so, one is holding back for the other. Now, let it be borne in mind, that this Congregational House is for ALL; that Boston wants it only because the denomination needs and ought to want it enough to make one fair, generous contribution for it, and that when they will do this no effort will be wanting on the part of Boston churches to make up the large balance which will, even then, surely exist. There will be, there can be, no failure, when the churches thus respond.

It is earnestly desired that the churches which have not yet taken, or if taken, have not forwarded their ONE, GENEROUS MEMORIAL GIFT, should do so at their earliest convenience. It is not asked that any other good object should be displaced for this, but that an ESPECIAL effort be made in this behalf, once for all, in every Congregational church where it has not been done, and that the same be forwarded to

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

AMERICAN CONGREGATIONAL UNION.

IN the outlook upon the condition and interests of the Congregational churches to which the American Congregational Union is called, there is much at the present time to encourage, and some things to excite serious concern. The number of churches is rapidly increasing. The new churches organized for the last three years have averaged about two a week. But the number of ministers is relatively, if not actually, on the decline. Fifty-five ministers of our denomination died the past year. Others, not a few, have, by untoward circumstances, been turned aside from ministerial work to secular occupations; while the supply of ministers from our literary institutions is so scanty as to occasion sad forebodings.

There is an increasing disposition in churches which have the means, or can command the credit, to build expensive houses of worship, and so raise their current expenses as practically to exclude the poor. And then the amount of such investment, or their burdensome debt, is made an excuse for declining to help poor churches, which are struggling to provide for themselves a shelter.

Still the Union is not without encouragement in its special work of church-erection. The following appropriations have been paid to aid in erecting houses of worship, since those reported in the Congregational Quarterly for October, 1870:—

Sherman,	<i>Maine,</i>	(special)	\$1,387 22
South Seabrooke,	<i>N. H.,</i>	(loan)	500 00
Waverly (Belmont),	<i>Mass.,</i>	(special)	65 00
Ray Centre,	<i>Mich.,</i>		300 00
“ “	“	(special)	80 00
Hancock,	“	(loan)	500 00
Aledo,	<i>Ill.,</i>		450 00
“	“	(special)	332 00
Chicago,	“ (Park church)	(balance of loan)	500 00
Augusta,	<i>Wis.,</i>		150 00
Lansing Ridge,	<i>Iowa,</i>		275 00
Black Hawk,	“		350 00
“ “	“	(special)	105 00
Fayette,	“		400 00
“	“	(special)	134 00
Geneva Bluffs,	“		320 00
Fort Scott,	<i>Kan.,</i>	(special)	770 25
Leavenworth,	“ (3d Cong. church)		350 00
“	“	(special)	150 00
Soquel,	<i>Cal.,</i>		450 00
			\$7,568 47

The number of unsheltered churches is increasing every week, and new applicants for aid are pressing their claims. Will not the pastors and churches listen to their plea as the call of God?

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

CHRISTOPHER CUSHING, *Corresponding Secretary,*
16 Tremont Temple, Boston.

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

THE ANNUAL STATISTICS

OF THE

American Congregational Ministers
and Churches,

AS COLLECTED IN THE YEAR 1870.

AUTHORITIES AND EXPLANATIONS.

I. **AUTHORITIES.** The publications of the several General Associations or Conferences in 1870 are reproduced in the following tables, with reports in manuscript from sections where none are printed.

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

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

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

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

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

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

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

THE STATISTICS OF THE CHURCHES.

MAINE.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals.			BAPT.			
					May 1, 1870.				1869-70.			1869-70.			'69-70.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	EXCOM.	TOTAL.	Adults.	Infants.	IN SAB. SCHS.
Abbot and Guilford	1841	N. W. Sheldon, s.s.	221	70	3	9	12	00	0	0	0	0	0	0	0	00		
Acton,	1781	W. S. Thompson, s.s.	269	69	19	36	55	17	4	0	4	0	0	0	1	64		
Albany,	1806	Saml. L. Gould, s.s.	339	56	16	32	48	15	1	0	1	1	0	0	1	60		
Alexander,	1854	Vacant.			1	2	3	0	0	0	0	0	0	0	0	50		
Alfred,	1791	George Lewis, s.s.	265	69	23	70	93	25	0	0	0	3	0	0	3	73		
Alna,	1796	G. B. Richardson, s.s.	437	66	11	45	56	16	0	0	0	0	0	0	0	60		
Amherst & Aurora,	1830	Henry S. Loring, s.s.	350	67	8	16	24	6	0	0	0	2	0	1	3	90		
Andover,	1800	Vacant.			33	51	84	13	0	0	1	0	0	1	0	72		
Ansion,	1804	Vacant.			21	40	61	20	4	0	4	1	1	0	2	40		
Athens,	1867	Alex. R. Plumer, s.s.	254	68	16	28	44	00	16	3	19	1	0	0	12	80		
Atkinson,	1842	Vacant.			4	11	15	3	0	0	0	0	0	0	0	00		
Auburn,	1826	George Harris, jr.	269	69	91	156	281	49	4	18	22	2	6	0	8	4	302	
" West,	1844	Alpha Morton, s.s.	244	63	65	79	144	61	0	0	0	1	10	0	11	0	90	
Augusta,	1794	Vacant.			79	20	509	60	5	1	6	6	6	0	12	8	450	
Baldwin,	1821	Vacant.			4	11	15	00	0	0	0	0	0	0	0	00		
Bangor, 1st,	1811	S. P. Newm'n Smyth,	368	70	64	204	268	42	3	8	11	3	0	0	3	1	0	221
" H'm'nd st.,	1833	Solomon P. Fay,	249	66	96	229	325	41	9	8	17	3	8	0	11	5	4	325
" Central,	1847	George W. Field,	253	64	91	168	259	40	3	13	16	6	3	0	9	2	0	370
Bath, Winter st.,	1795	John O. Fiske,	243	43	101	256	357	74	15	4	19	13	3	0	1	9	9	319
" Central,	1835	William C. Hart,	270	55	142	197	4	0	0	0	2	0	0	0	2	0	0	140
Belfast, 1st,	1796	Wooster Parker,	232	56	24	87	111	15	1	2	3	1	0	0	1	1	0	79
" North,	1846	[T. F. Chambers, Lic.]	270	12	25	37	8	0	0	0	0	0	0	0	0	0	0	00
Benton,	1838	Vacant.			5	22	27	4	0	1	1	0	0	0	0	0	0	70
Bethel, 1st,	1799	Eugene H. Titus,	266	69	47	93	140	28	7	5	12	0	2	0	2	6	0	108
" 2d,	1849	David Garland,	249	49	25	54	79	11	1	0	1	0	3	0	3	0	2	85
Biddeford, 1st,	1730	[Ludwig Wolfen, Lic.]	270	24	56	80	25	0	0	0	0	2	0	0	2	0	0	00
" 2d,	1805	John D. Emerson,	258	68	67	169	236	20	10	1	11	4	2	0	6	9	4	290
" Pavilion,	1857	Charles Tenney,	244	58	36	128	164	34	6	1	7	1	4	0	5	3	2	175
Bingham,	1805	[W. H. Rand, Lic.]	269	22	39	52	12	0	0	0	0	0	0	0	0	0	0	75
Blanchard,	1833	R. W. Emerson, s.s.	256	68	15	20	35	13	0	0	0	1	3	0	4	0	0	54
Bluehill,	1772	Vacant.			40	73	113	00	0	3	3	1	1	1	3	0	1	75
Boothbay, 1st,	1766	And. J. Smith, s.s.	1 1/2	66	12	21	33	3	3	0	3	1	0	0	1	2	0	40
" 2d,	1848	And. J. Smith, s.s.	1 1/2	66	20	30	50	17	1	0	1	1	0	0	1	0	0	98
Bremen,	1829	Vacant.			3	10	15	1	0	0	0	0	0	0	0	0	0	09
Brewer, 1st,	1800	{ J. R. Herrick, s.s. 1/2	269	42	93	135	30	3	0	3	1	0	0	1	3	2	150	
" Village,	1843	{ W. M. Barbour, s.s. 1/2	261	19	56	75	16	0	0	0	1	3	0	4	0	0	125	
Bridgton,	1784	[Edwin P. Wilson, Lic.]	269	39	90	129	15	7	3	10	1	3	0	4	4	0	125	
" North,	1832	Ernest F. Borchers,	1 1/2	69	13	39	52	00	7	1	4	1	0	0	1	2	0	40
" South,	1829	Addison Blanchard,	268	68	27	44	71	10	8	2	10	2	0	0	2	7	0	160
Bristol, 1st,	1796	Vacant.			9	16	25	0	0	0	2	0	0	2	0	0	0	00
" 2d,	1835	Vacant.			8	16	24	0	0	0	0	5	0	5	0	0	0	40
Brooksville, West,	1826	N. Richardson, s.s.	238	60	25	60	85	10	1	0	1	2	1	0	3	1	0	90
Brownfield,	1804	[E. S. Tingley, Lic.]	270	18	29	47	7	0	0	0	2	0	0	2	0	0	0	44
Brownville,	1819	Leander S. Coan,	263	67	53	100	152	22	2	1	3	1	1	0	2	1	1	250
Brunswick,	1747	Vacant.			81	202	283	95	0	0	0	0	0	0	0	0	0	216
Bucksport,	1843	William Forsyth,	270	70	31	93	124	35	0	1	1	3	2	0	5	0	0	160
Burlington,	1827	Vacant.			10	15	25	2	0	0	0	0	0	0	0	0	0	45
Buxton,	1763	Charles H. Gates, s.s.	251	68	21	69	90	3	6	1	7	3	1	0	4	5	0	100
" Centre,	1763	Joseph Smith, s.s.	242	68	17	43	60	15	3	1	4	2	0	0	2	0	0	65
Calais,	1825	W. Carruthers, p.e.	257	68	46	143	189	0	3	2	5	4	3	0	7	0	1	163
Camden, Elm st.,	1805	H. Allen Shorey,	245	69	36	93	129	16	4	2	6	3	2	0	5	4	0	150
Cape Elizabeth,	1734	Henry M. Vaill, s.s.	261	65	6	29	35	1	6	2	8	0	0	0	4	0	0	100
" Welsh, Ligonla	1869	Thos. E. Davies, s.s.	270	21	28	49	0	5	15	20	1	5	3	9	0	10	100	
Caribou,	1869	Fr'klin D. Austin, s.s.	233	67	5	5	10	0	4	6	10	0	0	0	3	0	0	75
Carmel,	1833	No ordinances.			1	8	9	8	0	9	0	0	0	0	0	0	0	00
Carr'l & Springfield	1846	Vacant.			8	12	20	4	0	6	0	0	0	0	0	0	0	40
Casco,	1834	[A. B. Jordan, Licen.]	270	9	14	23	6	0	1	1	2	0	0	2	0	0	0	80
Castine,	1820	Alfred E. Ives,	238	55	18	69	87	8	4	0	4	2	5	0	7	4	2	130
Cherryfield,	1823	[Jas. B. Tyler, Licen.]	270	4	10	14	1	1	1	2	5	0	0	5	0	0	0	50
Chesterville,	1790	Vacant.			7	13	20	0	0	0	0	0	0	0	0	0	0	00
Clinton,	1858	Vacant.			2	5	7	0	1	0	1	0	0	0	0	0	2	40

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMBERS.				Adm't'd.			Removals.			BAPT.		
					May 1, 1870.				1869-70.			1869-70.			'69-70.		
					Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Disch.	Expom.	Total.	Adults.	Infants.
Cooper,	1826	[A.K. Adams, Licen.]	'70	5	7	12	3	0	0	0	0	0	0	0	0	0	30
Cornish Village,	1849	Albert Cole, s.s.	'47	'53	22	45	67	8	14	0	14	0	1	0	1	13	1 60
Cumberland,	1793	Uriah W. Small, s.s.	'59	'70	45	112	157	00	0	1	1	2	3	1	6	0	50
Dedham,	1841	James Wells,	'49	'58	21	36	57	19	0	0	0	3	1	0	4	0	75
Deer Isle, 1st,	1773	Hiram Houston, s.s.	'50	'68	60	120	180	17	1	0	1	5	2	0	7	1	98
“ 2d,	1858	Henry B. Hart,	'69	'69	19	25	44	1	0	3	3	0	0	1	0	0	45
Denmark,	1829	[E.S. Tingley, Licen.]	'70	8	21	29	8	0	0	0	1	0	0	1	0	0	25
Dennysville,	1805	Chas. Whittier,	'60	'60	45	70	115	24	1	0	1	2	0	0	2	1	130
Dexter,	1834	[W. Forsyth, Licen.]	'69	10	28	38	10	4	3	7	2	3	0	5	3	4	40
Dixfield,	1806	John Elliot, s.s.	'31	'67	3	17	20	00	1	1	2	0	2	0	2	0	40
Dixm't & Plym'th	1861	Wm. S. Sewall, s.s.	'39	'64	3	8	11	00	0	0	0	0	0	0	0	0	75
Durham,	1796	E. A. Johnson, s.s.	'70	12	28	40	7	0	0	0	4	0	0	4	0	0	50
Eastport, Central,	1819	Thos. E. Babb, s.s.	'69	'68	19	57	76	24	9	2	11	2	0	0	2	3	2 60
Edgecomb,	1783	Joseph Loring, s.s.	'33	'65	18	60	78	18	6	2	8	0	0	0	0	3	00
Elliot,	1721	Vacant.		15	60	75	11	0	0	0	0	0	0	0	0	0	00
Ellsworth,	1812	Sewall Tenney,	'31	'35	24	83	107	27	0	0	0	2	0	0	2	0	155
Falmouth, 1st,	1754	John C. Adams, s.s.	'51	'59	31	93	124	19	2	2	4	5	1	0	6	2	120
“ 2d,	1830	Wm. H. Haskell, s.s.	'63	'69	30	71	101	28	6	3	9	0	4	0	4	4	3 60
Farmington,	1814	Vacant.		64	141	205	23	0	0	0	0	6	0	6	0	3	199
“ Falls,	1859	Vacant.		3	9	12	2	0	0	0	0	0	0	0	0	0	100
Fort Fairfield,	1844	Fr'klin D. Austin, s.s.	'53	'67	10	18	28	7	3	1	4	0	0	0	2	1	*75
Foxcroft & Dover,	1822	John H. Gurney,	'50	'69	53	125	178	31	0	7	7	2	2	0	4	0	125
Frankfort,	1851	Vacant.		2	11	13	00	0	0	0	0	0	0	0	0	0	50
Freedom,	1858	[C. A. Young, Licen.]	'70	11	13	24	8	0	0	0	0	0	0	0	0	0	40
Freeport,	1789	John J. Bullfinch,	'69	'70	33	108	143	16	3	0	3	4	2	0	6	3	90
“ South,	1857	Horatio Hsley, s.s.	'37	'68	34	72	106	20	1	0	1	0	0	0	1	1	60
Fryeburg,	1775	David B. Sewall,	'42	'59	63	137	209	49	3	0	3	5	3	0	8	3	100
Gardiner,	1835	Austin L. Park,	'64	'64	33	103	136	19	5	1	6	3	1	0	4	4	130
Garland,	1810	Peter B. Thayer,	'48	'48	39	59	98	15	0	0	0	1	0	1	0	5	160
Gilead,	1818	Icy. Richardson, s.s.	'31	'61	7	23	30	5	10	1	11	0	0	0	0	7	0 40
Gorham,	1759	Charles C. Parker,	'48	'68	55	165	220	50	3	4	7	9	11	0	20	1	3 174
Gray,	1803	Ebenezer Bean,	'62	'63	27	50	77	00	4	3	7	0	0	0	9	6	75
Greenville,	1809	James Cameron, s.s.	'70	'68	9	13	22	00	0	0	0	0	0	0	0	0	40
Hallowell,	1791	Chas. G. McCully,	'69	'67	44	148	192	26	6	0	6	4	5	0	9	4	2 207
Hampden,	1817	Steph. L. Bowler, s.s.	'53	'65	21	68	89	25	3	0	3	4	8	0	12	2	2 150
Harpswell,	1753	Jotha B. Sewall, s.s.	'55	'69	14	44	58	16	0	0	0	5	0	0	5	0	0 28
Harrison,	1826	Ernest F. Borchers, s.s.	'69	'69	24	25	49	21	4	1	5	0	0	0	0	4	0 46
Hiram,	1826	[R. H. Davis, L'n.]	'70	2	8	10	3	0	0	0	0	0	0	0	0	0	10
Hodgdon & Linneus	1845	[Ed. R. Osgood, L'n.]	'68	6	8	14	0	0	0	0	0	0	0	0	0	0	00
Holden,	1825	Joseph S. Cogswell,	'68	'70	31	64	95	22	0	0	0	1	1	0	2	0	1 33
Houlton,	1833	[Ed. R. Osgood, L'n.]	'68	4	20	24	9	0	0	0	0	0	0	0	0	0	75
Industry,	1898	Stephen Titcomb, s.s.	'55	'63	22	19	41	14	0	0	0	0	0	0	0	0	0 40
Island Falls,	1859	Jon'han G. Leavitt,	'70	'70	11	10	21	5	0	0	0	0	0	0	0	0	0 40
Isle au Haut,	1857	Js. P. Hallowell, s.s.	'54	'69	1	11	12	4	0	1	1	0	0	0	0	0	0 25
Jackson & Brooks,	1812	[A. N. Jones, Licen.]	'70	18	46	64	12	0	0	0	0	2	0	2	0	2	50
Jonesboro',	1840	Vacant.		6	5	11	9	0	0	0	0	0	0	0	0	0	00
Kenduskeag,	1834	[Ed. G. Smith, Licen.]	'69	17	39	56	13	10	1	11	6	1	0	1	6	0	80
Kennebunk, Union,	1826	Walter E. Darling,	'62	'66	34	49	83	00	0	0	0	2	1	0	3	0	0 96
Kennebunkport	1739	Thos. N. Lord, s.s.	'37	'69	17	42	59	16	2	0	2	0	0	0	9	1	0 50
“ So,	1838	Jno. W. Savage, s.s.	'63	'79	8	36	44	6	0	0	0	0	0	0	0	0	0 50
Kittery, First,	1714	S. S. Drake, s.s.	'34	'68	8	19	27	2	0	0	0	0	0	0	0	0	9 60
Lebanon,	1765	John Parsons,	'57	'69	22	35	57	20	0	0	0	1	0	0	1	0	0 80
Lee,	1863	Vacant.		8	16	24	8	0	0	0	0	0	0	1	1	0	1 60
Lewiston, Pine-st.	1854	Uriah Balkam,	'41	'56	86	204	290	32	8	4	12	6	18	0	24	7	0 310
Limerick,	1795	Thos. N. Lord, s.s.	'37	'70	30	64	94	24	0	0	0	2	1	0	3	0	0 00
Limington,	1789	[S. W. Pearson, Licen.]	'69	27	62	89	15	1	0	1	0	0	0	1	1	0	100
Lincoln,	1831	Vacant.		2	19	21	11	0	0	0	0	0	0	0	0	0	0 50
Lisbon,	1839	Vacant.		3	13	16	0	0	0	0	0	0	0	0	0	0	0 40
Litchfield,	1811	Josiah T. Hawes, s.s.	'28	'65	23	36	64	18	0	0	0	1	1	0	2	0	0 125
Lovell,	1798	[Jesse P. Sprowl, Licen.]	'70	46	81	127	24	0	1	1	1	1	0	2	0	2	75
Lubec,	1818	Vacant.		1	2	3	0	0	0	0	0	0	0	0	0	0	0 00
Lyman,	1891	Wm. A. Merrill, s.s.	'52	'64	37	60	97	14	1	0	1	2	0	3	1	0	0 90
Machias, Centre-st.	1782	Hy. F. Harding, s.s.	'55	'55	55	134	189	20	3	0	3	3	0	0	3	3	2 280
“ East,	1826	[H. E. Harwood, Licen.]	'69	41	78	119	33	3	0	3	1	8	0	9	3	0	200
“ Port,	1831	Gilman Bacheller, s.s.	'31	'31	18	24	42	9	3	1	4	2	0	0	2	2	0 65
Madison,	1826	Thos. G. Mitchell, s.s.	'46	'51	30	51	81	28	6	0	6	0	3	0	3	5	0 72
“ East,	1858	Alex. R. Plumer, s.s.	'54	'69	2	11	13	00	0	0	0	0	0	0	0	0	0 75
Mechanic Falls,	1810	R. J. Landgridge, s.s.	'69	8	15	23	6	0	0	0	0	2	0	2	0	0	0 50
Mercer,	1822	Sup. by students.		12	16	28	8	0	0	0	5	0	0	5	0	0	*40

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.		SAB. SCHS.			
					May 1, 1870.				1869-70.		1869-70.			'69-70.					
					Male.	Female.	TOTAL	Absent	Prof.	Letter.	TOTAL	Deaths.	Discon.	Excom.	TOTAL		Adults	Infants.	
Minot,	1791	Jno. K. Deering, s.s.	'50	'69	39	86	125	7	0	0	0	0	0	0	0	0	50		
Minot, W. & Hebron	1802	Jno. K. Deering, s.s.	'50	'69	15	28	43	3	0	0	0	2	0	2	0	0	70		
Monmouth,	1853	D. A. Cushman, s.s.	'38	'70	15	22	37	13	3	2	5	0	0	0	0	0	90		
Monson,	1821	Amory H. Tyler, s.s.	'56	'70	47	16	63	10	0	1	1	0	0	1	0	0	60		
Naples,	1858	[A. B. Jordan, Licen.]	'79		3	13	16	4	0	0	0	0	0	0	0	0	50		
Newcastle, 1st,	1799	G. B. Richardson, s.s.	'57	'66	14	22	36	10	0	2	2	1	0	0	1	0	50		
" 2d,	1844	W. S. Spaulding,	'79	'70	48	109	157	24	1	0	1	3	6	0	9	1	154		
Newfield, West,	1801	Geo. S. Kemp, s.s.	'56	'64	17	35	52	12	7	0	7	1	0	0	1	3	60		
New Gloucester,	1765	Wellington R. Cross,	'65	'65	62	118	180	22	3	3	6	3	2	1	6	2	175		
New Portland, N th	1869	G. W. Hathaway, s.s.	'33	'69	5	13	18	00	2	3	5	0	0	0	0	2	0	75	
New Sharon,	1801	Horace Toothaker,	'61	'64	55	86	141	25	2	2	4	1	2	0	3	1	0	120	
New Vineyard,	1828	Vacant.			11	15	26	14	0	0	0	0	0	0	0	0	0	40	
Norridgewock,	1797	Benjamin Tappan,	'38	'55	37	88	125	30	2	2	4	1	0	0	1	0	0	160	
Northfield,	1836	[J. E. Walker, Licen.]	'69		4	6	10	2	0	0	0	0	0	0	0	0	0	40	
North Yarmouth,	1809	Benj. P. Snow, s.s.	'70	'69	52	74	126	21	0	0	0	1	1	1	3	0	0	131	
Norway, 1st,	1804	Thomas T. Merry,	'64	'66	14	42	56	16	1	1	2	0	0	0	0	1	0	30	
" 2d,	1853	Thomas T. Merry,	'64	'66	14	44	58	24	0	0	0	0	1	0	1	0	0	100	
Oldtown,	1834	Smith Baker, jr., s.s.	'60	'69	15	49	64	30	0	0	0	2	2	0	4	0	0	84	
Orland,	1859	Tho. E. Brastow, s.s.	'65	'69	18	55	73	12	2	2	4	0	2	0	2	2	1	125	
Orono,	1824	Smith Baker, jr.,	'60	'68	21	65	86	20	5	1	6	1	0	0	1	1	1	200	
Orrington, East,	1834	Vacant.			15	32	47	23	0	0	0	0	0	0	0	0	0	80	
Otisfield,	1797	Philo B. Wilcox, s.s.	'51	'65	26	45	71	00	5	0	5	2	4	0	6	5	0	65	
Oxford,	1824	Vacant.			11	28	39	25	0	0	0	1	0	0	1	0	0	41	
Parsonsfield,	1795	Vacant.			5	8	13	5	0	1	1	1	0	0	1	0	0	00	
Passadumkeag,	1845	Vacant.			2	5	7	1	1	0	1	0	0	0	0	0	0	25	
Patten,	1845	J. G. Leavitt,	'70	'70	19	37	56	7	0	0	0	0	0	0	0	0	0	50	
Pembroke,	1835	Vacant.			6	16	22	3	0	0	0	0	0	0	0	0	0	90	
Perry,	1822	[And. J. McLeod, Lic.]	'69		13	36	49	0	0	0	0	0	0	0	0	0	0	50	
Phillips,	1822	Vacant.			12	15	27	14	0	0	0	0	0	0	0	0	0	40	
Phippsburg,	1755	James J. Bell, s.s.	'52	'67	37	93	130	0	0	0	0	2	0	0	2	0	0	60	
Pittston,	1812	D. Q. Cushman, s.s.	'38	'68	6	20	26	9	0	0	0	2	1	0	3	0	0	35	
Poland,	1825	Vacant.			3	12	15	00	0	0	0	0	0	0	0	0	0	00	
Portland.	Second Parish,	1787	John J. Carruthers,	'19	'46	72	250	322	22	9	18	2	5	3	10	4	3	250	
	High street,	1831	William H. Fenn,	'59	'66	102	256	358	91	14	9	23	3	14	1	18	9	3	315
	Fourth (col'd),	1835	Saml. Harrison, s.s.	'70	'66	4	9	13	00	0	0	0	0	0	0	0	0	0	00
	Bethel,	1840	Francis Southworth,	'57	'66	61	72	133	43	11	3	14	3	3	2	8	2	4	175
	State street,	1852	Ed. Young Hinks,	'70	'70	91	240	331	30	2	7	9	6	7	0	13	1	5	400
	St. Lawrence st.	1858	Elijah Kellogg, s.s.	'44	'70	35	81	116	30	5	2	7	1	6	0	7	0	4	200
West Cong'l Ch.	1862	W. F. Ober,	'70		17	41	58	5	2	4	6	2	2	1	5	1	0	200	
Plymouth,	1869	Vacant.			112	247	359	75	1	2	3	0	2	0	21	0	0	180	
Pownal,	1811	Charles L. Nichols,	'61	'66	27	57	84	10	3	0	3	1	1	0	2	2	0	60	
Presque Isle,	1865	F. D. Austin, s.s.	'53	'67	7	10	17	4	0	0	0	1	0	0	1	0	0	60	
Princeton,	1858	[John J. Blair, Licen.]	'70		5	18	23	2	0	0	0	0	0	0	0	0	0	90	
Richmond,	1827	Wm. C. Curtis, s.s.	'63	'68	15	37	52	8	0	0	0	0	0	0	0	0	0	100	
Robbinston,	1811	[Geo. W. Kelley, Lic.]	'69		26	68	94	31	1	0	1	2	0	1	3	0	0	60	
Rockland,	1838	Edwd. F. Cutter, s.s.	'53	'63	4	82	86	21	5	1	6	2	0	0	2	3	1	130	
Rockport,	1854	Vacant.			12	31	43	10	0	0	0	0	0	0	0	0	0	50	
Rumford,	1803	John Elliot, s.s.	'31	'59	11	19	30	00	0	0	0	2	0	0	0	2	0	50	
Saco, 1st,	1762	Benson M. Friak,	'62	'70	58	157	215	45	0	0	0	0	0	0	0	0	0	225	
Sandy Point,	1839	Joseph Kyte, s.s.	'62	'68	37	55	92	14	19	2	3	3	0	0	3	16	0	120	
Sanford,	1786	Wm. V. Jordan, s.s.	'36	'70	17	34	51	10	0	0	9	2	2	0	4	0	0	00	
" South,	1786	Wm. V. Jordan, s.s.	'36	'70	9	24	33	3	0	1	1	0	0	1	1	0	0	50	
Sangerville,	1828	Nath. W. Sheldon, s.s.	'24	'70	4	11	15	4	0	0	0	2	0	0	2	0	0	850	
Scarborough,	1728	Vacant.			24	44	68	21	0	0	0	0	0	0	0	0	0	60	
Searsport, 1st,	1815	Jouathan E. Adams,	'59	'66	37	112	159	19	2	1	3	2	0	1	3	1	6	125	
" 2d,	1855	Joseph Kyte, s.s.	'62	'68	10	30	40	3	4	0	4	0	0	0	0	3	0	75	
Sedgw'k & Br'ksv'le	1793	Vacant.			13	20	33	5	5	0	5	0	0	0	0	5	0	0	75
Sedgwick Village,	1847	Vacant.			8	11	19	5	0	0	0	0	0	0	0	0	0	00	
Shapleigh,	1823	Vacant.			3	8	11	0	0	0	0	0	0	0	0	0	0	00	
Sherman,	1861	Wm. T. Sleeper,	'54	'70	29	35	64	2	0	0	0	1	2	0	3	0	0	100	
Sidney,	1829	Vacant.			5	8	13	10	0	0	0	6	0	0	6	0	0	00	
Skowhegan,	1869	Web. Woodbury, s.s.	'38	'70	40	85	125	19	0	0	0	2	3	0	5	0	0	180	
Solon,	1842	[Wm. H. Raad, Licen.]	'69		5	7	12	00	0	0	0	0	0	0	0	0	0	65	
" South,		Vacant.			4	20	24	00	0	0	0	0	0	0	0	0	0	60	
So. Berwick,	1702	Silvanus Hayward,	'61	'66	26	93	119	32	4	0	4	4	3	0	7	2	3	119	
So. Paris,	1842	John B. Wheelwright,	'50	'67	53	101	154	24	0	2	2	2	10	0	12	0	0	170	
St. Albans,	1859	Wm. S. Sewall, s.s.	'39	'64	6	16	22	5	0	0	0	1	0	0	1	0	0	100	
Standish,	1834	Saul. Hopkins, s.s.	'31	'66	4	44	48	17	0	0	0	2	1	0	3	0	0	47	
Stow and Chatham,	1861	Ezra B. Pike, s.s.	'63	'69	19	39	49	5	12	0	12	1	0	0	1	9	1	80	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd			Removals			BAPT.		IN SAB. SCH.		
				May 1, 1870.			1869-70.			1869-70.			69-70.				
				Male.	Female.	TOTAL	Absent	Prof.	Letter.	TOTAL	Deaths.	Disin.	Excom.	TOTAL		Adults.	Infants.
Strong,	1810	J. Loring Pratt, s.s.	'67 '66	42	58	100	37	2	2	4	5	1	0	6	1	0	125
Summer,	1802	Amasa Loring, s.s.	'42 '70	25	58	83	23	0	0	0	1	5	1	1	0	0	70
Sweden,	1817	[Jotham Sewall, Lic.]	'70	25	29	54	14	1	0	1	2	3	0	5	1	0	59
Temple,	1805	Sim'n Hackett, s.s.	'30 '51	19	45	64	10	0	2	2	0	0	0	0	0	0	83
Thomas-ton,	1800	Javas K. Mason,	'49 '64	23	105	128	27	1	1	2	3	4	2	9	1	0	220
Top-field,	1831	[R. D. Osgood, Licen.]	'69	19	20	30	8	8	1	9	1	0	0	1	8	0	93
Topsham First,	1789	[W. J. S. Sewall, s.s.]	'59 '69	30	68	98	17	2	0	2	1	1	0	2	2	0	60
Tren't & Mt. Desert	1722	Vacant.		34	78	112	30	0	0	0	0	0	0	0	0	0	00
Turner,	1803	F. W. Dickinson,	'68 '68	40	78	118	34	4	5	9	1	0	1	12	4	0	100
Union,	1803	F. V. Norcross,	'6	'60	18	49	67	6	0	0	0	3	2	0	5	0	125
Unity,	1804	Vacant.		5	16	21	5	0	0	0	0	0	0	0	0	0	25
Upper Stillwater,	1839	[M.C. True, Licen.]	'70	5	21	26	3	0	0	0	0	0	0	0	0	0	115
Upton First,	1862	D. Garland, s.s.	'49 '66	3	11	14	4	4	10	14	0	0	0	0	0	0	25
Vassalboro',	1818	P. Adams, s.s.	'18 '64	4	31	35	9	0	0	0	0	1	0	1	0	0	70
Veazie,	1838	[M.C. True, Licen.]	'70	16	35	51	31	0	0	0	1	0	0	1	0	0	80
Waldoboro', 1st,	1807	Vacant.		47	136	183	38	0	0	0	6	0	6	0	5	163	
" 2d,	1836	Vacant.		8	10	18	3	0	0	0	1	0	0	1	0	0	09
Warren, 2d,	1828	Edwin S. Beard,	'63 '64	48	109	157	33	1	0	1	1	0	0	1	1	1	123
Washington,	1817	Vacant.		5	18	23	3	0	0	0	0	0	0	0	0	0	09
Waterford,	1799	[J. A. Douglass, W. W. Dow, s.s.]	'21 '21	37	70	107	00	4	0	4	3	2	0	5	1	0	140
" North,	1865	J. W. H. Baker, s.s.	'65 '68	27	53	80	12	13	1	14	0	5	0	5	7	2	109
Waterville,	1828	Benj. A. Robie,	'66 '66	38	98	136	48	7	0	7	2	9	0	11	6	0	140
Weld,	1809	A. Maxwell, s.s.	'66 '68	24	20	53	6	0	0	0	0	1	0	0	1	0	89
Wells, 1st,	1701	L. Goodrich, s.s.	'50 '68	37	98	135	22	0	0	0	2	0	0	2	0	0	150
" 2d,	1821	B. Southworth, s.s.	'70	27	56	83	13	0	0	0	1	1	0	2	0	0	80
Westbrook, 1st,	1765	Vacant.		6	29	35	1	0	0	0	0	0	0	0	0	0	90
" 2d,	1822	E. P. Thwing, s.s.	'58 '69	38	69	107	6	11	6	17	2	21	0	23	2	1	175
" Warren,	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Rolling Mills,	1769	J. E. Fullerton, s.s.	'70	12	24	36	0	9	4	13	0	0	0	0	9	2	165
Whiting,	1831	[C. W. Park, Licen.]	'69	3	16	19	3	5	0	5	0	0	0	5	0	0	85
Whitneyville,	1836	[J. E. Walker, Licen.]	'69	16	25	41	7	0	0	0	0	0	0	1	0	0	60
Wilton,	1818	J. Burnham, s.s.	'58 '65	38	54	92	25	9	2	2	1	0	0	1	0	1	99
Winthron,	1744	Luther Wiswall,	'37 '54	7	42	49	10	0	1	1	4	0	5	0	0	0	79
Windsor,	1820	No ordinances.		3	7	10	0	0	0	0	0	0	0	0	0	0	09
Winslow,	1828	J. Dismore, s.s.	'52 '62	17	68	85	25	2	0	2	2	0	0	2	0	0	215
Winterport,	1820	Abiel H. Wright,	'63 '66	7	57	64	0	0	0	0	1	1	0	2	0	1	60
Withrop,	1776	P. B. Baker, s.s.	'58 '65	60	113	173	37	6	4	10	5	2	0	7	6	3	231
Wisassett,	1773	Geo. E. Street,	'64 '64	23	77	100	17	1	1	2	2	3	0	5	1	2	80
Woolwich,	1765	H. O. Thayer, s.s.	'66 '67	30	74	104	7	0	0	0	1	1	0	2	0	0	96
Yarmouth, 1st,	1730	G. N. Marden, s.s.	'70	53	147	200	12	9	2	11	4	0	1	5	8	0	255
" Central,	1827	Jacob J. Abbott,	'45 '65	21	54	75	14	0	2	2	2	0	0	2	0	1	80
York, 1st,	1612	Benj. W. Pond,	'62 '70	21	71	92	21	0	0	0	0	0	0	0	0	1	100
" 2d,	1732	J. Freeman, s.s.	'41 '69	14	35	49	12	0	3	3	0	0	0	0	0	1	40

OTHER MINISTERS.		LICENTIATES.	
Silas Bak r, Standish.	Henry Richardson, Gilead.	James H. Crosby, Bangor.	
William M. Barbour, D.D., Prof. Theol. Sem., Bangor.	Isaac Rogers, Farmington.	Robert Davis, Whitneyville.	
C. M. Brown, S. W. Harbor.	Joha S. Sewall, Prof. Bow. Coll., Brunswick.	Geo. S. Dodge, Sedgwick and Brooksville.	
Converse B. Dagget, Greene.	Jotham B. Sewan Prof. Bow. Coll., Brunswick.	Charles F. Dole, Mercer.	
Samuel Harris, D.D., Pres. Bowd. Coll., Brunswick.	David Shepley, Yarmouth.	E. P. Eastman, E. Orrington.	
John R. Herck, D.D., Prof. Theol. Sem., Bangor.	Alfred L. Skinner, Post- master, Bucksport.	J. E. Fullerton, Cumberland Mills.	
Wellington Newell, North Waterford.	Daniel Smith Talcott, D. D., Prof. Theol. Sem., Bangor.	D. W. Hardy, North New Portland.	
Elbridge Knight, Maple Grove.	Henry G. Storer, Oak Hill.	G. C. Hill, Dexter.	
John K. Lincoln, Bangor.	Stephen Thurston, D.D., Sec. Maine Miss. Soc., Searsport.	B. F. Leavitt, Somesville.	
Samuel H. Merril, Agent Am. Bible Soc., Portland.	Amory H. Tyler, Falmouth.	Geo. A. Loekwood, Oxford.	
Alpheus S. Packard, Prof. Bowd. Coll., Brunswick.	Thomas C. Upham, D. D., Kennebunkport.	J. G. Max-Baker, Northfield.	
James M. Palmer, Portland.	Wm. Warren, D.D., Dist. Sec. A. B. C. F. M., Gorham.	Thomas M. May, Gilead.	
Levi L. Paine, Prof., Bangor.	Richard Woodhull, Treas. Theol. Sem., Bangor.	Vincent Moses, Sherman.	
George A. Perkins, Teacher, Gorham.		John T. Rea, Medway.	
Enoch Pond, D.D., Prof. Theol. Sem., Bangor.		Thomas H. Rich, Bangor.	
Daniel F. Potter, Topsham.		J. W. Savage, Kennebunkport.	
John M. Putnam, Yarmouth.		Daniel L. Smart, N. Belfast.	
		Benjamin Stearns, Lovell.	
		Richard C. Stanley, Prof. Bates Coll., Lewiston.	
		Arthur H. Tebbetts, Perry.	
		And 26 others above.	

SUMMARY. — CHURCHES: 65 with pastors; 96 with stated supplies; 80 vacant (including 32 supplied by licentiates). TOTAL, 241. Gain, 4.

MINISTERS: 61 pastors; 82 stated supplies; 30 others. TOTAL, 173. LICENTIATES, 50.

CHURCH MEMBERS: 5,931 males; 13,756 females. TOTAL, 19,687, — including 3,565 absent. Loss, 125.

ADDITIONS IN 1869-70: 489 by profession; 241 by letter. TOTAL, 730.

REMOVALS IN 1869-70: 318 by death; 346 by dismissal; 21 by excommunication. TOTAL, 685.

BAPTISMS IN 1869-70: 329 adult; 143 infant.

IN SABBATH SCHOOLS: 22,192. Loss, 256.

BENEVOLENT CONTRIBUTIONS (from 203 churches, previous year 199): \$33,520, — a decrease of \$4,893. Of the contributions, \$15,000 was for Home Missions; \$17,000, Foreign Missions; \$6,000, Am. Mis. Asso.; \$500, Tract Societies; \$800, Am. Bible So.; \$700, Am. Ed. So.; \$600, Am. and Foreign Christian Union; \$500, Seamen; \$400, Me. Congregational Charitable Society; \$800, Am. Congregational Union. Thirty-eight churches are officially stated to have made *no* contributions.

CHANGES. — CHURCHES: *New*, — Cape Elizabeth, Welsh ch.; Caribou; Greenville; New Portland, North; Plymouth ch., Portland, by union of two; Westbrook, Warren ch. at Cumberland Mills. *Dropped* from the list, — Third ch. and Central ch., Portland, united to form the Plymouth ch.

MINISTERS: Ordinations, 2 pastors, 1 without installation. Installations, 4. Dismissals, 4. Deaths, 6 without charge.

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

NEW HAMPSHIRE.

CHURCHES.	Organized.	MINISTERS.	Name.	OBTAINED.	Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT.		IN SAB. SCHO.
						June 1, 1870.	1869-70.	1869-70.	1869-70.	Deaths.	Dism.	Excom.	TOTAL	Adults.	Infants.			
Place and name.						Male.	Female.	TOTAL	Absent	Prof.	Letter.	TOTAL						
Aeworth,	1773	S.V. McDuffee, s.s.	'69 '70	46	90	136	26	2	0	2	2	0	2	0	2	0	3	129
Alstead Centre, 1st,	1777	A. C. Field,	'65 '66	9	25	34	8	0	0	0	0	0	0	0	0	0	0	67
" New, 2d,	1788	None.		26	40	66	16	0	1	1	2	3	0	5	0	0	60	
" 3d,	1842	F. B. Knowlton, s.s.	'65 '67	5	19	24	4	1	1	2	1	2	0	3	1	1	81	
Alton,	1827	None.		6	21	27	12	3	0	3	0	0	0	3	0	36		
Amherst,	1741	J. G. Davis, D.D.	'44 '44	64	159	214	20	3	4	7	3	6	0	9	1	1	175	
Andover,	1841	Howard Moody, s.s.	'43 '69	9	19	28	7	6	11	17	0	1	0	1	2	2	90	
Atkinson,	1772	None.		21	45	66	18	0	0	0	1	0	0	1	0	0	93	
Auburn,	1843	J. L. Arms, s.s.	'46 '69	24	45	69	9	4	0	4	0	0	0	0	0	0	105	
Barnstead,	1804	None.		7	13	20	0	0	0	0	0	0	0	0	0	0	60	
" Parade,	1867	W. O. Carr, s.s.	'61 '67	16	27	43	4	4	6	4	1	0	0	1	2	0	110	
Barrington,	1755	Ezra Haskell, s.s.	'60 '69	8	25	33	8	0	0	0	0	1	0	1	0	0	140	
Bath,	1778	Asa Mann,	'44 '67	21	88	109	21	1	0	1	0	3	0	3	1	1	170	
Bennington,	1839	James Holmes, s.s.	'42 '69	15	34	49	13	0	0	0	1	2	0	3	0	0	39	
Bethlehem,	1802	[Mr. Pinkham, F.W.B.]		4	3	7	2	0	0	0	0	4	0	4	0	0	0	
Boscawen,	1749	C. Curtice, s.s.	'43 '70	43	75	121	29	0	0	0	3	6	0	9	0	0	79	
Bradford,	1803	None.		14	38	52	10	0	0	0	1	0	0	1	0	0	5	
Brentwood,	1756	None.		13	42	55	8	0	0	0	1	0	0	1	0	0	60	
Bridgewater,	1818	None.		1	4	5	2	5	0	5	1	0	0	1	0	0	8	
Bristol,	1823	Silas Ketchum, s.s.	'67 '66	20	50	70	11	13	2	15	3	0	0	3	12	1	79	
Brookline,	1795	F. D. Sargent,	'60 '69	24	39	63	15	0	6	6	0	0	0	0	0	3	125	
Campton,	1774	Quincy Blakely,	'59 '64	33	63	96	14	0	0	0	1	2	0	3	0	3	165	
Canaan,	1803	None.		4	17	21	0	0	0	0	0	0	0	0	0	0	0	
Candia,	1770	Lauren Armsby, s.s.	'46 '66	73	110	184	20	0	0	0	6	4	0	10	0	0	190	
Canterbury,	1760	James Doldt, s.s.	'43 '69	21	55	76	16	0	2	2	0	7	0	7	0	0	123	
Centre-Harbor,	1837	J. H. Bliss, s.s.	'69 '69	38	22	60	14	4	2	6	0	1	0	1	1	0	165	
Charlestown,	1835	H. H. Sanderson, s.s.	'48 '64	4	23	27	0	0	0	0	0	0	0	0	0	0	59	
Chester,	1731	None.		76	124	200	44	2	0	2	2	2	0	4	0	0	130	
Chesterfield,	1777	None.		5	14	19	4	0	0	0	0	1	0	1	0	0	1	
Chichester,	1791	M. Gould, s.s.	'54 '64	31	48	79	25	0	0	0	1	1	0	2	0	0	60	
Claremont,	1770	None.		76	179	255	62	18	10	28	4	7	0	11	7	8	260	
Colebrook,	1802	Hugh McLeod, s.s.	'55 '63	27	47	74	7	22	3	25	2	2	0	4	17	2	168	
Concord, 1st,	1730	F. D. Ayer,	'61 '67	67	170	237	28	0	5	5	3	2	0	5	0	2	222	
" West,	1833	H. B. Putnam,	'68 '68	46	105	151	24	0	2	2	0	2	0	2	0	0	120	
" South,	1837	S. L. Blake,	'64 '69	91	206	297	14	3	8	11	7	5	1	13	1	1	385	
" East,	1842	George Smith, s.s.	'53 '69	26	55	81	23	0	2	2	3	5	0	8	0	0	91	
Conway,	1778	None.		21	61	82	13	2	1	3	5	4	0	9	2	0	70	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd			Removals			BAPT.				
				June 1, 1870.			1869-70.			1869-70.			1869-70.				
				Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.	
Cornish,	1781	Philander Bates, s.s.	'40 '66	25	53	78	8	6	1	7	3	2	0	5	4	0	75
Croydon,	1778	None.		10	14	24	8	0	0	0	0	0	0	0	0	0	0
Dalton, 1st,	1816	[M. P. Marshall, Meth.]		7	25	32	11	2	0	2	0	0	0	0	0	0	85
Danbury,	1809	John LeBosquet, s.s.	'36 '66	29	40	69	9	0	1	1	0	3	3	6	0	0	75
Deerfield,	1766	Jacob Chapman,	'45 '66	36	72	108	7	28	4	32	1	1	0	2	21	0	140
Deering,	1750	Morris Holman, s.s.	'45 '63	8	32	40	4	4	0	4	0	2	0	2	1	0	65
Derry,	1749	None.		50	140	190	30	0	0	0	0	0	0	0	0	0	260
Derry, 1st.	1837	None.		25	91	116	25	2	2	4	6	3	0	9	2	1	75
Dorchester,	1828	None.		6	12	18	9	0	0	0	0	0	0	0	0	0	53
Dover, 1st	1608	Geo. B. Spalding,	'61 '69	66	226	292	50	12	13	25	7	1	0	8	4	3	330
" Belknap.	1856	C. O. Watson,	'67 '67	19	60	79	16	4	1	5	3	1	0	4	4	3	169
Dublin,	1827	None.		6	11	17	8	1	0	1	0	0	0	0	1	0	40
Dunbarton,	1789	G. I. Baird,	'60 '66	36	73	109	8	4	2	6	0	0	0	0	2	2	165
Durham,	1718	Alvan Tobey, D.D.	'33 '33	25	67	92	12	5	3	8	1	3	0	4	3	6	120
Efingham,	1836	None.		5	16	21	8	0	0	2	0	0	0	2	0	0	35
Enfield,	1826	V. J. Hartshorne, s.s.	'65 '66	5	28	33	5	2	0	2	1	0	0	1	2	0	40
Epping,	1747	J. H. Stearns, s.s.	'44 '57	13	37	50	2	6	0	0	2	0	0	2	0	0	115
Epsom,	1761	Charles Peabody, s.s.	'41 '69	24	37	61	4	2	1	3	2	1	0	3	1	0	59
Exeter, 1st,	1698	None.		42	104	146	46	0	0	4	3	0	7	0	0	0	119
" 2d,	1843	None.		31	85	116	37	1	3	4	1	3	0	4	1	4	139
Farmington,	1819	W. S. Kimball, s.s.	'67 '69	15	32	47	11	13	1	14	0	0	0	0	10	1	75
Fisherville,	1850	Wm. R. Jewett,	'37 '63	47	75	116	23	7	6	13	6	3	0	9	2	4	222
Fitzwilliam,	1771	John F. Norton,	'44 '68	39	102	141	20	3	4	7	6	0	0	6	2	1	220
Francestown,	1773	A. Richards, D.D. s.s.	'27 '66	100	184	284	50	6	2	8	0	1	0	1	0	4	381
Franconia,	1814	None.		5	10	15	0	0	0	0	0	0	0	0	0	0	100
Franklin,	1822	William T. Savage,	'38 '49	41	89	130	39	0	0	0	1	2	1	4	0	1	175
Gilmanton, East,	1744	None.		6	9	15	9	0	0	0	0	0	0	0	0	0	60
" Centre,	1826	Joseph Blake,	'41 '60	37	71	108	24	3	0	3	2	3	0	5	1	0	86
" I. Works,	1830	Jeremiah Blake, s.s.	'38 '65	14	36	50	12	0	0	0	2	0	0	2	0	0	30
Gilsum,	1772	Horace Wood, s.s.	'39 '66	12	30	42	5	1	0	1	1	2	0	0	0	0	80
Goffstown,	1801	S. L. Gerould,	'61 '69	33	100	133	15	2	3	5	4	6	3	13	2	0	230
Gorham,	1862	G. F. Tewksbury, s.s.	'38 '60	6	34	40	2	4	6	10	1	4	0	5	2	6	77
Goshen,	1820	None.		10	20	30	5	2	1	3	1	0	0	1	1	0	140
Greenfield,	1867	S. H. Partridge, s.s.	'53 '69	33	70	103	12	3	20	23	5	5	0	10	2	0	120
Greenland,	1706	Edward Robie,	'52 '52	9	51	60	8	3	6	9	1	1	0	2	3	0	71
Groton,	1803	A. W. Fiske, s.s.	'33 '60	10	14	24	6	0	0	0	0	0	0	0	0	0	62
Hampstead,	1752	None.		20	77	97	3	0	0	0	0	0	0	0	0	0	131
Hampton,	1638	James McLean, s.s.	'59 '69	74	146	220	25	25	0	25	3	2	0	5	12	2	179
Hancock,	1768	A. Bigelow,	'28 '50	45	90	135	30	0	1	1	2	7	0	9	0	3	200
Hanover, Dart. Col.	1805	S. P. Leeds, D.D.	'51 '61	105	138	243	115	9	7	16	5	6	0	11	6	0	126
" Centre,	1810	Bezatec Smith, s.s.	'29 '61	27	63	90	24	1	3	4	2	2	1	5	1	1	90
Harrisville,	1840	Chas. M. Palmer,	'68 '68	13	23	36	5	3	3	6	0	1	0	1	3	0	75
Haverhill,	1790	E. H. Greeley,	'49 '69	53	128	181	42	1	2	3	4	3	0	7	0	0	125
Hebron,	1797	John Clark, s.s.	'35 '70	3	13	16	4	0	0	0	1	5	0	6	0	0	59
Henniker,	1769	S. S. Morrill,	'57 '69	30	85	115	12	0	1	1	3	0	0	3	0	0	240
Hill,	1815	None.		6	12	18	0	0	0	0	0	1	0	1	0	0	0
Hillsboro' Centre,	1769	John Adams, s.s.	'41 '61	15	25	40	5	0	0	0	0	0	0	0	0	1	55
" Bridge,	1839	J. Cummings, s.s.	'43	23	59	82	12	0	0	0	0	0	0	0	0	0	100
Hinsdale,	1821	J. S. Batchelder,	'58 '66	44	90	134	12	2	7	9	2	3	1	6	1	4	180
Hollis,	1743	James Laird,	'66 '70	85	146	231	28	1	2	3	8	7	0	15	1	2	220
Hooksett,	1828	A. Burnham, s.s.	'57 '65	13	33	46	15	13	0	13	0	1	0	1	2	1	45
Hopkinton,	1757	J. K. Young, D.D. s.s.	'29 '67	52	131	183	41	5	4	9	4	4	6	8	1	0	148
Hudson,	1841	None.		17	42	59	12	0	0	0	0	0	0	0	0	0	90
Jaffrey,	1780	Rufus Case,	'42 '67	31	72	103	23	0	0	1	1	2	0	2	0	1	125
" East,	1850	None.		16	46	62	15	0	1	1	2	0	4	0	0	0	106
Keene, 1st,	1735	Z. S. Barstow, D.D. }	'18 '18	48	194	242	18	20	17	37	5	10	6	15	7	3	460
" 2d,	1867	W. S. Karr,	'54 '68	87	162	249	9	37	21	58	0	0	0	0	26	6	365
Kensington,	1859	J. A. Leach,	'64 '69	13	41	54	8	2	4	6	1	0	0	1	1	0	80
Kingston,	1725	Solomon Bixby, s.s.	'58 '68	8	38	46	8	0	0	0	0	0	0	0	0	0	88
Laconia,	1824	H. M. Stone,	'48 '68	49	138	187	48	18	5	23	3	5	0	8	12	3	160
Lancaster,	1794	H. V. Emmons,	'60 '65	34	108	142	28	0	4	4	3	2	1	6	1	3	205
Langdon,	1820	None.		7	24	31	7	0	2	2	1	2	0	3	0	1	60
Lebanon,	1768	C. A. Downs,	'40 '49	53	127	180	10	6	3	9	2	3	0	5	5	0	165
" West	1849	J. H. Edwards,	'63 '63	53	99	152	14	3	6	9	2	2	0	4	1	1	162
Lee,	1867	None.		4	27	31	1	18	12	30	0	1	0	1	13	0	65
Lempster, 1st,	1781	Benj. Howe, s.s.	'45 '67	12	19	31	21	2	0	0	1	2	0	3	1	1	76
" 2d,	1837	None.		7	12	19	7	0	0	0	6	0	0	0	0	0	145
Littleton,	1803	C. E. Milliken,	'60 '60	38	121	159	20	25	11	36	3	3	0	6	14	9	108

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admit'd			Removals			BAPT.		SCHS.
					June 1, 1870.				1869-70.			1869-70.			'69-70.		
					Male.	Female.	TOTAL	Absent	Prof.	Letter.	TOTAL	Deaths	Discom.	TOTAL	Adults.	Infants.	
Loudon,	1789	[B. N. Stone, Licen.]			15	41	56	17	8	0	8	2	0	0	3	0	70
Lyme,	1771	None.			96	173	269	67	2	4	6	7	26	0	33	2	4169
Lyndeborough,	1757	None.			37	60	97	25	0	1	1	3	0	0	3	0	160
Manchester, 1st,	1828	C. W. Wallace, D.D.	740	740	140	364	504	95	7	13	20	4	13	0	17	3	553
" Franklin st.	1844	W. J. Tucker,	767	767	69	184	253	40	14	23	37	4	3	0	7	5	3569
Marlborough,	1778	J. L. Merrill, s.s.	760	770	47	99	146	24	38	1	39	1	2	0	3	2	192
Mason, 1st,	1772	Daniel Goodwin,	739	760	32	56	88	17	0	0	0	3	0	0	3	0	108
" Village,	1847	Geo. P. Merriam,	65	65	35	75	110	10	0	0	0	1	3	0	4	0	112
Meridith,	1815	Chas. Burnham,	741	757	18	45	63	8	4	2	6	1	0	0	1	0	75
Meriden,	1780	E. E. P. Abbott,	768	768	60	67	127	54	6	16	22	5	10	0	15	3	83
Merrimack, 1st,	1771	C. L. Hubbard,	768	768	51	109	160	34	0	1	1	0	0	0	0	0	1147
" South,	1829	None.			10	25	35	00	0	0	0	0	0	0	0	0	00
Milford,	1788	Geo. E. Freeman,	758	768	71	177	248	15	0	5	5	3	4	0	7	0	415
Milton,	1815	Frank Haley, s.s.	763	769	25	59	84	0	6	0	6	2	0	0	2	0	75
Moultonborough,	1777	None.			9	17	26	7	0	0	0	1	0	0	1	0	00
Mount-Vernon,	1780	S. H. Keeler, D.D., s.s.	729	768	48	122	170	38	4	0	4	4	6	0	10	3	170
Nashua, 1st,	1685	Frederick Alvord,	758	769	95	323	418	94	6	16	22	5	3	0	8	4	220
" Olive st.,	1834	James S. Black,	770	770	66	176	242	71	0	1	1	7	5	0	12	0	211
" Pearl st.,	1846				52	141	193	28	0	6	6	5	16	0	21	0	270
Nelson,	1781	Chas. Willey, s.s.	745	769	35	57	92	22	9	3	12	3	1	0	4	8	299
Newcastle,	1671	Lucius Alden, s.s.	725	746	9	35	44	4	6	0	6	1	0	0	1	6	1212
Newington,	1715	Franklin Davis, s.s.	747	764	3	13	16	1	4	10	14	0	0	0	0	2	60
New Ipswich,	1760	B. F. Ray, s.s.	756	770	69	133	202	65	3	4	7	4	15	0	19	1	120
Newmarket,	1828	Isaac C. White, s.s.	750	765	16	42	58	15	0	0	0	1	0	0	3	0	1140
Newport,	1779	G. R. W. Scott,	768	768	82	166	248	36	24	1	25	6	6	0	12	2	291
Northfield & Tillon,	1822	T. C. Pratt, s.s.	759	770	40	117	157	50	3	1	4	3	3	0	6	3	140
North Hampton,	1739	T. V. Haines,	761	770	53	92	145	26	0	0	0	6	0	0	6	0	185
Northwood,	1798	E. C. Cogswell, s.s.	742	765	38	70	108	14	4	1	5	2	1	0	3	3	127
Nottingham,	1810	None.			2	3	5	1	0	0	0	0	0	0	0	0	00
Orfordville,	1770	N. F. Carter, s.s.	767	769	38	55	93	5	54	3	57	3	0	0	5	37	150
Orford,	1822	Robt. Southgate,	732	769	16	45	61	27	0	0	0	0	2	0	2	0	150
Ossipee Centre,	1806	D. S. Hibbard, s.s.	760	768	15	32	47	13	0	0	0	1	0	0	1	0	47
Pelham,	1751	Augustus Berry,	761	761	26	55	81	8	3	1	4	1	0	0	1	3	155
Pembroke,	1737	None.			39	87	126	26	10	0	10	2	11	1	14	6	2150
Peterborough,	1858	Geo. Dustan,	759	759	43	99	145	17	2	4	6	0	1	0	1	1	240
Piermont,	1803	A. L. Marden,	761	761	43	72	115	39	12	2	14	2	6	6	8	11	292
Pittsfield,	1789	None.			44	84	128	34	5	3	8	0	0	0	0	2	100
Plainfield,	1804	None.			8	23	31	8	0	0	0	1	0	0	1	0	30
Plaistow,	1740	Calvin Terry, s.s.	746	769	23	56	79	17	0	0	0	1	1	0	2	0	100
Plymouth,	1764	Cyrus Richardson,	769	769	41	115	156	34	24	2	26	2	0	0	2	20	130
Portsmouth,	1671	George M. Adams,	751	763	103	294	400	76	35	4	39	5	9	0	14	17	8392
Raymond,	1791	None.			57	99	156	18	0	1	1	3	1	0	4	0	137
Ridge,	1765	Dennis Powers, s.s.	738	770	62	109	171	19	10	0	10	1	2	0	1	1	205
Rochester,	1737	None.			40	111	151	16	30	3	33	5	1	0	6	25	10175
Rollinsford, Salmon Falls,	1841	Selah Merrill, s.s.	770	770	16	67	83	49	0	0	0	1	1	1	3	0	299
Roxbury,	1816	H. H. Colburn, s.s.	769	768	5	12	17	2	0	0	0	0	0	0	0	0	40
Rye,	1736	Giles Leach, s.s.	733	767	18	50	68	23	0	0	0	2	0	0	2	0	72
Salem,	1733	M. A. Gates, s.s.	758	770	17	59	76	10	5	8	13	1	4	0	5	3	100
Salisbury,	1773	J. B. Cook,	750	769	29	54	83	20	0	2	2	2	1	0	3	0	63
Saunderston,	1771	M. T. Rummels,	756	768	42	87	129	15	5	1	6	3	1	0	4	1	123
Sandwich,	1814	None.			6	13	19	0	0	0	0	1	1	0	2	0	00
" North,	1832	None.			7	10	17	8	0	0	0	1	2	0	3	0	00
Seabrook & H. Falls,	1836	D. W. C. Durgin, s.s.	770	770	12	24	36	12	0	0	0	0	0	0	0	0	98
" South,	1867	[Wm. A. Rand, Licen.]			12	16	28	0	0	0	0	0	0	0	0	0	23
Somersworth, East Falls,	1827	Clark Carter,	768	770	50	131	181	37	4	2	6	1	9	0	10	2	3247
South Newmarket,	1730	Joseph Bartlett, s.s.	747	769	3	14	17	2	0	0	0	0	0	0	0	0	46
Stewartstown, West	1846	[C. W. Drake, Lic.]	770	770	4	26	30	7	6	1	7	1	2	0	3	4	42
Stoddard,	1787	None.			11	31	42	13	0	0	0	1	0	1	0	0	50
Stratham,	1746	A. B. Peabody,	760	769	14	34	48	9	1	6	7	3	0	0	3	0	111
Sullivan,	1792	None.			31	54	85	14	2	3	5	2	5	0	7	1	3120
Surry,	1837	[Supplied by Meth.]			1	11	12	4	0	0	0	1	0	0	1	0	25
Swanzey,	1741	None.			17	46	63	7	0	0	0	0	0	0	0	0	140
Tamworth,	1792	S. H. Riddel,	727	760	32	73	105	19	0	0	0	2	0	0	2	0	145
Temple,	1771	R. Parkinson,	748	770	47	81	128	27	1	6	7	4	4	0	8	0	1174
Thornton,	1789	None.			2	4	6	0	0	0	0	0	0	0	0	0	00
Troy,	1815	Levi Brigham,	737	770	23	32	55	14	3	5	8	1	3	0	4	1	2125
Tuftonborough,	1839	None.			2	3	5	0	0	0	0	0	0	0	0	0	00

CHURCHES. Place and name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.				CH. MEMB'RS. June 1, 1870.			Admt'd 1869-70.			Removals 1869-70.			BAPT. SCH'LS. '69-70.		
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.	IN SAE.		
Waketield,	1765	D. D. Tappan, s.s.	'26	'69	7	33	40	9	3	0	3	0	1	0	1	0	0	30	
Walpole,	1761	W. E. Dickinson,	'69	'70	18	65	83	19	0	2	2	4	2	0	6	0	0	125	
Warner,	1772	H. S. Huntington,	'66	'66	34	77	111	15	0	0	4	0	0	4	0	1	0	175	
Washington,	1789	None.			2	18	20	0	0	0	0	0	0	0	0	0	0	50	
Webster,	1804	Edward Buxton,	'36	'37	52	79	131	17	0	0	3	0	0	3	0	3	0	150	
Wentworth,	1830	Jas. C. Seagrave, s.s.	'51	'65	12	51	63	10	1	3	4	0	3	0	3	0	0	120	
Westmorland,	1764	None.			21	52	73	21	0	0	0	2	3	0	5	0	0	90	
“ Evang.,	1852	Tho's L. Fowler, s.s.	'70	'70	4	19	23	6	0	0	0	1	0	1	0	0	0	65	
Wilmot,	1829	C. B. Tracy, s.s.	'39	'68	19	29	48	10	1	0	1	0	0	0	1	0	0	68	
Wilton, East,	1825	D. E. Adams,	'60	'60	40	85	125	10	3	4	7	0	1	0	1	4	0	155	
Winchester,	1736	E. Harmon,	'67	'67	61	117	178	35	3	3	6	4	6	0	10	1	3	236	
Windham,	1742	J. Lanman,	'68	'68	44	109	153	20	0	1	2	1	0	3	0	3	0	170	
Wolfeborough,	1834	T. A. Emerson,	'69	'69	23	53	76	20	1	6	7	0	0	0	0	0	0	116	
“ North,	1838	None.			4	12	16	4	0	0	0	0	0	0	0	0	0	30	

OTHER MINISTERS.

Amos Abbott, Nashua.	Thomas Jameson, Greenland.	Asa D. Smith, D.D., Pres. Dart. Col., Hanover.
Cyrus W. Allen, East Jaffrey.	Edwin Jemison, Winchester.	William Spaulding, Hanover.
Nathaniel Barker, Wakefield.	Erastus M. Kellogg, Manchester.	Benj. P. Stone, D.D., Treas. N. H. Missionary Society, Concord. [Since deceased.]
Almon Benson, Centre Harbor.	Henry A. Kendall, East Con- cord.	George W. Thompson, Strat- ham.
S. M. Blanchard, Hudson.	Reuben Kimball, Conway.	Samuel Utley, Concord.
Nathaniel Bouton, D.D., Pro- vincial Historian of New Hampshire, Concord.	Samuel-Lee, New Ipswich.	Isaac Willey, Sec. N. H. Bible Society, Pembroke.
Samuel B. Bradford, Frances- town.	Giles Lyman, Mariborough,	John Wood, Wolfeborough.
Amos W. Burnham, D.D., Keene.	Jonathan McGee, Nashua.	
B. R. Catlin, Meriden.	Humphrey Moore, D.D., Mil- ford (ordained 1892).	
Erastus B. Claggett, Lynde- boro.	Daniel J. Noyes, D.D., Prof. Dartmouth Col., Hanover.	
Edward W. Clark, Claremont.	Harrison G. Park, Hancock.	
William Clark, Sec. N. H. Missionary Soc'y, Amherst.	Henry E. Parker, D.D., Prof. Dartmouth Col., Hanover.	
Charles Dancie, Agent, Exeter.	Leonard S. Parker, Agent, Derry.	
Thomas W. Duncan, Nelson.	Benjamin F. Parsons, Derry.	
Albert W. Fiske, Fisherville.	Ebenezer G. Parsons, Derry.	
Walter Follett, Temple.	David Perry, Hollis.	
Joseph Garland, Hampton.	Daniel Pulsifer, Danbury.	
George Goodyear, Temple.	C. W. Richardson, Canaan.	
James B. Hadley, Campton.	Thomas E. Roberts, Agent, Keene.	
Jeffries Hall, Chesterfield.	Heman Rood, Hanover.	
Henry A. Hazen, Lyme.	Daniel Sawyer, Merrimack.	
	Jacob Seales, Plainfield.	

LICENTIATES.

Two supplying churches, as
in tables above; also—
William A. Packard, Prof.
Dart. Col., Hanover, 1857.
John C. Proctor, Tutor, Dart-
mouth Col., Hanover, 1869.
Cyrus S. Richards, LL.D.,
Meriden, 1850.
Edwin D. Sanborn, LL.D.,
Prof. Dart. Col., Hanover,
1836.
George N. Sims, Sullivan.
Chas. A. G. Thurston, Brad-
ford.

SUMMARY. — CHURCHES: 71 with pastors; 65 with stated supplies; 49 vacant (including 6 supplied by licentiates, or men of other denominations). TOTAL, 185.
MINISTERS: 72 pastors; 65 stated supplies; 47 others. TOTAL, 184. LICENTIATES, 8.
CHURCH MEMBERS: 5,617 males; 12,972 females. TOTAL, 18,589, — including 3,437 absent. Gain, 489.
ADDITIONS IN 1869-70: 776 by profession; 410 by letter. TOTAL, 1,186
REMOVALS IN 1869-70: 334 by death; 399 by dismissal; 13 by excommunication. TOTAL, 746.
BAPTISMS IN 1869-70: 458 adult; 198 infant.
IN SABBATH SCHOOLS: 22,635. Loss, 110.
CHARITABLE CONTRIBUTIONS (all the churches (185) reporting, last year 175): \$23,199.03,— a decrease of \$1,426.57. Thirty-three of the 155 churches are officially stated to have made no contributions.

CHANGES — CHURCHES: *New*.—Newington replaced on the list, being re-organized. *Dropped* from the list.—Shelburne, extinct.
MINISTERS: Ordinations, 3 pastors, 1 without installation. Installations, 9. Dismissals, 8. Deaths, 1 without charge.

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

VERMONT.

CHURCHES.	Organized.	MINISTERS.	Ordned.	Commenced.	CH. MEMB'RS.			Admt'd			Removals			BAPT.				
					May 1, 1870.			1869-70.			1869-70.			'69-70.				
					Male.	Female.	TOTAL	Prof.	Lectur.	TOTAL	Deaths.	Dis'n.	Ex.com.	Adults.	Infants.	IN SAB.	SCHS.	
Addison,	1804	None.																
Albany,	1818	J. P. Demeritt, a.p.	'70	'69	17	31	48	11	20	3	23	0	2	0	2	7	0	75
Alburgh,	1824	Calvin B. Cady, a.p.	'38	'51														
Arlington, East,	1843	Chas. Redfield, a.p.	'59	'68	15	32	47	14	0	0	0	0	0	0	0	0	1	65
Bakerfield,	1811	Geo. F. Wright, p.	'63	'62	46	81	127	20	10	0	10	1	0	0	1	6	4	150
Barnard,	1782	None.																
Barnet (M. I. F.),	1829	S. G. Norcross, a.p.	'59	'69	17	77	94	32	1	0	1	2	4	0	6	1	1	80
"	1858	Lyman S. Watts, a.p.	'66	'67	29	78	107	24	12	5	17	1	2	0	3	9	3	200
Barre,	1799	Leonard Tenney, a.p.	'45	'68	43	106	149	43	8	1	9	2	0	0	4	5	1	150
Barton,	1817	Wm. A. Robinson, p.	'66	'65	32	65	97	22	1	2	3	1	0	0	1	1	1	130
Bellows Falls,	1850	Cyrus Hamlin, p.	'68	'68	17	37	54	10	2	2	4	1	2	0	3	2	1	95
Bennington, 1st,	1762	Isaac Jennings, p.	'43	'53	51	130	181	0	6	4	10	6	4	0	10	5	12	190
" 2d,	1836	C. H. Hubbard, a.p.	'48	'51	46	113	159	14	16	2	18	6	4	0	10	10	3	175
" North,	1868	Henry C. Weston, p.	'69	'69	14	22	36	4	0	5	5	0	2	0	2	0	3	125
Benson,	1790	Hy. M. Holmes, p. etc.	'66	'69	65	105	170	17	48	9	57	0	3	0	3	23	3	150
Berkshire, East,	1820	Elias W. Hatch, p.	'66	'66	34	19	53	3	5	0	5	1	0	0	1	4	5	100
Berlin,	1798	None.			24	56	80	28	0	0	0	1	0	0	1	0	0	126
" West,	1865	John F. Stone, a.p.	'29	'64	4	11	15	1	0	0	0	0	0	0	0	0	0	100
Bethel,	1817	[E. E. Lewis, Licen.]	'65	'65	14	26	40	12	0	0	0	1	2	0	3	0	1	90
Bradford,	1818	John K. Williams, p.	'66	'66	41	128	169	60	4	2	6	4	4	0	8	4	10	144
Braintree,	1794	Amni Nichols, a.p.	'07	'07	16	20	36	6	0	0	0	1	1	0	2	0	0	20
Brantree,	1785	Frank. Tuxbury, p.	'57	'65	72	136	208	25	25	8	33	2	6	0	8	17	2	166
Brattleboro, West,	1770	Joseph Chandler, p.	'46	'45	53	95	148	18	4	3	7	0	3	0	3	1	1	100
" East,	1816	Nathaniel Mighill, p.	'64	'67	105	221	326	55	2	13	15	6	11	0	17	1	3	265
Bridgewater,	1793	None.			10	26	36	10	0	0	0	1	3	0	4	0	0	30
Bridport,	1790	W.W. Winchester, p.	'54	'67	71	125	196	39	9	4	13	3	2	0	5	7	1	300
Brighton,	1841	None.			6	9	15	6	0	0	0	2	0	0	2	0	0	65
Bristol,	1805	None.			27	49	76	14	0	1	1	0	1	0	1	0	0	0
Brookfield, 1st,	1785	(Daniel Wild, p.	'30	'30	26	47	73	5	0	0	0	4	0	0	4	0	0	42
" 2d,	1848) Joshua S. Gay, a.p.	'48	'70														
Brownington,	1809	Wm. A. Bushee, p.	'69	'68	26	38	64	15	1	10	11	1	6	0	7	0	1	130
Burke,	1807	Israel T. Otis, a.p.	'35	'69	24	47	71	19	0	0	0	4	5	0	9	0	0	150
Burlington, 1st,	1805	Jos. Underwood, a.p.	'26	'69	19	24	43	7	0	0	0	0	0	0	0	0	0	60
" 3d,	1860	Edwd. H. Griffin, p.	'68	'68	108	209	317	55	10	15	23	4	6	0	10	5	5	225
Cabot,	1801	Geo. B. Safford, p.	'58	'60	33	71	104	14	0	2	2	2	2	0	4	4	6	65
Cambridge,	1792	S. F. Drew, p.	'57	'60	56	99	155	20	20	5	25	2	5	0	7	11	2	115
Cambridgeport,	1868	Edwin Wheelock, p.	'56	'56	15	23	38	0	0	1	1	2	3	0	5	0	0	75
Castleton,	1784	J. C. McCollom, p.	'69	'67	20	24	44	2	0	1	1	1	0	0	1	0	2	90
Charlotte,	1784	Lewis Francis, p.	'63	'64	64	148	212	37	18	3	21	6	3	0	9	11	1	187
Charlotte, West,	1844	A. C. Childs, p.	'53	'68	15	45	60	7	2	1	3	0	0	0	2	5	112	
Charlotte,	1792	Charles W. Clark, a.p.	'61	'69	42	93	135	25	9	6	15	3	2	0	5	7	4	166
Chelsea,	1789	None.			59	108	167	8	4	2	6	2	3	0	5	3	0	150
Chester,	1773	John G. Hale, a.p.	'52	'69	43	94	137	25	1	6	7	4	7	0	11	0	1	167
Chittenden,	1824	None.			3	8	11	3	0	0	0	0	0	0	0	0	0	00
Clarendon,	1822	W. T. Herrick, p.	'51	'61	32	42	74	8	12	0	12	1	0	0	1	8	1	117
Colchester,	1804	C. M. Seaton, a.p.	'37	'69	12	58	70	21	1	0	1	0	1	0	1	1	0	74
Corinth,	1820	C. M. Winch, a.p.	'53	'69	26	63	89	3	4	3	7	4	1	0	5	2	1	00
Cornwall,	1785	S. W. Magill, a.p.	'36	'57	57	119	176	20	7	3	10	1	4	0	5	5	0	100
Coventry,	1810	J. C. Houghton, a.p.	'68	'69	43	91	134	8	2	1	3	4	6	1	11	2	1	200
Craftsbury,	1797	Edward P. Wild, p.	'65	'65	42	93	135	12	7	0	7	6	3	0	9	2	5	174
Danby,	1869	J. P. Stone, a.p.	'39	'69	7	8	15	2	2	13	15	0	0	0	0	2	2	60
Danville,	1792	C. W. Thompson, p.	'69	'63	29	55	84	22	7	5	12	1	4	0	5	3	1	112
Derby,	1807	John Rogers, a.p.	'61	'68	30	53	83	0	2	0	2	2	0	0	2	1	1	70
Dorset,	1784	Parsons S. Pratt, p.	'47	'56	37	74	111	13	6	4	10	2	1	0	3	4	1	171
Dorset, East,	1867	None.			4	10	14	2	0	0	0	0	1	0	1	0	0	50
Dover, West,	1869	None.			7	10	17	3	0	0	0	2	0	0	2	0	0	60
Dummerston,	1779	L. G. Chase, p.	'70	'70	29	78	107	22	1	0	1	1	0	0	1	1	0	140
Duxbury,	1836	None.			11	12	23	12	0	0	0	0	0	0	0	0	0	00
Eden,	1812	None.																
Enosburgh,	1811	Alfred B. Swift, a.p.	'53	'61	55	73	128	33	0	2	2	0	2	0	2	1	8	145
Essex,	1791	A. J. Willard, a.p.	'57	'67	37	61	98	20	4	0	4	2	1	1	4	3	3	82
Essex Junction,	1869	A. J. Willard, a.p.	'57	'67	10	18	28	3	14	14	28	0	0	0	0	8	0	150
Fairfield,	1800	Daniel Wild, a.p.	'30	'67	8	17	25	2	2	0	2	4	0	0	4	1	0	52
Fair Haven,	1800	Edw. P. Hooker, a.p.	'61	'69	30	45	75	0	8	6	14	1	0	0	1	0	0	100
Fairlee,	1833	S. McKeen, D. D., a.p.	'15	'66	17	42	59	5	0	1	1	0	1	0	1	0	0	70
Fayetteville,	1774	David Shurtleff, a.p.	'63	'63	18	47	65	5	3	9	12	0	0	0	0	1	0	89

CHURCHES.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admtd		Removals			BAPT.			
					May 1, 1870.				1869-70.		1869-70.			'69 '70.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	Top.	Adults.	Infants.
Ferrisburgh,	1824	A. B. Lyon, a.p.	'58	'70	18	45	63	5	0	2	2	3	1	0	4	0	90
Franklin,	1817	Joseph R. Munsel, a.p.	'68	'68	13	27	40	3	0	1	1	0	0	0	0	0	57
Georgia,	1793	Chas. C. Torrey, p.	'55	'68	27	56	83	0	6	1	7	3	3	0	6	4	99
Glover,	1817	S. K. B. Perkins, p.	'60	'68	25	54	79	13	3	2	5	3	0	0	3	3	163
Grafton,	1785	Earl J. Ward, p.	'68	'68	40	67	107	29	1	1	2	2	1	0	4	1	106
Granby & Victory,	1825	Joshua Eaton, a.p.	'41	'68	17	27	44	6	0	0	0	1	0	0	1	0	60
Greensboro',	1804	Azel W. Wild, p.	'64	'64	32	56	88	15	3	4	7	3	2	0	5	1	178
Guildhall,	1799	None.		'70	20	50	70	20	2	0	2	4	2	1	8	0	75
Guilford,	1768	None.		'70	3	9	12	2	0	0	0	0	0	0	0	0	0
Halifax, West,	1778	None.		'70	7	8	15	3	0	0	0	0	0	0	0	0	0
Hardwick,	1803	Joseph Torrey, p.	'60	'60	49	101	150	18	33	3	36	1	4	0	5	24	170
Hartford,	1786			'60	66	122	188	28	6	0	6	1	4	0	5	3	225
" West,	1830	A. Hemenway, a.p.	'39	'69	25	31	56	12	0	0	0	2	2	0	4	0	40
Hartland,	1799	J. Q. Bittinger, a.p.	'60	'69	12	30	42	0	1	0	1	2	1	0	3	1	60
Highgate,	1811	El. J. Comings, a.p.	'41	'67	19	43	62	5	2	2	4	0	2	0	2	1	135
Hinesburgh,	1789	Clark E. Ferrin, p.	'51	'56	31	59	90	34	0	0	0	1	0	0	1	0	80
Holland,	1842	{ J. T. Howard, p. T. E. Ranney, a.p.	'41 '44	'44 '67	3 13	16 16	9 9	0 0	0 0	0 0	0 0	1 0	0 1	0 0	1 0	0 0	37
Hulbardton,	1782	Calvin Granger, a.p.	'34	'64	18	32	50	2	2	0	2	0	0	0	0	0	80
Hydepark,	1863	J. G. Bailey, p.	'64	'62	8	20	28	3	1	1	2	1	0	0	1	1	94
" North,	1858	None.		'62	9	26	35	3	0	0	0	2	0	0	2	0	40
Irasburgh,	1818	John Fraser, a.p.	'52	'70	51	62	113	40	0	0	0	0	2	0	2	0	50
Jamaica,	1791	Wm. C. Bowen, a.p.	'48	'69	12	22	34	2	5	4	9	0	0	0	0	3	50
Jericho, 1st,	1791	Austin Hazen, a.p.	'60	'64	32	56	88	17	1	1	2	5	3	0	8	0	195
Jericho Corners,	1836	None.		'64	8	25	33	6	0	0	0	0	0	0	0	0	0
Johnson,	1817	Fred. Oxnard, a.p.	'61	'68	42	85	127	25	1	3	4	0	5	0	5	0	175
Londonderry, So.	1809	None.		'68	13	22	35	3	0	0	0	0	0	0	0	0	0
" North,	1868	None.		'68	8	21	29	0	4	3	7	0	2	0	2	2	69
Lowell,	1816	F. B. Phelps, p.	'70	'70	20	28	48	5	10	3	13	0	6	0	6	6	135
Ludlow,	1806			'69	30	48	78	15	1	6	7	1	3	0	4	0	55
Lunenburg,	1802	L. W. Harris, a.p.	'42	'70	40	96	136	22	3	2	5	3	3	1	7	3	110
Lyndon,	1817	M. H. Wells, a.p.	'45	'66	22	66	88	34	1	1	2	0	2	0	2	0	88
Manchester,	1784	R. S. Cushman, p.	'43	'62	72	136	208	29	3	5	8	2	1	0	3	0	200
Marlboro',	1776	J. H. Rickett, a.p.	'35	'69	9	20	29	4	2	0	2	0	2	0	2	1	35
Marshfield,	1826	None.		'69	7	8	15	2	0	0	0	0	0	0	0	0	0
Middlebury,	1790	{ G. N. Webber, a.p. E. P. Hooker, p.	'55 '61	'69 '70	137 257	394 394	52 20	19 39	7 7	7 0	14 12	2 2	180				
Middletown,	1780	Osborn Myrick, a.p.	'46	'69	15	33	48	19	4	4	8	1	0	0	1	4	100
Milton,	1804	J. H. Woodward, a.p.	'37	'69	11	30	41	4	3	2	5	0	1	0	1	3	130
" West,	1853	J. H. Woodward, a.p.	'37	'70	8	12	21	4	0	0	0	1	0	0	1	0	50
Montgomery,	1817	Sewall Paine, p.	'43	'43	19	33	52	5	0	0	0	0	0	0	0	0	160
Montpelier,	1808	W. H. Lord, D.D. p.	'47	'47	166	268	434	150	23	1	24	2	3	0	5	2	330
Morgan,	1823	{ Jacob S. Clark, p. A. R. Gray, a.p.	'27 '44	'27 '64	12 26	38 38	12 12	2 1	3 3	0 0	0 0	0 0	0 0	0 0	2 0	0 0	70
Morristown,	1807	None.		'64	28	64	92	14	0	0	0	0	0	0	0	0	125
Newbury,	1764	G. B. Tolman, a.p.	'62	'70	35	105	140	24	0	2	2	1	6	0	7	0	157
" West,	1867	R. Dexter Miller, a.p.	'56	'70	12	28	40	3	3	1	4	2	0	0	2	1	120
New Haven,	1800	[Ezra Brainard, Licen.]	'70	'70	94	152	246	36	2	2	4	6	5	0	11	0	130
Newport,	1831	George H. Bailey, p.	'61	'67	40	69	109	29	7	5	12	0	6	0	6	5	100
Northfield,	1822	Wm. S. Hazen, p.	'64	'63	49	72	112	27	1	2	3	2	4	0	6	1	149
North Hero,		S. H. Williams, p.															
Norwich,	1819	William Sewall, p.	'55	'65	73	142	215	43	1	3	4	7	4	1	12	1	225
Orwell,	1789	M. L. Severance, p.	'64	'69	69	107	176	21	6	1	7	0	3	0	3	2	160
Pawlet,	1781	Levi H. Stone, a.p.	'34	'67	22	61	83	15	3	0	3	2	0	0	2	1	150
Peacham,	1792			'67	77	156	233	42	8	1	9	5	5	3	13	4	355
Pera,	1807	Asa F. Clark, a.p.	'42	'68	49	92	141	28	2	7	9	4	7	0	11	0	135
Pittsfield,	1803	J. B. Clark, a.p.	'32	'63	29	49	78	30	1	1	2	1	4	0	5	0	40
Pittsford,	1784	R. T. Hall, p.	'70	'70	80	108	188	0	0	2	2	1	4	0	5	0	209
Plainfield,	1826	Horace Pratt, a.p.	'49	'68	12	27	39	5	0	0	0	1	0	1	0	0	50
Plymouth,	1802	Thos. Baldwin, a.p.	'36	'45	7	16	23	2	2	1	3	1	0	0	1	0	100
Pomfret,	1783	None.		'68	14	39	53	10	0	0	0	2	0	0	2	0	97
Post Mills,	1839	A. T. Deming, a.p.	'63	'68	51	61	92	11	5	5	10	3	2	0	5	4	115
Poultney,	1782	Ovid Miner, a.p.	'35	'69	41	80	121	23	0	2	2	0	5	0	5	0	140
Pownal,	1351	None.															
Putney,	1776	Amos Foster, a.p.	'25	'66	27	73	100	16	21	4	25	3	0	0	3	14	150
Quechee,	1831	J. Clement, D.D., a.p.	'29	'69	6	40	46	8	0	2	2	2	1	0	3	0	40
Randolph,	1786	Dana B. Bradford, p.	'38	'66	40	65	105	18	0	0	0	0	0	0	0	0	100
" West,	1831	Samuel W. Dike, p.	'69	'68	56	105	161	48	7	0	7	0	3	0	3	6	177
Richmond,	1801	Josiah L. Litch, a.p.	'67	'70	8	23	31	7	0	0	0	1	1	0	2	0	75

OTHER MINISTERS.

William P. Aikin, Rutland.
Solon Albee, Prof., Middlebury.
James Anderson, Manchester.
Lewis A. Austin, Manchester.
Eben C. Birge, Underhill.
Nelson Bishop, Windsor.
James Buckham, Burlington.
Franklin Butler, Windsor.
Ezra H. Byington, N. Haven.
E. Irvin Carpenter, White River Junction.
Augustus Chandler, Dummerston.
Philetus Clark, Wardsboro.
John K. Converse, Burlington.
Samuel Delano, Strafford.
James Dougherty, D.D., Johnson.
Charles Duren, Pomfret.
Henry Fairbanks, St. Johnsbury.
Daniel W. Fox, South Royal-Lyndon S. French, Franklin.
Joseph Fuller, Vershire.
John E. Goodrich, Burlington.
John Glead, Morrisville.
N. Z. Graves, Middlebury.

Lewis Grout, Agent Am. Miss. Ass'n, West Brattleboro'.
John G. Hale, East Poultney.
Robert V. Hall, Newport.
Samuel R. Hall, LL.D., Brownington.
Henry P. Hickok, Burlington.
Frederick Hicks, mis'y, Panama, C. A.
Harvey O. Higley, Castleton.
James C. Houghton, Burlington.
Isaac Hosford, No. Thetford.
Harvey D. Kitchel, D.D., Pres., Middlebury.
Daniel Ladd, Middlebury.
Harvey F. Leavitt, Middlebury.
Joseph Marsh, Thetford.
Samuel Marsh, Underhill.
Ulric Maynard, Castleton.
Stollman Morgan, Bristol.
Ammi Nichols, Braintree.
Aaron G. Pease, Waterbury.
Azro A. Smith, Lowell.
Charles S. Smith, Sec. Vt. Dom. Miss. Soc., Montpelier.
Eban Smith, Middlebury.
Joseph Steele, Middlebury.

George Stone, Troy.
Aurelius S. Swift, Pittsfield.
Samuel G. Tenney, Springfield.
Wm. W. Thayer, St. Johnsbury.
John H. Thyng, Brattleboro', West.
Henry A. P. Torrey, Burlington.
Charles Walker, D.D., Pittsford.
George N. Webber, Prof., Middlebury.
Joseph D. Wickham, D.D., Manchester.
J. C. Wilder, Charlotte.
Stephen Williams, Clarendon.
Caleb M. Winch, Corinth.
John H. Worcester, D.D., Burlington.

LICENTIATES.

George N. Abbott, Newbury.
M. H. Buckham, Prof., Burlington.
N. F. Cobleigh, Marshfield.
Henry A. Duboc.
And three supplying churches in above tables.

SUMMARY. — CHURCHES: 74 with pastors; 83 with acting pastors; 42 vacant (including 6 supplied by licentiates, or men of other denominations). TOTAL, 199.

MINISTERS: 74 pastors; 83 acting pastors; 56 others. TOTAL, 213. LICENTIATES, 7.

CHURCH MEMBERS: 6,244 males; 12,389 females; 123 not specified. TOTAL, 18,756, including 3,117 absent. Gain, 163. Number less than thirty years of age, 3,414.

ADMISSIONS IN 1869-70: 789 by profession; 434 by letter. TOTAL, 1,223.

REMOVALS IN 1869-70: 314 by death; 450 by dismissal; 15 by excomm. TOTAL, 779.

BAPTISMS IN 1869-70: 465 adult; 269 infant. IN SABBATH SCHOOLS: 20,219. Gain, 892.

BENEVOLENT CONTRIBUTIONS (157 churches, 174 last year): \$43,154.79. Decrease, \$3,085.31.

Of the 157 churches reporting, 15 are officially stated to have made no contributions.

NUMBER OF FAMILIES (177 churches, 176 last year): 11,354. Gain, 85.

AVERAGE CONGREGATIONS (174 churches, 180 last year): 22,070, same as last year.

CHANGES. — CHURCHES: *New*, — Danby; Essex Junction; and Ascutney, in Weathersfield. *Dropped* from the list, — none.

MINISTERS: Ordinations, 2 pastors, 4 without installation. Installations, 7. Dismissals, 15. Deceased, 2 without charge.

ORGANIZATION. — Fifteen Associations of Ministers, and twelve Conferences of Churches, which together form the GENERAL CONVENTION.

MASSACHUSETTS.

CHURCHES.	Organized.	MINISTERS.	OBTAINED.	CH. MEMB'RS.				Admt'd			Removals			BAPT.			
				Jan. 1, 1870.				1869.			1869.			1869.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Lectr.	TOTAL.	Deaths.	Dism.	EXCOMM.	TOTAL.	Adults.	Infants.	
Abington, 1st.	1712	None.		56	100	156	12	5	1	6	5	5	0	10	3	4	261
" 2d So.,	1807	None.		83	171	254	27	7	5	12	10	5	0	15	4	0	60
" 3d E.,	1813	None.		81	154	235	12	58	2	60	4	3	0	7	40	5	220
" 4th N.,	1839	Benjamin Dodge,	'48 '66	25	69	94	13	3	1	4	1	1	1	3	2	0	122
Acton,	1832	None.		52	112	164	36	0	0	0	5	5	1	11	0	2	175
Adams, North,	1827	Washington Gladden	'60 '67	96	177	273	31	6	16	22	3	4	0	7	2	3	275
" South,	1840	C. E. Stebbins, a.p.	'70	27	83	110	10	3	12	15	3	9	0	12	1	0	180
Agawam, Fez'd Pls.	1762	C. S. Sylvester, a.p.	'57 '66	18	42	60	9	0	2	2	3	0	0	3	0	0	75
" Cong.,	1819	Ralph Perry,	'44	43	86	129	13	0	5	5	3	6	0	9	0	0	80
Amesbury, West,	1726	Lewis Gregory,	'68 '68	92	172	264	13	4	9	13	6	11	1	18	3	1	305
" Mills,	1831			53	140	193	27	1	4	5	1	4	0	5	2	2	180
" and Salisbury,	1835	Eph'm O. Jameson,	'60 '65	33	68	101	7	0	5	5	2	2	1	5	0	0	161

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.				
					Jan. 1, 1870.				1869.		1869.			1869.				
					Male.	Female.	TOTAL	Absent	Prof.	Letter.	TOTAL	Deaths.	Discom.	Excom.	TOTAL	Adults.	Infants	IN SAB. SCHO.
Amherst, 1st,	1739	Jonathan L. Jenkins,	'55	'63	103	271	374	43	29	39	68	10	12	0	22	9	7	302
“ 2d E. st.,	1782	Franklin P. Chapin,	'57	'68	55	142	197	26	9	6	15	5	6	0	11	4	1	166
“ College,	1826	{ Pres. W. A. Stearns,																
		{ D. D.,	'31	'54	82	21	103	20	5	9	14	0	6	0	6	1	3	00
“ North, No.,	1826	William D. Herrick,	'60	'67	96	151	247	10	15	5	20	3	2	0	5	9	2	236
“ of South,	1858	George Lyman,	'51	'69	45	79	124	11	0	5	5	4	2	0	6	0	3	150
Andover, South,	1711	Charles Smith,	'47	'61	80	236	316	61	4	4	8	8	9	0	16	2	9	225
“ West,	1826	James H. Merrill,	'39	'56	71	165	236	41	2	2	4	6	7	0	12	1	1	170
“ Free Ch.,	1846	E. S. Williams, p.e.	'64	'70	46	121	167	37	3	1	4	2	13	0	15	2	1	190
“ Bailard Vale,	1854	Henry S. Greene,	'37	'55	12	50	62	2	0	0	0	0	5	0	5	0	2	135
“ Theo. Sem,	1865	Professors, a.p.			36	39	75	7	2	4	6	3	7	0	10	0	0	250
Arlington,	1842	Daniel R. Cady,	'45	'56	39	93	132	26	1	5	12	3	4	0	7	1	3	185
Ashburnham, 1st,	1760	None.			66	105	171	51	4	3	7	1	6	3	10	2	2	175
“ 2d,	1860	Daniel Wight,	'42	'64	7	11	18	1	0	0	0	1	0	0	1	0	0	80
Ashby,	1776	James M. Bacon,	'46	'70	64	122	186	22	1	9	10	1	5	0	6	0	1	230
Ashfield,	1763	Webster Woodbury,	'68	'68	56	108	164	11	5	7	12	7	5	0	12	3	1	212
Ashland,	1835	Marshall M. Cutter,	'68	'68	37	80	126	12	1	3	6	2	2	0	4	1	6	148
Athol,	1750	Temple Cutler,	'61	'68	66	140	206	25	13	2	15	3	10	0	13	9	8	240
Attleboro', 1st, W.,	1712	John Whitehill, a.p.	'61	'69	29	75	104	21	0	7	7	0	5	0	5	0	0	112
“ 2d, E.,	1748	Francis N. Peloubet,	'57	'66	59	178	237	26	3	5	8	6	3	0	9	1	1	379
Auburn,	1776	Elnathan Davis, a.p.	'36	'69	56	96	152	59	0	0	0	0	0	0	0	0	0	158
Barnstable, West,	1616	Henry A. Goodhue,	'63	'63	22	50	72	19	0	0	0	2	2	0	4	1	0	85
“ Centreville,	1840	Edmund Squire, a.p.	'67	'69	28	74	102	17	2	1	3	1	1	0	2	1	2	132
“ Hyannis,	1854	Jos. D. Strong, a.p.	'55	'68	10	8	18	0	0	0	0	1	0	0	1	0	0	45
Barre, Ev. Cong.,	1827	Edwin Smith,	'65	'69	52	137	189	24	2	13	15	3	12	3	18	1	2	150
Becket,	1758	John Hartwell, a. p.	'59	'64	16	39	55	27	0	0	0	4	5	0	9	0	1	65
“ North,	1849	J. Jay Dana, a.p.	'35	'66	47	72	119	37	1	7	8	1	3	0	4	1	0	109
Bedford,	1730	Edw. Chase,	'63	'69	38	106	144	57	4	6	10	2	6	0	8	4	2	130
Belchertown,	1737	None.			100	247	347	18	14	9	23	13	9	0	22	7	6	340
Belmont, Waverley,	1835	Josiah W. Turner,	'37	'66	10	14	24	1	0	0	0	0	0	0	0	0	0	75
Berkley, 1st,	1737	J. O. Barney, a.p.	'24	'65	56	84	140	17	0	0	0	0	0	0	0	4	103	
“ Trin. Cong.,	1848	J. Austin Roberts,	'24	'56	12	28	40	2	0	0	0	0	0	0	0	0	5	53
Berlin,	1779	Wm. A. Houghton,	'55	'53	61	101	162	37	2	2	4	1	0	0	1	2	1	190
Bernardston,	1824	Trum. A. Merrill, a.p.	'58	'65	18	31	49	15	1	0	1	0	2	0	2	0	1	60
Beverly, North,	1715	None.			8	23	31	8	0	1	1	0	0	0	0	0	0	94
“ Dane st.,	1802	Orph's T. Lanphear,	'49	'67	89	178	258	4	3	1	7	5	4	0	9	1	7	359
“ Wash. st.,	1837	Chas. Van Norden,	'66	'68	38	125	163	0	2	4	3	1	4	0	5	0	2	200
Billerica,	1829	Evarts Kent, a.p. <i>Not.</i>	'70															
Blackstone,	1841	John E. Edwards,	'40	'62	16	31	47	7	0	1	1	1	0	0	1	0	0	175
Blandford,	1735	None.			34	66	100	14	2	0	2	2	3	0	5	1	4	100
Boston, Old South,	1669	{ G. W. Blagden, D.D.	'27	'36														
		{ J. M. Manning, D.D.	'54	'57	103	320	423	31	7	6	13	9	7	0	16	0	4	120
“ Dorchester, 2d,	1808	James H. Means,	'48	'48	98	231	329	48	7	3	10	9	2	0	11	1	4	275
“ Park st.,	1809	Wm. H. H. Murray,	'68	'68	327	645	975	250	24	49	73	3	25	0	28	8	7	350
“ Union,	1822	{ Neh. Adams, D.D.	'29	'34														
		{ H. M. Parsons, D.D.	'54	'70	148	354	502	50	5	8	13	0	15	0	15	0	0	175
“ Phillips, South,	1823	Edm. K. Alden, D.D.	'59	'59	123	264	387	47	11	20	31	1	10	0	11	2	18	711
“ Salem and Mariner's,	1827 1830	{ S. H. Hayes, a. p.	'44	'70	48	72	120	0	13	10	23	0	0	0	0	0	0	185
“ Berkeley st.	1827	William B. Wright,	'62	'67	130	286	416	0	30	25	55	2	20	0	22	6	16	942
“ Dorchester Vill.	1829	None.			37	83	120	20	7	5	12	3	1	0	4	3	1	133
“ Eliot Highlands.	1834	A. C. Thompson, D.D.	'42	'42	162	305	467	19	20	18	38	12	61	0	73	6	16	344
“ Central,	1835	John DeWitt,	'65	'69	110	244	354	0	5	10	15	10	15	0	25	3	2	427
“ Maverick, East,	1836	None.			163	355	518	20	73	22	95	5	12	0	17	17	7	618
“ Mt. Vernon,	1842	Edwd. N. Kirk, D.D.	'28	'42	199	408	607	0	11	15	26	8	26	0	34	1	6	300
“ Shawmut,	1845	Edw. B. Webb, D.D.	'50	'60	152	297	449	43	13	19	32	3	23	0	26	0	0	976
“ Vine st. — Highlands,	1857	John O. Means,	'51	'57	80	190	270	20	20	14	34	0	7	0	7	10	6	323
“ Trin. Neponset,	1859	Rowland H. Allen,	'65	'70	17	41	58	6	2	7	9	0	0	0	0	0	5	120
“ East st. South,	1860	Edward A. Rand,	'65	'67	71	148	219	36	13	15	28	1	12	0	13	12	6	350
“ Chambers st.,	1861	<i>Pastors of Old South.</i>			23	110	133	0	10	3	13	1	3	0	4	8	0	0
“ Cottage st. — Dorchester,	1867	H. M. Dexter, D.D. a.p.	'44	'68	12	26	38	12	2	11	13	1	1	0	2	0	3	105
“ Highland,	1839	Albert E. Dunning,	'70	'70	24	38	62	0	6	6	12	1	0	0	1	0	1	470
Boxborough,	1784	Dr. P. McClenning, a.p.	'51	'69	28	26	54	16	0	0	0	0	1	0	1	0	0	84
Boxford, 1st,	1792	Sereno D. Gammell,	'68	'63	40	82	122	29	8	2	10	7	1	0	8	6	4	159
“ West,	1736	None.			19	32	51	3	0	0	0	1	1	0	2	0	0	0
Boylston,	1743	A. Bigelow, D.D. a.p.	'41	'66	35	87	122	33	3	0	3	1	0	0	1	2	5	175
Bradford, 1st,	1682	John D. Kingsbury,	'51	'66	109	228	337	20	24	6	30	4	0	0	4	18	1	530

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS. Jan. 1, 1870.				Admt'd 1869.			Removals 1869.			BAPT. 1869		IN SAB. SCHO.	
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	EXCOM.	TOTAL.	Adults.		Infants.
Braintree, Ist.	1707	(Rd. S. Storrs, D.D.) (Ed. P. Tenney, a.p.	'11 '70	41	125	166	25	1	3	4	4	3	0	7	0	0	173	
" South,	1820	L. Wheaton Allen,	'69	21	52	73	6	0	1	1	1	0	0	1	0	0	150	
Bridgewater. —																		
" Central st.,	1821	Horace D. Walker,	'44	42	79	121	19	18	0	18	0	3	0	3	7	1	277	
" Scotland,	1836	Abel G. Duncan, a.p.	'29	19	37	56	10	5	0	5	1	12	0	3	5	0	62	
Brighton,	1827	David T. Packard,	'54	33	95	128	33	8	4	12	3	3	0	10	5	2	201	
Brimfield, Ist,	1724	None.		56	156	212	24	38	3	41	3	5	0	8	23	2	182	
Brookfield,	1756	Joshua Coit,	'60	56	81	137	24	1	3	4	2	4	0	6	1	3	150	
Brockline, Harvard,	1844	No report.																
Buckland,	1785	Charles Lord,	'43	39	67	106	18	0	1	1	2	4	0	6	0	2	129	
Burlington,	1735	Alfred S. Hudson,	'67	17	36	53	66	1	0	1	1	2	0	3	1	0	80	
Cambridge, Ist	1336	Alex. McKenzie,	'61	121	295	416	90	12	34	46	6	4	0	10	4	17	326	
" Port, Ist.	1827	Kinsley Twining,	'58	102	355	455	22	11	9	20	4	10	1	15	5	0	400	
" East.	1842	Samuel Bell,	'60	34	81	115	17	1	0	1	3	6	0	9	0	0	200	
" North Avenue,	1857	David O. Mears,	'67	82	156	238	19	23	25	48	0	8	7	15	18	6	220	
" Port. Stearns ch.	1865	George R. Leavitt,	'65	49	116	165	21	8	6	14	3	10	0	13	4	10	477	
Canton, Ev. Cong.,	1828	Wm. E. Dickinson,	'66	29	57	86	6	3	6	9	2	2	0	4	2	2	100	
Carlisle,	1830	Moses Patten,	'60	12	35	47	17	0	0	2	2	2	3	1	6	0	175	
Carver, North,	1737	James Aiken, a.p.	'43	18	47	65	24	0	0	2	0	1	0	1	0	0	60	
Charlemont, Ist.	1788	None.		28	70	98	11	1	3	4	1	3	0	4	0	0	110	
" East,	1845	None.		26	44	70	15	0	0	0	5	3	0	8	0	0	110	
Charlestown, Ist,	1632	James B. Miles,	'55	103	260	363	40	3	3	6	6	0	0	6	4	1	370	
" Winthrop,	1837	None.		157	379	536	22	23	10	33	4	25	0	29	5	20	763	
Charlton, Cal. Cong.	1761	John Haven,	'36	21	73	94	20	3	2	5	2	1	1	4	2	2	125	
Chatham, Ist,	1720	Hiram Day, a.p.	'70	30	76	106	20	0	0	0	1	0	0	1	0	0	180	
Chelmsford, 2d, Nor.	1824	Daniel Phillips,	'61	28	57	85	74	2	1	3	1	1	0	2	1	0	118	
Chelsea, Winnisim't	1841	Albert H. Plumb,	'58	213	373	586	2	7	10	17	8	18	0	26	4	8	650	
" Broadway,	1851	Samuel E. Herrick,	'63				276	0	12	7	19	1	8	0	14	0	760	
Chester, Centre,	1769	Henry A. Dickinson,	'63	27	40	67	7	1	1	2	2	3	0	5	0	1	65	
" Depot, 2d,	1847	Edw. A. Smith, a.p.	'65	10	21	31	2	4	2	6	0	4	0	4	4	0	58	
Chesterfield,	1764	Edward Clarke, a.p.	'39	9	26	35	14	2	2	6	2	1	3	0	4	2	90	
Chicopee, Ist,	1752	E. Benedict Clark,	'39	31	51	82	56	2	2	4	3	3	0	6	0	1	71	
" 2d,	1830	Joshua T. Tucker,	'39	58	116	174	24	5	10	15	3	4	0	7	3	6	140	
" 3d,	1834	Edwin B. Palmer,	'59	62	152	214	3	1	12	13	1	9	0	10	0	4	229	
Chilmark,	1700	Elijah Demond, a.p.	'21	9	13	22	51	5	0	5	2	0	0	2	5	3	27	
Clinton, Ist Ev.	1844	De Witt S. Clark,	'68	75	130	205	12	11	14	25	4	30	0	34	1	4	421	
Cohasset, 2d Cong.,	1821	Calvin R. Fitts,	'66	20	91	111	7	0	0	0	1	0	0	1	0	0	53	
" Beach Woods,	1827	Charles B. Smith, a.p.	'48	8	21	29	13	3	0	3	1	6	0	1	2	0	115	
Coleraine,	1759	David A. Strong,	'47	12	56	68	16	3	3	6	2	4	0	6	1	0	100	
Concord, Trin.,	1826	None.		21	52	73	21	0	0	0	2	0	0	2	0	1	125	
Conway,	1768	Wm. A. Thompson,	'68	96	171	267	7	20	16	36	6	11	0	17	8	15	246	
Cummington, E. Vil.	1837	None.		34	50	84	17	0	1	1	1	0	0	1	0	2	125	
" West Village,	1840	Robert Samuel, a.p.	'59	22	44	66	12	0	12	1	0	0	0	1	0	0	128	
Dalton,	1787	None.		24	45	69	9	0	0	0	3	0	0	3	0	2	96	
Dana,	1852	Fred.rick Janes, a.p.	'37	9	21	30	12	2	1	3	1	0	0	1	1	2	70	
Danvers, Ist,	1671	Charles B. Rice,	'59	47	148	195	4	2	3	5	3	8	0	11	2	4	342	
" Maple st.,	1844	James Brand,	'69	62	161	223	16	3	4	7	0	0	0	0	1	2	441	
Dartmouth, South,	1817	Edwin Leonard,	'52	12	36	48	23	1	3	4	1	1	0	2	1	0	105	
Dedham, Ist,	1828	Jon. Edwards,	'48	43	157	200	19	2	4	6	2	9	0	11	1	0	225	
" South,	1730	Joseph P. Bixby, a.p.	'62	43	90	133	33	0	3	3	5	0	0	5	0	5	160	
Deerfield, South,	1815	Simeon Miller,	'46	106	186	292	19	5	8	13	5	17	0	22	3	1	250	
" Orth. Cong.,	1835	Robert Crawford, D.D.	'40	28	61	89	13	2	4	1	2	0	0	3	0	1	75	
Dennis, South,	1817	William C. Reed,	'70	26	71	97	0	0	0	0	0	0	0	0	0	0	80	
" North,	1866	Sup. by Methodist.		17	39	56	3	1	0	1	2	4	0	6	0	0	00	
Dighton, Ist Cong.,	1710	Ebenezer Dawes, a.p.	'64	24	45	69	10	0	0	0	0	0	0	0	0	0	100	
Douglas, Ist,	1747	Amos Holbrook, a.p.	'66	26	44	70	28	3	4	7	1	2	0	3	3	1	130	
" East,	1834	William T. Briggs,	'46	44	132	176	32	7	2	9	6	3	0	9	2	5	150	
Dover, 2d Cong.,	1831	None.		11	23	34	7	0	0	0	2	2	0	4	0	5	60	
Draent, Ist Ev. Cong.	1721	None.		14	59	73	10	0	0	0	2	0	0	2	0	0	105	
" West,	1797	Joseph Boardman,	'61	35	51	89	14	4	0	4	1	3	0	4	4	1	107	
" Central,	1847	Elias Nason, a.p.	'68	29	40	69	15	0	0	0	0	0	0	0	0	0	82	
Dudley,	1732	E. E. M. Bachelder, p. e.	'70	29	75	104	30	0	0	0	2	4	0	6	0	0	116	
Dunstable,	1757	E. P. Kingsbury, a.p.	'70	21	41	62	17	0	0	0	0	2	0	2	0	0	80	
E. Bridgewater, Un.,	1826	Jeremiah K. Aldrich,	'63	54	82	136	12	0	3	3	0	0	0	3	0	2	153	
Easthampton, Ist,	1785	Aaron M. Colton,	'40	77	166	243	12	5	6	11	4	4	0	8	1	4	169	
" Plyson,	1832	Samuel T. Seelye, D.D.	'46	126	246	372	35	4	9	13	2	13	0	15	2	8	384	
Easton, Unknown		D. W. Richardson, a.p.	'62	38	99	137	37	0	1	1	3	2	0	5	0	0	127	
Edgartown,	1641	Edson J. Moore, a.p.	'61	25	71	96	33	14	0	14	2	7	0	9	9	5	55	

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd				Removals				BAPT.			
					Jan. 1, 1870.				1869.				1869.				1863.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Lectur.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB.	SCHS.	
Egremont, South.	1816	Horace P. Shapleigh,	'69	'69	43	86	129	25	1	6	7	2	4	0	6	1	4	117		
Enfield.	1799	Edward C. Ewing.	'69	'67	62	145	207	28	5	1	6	2	6	1	9	4	2	140		
Erving, Ev. Cong.,	1832	Simon L. Hobbs, a.p.	'54	'69	12	19	31	12	13	7	20	1	3	0	4	1	2	132		
Essex, Ist.	1681	None.			37	91	128	7	0	0	1	1	0	2	0	0	258			
Everett.	1861	Albert Bryant.	'65	'69	27	62	89	16	2	7	9	0	1	0	1	1	4	190		
Fairhaven.	1794	Avery S. Walker.	'57	'68	73	179	252	53	22	8	30	4	6	0	10	13	1	222		
Fall River, Ist.	1816	William W. Adams.	'60	'61	54	152	206	55	2	2	4	3	0	6	0	6	0	481		
" Central.	1842	Michael Burnham.	'70	'70	115	189	304	60	8	5	13	6	4	0	10	2	3	509		
Falmouth, Ist.	1708	None.			65	160	225	30	4	7	11	7	0	7	2	0	180			
" East.	1821	Dan'l H. Babcock, a.p.	'39	'69	30	44	74	5	0	0	1	0	0	1	0	0	50			
" North.	1833	Caleb W. Piper, a.p.	'42	'69	30	64	94	23	0	0	0	2	1	0	3	0	1	50		
" Waqtoit.	1849	None.			30	77	107	4	1	0	1	3	2	0	5	0	2	60		
Fitchburg, Calv.,	1768	Alfred Emerson.	'45	'68	132	254	386	60	6	10	16	5	34	2	41	1	6	300		
" Trin.	1843	None.			20	35	55	0	0	6	6	0	3	0	3	0	1	64		
" Rollstone.	1868	Leverett W. Spring.	'68	'68	63	135	198	8	10	24	34	5	3	0	8	0	1	275		
Foxborough.	1779	None.			57	177	234	21	5	0	5	8	3	0	11	4	2	228		
Framingham, Hollis.	1701	None.			83	217	300	26	7	11	18	12	4	0	16	1	1	209		
" Saxonville, Edw.	1835	Charles Jones, a.p.	'35	'70	37	100	137	45	1	0	1	2	0	0	2	1	2	100		
Franklin.	1737	Luther Keene.	'63	'67	74	151	225	28	0	2	2	1	2	0	3	0	4	245		
" South.	1835	Josiah Merrill, a.p.	'48	'67	8	22	30	1	0	0	0	1	2	0	3	0	0	35		
" South.	1835	Josiah Merrill, a.p.	'48	'67	8	22	30	1	0	0	0	1	2	0	3	0	0	35		
Freetown, Assonet.	1807	None.			20	34	54	4	1	2	3	1	0	1	0	1	1	110		
Gardner, Ist.	1786	John E. Wheeler.	'69	'69	85	182	267	31	0	11	11	1	11	5	17	0	1	328		
Georgetown.	1732	Charles Beecher.	'44	'57	43	117	160	23	3	1	4	3	1	0	4	1	0	190		
" Orth. Memo.,	1864	D. Dana Marsh.	'68	'68	33	75	106	9	4	4	8	2	1	9	3	3	2	140		
Gill.	1793	Ed. S. Potter, a.p.	'43	'68	9	38	47	10	2	0	2	3	0	0	3	0	0	98		
Gloucester, West.	1716	Chas. D. Pigeon, a.p.	'68	'68	11	17	28	13	0	0	0	0	0	0	0	0	0	45		
" Harbor, Ev.,	1829	None.			33	100	133	10	6	6	12	0	1	0	1	2	3	225		
" Lanesville.	1830	None.			16	57	73	2	2	14	16	3	0	0	3	6	0	227		
Goshen.	1780	Powensend Walker.	'44	'68	19	47	66	17	2	0	2	2	1	1	4	1	1	80		
Grafton.	1731	John H. Windsor.	'58	'68	68	149	217	64	8	4	12	2	10	0	12	3	5	218		
" Saundersville.	1830	Alvan J. Bates.	'49	'68	16	29	45	7	0	6	6	0	5	0	5	0	0	90		
Granby.	1762	J. P. Cushman, a.p.	'60	'67	76	137	213	29	4	4	8	6	9	0	15	3	0	256		
Granville, East.	1747	Archibald Geikie.	'46	'64	23	42	65	9	3	1	4	2	3	0	5	1	0	65		
" West.	1786	Wakefield Gale, a.p.	'26	'67	21	42	63	17	0	2	2	3	0	6	0	4	7	88		
Gt. Barrington, Ist.	1743	Evarts Seudder.	'59	'67	58	142	200	0	0	20	20	3	1	0	4	0	2	170		
" Hou-atic.	1841	Timothy A. Hazen.	'54	'69	34	61	95	13	1	3	4	3	1	0	4	1	1	165		
Greenfield, Ist.	1754	Elijah Cutler, a.p.	'63	'69	27	51	78	13	0	2	2	0	0	0	0	2	8	88		
" 2d.	1817	Samuel H. Lee.	'62	'67	73	129	202	20	0	9	9	2	7	0	9	0	9	350		
Greenwich.	1749	Edward P. Blodgett.	'43	'43	41	99	140	34	1	0	1	5	1	0	6	0	0	190		
Groton.	1664	Jeremiah K. Aldrich.	'63	'70	61	150	211	27	0	0	0	6	11	0	17	0	0	97		
" South.	1831	None.			19	30	49	5	1	13	14	2	0	1	3	1	0	123		
Groveland.	1727	John C. Paine.	'38	'70	33	90	123	3	0	0	0	3	4	0	7	0	0	200		
Hadley, Ist.	1659	Rowland Ayres.	'48	'48	63	127	190	27	0	7	7	3	4	0	7	0	3	160		
" 2d. North.	1831	Warren H. Beaman.	'41	'41	44	84	128	12	2	0	2	3	5	0	8	1	1	150		
" Russell.	1841	Edward S. Dwight.	'44	'64	28	77	105	9	0	3	3	2	2	0	4	0	1	78		
Halifax.	1764	William A. Fobes.	'55	'66	30	47	77	4	1	3	4	2	2	0	4	1	0	200		
Hamilton.	1714	S. Franklin French.	'64	'64	54	83	137	37	0	1	1	1	1	0	2	0	2	135		
Hanover, Ist.	1728	None.			10	38	48	13	0	0	0	1	3	0	4	0	1	85		
" 2d. Four Corners.	1854	None.			19	35	54	7	2	1	3	0	0	3	1	1	1	116		
Hanson.	1748	None.			9	28	37	12	0	0	6	1	0	0	1	0	0	95		
Hardwick, Ist Calv.,	1736	None.			16	46	62	7	1	1	2	1	4	0	5	1	1	110		
" Gilbertville.	1867	[Wd. D. Brown, Lic.]	'66	'66	9	23	32	12	0	0	0	1	1	0	2	0	0	60		
Harvard.	1733	George H. Pratt.	'66	'66	34	87	121	27	3	1	4	3	2	0	5	3	2	100		
Harwich.	1747	Wm. H. Beard, a.p.	'67	'69	9	40	49	6	0	0	0	0	0	0	0	0	0	120		
" Port. Pilgrim.	1855	Henry C. Fay.	'58	'70	13	34	47	7	1	0	1	0	0	0	0	1	2	168		
Hatfield.	1670	John P. Skeele.	'50	'7	86	154	240	12	11	5	16	0	10	0	10	3	6	190		
Haverhill, West.	1735	Ephraim W. Allen.	'43	'66	39	66	105	26	5	3	8	1	5	0	6	4	0	105		
" East.	1744	None.			6	14	20	0	0	0	0	0	0	0	0	0	0	54		
" Centre.	1833	Charles M. Hyde.	'62	'70	69	174	243	10	19	12	31	6	9	0	15	13	2	290		
" No.,	1859	Ray'd H. Seeley, D.D.	'43	'50	89	186	275	19	1	11	12	2	0	5	0	0	350			
Hawley, Ist, East.	1778	Henry Seymour, a.p.	'43	'70	27	46	73	23	0	0	0	1	0	1	0	1	0	80		
" West.	1825	Robert Samuel, a.p.	'59	'65	16	28	44	0	3	0	3	0	0	1	1	0	1	90		
Heath.	1785	None.			7	18	25	0	0	0	0	0	0	0	0	0	0	0		
Holland.	1765	Daniel J. Bliss.	'68	'68	18	30	48	19	0	1	1	0	0	0	1	0	0	60		
Hugham, Ev.	1847	Henry W. Jones.	'66	'66	17	33	50	6	0	0	0	0	0	0	0	0	1	63		
Hinsdale.	1795	Ephraim Flint, Jr.	'67	'67	60	118	178	16	2	2	4	2	2	0	4	0	1	200		
Holden.	1742	Wm. P. Paine, D.D.,	'33	'33	82	175	257	50	34	8	42	4	10	0	14	28	1	190		
Holliston, Ist.	1728	Henry S. Kelsey.	'63	'70	00	00	405	0	7	3	10	8	10	0	18	5	4	325		
Holyok, Ist.	1799	None.			22	49	71	12	0	0	0	1	5	0	6	1	1	70		

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					Jan. 1, 1870.				1869.		1869.				1839.				
					Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Dism.	Excom.	Total.	Adults.		Infants.	
Pittsfield, South,	1839	Edw. Strong, D.D.	'42	'65	88	260	348	29	65	17	82	4	20	0	24	33	5	215	
Plainfield,	1786	Solomon Clark, a.p.	'41	'58	64	95	159	33	0	1	1	3	0	0	3	0	1	216	
Plymouth, 2d, South,	1738	S. W. Cozins, D.D., a.p.	'32	'68	26	55	81	3	12	7	19	0	0	0	0	6	3	60	
" 3d,	1801	Geo. A. Tewksbury,	'63	'70	68	193	261	32	0	0	0	2	0	2	4	0	0	175	
" 4th, Ch'ville,	1818	None.			54	94	148	14	0	0	0	6	2	0	8	0	0	91	
" 5th,	1832	None.			38	75	113	0	0	0	0	4	0	0	4	0	0	96	
Plympton,	1638	Philip Titcomb, a.p.	'47	'68	20	89	109	20	0	3	3	0	3	0	3	0	0	106	
Prescott,	182	David Bancroft,	'38	'58	16	29	45	12	0	0	0	1	0	0	1	0	0	65	
Princeton, 1st,	1764	Roger M. Sargent,	'52	'69	46	103	149	26	0	3	3	4	3	0	7	0	1	165	
Provincetown,	1714	Sereno D. Clark,	'40	'69	13	47	60	1	0	4	4	1	0	0	1	0	0	100	
Quincy, Ev. Cong.	1832	James E. Hall,	'67	'68	32	103	135	20	0	2	2	0	0	0	0	0	1	270	
Randolph, 1st,	1731	John C. Labaree,	'63	'65	42	98	140	12	0	2	2	5	1	1	7	0	1	227	
" 2d, East,	1818	No public services.			18	34	52	00	0	0	0	1	4	0	5	0	0	00	
" Winth'p, E.,	1859	Ezekiel Russell, D.D.	'36	'57	43	95	138	5	0	0	0	1	0	0	1	0	5	325	
Raynham,	1731	None.			48	98	146	36	0	2	2	7	0	9	0	0	0	88	
Reading, Old So.,	1770	I. E. Bell, a p		'70	61	127	188	12	0	0	0	5	3	0	8	0	0	330	
" Bethesda,	1849	William H. Willeox,	'51	'57	54	157	211	27	0	2	2	5	2	0	7	0	0	290	
Rehoboth,	1721	H. D. Woodworth, a.p.	'60	'70	50	92	142	19	0	0	0	2	5	0	7	0	1	135	
Richmond,	1765	Lupton W. Curtis, a.p.	'69		24	66	90	17	0	0	0	0	2	0	2	0	1	46	
Rochester, Centre,	1793	None.			23	68	91	15	8	0	8	1	1	0	2	2	2	60	
" North,	1759	William W. Baldwin,	'70	'70	2	12	14	2	0	0	0	0	0	0	6	0	0	30	
Rockport, 1st,	1755	James W. Cooper,	'68	'68	102	178	280	18	15	9	24	11	3	0	14	12	1	406	
Rowley,	1839	Lyman H. Blake,	'67	'69	42	113	155	6	0	2	2	3	0	3	0	0	0	80	
Royalston, 1st,	1736	None.			44	100	144	00	30	2	32	3	3	0	6	0	0	127	
" 2d,	1837	Walter Rice, a.p.	'65	'68	40	80	120	24	16	2	18	2	3	0	5	14	0	105	
Rutland,	1720	Henry Cummings,	'51	'66	62	123	185	28	1	0	1	6	12	0	18	1	1	200	
Salem, Tabernacle.	1629	Charles Ray Palmer.	'60	'60	54	268	322	33	5	9	14	8	7	0	15	2	1	296	
" South,	1735	(Ben Emerson, D.D., Edw. S. Atwood,	'65	'65 '56	'64	86	262	348	0	24	15	39	5	3	0	8	14	4	425
" Crombie st.,	1832	Hugh Elder,	'68	'68	46	179	225	30	11	1	12	2	2	0	4	7	0	222	
Salisbury, Rocky Hill,	1718	Benj. Sawyer, a p.	'69	'66	5	8	13	3	0	0	0	0	0	0	0	0	0	0	
Sandisfield,	1756	Elbridge Bradbury,	'39	'69	50	104	154	51	5	2	7	2	7	0	9	2	0	200	
Sandwich,	1639	Wilbur Johnson, a.p.	'65	'67	43	121	164	45	8	1	9	4	0	0	4	4	12	90	
" Monument,	1831	None.			4	19	23	2	0	0	0	5	0	0	5	0	0	0	
Saugus Centre,	1732	Francis V. Tenney,	'45	'63	12	33	45	4	0	0	0	2	0	0	2	0	1	115	
Scituate,	1635	Phos. S. Robie, p.e.	'59	'70	30	64	94	6	1	0	1	2	0	0	2	1	1	92	
Seekonk, & E. Prov.	1623	Samuel E. Evans,	'67	'68	79	104	183	29	4	2	6	6	1	1	8	3	0	151	
Sharon, 1st Cong.	1741	S. Ingersoll Briant,	'68	'68	31	81	112	19	1	1	2	3	0	0	3	0	1	106	
Sheffield,	1735	Mason Noble, jr.,	'69	'69	33	116	149	24	1	2	3	6	3	0	9	1	2	100	
Shelburne, 1st,	1770	A. F. Maesh,	'67	'70	70	109	179	7	2	3	5	1	0	0	1	1	2	225	
" Falls,	1850	Edward E. Lamb,	'39	'69	55	105	160	18	1	0	1	2	11	0	13	0	0	250	
St. John,	168	Edmund Dowse,	'38	'38	57	113	170	13	2	0	2	1	0	0	1	1	1	160	
Shirley, Village,	1828	Henry A. Lounsbury,	'56	'70	19	52	71	20	0	0	0	0	4	0	4	0	0	90	
Shrewsbury,	1723	E. Porter Dyer,	'39	'67	64	122	186	40	1	4	5	7	1	0	8	0	0	220	
Southbury,	1742	William K. Vaill,	'66	'66	20	29	49	7	5	0	5	0	0	0	4	0	0	70	
Somerset,	1861	Nelson Clark, a.p.	'44	'66	10	25	35	10	0	0	0	0	1	0	1	0	0	65	
Somerville, 1st, East,	1855	L. Root Eastman, jr.,	'62	'67	104	191	295	0	11	26	37	5	8	0	13	3	2	514	
" North, Winter Hill,	1864	Samuel H. Virgin,	'68	'68	33	54	87	12	4	12	16	1	0	0	1	2	0	250	
Southampton,	1743	Rufus P. Wells,	'46	'69	98	165	263	55	17	7	24	6	8	0	14	4	6	190	
Southboro', Pilgrim.	1831	John Colby,	'55	'65	51	102	153	30	0	0	0	5	2	0	7	0	0	150	
" Southville,	1865	Wm. H. Phipps, a.p.	'70		7	21	28	7	0	0	0	0	2	0	2	0	0	40	
Southbridge,	1801	Edwin L. Jaggard,	'62	'69	43	118	161	42	2	2	4	1	10	0	11	0	6	110	
South Hadley, 1st,	1733	None.			121	229	350	34	10	10	20	5	15	0	20	6	16	290	
" Falls,	1824	George E. Fisher,	'50	'67	51	101	152	25	9	5	14	3	9	0	12	5	3	184	
" Falls, 1st,	1824	Richard Knight,	'37	'56	43	108	151	36	4	1	5	3	18	0	21	1	3	207	
Southwick,	1773	H. A. Ottman, a.p.	'69	'69	16	54	70	8	0	0	0	1	0	0	1	0	4	50	
Spencer,	1744	James Cruikshanks,	'58	'64	60	132	192	16	3	4	7	8	0	0	8	3	4	355	
Springfield, 1st,	1637	None.			150	419	569	112	19	41	60	16	22	0	38	9	18	412	
" Olivet,	1833	Luther H. Cone,	'55	'67	89	190	270	40	4	18	22	7	11	0	18	1	8	256	
" South,	1842	S. G. Buckingham, D.D.	'37	'47	119	233	352	30	5	7	12	5	3	0	8	1	6	361	
" North,	1846	Richard G. Greene,	'56	'66	135	223	358	76	2	11	13	1	8	0	9	2	7	303	
" Indian Orchard,	1818	R. Emerson, a.p.	'63	'76	18	34	52	21	0	8	8	2	6	0	8	0	0	108	
" Sanford st.,	1864	Sam. Harrison, a.p.	'50	'6	22	28	50	3	3	1	4	0	0	0	3	3	2	50	
Sterling,	1852	None.			27	60	87	24	0	0	0	0	0	0	0	0	0	94	
Stoeckbridge,	1734	Edward C. Hooker.	'60	'70	65	154	219	20	2	5	7	5	13	0	18	0	0	210	
" Curtisville,	1824	George T. Dole, a.p.	'42	'64	23	44	67	17	0	1	1	0	0	0	0	0	0	96	
Stonham,	1729	Switt Byington,	'52	'64	32	92	124	21	2	4	6	2	2	0	4	0	3	233	
Stoughton, 1st,	1744	Thomas Wilson,	'48	'56	43	78	121	18	1	2	3	3	4	1	8	1	1	153	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd		Removals				BAPT. S.			
					Jan. 1, 1870.			Absent	1869.		1869.			1869.		IN SAB.	SCH'RS.	
					Male.	Female.	TOTAL		Prof.	Letter.	TOTAL	Deaths.	Dis-m.	Excom.	TOTAL			Adults.
Will'mst'wn, 2d. So.	1836	John H. Dennison,	'70	'70	14	31	45	10	1	1	2	3	0	0	3	1	0	85
" White Oaks,	1868	W. A. Hopkins, a.p.	'69	'68	7	6	13	1	2	1	3	1	1	0	2	1	0	00
Wilmington,	1733	None.			41	93	134	19	3	1	4	4	5	0	9	2	5	150
Winchendon, 1st,	1762	Willard Brigham, a.p.	'43	'69	33	47	80	8	18	4	22	1	4	0	5	10	0	100
" North,	1843	Davis Foster,	'55	'69	59	151	210	13	34	20	54	3	3	0	6	18	2	205
Winchester,	1840	Reuben T. Robinson,	'52	'52	120	212	332	57	2	3	5	11	6	0	17	1	9	300
Windsor,	1772	None.			12	21	33	9	0	0	0	1	2	0	3	0	0	90
Woburn, 1st,	1642	Stephen R. Dennen,	'55	'68	103	342	525	75	7	6	13	7	9	0	16	2	9	520
" North,	1849	None.			16	46	62	10	0	1	1	3	0	0	3	0	0	100
Worcester, 1st,	1716	Royal B. Stratton,	'48	'67	188	403	591	0	18	28	46	8	53	0	61	12	5	434
" Calvinist,	1820	Seth Sweetser, D.D.,	'36	'38	77	216	293	28	4	10	14	6	33	0	39	4	2	180
" Union,	1836	Eben'r Cutler, D.D.,	'50	'55	140	239	379	12	6	5	11	6	77	1	84	2	2	313
" Salem st.,	1848	None.			98	200	298	88	18	10	28	1	22	0	23	19	0	460
" Mission Chap.,	1865	H. T. Cheever, a.p.	'47	'64	14	29	43	6	0	1	1	0	11	1	12	0	6	134
" Plymouth,	1860	None.			85	127	212	0	1	211	212	0	0	0	0	0	4	570
Worthington,	1771	Joseph F. Gaylord,	'67	'70	51	79	130	24	2	0	2	8	0	0	8	1	0	200
Wrentham, 1st,	1692	W. R. Tompkins, a.p.	'56	'66	43	160	203	22	1	0	1	0	0	1	1	0	1	175
Yarmouth, 1st,	1629	John W. Dodge.	'60	'68	49	109	158	6	1	2	3	1	1	0	2	0	4	225
" West,	1846	Jos. D. Strong, a.p.	'53	'68	5	18	23	7	0	0	0	0	0	9	0	0	0	38

OTHER MINISTERS.

Fred'k R. Abbe, Abington.	Daniel C. Burt, Fairhaven.	Austin Dodge, Globe Village.
Edward Abbott, Ass't Editor <i>Congregationalist</i> , Cambridgeport.	William Bushnell, physician, Boston.	Sylvester R. Dole, Charle- mont.
George E. Allen, Chelsea.	Daniel Butler, Sec. Mass. Bible Society, Boston.	Calvin Durfee, D.D., Wil- liamstown.
Marshall B. Angier, Hayden- ville.	Elias Chapman, Wakefield.	Francis Dyer.
Marcus Ames, Sup't State In- dustrial School, Lancaster.	John W. Chickering, D.D., Sec. Suffolk Temp. Union, Boston.	Nathaniel H. Eggleston, Prof., Williamstown.
Rufus Anderson, D.D., Bos- ton.	Benjamin F. Clarke, North Chelmsford.	William T. Eastis, jr., pastor of Memorial (Ind.) ch., Springfield.
Luther H. Angier, Everett.	N. George Clarke, D.D., Sec. A. B. C. F. M., Boston.	Luther Farnham, Sec. Gen. Theol. Library, Boston.
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Abijah R. Baker, Dorchester.	Timothy F. Clary, Wareham.	Robert W. Fuller, Stowe.
Pliny F. Barnard, Westhamp- ton.	Dana Claves, Wakefield.	Ebenezer Gay, Bridgewater.
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John Bascom, Prof., Wil- liamstown.	Jay Clizbe, Amherst.	William M. Gay, Cumming- ton.
Charles C. Beaman, Cam- bridge.	Asahel Cobb, Sandwich.	Edward J. Giddings, Housa- tonic.
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William H. Bessom, East Boston.	William S. Coggin, Boxford.	Ogden Hall, Chatham.
Richard S. Billings, Shel- burne.	Nathaniel Cogswell, Yar- mouth.	Thomas A. Hall, Otis.
Isaac Bird, Great Barrington.	George W. Colman, Acton.	Charles Hammond, Principal Academy, Monson.
Oscar Bissell, Wendell.	Henry Cooley, Springfield.	Stedman W. Hanks, Sec'y Am. Seamen's Friend Soci- ety, Cambridge.
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Henry B. Blake, Belchertown.	Josiah D. Crosby, Ashburn- ham.	Eli W. Harrington, North Beverly.
F. H. Boynton, Freetown.	Joseph W. Cross, West Boyl- ston.	Phineas C. Headley, Boston.
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David Bremner, Boxford.	Preston Cummings, Leicester.	Ed. R. Hodgman, Lynnfield.
Josiah Brewer, Stockbridge.	Christopher Cushing, Sec. Am. Cong. Union, Boston.	J. P. Holton, Medford.
Levi Brigham Saugus Centre.	James R. Cushing, Marston's Mills.	Sidney Holman, Goshen.
David Brigham, Waquoit.	Elijah Cutler,	Francis Homes, Lynn.
J. W. Brown, Westborough.	Artemas Dean, Westborough.	Edward W. Hooker, D.D., Boston Highlands.
Asa Bullard, Sec. Cong. Pub. Society, Boston.	Henry M. Dexter, D.D., Editor of <i>Congregationalist</i> , Bos- ton.	Henry B. Hoker D.D., Sec., Mass. H. M. Soc'y, Boston.
Ebenezer Bullard, West Roy- alston.	N. S. Dickinson, Foxborough.	Erastus Hopkins, Northamp- ton.
A. Parke Burgess, Chelsea.	Lysander Dickerman,	John C. Hutchinson.
		Alexis W. Ide West Medway.

- Benj. F. Jackson, now in S. C.
 Sam'l C. Jackson, D.D., Assis.
 Sec. Mass. Board of Educa-
 tion, Andover.
- Wm. C. Jackson, South Acton.
 Forrest Jefferts, South Boston.
 H. G. Jesup, Amherst.
 George B. Jewett, Salem.
 John E. B. Jewett, Pepperell.
 Joseph B. Johnson, Boston
 Highlands.
 Caleb Kimball, Medway.
 Matthew Kingman, Amherst.
- Theodore A. Leete, Blandford.
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 Am. Cong. Assoc. Boston.
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 John Lawrence, Malden.
 Edwin R. Lewis, Amherst.
 Charles Livingstone.
 Aretas G. Loomis.
 Chas. D. Lothrop, Amherst.
 Leonard Luce, Westford.
 Eph'im Lyman, Northampton.
 Solomon Lyman, Easthamp-
 ton.
 T. Lyman, West Granville.
 Wm. A. Mandell, Cambridge.
 Benj. F. Manwell, Mattapoisett.
 Elihu P. Marvin, D.D., Editor
 of *News*, Boston.
 Richard H. Mather, Prof.,
 Amherst.
 Anson McLoud, Topsfield.
 Charles M. Mead, Prof., Ando-
 ver.
 Elbridge W. Merritt, Williams-
 burg.
 Rodney A. Miller, Worcester.
 Chas. L. Mills, Jamaica Plain.
 Eli Moody, Montague.
 Sardis B. Morley, Pittsfield.
 M. A. Munson, Huntington.
 Ebenezer Newhall, Cam-
 bridgeport.
 Daniel P. Noyes, Secretary
 Home Evang., Boston.
 Theophilus Packard, Green-
 field.
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 Boxford.
 Edwards A. Park, D.D., Prof.,
 Andover.
 H. W. Parker, Prof., Amherst.
 John U. Parsons, Wellesley.
 Jonas Perkins, Braintree.
 F. B. Perkins, Jamaica Plain.
 John B. Perry, Univ. Lecturer,
 Cambridge.
 Austin Phelps, D.D., Prof.,
 Andover.
 Winthrop H. Phelps, South
 Egremont.
 Lebbeus R. Phillips, Groton.
 John Pike, D.D., Rowley.
 Jeremiah Pomeroy, So. Deer-
 field.
 Lemuel S. Potwin, Sec. Am.
 Tract Soc., Boston.
 Francis G. Pratt, Middleboro'.
 Henry Pratt, Dudley.
 Miner G. Pratt, Sec., Andover.
 Alonzo B. Rich, D.D., Beverly.
 L. Burton Rockwood, Sec.
 Am. Tr. Soc. N. E. Branch,
 Boston.
 Thomas H. Rood, Westfield.
- Augustine Root, Belchertown.
 William L. Ropes, Librarian,
 Andover.
 Baalis Sanford, East Bridge-
 water.
 Enoch Sanford, Raynham.
 Wm. H. Sanford, Worcester.
 P. A. Schwarz, Missionary,
 Greenfield.
 Edwin Seabury, Boston.
 Julius H. Seelye, D.D., Prof.,
 Amherst.
 L. Clark Seelye, Prof., Am-
 herst.
 Alexander J. Sessions, Boston
 Highlands.
 Henry Seymour, East Hawley.
 Benj. Southworth, Hanson.
 Wm. S. Smith, West Newton.
 Egbert C. Smyth, D.D., Prof.,
 Andover.
 Chas. V. Spear, Prin. Institute
 Pittsfield.
 Milan C. Stebbins, teacher,
 Springfield.
 Moody A. Stevens, Ashburn-
 ham.
 Edward P. Stone, Boston.
 Timothy D. P. Stone, Chelsea.
 Increase N. Tarbox, D.D., Sec.
 Am. Education Society,
 Newton or Boston.
 Jno. Tatlock, LL.D., Pittsfield.
 John L. Taylor, D.D., Prof.
 Theol. Sem., Andover.
 Josiah T. Temple, Framing-
 ham.
 Henry M. Tenney, in Min-
 nesota.
 James P. Terry, South Wey-
 mouth.
 Calvin Terry, North Wey-
 mouth.
 J. Henry Thayer, Prof., And-
 over.
 Wm. M. Thayer, Sec. Mass.
 Temp. Alliance, Franklin.
 Leander Thompson, North
 Woburn.
 John R. Thurston, Newbury-
 port.
 Richard Tolman, Tewksbury
 (now at Hampton, Va.).
 Samuel H. Tolman, Wilming-
 ton.
 Joseph Tracy, D.D., Sec.
 Mass. Colonization Soc.,
 Beverly.
 George Trask, Anti-Tobacco-
 nist, Fitchburg.
 Selah B. Treat, Sec. A. B. C.
 F. M., Boston.
 Martyn Tupper, Hardwick.
 James Tufts, Monson.
 William Tyler, Auburndale.
 Wm. S. Tyler, D.D., Prof.,
 Amherst.
 J. A. Vinton, South Boston.
 James W. Ward, Lakeville.
 J. Wilson Ward, Lakeville.
 Aaron Warner, D.D., Amherst.
 Oliver Warner, Sec. of the
 Commonwealth, Boston.
 Israel P. Warren, D.D., Bos-
 ton.
 John S. Whitman, Williams-
 town.
 John Whitney.
- Charles H. S. Williams, Con-
 cord.
 Jonathan E. Woodbridge,
 Auburndale.
 Samuel Woodbury, Freetown.
 Chas. L. Woodworth, Agent
 Am. Missionary Association,
 Boston.
 Isaac R. Worcester, Editor
Missionary Herald, Auburndale.
 Ebenezer B. Wright, Hunting-
 ton.
- LICENTIATES, with date of
 licensure.
- Benjamin S. Adams, 1870.
 Henry T. Arnold, 1870.
 George W. Barber, 1858.
 Charles D. Barrows, 1870.
 William E. Boies, 1860.
 Amory H. Bradford, 1869.
 Ezra Brainard, 1867.
 Joshua Buffum, 1862.
 Horace Bamstead, 1860.
 Charles T. Collins, 1870.
 Joseph Cook, 1867.
 Charles E. Coolidge, 1869.
 Sidney Crawford, 1869.
 Henry M. Dexter, 1869.
 Oliver P. Emerson, 1870.
 Gilbert O. Fay, 1862.
 Joseph E. Fiske, 1866.
 George H. French, 1857.
 Austin S. Garver, 1870.
 James T. Graves, 1869.
 James C. Greenough, 1867.
 Frederick A. Hand, 1870.
 Charles E. Harwood, 1858.
 George A. Jackson, 1870.
 C. M. Jones, 1866.
 John H. Jones, 1869.
 George W. Kinne, 1870.
 Burke F. Leavitt, 1870.
 William L. Montague, 1866.
 Charles Manning, 1866.
 James F. Merriam, 1859.
 Charles H. Merrill, 1869.
 Henry G. Marshall, 1869.
 Lucien D. Mears, 1857.
 Charles L. Mitchell, 1869.
 Stephen M. Newman, 1870.
 Nathan R. Nichols, 1859.
 George L. Nims, 1859.
 Charles W. Park, 1869.
 John W. Partridge, 1869.
 Benjamin F. Parsons, 1868.
 M. H. Pasco, 1867.
 Joseph C. Plumb, 1867.
 Henry D. Porter, 1869.
 Levi Rodgers, 1870.
 Andrew J. Rogers, 1869.
 Charles H. Rowley, 1870.
 Frederick A. Schauflier, 1870.
 Frank H. Snow, 1866.
 Charles M. Southgate, 1869.
 William R. Stocking, 1870.
 Charles E. Sumner, 1869.
 James B. Taylor, 1870.
 Thomas W. Thompson, 1862.
 James A. Towle, 1868.
 Henry M. Tyler, 1868.
 Louis B. Voorhees, 1870.
 John Wadhams, 1870.
 Thomas R. Willard, 1869.
 Henry C. Woodruff, 1870.

SUMMARY.—CHURCHES: 294 with pastors; 119 with acting pastors; '9 vacant (including 6 supplied by licentiates or ministers of other denominations). TOTAL, 522.

MINISTERS: 298 pastors; 117 acting pastors; 200 others. TOTAL, 615. LICENTIATES, 66.

CHURCH MEMBERS: 24,915 males; 55,151 females. TOTAL, 80,066,—including 11,983 absent. Gain, 9.

ADDITIONS IN 1869: 2,381 by profession; 2,476 by letter. TOTAL, 4,857.

REMOVALS IN 1869: 1,359 by death; 2,308 by dismissal; 82 by excomm'n. TOTAL, 3,749.

BAPTISMS IN 1869: 1,218 adult; 1,103 infant.

IN SABBATH SCHOOLS: 93,144, a loss of 700. Average attendance, 62,217, a gain of 1,068.

BENEVOLENT CONTRIBUTIONS: (449 churches, 405 last year): \$337,819.62, an increase of \$97,726.82.

CHANGES.—CHURCHES: *New*,—Highland ch., in Boston; Gilbertville, in Hardwick; North ch., in Lynn; Packardville, in Pelham; White Oaks, in Williamstown; Plymouth ch., Worcester. *Dropped* from the list,—Springfield st. ch., Boston; 1st ch., Cummington, extinct; one in Manchester, by union of two; Mount Washington, extinct.

MINISTERS: Ordinations, 16 pastors, 5 without installation. Installations, 25. Dismissals, 46. Deceased, 9 pastors, 14 without charge.

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

RHODE ISLAND.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals				BAPT.		
					Male.	Female.	TOTAL	Absent	1869.	1869.	1869.	1869.	1869.	1869.	1869.	1869.		
Barrington,	1667	Francis Horton,	229	'56	50	117	167	15	0	0	0	3	3	2	8	0	1	150
Bristol,	1687	T. Shepard, D.D., p.	'18	'35	116	222	338	44	1	2	3	3	7	0	10	0	13	312
		J. P. Lane, p.e.	'61	'70														
Central Falls,	1845	J. H. Lyon, p.	'63	'67	56	156	212	40	7	5	12	2	7	0	9	3	7	320
Chepachet,	1846	Charles Scott,	'70		8	10	18	11	0	0	0	0	0	0	0	0	0	00
Kingston,	1820	J. H. Wells,	'51	'62	18	41	59	8	0	0	0	1	0	0	1	0	0	82
Little Compton,	1704	G. F. Walker, p.	'63	'67	46	105	151	29	3	0	3	5	3	0	8	2	0	170
Newport, U'd Cong.	1833	T. Thayer, D.D., p.	'37	'41	61	145	206	00	4	0	4	2	1	0	3	2	4	428
" Union Cong.	1859	M. Van Horne,	'66	'68	7	33	40	0	27	1	28	2	0	0	2	14	1	95
North Scituate,	1834	T. L. Ellis,	'59	'68	19	39	58	16	0	0	0	0	1	0	1	0	0	120
Pawtucket,	1829	C. Blodgett, D.D., p.	'30	'36	80	251	331	60	0	4	4	5	5	1	11	0	6	277
S. Kingstown, 2d,	1857	G. W. Fisher,	'65	'68	15	25	40	10	3	4	7	0	1	0	1	0	2	193
Beneficent,	1743	L. G. Vose, p.	'57	'66	132	358	490	60	14	15	29	6	8	0	14	7	12	475
Richmond St	1793	S. H. Emery,	'37	'69	77	195	272	51	6	6	12	3	7	0	10	0	3	482
High St.,	1833	T. T. Munger,	'56	'70	96	206	302	70	7	5	12	3	94	0	97	7	12	244
Free Evang.,	1843	E. O. Bartlett, p.	'63	'68	87	221	308	36	59	11	70	1	5	0	6	22	0	533
Elmwood,	1851	H. A. Wales, p.	'66	'66	32	47	79	19	3	1	4	0	1	0	1	2	0	225
Central,	1852	None.	103	263	372	00	8	7	15	4	8	0	12	0	1	3	24	324
Charles St.,	1865	None.	22	51	73	8	4	5	9	3	4	0	7	0	4	2	30	230
Pilgrim,	1869	T. Laurie, D.D., p.	'42	'69	29	66	95	2	4	10	14	0	0	0	3	0	5	375
River Point,	1849	None.	13	41	54	29	0	5	5	0	4	0	4	0	4	0	0	80
Statersville,	1816	W. Hazelwood,	'69	'68	40	120	160	53	5	8	13	1	3	3	7	5	2	236
Tiverton,	1743	A. L. Whitman,	'34	'66	7	29	36	0	8	0	8	0	1	0	1	8	0	139
We-terly,	1845	E. W. Root, p.	'50	'67	46	91	137	12	6	4	10	2	5	0	7	3	2	135
Woonsocket, Globe,	1834	H. E. Johnson,	'59	'69	13	25	38	11	2	5	7	0	0	0	0	1	0	132
" Plymouth,	1867	E. Douglass,	'55	'67	17	41	58	5	1	12	13	1	0	0	1	1	0	115

OTHER MINISTERS.

J. Lewis Diman, Prof., Providence.
Walter P. Doe, Providence.
William Gould, Pawtucket.

Jonathan Leavitt, Providence.
Orin F. Otis, Providence.
Sam'l S. Tappan, Providence.
Reuben Torrey, Elmwood.
Nathan W. Williams, Providence.

Thomas Williams, Providence.
Francis Wood, Barrington.

LICENTIATE.

W. A. Mowry, Providence.

SUMMARY.—CHURCHES: 10 with pastors; 11 with acting pastors; 4 vacant. TOTAL, 25.

MINISTERS: 10 pastors; 11 acting pastors; 10 others. TOTAL, 31. LICENTIATE, 1.

CHURCH MEMBERS: 1,196 males; 2,898 females. TOTAL, 4,094,—including 589 absent. Gain, 69.

ADDITIONS IN 1869: 172 by profession; 110 by letter. TOTAL, 282.

REMOVALS IN 1869: 47 by death; 68 by dismissal; 6 by excommunication. TOTAL, 142.

BAPTISMS IN 1869: 80 adults; 70 infants. IN SABBATH SCHOOLS: 5,623. Gain, 231.

BENEVOLENT CONTRIBUTIONS (20 churches, 20 last year): \$17,074, a decrease of \$147.

CHANGES.—CHURCHES: *New*, none. *Dropped*, none. (Pilgrim church, Providence, was organized in the year, but was included, without strict accuracy, in last year's list.)

MINISTERS: Ordinations, none. Installations, one. Dismissals, 2. Deceased, one pastor.

ORGANIZATION.—RHODE ISLAND CONGREGATIONAL CONFERENCE, meeting twice a year. Ole Association of ministers, meeting four times a year.

CONNECTICUT.

CHURCHES.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT. SCHS.			
					Jan. 1, 1870.				1869.			1869.			1869.			
					Male.	Female.	TOTAL	Absent	Prof.	Letter.	TOTAL	Deaths.	Dism.	EXCOM.	TOTAL	Adults.	Infants	IN SAB.
Andover,	1749	Samuel Ingham, s.p.	'69	'69	12	39	51	6	9	4	13	0	2	0	2	7	2	76
Ashford,	1718	B. B. Hopkinson, s.p.	'52	'69	45	73	118	23	0	0	0	7	6	0	13	0	1	65
" Westford,	1768	Chas. C. Beaman, s.p.	'39	'69	12	27	39	1	0	1	1	0	0	0	0	0	1	54
Avon, West Avon,	1751	Alf. Goldsmith, s.p.	'38	'68	43	82	125	13	1	5	6	1	4	0	5	0	2	60
" Avon,	1819	None.			41	82	123	7	0	0	0	3	5	0	8	0	0	100
Barkhamsted,	1781	John R. Freeman,	'56	'68	16	37	53	2	4	0	4	3	0	0	3	0	0	65
" Riverton,	1842	None.			12	43	55	7	0	1	1	2	3	0	5	0	0	103
Berlin, Kensington,	1712	Alfred T. Waterman,	'64	'69	42	82	124	13	18	5	23	1	1	0	2	6	2	194
" Berlin,	1775	Leavitt H. Hallock,	'67	'67	103	189	293	14	3	11	14	4	7	3	14	1	5	293
Bethany,	1763	None.			13	27	40	4	1	0	1	0	1	0	1	0	0	30
Bethel,	1769	Robert C. Bell,	'69	'69	108	182	290	27	0	5	5	8	13	9	30	0	0	293
Bethlehem,	1739	George W. Banks,	'66	'66	52	84	136	14	1	6	7	2	9	0	11	9	2	100
Bloomfield,	1738	James B. Cleaveland,	'52	'67	37	97	134	10	0	0	0	1	0	0	1	0	4	120
Bolton,	1725	William E. B. Moore,	'65	'68	22	51	73	22	0	1	1	2	1	3	6	0	3	104
Bozrah.	1739	Warren G. Jones, s.p.	'33	'70	23	39	62	17	2	2	4	3	3	0	6	0	0	71
" Bozrahville,	1828	None.			11	21	32	0	0	0	0	0	4	0	4	0	0	45
" Fitchville,	1854	None.			12	23	35	26	0	0	0	0	0	0	0	0	0	0
Branford,	1646	Elijah C. Baldwin,	'60	'65	87	189	267	7	2	5	7	4	11	0	15	1	5	395
Bridgeport, 1st,	1695	None.			125	255	380	28	5	13	18	8	8	0	16	1	15	405
" 2d,	1830	Edwin Johnson,	'51	'70	114	233	347	20	17	20	37	6	8	0	14	6	7	375
" East,	1868	John G. Davenport,	'68	'68	33	69	102	3	0	13	13	0	3	0	3	0	4	0
Bridgewater,	1809	William H. Dean,	'64	'67	29	72	101	18	1	0	1	3	1	0	4	1	2	60
Bristol,	1747	Webster W. Belden,	'70	'70	118	252	370	29	2	8	10	9	10	0	19	2	3	210
Brookfield,	1757	Asa C. Pierce,	'65	'70	34	77	111	24	0	0	0	4	18	0	22	0	1	50
Brooklyn,	1734	Chas. N. Seymour,	'44	'59	45	120	165	23	2	1	3	4	0	0	4	2	1	180
Burlington,	1782	None.			26	47	73	8	1	0	1	2	0	0	2	1	2	70
Canaan,	1741	Jos. E. Swallow, s.p.	'48	'70	29	78	107	12	0	0	0	3	2	0	5	0	0	102
" Falls Village,	1858	None.			16	39	55	2	0	0	0	0	0	0	2	0	0	65
Canterbury,	1711	Chas. P. Grosvenor,	'34	'59	27	49	76	8	3	0	3	2	1	0	3	1	0	112
" Westminster,	1770	Jos. W. Sessions, s.p.	'33	'68	39	69	108	10	2	4	1	7	0	8	0	9	0	100
Canton, Centre,	1750	Austin Gardner, s.p.	'60	'69	73	112	185	21	3	2	5	4	2	10	9	7	275	
" Collinsville,	1832	Alexander Hall,	'64	'67	115	177	292	35	0	1	1	5	4	0	9	0	14	220
Chaplin,	1810	Francis Williams,	'41	'58	59	93	152	23	0	0	0	5	6	0	11	0	0	120
Chatham, M. H. 1st,	1740	None.			14	33	47	2	0	0	0	0	0	0	5	0	1	0
" E. Hampton, 1st,	1748	George W. Andrews,	'67	'67	61	99	160	9	2	5	7	1	0	0	1	1	1	200
" Mid. Had. L'ding,	1855	None.			14	28	42	7	0	0	0	0	0	0	0	0	4	94
" E. Hamp'n, U'n,	1856	Henry E. Hart,	'66	'66	25	58	83	10	0	0	0	0	0	0	6	0	0	90
Cheshire,	1724	John M. Wolcott,	'61	'69	104	192	296	27	1	2	3	4	14	0	18	0	0	320
Chester,	1742	Wm. D. Morton, s.p.	'64	'69	71	125	196	19	1	3	4	3	1	8	0	1	200	
Clinton,	1667	Wm. E. Brooks,	'67	'67	96	143	239	16	0	4	4	2	6	0	8	0	5	200
Colchester,	1703	Samuel G. Willard,	'48	'68	97	196	293	44	21	13	34	6	12	0	18	19	10	311
" Westchester,	1729	Hiram Bell, s.p.	'40	'64	31	72	103	12	0	0	0	2	4	0	6	0	1	120
Colebrook,	1795	Henry A. Russell, s.p.	'54	'68	10	46	56	6	0	1	1	1	2	0	3	0	0	95
Columbia,	1716	Frederick D. Avery,	'50	'50	65	109	174	11	0	3	3	3	0	0	3	0	3	202
Cornwall,	1740	Elias B. Sanford,	'69	'69	41	85	126	9	0	3	3	1	1	0	2	0	2	132
" North,	1782	Jesse Brush,	'59	'67	82	125	207	25	0	2	2	6	5	0	11	0	5	245
Coventry, South,	1712	John P. Hawley,	'69	'69	35	89	124	19	0	1	1	4	6	0	10	0	0	140
" 2d,	1745	Wm. J. Jennings,	'50	'62	49	107	156	16	1	3	4	3	7	0	10	0	0	174
Cromwell,	1715	None.			36	117	153	15	5	0	5	5	3	0	8	2	2	200
Danbury, 1st,	1696	Alvah L. Frisbie,	'50	'65	115	243	358	13	4	12	16	13	5	0	18	3	7	280
" 2d,	1851	David A. Easton,	'69	'69	50	100	150	40	1	2	3	2	2	4	4	0	4	125
Darien,	1744	C. S. Walker, a.p.	'70	'57	57	121	178	26	1	0	1	0	1	0	1	0	1	238
Derby, 1st,	1677	Thomas M. Gray,	'67	'60	60	100	160	0	11	1	12	3	5	1	9	6	2	160
" Birmingham,	1846	John Willard, s.p.	'55	'69	41	119	160	9	2	0	2	4	7	0	11	2	0	131
" Ansonia,	1850	Wm. S. Adamson, s.p.	'69	'69	67	120	187	21	0	10	10	1	4	0	5	0	2	225
Durham, 1st,	1710	None.			40	71	111	15	0	0	0	3	2	0	5	0	1	100
" Centre,	1847	Albert C. Hurd, s.p.	'58	'69	29	56	85	16	3	2	5	1	2	4	7	1	0	68
Eastford,	1778	Sumner Clark, s.p.	'45	'68	44	65	109	34	0	0	0	2	4	0	6	0	1	84
East Granby,	1737	R. M. Chipman, s.p.	'35	'66	17	25	42	3	0	0	0	0	0	0	1	0	38	
East Haddam,	1714	Silas W. Robbins,	'53	'56	82	154	236	37	1	1	2	4	4	0	8	0	2	115
" " Millington,	1736	Aaron C. Beach,	'42	'59	32	52	84	2	3	1	4	2	2	0	4	0	0	50
" " Hadlyme,	1745	Daniel W. Teller,	'70	'70	26	70	96	20	9	3	12	1	2	0	3	7	0	100
East Hartford,	1695	Theodore J. Holmes,	'59	'61	89	302	391	45	5	8	13	2	3	0	5	0	6	389
East Haven, 1st,	1711	D. Wm. Havens,	'47	'47	104	162	266	6	0	9	9	2	7	0	9	0	4	300
" Fair Haven, 2d,	1852	J. S. C. Abbott, s.p.	'30	'70	43	143	186	1	1	12	13	1	6	0	7	0	3	225
East Lyme,	1724	None.			27	39	66	7	0	0	0	4	3	0	7	0	1	64
Easton,	1763	Martin Dudley,	'51	'51	42	84	126	6	0	1	1	2	3	0	5	0	2	100

Table with columns: CHURCHES (Place and Name, Organized), MINISTERS (Name, Ordained), CH. MEMB'RS (Commenced, Male, Female, Total, Absent), Admt'd (1870, 1869, Prof., Letter, Total), Removals (1869, Death, Dismiss, Excom, Total), BAPT. (1869, Adults, Infants, IN SAB. SCS).

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals				BAPT.		IN SAB. SCHO.		
					Jan. 1, 1870.			1869.		1869.				1869.				
					Male.	Female.	TOTAL.	Absent.	Prof.	TOTAL.	Deaths.	Dism.	EXCOM.	TOTAL.	Adults.		Infants.	
Willington,	1728	None.			26	62	88	25	1	3	4	2	4	0	7	0	0	120
Wilton,	172	S. J. M. Merwin,	'44	'68	62	127	189	8	9	4	13	5	3	0	2	3	3	170
Winchester,	1771	None.			53	65	118	38	0	3	3	3	4	0	7	0	2	80
" Winsted,	1790	F. N. Miles,	'66	'70	66	136	202	46	0	3	3	2	1	0	3	0	0	150.
" West Winsted,	184	Charles Wetherby,	'59	'66	72	146	218	9	2	4	6	1	3	0	4	2	8	265
Windham,	1700	A. F. Keith,	'70	'70	21	69	90	14	0	1	0	4	0	4	0	0	2	140
" Willimantic,	1828	Horace Winslow,	'43	'69	53	173	226	7	1	18	18	4	5	0	9	0	1	150
Windsor,	1630	Gowen C. Wilson,	'61	'67	38	91	129	11	3	2	5	5	1	0	6	2	1	120
" Pocanock,	1841	N. G. Bonney, s.p.	'64	'68	15	36	51	11	11	5	16	0	4	0	4	10	6	107
Windsor Locks,	1844	J. W. Beach,	'70	'70	28	82	110	17	0	11	11	3	10	0	13	0	6	162
Wolcott,	1773	Warren C. Fiske, s.p.	'47	'69	43	72	115	17	0	8	8	3	7	0	10	0	1	110
Woodbridge,	1742	Sylvanus P. Marvin,	'51	'65	45	151	196	14	0	0	0	4	0	4	0	0	0	250
Woodbury,	1676	Gurdon W. Noyes,	'49	'69	65	126	191	17	2	1	3	2	1	0	3	0	4	135
" North,	1816	None.			81	137	218	20	6	2	8	4	0	0	4	2	3	227
Woodstock,	1690	Nath'l Beach, s.p.	'37	'68	43	83	126	4	2	10	12	4	10	0	14	0	6	110
" West,	1747	None.			30	72	102	19	1	0	1	5	4	0	9	1	0	75
" East,	1756	None.			59	94	153	26	0	2	2	1	5	7	13	0	1	112
" North,	1831	J. W. Kingsbury,	'69		49	90	139	12	0	2	2	0	1	0	1	0	2	139

OTHER MINISTERS.

Samuel H. Allen, Windsor Locks.	George E. Day, D.D., Prof. New Haven.	Nathan S. Hunt, Bozrah.
Samuel J. Andrews, Hartford.	Guy B. Day, teacher, Bridgeport.	Elijah B. Huntington, Stamford.
Wm. W. Andrews, Wethersfield.	Henry N. Day, D.D., New Haven.	Charles Hyde, Hartford.
Edward E. Atwater, New Haven.	Lester M. Dorman, Manchester.	Austin Isham, Roxbury.
David R. Austin, South Norwalk.	William E. Dixon, Enfield.	Spofford D. Jewett, Middlefield.
Jared R. Avery, Groton.	Edgar J. Doolittle, Wallingford.	Henry Jones, teacher, Bridgeport.
William T. Bacon, Derby.	Solomon J. Douglass, New Haven.	Philo Judson, Rocky Hill.
John G. Baird, New Haven.	Edward P. Dunning, New Haven.	John R. Keep, teacher, Hartford.
Abraham C. Baldwin, Hartford.	Timothy Dwight, D.D., Prof. Theol. Sem., New Haven.	William H. Kingsbury, West Woodstock.
Henry Barbour, London, Eng.	David M. Elwood, Woodbridge.	Rodolphus Landfear, Hartford.
Elijah P. Barrows, D. D., Middletown.	Edward B. Emerson, teacher, Stratford.	Ammi Linsley, North Haven.
Bronson B. Beardsley, Bridgeport.	Thomas K. Fessenden, Farmington.	Aaron R. Livermore, Goshen.
Hubbard Beebe, Assoc. Sec. S. F. Soc., New Haven.	Geo. P. Fisher, D.D., Prof. Theol. Sem., New Haven.	Joel Mann, New Haven.
Samuel B. S. Bissell, Sec. Am. Sab. Sch. Union, Norwalk.	Eleazar T. Fitch, D. D., New Haven.	Abraham Marsh, Agent Conn. Bible Soc., Tolland.
Joseph C. Bodwell, D.D., Prof. Theol. Inst., Hartford.	Samuel B. Forbes, West Winsted.	Frederick Marsh, Winchester Centre.
Alvan Bond, D.D., Norwich.	William H. Gilbert, agent Am. Bible Soc., Hartford.	Robert McEwen, D.D., New London.
Jonathan Braee, D.D., Editor, Hartford.	Charles H. Gleason, Hartford.	Charles B. McLean, Wethersfield.
Seth C. Braee, New Haven.	Wm. C. Fowler, LL.D., Durham Centre	Nathaniel Miner, Salem.
Charles E. Brandt, teacher, Hartford.	John Greenwood, New Milford.	William H. Moore, Sec. Conn. Home Miss. Soc., Berlin.
Charles H. Bullard, State Missionary, Hartford.	Frederick Gridley, Stratford.	Charles Nichols, New Britain.
Horace Bushnell, D.D., Hartford.	Leverett Griggs, D.D., Bristol.	Birdsey G. Northrop, Sec. Conn. Board of Ed., New Haven.
Amos S. Chesebrough, Hartford.	Daniel Hemingway, Suffield.	Wm. Patton, D.D., N. Haven.
William B. Clarke, Norwich.	Henry Herriek, North Woodstock.	Whitman Peck, teacher, New Haven.
Noah Coe, New Haven.	Platt T. Holley, Bridgeport.	Lavalette Perrin, D.D., New Britain.
Augustus B. Collins, Norwalk.	L. Ives Hoadley, New Haven.	John H. Pettengill, Seamen's Chaplain, Antwerp, Belgium.
Erastus Colton, New Haven.	Henry M. Holiday, Tolland.	Cyrus Pickett, Cheshire.
Henry M. Colton, teacher, Middletown.	Samuel Hopley, City Missionary, Norwich.	Deans Platt, South Norwalk.
Nehemiah B. Cook, Ledyard.	James M. Hoppin, D.D., Prof. Theol. Sem., New Haven.	Noah Porter, D.D., Prof. Theol. Sem., New Haven.
Chauncey D. Cowles, Farmington.	Geo. L. Hovey, Dis. Sec. A. F. C. U., Hartford.	Thomas S. Potwin, East Windsor Hill.
Oliver E. Daggett, D.D., New Haven.		Edward H. Pratt, Sec. Conn. Temp. Union, East Woodstock.

Newell A. Prince, New Haven.
 Alfred C. Raymond, New Haven.
 Henry Robinson, Guilford.
 Saml. Rockwell, New Britain.
 Geo. E. Sanborne, Hartford.
 T. L. Shipman, Jewett City.
 James A. Smith, Unionville.
 Saml. Spring, D.D., Hartford.
 *Collins Stone, Sup. Deaf and Dumb Asylum, Hartford.
 Calv. E. Stowe, D.D., Hartford.
 Thos. B. Sturges, Greenfield Hill.
 Wm. Thompson, D.D., Prof. Theol. Inst., Hartford.
 Thomas Tallman, Thompson.
 Stephen Topliff, Cromwell.
 Henry Clay Trumbull, Dist. Sec. A. S. S. U., Hartford.
 Mark Tucker, D.D., Wethersfield.
 William W. Turner, LL.D., Sec. Miss'y Soc. of Conn., Hartford.
 Hermann L. Vaill, Litchfield.
 Robt. G. Vermilye, D.D., Prof. Theol. Inst., Hartford.

Thos. T. Waterman, Monroe.
 Joseph Whittlesey, Berlin.
 Wm. Whittlesey, New Haven.
 Moses H. Wilder, West Meriden.
 Francis F. Williams, Burrville.
 Alphens Winter, Temperance Agent, Hartford.
 Theodore D. Woolsey, D.D., Pres. Yale College, New Haven.
 William S. Wright, Glastenbury.
 Ephraim M. Wright, Terryville.

Buffum, Frank H., 1870-74.
 DeForest, John K. H., 1870-74.
 Dodge, DeForest B., 1870-74.
 Eells, Myron, 1870-74.
 Field, Aaron W., 1869-73.
 Fifield, Charles W., 1870-74.
 Foster, Lauren M., 1870-74.
 Gaylord, Charles H., 1867-71.
 Hale, Albert F., 1869-73.
 Hartshorn, John W., 1869-73.
 Herrick, Edward P., 1870-74.
 James, Elijah, 1870-74.
 Johnston, Alexander, 1870-74.
 Jones David E., 1870-74.
 Keith, Adelbert F., 1869-73.
 Mead, Henry B., 1868-72.
 Merriam, George S., 1868-72.
 Miles, Thomas M., 1868-72.
 Moses, Vincent, 1870-74.
 Ogden, David J., 1869-73.
 Packard, L. R., re-li., 1866-70.
 Perry, David B., 1867-71.
 Phelps, Frederick B., 1870-74.
 Starr, Edward C., 1869-73.
 Tobey, Isaac F., 1870-74.
 Tyler, James B., 1870-74.
 Walker, Charles S., 1869-73.
 Warfield, Frank A., 1869-73.

LICENTIATES,

with dates of licensure.

Allen, Simeon O., 1867-71.
 Barclay, Thomas D., 1870-71.
 Beach, John W., 1867-71.
 Bodwell, Joseph C., Jr., 1870-74.
 Brown, Anselm B., 1869-73.
 Buckham, H. B., re-li., 1870-74.

* Since died by accident.

SUMMARY. — CHURCHES: 157 with pastors; 70 with acting pastors; 63 vacant (including 3 supplied by licentiates or ministers of other denominations). TOTAL, 290.
 MINISTERS: 158 pastors; 69 acting pastors; 121 others. Total, 348. LICENTIATES, 34.
 CHURCH MEMBERS: 16,445 males; 32,744 females. TOTAL, 49,189, — including 4,791 absent. Loss, 74.
 ADDITIONS IN 1869: 1,250 by profession; 1,344 by letter. TOTAL, 2,594.
 REMOVALS IN 1869: 855 by death; 1,388 by dismissal; 137 by excommunication. TOTAL, 2,380.
 BAPTISMS IN 1869: 583 adult; 866 infant.
 IN SABBATH SCHOOLS: 48,576. Loss, 210.
 BENEVOLENT CONTRIBUTIONS (289 churches, 287 last year): \$223,438.86, — an increase of \$20,206.63.
 FAMILIES (289 churches, 289 last year): 29,033. Loss, 128.

CHANGES. — CHURCHES: *New*. — East ch., New Haven. *Dropped* from the list, — Village ch., South Coventry, by union with 1st church.
 MINISTERS: Ordinations, 9 pastors, 4 without installation. Installations, 16. Dismissals, 23. Deceased, 8 without charge.

ORGANIZATION. — Eleven Consociations (including 293 churches), and ten district Conferences of churches, unite in the GENERAL CONFERENCE, to which the collection of statistics, etc., has been transferred. Fourteen Associations of Ministers are united in the GENERAL ASSOCIATION.

NEW YORK.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	CH. MEMB'RS.				Admitted			Removals			BAPT. SCHE.			
				Aug. 31, 1870.				1869-70.			1869-70.			'69-70.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dis-m.	Excom.	TOTAL.	Adults.	Inf ants.	IN SAB.
Albany.	1850	W. S. Smart, p.	'67	108	230	338	13	12	21	33	2	9	0	11	4	6	465
Alleghany Mission,	1835	{ William Hall, a.p.	'34	32	43	75	4										
		{ D. B. Jameson, help'r.	'67	26	35	61	6		3	3	1	5		6		6	175
Angola,	1863	Charles Strong, p.	'67	34	70	104	10	8	3	11	2	1	0	3	6	0	150
Antwerp,	1819	[J. A. Canfield, <i>Presb.</i>]	'69	17	26	43	10	2	2	4	0	2	0	2	1		50
Apulia,	1861	J. H. Nason, a.p.	'66	18	40	58	12										
Arcade,	1813	None.															
Ashford, East,	1854	John Johnston, a.p.	'65	23	22	45	10	4		4							100
Ashville,	1820	Wm. A. Hallock, a.p.	'63	28	46	74	16				1	2		3			
Bainbridge,	1793	[J. S. Pattengill, <i>Presb.</i>]	'69	25	48	73	14	6	8	14	2	1	0	3	4	0	186

CHURCHES. Place and Name.	Organized. Year.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS. Aug. 31, 1870.				Admitted 1869-70.			Removals 1869-70.			BAPT. '69-70.		SCHS. IN S.A.B.
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	TOTAL.	Adults.	Infants.	
Baiting Hol- low,	1791	A. W. Allen, p.	'67	31	29	60	0	4	0	4	0	0	0	0	3	0	74
Bangor,	1826	B. Burnap, <i>Presb.</i>]	'69	25	61	86	9	1	2	3	0	4	0	4	0	0	60
Barryville,	1836	Felix Kyte, a.p.	'33	7	25	32	1	3	1	4	1	1	0	2	2	0	68
Bay Shore,	1869	None.		16	22	38	7	0	0	0	0	0	0	0	0	0	55
Bell Port,	1836	None.		10	15	25	0	0	0	0	0	0	0	0	0	0	
Berkshire,	1833	E. S. Palmer, p.	'69	71	116	187	21	1	14	15	8	3	0	11	0	3	198
Binghamton,	1836	E. Taylor, D.D., p.	'68	68	147	215		27	33	60	4	9	1	14	18	7	323
Black Creek, Bloomfield,	1822	None.		16	33	49	3										83
West, Blue Point,	1843 1857	John Patchen, a.p. None.	'70	25	102	127	11	0	1	1	3	3	0	6	0	0	180
Bridgewater,	1798	I. R. Bradnack, a.p.	'70	23	48	71	9	1	0	1	3	0	0	3	0	0	80
Bristol,	1835	N. T. Yeomans, a.p.	'69	20	39	59	0	2	0	2	1	0	0	1	0	0	120
Brooklyn, — " Ch. of the Pilgrims,	1844	R. S. Storrs, jr., D.D., p.	'46														
" Plymouth,	1847	H. W. Beecher, p.	'47	766	1200	1966		130	59	189	13	63	0	76	42	25	2011
" Clinton Av.,	1847	W. I. Budington, D.D. p.	'55	220	370	590	12	66	48	114	6	40	0	46	14	17	1200
" Bedford,	1849	R. G. Hutchins, p.	'65	39	83	122	29	12	5	17	2	5	0	7	2	4	150
" South,	1851	H. M. Storrs, D.D., p.	'67	129	257	386		48	28	76	4	13	0	17	12	15	350
" N. England,	1857	J. H. Brodt, p.	'70	74	137	211	40	18	6	24				23	0	0	300
" Elm Place,	1853	H. Powers, p.	'69														
" Central,	1854	J. C. French, p.	'57	132	239	371	8	27	11	38	2	16	0	18	4	4	400
" Warren st. Mission,	1854	W. B. Cay, a.p.	'70	10	28	38	9	2	0	2	0	15	1	16		2	
" State st.,	1859	W. P. Gaddis, a.p.	'69	67	95	162	0	19	10	29	1	21	0	22	3	5	260
" Puritan,	1864	C. H. Everett, p.	'65	148	312	460	16	26	38	64	1	15	2	18	8	18	790
" Ch. of the Mediator,	1866	Bishop Falkner, a.p.	'63	29	50	79	10	1	3	4	0	5	0	5	0	14	700
" Ch. of the Covenant,	1868	Franklin Noble, a.p.	'68	26	47	73	5	10	5	15	0	3	0	3	0	3	
" Park,	1866	Frank Russell, p.	'68	55	100	155	25	18	19	37	1	31	0	32	5	3	246
Burrville,	1834	L. W. Chauey, a.p.	'64	10	17	27	1	0	0	0	1	0	0	1	0	0	60
Cambria,	1818	None.		31	118	149	11	8	4	12	1	4	0	5	3	0	100
Camden,	1798	Ethan Curtis, p.	'68	71	131	202	28	11	4	15	6	0	0	6	7	2	238
Canaan Four Corners,	1772	[G. W. Warner, <i>Presb.</i>]	'68	11	44	55	1										
Canandaigua,	1799	F. B. Allen, p.	'68	84	271	355	48	16	5	21	6	83	1	190	3	9	213
Candor,	1808	G. A. Pelton, p.	'69	81	149	230	15	69	14	74	6	4	0	10	33	3	240
Carthage,	1835	None.		12	15	27	0	0	0	0	1	1	0	2	0	0	60
Castile,	1834	J. L. Jenkins, a.p.	'69	35	73	108		12	3	15	1	4	0	5	7	1	
Centre Lisle,	1830	J. A. Farrar, p.	'69	36	46	82	3	2	0	2	0	2	0	2	1	1	130
Champion,	1801	None.		9	11	20	0	0	0	0	1	4	0	5	0	0	0
Chenango Forks,	1821	Isaac Ely, a.p.															
Chippewa st.,	1852	S. Young, a.p.	'52	22	41	63	0	7	0	7	1	1	0	2	2	1	47
Churchville,	1852	None.		44	85	129											
Clymer,	1849	None.															
Collins,	1817	Ward I. Hunt, a.p.	'67	4	17	21	5		1	1		1		1			
Columbus,	1806	[E. P. Adams, <i>Licen.</i>]	'70	7	16	23	3	0	0	0	0	0	0	0	0	0	32
Commaek,	1857	P. Z. Easton, a.p.	'70	9	12	21	2	0	0	0	0	0	0	0	0	0	36
Copenhagen,	1870	John McMaster, a.p.	'70	6	18	24	0	0	0	0	1	4	0	5	0	0	85
Croton,	1855	Joel J. Hough, a.p.	'69	4	16	20	3	0	0	0	1	0	0	1	0	0	0
Crown Pt., 1st,	1894	W. Child, D.D., a.p.	'66	35	81	116		4	1	5	1	0	0	1	2	2	100
" 2d,	1846	C. C. Stevens, p.	'45	13	24	37	14										50
Cutchogue,	1862	None.		6	29	26	0										
Danby,	1857	[H. Carpenter, <i>Licen.</i>]	'70	43	75	118	6	0	0	0	3	0	0	3	0	0	100
Deer River,	1826	John Waugh, <i>Presb.</i>]	'70	24	50	74	18	0	0	0	3	1	0	4	0	0	100
De Peyster,	1828	[E. C. Evans, <i>Not Lic.</i>]		17	29	46	7	0	1	1	2	2	0	4	0	0	70
East Pharsalia,	1850	[Mr. Wilkins, <i>F. Bapt.</i>]		28	37	65	12										61
East Pitcairn,	1841	None.															
Eaton,	1831	[W. N. Cleveland, <i>Pres.</i>]	'68	18	68	86	16	4	4	8	0	1	0	1	3	0	77
Eden,	1817	Ward I. Hunt, a.p.	'67	16	16	32	2	0	0	0	0	3	0	3	0	0	0
Elizabetht'wn,	1821	G. W. Barrows, p.	'64	3	39	42	1	0	0	0	0	0	0	0	1	2	60
Ellington,	1828	A. D. Olds, a.p.	'70	35	99	125		21	2	23		5		5	12		
Elmira,	1816	T. K. Beecher, a.p.	'54	98	224	322	46	3	9	12	6	7	0	13	69	10	300
Evans, East,	1818	[C. A. Keeler, <i>Presb.</i>]	'67	12	31	43	8										80
" Centre,	1835	[C. A. Keeler, <i>Presb.</i>]	'67	16	19	35	2							4			40

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'g		Removals				BAPT.		IN SAB. SCHO.		
				Aug. 31, 1870.			'69-70.		1869-70.				'69-70.				
				Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.			
Evans, North,	1834	[Ezra Jones, <i>Presb.</i>]	'68	22	34	56	3	2	2	1	0	0	1	0	0	105	
Fairport,	1824	J. Butler, a.p.	'64	48	114	162	4	7	8	15	2	4	0	6	2	3	175
Farmingville,	1858	Otis Holmes, a.p.	'68	11	10	21	5	0	0	0	0	0	0	0	0	0	20
Fire Place Neck,	1842	John Gibbs, a.p.	'59	6	6	12											
Flatbush, St. Paul's,		None.															
Flushing,	1851	M. L. Williston, p.	'70	20	82	111	19	20	13	33	1	5	0	6	10	7	125
Fowlerville,	1826	W. M. Modeset, a.p.	'69	23	36	59	22	0	1	1	0	5	0	5	0	0	75
Franklin,	1792	Joel J. Hough, p.	'67	91	138	229	14	3	4	4	14	0	18	2	4	1	160
Frewsburg,	1856	Alanson Bixby, a.p.	'69	12	28	40	2	6	6	1	2	3	3	2	2	0	75
Friendship,	1835	W. P. Jackson, a.p.	'69	22	44	66	1	5	5	1	5	1	7	7	0	0	93
Gaines,	1864	[R. S. Eggleston, <i>Pres.</i>]	'69	39	88	127	9	60	6	75	2	4	0	6	52	0	175
Gainesville,	1815	[P. Camp, <i>Presb.</i>]	'69	23	33	56	4	1	1	1	5	0	6	6	0	0	0
Gloversville,	1852	W. A. McGinley, p.	'69	103	182	285	12										
Greece, West,	1819	E. N. Ruddock, a.p.	'68	22	53	75	6	2	3	5	1	1	0	2	0	0	90
Greene,	1811	George Porter, a.p.	'70	21	52	73	2	5	7	2	4	0	6	0	0	0	79
Greenwich,	1837	None.		16	33	49	6										
Groton, West,	1816	W. O. Baldwin, a.p.	'68	25	40	65	2	2	4	0	0	0	0	2	2	2	75
Groton,	1849	J. C. Taylor, p.	'67	58	110	168	8	0	2	2	2	2	1	5	0	0	230
Hamilton,	1828	Charles Barstow, a.p.	'68	52	69	121	9	3	1	4	1	7	0	8	0	1	100
Hancock,	1830	I. D. Cornwell, a.p.	'65	19	46	65	3										
Harper-field,	1798	John T. Marsh, a.p.	'67	11	29	40	4	0	0	0	4	2	0	6	0	2	50
Harford,		None.		16	20	36	4	0	0	0	0	0	0	0	0	0	70
Harrisville,	1834	None.		9	12	21	5	0	0	0	0	0	0	0	0	0	70
Henrietta,	1816	[H. M. Hazeltine, <i>Pres.</i>]	'70	32	63	95	20	3	0	3	1	10	0	11	1	2	120
Holland,	1861	None.		5	12	17	0										
Hollywood,	1863	None.															
Homer,	1801	J. C. Holbrook, p.	'64	158	299	457	4	3	7	10	9	18	0	27	3	11	294
Hopkinton,	1808	J. W. Grush, a.p.	'66	25	54	79	11	3	1	4	0	1	0	1	3	0	190
Howell's,	1782	Geo. J. Means, p.	'63	46	82	128	10	27	5	32	1	6	0	7	14	7	160
Jamestown,	1816	T. Wickes, D.D., p.	'69	86	110	196	20	12	8	20	3	8	11	5	4	90	
Jay,	1813	T. Watson, a.p.	'65	3	8	11	0	0	0	0	0	0	0	0	0	0	70
Java, North,	1847	None.		2	5	7	0										
" West,	1854	None.		15	24	39											
Kiantone,	1-15	Elliot C. Hall, a.p.	'69	35	57	92	19	2	2	2	1	2	3	0	0	0	168
Kirkland,	1834	James Deane, a.p.	'69	4	15	19	0	0	0	0	3	0	3	0	0	0	69
Lawrenceville,	1826	None.		18	34	52	6	0	0	0	1	0	1	0	0	0	35
Leroy,	1843	None.		14	49	63	34	0	0	0	3	2	0	12	0	0	60
Lewis,	1837	G. W. Barrows, a.p.	'65	13	28	41	3	0	0	0	0	0	0	0	0	0	30
Linkleau,	1859	[T. Fisher, <i>Bapt.</i>]	'67	4	10	14	4	0	0	0	0	0	0	0	0	0	57
Lisbon,	1842	None.		43	71	114	35	8	16	2	1	32	35	4	4	125	
Liste,	1797	R. H. Gidman, a.p.	'69	20	44	64	0	2	2	1	0	0	1	0	0	0	160
Little Valley,	1840	None.		6	7	13	0										
Lockport,	1838	J. L. Bennett, p.	'57	169	359	508	12	9	5	14	2	6	0	8	4	12	215
Lumberland,	1799	Felix Kyte, a.p.	'32	35	64	99	27	2	3	5	0	0	0	1	3	0	105
Macomb,	1857	None.		2	3	5	0	0	0	0	1	0	1	0	0	0	0
Madison,	1796	None.		41	61	102	0	0	0	0	3	3	0	6	0	0	67
Madrid,	1807	G. Strassenburgh, a.p.	'67	40	54	94	24	5	4	9	4	2	0	6	2	0	80
Maine,	1819	James Weller, a.p.	'67	31	49	80	9	4	1	5	3	4	0	7	4	0	120
Mannsville,	1833	None.		31	67	98	10	0	0	0	3	3	0	6	0	0	70
Marshall,	1797	[B. W. Dwight, <i>Presb.</i>]	'69	13	26	39	15	0	0	0	1	0	1	0	0	0	44
Massena, 1st,	1819	S. Nelson, a.p.	'66	10	13	23	0	0	0	0	1	2	0	3	0	0	40
" 2d,	1834	S. Nelson, a.p.	'66	20	39	59	6	1	0	1	0	1	0	1	0	0	0
Middletown,	1785	C. A. Harvey, a.p.	'68	72	140	212	20	33	18	51	6	1	0	1	19	7	125
Moira,	1823	S. H. Williams, a.p.	'68	18	34	52	12	1	0	1	0	0	1	0	0	0	44
Moriah,	1808	D. H. Gould, a.p.	'65	31	56	87	6	1	0	1	0	1	2	0	2	0	75
Morrisania,	1851	W. Westerfield, a.p.	'70	23	64	87	10				2	10	12				150
Morrisville,	1805	H. F. Dudley, a.p.	'67	40	80	120	0	9	4	13	1	8	0	9	9	0	112
Mott's Corner,	1868	R. A. Wheelock, a.p.	'68	56	67	123	2	43	4	47	0	0	0	0	44	0	180
Mt. Sinai,	1789	Aaron Snow, a.p.	'63	42	98	140	18	17	1	18	1	2	0	3	7	2	160
Mumsville,	1828	Hiram W. Lee, a.p.	'68	14	29	43	2	0	1	1	2	0	3	0	1	0	83
Napoli,	1821	N. H. Barnes, a.p.	'66	28	35	63	5	1	1	2	1	3	4	1	2	0	2200
Newark Valley,	1803	S. Johnson, a.p.	'66	90	133	223	16	0	6	6	5	2	0	7	0	0	2225
New Haven,	1817	Thomas Bayne, a.p.	'68	32	71	103	21	0	4	4	1	1	1	3	0	0	110
New York City, —																	
" Broadway Tab.,	1840	J. P. Thompson, D.D., p.	'45	229	321	550	10	15	25	5	27	0	32	2	2	0	700
" Bethesda,		None.															
" Ch. of Pilgrims,	1862	None.															
" Harlem,	1862	S. Bourne, p.	'62	47	89	136	24	22	8	30	1	11	0	12	4	2	200
" New England,		M. Richardson, p.	'70	48	68	116	1	2	3	0	15	0	15	0	0	0	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS Aug. 31, 1870.				Admt'd '69-70.				Removals 1869-70.				BAPT. '69-70.				IN SAB. SCHS.
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disun.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHS.			
Summer Hill,	1827	[E. D. Shaw, <i>Presb.</i>]	'69	18	29	47	8	4	0	4	4	2	0	6	4	0	80			
Syracuse,	1853	A. F. Beard, a.p.	'69	110	234	344	53	87	5	92	6	10	0	16	51	8	300			
Thompson's Stat'n,	1834	None.		7	14	21	11													
Tieonderoga,	1813	None.		7	38	45	0													
Triangle,	1819	W. H. Sigston, a.p.	'68	32	40	72	7	5	4	9	2	7	0	0	2	0	50			
Union Centre,	1841	C. W. Burt, a.p.	'70	37	62	99	9	13	6	19	1	4	0	5	9	0	150			
Union Valley,	1845	S. Carver, a.p.	'49	9	15	24											40			
Upper Aquebogue,	1758	T. N. Benedict, a.p.	'70	66	102	168	2	2	1	3	6	6	0	12	0	0	90			
Wadham's Falls,		None.		22	38	60	11	0	0	0	2	1	0	3	0	0	40			
Wading River,	1784	[H. Cornell, <i>Presb.</i>]	'70	35	63	98	30	0	0	0	3	3	0	6	0	0	65			
Walton,	1793	Sam'l J. White, a.p.	'68	107	188	295	32	6	5	11	7	8	0	15	3	12	250			
" North,	1816	[S. N. Robinson, <i>Presb.</i>]	'68	28	59	87	5	1	13	14	1	1	0	2	0	6	139			
Warsaw,	1840	E. E. Williams, p.	'57	113	174	287	30	31	11	42	4	6	0	10	26	3	270			
Wellsburg,	1855	None.		6	10	16	0													
West Brook,	1857	S. N. Robinson, a.p.	'70	15	29	44	13	1	0	1	0	0	0	0	1	2	80			
West Monroe,	1867	[David James, <i>Presb.</i>]	'70	6	12	18	0	0	0	0	0	0	0	0	0	0	40			
Westmoreland,	1791	James Deane, a.p.	'67	32	69	101	13	0	1	1	2	0	0	2	0	3	143			
West Newark,	1823	Wm. Macnab, a.p.	'63	6	15	21		1	0	1	1	0	0	1	0	0	56			
William's Bridge,	1835	Samuel Orcutt, a.p.	'67	5	10	15	0	0	3	3	0	3	0	3	0	4	115			
Willsborough,	1833	None.		28	52	80	12										40			
Wilmington,	1834	T. Watson, a.p.	'65	10	17	27	3	0	0	0	0	0	0	0	0	0	38			
Winfield,	1699	L. R. Bradnack, a.p.	'70	15	36	51	0	0	0	0	1	0	1	0	0	0	100			
Woodhaven,	1863	Wm. James, a.p.	'65	50	36	86	20	13	5	18	2	7	0	9	2	10	120			
Woodville,	1836	[J. B. Preston, <i>Presb.</i>]	'70	20	30	50	0	0	0	0	0	0	0	0	0	0	140			

WELSH CHURCHES.

			Aug. 31, 1870.	1869-70.	1869-70	'69-70.
Bethany,	1810	None.				
Bethel,	1839	M. Roberts, p.	'39	22	54	76
Deerfield,	1831	W. D. Williams, p.	'33			
Fairview,	1846	William Lewis, p.	'69			
Floyd,	1834	J. R. Griffiths, p.	'65	20	40	60
Holland Patent,	1842	James Griffiths, p.	'69	8	18	26
Jamesville,	1855	Samuel Jones, p.		18	17	35
Middle Granville,	1850	Samuel Jones, p.	'64	28	32	60
Nelson,	1850	Benjamin Williams, p.				
New York,	1801	None.				
New York Mills,	1847	T. M. Owen, p.	'70	23	41	64
Ninety-Six,		None.				
Pen Mount,	1832	Sem Phillips, p.	'66	20	30	50
Plainfield,	1861	H. R. Williams, p.	'68	35	45	80
Prospect,	1856	None.				
Remsen,	1838	Morris Roberts, p.	'37	30	50	80
Richville,	1853	David Jones, p.	'65			
Rome,	1851	D. E. Pritchard, p.	'64			
Siloam,	1856	William Lewis, p.	'69	15	22	37
Steuben,	1834	Sem Phillips, p.	'66	23	52	75
Trenton,	1854	James Griffiths, p.	'69	14	18	32
Tuck Hill,	1843	Owen P. Jones, p.	'70	17	23	40
Turin,	1843	Owen P. Jones, p.	'70	7	12	19
Utica,	1892	Rhys G. Jones, p.	'67	82	165	247
Waterville,	1852	John Owen, p.	'60	25	38	63
Total, 25 churches.			487	806	1233	35370

OTHER MINISTERS.

Lyman Abbott, Cornwall.
Erwin W. Allen, merchant.
Pitcher.
Milton Badger, D.D., Sec. Am.
Home Miss. Soc., New York.
Seymour A. Baker, D.D.

Samuel Bayliss, Sec. Soc'y for
the Poor, Brooklyn.
Asher Bliss, Onoville.
Silas C. Brown, West Bloom-
field.
A. Huntington Clapp, D.D.,
Sec. Am. Home Miss. Soc.,
New York.

David B. Coe, D.D., Sec. Am.
Home Miss. Soc., N. York.
Ethan B. Crane, Brooklyn.
E. M. Cravath, Am. Miss'y
Ass'n. New York.
William Dewey, LeRoy.
Azal Downs, Riverhead, Long
Island.

George R. Entler, teacher, Franklin.
Pinder Field, Hamilton.
John Gibbs, Bell Port, L. I.
A. Gleason, Miss'y, Brooklyn.
Luther C. Hallock, Miller's Place, Long Island.
William A. Hallock, D.D., Sec. Am. Tract Soc., 150 Nassau street, New York.
Joseph Harrison.
W. Nye Harvey, New York.
A. D. Hayford, Crary's Mill's.
William D. Henry, Evangelist, Jamestown.
L. Smith Hobart, Agent Am. Home Miss. Soc., Syracuse.
James D. Houghton, teacher, Oneida.
Andrew Huntington.
Alfred Ingalls, Smithville.
Simeon S. Jocelyn, Sec. Am. Miss. Ass'n, New York.
Wm. H. Kingsbury, Charlton.
William J. Knox, farmer, Augusta.
Henry Lancashire, Saratoga.
Daniel Lancaster, New York.

Joshua Leavitt, D.D. Associate Editor *Independent*, N. Y.
Benj. C. Lockwood, Brooklyn.
Benjamin N. Martin, D.D., Prof. N. Y. Univ., N. York.
H. H. McFarland, Brooklyn.
W. McKay, Miss'y, Brooklyn.
Darius Mead, New York.
John Newton, Antwerp.
Simeon North, D.D., Clinton.
James Orton, Professor Vassar Coll., Poughkeepsie.
Ray Palmer, D.D., Sec. Am. Cong. Union, New York.
Simeon Parmelee, D.D. (ordained 1808), Oswego.
Edward P. Payson, N. York.
James B. Pearson, N. York.
Gustavus D. Pike, Agent, Brooklyn.
Theodore Pond.
George P. Prudden, Medina.
Thomas R. Rawson, City Missionary, Albany.
Eli N. Sawtell, D.D., Saratoga Springs, (now in Oregon).
Chas. S. Sherman, Castleton.
Edward P. Smith, Am. Miss. Ass'n, New York.

Rollin S. Stone, Missionary, Brooklyn.
John Turbitt, now in Engl'd.
William H. Ward, Associate Editor of *Independent*, N.Y.
Asabel C. Washburn, Chaplain, Syracuse.
Noah H. Wells, teacher, Peekskill.
George Whipple, Sec. Am. Miss. Ass'n, New York.
Reuben Willoughby, Little Valley.
Christopher Youngs, Upper Aquebogue, Long Island.
Welsh.
Robert Everett, D.D., Editor of *The Centinel*, Remsen.
Jonathan J. Jones, N. York.

LICENTIATES.

H. P. Bake, 1870, Rochester.
John Gilchrist, 1870, Lockport.
And two mentioned in table above.
Welsh.
Thomas Jones, Remsen.

SUMMARY.—CHURCHES: 62 with pastors; 98 with acting pastors; 96 vacant (including 31 supplied by licentiates or ministers of other denominations). TOTAL, 256.
MINISTERS: 62 pastors; 88 acting pastors; 63 others. TOTAL, 213. LICENTIATES, 5.
CHURCH MEMBERS: 9,098 males; 16,817 females. TOTAL, 25,915, including 2,041 absent. Gain, 467.
ADDITIONS IN 1869-70: 1,409 by profession; 791 by letter. TOTAL, 2,200.
REMOVALS IN 1869-70: 323 by death; 871 by dismissal; 69 by excommunication. TOTAL, 1,292.
BAPTISMS IN 1869-70: 632 adult; 446 infant. IN SABBATH SCHOOLS: 27,344. Loss, 1,120.
BENEVOLENT CONTRIBUTIONS (149 churches, 173 last year): \$62,119, a decrease of \$69,782.
FAMILIES IN CONGREGATIONS (187 churches, 192 last year): 11,270, a decrease of 46.

CHANGES.—CHURCHES: *New*, or replaced on the list,—Bennington; Berkshire; Copenhagen; Harford; Onondaga; Philadelphia; Seneca Falls; West Brook. *Dropped* from the list,—Brighton; Brooklyn, Union ch.; Meredith; Plymouth.
MINISTERS: Ordinations, 1 pastor, 1 without installation. Installations, 8. Dismissals, 6. Deceased, 3 without charge.

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

NEW JERSEY.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admitted			Removals			BAPT. SCHS.			
				Aug. 31, 1870.				'69-70.			1869-70.			'69-70.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.
Chester, 1741		J. S. Evans, D.D.		63	105	168		1	2	3	3	4	7	1	3	150	
Elizabethport, 1834		F. B. Rossiter, p.	'69	25	49	74		7	7	14	2		2		2	140	
Fort Lee, 1867		None.		9	23	32	4									116	
Franklinville, 1837		A. Leonard,		5	8	13	2	1		1						60	
Jersey City, 1st, 1858		G. B. Willeox, p.	'69	85	164	249		1	26	27	2	28	30		7	611	
" " 2d, 1870		Leavitt Bartlett,		5	13	18		2	16	18						92	
Montclair, 1870		A. H. Bradford, p.	'70	36	51	87			87	87					5	137	
Newark, 1st, 1852		Wm. B. Brown, p.	'55	194	355	549	50	9	12	21	3	18	3	24	1	6	360
" " B'ill'ville av. 1838		C. B. Hulburt, p.	'70	62	96	158		16	25	41	2	8	10	4	12	256	
Newfield, 1867		M. S. Platt,		5	3	8	2	1		1	2	2		4	1	68	
N. Vineland, 1867		M. S. Platt,		8	9	17	5									53	
Orange Val. 1st, 1861		Geo. B. Bacon, p.	'61	67	122	189	5	22	10	32	4	10	14	2	17	358	
" " 2d, 1867		T. Atkinson,	'67	14	43	57	4	3		3				2	10	100	
" E. Grove st. 1868		Allen McLean, p.	'68	31	49	80	5	6	19	25		3	3	1	1	217	
" Trinity, 1870		Geo. E. Adams, D.D.	'70	8	21	29		2	28	30	1		1			43	
Paterson, 1836		Geo. Pierce, p.	'67	28	89	108	1	7	1	8	3		3	4	25	322	
				645	1191	1836	135	78	233	311	22	73	3,98	15	88	3083	

OTHER MINISTERS.	
Eliakim Phelps, D.D., Jersey City.	Michael E. Strieby, Sec. Am. Miss. Association, Newark.
John E. Bray, Elizabeth.	William H. Teel, Woodside.
George Brown, Newark.	John E. Tyler, Vineland.
Simeon S. Hughson, Newark.	Almon Underwood, Irvington.
I. H. Northrup, Millville.	Luke I. Stonetenburgh, Schooley's Mountain.

SUMMARY.—CHURCHES: 8 with pastors; 7 with acting pastors; 1 vacant. TOTAL, 16.

MINISTERS: 8 pastors; 6 acting pastors; 12 others. TOTAL, 26.

CHURCH MEMBERS, ADDITIONS, ETC., as above. Gain of members, 111. Gain in Sabbath Schools, 575.

BENEVOLENT CONTRIBUTIONS (10 churches reporting, 11 last year): \$13,252, an increase of \$5,942. CURRENT EXPENSES (10 churches, 8 last year): \$35,833, an increase of \$12,618.

VALUE OF CHURCH PROPERTY (9 churches reporting; 8 last year): \$240,000, an increase of \$39,000; with 4,629 sittings. AVERAGE CONGREGATIONS (16 churches, 13 last year): 3,175, an increase of 450.

CHANGES.—CHURCHES: *New*.—Montclair; Trinity ch., Orange. *Dropped* from the list,—Franklin District, in Orange.

MINISTERS: Ordinations, 1 pastor. Installations, 2. Dismissals, 1. Deceased, 1 without charge.

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

PENNSYLVANIA.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMBERS.				Admt'd			Removals			BAPT.		IN SAB. SCHOOLS.	
					Sept. 1, 1870.	'69-70.	1869-70.	'69-70.	'69-70.	'69-70.	Adults.	Infants.						
Place and Name.		Name.			Male.	Female.	TOTAL.	Absent.	Prof.	Lectur.	TOTAL.	Deaths.	Disch.	EXCOM.	TOTAL.			
Ashland, W.		None.					64											60
Andersfield, W.		Daniel A. Evans, p.	'70	'70														
Beach, W.		None.																
Beaver Meadows, W.		None.					25											50
Birmingham, W.	1838	None.					95		8	10	18	2	12	2	16			79
Blossburg, W.	1839	F. T. Evans,					40		8	4	12		4		4			75
Bradford, W.	1839	None.			4	9	13											
" W.		None.					60											
Brady's Bend, W.		D. R. Davies,					46											40
Cambridge, W.	1851	Wm. D. Henry,			26	37	63	19	1	1	2	0	0	0	0	1		100
Carbondale, W.		J. Evans,					40											
Centraia, W.		W. W. Davies,																
Centreville, W.	1859	None.																
Chapmansville, W.		None.																
Charlestown, W.	1839	None.					60											60
Coaldale, W.	1870	D. E. Hughes,																
Comenaut, W.	1833	None.			10	19	29											
Danville, W.		John B. Cook,					70											
Dudley, W.		None.																
Dundaff, W.		Daniel Daniells,					60											
Ebensburg, W.	17—	Thomas R. Jones,					260											275
" North, W.		John G. Thomas,					60											60
" South, W.		John G. Thomas,					55											80
Farmer's Valley, W.	1859	None.			4	5	9											
Farmington, W.	1839	W. A. Hallock,	'69		25	30	55	5	2	1	3					1		70
Frosty Valley, W.		None.																
Hawley, G. C.	1867	Fred. A. Bauer, p.	'53	'67			92		5	0	5							
Hyde Park, W.		E. B. Evans,					336											240
Irwin's Station, W.		None.																
Jeansville, W.		None.					30											25
Johnstown, W.		None.					135											140
Kingston, W.		None.					52											65
Knoxville, W.	1867	John Cairns,	'70		12	22	34		8	2	10	1	1	0	2	0	0	
Lafayette, W.	1858	None.			4	7	11											
Leraysville, W.	1893	None.			39	50	89											60
Mahanoy, W.		D. T. Jones,					100											110
Mercer, W.	1847	None.			7	18	25	3	0	0	0	1	0	0	1	0	0	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT. & SAB. SCH.		
				Sept. 1, 1870.				'69-70.			1869-70.			'69-70.		
				Male.	Female.	TOTAL.	Absent.	Prof.	Lecter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.
Minersville, W.		Daniel T. Davies,				130										100
Morris Run, W.	1864	F. T. Evans,			50											100
North Point, W.		[J. Roberts, <i>Loc. pr.</i>]														
Oliphant, W.		B. Evans,														
Philadelphia, Cen- tral.	1864	Edward Hawes, p.	'58 '64	78	126	204	17	3	13	16	3	10	1	14	1	3 312
“ Welsh.		None.														
“ Plymouth.	1866	W. E. C. Wright, p.	'68 '68	30	63	93	12	21	6	27	1	7		8	7	7 490
Pittsburg, W.		H. E. Thomas,				239		19	20	39	2	9	0	11		
“ Plymouth.	1859	Edm'd Y. Garrette, p.	'54 '69	51	62	113	12	4	15	19	1	1	0	2	1	4 112
Pittston, W.		D. Davies,				210										75
Plymouth, W.		None.				85										90
Pottersville,	1851	H. B. Gilbert,	'70	14	26	40	2	1	0	1	1	0	0	1	1	0 90
Pottsville, W.		John W. Pugh,				25										
Pottsville, W.		John W. Pugh,				25										
Prentissvale,	1851	Harvey Miles,	'70	16	23	39	11	0	0	0	0	1	0	1	0	2 30
Providence, W.		None.				120										140
Randolph,	1837	Wm. D. Henry,	'70	42	71	113		0	1	1	0	2	0	2	0	0 125
Reading, W.		None.														
Riceville,	1856	None.														
St. Clair, W.		John W. Pugh,				40										
Shamokin, W.		None.				26										36
Sharon, W.		None.				28										40
Shenandoah, W.		None.														
Slateford, W.		None.														
Slatington, W.		None.														
Smithfield,	1801	Cyrus Offer, p.	'70	23	45	68		4	5	9	1	0	0	1	1	6 13
Sugar Grove,	1856	Daniel L. Gear,	'66	17	36	53	2	16	3	19	0	0	0	0	8	4
Summit Hill, W.		J. V. Jones,				80										140
Ta Maqua, W.		D. E. Hughes,														
Townville,	1839	None.														
West Bangor, W.		John Williams,	'69			58		5	6	11						70
West Spring Creek,	1847	Samuel Rowland,	'69	5	6	11	1	5	1	6	0	0	0	0	2	0 65
Wilkesbarre, W.		None.				22										
Williamsport.		James A. Daly,	'67 '70	25	44	69	5	17	5	22	2	2	1	5	0	1 160

OTHER MINISTERS.

Dana Goodsell, Philadelphia. Micah W. Strickland, Prentissvale.
Burdett Hart, Philadelphia.

Richard Crittenden, Towanda. David Root, Philadelphia.

The returns this year are sadly defective. The churches are scattered, and the want of GENERAL ASSOCIATION makes it extremely difficult to obtain reports.

SUMMARY.—CHURCHES: 6 with pastors; 31 with acting pastors; 33 vacant. TOTAL, 70.

MINISTERS: 6 pastors; 23 acting pastors; 5 others. TOTAL, 39.

CHURCH MEMBERS: 422 males; 699 females; 2,877 not specified. TOTAL, 3,998, including 89 absent (and doubtless many more). Gain, 46.

ADDITIONS IN 1869-70 (19 churches): 127 by profession; 93 by letter. TOTAL, 220.

REMOVALS IN 1869-70 (19 churches): 15 by death; 49 by dismissal; 4 by excommunication. TOTAL, 68.

BAPTISMS IN 1869-70 (19 churches): 23 adult; 27 infant.

IN SABBATH SCHOOLS: 5,033. Loss in schools reporting, 33.

CHANGES.—CHURCHES: *New*,—Coaldale, Welsh; Williamsport. *Dropped* from the list, Philadelphia 21.

MINISTERS: Ordination, 1 pastor, 1 without installation.

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

MARYLAND.

		[Aug. 31, 1869.]														
Baltimore,	1835 L. W. Bacon, a.p.	'70	43	35	78	16										246

The above is last year's report of members. OTHER MINISTERS.—None.

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

DISTRICT OF COLUMBIA.

CHURCHES.	Organized.	MINISTERS.	Ordned.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT. S.			
					Aug. 31, 1870.				'69-70.		1869-70.			'69-70.			
Place and Name.		Name.		Male.	Female.	TOTAL.	Absent.	Prof.	Lectur.	TOTAL.	Deaths.	Dish.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.
Washington.	1865	J. E. Rankin, D.D., p.	'55	'69	124	141	265			28 76	104	2	6	8	12	10	1141

BENEVOLENT CONTRIBUTIONS, \$505. CURRENT EXPENSES: \$5,600. The Sabbath School includes Lincoln Mission. Average congregation: 630.

OTHER MINISTERS.	John W. Chickering, jr., National Mute College.	E. Goodrich Smith.
John W. Alvord, Treas. Freedman's Savings and Trust Co.	Charles W. Denison.	Lucius L. Tilden.
J. H. Beckwith.	Samuel C. Fessenden.	Eliphalet Whittlesay, Howard University.
	Solomon P. Giddings.	LICENTIATES.
	S. H. Hodges.	None reported.
	William Russell.	

CHANGES. — Churches: none in list. Gain of members, 77. Gain in Sabbath School (partly by including mission school), 971.

MINISTERS: Installation, 1. Deceased, 1 without charge.

VIRGINIA.

				Sept. 1, 1870.		'69-70.		1869-70.		'69-70.								
Greenwood,	1866	Harvey Hyde,																
Gilford,	1868	Jos. R. Johnson,	'35	'66	5	3	8				25							
Hampton,*	1869	Richard Tolman,	'45	'70	4	11	15	4	1	14	15							
Herndon.	1868	Jos. R. Johnson,	'35	'66	7	3	10	1			0							
											0							
TOTAL: 4 churches, 3 ministers.						16	17	47	5	1	14	15	0	0	0	1	0	200

* Normal School church.

CHANGES. — CHURCHES: *New*. — Hampton Normal School, organized November 7, 1869.

Dropped. — Occoquan. Gain of members, 9. Gain in Sabbath Schools, 130.

MINISTERS. No change; all being acting or missionary pastors.

ORGANIZATION. — Guilford and Herndon are connected with the GENERAL ASSOCIATION OF NEW JERSEY. Hampton is under the care of the American Missionary Association.

NORTH CAROLINA.

				Dec. 10, 1870.		'69-70.		1869-70.		'69-70.							
Beaufort,	1870	Edward Bull,	'69	'69	2	5	7	0									
Dudley,	1870	John Scott, p.	'70	'70	20	13	33	1	17	17	34						
Wilmington,	1870	Henry B. Blake,	'45	'70	6	5	11	1	2	1	3						
											0						
TOTAL: 3 churches, 3 ministers.						28	23	51	2	17	37	1	0	1	3	0	147

These churches are new. Beaufort was organized Nov. 9, 1870; Dudley, March 9, 1870; Wilmington, April 3, 1870. Edward Bull was ordained August 12, 1869; John Scott, as pastor, March 9, 1870. Dudley reports \$5.50 contribution to the Bible Society, and \$15.00 to the American Missionary Association. All these churches are under the care of the American Missionary Association.

SOUTH CAROLINA.

				Dec. 1, 1870.		'69-70.		1869-70.		'69-70.	
Charleston,	Plymouth, 1857	James T. Ford, a.p.	'57	'69	63	130	193	15	11	4	15
								8	7	2	17
											1
											19
											145

OTHER MINISTERS. — Francis L. Cardozo, Secretary of State, Columbia.

CHANGES. — None in list. Gain of members, 23. Gain in Sabbath school, 70.

GEORGIA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained. Commenced.	CH. MEMB'RS. Dec. 1, 1870.				Admt'g '69-70.			Removals 1869-70.			BAPT. '69-70.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	EXCOM.	TOTAL.	Adults.	Infants.	IN SABB. SCHOOLS.
Andersonville,	1865	None.*		6	10	16	1	6	0	6	0	0	0	0	6	3	75
Atlanta,	1867	C. W. Francis, p.	'67 '67	41	39	80	5	16	1	17	1	0	0	1	15	0	250
Macon,	1868	E. E. Rogers, p.	'69 '69	20	29	49	14	17	0	17	1	1	1	3	17	0	200
Savannah,	1868	Robert Carter,	'66 '68	25	41	66	6	22	0	22	8	1	0	9	15	13	183
Total, 4 churches,		4 ministers.		92	119	211	26	61	1	62	10	2	1	13	53	16	710

* Occasional preaching by E. E. Rogers, of Macon. Dea. Stickney has charge of meetings.

OTHER MINISTERS. — None reported.

BENEVOLENT CONTRIBUTIONS: Andersonville, \$5; Atlanta, \$98; Savannah, \$64.
The Atlanta church contributed, for all purposes, \$316.74.

CHANGES. — None in list. Gain of members, 44. Gain in Sabbath school, 230.

ALABAMA.

				Dec. 12, 1870.		'69-70.		1869-70.		'69-70.						
Marion,	1870	G. W. Andrews, a.p.	'67 '70	3	13	16	4	4	0	4	0	0	0	1	0	100
Montgomery,	1869	J. A. Bédient, a.p.	'69 '69	5	11	16	4	9	0	9	0	7	0	7	6	75
Talladega,	1868	John J. Strong, a.p.	'70 '70	32	19	51	7	4	5	9	3	0	0	3	4	150
TOTAL: 3 churches,		2 ministers.		40	43	83	15	17	5	22	3	7	0	10	11	325

BENEVOLENT CONTRIBUTIONS: Talladega, \$51.90.

CHANGES. — CHURCHES: *New*. — Marion, organized Jan. 2, 1870; Montgomery, Dec. 12, 1869. *Dropped*. — None. Gain of members, 46. Gain in Sabbath School, 95.

MISSISSIPPI.

				Dec. 1, 1870.		'69-70.		1869-70.		'69-70.						
Columbus, Sal'm ch.	1832	Sam'l C. Feemster.	'66 '65	21	21	42	6	6	1	7	0	4	1	5	2	100
Hamilton P. O.,	1870	[J. F. Galloway, p.e.]	'70	5	13	18	0	14	4	18	0	0	0	12	0	75
TOTAL: 2 churches.				26	34	60	6	20	5	25	0	4	1	5	14	175

OTHER MINISTERS. — None reported.

SUMMARY. — As above. Gain of members, 21. Gain in Sabbath Schools, 75. CONTRIBUTIONS: Columbus, \$70.00.

CHANGES. — CHURCHES: *New*. — Rabamah ch., near Hamilton P. O., Monroe county. *Dropped*. — None.

LOUISIANA.

				Dec. 1, 1870.		'69-70.		1869-70.		'69-70.						
Algiers,	1869	S. W. Otts,	'69 '70	26	28	54	1	10	1	11	1	0	4	5	6	40
Baton Rouge,	1869	Edw. F. Strickland,	'69 '69													
Greenville,	1869	Henry Lewin,	'69 '69	4	8	12	0	8		8					8	28
Gretna,	1869	W. P. Ward, p.	'69 '69	185	117	302	10	18	2	20	2	10	0	12	18	25
Jefferson City,	1870	Isaac Songue,	'69 '70	18	37	55	10	11	0	11	2	4	1	7	9	25
Lockport,	1869	Nelson Taylor,	'69 '69													
New Orleans, 1st,	1866	Marion W. Reed, p.	'63													
" M. Brown,	1869	W. J. Brown, p.	'69 '69	30	60	90		7	5	12	4	4	0	8	1	15
" Zion,	1869	Joseph Dutch, p.	'64 '70	38	43	81	3	10	1	11	1	6		7	5	28
" Howard,	1869	Isaac Williams,	'55 '69	24	31	55	15	12	5	17	3	0	0	3	6	40
" St. Andrews,	1869	S. W. Rogers,	'55 '69													
" St. James,	1869	Jacob A. Norager,	'64 '69	50	100	150	5									
TOTAL.				451	534	985	73	76	14	90	13	24	5	42	53	56

OTHER MINISTERS.		Samuel L. Harris, Agent Freedmen's Saving Bank, New Orleans.	L. H. Peare, Chef. Seaman's Friend Soc., New Orleans.
Ezekiel DeWolf, teacher, New Orleans.		George Jackson, Baton Rouge.	John Rochester, Jefferson City.
Joseph W. Healy, Pres. Straight Univ. New Orleans.		Nathan B. James, New Orleans.	Ebenezer Tucker, Straight Univ., New Orleans.
			John Turner, New Orleans.

SUMMARY.—CHURCHES: 4 with pastors; 8 with acting pastors. TOTAL, 12.
 MINISTERS: 4 pastor-; 8 acting pastors; 9 others. TOTAL, 21. Many of the above ministers are in the employ of the AMERICAN MISSIONARY ASSOCIATION.
 ADDITIONS, etc., as above. Gain of members in churches reporting, 414. Gain in Sabbath Schools, 111.
 CHANGES.—CHURCHES: *New*, — Greenville; St. James, New Orleans. *Dropped* from the list, — none.
 MINISTERS: Ordinations, 2 without installation. Installation, 1.
 ORGANIZATION.—The churches are united in a CONGREGATIONAL CONFERENCE, organized in 1869.

TEXAS.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CH. MEMB'RS.				Admit'd			Removals			BAPTISTS.			
					Dec. 1, 1870.				'69-70.			1869-70.			'69-70.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Lector.	TOTAL.	Deaths.	Expcom.	TOTAL.	Adults.	Infants.	IN SAB SCHOOLS.	
Brownsville,	1866	Jeremiah Porter,	'31	'68	6	10	16	4	1	2	3	3	4	0	7	1	12	90
" 2d,	1870	Jeremiah Porter,	'68	'68	5	5	10	4	0	0	0	0	0	0	0	2	0	20
TOTAL,					11	15	26	8	1	2	3	3	4	0	7	3	12	110

CHANGES.—CHURCHES: *New*, — Brownsville 2d. *Dropped*, — Jefferson.
 CONTRIBUTIONS: \$25. Loss of members, 156. Loss in Sabbath School, 10.

ARKANSAS.

No report. Last year, — churches at Austin, J. L. Herod, a.p., and Bayou-Metoe. Members, 71.

TENNESSEE.

				Dec. 1, 1870.	'69-70.	1869-70.	'69-70.											
Chattanooga.	1867	Ewing O. Tade,	'61	'66	17	20	37	5	6	3	9	3	2	4	9	6	6	150
Memphis, 1st.	1844	A. E. Baldwin, p.c,	'69	'70	24	52	76	10	17	0	17	0	0	0	0	17	0	65
" 2d.	1867	W. W. Mallory,	'64	'67	22	20	42	4	5	3	8	0	1	0	1	5	1	300
Nashville, Union,	1857	Henry S. Bennett,	'63	'68	—	—	—	—	—	—	—	—	—	—	—	—	—	—
TOTAL: 4 churches,		4 ministers.			93	132	225	39	28	6	34	3	3	4	10	28	7	585

OTHER MINISTERS.—None reported.
 CHANGES.—CHURCHES: None in list. Gain of members, 10. Loss in Sab. Schools, 560.
 MINISTERS: The above are acting pastors.
 BENEVOLENT CONTRIBUTIONS: Chattanooga, \$150; Memphis, 2d, \$100; Nashville, \$106.

KENTUCKY.

				Dec. 10, 1870.	'69-70.	1869-70.	'69-70.											
Berea,	1853	{ John G. Fee, p.	'47	'53	70	45	115	22	20	6	26	0	2	1	3	18	1	300
		{ J. A. R. Rogers, p.	'57	'58	50	124	174	22	8	1	9	7	0	2	9	8	6	130
Camp Nelson,	1864	Gabriel Burdett, p.			4	6	10	—	0	3	3	0	0	0	0	0	0	Un
South Fork,		George Candee,	'61		—	—	—	—	—	—	—	—	—	—	—	—	—	—
TOTAL: 3 churches,		1 ministers.			124	175	299	44	28	10	38	7	2	3	12	26	1	430

OTHER MINISTERS.—Edwin H. Fairchild, Pres. Berea College, Berea. A. B. Pratt, Berea.
 BENEVOLENT CONTRIBUTIONS: Berea, \$500; Camp Nelson, \$55.30.
 CHANGES.—CHURCHES—*New*, — South Fork. Gain of members, 36. Gain in Sabbath Schools, 185.

OHIO.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.				Adm'td		Removals			BAPT.		IN SAE. SChs.			
					Apr. 1, 1870.				1869-70		1869-70.			'69-70.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	Transf.	TOTAL.		Adults.	Infants.	
Akron,	1842	Carlos Smith,	'32	'62	61	152	213		36	17	53	4	8	0	12	2	2	317	
Alexandria.	1838	[G. Rutehey, Wes. Meth.]	'68		3	25	28		0	1	1	1	3	0	6	0	0	123	
Alliance, Welsh,	1867	Llewelyn R. Powell,	'35	'67	14	15	29		0	0	0	0	0	0	0	0	0	4	40
Amherst, South,	1834	[J. E. Todd, Licen.]	'69		24	47	71		8	2	10	1	1	0	2	8	0	75	
" North,	1840	[J. E. Todd, Licen.]	'69		28	52	80		0	0	0	1	2	0	3	30	1	141	
Andover, West,	1818	None.	'42	'59	18	34	52		0	0	0	1	0	0	1	0	0	50	
" Centre,	1832	None.			13	25	38		0	0	0	0	0	0	0	0	0	00	
Ashtabula,	1830	Edward Anderson,	'58	'68	45	80	125		12	1	13	2	3	0	5	10	4	156	
Aurora.	1809	Glover C. Reed,	'65	'68	12	24	36		2	0	2	1	1	0	2	1	9	35	
Austintown,	1801	Sereno W. Streeter,	'36	'69	49	79	128		3	3	6	4	8	0	12	1	0	150	
Bellevue,	1836	Samuel B. Sherrill,	'63	'68	27	63	90		2	4	6	0	0	0	0	0	0	190	
Belpre,	1826	James A. Bates, p.	'60	'67	62	101	163		7	2	9	1	13	2	16	0	2	313	
Berea,	1856	Henry Johnson,	'41	'68	10	12	22		2	4	6	0	0	0	0	1	0		
" Welsh,	1865	Enoch Jones,	'69	'69	10	19	29		0	0	0	0	0	0	2	2	2	44	
Berlin Heights,	1862	J. C. Thompson,	'45	'69	26	47	73		7	8	15	0	3	3	6	4	1	97	
Bloomfield, North,	1821	Dormer L. Hickok.	'60	'58	18	24	42		1	0	1	1	0	0	1	1	1	135	
Bowling Green,	1837	William Irons,	'64	'67															
Brighton,	1836	Willard Burr,		'69	12	16	28		0	0	0	0	0	0	0	0	0	170	
Bristol,	1817	Dormer L. Hickok,	'60	'58	21	42	63		5	1	6	1	0	0	1	2	0	135	
Brookfield.	1866	E. R. Lewis,		'68	80	84	164		75	16	91	0	11	4	15	0	0	170	
Brooklyn.	1819	Chruuncey L. Hamlen,	'67	'68	15	34	49		4	2	6	0	5	0	5	0	2	65	
Brownhelm,		None.																	
B'wn t'nsh'p, Welsh,	1850	None.																	
Cambridge,	1867	None.			10	24	34											80	
Canfield,	1804	Mortimer Smith,	'68	'70	11	34	45		0	0	0	1	0	0	1	0	0	36	
Centre.	1847	None.			3	5	8												
Centerville, Welsh,	1859	Enoch Jones,	'69	'69	36	33	69		27	3	30	2	0	0	2	0	0	50	
Chagrin Falls,	1835	George W. Walker,	'62	'69	12	33	45		10	7	17	0	2	0	2	7	0	125	
Charlestown,	1811	None.																	
Chatham.	1834	Stephen D. Peet,	'55	'69	52	85	137		5	5	10	0	2	0	2	2	2	103	
Cincinnati, Storrs,	1832	Horace Bushnell,	'32	'31	26	28	54		15	0	15	1	3	0	4	5	4	370	
" Welsh,		R. R. Williams,			54	106	160		8	33	41	1	32	2	35	0	0	120	
" Vine st.,		Henry D. Moore, p.	'42	'69	137	100	237		71	13	84		20	0	29	28	4	130	
" 7th st.,	1847	Eben Halley, p.	'70	'60	150	177	327		31	13	44	2	16	0	18	15	13	325	
" Columbia,	1867	Daniel L. Jones,	'55	'69	27	44	71		15	10	25							1	
Claridon.	1827	Ezekiel D. Taylor,	'47	'55	55	90	145		8	3	11	1	1	0	2	5	1	230	
Clarksfield.	1822	[J. M. Fraser, jr., Lic.]	'69	'69	25	35	60		15	2	17	0	6	0	6	9	0	92	
Cleveland, 1st,	1834	James A. Thome, p.	'36	'48	111	232	343		48	7	55	7	15	0	22	25	14	320	
" Plymouth,	1850	Sam. Wolcott, D.D.p.	'39	'62	80	200	280		5	5	10	2	28	0	39	4	1	290	
" Heights,	1859	Thomas K. Noble,	'63	'69	48	104	152		28	23	51	0	7	0	7	15	4	320	
" Mt. Zion,	1864	None.			20	40	60		4	0	4	1	4	4	9	3	1	50	
Coalburgh,	1866	None.			13	37	50		8	5	13	0	8	2	10	0	9	50	
Collamer,	1852	Chas. W. Torrey,	'45	'67	49	50	90		23	10	33	3	6	0	9	1	3	127	
Columbia Centre,	1852	None.			5	7	12											60	
Columbus, Welsh,	1837	Rees Powell,	'38	'60	27	34	61		3	11	14	1	4	0	5	0	4	58	
Columbus,	1852	Geo. W. Phillips, p.	'64	'68	117	208	325		27	15	42	3	28	2	33	10	8	290	
Conneaut,	1819	Russell M. Keyes,	'65	'65	32	106	138		8	9	17	2	6	0	8	6	2	80	
Coolville.	1841	[Wm. H. Bay, Pres.]	'67	'14	44	58		2	6	8	1	0	0	1	0	10	0	150	
Cow Run.	1869	[G. W. Wells, Licen.]	'70		5	8	13		0	0	0	0	0	0	0	0	0	45	
Crab Creek,	1859	P. Edwards,			34	62	76											65	
Cuyahoga Falls.	1834	E. V. H. Danner, p.	'67	'66	28	72	100		3	10	13	3	6	0	9	1	1	196	
Decatur.	1868	[Wm. H. Bay, Pres.]			14	48	58		2	6	8	1	0	0	1	0	10	150	
Delaware, Welsh,	1842	John H. Jones,	'58	'63															
Delta,	1869	Asa W. Sanders,			3	2	5		0	0	0	0	0	0	0	0	1	00	
Dover.	1847	Heman B. Hall,	'51	'66	39	48	87		1	3	4	2	0	0	2	0	0	125	
East Cleveland,	1843	Justin E. Twitchell,	'66	'69	72	146	218		6	14	20	2	7	0	9	3	0	319	
East Toledo,	1869	Robert Quamfe,	'53	'69	14	22	36		11	12	23	0	2	0	2	0	2	80	
Edinburgh,	1823	George T. Ladd,	'70	'69	24	58	82		2	4	6	0	2	0	2	1	0	145	
Fairfield, North,	1841	Thomas C. Thomas,	'67	'68	30	44	74		2	2	4	1	4	0	5	0	0	60	
Farmington, West,	1834	None.		'70	16	35	51		0	7	7	0	5	3	8	0	0	52	
Fearing,	1851	Levi L. Fay,	'43	'61	12	26	38		3	0	3	1	0	0	1	2	1	54	
Findlay,	1865	None.			27	56	83												
Fitchville, 1st,	1818	None.			39	42	72											100	
" 2d,	1855	None.			13	23	36											47	
Fort Ancient,	1868	None.			8	15	28												
Four Corners,	1846	Quincy B. Bosworth,	'56	'68	27	40	67		0	1	1	0	5	0	5	0	0	93	
Fowler,		None.			1	4	5		0	0	0	0	0	0	0	0	0	0	

Not reported.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd			Removals			BAPT. S.			
				April 1, 1870.				1869-70.			1869-70			'69-70.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Lectur.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.
Freedom,	1828	None.															
Gambier,	1868	Enoch F. Baird,	52	69	12	13	25	8	0	8	1	3	3	7	3	0	65
Garrettsville,	1834	William Potter,	20	70	10	26	36	0	0	0	0	0	0	0	0	0	50
Geneva,	1810	Amzi D. Barber,	41	64	68	119	187	10	10	20	4	4	0	8	3	3	150
Gomer, Allen Co., Welsh,	1835	None.															
Granville, Welsh,	1841	John E. Jones,	55	70	30	45	75	0	5	5	0	1	1	2	0	0	60
Greenfield,	1822	Thomas C. Thomas,	67	68	30	56	86	2	2	4							
Gustavus,	1852	H. D. King,	56	69	18	47	65	0	1	1	2	5	0	7	0	0	40
Hambden,	18 9	Phineas A. Beane, p.	53	62	16	38	54	7	1	8	0	1	0	1	2	2	53
Harmar,	1840	Wm. Wakefield, p.	46	55	43	85	128	3	10	13	2	2	0	4	4	4	154
Hartford,	1803	J. B. Davison,	66	69	18	42	60	9	7	16	1	7	0	8	5	0	105
" Croton, P.O.	1818	None.			37	51	88	3	8	11	1	8	0	9	0	0	216
Hinckley,	1828	R. W. Logan,	70		3	8	11	1	0	1	0	0	0	0	1	0	
Hubbard,	1806	David E. Evans, p.	66	68	25	55	80	9	4	13	1	2	0	3	0	4	90
Hudson,	1802	George Darling, p.	50	58	53	106	159	3	9	12	5	6	0	11	0	0	7316
Huntington,	1836	Ansel R. Clark,	29	58	19	46	65	13	1	14	1	2	0	3	12	1	165
Huntsburgh,	1818	John C. Burnell,	57	70	49	93	142	11	2	13	4	0	0	4	9	0	286
Ironton, Welsh,	1854	John M. Thomas,	48	68	18	40	58	3	1	7	0	0	0	6	0	7	86
Ironton, English,	1869	John M. Thomas,	46	68	22	29	51	13	4	17	1	1	1	9	0	10	170
Jefferson,		None.			14	50	64										
Jerome,	1863	Austin N. Hamlin,	44	67	10	18	28	0	0	0	0	0	0	0	2	1	53
Johnston,	1814	Joseph B. Davison,	66	69	18	41	59				16	1	0	1	0	0	87
Kelley's Island,	1866	M. K. Holbrook, p.	68	78	31	40	71	19	2	21	0	0	0	0	4	8	83
Kent,	1819	B. D. Conkling, p.	68	68	40	91	131	12	6	18	1	6	0	7	2	4	200
Kirtland,		None.															
Lafayette,	1834	J. M. Fraser,	40	69	12	31	43	0	2	2	0	3	0	3	0	1	75
La Grange,		None.															
Lawrence,	1846	Levi L. Fay, p.	43	43	21	41	62	5	2	7	1	8	0	9	1	5	73
Lebanon,	1857	None.			17	32	49	0	5	5	1	1	3	0	0	0	
Lenox,	1845	None.			38	62	100										
Lexington,	1862	George V. Fry,	47	64	28	52	80	2	5	7	1	5	2	8	0	1	120
Litchfield,	1833	Homer Thrall,	69	69	22	44	66	3	2	5	1	10	0	11	2	0	124
Little Muskingum,	1843	[P. J. Mills, Licen.]	70		3	7	10	0	0	0	0	0	0	0	0	0	25
Lock,	1834	None.			7	19	26	6	4	10	1	1	0	2	3	0	40
Lodi,	1817	None.			16	32	48	0	0	0	0	5	2	7	0	0	159
Lowell & Rainbow,	1858	[G. W. Wells, Licen.]	70		7	15	22	0	1	1	1	0	0	1	0	0	49
Madison, 1st,	1814	None.			10	24	34	2	1	3	1	3	0	4	0	0	53
Madison,	1830	Levi Loring,	62	69	48	108	156	16	5	15	2	11	0	13	9	0	200
Mansfield,	1835	E. B. Fairfield, D.D., p.	70		158	228	386										280
Mantua,		Glover C. Reed,															
Marietta,	1796	T. H. Hawks, D.D., p.	39	68	99	141	243	0	7	7	3	14	0	17	0	2	200
" Township,	1859	P. J. H. Jenkins,	65	65	15	36	51	11	5	16	0	0	0	6	1	0	160
Martinsburgh,	1866	Enoch F. Baird,	52	69	21	30	51										68
Marysville,	1864	None.			32	59	91	8	2	10	1	11	0	12	5	2	139
Mecca,	1822	Joseph B. Davison,	66	69	22	39	61	1	2	3	2	6	1	9	0	0	80
Medina,	1819	E. A. Alden,			40	127	167	6	3	9	0	2	0	3	4	3	400
Mesopotamia,		None.															
Metamora,	1869	Asa W. Sanders,			30	40	70										90
Minersville, Welsh,	1853	None.															
Mineral Ridge,	1857	J. C. Edwards,			33	58	91	6	12	18	1	16	7	18	0	10	70
Monroe,	1829	Heman Geer,	48	69	14	35	49	2	4	6	1	5	1	7	1	0	70
Montgomery,	1843	Nathaniel G. Fay,	43	63													
Morgan,	1819	T. H. Delamater,	56	69	16	52	68	0	0	0	0	1	0	1	0	0	129
Mt. Carmel, Welsh	1848	Enoch Jones,	69	69	9	18	27										
Mount Vernon,	1834	Thomas E. Monroe,	58	60	132	239	371	54	5	59	1	12	0	13	42	2	175
Napoleon,	1869	None.			4	10	14	2	10	12	0	5	0	5	0	1	0
Nebo, Welsh,	1855	Evan Davies, p.	52	57	44	45	89	0	2	2	2	1	1	5	0	8	79
Nelson,	1813	Henry Matson,	62	68	18	32	50	5	0	5	1	3	0	4	1	3	80
New Albany,	1848	Austin N. Hamlin,	44	70	15	25	40	0	0	0	0	1	0	1	0	0	50
Newark, Welsh,		D. Sebastian Jones,															
Newburgh, Welsh,	1859	John E. Jones,	55	66	50	73	123	43	8	51	9	8	6	14	1	15	140
Newbury,	1832	[D. Witter, Presb.]	29	68	10	16	26	0	0	0	0	5	0	5	0	0	47
New London,	1803	None.			58	102	160	7	18	25	8	18	0	22	0	0	125
" "	1866	None.			11	19	30	0	0	0	0	0	0	0	5		
Niles,		David Thomas,	63	69	12	33	45	0	6	6	0	1	1	2	0	6	120
Norwalk,	1867	Cassius E. Wright,		68	27	55	82	11	11	22	3	2	0	5	0	2	
Oberlin, 1st,	1834	{ Chas. G. Finney, p. John Morgan, D.D.	22 37	37 37	440	486	932	46	12	58	70	68	0	78	9	2	700

No Report.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	CH. MEMBR'S.				Admt'd			Removals			BAPT.		IN S.A.B. CHUR.	
				April 1, 1870.				1869-70.			1869-70.			'69-70.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Lectr.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.		Infants.
Oberlin, 2d,	1860	{ Jas. H. Fairchild, Hiram Mead.	'41 '58	145	186	331		16	21	37	2	31	1	34	12	1	225
Olmsted Falls,	1835	Henry Johnson,	'70	11	11	22		0	0	0	1	2	0	3	0	0	45
Olive Green,	1861	John B. Dawson,	'69	22	22	44		1	0	1	1	2	2	5	1	0	50
Orwell,		None.		13	27	40		5	0	5	2	0	0	3	1	2	50
Painesville,	1810	Hiram C. Hayden, p.	'62	109	258	367		7	10	17	0	17	1	18	2	3	319
Paint Valley,	1867	{ George V. Fry, E. F. Baird.	'63 '69	15	20	35		0	0	0	1	5	0	6	0	1	50
Palmyra, Welsh,	1835	John J. Jenkins, p.	'66	16	35	51											35
Paris, Welsh,	1850	William T. Hughes,	'68	22	41	63											55
Parkman,	1823	William Potter,	'20	2	8	10		0	2	2	1	0	0	1	0	0	
Penfield,	1829	Wm. A. Westervelt,	'45	24	39	63		4	5	9	1	0	0	1	4	0	60
Pierpont,	1851	None.		8	18	26		0	0	0	0	0	0	0	0	0	40
Pisgah,	1854	M. W. Diggs,	'57	10	16	26		15	0	15	0	0	0	0	7	0	26
Pittsfield,	1836	David K. Pangborn,	'69	9	18	27		0	0	0	0	10	0	10	0	0	60
Plain,	1835	John Vetter,	'62	18	27	45		1	0	1	0	0	6	0	0	0	50
Plymouth,	1855	None.		10	11	21		0	0	0	0	2	0	2	0	0	
Pomeroy, Welsh,	1843	None.		22	40	62											55
Portage Centre,	1863	William Irons,	'64	7	12	19											
Portland, Welsh,	1842	Evan Evans,	'69	19	28	47		4	0	4	2	0	0	11	0	7	48
Providence,	1869	Austin N. Hamlin,	'44	9	12	21		0	0	0	0	0	0	0	0	2	40
Radnor, Welsh,	1819	James Davies,	'18	46	60	106		1	1	2	0	4	0	4	0	3	82
Randolph,	1812	Joseph Meriam, p.	'22	18	39	57		3	4	7	2	3	0	5	1	3	50
Ravenna,	1822	Edward B. Mason, p.	'62	43	109	152		3	16	19	2	9	0	11	4	3	180
Rawsonville,	1854	None.		5	15	20		0	0	0	2	2	0	4	0	0	35
Richfield,	1818	None.															
Ridgeville,		<i>No report.</i>															
North,	1848	William Russell,	'69	15	30	45		4	4	8	1	0	0	0	2	0	76
Ripley,	1851	None.		9	12	21											
Rocheater,	1835	Willard Burr,	'69	7	13	20		2	1	3	1	2	0	3	2	0	159
Rockport,	1859	O. W. White,	'69	5	15	20		9	0	9	0	0	0	0	4	0	54
Rollersville,		Nathaniel G. Fay,	'43														
Rootstown,	1810	None.		39	67	104		1	0	1	2	8	0	10	0	0	135
Ruggles,	1827	Hiram L. Howard,	'64	25	51	76		8	2	11	0	2	0	2	0		82
Sandusky,	1819	H. N. Burton,	'69	72	207	279		3	7	10	3	7	0	10	9	1	20
Saybrook,	1847	Samuel Cole,	'41	22	37	59		11	0	11	0	3	1	4	1	0	95
Seville,	1838	None.		16	21	37		0	0	0	0	0	0	0	0	0	
Sheffield,	1818	John Goff,	'69	27	48	75		1	0	1	0	3	0	3	1	0	
Siloam, Welsh,	1869	John A. Davies, p.	'36	11	28	39		1	0	1	0	0	0	1	0	5	45
Springfield,	1850	A. Hastings Ross, p.	'61	50	100	150		17	11	28	0	1	2	3	8	6	159
Welsh,	1867	David Davies, p.	'52	26	28	54		7	27	34	0	8	4	12	0	1	55
St. Joseph,		None.															
Strongsville,	1842	Lucius Smith,	'41	27	35	62		3	0	4	1	5	0	6	1	0	55
Sullivan,	1835	Curtis C. Baldwin,	'55	8	20	28		2	2	4	2	4	0	6	2	0	39
Sylvania,		Robert McCune,	'49	28	40	68		2	4	6	2	1	0	3	1	1	100
Syracuse, Welsh,	1858	John Loyd,	'51	6	15	21											65
Tallmauge,	1809	S. W. Segur, p.	'62	119	192	311		6	5	11	5	10	0	15	0	6	250
Welsh,	1847	David Davies, p.	'52	18	37	55		2	3	5	3	1	1	5	0	1	50
Thompson,	1820	Samuel Manning,	'66	21	26	47		14	9	23	1	2	0	3	6	0	49
Troedrhindalar, W.	1839	Rees Powell,	'38	24	28	52		4	4	8	0	3	0	3	0	8	30
Troy,		None.		6	27	33		0	2	2	3	0	0	3	0	0	68
Twinsburg,	1822	Andrew Sharp,	'40	24	64	88		6	7	13	1	4	0	5	2	2	180
Tyrrhos, Welsh,	1841	Evan Davies, p.	'32	40	47	87		4	1	5	3	0	0	4	0	6	70
Unionville,	1834	None.		11	39	50		3	1	4	0	1	0	1	0	0	85
Vermilion,	1818	Martin K. Paseo,	'69	10	38	48		8	2	10	0	0	0	0	0	0	120
Vernon,		J. B. Davison.		4	14	18		0	0	0	0	0	0	0	0	0	
Wadsworth,	1819	Dan'l E. Hathaway,	'68	28	40	68		3	4	7	1	0	0	1	2	0	100
Wakeman,	1844	Joseph S. Edwards,	'43	81	81	162		16	4	20	2	4	0	6	0	0	159
Washington,	1868	George V. Fry,	'47	19	27	46		18	0	18	0	5	0	5	11	9	46
Wauscon,	1861	D. Darwin Waugh,	'61	40	93	133		19	5	15	1	10	0	11	7	0	282
Wayne,	1832	[E. Thomp's n. Presb.]	'54	41	60	101		2	6	8	5	4	0	9	2	9	125
Wellington,	1824	Larmon B. Lane,	'48	50	104	154		2	4	6	1	2	0	3	2	0	292
West Millgrove,	1869	Charles Irous.															
West Newton,	1861	None.		6	12	18									5	0	30
Weymouth,	1835	Wm. H. Brinkerhoff,	'32	27	45	72		0	4	4	1	3	0	4	0	1	85
Williamsfield, West.	1816	None.		29	47	76											
Centre,	1839	Albert Fitch,	'69	26	33	59		2	1	3	2	0	0	2	0	0	60
York,	1833	Sydney Bryant,	'40	23	57	83		1	4	5	0	3	0	3	0	0	75
Youngstown,	1846	David S. Davis,	'62	40	61	101		28	14	42	1	11	0	12	3	8	55

Not reported.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMBERS.				Adm't'd.			Removals			BAPT.		IN SAB. SCS.			
					May 1, 1870.				1869-70.			1869-70.			'69-70.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.		Infants.		
Michigan City,	1835	[J. J. Ward, <i>Presb.</i>]	'67	'67	36	72	108	0	2	7	9	2	10	0	12	2	2	140		
Montgomery,	1852	Lewis Wilson, p.	'49	'56	17	27	44	0	7	0	7	1	0	0	1	4	0			
New Corydon,	1848	None.																		
Ontario,	1849	None.			30	43	73	13	0	1	1	1	0	0	1	0	0	50		
Orland,	1836	C. Kidder.	'32		31	75	106	7	0	2	2	0	3	0	3	1	0	Un.		
Pleasant Grove,	1855	Lewis Wilson,	'67		5	11	16													
Solsberry,	1868	None.			28	33	61	0	10	9	19	0	0	0	4					
Terre Haute,	1824	E. Frank Howe,	'62	'65	69	165	234	6	10	8	18	4	4	0	8	4	11	250		
Vigo, West,	1819	None.			21	24	45											45		
" South,	1854	Dean Andrews, p.	'43	'58	8	8	16	0	2	2	4	0	2	0	2	0	0	30		
Waterloo City,	1866	None.																		
Westchester,	1840	Joseph H. Jones,	'37	'54	6	9	15													
Winchester,	1869	N. H. Bell,	'68	'70	3	15	18	0	14	4	18	0	0	0						
TOTAL:							455	726	1181	79	123	84	297	16	44	0	60	53	18	1429

OTHER MINISTERS.

Nathaniel A. Hyde, Agent Am. Home Miss. Soc., Indianapolis.
 Rufus Patch, Prin. Coll. Institute, Ontario.
 M. A. Jewett, D. D., Ter. Haute.
 Ebenezer Tucker, Union City.
 M. S. Whitehead, Indianapolis.
 LICENTIATES. None reported.

SUMMARY.—CHURCHES: 5 with pastors; 10 with acting pastors; 11 vacant (including 1 supplied by Presbyterian). TOTAL, 23.
 MINISTERS: 4 pastors; 8 acting pastors; 7 others. TOTAL, 19.
 CHURCH MEMBERS, ADDITIONS, ETC., as above. Gain of members, 37. Gain in Sabbath School, 176.

CHANGES.—CHURCHES: *New*.—Winchester. *Dropped* from the list,—Pisgah, now stated to be in Ohio, and transferred accordingly.
 MINISTERS: Ordinations, 2 without installation. Installations, 2. Dismissals, 4. Deceased, none.

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

ILLINOIS.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd			Removals			BAPT.		IN SAB. SCS.	
					April 1, 1870.				'69-70.			1869-70.			1869.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.		Infants.
Albany,	1842	None.			14	21	35	0	8	0	8	0	0	0	0	0	3	Un
Albion,	1849	None.			15	29	35											
Aledo,	1839	Pliny Fisk Warner,	'60	'69	10	14	24	1	0	24	24	1	0	0	1	0	1	
Algonquin,	1859	None.			8	17	25	4	0	4	4	0	4	0	4	0	0	42
[Alton,	1870	M. K. Whittlesey, p.	'49	'70														
Altona,	1857	John L. Granger,	'66	'69	29	49	78	11	0	0	0	0	0	0	0	0	0	120
Amboy,	1854	George H. Wells, p.	'67	'67	67	108	175	22	14	3	17	0	6	0	6	10	15	300
Anawan,	1853	None.					9											32
Areola,	1868	None.																
Arispe,	1858	None.			3	3	6											
Atkinson,	1863	None.																
Atlanta,	1840	George B. Hubbard,	'48	'66	20	35	55	7	0	0	0	1	0	0	1	0	0	60
Aurora, 1st,	1838	Isaac Clark, p.	'61	'68	81	172	253	2	8	16	24	2	12	0	14	3	1	290
" New Eng'd,	1858	T. Nelson Haskell, p.	'55	'68	52	103	155	2	14	23	37	2	2	0	4	4	4	250
Avon,	1855	None.			6	15	21	3	0	0	0	0	2	0	2	0	0	
Barry,	1846	None.			10	16	26	9	2	2	4	1	0	0	1	2	1	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd			Removals				BAPT.		IN SAB. SCHS.
					April 1, 1870.				'69-70.			1869-70.				'69-70.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	
Batavia,	1835	E. W. Root.	'70	'70	68	101	169		3	4	5		5	5	3	1	169	
B'd-stown.(P) '45 (C.) '50	'50	W. A. Chamberlin, p.	'61	'64	57	102	159	20	1	4	5	3	1	0	4	0	4	300
Beverly.	1839	None.			8	14	22											
Big Grove,		None.																
Big Rock,		None.																
" (Welsh),	1852	Henry Davies p.	'67	'68	13	15	28	1	4	4	8		1	1	2		1	30
Big Woods.	1842	[Cphs. F. Clapp, Licen.]	'70	'70	4	7	11	7	0	0	0	0	0	0	0	0	0	50
Blandinsville,	1868	A. Bushnell.																
Bloomington, 1st.	1840	[A. J. Bailey, Licen.]			19	35	54	16	2	2			9		9	2		65
" 2nd.	1869																	
Blue Island,	1868	None.																
Bowen.	1856	Samuel Dilly,			32	37	69	3	15	4	19	0	3	0	3	4	0	85
Brenton.	1866	Luman Wilcox,	'24		5	5	10					17		17				
Brickton.	1858	James H. Laird.	'64	'68	7	13	20	0	1	1	2	1	1	0	2	0	6	75
Brighton.	1867	[I. W. Thombs, Meth.]	'55	'70	17	28	45	7	2	1	3	2	1	0	3	0	0	30
Brimfield.	1847	Andrew J. Drake,	'45	'69	42	59	92	8	11	3	14	5	5	5	7	0		90
Bristol.	1836	None.			28	55	83	12	0	1	1	1	0	0	1	0	0	149
" Station,	1865	None.			5	2	7	1	0	0	0	0	0	0	0	0	0	
Buda.	1846	Arthur E. Arnold,	'67	'64	14	18	32	1	2	1	3	0	4	0	4	1		70
Bunker Hill,	1838	Richard Cecil Stone,	'34	'68	64	93	157	15	1	6	7	2	7	0	9	0	3	195
Burlington,	1830	Edward Walker,	'67	'69	5	2	7											60
Burrill.	1856	No meetings.																
Byron.	1837	James P. Stoddard,	'61	'61	38	56	94	8	6		6	1	1	0	2	2	4	130
Cambridge,	1831	Joel Grant,	'45	'70	22	55	77	14	1	3	4	0	7	0	7	1	4	175
Canton.	1842	Henry Bates, p.	'43	'67	46	103	149	30	4	6	10	3	9	12	2			207
Carpenterville.	1864	None.																
Champaign.	1833	None.			61	86	147	33	4	10	14	2	7		9			450
Chardlerville, P.'36	C.'47	Geo. A. Paddock,	'68	'68	37	48	85	19	4	3	7	2	0	0	2	1		1125
Chebanse.	1865	Daniel R. Miller,	'38	'68	28	24	52		1	1	2		4		4	1		70
Chenoa.	1867																	
Chessterfield.	1848	Hy Nesbit Baldwin,	'67	'68	20	35	55	15	1	1	2	0	2	1	3	1	0	56
Chicago, 1st.	1851	E. P. Goodwin, D. D. p.	'59	'67	266	436	702	0	23	73	96	5	47	3	55	10	19	500
" Plymouth,	1852	Wm. A. Bartlett, p.	'58	'68	113	183	296	2	10	50	60	3	28	0	31	7	10	200
" South.	1853	Chas. M. Tyler, p.	'57	'67	44	95	139	14	1	28	29	0	18	1	19	1		1375
" New England,	1856	L. T. Chamberlain, p.	'69	'69	120	181	301	55	23	50	75	2	28	0	30	10	12	500
" Union Park,	1860	Chas. D. Helmer, p.	'59	'66	132	224	356	29	13	47	60	2	22	0	24	1	4	300
" Tabernacle,	1866	Ed. F. Williams, p.	'63	'68	143	278	421	47	52	22	74	5	23	0	28			100
" Lincoln Park,	1867	H. P. De Forrest, p.	'67	'69	24	55	79	20	5	9	14	0	7	0	7	2	1	300
" Scandinavian,	1868	None.																
" Oakland,	1868	James C. White,	'43	'68	28	40	68	15	8	2	37	0	7	0	7	5	10	157
" Bethany,	1868	James Harrison, p.	'68	'68	18	38	56	4	19	12	31	1	1	0	1	18		7400
" Leavitt Street,	1868	Moses Smith, p.	'59	'69	44	68	112	1	8	52	60	1	3	0	4	2	2	225
" Wicker Park,	1869	Wm. E. Holyoke,	'51	'69	5	6	11	0	1	1	2	0	2	0	2	0	0	
Clement.	1859	Nathaniel P. Coltrin.	'59	'67	12	16	28	5	2	0	2	0	2	1	3	2	0	129
Clifton.	1859	Edwin R. Beach, p.	'68	'68	15	31	46	10	10	4	14	1	4		5	5	3	89
Comp.	1851	S. B. Goodenow.			13	31	44	7	2	0	2	1	6	0	7	1	0	8
Concord. (P.) '44. (C.) '48		Edward B. Tutthill.	'61	'65	50	47	97	16	1	2	3	2	5	0	7	0	0	90
Crescent.	1863	[M. W. Pinkert'n. L'n]	'63	'63	7	1	17		4	4	18		1		1			40
Creston.	1856	None.			31	63	94	6	40	4	44	3		3	31	2		60
Crete.	1839	Samuel Porter,	'39	'68	11	22	33	1	1	0	1	1	6	0	6	0	2	
Crystal Lake.	1842	R. Hay,																
Dallas City.	1859	None.			13	20	33	0	0	1	1	0	12	2	14	0	1	95
Danby.		None.																
Danvers.	1862	Geo. W. Phinney,	'65	'69	16	19	35	1	8	5	13				5			70
Deer Park.		None.																
De Kalb Centre.	1854	None.			12	29	41						2		2			21
Delaware.	1870	None.			1	4	5											
Desplaines.	1869	James H. Laird,	'64	'69	5	11	16	4	6	10	16	0	0	0	0	2	8	45
Dix.	1864	None.																
Dover.	1838	Otis F. Curtiss.	'28	'67	43	59	102	19	8		8	1	5		6	6	2	100
Downer's Grove.	1866	Thomas Chafer,	'63	'63	12	21	33	4	6	2	8	0	0	0	0	0	0	40
Dandee.	1841	Dexter D. Hill, p.	'69	'69	45	84	129	10	25	10	35	1	4		5	16	6	277
Danleith.	1859	None.																
Durand.	1858	No meeti'gs.																
Dwight.	1866	J. A. Montgomery,	'66	'66	47	55	102	6	23	6	29	2	2		4	17	3	100
Eagle Point.	1843	None.																
Earville.	1857	Charles S. Harrison,	'58	'68	20	21	41	5	6	7	7	0	1	0	1	0	0	
East Lisbon.	1868	None.			13	13	26	7	0			1	10		11			60
East Paw Paw.	1854	Charles C. Breed,	'57	'64	11	11	22	4	2	2	4	0	0	0	0	1		90

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordned.	Commenced.	CH. MEMB ^{rs} .				Adm ^{td}		Removals				BAPT.	
					April 1, 1870.				'69-70.		1869-70.				'69-70.	
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.
Eden,		None.														
E-gin,	1836	C. E. Dickinson,	'63	'67	58	118	176	16	14	16	30	3	10	13	3	1 200
Elk Grove,		None.														
Elk Horn Grove,	1854	None.			6	8	14	2	0	0	0	1	3	0	4	
Elmore,	1847	Benj. F. Haskins.	'51	'62	15	23	38	2	3	2	9	2	3	2	2	1 35
Elmwood,	1854	Wm. G. Pierce, p.	'61	'61	78	114	192	27	3	3	6	3	3	6	5	170
El Paso,	1859	None.			17	27	44	4	1	1	1	5	5	5		150
Fairview,	1869	W. H. Hitchcock,			10	13	23		18	5	23	0	0	0	0	6
Fall Creek, German.	1866	Charles E. Conrad,	'58	'60												
Farmington,	1849	Lathrop Taylor, p.	'43	'64	71	105	176	22	3	4	7	1	13	14	2	183
Forest,	1865	W. E. Catlin,	'51	'67	21	26	47		4	4	8		1	1		70
Fremont,		None.														
Galena,	1860	None.														
Galesb'g. 1st of Christ	1857	Willis J. Beecher,	'64	'69	113	203	316	58	6	13	19	9	20	29	3	4 250
" 1st Cong.,	1855	E. Beecher, D.D., p.	'26	'55	116	201	317	53	11	20	31	4	15	19		260
Galva,	1855	Rufus B. Guild, p.	'64	'64	56	98	154	27	27	18	45	2	2	2	7	9 208
Gap Grove,	1859	None.			10	14	24	10	0	0	0	0	0	0	0	40
Garden Prairie,	1838	E. G. Bryant,	'62	'69	7	15	22		4	4						30
Geneseo,	1836	Harry Brickett,	'58	'65	116	229	355	47	13	6	19	3	32	1	36	8 4 352
Geneva,	1849	Henry M. Whitney, p.	'69	'68	46	81	127	21	9	9	18	15	15	15	5	140
Granville, 1, '51, 2, '53		Henry V. Warren,	'59	'67	70	92	162	7	7	4	11	2	14	0	16	2 4 2 8
Greenville, 1, '38, 2, '46		Moses M. Longley, p.	'46	'68	20	36	56	1	11	15	26	1	1	0	2	5 3 60
Gridley,	1862	John A. Palmer,	'59	'68	6	13	19									80
Griggsville,	1837	Henry G. McArthur,	'59	'66	70	133	203	20	2	7	9	1	7	0	8	2 4 220
Hampton,	1852	Almer Harper,	'53		7	13	20	2	6		6				2	102
Harvard,	1858	George B. Rowley,	'44	'69												
Henry,	1855	None.			15	33	48	24				6		6		
Hillsboro', Central.	1859	Judson G. Spencer,	'68	'69	26	40	66	7	1	6	7	1	4	1	6	0 0 120
Hinsdale,	1867	Flavel Bascom,	'63	'69	12	18	30	00	0	3	3	0	0	0	0	1 45
Homer,	1869	Henry C. Abernethy,	'45	'68	14	30	44		0	1	1	0	1	0	1	
Hoylton,	1858	John Blood,	'54	'67	23	21	44	22	1	2	3	1	0	0	1	0 1 40
Huntley,	1852	David Chapman,	'42	'65												
Illini,	1858	John Gray,	'63	'70	12	17	29	1	0	1	1	0	0	0	0	0 75
Jacksonville,	1833	Wm. Henry Savage,	'67	'69	63	129	192	30	6	12	18	2	12	0	14	2 0 160
Jefferson,	1861	Elihu C. Barnard,	'56	'68	20	41	61	12	1	3	4	0	2	0	2	0 0 80
Jericho,	1858	No report.														
Kanewille,	1857	None.														
Kankakee,	1854	F. W. Beecher,	'60	'62					14	16	30	1	8	9	7	1 270
Kewanee,	1855	Nathaniel D. Graves,	'45	'68	72	152	224									
Lacon,	1865	Asah I. A. Stevens,	'48	'67	49	71	120	23	12	5	17	1	4	5		
Lafayette,	1847	Elisha Jenney,	'31		4	18	22	1	1			1	1	1	1	20
La Harpe, 1, 1836, 2,		Darius Gore,	'44	'69	20	42	62	2	3	10	13	0	5	0	5	0 0 1 0
Lamoille,	1840	Thomas Lightbody,	'46		28	47	75	6	1	0	1	0	5	0	5	1 0 80
Lanark,	1859	Lucius H. Higgins, p.	'66	'66	17	33	50	7	2	3	5	1	7	0	8	1 0 100
La Salle,	1832	Norman A. Prentiss,	'60	'69	24	45	69	4	1	3	4	2	10	12		2 1 9
Lawn Ridge,	1845	None.			49	77	126	12	2	2		5	2	7		1 0
Lee Centre,	1843	None.			21	43	64	23	1	0	1	1	4	0	5	
Lincoln,	1859	None.			26	46	66	7				3		3		3 65
Lisbon,	1838	Edwin N. Lewis,	'62	'70	34	64	98	18	0	1	1	2	12	0	14	0 0 75
Lisle,	1860	Samuel F. Stratton,	'68	'68	11	18	29	3	2	1	3	1	0	0	0	2 1 70
Lockport,	1838	Henry C. Abernethy,	'45	'67	19	52	71	23	1	2	3	1	4	1	6	0 4 150
Lodi,	1854	None.														
Lombard. 1st church																
of Christ,	1866	[H. T. Rose, Licen.]		'70	12	22	34	12	0	12	22	0	22	0	22	0 2 70
Lombard,	1869	Osman W. Fay,	'67	'69	9	12	21	0	0	21	21	0	0	0	0	0 0 90
Ludlow,	1868	George Schlosser,	'33		3	8	11	1		3	3			1	1	60
Lyndon,	1836	S. G. Gilbert,			29	68	97	17	12	2	14		1	1	10	1 40
Lyonsville,	1845	Frederick W. Bush,	'70		32	35	67	0	0	1	1	0	5	0	5	0 3 86
Macomb,	1858	L. Jones,	'65	'70	19	42	61	0	17	8	25	1	8	2	11	8 0 120
Makanda,	1868	Frederic Wheeler,	'62	'68	6	8	14	0	5	0	5	2	0	0	2	0 0 70
Malden,	1856	Joseph D. Baker,	'41	'69	44	55	99	10	28	10	38	2	4	0	6	16 2 140
Malta,	1858	C. H. Wheeler,	'70						1	4	5	1	4	1	6	
Manteno,	1862	None.														
Marsilles,	1850	[Oscar G. May, Lic.]		'70	20	33	53		0	0	0	0	1	0	1	
Marshall,	1841	Dean Andrews, p.	'43	'67	21	52	73	2	2	4	2	3	0	5	2	1 80
McLean,	1858	Geo. B. Hubbard,	'48	'69	6	11	17		5		5	2		2	4	70
Mendon,	1833	Alex. B. Campbell,	'51	'55	42	65	107	7	0	1	1	1	5	0	6	0 2 250
Mendota,	1855	James Brewer,	'59	'70	17	27	44	13	1	2	3				1	1 54
Matamora P. 1843 C.	1844	J. J. A. T. Dixon,	'56	'67	17	23	40	3				1	1		2	80

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CH. MEMB'RS. April 1, 1870.				Admt'd '69-70.			Removals 1869-70.				BAPT. '69-70.		IN SAB. SCS.
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	Adults.	Infants.	
Milburn,	1841	Thomas Lightbody, p.	'46	'67	38	68	106	4	0	0	0	6	0	0	6	0	5	230
Moline,	1844	Henry E. Barnes,	'62	'68	50	96	146	12	6	12	18	1	4	0	5	2	1	125
Monce,	1841	None.																
Montebello,	1849	None.			10	37	47	7										
Morris,	1848	Wm. A. Smith,	'61	'69	29	68	97	20	0	8	8	0	7	0	7	0	1	225
Morri-on,	1858	Silas P. Millikan,	'60	'68	44	81	125	7	36	11	47	2	7	0	9	25	0	125
Morton,		Geo. L. Roberts,	'64	'67	17	30	47	10	19	1	20	3	3		6	9		75
Naperville,	1833	[J. W. Cunningham, Presb.]	'43	'68	23	63	86	6	10	5	15	0	4	0	4	3	1	103
Nebraska,	1858	John A. Palmer,	'59	'68	11	19	30	8				1	1		2	1		
Neponset,	1855	S. Guild Wright, p.	'40	'66	35	56	91	15	18	4	22	6	4	0	4	11	1	130
Newark,	1843	[R. Burns, Meth.]																
New Milford,	1839	James Vincent,	'42	'69	13	19	36		3	30	33		1		1	1	5	120
New Rutland,	1858	None.																
Newtown,	1852	None.			10	15	25											
Nora,	1853	None.			18	28	46	2	0	0	0	1	8	0	9	0	0	60
Normal,	1865	None.			57	114	171	36	1	4	5	1	15		16	1	3	175
Odell,	1862	[G. S. Bascom, Lic.]			21	50	71	6		6	6	1	1		3		2	104
Okalla,	1857	Cyrus L. Watson,	'29	'63	9	26	35			2	3	2	1		3		2	69
Onarga,	1858	M. Everett Dwight, p.	'69	'69	26	38	64	20	6	9	15	1	1		2	1	1	75
Onida,	1855	Levi Fay Waldo,	'44	'68	56	92	148	20	2	11	13		4	2	6	1	1	200
Ontario,	1848	Benj. F. Worrell,	'57	'66	19	26	45	5	3	3	1	7			8			75
Osecola,	1860	Sam'l Guild Wright,	'40	'66	12	31	43	9	10	0	10	0	0	0	0	6	0	Un
Oswego,	1846	None.		'67	26	31	57	8	6	0	6		2	0	2	0	0	125
Ottawa,	1870	J. M. Sturtevant, jr.	'60	'70	79	174	253	13										420
Owen,	1857	No meetings.																
Paw Paw, Ind't,	1855	None.					59											
Paxton,	1859	Israel Brundage,	'56	'67	50	58	108	14	23	9	32	1	7		8	9	1	135
Payson,	1836	Robert F. Shinn,	'67	'67	40	67	107	9	15	4	19	1	0	0	1	4	2	160
Pecatonica,	1854	[Chester Fitch, Presb.]	'69	'69	26	50	76	25	2	0	2	1	0	0	1		1	100
Peoria, Mainst. Con	1847	Josiah A. Mack,	'66	'68	54	107	161	7	7	7	14	6	4	10	4	1		400
Peru,	1853	C. B. Thomas,	'62	'69	19	44	63	11	2	8	10	0	2	0	2	1	0	160
Pilot,	1868	None.																
Pittsfield, (P.) 37, (C.) 41	'41	William W. Rose,	'62	'67	90	142	232	49	3	4	7	2	9	0	11	3	1	175
Plainfield, 1, '34, 2	'43	Norman A. Millerd,	'61	'69	27	74	101	6	0	6	6	1	4	0	5	0	1	80
Plano,	1837	Charles Hibbard,	'69	'69	6	17	23	2	4	10	14	1	0	0	1	2	0	40
Plymouth,	1836	None.			42	49	91	10	2	2	4	0	3	0	3	2	0	97
Poplar Grove,	1862	Levi Wheaton,	'49	'67	22	43	65	15	6	1	7	0	2	0	2	1		75
Port Byron,	1849	Almer Harper,	'53	'61	44	63	107	9	32	0	32	1	6	0	7	12	2	100
Prairie City,	1842	Lemuel S. Jones,	'65	'68	15	25	40	2	3	8	11	10		10				42
Princeton,	1831	None.			68	149	208		1	1	1	4		5		1		164
Providence,	1849	David Todd,	'67	'67	19	30	49	3	1	2	3	1	0	0	1	0	0	75
Quincy, German,	1858	Charles E. Conrad,	'58															
First Union Con.	1839	S. R. Dimock,	'56	'69	76	154	230		6	22	28	5	16	0	15	1	10	350
Rantoul,	1866	Andrew Doremus, p.	'69	'68	28	31	59	1		24	24	1	3	4	8		2	90
Richmond,	1843	F. J. Douglas, p.	'69	'69	11	32	43	4	3	9	12	3	1		4		5	50
Richview,	1867	Chas. B. Barton, p.	'64	'68	11	19	30	10	0	0	0	0	2	0	2	0	0	45
Riley,	1860	Edward Walker,	'67	'69	8	16	24		2		2				1			75
Ringwood, 1, '48, 2,	'59	None.																
Rockwood, 1st,	1837	Henry M. Goodwin,	'51	'50	90	155	245	60	6	7	13	3	11	0	14	4	4	233
" 2d,	1849	None.			93	200	293	32	4	15	19	2	17	1	20	4	3	235
Rockton,	1838	Samuel P. Barker,	'69	'24	'32	'56			2	3	5	4	1		5	1	0	65
Roscoe,	1843	Joseph S. Graves,	'43	'66	13	27	40		2	3	5		6		6			70
Rosefield,		None. No report.																
Rosemond,	1856	Charles T. Dering, p.	'70	'70	31	41	72	17	6	2	8	1	4	0	5	2	0	163
Roseville,	1851	James D. Wyckoff,	'59	'69	34	46	80	19	19	7	26	1	5		6	13	2	65
Sandoval,	1859	Nathaniel P. Coltrin,	'59	'66	13	13	26	1	0	0	0	0	5	0	0	0	0	50
Sandwich,	1853	Charles A. Towle, p.	'69	'69	78	108	186	27	2	12	14	3	8	0	11	2	4	230
Seward,	1841	C. C. Adams,	'40	'60	12	17	29	2	0	2	2	1	1	0	2	0	0	70
Shelfield,	1854	John A. Allen,	'46	'68	13	38	51	16	0	5	5							60
Shirland,	1846	Samuel Peufield,	'49	'68	24	32	57	11	3	4	7	0	1	0	1	0	1	100
South Pass, Plym.	1868	Frederic Wheeler,	'62	'68	11	13	24	0	3	0	3	0	0	0	3	2	0	90
Springfield,	1867	John K. McLean, p.	'61	'67	44	80	124	11	13	15	28	2	5	0	7	2	5	200
St. Charles,	1837	Geo. A. Dickerman,	'69	'69	45	85	131	2	17	1	18	3	1		4	5		140
Sterling,	1857	Martin Post, p.	'62	'67	63	111	174	16	26	18	44	1	1	1	3			160
Stillman Valley,	1858	James Vincent,	'69	'69	28	51	79	7	0	1	1	0	2	0	2	0	0	115
Summer Hill,																		
1, 1834, 2, 1837, 3,	1844	Chas. E. Marsh, p.	'68	'68	18	42	60	17	0	5	5	1	3	0	4			100
Sycamore,	1840	Wm. Windsor,	'58	'67	35	96	131	21	10	2	12	5	1	6	5			110

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd			Removals			BAPT. SCHS.		
					April 1, 1870.				'69-70.			1869-70.			'69-70.		
					Male	Female	TOTAL	Absent.	Prof.	Lectur.	TOTAL	Deaths.	Dism.	EXCOM.	TOTAL	Adults.	Infants.
Tonica,	1857	James W. West,	'57	'63	59	87	146	20	6	17	23	1	4	0	5	4	0
Toulon,	1846	Robert L. McCord,	'61	'67	53	81	134	13	4	6	10	2	11	13	4	3	230
Tremont,		Geo. L. Roberts,	'64		21	35	56	3				2		2			100
Turner,	1870	Alex. R. Thain,	'70	'70	19	35	54	11	5	1	6	1	2	1	4		7
Twin Grove,	1859	C. C. Breed,	'57														
Udina,	1848	[C. N. Bingham, Lic.]			13	20	33	2		4	4		1		1		100
Union,	1864	E. G. Bryant,	'62		15	25	40					1	6		7		40
Upper Alton,	1868	None.			4	8	12	1	0	0	0	0	0	0	0	0	*00
Utica,	1870	James T. Hanning,	'65	'70	5	5	10										50
Vermillion,		None.															
Victoria,	1849	Benj. F. Haskins,	'51	'62	16	22	38	9	1		1						40
Vienna,		None.															
Viola,	1858	A. R. Mitchell,	'55	'69	19	31	50	2	8	5	13					3	60
Wabash County,	1864	P. W. Wallace,	'63		13	21	34	0	7	0	7	0	1	0	1	0	25
Wataga,	1855	Azariah Hyde,	'46	'69	32	66	98	18	3	3	1	3	4	4	4	200	
Waukegan,	1843	Moses M. Colburn,	'51	'66	14	50	64	14	14	9	23	1	6	2	9	7	80
Wauponsie,	1864	Sylvester R. Dole,	'64		12	15	27	2	0	2	2	1	1	0	2	0	80
Waverley,	1836	H. Martyn Tupper, p.	'59	'59	57	62	119	29	3	1	4	2	14	0	16	2	137
Wayne,	1841	Henry F. Jacobs,	'70	'70	10	29	30	6		2	2			2	2		70
West Point,		None.															
Wetherfield,	1839	Albert Etheridge,	'57	'69	40	61	101	9	32	1	33		22		22	4	90
Wheaton,	1860	William H. Brewster,	'38	'68	98	121	219	?	42	19	61	3	20	0	23	24	3294
Winnebago,	1846	Henry M. Daniels, p.	'61	'61	47	67	114	20	3	2	5	0	6	0	6	0	5220
Woodburn, 1, '38, 2,	1842	Enoch Noyes Bartlett,	'41	'59	30	50	80	6	2	0	2	2	9	1	12	0	8130
Woodstock,	1865	Alfred P. Johnson,	'67	'70	20	27	47	12	1	2	3	0	3	0	3	0	162
Wyanet,	1866	Ephraim H. Baker,	'64	'67	14	24	38	4	6	1	7	3	3	6	6	1	1125
Wythe,		None.			15	16	31	6					2		2		60

OTHER MINISTERS.

J. A. Allen, Sheffield.	Eli C. Fisk, farmer, Havana.	William W. Patton, D.D., Editor <i>Advance</i> , Chicago.
Wm. F. Baker, Prof., Urbana.	Franklin W. Fisk, D.D., Prof. Theol. Seminary, Chicago.	Reuel M. Pearson, Poio.
Elihu C. Barnard, Griggsville.	Horatio Foote, Quincy.	Andw L. Pennoyer, Roseville.
Elihu Barber, Teacher, Lake Forest.	Francis L. Fuller, Chicago.	S. Wallace Phelps, Amboy.
Samuel C. Bartlett, D.D., Professor Theol. Seminary, Chicago.	Charles Grauger, Paxton.	Henry D. Platt, Agent, H. M. Soc., Brighton.
John R. Barnes, Collinsville.	Joseph Gros, Ottawa.	John L. Richards, Big Rock.
Jas. C. Beckman, Naperville.	John P. Gulliver, D.D., Pres. Knox College, Galesburg.	R. C. Rowley, Blandisville.
Geo. E. Beecher, Galesburg.	Henry L. Hammond, Treas. Theol. Sem., Chicago.	Jos. E. Roy, D.D., Agent Am. Home Miss'y Soc., Chicago.
Jonathan Blanchard, Pres. Wheaton College, Wheaton.	I. A. Hart, agent, Wheaton.	J. C. Ryebolt, Bloomington.
Wm. S. Blanchard, Chicago.	James H. Harwood, Chicago.	George F. Savage, Sec. Cong. Pub. Society, Chicago.
H. L. Boltwood, Teacher, Princeton.	Joseph Haven, D.D., Prof. Theol. Sem., Chicago.	Calvin Selden, Insurance Agt., Aurora.
Hope Brown, Agent Female Seminary, Rockford.	Elias W. Hewitt, Pecatonica.	Jacob R. Shipherd, banker, Chicago.
Henry Buss, Creston.	William Holmes, South Pass.	Isaac B. Smith, Turner.
William Carter, Pittsfield.	Elbridge G. Howe, Waukeg'n.	Alpha Warren, Roscoe.
John W. Cass, in business, Sandwich.	Simon J. Humphrey, Dis. Sec. A. B. C. F. M., Chicago.	Eli G. Smith, Agent Bible Soc., Morrison.
Andrew W. Chapman, Minooka.	Thaddens B. Hurlbut, Upper Alton.	Stephen S. Smith, Chicago.
Wm. B. Christopher, Galena.	Gideon S. Johnson, in business, Hale.	Julian M. Sturtevant, D.D., Pres. Illinois Coll., Jacksonville.
Bethuel C. Church, Normal.	Sylvanus H. Kellogg, Wayne.	Samuel R. Thrall.
Nathaniel C. Clark, Elgin.	Joseph R. Kennedy, dentist, Virginia.	John C. Webster, Prof., Wheaton.
Henry W. Cobb, Agent Am. Miss. Association, Chicago.	George P. Kimball, Wheaton.	Charles H. Wheeler, in business, Chicago.
Sylv. S. Cone, Waynesville.	Cephas A. Leach, Payson.	F. Wheeler, Chicago.
Joseph T. Cook, Atkinson.	Lyman Leflingwell, Ontario.	Luman Wilcox, Earl.
Christopher Corneliusson, Chicago.	William A. Lloyd, Chicago.	Alfonso D. Wyckoff, Chebanse.
Edmund F. Dickinson, City Missionary, Chicago.	John Morrill, Rockford.	
Samuel Dilley, Bowen.	James H. Newton, farmer, Marion.	
Reuben Evarts, Amboy.	Washington A. Nichols, Chicago.	
Lucien Farnham, Newark.	Samuel Ordway, Kewanee.	
Charles P. Felch, Lacon.	Lucius H. Parker, Galesburg.	
	Henry G. Pendleton, Henry.	
	J. G. Sabin, Rockton.	
	Alvah C. Page, Elgin.	
	George C. Partridge, Batavia.	

LICENTIATES.

Eight mentioned in tables above.

SUMMARY.—CHURCHES: 39 with pastors; 128 with acting pastors; 77 vacant (including 14 supplied by licentiates, or men of other denominations). TOTAL, 244.
 MINISTERS: 39 pastors; 198 acting pastors; 84 others. TOTAL, 231. LICENTIATES, 8.
 CHURCH MEMBERS: 6,940 males; 11,587 females; 153 not specified. TOTAL, 18,680,—including 1,976 absent. Gain, 175.
 ADDITIONS IN 1869-70: 1,143 by profession; 1,238 by letter. TOTAL, 2,381.
 REMOVALS IN 1869-70: 191 by death; 975 by dismissal; 34 by excommunication. TOTAL, 1,200.
 BAPTISMS IN 1869-70: 473 adult; 381 infant.
 IN SABBATH SCHOOLS: 26,153. Gain, 1,124.
 CHARITABLE CONTRIBUTIONS (206 churches reporting): A. B. C. F. M., \$7,460.35; American Missionary Association, \$11,160.82; American Home Missionary Society, \$7,956.47; American Congregational Union, \$1,979.75; Western Tract Agency, \$1,073.92; American and Foreign Christian Union, \$372.83; Western Ed. Society, \$775.60; other objects, \$33,817.59. TOTAL, \$63,697.33. CHURCH EXPENSES (174 churches): \$370,234.46. TOTAL MONIES RAISED: \$433,931.79, an increase over amount reported last year, of \$85,368.59. CHARITIES cannot be compared with last year, because differently grouped. Our TOTALS do not agree with those in the Minutes.

CHANGES.—CHURCHES: *New*, or replaced on the list,—Bowen; Crescent; Desplaines; East Lisbon; Fair View; Utica. *Dropped* from the list,—Bluff; Chatsworth; Chili; Hamilton; Milo; New Berlin. Dement now appears as Creston.
 MINISTERS: No report. From the *Quarterly* lists we get the following: Ordinations; 5 pastors, 3 without installation. Installations, 2. Dismissals, 6. Deceased, 3 without charge.

ORGANIZATION.—Two hundred and thirty-five of the churches are united in twelve Associations, and also in the GENERAL ASSOCIATION. Three churches are connected with the General Association of Indiana, viz., Albion, Marshall, and Wabash County.

MICHIGAN.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMBERS.				Admtd				Removals				BAPT.		IN SAB. SCHOOLS.
					April 1, 1870.				'69-70.				1869-70.				'69-70.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Let. F.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.		
Ada,	1840	Edwin Booth, a.p.	'70	11 28 39	9 3 0 3	0 0 0 0	0 0 0 0	1 0 1 0	0 0 0 0	0 0 0 0	0 0 0 0	1 0	0 100						
Adams,	1847	J. L. Crane, a.p.	'67	34 66 100	1 21 2 23	1 4 0 5	18 1 160												
Adrian,	1854	E. P. Powell, a.p.	'61	86 299 295	25 35 17 52	3 14 1 18	18 0 600												
Adrian Town,	1857	None.		7 12 19	1 2 5 7	0 8 0 8	2 0 58												
Alamo,	1857	None.		5 7 12	0 0 0 0	0 4 0 4	0 0 30												
Algonac,	1841	None.																	
Allegan,	1858	E. Andrus, a.p.	'65	37 61 98	4 0 0 0	0 0 0 0	0 0 0 0	0 0 0 0											
Alma,	1857	[A. H. Dean, Licen.]	'68	5 6 11	1 1 2 3	0 0 0 0	1 2 36												
Almont,	1855	H. R. Williams, a.p.	'64	59 104 154	18 36 5 41	1 2 0 3	19 2 125												
Alpena,	1862	Rufus Apthorp, a.p.	'67	26 49 75	5 10 3 13	0 3 0 3	2 7 230												
Alpine and Walker,	1859	J. Emmons, a. p.	'70	9 17 26	0 2 0 2	0 0 0 0	0 1 60												
Ann Arbor,	1847	H. L. Hubbell, a.p.	'62	31 57 88	8 4 6 10	1 1 0 2	0 3 150												
Armada,	1838	Robt. G. Baird, a.p.	'69	10 7 17	2 0 0 0	0 3 0 3	0 0 50												
Atherton,	1833	J. V. Hiekmott, a.p.																	
Augusta,	1849	None.																	
Augusta,	1854	W. H. Osborn, a. p.	'68	24 34 58	5 0 1 1	0 8 0 8	0 1 60												
Banks,	1857	None.		6 8 14	0 0 0 0	0 0 0 0	0 0 47												
Barry & Johnstown,	1835	M. Q. McFarland, a.p.	'61	4 9 13	2 0 0 0	0 0 0 0	0 0 45												
Battle Creek,	1836	[W. C. Dickinson, <i>Psb.</i>]	'70	95 160 255	0 4 17 21	3 14 0 17	0 5 345												
Bedford,	1848	M. Q. McFarland, a.p.	'69	41 69 110	18 1 3 4	0 5 1 6	0 0 100												
Benton Harbor,	1855	None.																	
Benzonia,	1860	John Pettitt, a.p.	'69	50 60 110	8 6 2 8	0 5 0 5	2 1 83												
Berlin,				5 6 11	0 0 0 0	0 0 0 0	0 0 0												
Boston,	1848	G. C. Strong, a.p.	'67	12 16 28	3 0 0 0	0 1 0 1	0 0 50												
Brady,	1855	J. M. Ashley, a.p.	'70	7 13 20	4 0 0 0	0 8 0 8	0 0 60												
Bridg-hampton,	1852	Daniel Bernay, a.p.	'62	5 7 12	2 0 0 0	0 2 1 3	0 7 36												
Bridg-port,	1868	Jos. P. Vroman, a.p.		27 42 69	12 0 0 0	0 1 0 1	0 2												
Bronson,	1855	J. R. Bonney, jun., a.p.	'63	2 11 13	1 2 0 2	1 0 0 1	1 0 80												
Bruce,	1833	None.																	
Carandaigua,	1859	J. R. Savage, a.p.	'70	11 28 39	4 0 3 3	0 5 0 5	0 0 75												
Cannon,	1847	D. L. Eaton, a.p.	'67	29 41 70	2 25 3 28	2 2 5 9	9 6 0												
Cedar Springs,	1857	None.																	
Ceresco,	1855	James Verney, p.	'67	4 14 18	1 0 1 1	0 1 0 1	0 0 40												

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals				BAPT. S.		
					April 1, 1870.				'69-'70.		1869-70.				'69-'70.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.
Charlotte,	1851	B. F. Bradford, p.	'67	41	97	138	25	20	13	33	0	0	0	9	8	10	223
Chelsea,	1849	W. Cutler, a.p.	'70	35	63	98	0	0	0	0	2	3	0	5	0	0	80
Chesterfield,	1847	Samuel D. Breed, a.p.	'69	15	29	44	9	0	0	0	1	2	0	3	0	0	42
Clinton,	1833	W. P. Wastelle, p.c.	'70	68	138	206	21	2	3	5	8	11	0	14	1	0	225
Clio,	1868	E. W. Gorden, a.p.	'67	13	19	32	4	3	7	10	1	1	0	2	2	2	75
Columbus,	1851	S. M. Bryant, a.p.	'68	17	34	51	10	4	3	7	1	0	0	1	1	0	106
Cool Spring,	1863	None.		0	0	0	0	0	0	0	0	0	0	0	0	0	0
Cooper,	1843	None.		26	46	72	11	1	0	1	3	8	0	11	0	0	0
Coopersville,	1866	C. Doolittle, a.p.	'69	14	15	29	5	0	0	0	0	0	0	0	0	0	70
Dela.	1852	N. D. Glidden, a.p.	'70	6	6	12	3	0	0	0	0	0	0	0	0	0	45
Detroit, 1st,	1844	Addison Ballard, p.	'66	103	182	285	26	11	25	36	5	11	0	16	1	1	230
" 2d,	1836	S. M. Freeland, p.	'66	63	134	197	18	12	13	25	3	8	0	11	3	6	250
DeWitt,	1851	None.		1	5	6	0	0	0	0	0	0	0	0	0	0	0
Dexter,	1836	A. S. Kedzie, a. p.	'66	28	57	85	5	1	16	17	1	2	0	3	0	1	60
Dow,	1857	C. N. Coulters, a. p.	'69	21	25	46	9	4	2	6	0	0	0	0	4	0	75
Dowagiac,	1850	[H.H.Morgan,Presb.]	'69	26	61	87	6	15	17	32	2	8	0	10	8	1	232
Dundee,	1837	E. Dyer, a. p.	'69	6	20	26	4	3	3	6	0	6	1	7	3	0	78
E. Gilad & Bethel,		C. Kidder, a. p.	'67	14	15	29											
Eastmanville,	1869	C. Doolittle, a. p.	'69	15	13	28	3	0	0	0	0	0	0	0	0	0	0
Easton,	1850	None.		12	16	28	0	0	0	0	0	0	0	0	0	0	40
East Saginaw,	1857	J. G. W. Cowles, p.	'65	72	180	252	20	17	22	39	3	15	0	18	7	9	250
Eaton Rapids,	1843	R. Hovenden, a.p.	'70	29	42	71	4	0	7	7	1	4	0	5	0	0	100
Elk Rapids,	1863	None.		10	19	29	8	0	0	0	0	2	0	2	0	0	30
Essex,	1855	E. T. Branch, a.p.	'68	9	7	16	4	3	0	3	0	0	0	0	3	0	40
Farmer's Creek,	1848	None.		3	6	9	0	0	0	0	0	0	0	0	0	0	26
Flat Rock,	1858	Charles Machin, a.p.	'64	27	50	77	8	5	3	8	1	2	0	3	0	3	100
Flint,	1867	F. P. Woodbury, a.p.	'67	41	83	126	0	15	5	20	0	0	0	6	13	240	
Frankfort,	1868	A. H. Fletcher, a.p.	'68	19	22	41	3	4	7	11	1	1	0	2	2	0	73
Franklin,	1848	None.		23	50	73	1	7	3	10	1	5	0	6	7	2	124
Fredonia,	1893	J. Verney, a.p.	'67	15	26	41	0	5	0	5	1	6	0	7	2	0	75
Fulton,	1866	E. T. Branch, a.p.	'68	5	10	15	0	4	6	10	0	0	0	0	1	0	0
Gaines,	1863	None.		2	5	7	0	0	0	0	0	0	0	0	0	0	0
Galesburg,	1852	W. F. Day, a p.	'69	66	102	168	15	33	21	54	1	11	0	12	28	0	240
Genesee,	1849	H. Lucas, a.p.	'69	8	19	27	2	1	0	1	2	0	0	2	0	0	65
Glen Arbor,	1867	Daniel Miller, p.	'68	12	13	25	0	1	0	1	0	0	0	0	0	1	30
Goodrich,	1855	A. Sanderson, p.a.	'67	19	28	47	7	4	0	4	0	0	0	0	0	1	90
Grand Blanc,	1853	J. V. Hickmott, a.p.	'69	26	44	70	4	3	3	6	0	7	0	7	2	0	67
Grand Haven,	1857	None.		7	14	21	0	0	0	0	0	0	0	0	0	0	0
Grand Lodge,	1854	N. D. Glidden, a.p.	'70	3	7	10	2	0	1	1	1	0	0	1	0	0	141
Grand Rapids,	1836	J. M. Smith, a.p.	'63	159	304	463	0	8	22	30	3	7	0	16	2	9	410
Grandville,	1839	C. Spooner, a.p.	'68	12	30	42	8	0	3	3	0	0	0	0	0	0	60
Grass Lake,	1835	Thomas Towler, a.p.	'69	37	68	105	4	0	4	4	2	9	0	11	0	0	160
Greenville,	1852	J. S. Patton, a. p.	'66	56	82	138	5	3	5	8	4	4	0	8	3	4	250
Hancock,		P. H. Hollister, a.p.															
Hart,	1868	A. St. Clair, a.p.	'70	8	15	23	2	0	3	3	1	0	1	2	0	0	80
Hartland,	1844	None.		3	9	12	0	0	0	0	0	0	0	0	0	0	0
Homestead,	1864	E. E. Kirkland, a.p.	'64	13	18	31	5	2	0	2	0	2	0	2	2	0	50
Hopkins,	1851	L. E. Sykes, a. p.	'68	29	33	62	5	0	0	0	1	2	8	11	0	0	97
Hubbardston,	1869	Wm. Jones, a.p.	'70	16	25	41	1	0	0	0	1	1	0	2	0	0	75
Hudson,	1836	O. Place, a.p.	'70	32	92	124	6	0	10	10	2	4	0	6	0	1	207
Ionia,	1858	None.		16	46	62	6	4	2	6	0	6	0	6	4	0	80
Ithica,	1866	E. W. Shaw, a.p.	'69	9	12	21	0	3	4	7	0	2	0	2	3	0	50
Jackson, 1st,	1841	J. W. Hough, p.	'68	119	248	367	3	38	35	73	3	39	3	45	22	14	360
" 2d,	1837	Lewis M. Hunt, p.	'69	25	33	58	10	24	11	35	0	0	0	0	10	2	135
Johnstown,	1865	[J. L. Moile, Licen.]	'70	9	20	29	3	9	7	7	0	4	0	4	0	0	40
Kalamazoo, 1st,	1836	O. S. Dean, a.p.	'67	134	184	318	62	23	14	37	7	58	0	65	14	2	280
" Plymouth,	1869	D. N. Bordwell, a.p.	'69	23	36	59	4	6	15	21	0	1	0	1	3	0	175
Kalamo,	1837	J. F. Boughton, a.p.	'69	12	26	38	2	7	12	19	0	5	0	5	5	0	70
Keeler,	1850	None.		9	30	39	13	0	0	0	1	3	0	4	0	0	0
Lansingburg,	1864	Wm. Mulder.	'66	10	18	28	0	6	0	6	0	5	0	5	0	0	0
Lansing,	1843	C. Doolittle, a.p.	'67	33	55	88	8	2	2	4	0	2	0	2	0	0	100
Lansing,	1864	[S. O. Allen, Licen.]	'69	34	51	85	8	6	6	12	1	4	0	5	1	1	106
Lawrence,	1837	E. Cleveland, a.p.	'67	29	28	48	2	2	0	2	1	1	0	2	1	1	128
Leeland,	1865	Geo. Thompson, a.p.	'65	15	14	29	1	1	2	3	0	0	1	1	1	0	30
Leroy,	1837	None.		26	41	67	11	7	2	9	2	3	0	5	0	0	60
Leslie,	1865	J. W. Allen, a.p.	'69	17	31	48	5	10	2	12	0	4	0	4	6	0	96
Lexington,	1836	None.		7	15	22	2	0	0	0	0	0	0	0	0	0	40
Lima,	1830	None.		11	20	31	2	0	0	0	1	2	0	3	0	0	0
Litchfield,	1839	D. D. Frost, a.p.	'65	41	69	110	16	1	4	5	1	1	0	2	1	2	120

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT.		
					April 1, 1870.				'69-70.			1869-70.			'69-70.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Lectur.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.
Lodi,	1854	W. E. Caldwell, a.p.	'66	21	3	59	5	1	3	4	1	2	0	4	1	2	75
London,	1838	E. Dyer, a.p.	'69	7	2	29	12	0	1	1	0	12	0	2	0	0	40
Lowell,	1856	L. S. Griggs, a.p.	'70	34	61	95	5	18	9	27	1	2	1	10	15	1	154
Manistee,	1862	John B. Fiske, a.p.	'67	14	28	42	4	2	3	5	0	3	0	3	1	0	90
Maple Rapids,	1868	E. T. Branch,	'68	16	21	37	3	0	0	0	1	3	0	4	0	0	70
Marshall,	1839	None.		13	2	35	0	12	23	35	0	0	0	3	0	0	116
Mattawan,	1837	Thos. Jones, a.p.	'69	27	42	69	6	20	10	30	2	5	0	7	19	0	200
Matteson,	1862	J. R. Bonney, a.p.	'62	13	3	46	1	0	1	1	2	0	0	2	0	0	100
Memphis,	1849	Wm. P. Russell, a.p.	'48	18	52	70	11	2	0	2	2	2	2	6	1	3	148
Michigan Centre,	1869	J. B. Parmelee, a.p.	'69	12	24	36	1	4	2	6	0	2	2	2	2	0	60
Middleville,	1846	E. N. Raymond, a.p.	'63	15	40	55	3	5	5	10	1	2	2	5	2	0	40
Morenci,	1858	None.		6	17	23	2	0	0	0	0	2	0	2	0	0	70
Mt. Morris,	1868	H. Lucas,	'68	8	10	18	2	0	0	0	0	0	0	0	0	0	2
Muskegon,	1859	L. Reed, jr. a.p.	'67	30	57	87	10	2	3	5	0	5	0	5	0	3	175
Napoleon,	1855	J. B. Parmelee, a.p.	'69	14	16	30	4	6	2	8	1	2	0	3	6	0	40
Newaygo,	1855	M. S. Angel, a.p.	'68	5	20	25	6	2	2	4	0	0	0	0	1	0	50
New Baltimore,	1856	H. H. Van Auker, a.p.	'67	12	21	33	12	0	3	3	1	2	2	5	0	2	210
New Haven,	1838	Saml. D. Breed, a.p.	'69	8	20	28	7	1	0	1	1	2	0	3	0	0	87
New Hudson,	1859	None.		0	0	0	0	0	0	0	0	0	0	0	0	0	0
Northport,	1833	None.		7	12	19	4	0	0	0	0	0	0	0	0	0	30
Oakwood,	1848	None.		17	36	53	8	2	0	2	1	0	0	1	0	0	56
Old Wing Mission,	1849	Geo. N. Smith, a.p.	'49	29	26	55	10	0	0	0	2	0	0	2	0	8	35
Olivet,	1845	H. Elmer, a.p.	'70	136	164	300	21	46	3	49	22	22	0	24	27	14	230
Onondaga,	1856	None.		4	2	6	0	0	0	0	2	1	0	3	0	0	0
Orion,	1853	None.		6	10	16	0	0	2	2	0	0	0	0	0	0	50
Oscola,		None.															
Otsego,	1837	A. B. Allen, a.p.	'68	26	50	76	1	0	9	9	0	0	1	1	0	0	120
Owosso,	1853	Chas. H. Bissell,	'69	56	99	155	17	16	10	26	2	12	0	14	4	3	155
Paris,	1860	None.		3	7	10	2	0	0	0	0	2	0	2	0	0	30
Penfield,	1839	M. Q. McFarland, a.p.	'69	7	12	19	0	7	2	9	0	0	0	0	0	0	37
Pentwater,	1855	None.		6	9	15	0	3	2	5	0	2	0	2	1	0	50
Pinekuoy,	1848	J. W. Fitzmaurice, a.p.	'69	8	22	30	0	2	7	9	0	0	0	0	2	0	65
Plainwell,	1866	None.															
Pleasanton,	1865	J. D. Millard, a.p.	'69	9	9	18	1	1	0	1	1	0	0	1	1	5	35
Pontiac,	1831	C. C. McIntire, a.p.	'68	57	142	199	20	16	9	25	0	14	0	14	7	0	290
Port Huron,	1840	James S. Hoyt, p.	'58	80	165	245	25	59	4	63	6	7	0	13	44	1	275
Portland,	1843	L. P. Spellman, a.p.	'67	12	45	57	8	2	6	8	0	5	0	5	1	1	80
Port Sanilac,	1854	D. Berney, a.p.	'61	18	25	43	6	0	0	0	0	0	1	1	0	4	87
Raisinville,	1849	None.		4	8	12	1	0	0	0	1	0	0	1	0	0	50
Ransom,	1848	None.		31	44	75	5	7	3	10	1	5	1	7	4	1	53
Ray,	1838	R. G. Baird, a.p.	'69	7	8	15	4	0	0	0	1	1	0	2	0	0	50
Rochester,	1827	John S. Kidder, a.p.	'69	16	52	68	3	3	3	6	0	2	0	2	0	0	70
Rockford,	1847	None.		7	19	26	0	3	4	7	0	1	0	1	0	0	00
Romeo,	1820	Horatio O. Ladd, p.	'70	61	105	166	4	4	3	7	2	1	0	3	1	3	154
Royal Oak,	1842	Charles Spettigue, a.p.	'70	18	38	56	2	1	0	1	0	5	0	5	1	0	150
Salem,	1844	[C. Dunlap, Presb.]	'58														
Sandstone,	1850	J. B. Parmelee, a.p.	'68	26	34	60	2	34	12	46	0	2	0	2	18	0	60
Saugatuck,	1860	J. E. Taylor, a.p.	'68	18	32	50	8	4	11	15	0	9	1	10	1	2	125
Shelby,	1854	A. St. Clair, a.p.	'70	11	16	27	0	6	7	13	0	1	1	0	0	0	25
Sherw'd & Leonid.	1863	J. T. Husted, a.p.	'70	4	11	15	9	0	0	0	0	0	0	0	0	0	00
Smyrna,	1838	None.		11	21	32	0	4	5	9	0	0	0	0	4	0	120
Somerset,	1858	G. Williams, a.p.	'69	30	43	73	2	13	6	19	0	2	0	2	8	2	50
Somerset, 21,	1867	J. L. Crane, a.p.	'69	7	18	25	3	0	0	0	1	2	0	3	0	0	09
South Haven,	1856	J. Anderson, a.p.	'69	19	40	59	9	2	10	12	1	3	0	4	2	0	225
St. Clair,	1841	None.		35	85	120	0	31	0	31	0	1	0	1	4	3	150
St. Johns,	1839	G. M. Tuthill,	'67	32	55	87	9	1	9	10	1	0	0	1	1	1	120
St. Joseph,	1854	J. B. Fairbank, a.p.	'66	31	45	76	16	1	5	6	0	4	6	10	1	0	150
Summit,	1851	None.	'69	22	43	65	9	1	0	1	1	5	0	6	0	0	100
Three Oaks,	1840	P. B. Parrey, a.p.	'65	21	41	62	3	0	4	0	0	3	3	0	0	0	109
Traverse City,	1833	Reuben Hatch, a.p.	'63	13	22	35	1	3	9	12	0	3	0	3	3	3	85
Union City,	1837	E. G. Chaddock, a.p.	'70	79	131	210	25	4	4	8	0	6	0	6	1	1	400
Utica,	1855	Wm. Platt, a.p.	'54	9	43	52	8	0	4	4	1	0	0	1	0	0	153
Vermontville,	1838	O. H. Spoor, a.p.	'61	56	81	137	7	0	9	9	0	0	0	0	0	1	110
Vernon,	1851	W. M. Campbell,	'70	13	21	34	6	3	0	3	2	0	0	2	0	0	65
Victor,	1845	Wm. Mulder,	'66	22	32	54	0	0	0	0	1	0	0	1	0	0	0
Vienna,	1845	H. Lucas,	'69	6	21	27	2	1	0	1	1	2	0	3	0	0	50
Wacousta,	1832	N. D. Glidden,	'70	21	11	32	0	17	1	18	0	0	0	0	11	0	0
Watervliet,	1852	None.															
Wayland,	1860	J. Armstrong, a.p.	'68	14	36	50	8	2	2	4	0	0	0	0	0	0	100

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS. April 1, 1870.			Admt'd '69-70.			Removals 1869-70.			BAPT. SCHS. '69-70.		
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Disch. Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.
Wayne,	1848	O. C. Thompson, a.p.	'70	10	27	37	7	0	0	0	1	0	0	0	75
Webster,	1860	Geo. Jackson, a.p.	'70	26	48	74	21	0	0	2	1	0	3	0	40
West Elmwood,	1869	[A. H. Dean, Licen.]	'69	5	6	11	0	4	7	11	0	0	0	0	25
Wheatland,	1843	E. M. Lewis, p.	'65	24	42	66	10	2	1	3	0	2	0	2	173
Whitehall,	1868	[Wm. Giddings, Licen.]	'68	6	7	13	3	3	1	4	0	0	0	1	75
Windsor,	1846	None.		7	9	16	0	0	0	1	0	0	1	0	200

OTHER MINISTERS.

T. C. Abbott, Pres. Ag. Coll., Lansing.	Oramel Hosford, Sup. Pub. Inst., Olivet.	Daniel J. Poor, Romeo, Ky.
Amos B. Adams, farmer, Benzonia.	Robert Hovenden, Chelsea.	Almon B. Pratt, farmer, Bend, Ky.
Henry A. Austin, farmer, Pleasanton.	Henry L. Hubbell, Ann Arbor.	Herbert A. Read, postmaster, Marshall.
Charles E. Bailey, Sec. G. T. Coll., Benzonia.	Deodate Jeffers, farmer, Kalamazoo.	William F. Rose.
Jas. Ballard, Agent Am. Miss. Association, Grand Rapids.	William S. Lewis, farmer, Pleasanton.	Aaron Rowe, farmer, Coloma.
Isaac Barker, retired, Rockford.	Asa Mahan, D.D., Pres. Coll., Adrian.	Samuel Sessions, farmer, St. Johns.
Alonzo Barnard, mechanic, Three Rivers.	Stephen Mason, retired, Marshall.	John R. Stevenson, Eaton Rapids.
Alvin H. Brown, in business, Jackson.	James A. McKay, insurance, Detroit.	Charles Temple, teacher, Otsego.
Abram L. Bloodgood, Monroe.	Nathan J. Morrison, D.D., Pres. Coll., Olivet.	Leroy Warren, Agent A. H. M. Soc., Elk Rapids.
Charles Cutler, Wayne.	David S. Morse, retired, Kalamazoo.	Waters Warren, retired, Three Oaks.
W. P. Esler, merchant, Olivet.	Henry C. Morse, farmer, Union City.	James S. White, Marshall.
Joseph Estabrook, teacher, East Saginaw.	James Nall, merchant, Detroit.	Wolcott B. Williams, Agent Am. Home Miss'y Soc., Charlotte.
Nathaniel K. Evarts, in business, Codyville.	Rufus Nutting, retired, Lodi.	Otis B. Waters, Prof., Benzonia.
Darius N. Goodrich, Prof., Benzonia.	Orson Parker, Evangelist, Flint.	Wm. Wolcott, retired, Hudson.
James Gregg.	Roswell Parker, farmer, Adams.	
John Holway, Grand Rapids.	John D. Pierce, retired, Ypsilanti.	LICENTIATES.

Four in tables above.

SUMMARY. — CHURCHES: 12 with pastors; 113 with acting pastors; 52 vacant (including 9 supplied by licentiates or ministers of other denominations). TOTAL, 177.

MINISTERS: 11 pastors; 101 acting pastors; 46 others. TOTAL, 158. LICENTIATES, 4.

CHURCH MEMBERS: 4,143 males; 7,427 females. TOTAL, 11,570, — including 958 absent. — Gain, 686.

ADDITIONS IN 1869-70: 840 by profession; 682 by letter. TOTAL, 1,522.

REMOVALS IN 1869-70: 124 by death; 548 by dismissal; 43 by excommunication. TOTAL, 715.

BAPTISMS IN 1869-70: 441 adults; 198 infant.

IN SABBATH SCHOOLS: 15,999. Loss, 212.

BENEVOLENT CONTRIBUTIONS (119 churches, 129 last year): \$16 713 01, — a decrease of \$8,892.83. PARISH EXPENSES (137 churches, 143 last year): \$208,097.64, — a decrease of \$10,166.30.

CHANGES. — CHURCHES: *New*, or, replaced on the list, — Berlin; Ceresco; East Bethel and Gilead; Plymouth ch., Kalamazoo; Marshall; West Elmwood. *Dropped* from the list, — Benona; Croton; Maple Grove; Negannee. Ocoola is now Osceola.

MINISTERS: Ordinations, 1 without installation. Installations, 3. Dismissals, 1. Deceased, 1 acting pastor.

ORGANIZATION. — Nine Associations or Conferences of Churches. The churches (except three) are also united in a GENERAL ASSOCIATION, which includes also Michigan City, Indiana. East Bethel is connected with the General Association of Indiana.

WISCONSIN.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd			Removals				BAPT.			
				Aug. 1, 1870.				'69-'70.			1869-1870.				'69-'70.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB.	
Albany,	1853	W. D. Webb,	'48	'70	8	15	23	5	0	0	0	1	0	0	1	1	109	
Allen's Grove,	1845	H. M. Case,			20	56	76	10	0	5	5	5	0	5	0	0	50	
Alto,	1857	I. M. Williams,			4	9	13	0	0	0	0	0	0	0	0	0		
Appleton,	1851	H. C. Dickinson, p.	'69	'68	82	153	235	18	11	7	18	1	19	0	20	2	6	350
Arena,	1863	A. A. Overton,	'57	'66	11	19	30	1	0	6	6	1	0	0	1	0	4	175
Ashippun,	1857	Wm. Walker,	'58	'67	5	6	11											
Augusta,	1867	L. Bridgman,	'40	'70	7	17	24			4	4		1		1		49	
Aurora,	1857	D. A. Campbell,	'52	'61	10	17	27	4	0	2	2	0	1	0	1	0	0	61
Avoca,	1855	Jas. Jameson,	'41	'70	6	8	14	4	0	0	0	0	0	0	0	0	0	59
Bangor, Welsh,	1855	None.			18	22	40										59	
Baraboo,	1847	None.			8	6	14	0	0	0	0	3	6	3	0	0		
Beetown,	1847	N. Mayne,	'55	'60	13	27	40	5	6	0	6	0	2	0	2	4	2	155
Beloit, 1st,	1855	Geo. Bushnell, p.	'48	'65	150	268	358	90	4	12	16	2	12	0	14	1	0	250
" 2d,	1859	H. P. Higey, p.	'65	'66	37	75	112	16	4	7	11	2	8	0	10	3	3	188
Big Springs and Biggsville,	1836	W. C. Hicks,	'70		7	8	15	4	0	0	0	1	0	0	1	0	0	70
Bird's Creek,	1865	Adam Pinkerton,	'69	'68	4	8	12	0	2	0	2	0	0	1	1	1	10	22
Black Earth,	1856	M. M. Martin,	'64	'70	7	25	32	9	1	0	1	0	7	0	7	0	0	60
Bloomer,	1869	H. A. Wentz,	'59	'70	9	14	23			2	2						30	
Bloomington,	1847	A. A. Young, p.	'63	'66	39	52	91	20	3	2	5	2	5	0	7	1	0	75
Blue Mounds, Welsh,	1847	None.																
Boscobel,	1857	Wm. Stoddart,	'57	'67	38	54	92	7	7	2	9	1	7	0	8	4	0	150
Brandon,	1857	R. M. Webster,	'67	'67	30	59	89	3	27	5	33	1	5	0	6	8	2	100
Bristol and Paris,	1851	Thos. Gillespie,	'70		18	38	56	12	3	0	3	0	4	0	4	0	0	140
Brodhead,	1857	W. D. Webb,	'48	'68	13	42	55	2	2	1	3	0	4	0	4	0	1	120
Brooklyn,	1869	Robert Sewell,	'54	'68	4	9	13	0	0	0	0	0	0	0	0	0	0	0
Burlington, Ply- mouth,	1858	Isaac N. Cundall,	'54	'69	28	61	89	22	1	2	3	0	9	0	9	0	0	175
Burns,	1858	James Hall,	'48	'67	15	19	34	0	0	0	0	0	0	0	0	0	0	50
Caledonia,	1844	James Jones,	'69	'70	3	9	12	00	0	0	0	0	0	0	0	0	0	35
Centre,	1847	Edward Morris,	'41	'69	26	44	70	16	0	5	0	0	0	0	0	0	0	60
Chilton,	1858	D. M. Breckenridge,	'69	'69	37	72	109	16	24	0	29	0	13	0	13	7	0	170
Columbus,	1850	J. G. Schaeffer,	'55	'70	29	56	76	2	2	0	2	0	2	0	2	0	0	160
Cooksville,	1867	J. W. Harris,	'62	'68	7	13	20	0	0	4	4	0	2	0	2	0	0	75
Darlington,	1856	D. L. Leonard,	'63	'66	75	50	125	18	5	4	9	0	5	0	5	3	0	125
Dartford,	1849	M. W. Fairfield,			18	22	49	0	0	0	0	0	0	0	0	0	0	100
Delafield, Tab., W.	1844	None.			9	18	27	0	0	0	0	0	0	0	0	0	2	22
Delavan,	1841	Joseph Collie, p.	'55	'54	79	144	223	23	4	6	10	0	11	0	11	3	10	220
De Pere,	1866	Geo. Spaulding,	'58	'69	15	21	36	5	2	8	10	1	19	2	1	0	0	130
De Soto,	1856	J. A. Mitchell,	'56	'70	7	11	18	0	4	0	4	0	3	0	3	1	0	33
Dodgeville, Welsh,	1845	None.																
Dodgeville,	1847	None.																
Easton,	1869	J. McChesney,	'69	'69	4	19	14	0	0	0	0	0	0	0	0	0	0	50
East Troy,	1839	Chas. Morgan,	'43	'50	31	55	84	12	0	2	2	1	2	0	3	0	0	85
Eau Claire,	1856	J. F. Dudley,	'69	'69	55	91	146	10	1	8	9	3	6	2	1	1	2	200
Elk Grove,	1846	A. W. Curtis,	'68	'70	34	45	79	7	4	2	6	0	7	0	7	1	3	95
Elkhorn,	1843	A. L. P. Loomis,	'65	'68	31	66	97	5	0	4	4		2	0	2	0	0	130
Emerald Grove,	1846	C. S. Shattuck,	'49	'63	52	79	131	19	0	2	2	3	8	1	2	0	0	90
Evansville,	1861	J. W. Harris,	'62	'68	25	43	68	12	7	4	11	1	3	0	4	5	0	85
Fish Creek, Welsh,	1839	None.			11	13	24	0	1	2	3	0	1	0	1	0	0	32
Fond du Lac,	1856	Arthur Little, p.	'63	'68	86	194	280	46	0	11	11	1	29	0	21	0	6	390
Fort Atkinson,	1841	A. A. Joss,	'69		36	169	199	25	2	6	8	2	7	0	9	2	0	215
Fort Howard,	1855	D. C. Curtiss,	'40	'63	12	20	32	6	0	0	0	0	3	0	3	0	0	85
Fox Lake,	1853	None.			25	47	72	9	0	2	2	0	6	0	6	0	0	101
Friendship,	1867	J. McChesney,	'69	'69	3	11	14	0	8	4	12	0	0	0	0	0	0	50
Fulton,	1851	Hanford Fowle,	'66	'65	23	31	54	0	4	2	6	2	4	4	10	2	1	59
Genesee,	1842	S. W. Champlin,	'70		35	26	61	5	26	1	27	0	1	0	1	9	3	75
Genoa,	1846	F. J. Douglas, p.	'69	'69	19	22	32	5	0	0	0	1	3	1	5	0	0	100
Grand Rapids,	1860	E. G. Carpenter,	'68	'70	6	26	32	6	6	4	10	0	1	0	1	2	0	120
Green Lake,	1857	None.			4	9	13	2	0	0	0	0	0	0	0	0	0	60
Hartford,	1847	None.			35	45	80	26	0	1	1	1	2	0	3	0	0	123
Hartland,	1841	Smith Norton,	'70		19	35	54	9	1	0	1	1	6	0	7	1	0	79
Hortonville,	1857	O. P. Clinton,	'35	'65	12	24	36	3	0	0	0	0	0	0	0	0	1	60
Hustisford,	1857	None.			1	3	4	1	0	0	0	0	0	0	0	0	0	
Ironton,	1867	H. H. Hinman,	'60	'69	2	5	7	1	0	0	0	0	0	1	1	0	0	69
Ixonia, Welsh	1852	None.			7	13	20	0	1	2	3	1	3	0	4	0	0	25
Janesville,	1845	Lyman Whiting, p.	'43	'69	114	242	356	0	13	29	42	3	7	0	10	6	15	450

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMBR'S Aug. 1, 1870.				Admt'd 1869-70.			Removals 1869-70.			BAPT. '69-'70.		IN SAB. SCHO.	
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.		Infants.
Johnstown,	1845	N. G. Goodhue,	'42	'69	10	21	31	1	0	0	0	1	2	0	3	0	0	45
Kenosha,	1838	H. Hitchcock, p.	'60	'69	77	147	224	84	26	4	30	0	14	0	14	4	2	130
Koshkonong,	1866	T. G. Colton,	'49		27	26	53	0	1	0	1	2	3	0	3	1	0	50
La Crosse,	1852	N. C. Chapin,	'51	'57	34	93	127	17	1	15	16	0	8	0	10	1	3	150
Lafayette,	1855	None.			9	15	24	3	0	0	0	4	0	4	0	0	0	0
Lake Mills,	1847	Chas. Caverno, p.	'66	'66	38	86	124	13	16	2	18	2	2	2	6	10	0	140
Lancaster,	1843	S. W. Eaton,	'48	'47	31	78	109	12	2	3	5	2	3	0	5	0	4	200
Leeds,	1862	S. B. Demarest,	'69	'70	8	14	22	6	0	0	0	4	0	4	0	0	0	35
Leon,	1860	James Hall,	'48	'67	16	20	36	0	0	0	0	0	0	0	0	0	0	62
Liberty,	1840	R. Robinson Snow,	'45	'69	11	21	32	13	2	0	2	0	0	0	0	0	0	50
Lima,	1867	T. G. Colton,	'49	'68	8	11	19	1	4	0	4	1	0	1	1	1	0	25
Lone Rock,	1868	None.			4	6	10	0	0	0	0	0	0	0	0	0	0	55
Madison,	1861	C. H. Richards,	'66	'67	73	152	225	40	7	7	14	3	16	0	19	1	5	350
Magnolia,	1855	No report.																
Markesan,	1847	J. H. Cameron,	'64	'70	12	19	31	6	0	0	0	0	0	0	0	0	0	60
Mauston,	1858	None.			11	10	21	0	0	0	1	0	0	1	0	0	0	100
Mazomanie,	1837	M. M. Martin,	'64	'70	10	16	26	2	0	0	0	4	0	4	0	0	0	100
Menasha,	1851	G. W. Sargent,	'59	'70	41	75	116	35	0	3	3	4	3	5	12	0	2	210
Menomonee,	1861	J. C. Sherwin, p.	'40	'68	13	26	39	4	4	2	6	3	3	3	1	18	90	
Middleton, no report.																		
Mill Creek,	1861	D. M. Jones.			3	6	9	00	2	2	4	0	0	0	0	0	0	25
Milton,	1838	None.			25	37	62	12										
Milwaukee, Plym'h,	1841	J. L. Dudley, p.	'47	'68	107	229	336	60	6	16	22	6	9	0	15	2	0	200
" Spring St.,	1847	Wm. Del. Love, p.	'48	'58	109	194	303	66	25	23	48	3	30	0	33	9	3	240
" Tab. Welsh,	1857	Jno. Cadwalader, p.	'63	'68	15	30	45	6	3	6	9	0	3	1	4	0	5	45
" Hanover St.,	1860	Wildor Smith, p.	'62	'66	37	112	149	49	11	6	17	2	20	0	22	6	6	200
" Olivet,	1865	John Allison,	'47	'68	87	174	261	35	50	32	82	0	22	0	22	15	18	250
Mondovi,	1860	A. Kidder,	'49	'66	16	19	35	1	1	1	1	1	1	1	1	1	0	150
Monroe,	1834	H. A. Miner,	'53	'68	26	55	81	9	17	3	20	2	7	0	9	9	2	175
Mt. Sterling,	1863	P. Valentine,	'64	'69	5	9	14	0	0	0	0	0	0	0	0	0	0	35
Mukwonago,	1857	S. W. Champlin,			4	5	9											75
Necedah, no report.																		
New Chester,	1858	J. W. Ferkins,	'33	'58	12	21	33	2	3	0	3	0	3	0	3	1	0	
New London,	1857	J. P. Chamberlain,	'66	'67	30	58	88	15	12	4	16	2	2	0	4	2	0	130
Oak Creek,	1863	None.			5	7	12	3	0	0	0	0	0	0	0	0	0	50
Oakfield,	1848	L. P. Norcross,	'70	'70	14	24	38	18	0	2	2	0	0	0	0	0	0	50
Oak Grove,	1847	Milton Wells,	'44	'69	22	42	64	1	41	2	43	0	3	0	30	0	0	180
Oak Hill,	1869	H. H. Hinman,	'60	'69	9	8	17	0	9	3	12	0	1	0	1	5	0	40
Oconomowoc,	1841	E. J. Montague, p.	'46	'46	40	93	133	20	7	7	14	1	1	0	2	2	2	125
Osborn,	1869	None.			8	7	15	0	3	2	5	0	0	0	0	0	0	50
Oshkosh,	1849	None.			61	201	262											
Palmyra,	1847	E. Southworth,	'67	'67	20	35	55	20	3	5	8	0	1	0	1	1	0	75
Peshigo,	1868	H. T. Fuller,	'70	'69	14	25	39	6	1	7	8	0	0	0	0	0	5	20
Pewaukee,	1840	Smith Norton,	'70		8	23	31	3	2	5	0	0	0	0	1	0	0	65
Pine River,	1856	D. A. Campbell,	'52	'62	8	27	35	1	4	2	6	0	1	1	1	2	0	30
Platteville,	1839	J. E. Pond, p.	'59	'61	65	120	185	33	24	18	42	1	4	0	5	12	3	200
Plymouth,	1848	J. N. Powell,	'46	'70	24	42	66	3				0	5	0	5	0	0	110
Prairie du Chien,	1856	W. H. Marble,	'70		8	19	27	36	3	0	3	1	6	0	7	0	0	50
Prescott,	1852	A. D. Roe,	'70		16	37	53	14	6	2	8	0	4	0	4	2	1	45
Princeton,	1852	W. M. Richards,	'35	'68	5	20	25	1	2	0	2	1	0	0	1	1	0	50
Quincy,	1858	J. McChesney,	'69	'69	3	5	8	0	10	0	10	0	0	0	0	0	0	50
Racine,	1851	Norman McLeod,	'69		32	86	118	6	0	0	0	4	8	0	12	0	0	164
Raymond,	1840	James Jones,			12	22	34	10	0	0	0	0	0	0	0	0	0	
Reedsburgh,	1857	H. H. Hinman,	'60	'70	16	57	53	11	0	0	0	10	0	10	0	0	0	0
Reed's Corners,	1865	W. E. Merriman,	'67		15	25	40	7	3	0	3	0	0	0	3	0	0	50
Ridgeway, Welsh,	1855	Evan Owen,	'50	'63	21	25	46	0	1	2	3	3	2	0	5	0	1	90
Rio and Lowville,	1864	T. L. Brown, Licen.	'68		12	19	31	2	3	2	5	0	0	0	0	1	1	90
Ripon,	1850	L. Curtis,	'46	'69	97	189	286	18	4	12	16	3	5	0	8	0	2	200
River Falls,	1855	Wm. Gill, p.	'63	'62	26	67	103	3	9	5	14	1	1	0	2	5	6	125
Rochester,	1840	James Jones,	'69	'65	13	20	35	5	3	0	3	0	0	0	0	0	0	75
Rockville,	1853	None.			2	4	6	0	0	0	0	0	0	0	0	0	0	40
Rosendale,	1848	None.			43	49	92	19	2	0	2	1	6	0	7	2	4	135
Royalton,	1863	M. L. Eastman,	'49	'68	19	37	56	7	9	7	16	1	1	0	2	5	2	60
Saxonville,	1867	Simon Spyker,	'54	'69	10	9	19	0	3	1	4	1	0	0	1	2	0	80
Sharon,	1868	No report.																
Sheboygan Falls,	1847	None.			13	32	45	4	1	0	1	1	7	0	8	0	0	75
Sheboygan,	1852	O. C. McCulloch,			70	23	39	62	16	1	6	7	0	4	4	6	2	175
Shopiere,	1844	E. R. Beach,	'69	'70	39	63	102	17	3	0	0	7	0	7	3	2	80	
Shullsburg,	1848	R. J. Williams,	'49	'69	23	30	53	5	0	3	3	0	0	0	0	0	0	200

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Obtained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.		IN SAB. SCHOOLS.		
					Aug. 1, 1870.				'69-70.		1869-70.			'69-70.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.		Adults.	Infants.
Sparta,	1855	J. M. Carmichael,	'67	'67	35	86	121	14	0	2	2	0	4	0	4	0	0	297
Spring Green, Wel-h.		J. P. Pones,	'47	'69	21	33	54	0	0	1	1	0	11	0	11	0	1	
Spring Green,	1859	Warren Cochran,	'46	'70	15	28	43	0	0	4	4	0	0	0	0	0	0	89
Spring Prairie,	1852	None.			6	10	16	0	0	0	0	0	0	0	0	0	0	50
Springvale,	1852	R. M. Webster,	'67	'67	15	34	49	9	10	0	10	0	0	0	0	3	2	120
Sterling,	1859	J. M. Mitchell,	'56	'70	15	14	29	3	0	0	0	0	0	0	0	0	1	40
Stockbridge,	1860	John Keep,	'35	'70	13	20	33	5	1	2	3	0	2	0	2	0	0	100
Stoughton,	1851	None.			9	24	33	5	0	0	0	0	2	0	2	0	0	85
Sun Prairie,	1846	C. T. Melvin, p.	'59	'66	39	53	92	9	2	5	7	1	1	0	2	1	3	
Tomah,	1859	W. H. Cross,	'70	'71	27	45	72	1	6	4	10	0	0	0	0	0	5	75
Trempleau,	1857	G. M. Landon,	'68	'68	32	68	100	9	2	1	3	0	4	0	4	0	1	65
Union Grove,	1844	James Watts,	'58	'69	48	58	106	4	12	14	26	0	2	0	2	4	2	290
Viroqua,	1855	[J. G. Taylor, Licen.]	'70		17	28	45	3	14	2	16	0	1	0	1	8	0	75
Waterford,	1841	None.			7	8	15											
Waterloo,	1845	A. O. Wright, p.	'67	'67	29	26	46	10	1	2	3	0	4	0	4	0	0	100
Watertown,	1845	W. H. Ryder,	'69	'69	28	87	115	16	0	7	7	1	7	0	8	0	1	175
Waukesha.	1848	Chas. W. Camp,	'48	'68	44	81	125	13	8	6	14	0	7	0	7	2	0	199
Waupun,	1847	J. M. Williams,	'52	'66	38	82	120	20	1	6	7	2	3	0	5	1	5	290
Wautoma,	1853	J. W. Donaldson,	'58	'69	11	33	44	3	6	13	19	2	1	0	3	3	0	100
Wauwatosa,	1842	Luther Clapp, p.	'45	'45	40	67	107	19	9	0	9	0	4	0	4	1	5	150
Westfield,	1852	No report.																
West Royalton,	1857	M. L. Eastman,	'49	'68	6	12	18	0	2	0	2	0	0	0	0	1	0	40
West Salem.	1860	Anson Clark, p.	'49	'67	26	46	72	5	3	5	8	1	7	0	8	2	0	90
Wheatland and Ster- ling Un'n,	1864	J. M. Mitchell,	'56	'70	5	7	12	00	0	0	0	0	0	0	0	0	0	55
Whitewater,	1849	T. G. Colton,	'49	'66	64	178	242	25	0	2	2	0	7	0	10	0	4	269
Willow Creek,	1869	Simon Spyker,	'54	'69	8	12	20	0	1	1	2	0	0	0	0	0	1	35
Wilnot,	1851	R. R. Snow,	'45	'68	5	15	20	0	4	2	6	0	2	0	2	2	0	60
Windsor,	1858	S. B. Demarest,	'69	'79	24	34	58	20	5	0	5	0	2	0	2	4	0	60
Wyocena,	1853	[P. L. Brown, Licen.]	'70		14	18	32	5	1	0	1	0	3	0	3	1	0	60
Wyoming.	1846	Warren Cochran,	'46	'70	25	31	56	6	2	0	2	0	2	0	2	0	0	50

OTHER MINISTERS.

C. C. Adams, Greenwood.
 John W. Allen, Ripon.
 Benjamin S. Baxter, Hale.
 Homer H. Benson, Ag't Amer. Miss'y Ass'n, Beloit.
 S. S. Bicknell, retired, Milton.
 Jas. J. Blaisdell, Prof., Beloit.
 Thomas Borland.
 Ezra K. Bushee, Dartford.
 Aaron L. Chapin, Pres. Beloit Coll.
 Dexter Clary, Agent Amer. Home Miss'y Soc., Beloit.
 D. W. Comstock.
 Samuel D. Darling, farmer, Oakfield.
 Henry Davis.
 Hiram Decker, Beloit.
 Hiram H. Dixon, farmer, Ripon.
 Franklin B. Doe, Agent Am. H. M. Soc., Fond du Lac.
 Hiram Eddy, Milwaukee.

Joseph Emerson, Prof., Beloit.
 Robert T. Evans.
 Robert Everdell, Marone.
 Hiram Foote, Agent Amer. S. S. Union, Waukesha.
 E. B. French, State Temp. agent, Milwaukee.
 Benjamin E. Hale, Beloit.
 Richard Hassell, farmer, Windsor.
 J. M. Hayes, West Salem.
 Philip J. Hot, Boseobel.
 J. Jones, druggist, Mazomanie.
 James Kilbourne, City Missionary, Racine.
 Beriah King, Milwaukee.
 Francis Lawson, Beloit.
 Theron Loomis, farmer, Menomonie.
 Caleb W. Matthews, book agent, Sun Prairie.
 S. E. Miner, lumber merchant, Monroe.
 Melzar Montague, Prin. Acad., Allen's Grove.

David S. Morgan, Montello.
 Richard Morris, farmer, Allen's Grove.
 Franklin B. Norton, Oshkosh.
 William Porter, Prof., Beloit.
 Henry Pullen, Janesville.
 L. L. Radcliffe, La Crosse.
 Ebenezer W. Rice, Supt of Missions for Am. S. S. Union, Milwaukee.
 J. P. Roe, farmer, Oshkosh.
 L. Rogers, Linn.
 Edward P. Salmon, Beloit.
 J. D. Stevens, Allen's Grove.
 Ira Tracy, Bloomington.
 Jeremiah W. Walcott, farmer, Ripon.
 J. K. Warner, Florida.
 James H. Waterman, farmer, Pewaukee.

LICENTIATES.

Two above reported.

SUMMARY. — CHURCHES: 21 with pastors; 110 with acting pastors; 33 vacant (including 3 supplied by licentiates). TOTAL, 164.

MINISTERS: 21 pastors; 98 acting pastors; 49 others. TOTAL, 168. LICENTIATES, 2.

CHURCH MEMBERS: 3,942 males; 7,387 females. TOTAL, 11,329, — including 1,597 absent. Gain, 459.

ADDITIONS IN 1869-70: 625 by profession; 466 by letter. TOTAL, 1,091.

REMOVALS IN 1869-70: 93 by death; 536 by dismissal; 19 by excommunication. TOTAL, 648.

BAPTISMS IN 1869-70: 240 adult; 201 infant.

IN SABBATH SCHOOLS: 15,310. Loss, 538.

BENEVOLENT CONTRIBUTIONS (127 churches, 126 last year) : \$18,998.82, a decrease of \$60.05.
 NUMBER UNDER PASTORAL CHARGE (133 churches, 135 last year) : 31,914, — a gain of 1,128.

CHANGES. — CHURCHES: *New*, — Easton; Oak Hill; West Royalton. *Dropped* from the list, — Ball's Mills; Lewis Valley; Osseo; Otter Creek; Richford. West Eau Claire now appears as Eau Claire.

MINISTERS: Ordinations, 8 without installation. Installations, 4. Dismissals, 1. Deceased, 1 without charge.

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

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

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CH. MEMBERS. Aug. 1, 1870.				Admit'd '69-70.			Removals 1869-70.			BAPT. '69-70.		SCHS. IN SAB.	
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Ex-com.	TOTAL.	Adults.		Infants.
Alto Holland,	1858	C. W. Vandeven, a. p.																
Beaver Dam,	1843	J. J. Miter, D.D., p.	'38	'56	66	146	212	31	22	1	23	0	5	0	5	9	8	150
Fairplay,	1842	None.			4	10	14	0	0	0	0	0	2	0	2	0	0	46
Geneva,	1839	Edw. G. Miner, a.p.	'52	'67	51	115	166	20	4	9	13	0	6	0	6	2	0	166
Green Bay,	1836	Wm. Crawford, p.	'61	'69	39	77	116	23	4	11	15	3	7	0	10	0	11	225
Greenwood,		No report.																
New Lisbon,	1865	E. W. Cook, a. p.	'46	'70	21	31	56	12	12	4	16	0	8	0	8	7	0	100
Pleasant Hill,	1853	Adam Pinkerton, a.p.	'69	'68	23	43	66	0	2	2	4	0	5	4	9	1	6	60
Potosi,	1840	N. Mayne, a.p.	'55	'63	8	26	34	0	8	1	9	0	1	0	1	4	7	165
Racine,	1839	W. S. Alexander, p.	'61	'66	100	240	340	45	5	19	24	1	6	0	7	10	7	230
TOTAL, 10 churches,					312	688	1000	131	57	47	104	4	40	4	48	20	42	1142

Somers church is dropped, having joined a Presbytery.

MINNESOTA.

		Sept. 10, 1870.		'69-70.	1869-70.	1869-70.											
Afton,	1858	E. H. Alden,	'64	'70	6	16	22	12	1	0	1	0	0	0	1	1	50
Alexandria,	1867	Reuben Everts,	'58	'69	6	14	20	1	4	2	6	0	0	0	0	1	
Anoka,	1855	A. K. Packard, p.	'51	'60	33	54	87	15	20	9	29	0	2	0	2	3	0
Austin,	1857	E. M. Williams,	'69	'69	23	44	67	5	10	7	17	1	4	0	5	3	120
Bear Valley,	1868	None.															
Beaver,	1868	H. Willard,	'58	'67	3	10	13	2	1	0	1	0	0	0	1	0	
[Belle Prairie,	1870	W. A. Cutler,		'70	2	2	4		0	4	4						
Bristol, Welsh,	1867	None.															
Butternut, V., Welsh,	'57	Philip Peregrine,	'61	'68	6	17	23	1	2	1	3	0	4	0	4	0	Un
Cannon Falls,	1856	E. W. Merrill, p.	'64	'67	12	19	31	3	0	0	0	0	1	0	1	0	75
Chain Lake Centre,	1864	O. P. Champlin.															
Claremont,	1860	C. Shedd,	'42	'60	9	11	20	5	0	0	0	0	0	0	0	0	0
Clearwater,	1859	J. G. D. Stearns,	'43	'68	20	46	66	16	1	3	4	1	5	1	7	0	60
Cottage Grove,	1858	E. J. Hart,	'56	'67	28	39	67	7	2	4	6	1	0	0	1	5	53
Douglass,	1870	E. W. Merrill,	'64	'69	4	4	8	0	2	6	8	0	0	0	1	1	Un
Elgin,	1858	G. T. Holcombe,		'70	14	16	30	5	0	0	0	0	4	0	4	0	0
Excelsior and Chan-																	
hassau,	1853	C. B. Sheldon,	'51	'55	37	54	91	9	1	11	12	11	0	1	12	0	100
Faribault, 1st.	1855	E. Gale,	'56	'66	57	78	135	37	29	8	28	2	9	0	11	4	200
" Plymouth,	1866	J. W. Strong,	'62	'66	60	93	153	18	29	19	48	1	8	0	9	14	216
Fairmount,	1868	O. B. Champlin,		'70	4	7	11	2	1	1	2	0	3	2	5	1	0
Glencoe,	1857	S. H. Kellogg,	'57	'69	7	12	19	0	1	2	3	0	0	0	0	1	50
[Glenwood,	1870	A. C. Lathrop,	'43	'67	2	8	10		0	10	10						
Granville,	1869	E. W. Merrill,	'64	'67	6	12	18	0	5	4	9	0	0	0	0	0	3
Grove Lake,	1867	A. C. Lathrop,	'43	'69	5	5	10	0	0	1	1	0	0	0	0	0	1
Guilford,	1860	None.			3	5	8	0	0	0	0	0	0	0	0	0	40
Hamilton,	1860	R. S. Armstrong,	'56	'69	27	27	54	2	8	1	9	0	0	0	0	3	120
Hebron,	1864	P. Peregrine,	'61	'68	12	15	27	0	2	0	2	0	4	4	8	0	1

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Adm't'd			Removals			BAPT.				
				Sept. 10, 1870.			1869-70.			1869-70.			'69-70.				
				Male.	Female.	TOTAL.	Absent.	Prof.	Lectur.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.
High Forest,	1869	None.		8	15	23		6	0	0	0	1	5	0	6	0	0
Hutchinson,	1870	S. H. Kellogg.	'57	2	2	4											
Judson,	1869	P. Peregrine.	'61 '69	5	7	12		0	0	0	0	0	0	0	0	0	0
Lake City,	1856	W. B. Dada,	'55 '67	39	63	102		10	3	5	8	1	3	0	4	0	130
Lakeland,	1858	E. H. Aiden,	'61 '70	9	13	22		4	3	0	3	1	0	0	1	3	0
Laurens,	1867	None.		8	20	28		3	3	2	5	0	2	0	2	0	60
Lenora,	1857	None.															
Mapkato,	1870	C. H. Merrill.	'70 '70	7	8	15		0	14	1	15	0	0	0	0	0	34
Maptortville,	1858	N. W. Grover.	'68 '68	13	24	37		7	3	0	3	0	2	0	2	3	75
Marine,	1858	W. M. Weld,		2	16	18											60
Mazeppa,	1860	E. P. Dada,	'64 '68	6	21	27		1	0	0	0	1	0	0	1	0	75
Medford,	1856	E. Brown, p.	'53 '69	18	24	42		2	2	6	8	4	2	0	6	1	Un
Merton,	1869	L. C. Gilbert,		11	14	25		6	1	0	1	0	0	0	0	0	96
Minneapolis, Plym.,	1857	Henry A. Stimson, p.	'69	126	172	298		29	25	39	64	1	13	0	14	13	8350
" Vine st.,	1867	Prescott Fay.	'50	'69	14	24	38		2	4	3	7	0	2	2	1	8112
Monticello,	1856	O. M. Smith,	'59	23	27	47		7	1	2	3	0	0	0	0	1	0
[Mower City,	1870	G. B. Nutting,	'69	4	3	7					7						
Nevada,	1858	A. Morse,	'69	4	4	8		0	0	0	0	0	0	0	0	0	40
Northfield,	1856	M. A. Munson,	'70	92	124	216		24	24	4	28	2	6	4	12	3	4100
Orono,	1861	None.		1	1	2		0	0	0	0	0	0	0	0	0	00
Owatonna,	1857	C. C. Cragin, p.	'70 '69	40	68	108		10	4	3	7	2	9	0	11	1	4117
Painville,	1860	None.		8	8	16		0	0	0	0	0	0	0	0	0	00
Plainview,	1867	H. Willard,	'58 '63	20	36	56		3	17	6	23	0	0	0	11	3	100
Prairieville, East,	1860	L. C. Gilbert,	'40 '66	21	14	35		5	9	2	11	1	1	0	2	4	1
Princeton,	1856	C. A. Hampton,	'70	4	12	16		0	2	4	6	0	0	0	0	1	0
Quincy,	1843	None.		8	15	23		2	0	0	0	0	2	0	2	0	50
Rochester,	1858	A. Fuller, p.	'62 '66	37	79	116		20	5	8	13	2	8	0	10	3	5165
Rushford,	1860	Wm. W. Snell,	'59 '65	8	21	29		0	0	2	2	0	1	0	1	0	1100
Saratoga,	1856	G. H. Miles,	'60 '66	22	18	40		15	4	1	5	0	3	1	4	1	39
Sauk Centre,	1867	A. J. Pike,	'59 '68	9	20	29		6	3	3	6	0	2	0	2	0	60
Sauk Rapids,	1855	Sherman Hall,	'61 '64	6	7	13		0	0	2	2	0	0	1	1	0	150
Smithfield,	1868	H. Willard,	'58 '67	6	9	15		2	0	1	1	0	0	0	0	0	Un
Somerset,	1866	None.		12	7	19		0	0	0	0	0	2	0	2	0	00
Spring Valley,	1856	Palmer Litts,	'65 '69	24	30	54		3	11	1	12	0	1	0	1	9	80
St. Anthony,	1851	James Tompkins,	'70	22	40	62		26	4	7	11	0	13	0	13	3	198
St. Charles,	1859	G. H. Miles,	'60 '66	22	33	55		12	1	2	3	1	3	0	4	0	40
St. Cloud,	1864	Henry Mills,		13	18	31		2	4	8	12	0	1	0	1	2	490
St. Paul,	1858	L. J. White,	'66	35	64	100		2	2	8	10						
Sterling,	1857	[— Pratt, Presb.]		16	19	35		2	0	0	0	0	2	2	0	2	69
Vernon Centre,	1864	None.		5	6	11		1	0	0	0	0	1	0	1	0	Un
Wabashaw,	1857	None.		27	35	62		19	0	3	3	2	2	0	4	0	143
Waseca,	1868	P. A. Wadsworth,	'70	19	20	39		0	3	6	9	0	0	0	1	0	94
Wasioja,	1858	C. Shedd,	'70	5	12	17		2	1	3	4	0	1	0	1	0	0
Winnebago City,	1859	J. D. Todd,	'69	15	26	41		5	10	12	22	0	5	0	5	3	098
Winona,	1854	H. M. Tenney,	'70	57	116	173		20	9	9	18	1	11	0	12	3	4300
Woodland Mills,	1867	J. D. Todd,	'69	9	13	22		0	5	3	8	0	3	0	3	4	050
Zumbrota,	1857	S. H. Barbeau, p.	'70	36	56	92		2	14	5	19	0	6	0	6	11	0170

OTHER MINISTERS.

David Andrews, Winona.	Richard Hall, Agent Am. Home Miss. Soc., St. Paul.	John C. Strong, Chain Lake Centre.
Jeremiah R. Barnes, Winona.	N. A. Hunt, Vernon Centre.	Royal Twitchell, Kingston.
Justia E. Burbank.	N. H. Pierce, connected with College, Northfield.	
Gabriel Campbell, Prof. State University, St. Anthony.	Charles Seccombe, Northfield.	LICENTIATES.
Charles Galpin, Excelsior.	James W. Strong, Pres. Coll., Northfield.	None reported.

SUMMARY. — CHURCHES: 7 with pastors; 49 with acting pastors; 14 vacant (including 1 supplied by licentiates or ministers of other denominations). TOTAL, 70.

MINISTERS: 7 pastors; 37 acting pastors; 14 others. TOTAL, 58. LICENTIATES, none reported.

CHURCH MEMBERS: 1,239 males; 2,000 females. TOTAL, 3,239, — including 405 absent. Gain, 261.

ADDITIONS IN 1869-70: 301 by profession; 240 by letter. TOTAL, 541.

REMOVALS IN 1869-70: 37 by death; 154 by dismissal; 16 by excommunication. TOTAL, 207.

BAPTISMS IN 1869-70: 115 adult; 84 infant.

IN SABBATH SCHOOLS: 4,175, — "union schools" not reported. Gain, 109.

BENEVOLENT CONTRIBUTIONS (46 churches, 36 last year): \$4,237.07, an increase of \$1,223.80. This does not include moneys raised for Northfield College.

CHANGES.—CHURCHES: *New*,—Douglass; Mankato. The four organized since close of statistical year will properly appear in next year's report. *Dropped* from the list,—none.

MINISTERS.—Ordinations, 1. Installations, 2. Dismissals, 2. Deceased, none reported.

ORGANIZATION.—The churches are united in a GENERAL CONGREGATIONAL CONFERENCE, which includes also two Wisconsin churches, viz., Prescott and River Falls.

I O W A .

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT. SCH'S.				
					May 1, 1870.				'69-70.		1869-70.			'69-70.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Excom.	TOTAL.	Adults.	Infants.	IN SAB.	SCH'S.
Agency City,	1865	None.			6	9	15	1	1	1	1	4	5		95			
Albia,	1869	Milton Rowley,	'48	'70	5	10	15							1	1	70		
Alden and Buckeye,	1866	W. J. Smith,	'44	'68	17	35	52		11	9	20	1		1	6	1	20	
Algona,	1858	Chauncey Taylor, p.	'35	'56	20	33	53	1	3	4	7		4	4	2	2	41	
Almoral,	1857	Charles Gibbs,	'58	'65	2	4	6											
Ames,	1865	Ariel A. Baker,	'54	'69	41	63	104	9		15	15	1	9	10			70	
Amity,	1865	David R. Baker,	'43	'69	23	23	46			2	12	14			1	5	54	
Anamosa,	1848	None.			27	64	91	8	2	9	11	2	4	6	1		75	
Anita,	1870	None.			9	10	19		2	17	19							
Atlantic,	1869	Edwin S. Hill,	'67	'69	14	11	25										90	
Belle Plain,	1866	Daniel Lane,	'43	'66	24	42	66	3	10	6	16	2	8	10	7	2	130	
Bellevue,	1847	Edward P. Whiting,	'64	'67	3	15	18	2	1		1		3	3			60	
Belmond.	1867	J. D. Sands,	'48	'67	8	15	23	2	5	7	12			1	1		40	
Bentonsport,	1843	Asa Farwell,	'53	'66	28	45	73	15	2		2	1	2	3	1		78	
Bethel.	1864	None.			3	4	7											
Big Rock.	1856	George Smith,	'68	'67	12	25	37	5	4	4	4	1	1	6	8	2	50	
Blackhawk,	1862	Thomas Merrill,	'44	'67	17	29	46	2									35	
Blairstown,	1864	None.			3	17	20											
Boonsboro.	1863	None.			25	41	66	18	6	5	11		11				75	
Bowen's Prairie,	1853	H. S. Thompson,	'65	'67	24	36	60	15				9	9	9			67	
Bradford,	1855	Alpheus Graves,	'41	'69	23	29	52	13	3	1	4		6	6			72	
Brighton.	1842	T. H. Holmes,			17	29	46	6										
Buckingham,	1856	Bennet Roberts,	'28	'62	50	57	107	12		7	7	2		2	2	100		
Buffalo Grove,	1857	Loren W. Brintnall,	'55	'67	8	13	21					1	8	9			45	
Buffalo.	1870	Loren W. Brintnall,	'55	'69	8	8	16		8	8	16				3			
Burlington.	1838	William Salter, p.	'43	'46	56	124	180	3	6	8	14	5	15	1	21	2	1	200
" Olivet,	1870	D. E. Jones,	'58	'70	7	10	17											
Burr Oak,	1859	George Bent,	'56	'60	9	17	26	7					1	1	1		40	
Calmar,	1868	Charles Hancock,	'61	'68	4	6	10			1	1						40	
Cass,	1856	Wm. H. Barrows,	'68	'69	32	41	73	17		9	9			1	1		60	
Cedar Falls,	1860	None.			14	27	41		5	1	2	3	6	6	1	3	40	
Central City,	1858	William Spell,	'57	'66	26	32	58		12	6	18				5	5	40	
Chapin,	1858	William P. Avery,	'46	'58	6	11	17	6	2	2	2			2	2		15	
Charles City,	1858	H. B. Woodworth, p.	'62	'69	34	52	86	5	9	6	15	1	3	4	3		95	
Chester,	1865	Samuel J. Buck,	'63	'69	31	42	73		16	5	21		6	6	8	4	75	
Cincinnati,	1867	D. B. Eells,	'61	'69	24	29	53	3	2	1	3		6	6			67	
Civil Bend,	1861	W. C. Foster.																
Clay.	1842	T. H. Holmes.	'56	'65	41	52	93	14	5	1	6		2	2	4	3	90	
Clinton,	1866	John W. White.	'58	'67	39	59	98	9	10	12	22		5	5	1	1	117	
Colasburg,	1846	Luther P. Mathews,	'53	'62	12	27	39	4	1	2	3	1		1			50	
Columbus City,	1846	None.			15	31	46	10										
Concord,	1855	Francis Hawkes,			5	9	14	2										
Corning,	1870	Simon Barrows,	'54	'69	5	4	9			2	2						75	
Cottonville & La- motte,	1841	None.			2	4	6											
Council Bluffs,	1853	Hiram P. Roberts,	'63	'68	27	57	84	9	6	13	19	2	4	6	2		100	
Crawfordsville,	1842	La Roy S. Hand,	'68	'79	20	31	51	6	1	1	1		12	12			30	
Cresco,	1868	J. W. Windsor,	'49	'68	19	34	53	2	2	7	9		1	7	8		60	
Danville,	1839	Elijah P. Smith,	'55	'68	28	37	65	10	13	3	16		3	3	7	1	70	
Davenport, <i>Ter.</i> ,	1857	John F. Graf.	'64	'64	15	25	41	1	3	3	3	1	2	3	6	10	69	
"	1861	J. A. Hamilton,	'67	'67	55	115	170	22	20	17	37	2	2	11	4	5	129	
Decorah,	1854	E. Adams.	'43	'57	40	80	120	8	6	3	9	1	9	3	2	6	165	
Deep Crk & Watfd,	1867	Oliver Emerson,	'41	'67	9	13	22		7		7	1		1				

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd			Removals			BAPT. SCHS.		
					May 1, 1870.				'69-70.			1869-70.			'69-70.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	Adults.	Infants.
Denmark,	1838	E. Y. Swift, p.	'44	'68	87	135	222		6	1	7			10	2	180	
Des Moines,	1857	None.			57	109	166	16	6	13	19	2	17	19	4	6	
De Witt,	1842	John Van Antwerp,	'47	'57	34	66	100	4	7	5	12	1		1	3	1	
Dubuque,	1839	J. S. Bingham, D.D., p.	'46	'70	85	132	218	29	19	8	27	1	17	18	6	5	
<i>Ger.,</i>	1867	Herman Fieke, p.	'70	'68	12	11	23	1	11	11	1	1		1	2	75	
Duulap,	1859	Charles N. Lyman,	'62	'68	14	23	37	1	6	1	7	1		1	3	1	
Durango,	1848	Francis Fawkes,	'67	'56	9	14	23	2									
Durant,	1856	E. E. Webber,	'66	'68	31	50	81	10	18	6	24	2	3	5	7	5	
Dyersville,	1859	Henry L. Chase,	'64	'67	14	31	45	18									
Earlville,	1859	Charles Gibbs,	'58	'65	9	13	22					4		4		70	
Eddyville,	1845	None.			26	57	83	28	1	1	2	14	5	19	1	102	
Eldora,	1868	Charles F. Boynton,	'61	'68	12	25	37	3	8	8	16	1		1	1	7	
Elgin, <i>Ger.,</i>	1868	G. Schuerle.	'66	'69	10	10	20	2	2	2	2				3	30	
Elk River,	1854	Oliver Emerson,	'41	'61	9	20	23		1	1	2		12	12			
Exira,	1859	Chauncey D. Wright,	'68	'68	8	13	21	3	3	4	4	1		1		40	
Fairfax,	1863	D. Jerome Jones,	'62	'67	30	33	63	6	3	4	7			3		75	
Fairfield,	1839	Thomas Merrill,	'44	'67	44	129	123	16	2	3	12	2	3	2	7	2	
Farmersburg,	1853	M. M. Wakeman,	'47	'67	9	11	20		1	3	4		1	1	1	1	
Farmington,	1840	John Cross,	'37	'70	5	14	19	1	1	1	2		2	2	6	25	
Fayette,	1855	None.			10	19	29			3	3				2	75	
Flint, <i>Welsh,</i>	1851	Griffith,	'70		21	25	46										
Floyd,	1859	None.															
Fontanelle,	1859	J. W. Peet,			8	12	20	0	2	2	4				4	50	
Foreston,	1864	None.															
Fort Atkinson,	1858	Joseph Hurlburt,	'24	'57	8	12	20								4	40	
Ft. Atkinson, <i>Ger.</i>	1867	Henry Hess,	'64	'66	14	16	30		9		9				6	30	
Fort Dodge, <i>re-org.</i>	1869	David Wirt,	'49	'69	14	12	26		4	22	26		26	26	3	3	
Franklin,	1858	F. W. Crang,	'34	'68	20	20	40	4	5	3	8	1	2	1	4	1	
Garden Prairie,	1870	None.			15	15	28										
Garnavillo,	1844	Benj. A. Dean,	'66	'69	7	20	27	3	4	2	6		1	1	9	99	
Genoa Bluffs,	1856	H. L. Clark,	'69		15	17	32	3	15	2	17				7	40	
Georgetown,	1863	Milton Rowley,	'48	'70	7	11	18					2		2		45	
Glasgow,	1853	None.			9	11	20						2	2		30	
Glenwood,	1856	J. K. Nutting,	'58	'69	26	49	75	5	2	10	12		3	2	5	2	
Golden Prairie,	1869	E. R. Stiles,	'64	'70	6	10	16		2	4	6				1	40	
Grand River,	1868	J. W. Peet,	'40	'67	10	12	22		1	4	5				1	3	
Grand View, <i>Ger.</i>	1857	F. W. Judisch,	'60	'60	32	40	72	5	12	2	14	1		3	4	1	
Green Mountain,	1867	Robert Stuart,	'48	'61	48	55	103	9	2	2	2	2	4	6		110	
Grinnell,	1855	None.			202	270	472	18	36	54	1	13	14	7	3	225	
Hamburg,	1868	Merrit F. Platt,	'69		1	2	3										
Hampton,	1857	William P. Avery,	'46	'58	20	16	36	5	5		5			3	1	60	
Hickory Grove,	1867	W. H. Burnard,	'54	'69	20	33	53	6	3	9				1		70	
Hillsboro',	1853	J. S. Barris,	'70				27										
Independence,	1867	Henry Mills,	'54	'68	19	34	53		8	8	16			3		70	
Inland,	1855	George Smith,	'68	'67	9	13	22	3	1	1	1		1	1		25	
Iowa City,	1856	Rufus M. Sawyer,	'51	'69	40	75	115	13	1	6	7	1	9	10			
Iowa Falls,	1856	John L. Atkinson,	'68	'69	27	49	76	8	8	19	27	2	5	3	10	4	
Irving,	1859	Daniel Lane,	'45	'66	7	11	18	1				1	7	8		20	
Jamestown,	1858	Charles S. Marvin,	'57	'68	19	26	45	1	4	3	7	1		1	1	3	
Jasper City,	1868	Addison Lyman,	'47	'68	15	22	37	4	3	2	5		7	7	1	80	
Jefferson,	1851	George W. Palmer,					10										
Keokuk,	1854	None.			64	95	159	39	14	4	18	1	6	7	3	140	
Keosauqua,	1844	Jacob P. Richards,	'61	'68	15	35	60		6	1	7		2	2	4	5	
Lansing,	1853	Orlando Clarke,	'65	'67	10	20	30	6	3		3		1	1	1	55	
<i>" Ridge, Ger.,</i>	1865	H. Sallenbach,	'67	'67	22	22	44		8		8	1		1	6	50	
LeClaire,	1849	None.															
Lewis,	1855	B. F. Haviland,	'59	'69	12	26	38			12	12			3	3	75	
Little Sioux,	1869	None.			4	4	8										
Lima,	1857	S. D. Helms,	'48	'67	10	17	27	1					2	2	4	40	
Lincoln,		J. W. Peet,	'67		4	5	9	2								30	
Locust Lane, <i>Ger.,</i>		C. F. Veitz,	'52	'69													
Long Creek, <i>Welsh,</i>	1845	Owen Owens,	'42	'68	46	48	94										
Lucas Grove,	1858	None.			13	25	38			1	1			3	1	8	
Lyons,	1839	None.			28	85	113	10	6	4	10	2	7	6	15	2	
Magnolia,	1855	W. H. Haywood,	'70		17	30	47	8	1		1		5	5		63	
Manchester,	1856	E. R. Stiles, p.	'64	'69	21	62	83	3	28	7	35		10	10	13	80	
Maquoketa,	1843	None.			11	33	44	1									
Marion,	1848	John A. Ross,	'54	'64	29	70	99	4	17	4	21	3	2	5	7	87	
Marshalltown,	1868	None.			33	47	80	1	1	11	12	3	2	5	1	1	

CHURCHES. Place and Name.	Organized.	MINISTERS, Name.	Ordained.	Commenced.	CH. MEMB'RS. May 1, 1870.				Admt'd '69-70.			Removals 1869-70.			BAPT. '69-70.		IN SABB. SCHOOLS.	
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	EXCOMM.	TOTAL.	Adults.		Infants.
Williamsburg,		H. L. Clark,	'63	'69	15	16	31	3	2	3	5	1	3	1	5		60	
Wilton,	1856	Allen C. Clark.		'68	7	10	17	6										
Winthrop,	1865	Loren W. Brintnall,	'55	'67	22	41	67	3	3	3	6		1		1	1		
Witternberg,	1865	John White,	'56	'69	73	74	147	13	4	20	24		15		15	1	6	
Wooster,	1866	None.																
Yatesville,		A. V. House,	'70		5	4	9										53	
York.	1848	Luther P. Mathews,	'55	'62	22	40	62	4	1	2	3	1		1	2		40	

NOTE.—“The Sabbath School” gives only “Average Attendance.”

OTHER MINISTERS.

Abraham V. Baldwin, Newton.	J. B. Grinnell, Grinnell.	E. T. Preston.
Ethan O. Bennet, Mt. Pleasant.	Jesse Guernsey, Ag't Amer. Home Missy' So., Dubuque.	G. G. Rice, Hamburg.
Thos. G. Brainerd, Grinnell.	J. A. Hallock.	John Scharer.
W. M. Brooks, Pres. College, Tabor.	Charles C. Harrah, Monroe.	Benjamin Talbot, Council Bluffs.
Henry L. Bullen, Durant.	Stephen L. Herrick, Grinnell.	Edwin Teele.
Joshua M. Chamberlain, Grinnell.	Amasa H. Houghton, Lansing.	Asa Turner, Oskaloosa.
Charles W. Clapp, Grinnell.	Chester C. Humphrey, Tipton.	John R. Upton, Monoma.
J. T. Closson, Fayette.	George F. Magoun, Pres. Iowa College, Grinnell.	S. J. Whiton.
Oramel W. Cooley, Glenwood.	William H. Marble.	Reed Wilkinson, Fairfield.
Joseph C. Cooper.	James R. Mershon, Newton.	Loring S. Williams.
David B. Davison, Grinnell.	James E. Morse, Genoa Bluffs.	Geo. H. Woodward, Toledo.
Thomas Dutton, Durant.	J. A. Northrop, Otisville.	W. W. Woodworth, Grinnell.
Henry K. Edson, Denmark.	Leonard F. Parker, Prof. Iowa College, Grinnell.	Johnson Wright, Prof., Tabor.
Henry Frankfurth.	H. M. Parmelee, Iowa Falls.	
W. P. Gale, Williamsburg.	William A. Patten, Anamosa.	
	Jos. W. Pickett, Des Moines.	
	G. G. Poage, Witternberg.	
	Giles M. Porter, Garnaville.	

LICENTIATES.

Otis D. Crawford.
J. A. Cruzan.
James E. Morse.
And two in tables above.

SUMMARY.—CHURCHES: 7 with pastors; 158 with acting pastors; 32 vacant (including 2 supplied by licentiates). TOTAL, 197.

MINISTERS: 7 pastors; 121 acting pastors; 49 others. TOTAL, 177. LICENTIATES, 5.

CHURCH MEMBERS: 4,061 males; 6,361 females. TOTAL, 10,422, including 875 absent. Gain, 748.

ADDITIONS IN 1869-70: 730 by profession; 780 by letter. TOTAL, 1,510.

REMOVALS IN 1869-70: 93 by death; 535 by dismissal; 67 by excommunication. TOTAL, 695.

BAPTISMS IN 1869-70: 252 adult; 264 infant.

IN SABBATH SCHOOLS (average attendance only): 10,429. Loss, 43.

BENEVOLENT CONTRIBUTIONS (132 churches, 161 last year): Am. Home Miss. Soc., \$2,777.22; A. B. C. F. M., \$2,048.98; Am. Miss. Association, \$1,957.48; Am. Bible Society, \$991.70; Am. Cong. Union, \$898.05; Am. Education Society, \$45.40; Am. Tract Society, Boston, \$222.42; other objects, \$3,141.28. TOTAL, \$12,082.63, a decrease of \$3,374.37. HOME EXPENDITURE: Ministers' Salaries, \$68,396.65; Sabbath Schools, \$6,414.03; Incidentals, \$31,636.70. TOTAL, \$106,357.39. (The Am. Home Miss. Society adds \$22,693.42 to the salaries.)

AVERAGE PRAYER MEETING (attendance) (144 churches, 161 last year): 2,852, an increase of 149.

AVERAGE CONGREGATION (161 churches, 163 last year): 15,836, an increase of 1,303.

CHANGES.—CHURCHES: New, or replaced on the list.—Albia; Anita; Buffalo; Olivet ch., Burlington; Corning; Garden Prairie; Golden Prairie; Grand River; Jasper City; Locust Lane; Nora Springs; Parkersburg; Plymouth; Seneca; Valley. Dropped from the list.—Conover; Fairview; Grove City; Kellogg; Mitchellville; New Jefferson; Old Man's Creek. "Muscatine, Lucas Grove" now appears as Lucas Grove.

MINISTERS: Not reported. From Quarterly, and comparisons; Ordinations, 1 pastor, 3 without installation. Installations, 2. Dismissals, 3.

ORGANIZATION.—Eleven Associations of Churches (ten last year), are united in a GENERAL ASSOCIATION.

MISSOURI.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT.		IN SAB. SCHO.
					Oct. 1, 1870.				'69-70.			1869-70.			'69-70.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults	
Achers,	1865	None.															
Bedford,		J. T. Huson,	'69	'69	4	5	9	1	2	7	9					1	70
Bevier, Welsh,	1864	None.			33	41	74	1	1	17	17		13		13	4	70
"	1865	W. S. Hills,	'66	'70	11	15	26	4	4	4	8	1					150
Breckenridge,	1866	J. T. Cook,	'52	'70	29	30	59	2	1	8	9	4		4	1	4	75
Brookfield,	1865	C. C. Salter,	'59	'69	31	51	82	15	12	9	21				7	2	100
California,	1867	F. G. Sherrill,	'50	'67	5	11	16	1	3	3	6				1	3	50
Cameron,	1865	W. A. Waterman,	'68	'67	38	47	85	5	23	10	33	1	2		3	17	101
Carthage,	1870	H. B. Fry, p.	'70	'69	12	15	27	2	10	17	27						
Chillicothe,	1865	J. G. Dougherty, p.	'70	'70	22	47	69	12	20	12	32	2	7		9	4	127
Dawn, Welsh,	1865	T. W. Davies,	'54	'69	43	39	82	13	21	34	3	2			5	1	40
Fairmount,	1867	C. S. Callihan,	'44	'65	9	9	18	2	3	3	3					2	40
Gallatin,	1866	W. Wilmott,	'52	'68	9	14	23	1	2	2	2	1		1	1		75
Glenwood,	1869	L. M. Pierce,	'70	'69	19	24	43	9	16	8	24			1	1	3	70
Greenridge,	1870	J. M. Bowers,	'66	'69	7	12	19										
Greenwood,	1867	B. G. Page,	'65	'68	25	31	56	5		8	8	2		2	2	1	80
Hamilton,	1868	G. G. Perkins,	'57	'70	8	14	22	2	7	9	1	2		3			70
Hannibal,	1859	M. J. Savage,	'64	'70	91	125	216	15	47	23	70	2	11		13		360
Kahoka,	1865	A. A. Whitmore,	'46	'70	6	7	13										100
Kansas City,	1866	J. G. Roberts,	'58	'69	55	53	108	22	16	17	33	2	6		8	2	150
Kidder,	1864	G. G. Perkins,	'57	'66	33	40	73	2	19	13	32	3		3	2	8	125
Kingson,	1865	M. J. Callan,	'70	'70	10	15	25	7	4	11				3	3	2	60
Laclede,	1865	J. Allender,	'69	'68	11	13	24	5	4	2	6	5	1	6	4		40
LaGrange, German,	1869	J. Schaefer,	'65	'70	22	25	47	3	3	10	13					9	90
Lamar,	1869	None.			6	5	11	5	1		1						50
Lathrop,	1870	F. W. Adams, p.	'70	'70	6	4	10		10		10						100
Lebanon, 1st,	1869	G. A. Paddock,	'68	'70	9	11	20	4		4	4						80
" 2d,	1870	H. Mobley,	'65	'69	1	5	6		5	0	5					3	19
Macon,	1866	A. Bowers,	'69	'68	19	28	47	9	20	5	25	6	1	7	14		62
Marshfield,	1870	[A. E. Tracy, Licen.]			3	5	8		5	3	8					2	125
Meadville,	1870	I. Carlton,	'63	'70	5	7	10			10	10						
Memphis,	1865	A. M. Thome,	'66	'65	12	19	31		5	5	1			1	1	2	80
Moniteau,	1867	F. G. Sherrill,	'50	'67			10			2	2						
Neosho,	1866	H. D. Lowing,	'58	'69	21	33	54	2	18	9	27	2	2		4	9	73
New Cambria, W.,	1864	None.			24	27	51	8	3	6	9			1	1		25
Ozark,	1869	Z. E. Feemster,	'69				12										
Pleasant Hill,	1867	F. A. Armstrong,	'50	'69	8	8	16	2				1		1			
Pleasant Mount,	1867	A. H. Missildine,	'59	'67	18	28	46		7		7	1		1	4	4	75
Pleasant Ridge,	1869	L. M. Pierce,	'70	'69	7	7	14	1	1	1	2						40
Prospect Grove,	1865	G. S. Callihan,	'44	'65	7	5	12										50
Rehoboth,	1868	None.			4	7	11	5									
Sedalia,	1866	W. R. Seaver,	'49	'70	25	28	53		4	1	5	1		1	1	1	90
Seneca,	1870	H. D. Lowing,	'58	'69	1	3	4										75
Springfield,	1869	J. H. Harwood,	'63	'69	16	24	40	4	13	9	22	1	1		2	12	125
St. Catherine,	1866	J. Allender,	'69	'68	10	15	25	10	2	2	4		2		2	2	75
St. Joseph, Tab.,	1867	F. L. Kenyon,															
St. Louis, 1st,	1852	T. M. Post, D.D., p.	'44	'52	76	151	227		7	7	14	3	10		13		300
" Pilgrim,	1866	W. C. Martyn, p.	'69	'69	50	65	115		4	24	28	14		14		6	205
" Mayflower,	1869	J. Monteith,	'58	'69			80		4	6	10			6	4		185
" Plymouth,	1869	W. H. Warren, p.	'69	'69	8	15	23	7	2	10	12						100
Stokes Mound,	1869	J. T. Huson,	'69	'69	4	4	8		2	6	8				1	5	30
Syracuse,	1857	None.															
Turkey Creek,	1870	Z. E. Feemster,	'69		7	10	17										
Union Grove,	1865	A. M. Thome,	'66	'65	20	24	44	5	13		13	1		1	8		40
Utica,	1869	I. Carlton,	'63	'63	8	14	22	2						1		1	60
Valley, Welsh,	1867	G. Griffiths,	'53	'68	21	21	42	2	11	3	14		1		1		57
Warrensburg,	1867	None.															
Webster Groves,	1866	None.			19	34	53	10	1		1		1	1	1	2	80
Wellsville,	1867	J. S. Rounce,	'52	'67	8	15	23	10							1	1	70
West Hartford,	1868	G. W. Williams,	'60	'70	10	13	23	2	3	9	12		7		7	3	140
Windsor,	1868	J. M. Bowers,	'68	'69	35	33	68		8	30	38				4	2	80

OTHER MINISTERS.

George P. Beard, Sedalia.
Albert Burr, Gallatin.

D. Callihan, Lamar.
S. D. Cochran, D.D., Pres.
Thayer College, Kidder.
Abiathar Knapp, Laclede.

Charles Peabody, Dist. Sec.
Am. Tract Soc., St. Louis.
William Porter, Webster
Groves.

E. D. Seward, Laclede.
M. H. Smith, teacher, War-
rensburg.
Henry M. Stevens, Ag't Tract
Society, Kansas City.

Edwin B. Turner, Ag't Amer.
Home Missionary Society,
Hannibal.
William F. Twining, St.
Louis.

LICENTIATES.

One above.
C. W. Von Coelin, Prof. Col-
lege, Kidder.

SUMMARY. — CHURCHES: 6 with pastors; 45 with acting pastors; 10 vacant (including one supplied by licentiate). **TOTAL, 61**
MINISTERS: 6 pastors; 37 acting pastors; 12 others. **TOTAL, 55.**
CHURCH MEMBERS: 1,001 males; 1,351 females; 102 not specified. **TOTAL, 2,454, including 191 absent. Gain, 527.**
ADDITIONS IN 1869-70: 354 by profession; 349 by letter. **TOTAL, 703.**
REMOVALS IN 1869-70: 19 by death; 95 by dismissal; 3 "disfellowshipped." **TOTAL, 117.**
BAPTISMS IN 1869-70: 112 adults; 67 infants.
IN SABBATH SCHOOLS: 4,398. Gain, 769.
BENEVOLENT CONTRIBUTIONS (39 churches, 37 last year): \$7,266.30, an increase of \$4,390.91.
PARISH EXPENSES, including support of ministers, church-buildings, &c. (44 churches, 43 last year): \$53,060.39, an increase of \$12,699.32.

CHANGES. — CHURCHES: *New*, — Bedford; Carthage; Greenridge; Lathrop; Lebanon, 2d; Marshfield; Meadville; Seneca; Turkey Creek. *Dropped* from the list, — Louisiana; Maysville; Mirabile; Stewartsville. Wyaconda now appears as Fairmount.
MINISTERS: Ordinations, — 1 without installation. Installations, 4. Dismissals, 0. Deceased, one acting pastor.

ORGANIZATION. — Five Associations of Churches (last year four). The churches are also united in a **GENERAL ASSOCIATION.**

KANSAS.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT.		
						May 1, 1870.				'69-70.			1869-70.			'69-70.		
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.
Albany,	1858	Ozro A. Thomas,	'53	'67	35	44	79	3	14	6	20	1	7	8	7	5	75	
Arvonia,	1869	{ W. Thomas, W. Barrows.	'69	'69	46	24	70		2	68	70	2		2			90	
Atchison,	1858	Levi Bodley Wilson,	'53	'70	31	44	75	25	3	7	10		7				87	
Baxter Springs,	1870	Henry B. Underwood,	'65	'65	2	2	4										150	
Burlingame,	1861	Leicester J. Sawyer,	'64	'68	13	17	30		4	1	5					2	40	
Burlington,	1868	{ John Barrows, Lieen.]	'69	'69	14	13	27		3	7	10	2		2			139	
Centralia,	1869	Samuel A. Vandyke,	'55	'70	5	6	11	1		1	1						55	
Chetopa,	1868	None.																
Cottonwood Falls,	1867	Charles L. Guild,	'63	'69														
Council Grove,	1863	Lincoln Harlow,	'63	'67	8	10	18		1	2	3		1	1	1	2	90	
Diamond Springs,	1869	Lincoln Harlow,	'63	'69	10	11	21		1	20	21			1	2		25	
Elk River,	1870	Luther H. Platt,	'66	'70														
Emporia, 1st,	1858	John D. Bell,	'64	'69	23	40	63	10		10	10		3	3			100	
Emporia, 2d, Welsh,	'68	Henry Rees,	'47	'69	49	47	96		4	30	34	2		4	1	8	112	
Eureka,	1868	Luther H. Platt,	'66	'69	11	10	21			11	11		2	2			Un	
Fort Scott,	1869	Joseph C. Plumb, p.	'69	'68			29	2		8	8						45	
Geneva,	1857	Calvin Gray, p.	'38	'67	21	29	50	3		1	1		1	1			30	
Grasshopper Falls,	1858	None.																
Hiawatha,	1869	Davillo W Comstock,	'61	'70	3	5	8			1	1		4	4				
Highland,	1865	Horatio W. Shaw,	'50	'69	14	22	36	3	4	4	8				2			
Junction City,	1864	Isaac Jacobus,	'65	'65	9	13	22	13		2	2		9	9	1	25		
Kanwaka,	1856	None.			5	4	9						2	2		40		
Lawrence, Plymouth,	'54	Richard Cordley,	'58	'57	75	127	202	15	2	34	36		6	6	1	2	220	
Lawrence, 2d,	1862	Joseph H. Payne,	'36	'65	7	12	19	3	3		3		2	1	3	1	75	
Lawrence, Pilgrim,	1866	John F. Morgan,	'65	'65	5	11	16	2					1	1			100	
Leavenworth, 1st,	1858	James D. Liggett,	'59	'59	70	144	214		7	11	18	2	10	12	1	6	300	
Leavenworth, 5th Av.,	'66	Robert Brown,	'62	'66	8	29	35	12	7		7		1	1	2	3	100	
Leavenworth, 3d,	1869	John E. Wier, p.	'54	'69	22	26	48	11	8		8		2	3	5		45	
Louisville,	1868	Jacob F. Guyton,	'69	'69	11	17	28		1	1	1		3	3			70	
Lowell,	1868	George B. Hitchcock,	'47	'69														
Manhattan,	1856	R. Davenport Parker,	'58	'67	35	50	85	6	3	3	6	1	1	2	1	3	125	
Miford,	1868	None.			9	7	16										45	
Mound City,	1866	Harvey P. Robinson,	'60	'69	20	26	46	5	9	5	14		2	2	2		75	
Muscotah,	1865	Jas. M. Van Wagner,	'46	'69	8	11	19			9	9			3			80	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT.		IN SAB. SCHOOLS.
					May 1, 1870.				'61-70.			1859-70.			'69-70.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	
Ogden,	1860	[J. M. Morris, Licen.]	'65														
Olathe,	1865	Geo. A. Beckwith,	'62	'67	13	16	29	5		6	6			1	1		40
Osawkee,	1870	J. M. Cheeseman,	'70				25										
Osawatomie,	1856	S. L. Adair,	'41	'55	15	25	40	1	2	8	10	1	1		2	1	60
Oswego,	1867	None.					26										
Paola,	1867	None.			17	8	25	2		9	9		6		6		
Petersville,	1869	Henry B. Underwood,	'65	'64	7	7	14		3	5	8					1	50
Plymouth,	1869	William C. Stewart,	'57	'69			11										
Quindaro,	1858	Sylvester D. Storrs,	'58	'59	2	11	13	2		4	4	1			1		35
Ridgeway,	1862	Jared W. Fox,	'39	'60	9	11	20	2				1			1		U.
Rochester,	1862	Rodney Paine,	'43	'58	6	8	14	6									35
Seneca,	1867	Wm. C. Stewart,	'57	'68													
St. Mary's,	1870	Alfred Connet,	'61	'69	6	3	9		3	6	9						2
Tonganoxie,	1868	H. E. Woodcock,	'48	'68	8	13	21		4	1	5					2	125
Topeka, 1st,	1857	Linns Blakeslee,	'63	'70	70	82	152	11	5	18	23	1	2		3		170
Topeka, 2d,	1863	W. W. Weir,	'70														
Topeka, North,	1869	Rodney Paine,	'43	'66	6	6	12		2		2		1		1		80
Troy,	1860	None.															
Vienna,	1868	Alfred Connet,	'61	'68	4	11	15		3	12	15	1			1	3	35
Wabaunsee,	1857	Robert M. Tunnell, p.	'69	'68	56	66	122	11	36	4	40				17	7	112
Wakarusa,	1861	None.			8	4	12						2		2		25
Walnut Creek,	1858	Davillo W. Comstock,	'61	'70	10	17	27	2		3	3	1	5		6	1	60
[Walnut Grove,	1869	Cornelius Carper,	'69	'69													
Washara,	1867	John Phillips,	'70		8	9	17						1		1	1	20
White Cloud,	1867	Horatio W. Shaw,	'50	'68	9	13	22	1	2	5	7					1	1
Wilmington,	1869	John Phillips,	'70		2	3	5		2	3	5				3		
Wyandotte,	1858	Edwin A. Harlow, p.	'63	'67	16	35	51	2	4	4	8		1		1	1	7

OTHER MINISTERS.

Zebina Baker, Washara.
 John A. Banfield, Supt. City Schools, Topeka.
 Lewis Bodwell, Topeka.
 H. Q. Butterfield, Prof. Washburne College, Topeka.
 J. H. Byrd, Leavenworth.
 T. H. Canfield, Oswego.
 Cornelius Carper, a. p., Walnut Grove.

Jonathan Copeland, Missionary, Butler County.
 Gilman A. Hoyt, Hiawatha.
 Harvey Jones, Wabaunsee.
 Samuel Y. Lum, Agent American Bible Society, Lawrence.
 W. A. McCollom, Council Grove.
 J. M. McLain, Burlington.
 Peter McVicar, State Supt. Public Instruction, Topeka.

G. C. Morse, Emporia.
 J. D. Parker, Topeka.
 L. Pomeroy, Muscotah.
 Ira H. Smith, Topeka.
 Frank H. Snow, Prof. Natural Science, State University, Lawrence.
 John Todd, Junction City.

LICENTIATES.

Two in table above.

SUMMARY. — CHURCHES: 6 with pastors; 44 with acting pastors; 10 vacant (including 2 supplied by licentiates). TOTAL, 60.

MINISTERS: Pastors, 6; Acting Pastors, 36; others, 20. TOTAL, 62.

MEMBERS: 836 males; 1,146 females; 268 not specified. TOTAL, 2,250, including 157 absent. Gain, 644.

ADDITIONS: 142 by profession; 330 by letter. TOTAL, 472.

REMOVALS: 16 by death; 85 by dismission; 5 by excommunication. TOTAL, 106.

BAPTISMS: 51 infants, 57 adults.

IN SUNDAY SCHOOLS: 3,410. Gain, 1,266.

BENEVOLENT CONTRIBUTIONS (30 churches, 33 last year): Home Missions, \$394.15; Foreign Missions, \$126.49; Bible Society, \$348.27; Am Cong. Union, \$172.40; Am. Miss'y Ass'n, \$147.90; Miscellaneous, \$2,267.00. TOTAL, \$3,456.12, an increase of \$1,123.56. Raised for HOME EXPENSES (40 churches, 38 last year): Salaries, \$17,647.55; church edifices, \$28,936.20; Sabbath School Libraries, etc., \$1,537.72; other current expenses, \$3,745.82. TOTAL, \$51,867.29, an increase of \$21,021.11.

CHANGES. — CHURCHES: *New*, — Arvonia; Baxter Springs; Diamond Springs; Elk River; Hiawatha; Leavenworth, 3d; Osawkee; Plymouth; St. Mary's; Topeka North; Wilmington. *Dropped* from the list, — none. The original Hiawatha now appears as Walnut Creek; and North Lawrence now appears as Lawrence North.

MINISTERS: From *Quarterly Record* and comparison of tables, — Ordinations, 1 pastor. Installations, 6. Dismissals, 3. Deceased, none.

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

NEBRASKA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS June 1, 1870.				Admit'd. 1869-70.			Removal- 1869-70.			BAPT. '69-70			IN SAB. SCHOOLS.	
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Expcom.	TOTAL.	Adults.	Infants.		
Avoca,	1865	None.		5	4	9	3	0	0	0	0	0	0	0	0	0	0	25
Blair,	1870	M. Tingley,	'58 '69	4	4	8	0	12	6	8	0	0	0	0	0	0	0	50
Butler Co.	1869	Amos Dresser,	'41 '69	9	9	18	0	5	2	7	0	2	0	2	0	0	0	30
Calla.	1869	M. N. Miles,	'36 '69	4	5	9	0	12	0	12	0	0	0	0	0	1	1	
Camp Creek,	1838	R. Foster,	'54 '68	14	24	38	6	8	1	9	1	0	0	1	0	0	3	35
Columbus,	1867	None.		3	9	12	0	0	0	0	0	7	0	7	0	0	0	40
Elmore.	1838	None.		12	14	26	2	1	15	16	0	0	0	0	1	1	1	35
Elmwood,	1870	David Knowles,	'46 '69	4	4	8	0	1	7	8	0	0	0	0	0	1	1	30
Fontanelle,	1856	Thomas Douglas,	'68 '70	18	22	40	1	10	0	10	1	0	0	1	0	1	1	50
Fremont,	1857	J. B. Chase, jr.,	'65 '69	39	32	62	8	13	5	18	1	2	3	6	2	7	7	63
Irvington,	1866	E. B. Harbut,	'58 '65	18	15	33	4	7	10	17	0	0	0	0	0	2	2	20
Jalappa,	1870	J. B. Chase, jr.,	'65 '69	4	9	13	0	3	10	13	0	0	0	0	0	0	3	30
Lincoln,	1867	L. B. Fifield.	'57 '70	16	18	34	3	8	9	17	2	0	0	2	0	3	3	40
Milford,	1869	T. N. Skinner,	'52 '69	10	22	32	0	0	15	15	0	0	0	0	0	0	0	40
Monroe.	1869	None.		2	9	11	1	1	0	1	0	2	0	2	0	0	0	
Nebraska City,	1863	None.		29	34	64	9	2	10	12	0	2	1	3	3	1	5	55
Norfolk,	1870	J. W. Kidder.	'58 '70	5	5	10	0	0	10	10	0	0	0	0	0	0	0	
Omaha	1856	A. F. Sherrill,	'70 '69	34	56	90	0	10	13	23	0	7	0	7	0	0	0	85
Pepperville,	1869	Amos Dresser,	'41 '69	0	4	4	0	0	0	0	0	0	0	0	0	0	0	
Plattsmouth,	1869	Fred. Alley,	'67 '69	4	4	8	1	2	6	8	0	0	0	0	1	0	30	
Salt Creek.	1864	David Knowles,	'46 '68	8	5	13	0	0	0	0	0	0	0	0	0	0	0	
Schuyler.	1870	None.		2	5	7	0	0	0	0	0	0	0	0	0	0	0	
Weeping Water,	1831	Simon Barrows.	'54 '70	18	14	32	2	1	7	8	0	4	0	4	0	1	45	
TOTAL, 23 chhs. (7 vacant); 13 ministers,				244	327	571	40	76	126	22	5	26	4	35	8	26	768	

OTHER MINISTERS. | Reuben Gaylord, Omaha. | O. W. Merrill, Sup't of Nebraska for Am. Home Miss. Soc., Nebraska City.
 Chas. G. Bisbee, instructor in Nebraska Univ., Fontanelle. | S. N. Grout, Elmore.
 Isaac E. Heaton, Fremont.

SUMMARY. — As above. Gain of members, 183. Loss in Sabbath Schools, 90. AVERAGE CONGREGATIONS (19 churches, 11 last year): 1,115. Increase, 173.

CHANGES. — CHURCHES: *New*, — Blair; Calla; Elmwood; Irvington; Jalappa; Norfolk; Pepperville; Plattsmouth; Schuyler. *Dropped* from the list, — Papillion. (Is Irvington the same as Papillion?)
 MINISTERS: Ordinations, 1.

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

DAKOTA.

		Nov. 1, 1870.	'69-70.	'69-70.	'69-70.
Elk Point, Clay co., 1870	*		7	7	
Richland, " 1870	*		3	3	
Vermillion, Un'n co., 1870	*		7	7	
Yankton, 1868	Joseph Ward, p.	'69 '68	12	27	39
TOTAL, 4 churches.			12	27	56

* Rev. Stewart Shelton, is supplying these churches. At all of these places Sabbath Schools and prayer meetings are established.
 The church at Yankton reports benevolent contributions at \$55.25; and over \$4,000 raised for building a church. It does not report its Sabbath School, last year numbering 110. Two out-stations for preaching are supplied.

WYOMING.

		Nov. 1, 1870.	1869-70.	'69-70.	'69-70.
Cheyenne,	1863. Jerome D. Davis, p.	'69 '69	8	12	20
Gain of members, 4. BENEVOLENT CONTRIBUTIONS, \$75.			3	4	3

COLORADO.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd		Removals				BAPT.			
					Dec. 1, 1870.				'69-70.		1869-70.				'69-70.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discom.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.
Boulder,	1864	Nathan Thompson,	'65	'65	11	12	23	2	0	4	4	0	0	0	0	0	0	78
Central City,	1863	S. F. Dickinson,	'70	'70	20	19	39	15	1	2	3	1	3	0	4	1	3	70
Denver,	1865	None.			10	13	23		0	4	4	0	2	0	2	0	0	0
Empire,	1866	None.			7	5	12	4	0	0	0	0	2	0	2	0	0	30
Georgetown,	1868	None.			6	6	12	6	0	0	0	0	0	0	0	0	0	0
Greeley,	1870	None.			17	12	29	0	0	29	29	0	0	0	0	0	0	0
TOTAL, 6 churches. (4 vacant); 2 ministers.					71	67	138	27	1	39	40	1	7	0	8	1	3	178

SUMMARY.—As above. Gain of members, 33. Gain in Sabbath schools, 4. BENEVOLENT CONTRIBUTIONS: Boulder, \$39.45; Central City, \$45.00.

CHANGES.—CHURCHES: *New*—Greeley. *Dropped* from the list,—none. MINISTERS.—None.

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

WASHINGTON TERRITORY.

		Oct 20, 1870.	'69-70.	1869-70.	'69-70.													
Walla-Walla,	1865	P. B. Chamberlain,	'56	'65	9	18	27	3	0	3	3	0	1	0	1	0	5	65

GAIN (in two years), 3. Loss in Sabbath School, 10. BENEVOLENT CONTRIBUTIONS, \$100. OTHER MINISTERS: John F. Damon, Seattle; Cushing Eells, missionary, Walla-Walla. LICENTIATE: — Huntington, Olympia.

OREGON.

		May 1, 1870.	'69-70.	1869-70.	'69-70.														
Albany,	1853	W. R. Butcher,	'69	6	12	18	<i>Not reported.</i>	1	4	4	2	2					50		
Astoria,	1866	Wm. J. Clark,	'69	11	18	29		17	2	19	1	4	9	0			1	80	
Dalles,	1859	Thomas Condon,	'59	20	52	72		1	2	3	3							219	
Forest Grove,	1845	S. H. Marsh, D.D.	'69	38	42	80													
Hillsboro',	1866	None.		3	2	5													
Oregon City,	1844	E. Gerry,	'68	16	32	48			2	0	2		2	2	1	6		100	
Portland,	1851	G. H. Atkinson, D.D.	'48	'63	53	55		108	0	11	11		3	3		4		200	
Salem,	1852	P. S. Knight,	'67	42	63	105			18	3	21	2	2	1	5	7	1	130	
TOTAL, 8 churches. (1 vacant); 7 ministers.					189	276		465		39	23	62	6	13	5	24	8	12	779

OTHER MINISTERS: No report; but the following names appear in Oregon ecclesiastical affairs: — Obed Dickinson, [Salem?]; J. H. D. Henderson, Eugene City; Huntington Lyman [Prof.?], Forest Grove; Elkanah Walker, Forest Grove.

SUMMARY.—As above. Gain of members, 33. Gain in Sabbath Schools, 41. BENEVOLENT CONTRIBUTIONS: Home Missions, \$138.45; Foreign Missions, \$88. Pastors' support (8 churches), \$4,897.50. "Other objects," \$2,451.35. CONVERSIONS, 41. AVERAGE ATTENDANCE on public worship (7 churches, 5 last year), 910, an increase of 210.

CHANGES.—CHURCHES,—none. MINISTERS: Ordination, 1 without installation.

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

CALIFORNIA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Organized. Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT.			
				Sept. 1, 1870.				'69-70.			1869-70.			'69-70.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.
Anaheim,	1870	Josiah Bates, s.s.	'69	2	4	6		5	1	6							
Angel's,	1869	Roswell Graves, s.s.	'70														
Antioch,	1865	A. H. Johnson, s.s.	'70	6	16	22			2	2		1		1			70
Benicia,	1865	C. H. Pope, p.	'68	7	28	35	12	4	2	6		4		4	3		70
Cache Creek,	1866	None.		1	4	5											
Chico,	1867	J. M. Woodman, s.s.	'63	3	10	13			2	2		1		1			90
Clayton,	1863	M. Harker, s.s.	'69	12	24	36	3	4	1	5		1		1	2		45
Cloverdale,	1859	E. James, s.s.	'70	2	9	11	2	2	2	4							11
Coloma,	1847	None.		2	2	4											
Copperopolis,	1864	None.		6	9	15	5				1	23		24			
Dixon,	1860	None.		5	5	10			16	16		6		6			
Douglas Flat,	1869	R. Graves, s.s.	'70	6	8	14											30
Dutch Flat,	1864	H. Cummings, s.s.	'69	3	6	9	2	3	2	5			1	1	2	1	80
Eden Plain,	1867	A. H. Johnson, s.s.	'70	8	10	18	3	2	2	2		2	1	3		4	
Eureka,	1861	J. T. Willes, s.s.	'69	7	11	18		11	4	15		1		1	1	2	82
Folsom,	1859	None.															
Grass Valley,	1859	T. G. Thurston, s.s.	'69	30	43	73	17	1	3	4		8		8	1		375
Hayward,	1865	B. N. Seymour, p.	'65	7	12	19	4		1	1		1		1			60
Hydesville,	1868	L. W. Winslow, s.s.	'69	2	18	20	2					2		2			70
Lincoln,	1868	None.		4	3	7	2										25
Lockeford,	1862	W. D. Bishop, s.s.	'70	16	16	32	9	8	1	9						3	40
Los Angeles,	1867	I. W. Atherton, s.s.	'68	15	21	36	6	9	8	17		5		5	10		80
Mokelumne Hill,	1854	R. Graves, s.s.	'70	2	8	10		8		8							50
Murphy,	1866	R. Graves, s.s.	'70	1	11	12											20
National City,	1870	None.															
Nevada,	1851	A. Parker, s.s.		26	43	69			7	7		8		8		6	145
Nortonville,	1864	{ J. T. Owens, s.s. { John Price, s.s.	'70	5	10	18		3	4	7		7	1	8		5	100
Oakland, 1st,	1860	G. Moor, D. D., s.s.	'61	77	143	220	30	12	32	44		10	1	11	5	17	490
" 2d,	1868	D. B. Gray, p.	'70	11	27	38	1	15	8	23		3		3	1	15	38
Oroville,	1856	P. G. Buchanan, s.s.	'69	5	23	28	2	7	18	25		1	2	3	3	12	31
Pescadero,	1866	G. R. Ellis, s.s.	'69	3	5	8		1		1		1	2	3	2		
Petaluma,	1854	C. J. Hutchins, s.s.	'69	49	106	155	20	9	12	21							150
Poland,	1867	W. D. Bishop, s.s.	'70	2	7	9						3		3			
Redwood,	1862	H. E. Jewett, s.s.	'65	10	25	35	6	4	2	6		1	1	2	2	1	90
Rio Vista,	1869	J. J. Powell, p.	'69	12	12	24	2	2	2	4		1		1			2106
Sacramento,	1849	I. E. Dwinell, D. D., p.	'63	39	105	144	40	3	8	11		1	6	7	16		210
San Andreas,	1866	R. Graves, s.s.															
San Bernardino,	1867	Josiah Bates, s.s.	'70	3	4	7											
S. Buenaventura,	1869	{ P. Harrison, s.s. { W. C. Merritt, s.s.	'70	6	13	19			1	1							100
San Francisco, 1st,	1849	A. L. Stone, D. D., p.	'66	191	269	460	95	17	12	29		3	26	29	2	17	460
" 2d,	1862	E. G. Beckwith, s.s.	'70	51	91	142	15	9	20	29		13		13	3	1	409
" 3d,	1863	W. C. Pond, p.	'68	41	81	122	30	10	12	22		20		20	3	4	474
" Green st.,	1865	Eli Corwin, p.	'70	34	60	94	21	5	8	13		12		12			6300
San Mateo,	1864	T. H. Rouse, s.s.	'70	7	15	22	5	1		1		2		2			45
Santa Barbara,	1867	E. M. Betts, p.	'69	7	21	28	3	7	9	16		2		2	6	1	70
Santa Cruz,	1857	None.	'64	37	59	96	12	1	11	12		3	4	7	1	11	215
Soquel,	1868	J. H. Strong, p.	'70	3	8	11	2		1	1		1	3	4			65
Stockton,	1865	{ J. A. Daly, p. { J. C. Holbrook, D. D.,	'70	23	48	71	15	8	20	28		2	3	5	3	25	147
Vallejo,	1870	A. M. Goodnough, s.s.	'70	8	11	19	4	17	5	22		3		3	1	1	23
Wheatland,	1869	None.		4	4	8											15
Woodbridge,	1862	None.		3	2	5											
Woodland,	1870	S. R. Rosboro, s.s.	'70	9	11	20		8	12	20						1	25

PREACHING STATIONS.

Rincon, Josiah Bates, attendance, 25; San Juan, Wm. L. Jones, attendance, 100; Sabbath School, 1, total enrolled members, 89; Tustin, Josiah Bates, attendance, 75; Napa, Josiah Bates, attendance, 20.

OTHER MINISTERS.	J. A. Benton, D. D., Professor Pacific Theological Seminary, San Francisco.	S. V. Blakeslee, Editor Pacific, Oakland.
W. C. Bartlett, Editor, San Francisco.	J. E. Benton, Oakland.	J. W. Brier, Evangelist, Oakland.

J. S. Berger, Santa Rosa.	Martin Kellogg, Prof. State University, Oakland.	Joseph Rowell, Seamen's Chaplain, San Francisco.
S. Bristol, Saticoy.	John Kimball, Agent Amer. Missionary Ass., Oakland.	W. A. Tenney, Alameda.
M. S. Crocell, San Francisco.	J. P. Moore, City Missionary, San Francisco.	J. H. Warren, Supt. of Missions of the Amer. Home Missionary Society, San Francisco.
Walter Frear, Honolulu, H. I.		
J. A. Johnson, Editor, Santa Barbara.		

SUMMARY.—CHURCHES: 12 with pastors; 31 with stated supplies; 9 vacant. TOTAL, 52. MINISTERS: 12 pastors; 28 stated supplies; 16 others. TOTAL, 56. LICENTIATES, none reported. CHURCH MEMBERS: 816 males; 1,481 females; 45 not specified. TOTAL, 2,342,—including 370 absent. Gain, 221. ADDITIONS IN 1869-70: 196 by profession; 249 by letter. TOTAL, 445. REMOVALS IN 1869-70: 16 by death; 185 by dismissal; 3 by excommunication. TOTAL, 204. BAPTISMS IN 1869-70: 46 adults; 164 infants. IN SABBATH SCHOOLS: 5,156. Loss, 22. BENEVOLENT CONTRIBUTIONS (26 churches, 19 last year): \$9,053.03, a decrease of \$631.17. CURRENT EXPENSES (35 churches, 32 last year): \$54,568.94, an increase of \$3,187.24. CHURCH ERECTION, and payment of debts (27 churches, 29 last year): \$50,904.25, an increase of \$11,876.79. VALUE of church property (32 churches, 35 last year): \$327,800, an increase of \$56,455. CHURCH DEBTS (15 churches, 14 last year): \$43,198.35, an increase of \$14,700.60.

CHANGES.—CHURCHES: *New*,—Anaheim; National city, San Diego co.; San Buenaventura; Vallejo; Woodland. *Dropped* from the list,—South Park ch., San Francisco, extinct. MINISTERS: Ordinations, none reported. Installations, 3. Dismissals, 4. Deceased, 1 without charge.

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

DOMINION OF CANADA.

PROVINCES OF ONTARIO AND QUEBEC.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT.		IN SAB. SCHOOLS.	
					May 6, 1870.				'69-70.			1869-70.			'69-70.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.		Infants.
Abbotsford,	Q. 1830	H. J. Colwell, p.	'70															
Albion,	Ont. 1845	Joseph Wheeler, p.	'39	'45	8	12	20	0	0	0	0	0	0	0	0	0	14	57
Alton,	" 1839	H. Denny, s.s.	'32		30	29	59	5	1	0	1	1	0	0	1	0	6	106
Belleville,	" 1854	None. No report.																
Bowmanville,	" 1839	Thos. M. Reikie, p.	'45	'55	14	27	41	11	1	0	1	1	0	1	2			47
Brantford,	" 1834	John Wood, p.	'52	'52	42	90	132	15	7	0	7	1	7	1	9	0	6	167
Brockville,	" 1843	Alex. McGregor, p.	'63	'63	9	21	30		4	3	7	0	4	4			1	54
Brome,	Q. 1844	Charles P. Watson, p.	'57	'66	8	12	20		2	0	2	0	2	0	2	0	3	Un
Burford,	Ont. 1840	Student. No report.																
Caledon, South,	" 1851	Matthew S. Gray, s.s.	'57	'68	7	11	18											
Churchill,	" 1838	Joseph Unsworth, p.	'48	'53			55		5	0	5	0	0	0				55
Cobourg,	" 1835	C. Pedley. No report.	'49								0							
Cold Springs,	" 1840	Charles Pedley, p.	'49	'66	22	48	70		0	0	0	0	0	0			17	75
Colpoy's Bay,	" 1858	John Brown,	'62	'70	9	19	19	3	0	0	0	0	1	2	3			
Cowanville,	Q. 1855	Chas. P. Watson, p.	'57	'66	17	34	51		2	0	2	1	0	0	1	2	14	78
Danville,	" 1832	W. S. Rae, p.	'70	'70	48	70	118	4	10	2	12	2	6	0	8	1	39	277
Douglas,	Ont. 1868	Robert Brown, p.	'62	'68	15	25	40	3	7	0	7	0	0	0	0	0	4	42
Dunham,	Q. 1867	No report.																
Durham,	" 1837	No report.																
Eaton,	" 1835	Edwin J. Sherrill, p.	'37	'37	14	57	71	2	4	1	5	2	0	0	2	2	4	180
Eden Mills,	Ont. 1847	No report.																
Edgeworth,	" 1860	William Burgess, p.	'49	'60	13	5	18	0	7	1	8	0	0	0	0	1	0	15
Fergus,	" 1869	Enoch Barker, p.	'55	'69	17	25	42	5	23	23	46	0	2	2	4	0	11	52
Fitch Bay,	Q. 1859	L. P. Adams. No report.	'40	'54														
Forest,	Ont. 1863	John Salmon, B.A., p.	'62	'68	18	16	34		3	0	3	0	2	1	3			Un
Garafraza, 1st,	" 1856	Enoch Barker, p.	'55	'69	48	53	101	1	46	1	47	0	0	4	4	1	7	125
" North,	" 1867	Robert Brown, p.	'62	'67	7	10	17	0	2	0	2	0	0	0	0	0	6	0
Georgetown,	" 1842	Joseph Unsworth, p.	'48	'53	16	28	44	3	3	0	3	0	0	0	0	0	6	116

OTHER MINISTERS.		John Durant, Stratford, Ont.	E. J. Robinson.
John Armour, Kelvin, Ont.	Samuel N. Jackson, Montreal, Que.	Stephen King, Ryekman's Corners, Ont.	Alexander Sim, M.A., Franklin, Que.
Thomas Baker, Toronto, Ont.	John McKillican, Danville, Que.	James Middleton, Salem, Ont.	R. T. Thomas, Toronto, Ont.
E. T. Bromfield, Toronto, Ont.	P. P. Osunkerbine, Penetanguishene, Ont.	A. J. Parker, Dunville, Que.	Arthur Wickson, LL.D., Toronto, Ont.
Robert Burchill, Georgetown, Ont.	J. S. Pattison, Inverness, Que.	James Porter, Toronto, Ont.	W. Wright, Muskoka Falls, Ont.
James T. Byrne, Whitby, Ont.			
Wm. Clarke, Paris, Ont.			
George Cornish, M.A., Prof. Cong. Coll., Montreal, Que.			
D. Dunkerly, Durham, Que.			
			LICENTIATES.
			No report.

SUMMARY. — CHURCHES: 57 with pastors; 11 with stated supplis; 18 vacant. **TOTAL, 86.**
MINISTERS: 45 pastors; 8 stated supplies; 22 others. **TOTAL, 75.** LICENTIATES, none reported.
CHURCH MEMBERS: 1,644 males; 2,634 females; 229 not specified. **TOTAL, 4,507,** — including 295 absent. Gain, 31.
ADDITIONS IN 1869-70: 347 by profession; 136 by letter. **TOTAL, 483.**
REMOVALS IN 1869-70: 42 by death; 119 by dismissal; 74 by excommunication (or dropped). **TOTAL, 235.**
BAPTISMS IN 1869-70: 25 adult; 343 infant. **IN SABBATH SCHOOLS:** 6,224. Loss, 76.
BENEVOLENT CONTRIBUTIONS (62 churches, 58 last year): Denominational objects, \$6,382; Foreign and other missions, \$1,595; other objects, \$2,746. **TOTAL, \$10,633,** a decrease of \$4,446. **LOCAL OBJECTS, \$44,522,** an increase of \$703. Another church reports \$290 for objects not specified.
 Seventy-eight churches report as follows: **CHURCH PROPERTY:** 89 edifices, of the value of \$281,230, with 21,510 sittings; 13 parsonages; 40 of the edifices are reported to be insured. Sixty-seven churches report: 114 regular stations, 139 regular Sabbath services, 64 week day services, 8,622 attendance at chief stations, 12,648 attendance at all stations.

CHANGES. — CHURCHES: *New or replaced,* — Glanford; Howick, 2d; Windsor. *Dropped* from the list (the UNION having erased the names of merely nominal churches), — Arran West; Bell Ewart; Erin; Hawksbury; Hillsburg; Little Warwick; Massawippi; Mooretown (a chapel connected with Sarnia); Orangeville; Phillipsburg; Port Hope; Port Stanley; Russelltown; Stewarttown; Trefalgar. *Changes of name,* — Eranosa is now Speedside; Kincardine is now Tiverton; Lanark 1st is now Middleton and Rosetta; Tillbury East is now Edgeworth.
MINISTERS: No report.

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

NOVA SCOTIA, CAPE BRETON, AND NEW BRUNSWICK.

We have again failed to secure these statistics, but from no lack of effort. We suppose that our former excellent correspondent has removed. The totals of year before last will be found in our summaries.

JAMAICA, WEST INDIES.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.				Admt'd			Removals			BAPT.	
					Aug. 1, 1870.				'69-70.			1869-70.			'69-70.	
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.
Brainard,	1841	John Thompson,			49	116	165		2	3	5	5	1	1	7	130
Brandon Hill,		S. B. Wilson,					76		0	0	0	2	0	1	3	70
Chesterfield,		C. B. Venning,					104		8	4	12	4	1	2	7	80
Eliot,		C. C. Starbuck,					57		1	1	2	1	0	1	2	88
Providence,		S. B. Wilson,					48				7	2	6	1	9	50
TOTAL, 5 chs., 4		ministers.			49	116	450		11	8	26	14	8	6	28	418

SUMMARY. — As above. Gain of members, 7. Loss in Sabbath Schools, 10. **BENEVOLENT CONTRIBUTIONS:** Brainard, \$200; Brandon Hill, \$63; Chesterfield, \$107.37; Eliot, \$59.41; Providence, \$33.15. **TOTAL, \$441.93.**

CHANGES. — None. These ministers are missionaries of the AMERICAN MISSIONARY ASSOCIATION.

CONGREGATIONAL MISSIONARIES, DECEMBER, 1870.

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

GABOON, WEST AFRICA:

William Walker.

SOUTH AFRICA:

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

WESTERN TURKEY:

Edwin E. Bliss, D. D.
Andrew T. Pratt, M. D.
William W. Livingston.
Ira F. Pettibone.
Joseph K. Greene.
Julius Y. Leonard.
John F. Smith.
Geo. F. Herrick.
Wilson A. Farnsworth.
Lyman Bartlett.
John O. Barrows.

EUROPEAN TURKEY:

Henry A. Schaffer.
James F. Clarke.
Henry C. Haskell.
Charles F. Morse.
Henry P. Page.
William E. Locke.

CENTRAL TURKEY:

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

EASTERN TURKEY:

George C. Knapp.
Lysander T. Burbank.

Moses P. Parmelee.
Crosby H. Wheeler.
Royal M. Cole.
John E. Pierce.
Theodore S. Pond.

PERSIA:

Benjamin Labaree, jr.

WESTERN INDIA:

Allen Hazen.
William Wood.
Henry J. Bruce.
Samuel B. Fairbank.
Charles Harding.
W. H. Atkinson.
Spencer R. Wells.
Charles W. Park.
Richard Wiusor.

MADURA, SOUTH INDIA:

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

CEYLON:

William W. Howland.
Levi Lpaulling, D. D.
John C. Smith.
Marshall D. Sanders.
William E. De Riemer.

FOOCHOW, CHINA:

Lyman B. Peet.
Charles Hartwell.

NORTH CHINA:

Charles A. Stanley.
Henry Blodget.
Chauncey Goodrich.
John T. Gulick.
Mark Williams.

Thomas W. Thompson.
Isaac Pierson.

JAPAN:

Daniel C. Greene.
Oramel H. Gulick.

SANDWICH ISLANDS:

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

MICRONESIA:

A. A. Sturgis.
Benjamin G. Snow.
Hiram Bingham, jr.

DAKOTAS:

Alfred L. Riggs.

NOT CONNECTED WITH THE BOARD:

Cyrus Hamlin, D.D., Pres.
of Robert Coll., Constanti-
nople.
Daniel Bliss, D.D., Pres.
Syrian Prot. Coll., Beirut.
George Washburn, Prof. in
Robert Coll., Constanti-
nople.
Artemas Bishop, Honolulu,
Sand. Isl.
Peter J. Gulick, Honolulu,
Sand. Isl.
Henry H. Parker, Honolulu,
Sand. Isl.

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

CONNECTED WITH THE AMERICAN MISSIONARY ASSOCIATION:

JAMAICA:

Four, as in tables.

MENDI, WEST AFRICA:

G. P. Cladin.

SANDWICH ISLANDS:

J. S. Green, Makawao.
J. P. Green, Makawao.

AT HOME, AND AMONG THE FREEDMEN:

Given in the tables.

SUMMARY I. — CHURCHES, MINISTERS, AND REPORTED CONTRIBUTIONS
IN 1870.

STATES, ETC.	CHURCHES.							MINISTERS.						Benevolent Contribu- tions Reported.	
	With Pastors.				Vacant.			In pastoral work.				TOTAL MINISTERS.			
	Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Sup. by lic., etc.	Not Supplied.	TOTAL.	TOTAL CHURCHES.	Pastors.	Acting Pastors.	Not Specified.		TOTAL.		Not in pas- toral work.
Alabama,	0	3	0	3	0	0	0	3	0	3	0	3	0	3	\$51.00
Arkansas,*	0	1	0	1	0	1	1	2	0	1	0	1	0	1	84.45
California,	12	31	0	43	0	9	9	52	12	28	0	40	16	56	9,053.03
Colorado,	0	2	0	2	0	4	4	6	0	2	0	2	0	2	84.45
Connecticut,	157	70	0	227	3	69	63	290	158	69	0	227	121	348	223,438.86
Dakota,	1	3	0	4	0	0	0	4	1	1	0	2	0	2	52.55
Dist. of Col.,	1	0	0	1	0	0	0	1	1	0	0	1	11	12	505.00
Georgia,	2	1	0	3	0	1	1	4	1	2	0	3	0	3	167.00
Illinois,	39	128	0	167	14	63	77	244	39	108	0	147	84	231	63,697.33
Indiana,	5	10	0	15	1	10	11	26	4	8	0	12	7	19	
Iowa,	7	158	0	165	2	30	32	197	7	121	0	128	49	177	12,082.63
Kansas,	6	44	0	50	2	8	10	60	6	36	0	42	20	62	3,456.12
Kentucky,	2	1	0	3	0	0	0	3	3	1	0	4	2	6	555.30
Louisiana,	4	8	0	12	0	0	0	12	4	8	0	12	9	21	
Maine,	65	96	0	161	32	48	80	241	61	82	0	143	30	173	33,520.00
Maryland,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	
Massachusetts,	294	119	0	413	6	83	89	502	298	117	0	415	290	615	337,819.62
Michigan,	12	113	0	125	9	43	52	177	11	101	0	112	46	158	16,713.01
Minnesota,	7	49	0	56	2	12	14	70	7	37	0	44	14	58	4,287.97
Mississippi,	1	1	0	2	0	0	0	2	1	1	0	2	0	2	70.00
Missouri,	6	45	0	51	1	9	10	61	6	37	0	43	12	55	7,266.39
Nebraska,	0	16	0	16	0	7	7	23	0	13	0	13	5	18	
New Hampshire,	71	65	0	136	6	43	49	185	72	65	0	137	47	184	38,199.03
New Jersey,	8	7	0	15	0	1	1	16	8	6	0	14	12	26	13,262.00
New York,	62	98	0	160	31	65	96	256	62	88	0	150	63	213	62,119.90
North Carolina,	1	2	0	3	0	0	0	3	1	2	0	3	0	3	20.50
Ohio,	28	112	0	140	11	50	61	201	26	94	0	120	51	171	48,125.00
Oregon,	0	7	0	7	0	1	1	8	0	7	0	7	4	11	226.45
Pennsylvania,	6	31	0	37	0	33	33	70	6	28	0	34	5	39	
Rhode Island,	10	11	0	21	0	4	4	25	10	11	0	21	10	31	17,074.00
South Carolina,	0	1	0	1	0	0	0	1	0	1	0	1	1	2	
Tennessee,	0	4	0	4	0	0	0	4	0	4	0	4	0	4	356.00
Texas,	0	2	0	2	0	0	0	2	0	1	0	1	2	3	25.00
Vermont,	74	83	0	157	6	36	42	199	74	83	0	157	56	213	43,154.79
Virginia,	0	4	0	4	0	0	0	4	0	3	0	3	0	3	
Washington Ter.,	0	1	0	1	0	0	0	1	0	1	0	1	2	3	100.00
Wisconsin,	21	110	0	131	3	30	33	164	21	98	0	119	49	168	18,998.82
Wyoming,	1	0	0	1	0	0	0	1	1	0	0	1	0	1	75.00
Missionaries,														96	
TOTALS, U. S.	903	1438	0	2341	129	651	780	3121	901	1269	0	2170	928	3194	\$954,555.76
Ont. and Que.,	57	11	0	68	0	18	18	86	45	8	0	53	22	75	\$10,633.00
New Brunswick,*	1	3	0	4	0	1	1	5	1	3	0	4	0	4	
Nova Scotia,*	—	—	7	7	0	1	1	8	—	6	6	0	6	6	
Jamaica,	0	5	0	5	0	0	0	5	0	4	0	4	0	4	464.93
TOTALS, No. Am.	961	1457	7	2425	129	671	800	3225	947	1284	6	2237	950	3283	\$965,663.69

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

2. Most of the churches "not supplied" have regular public worship, but no one minister engaged for continuous service; generally in the interval between pastorates.

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

4. "Benevolent Contributions" do not include any parish expenses, endowments of colleges, etc. Such items are partially given in the summaries of the several States.

* Last year's report.

SUMMARY II. — MEMBERSHIP IN 1870, WITH ADDITIONS, REMOVALS, AND BAPTISMS DURING THE PRECEDING STATISTICAL YEAR.

STATES.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPT'S.		IN SABB. SCHOOLS.
	Males.	Females.	TOTAL.	Absent.	Profession.	Letter.	TOTAL.	Deaths.	Dis-missals.	Excom.	TOTAL.	Adult.	Infant.	
Ala.,	40	43	83	15	17	5	22	3	7	0	10	11	5	325
Ark.,*			71											
Cal.,	816	1,481	2,297	370	196	249	445	16	185	3	204	46	164	5,156
Col.,	71	67	138	27	1	39	40	1	7	0	8	1	3	173
Conn.,	16,445	32,744	49,189	4,791	1,250	1,344	2,594	855	1,388	137	2,380	583	866	48,576
Dak.,	12	27	56	2	5	28	33	0	0	0	0	4	0	*110
D. C.,	124	141	265		28	76	104	2	6	0	8	12	10	1,141
Geo.,	92	119	211	26	61	1	62	10	2	1	13	53	16	710
Ill.,	6,940	11,587	18,527	1,976	1,143	1,238	2,381	191	975	34	1,200	473	381	26,153
Ind.,	455	726	1,181	79	123	84	207	16	44	0	60	53	18	1,429
Iowa,	4,061	6,361	10,422	875	730	780	1,510	93	535	67	695	252	264	10,429
Kan.,	836	1,146	2,250	157	142	330	472	16	85	5	106	51	57	3,410
Ky.,	124	175	299	44	28	19	38	7	2	3	12	26	1	430
Lou.,	451	554	985	73	76	14	90	13	24	5	42	53	56	681
Me.,	5,931	13,756	19,687	3,565	489	241	730	318	346	21	685	329	143	22,192
Md.,*	43	35	78	16										246
Mass.,	24,915	55,151	80,066	11,983	2,381	2,476	4,857	1,359	2,308	82	3,749	1,218	1,103	93,144
Mich.,	4,143	7,427	11,570	958	840	682	1,522	124	548	43	715	441	198	15,999
Minn.,	1,289	2,000	3,289	405	301	249	541	37	154	16	207	115	84	4,175
Miss.,	26	34	60	6	20	5	25	0	4	1	5	14	1	175
Mo.,	1,001	1,351	2,454	191	354	349	703	19	95	3	117	112	67	4,308
Neb.,	244	327	571	40	76	126	202	5	26	4	35	8	26	768
N. H.,	5,617	12,572	18,589	3,437	776	410	1,186	334	299	13	746	458	198	22,635
N. J.,	645	1,191	1,836	135	78	233	311	22	73	3	98	15	88	3,083
N. Y.,	9,098	16,817	25,915	2,041	1,409	791	2,200	328	871	69	1,202	692	446	27,344
N. C.,	28	23	51	2	19	18	37	1	0	0	1	3	0	447
Ohio,	6,271	10,729	17,000		1,161	709	1,870	181	772	61	1,014	462	314	19,937
Or.,	189	276	465		39	23	62	6	13	5	24	8	12	779
Penn.,	422	639	3,098	89	127	93	220	15	49	4	68	23	27	5,083
R. I.,	1,196	2,898	4,094	589	172	110	282	47	168	6	221	80	70	5,623
S. C.,	63	130	193	15	11	4	15	8	7	2	17	1	19	145
Tenn.,	93	132	225	39	28	6	34	3	3	4	10	28	7	585
Texas,	11	15	26	8	1	2	3	3	4	6	7	1	12	110
Ver.,	6,244	12,384	18,756	3,117	789	434	1,223	314	450	15	779	465	269	20,219
Va.,	16	17	47	5	1	14	15	0	0	0	0	1	0	200
Wa. T.,	9	18	27	3	0	3	3	0	1	0	1	0	5	65
Wis.,	3,942	7,387	11,329	1,507	625	466	1,091	93	536	19	648	240	201	15,310
Wyo.,	8	12	20	3	4	3	7	0	3	0	3	3	3	75
U. S.,	101,901	200,927	306,518	36,590	13,501	11,636	25,137	4,440	10,090	626	15,180	6,335	5,134	361,465
O. & Q.,	1,644	2,634	4,507	295	347	136	483	42	119	74	235	25	343	6,224
N. B.,*	143	240	383	58										378
N. S.,*	183	362	545	34										742
Jam.,	49	116	450		11	8	26	14	28	6	2			418
N. Am.,	103,920	204,279	312,403	36,977	13,859	11,780	25,646	4,496	10,217	706	15,443	6,369	5,477	369,227

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

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

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

4. The names of churches making no report are inserted in their proper place; and for all of them, — although against the names the several columns are left blank, — past reports of membership (if any are found within three years) are included in the summaries of the respective States. But the report of "additions," "removals," and "baptisms" is (as usual too small by just the number those churches might have reported.

* Last year's report.

SUMMARY III. — CHANGES IN THE STATISTICAL YEAR 1869-70.

STATES, ETC.	CHURCHES.				MINISTERS.						SABBATH SCHOOLS.		CONTRIBUTIONS.				
	No.		MEMB'S.		PASTORATE.			ORDI'NS		DEATHS		LICEN.		Gain.	Loss.	Increase.	Decrease.
	New.	Dropped.	Gain.	Loss.	Ordained.	Installed.	Died.	Dismissed.	Pastors.	Without Installation.	Pastors.	Others.	The year.				
														Gain.	Loss.	Increase.	Decrease.
Ala.,	2	0	46	.									95	.			
Ark.,	0	0															
Cal.,	5	1	221	.		3	0	4		0	0	1		22	.	\$637.17	
Col.,	1	0	33	.	0	0	0	0	0	0	0	0	0	4	.		
Conn.,	1	1	.	74	9	16	0	23	9	4	0	8	34	.	210	20,206.63	
Dak.,	3	0	27	.	0	0	0	0	0	0	0	0	0	.			
D. C.,	0	0	77	.	0	1	0	0	0	0	0	1		971	.		
Geo.,	0	0	44	.	0	0	0	0	0	0	0	0		230	.		
Ill.,	6	6	175	.	6	2	0	6	6	3	0	3	8	1,124	.		
Ind.,	1	1	37	.	0	2	0	4	0	2	0	0		176	.		
Iowa,	15	7	748	.	1	2	0	3	1	3	0	0	5	.	43	3,374.37	
Kan.,	11	0	644	.	1	6	0	3	1		0	0	2	1,266	.	1,123.56	
Ky.,	1	0	46	.										185	.		
Lou.,	2	0	414	.		1			2					111	.		
Me.,	5	1	.	125	3	4	0	4	2	1	0	6	50	.	256	4,893.09	
Md.,	0	0			0	0	0	0	0	0	0	0					
Mass.,	6	4	9	.	16	26	9	46	16	5	9	14	66	.	*700	37,726.82	
Mich.,	6	4	686	.		3	0	1		1	0	1	4	.	212	8,892.83	
Minn.,	2	0	261	.	1	2	0	2	1					109	.	1,228.80	
Miss.,	1	0	21	.										75	.		
Mo.,	9	4	527	.		4	0	0		1	0	1	1	769	.	4,390.91	
Neb.,	9	1	183	.	0	0	0	0						90	.		
N. H.,	1	1	480	.	3	9	0	8	3	1	0	1	8	.	110	1,426.57	
N. J.,	2	1	111	.	1	2		1	1		0	1		575	.	5,942.00	
N. Y.,	8	4	467	.	1	8	0	6	1	1	0	3	5	1,120	.	69,782.90	
N. C.,	3	0	51	.	1	0	0	0	1	1	0	0		447	.		
Ohio,	14	2	384	.	2	2	0	1	2	1	0	3	5	1,401	.	3,202.00	
Or.,	0	0	33	.										41	.		
Penn.,	2	1	46	.	1				1	1					33		
R. I.,	0	0	69	.	0	1	1	2	0	0		0	1	231	.	147.00	
S. C.,	0	0	23	.										70	.		
Tenn.,	0	0	10	.	0	0	0	0	0		0	1			560		
Texas,	1	1	.	156										10	.		
Ver.,	3	0	163	.	2	7	0	15	2	4	0	2	7	892	.	3,085.31	
Va.,	1	1	9	.	0	0	0	0						130	.		
Wa. T.,	0	0	3	.	0	0	0	0	0	0	0	0	1	.	10		
Wis.,	3	5	459	.		4		1					2	.	558	60.05	
Wyo.,	0	0	4	.											25		
U. S.,	124	46	6,156	.	47	104	10	130	47	40	10	47	199	4,913	.		
O. & Q.,	3	15	31	.											76	4,446.00	
N. B.,																	
N. S.,																	
Jam.,	0	0	7	.											10		
N. Am.,	127	61	6,194	.										4,887	.		

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

No State is dropped from the list this year; North Carolina is inserted.

* Massachusetts was by error last year given 5,000 too high, which also affected the totals of Sabbath Schools.

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

Collected.	Printed in Jan.	CHURCHES.								MINISTERS.						
		WITH MINISTERS.				VACANT.				IN PASTORAL WORK.				Not in pas- toral work.		TOTAL MINISTERS.
		Pastors.	Acting Pastors.	Not Specified.	Total.	Sup. by Hc., etc.	Not Supplied.	TOTAL.	Condition not reported.	TOTAL CHURCHES.	Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Position not reported.	
1857 1858	947	592	229	1,768			503	44	2,315	953	562	216	1,731	592	27	2,350
1858 1859	804	690	253	1,837			472	60	2,369	907	617	222	1,746	625	38	2,409
1859 1860	861	594	548	2,003			390	178	2,571	878	523	457	1,858	496	90	2,444
1860 1861	898	694	454	2,046			537	0	2,583	899	618	375	1,892	649	93	2,634
1861 1862	923	1,044	130	2,097			458	0	2,555	931	812	206	1,941	628	109	2,678
1862 1863	890	894	318	2,102			478	0	2,580	904	804	201	1,909	663	116	2,688
1863 1864	835	725	597	2,157			495	0	2,652	838	602	418	1,858	632	203	2,693
1864 1865	878	1,026	198	2,102			566	0	2,668	876	875	145	1,896	753	149	2,798
1865 1866	837	789	433	2,059			605	59	2,773	792	784	310	1,886	875	41	2,802
1866 1867	862	1,032	221	2,105	66	559	625	50	2,789	862	912	171	1,945	859	19	2,823
1867 1868	869	1,224	56	2,149	66	592	658	18	2,825	872	1,079	45	1,996	881	0	2,877
1868 1869	890	1,362	46	2,298	115	538	653	0	2,951	892	1,191	36	2,119	850	0	2,969
1869 1870	903	1,365	58	2,326	112	605	717	0	3,043	900	1,184	49	2,133	935	0	3,068
1870 1871	903	1,438	0	2,341	129	651	780	0	3,121	901	1,269	0	2,170	928	0	3,093

NOTE. — The columns of "Ministers" do not include Foreign Missionaries.

Collected.	Printed in Jan.	CHURCH MEMBERS.				ADDITIONS THE YEAR PRECED- ING.			REMOVALS THE YEAR PRECED- ING.				BAPT'S the year preceding		IN SABBATH SCHOOLS.
		Males.	Females.	TOTALS.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missed.	Excom.	TOTAL.	Adult.	Infant.	
		1857 1858				224,732		6,913	6,592	12,505	3,110	6,056	465	9,651	
1858 1859				235,339		12,812	7,950	21,582	3,393	6,859	440	10,692			207,815
1859 1860	73,736	142,625	259,452	27,691	25,292	9,569	34,354	3,535	8,067	654	12,343	10,529	5,601	228,984	
1860 1861	79,803	156,871	253,755	29,045	7,486	7,335	11,821	3,611	6,965	649	11,225	8,059	4,812	242,823	
1861 1862	81,196	158,237	253,634	32,189	5,522	6,629	12,151	3,798	6,280	551	10,539	2,151	4,544	246,178	
1862 1863	80,738	161,439	257,191	33,266	6,196	6,443	12,629	3,908	5,376	616	9,900	2,464	4,135	250,860	
1863 1864	83,551	164,037	269,284	30,854	7,765	6,243	14,378	4,244	5,457	755	10,456	3,316	4,122	257,934	
1864 1865	86,371	171,145	262,649	34,068	9,032	6,777	15,809	4,900	5,739	622	11,261	4,022	4,131	277,398	
1865 1866	84,715	171,098	263,296	34,244	11,030	7,303	18,412	4,729	6,578	644	11,961	4,974	4,133	272,684	
1866 1867	85,751	174,333	267,433	32,981	11,249	8,503	19,994	4,836	8,396	614	12,360	5,221	4,077	286,275	
1867 1868	91,345	184,254	275,392	34,056	18,849	10,771	29,678	4,212	9,356	703	14,271	8,598	4,949	313,430	
1868 1869	97,090	193,636	291,042	34,915	16,432	11,814	28,246	4,309	10,479	860	15,648	7,860	4,944	329,295	
1869 1870	98,165	196,865	300,392	35,364	15,167	12,078	27,353	4,386	10,761	642	15,801	7,094	5,022	356,592	
1870 1871	101,901	200,927	306,518	36,539	13,501	11,636	25,137	4,449	10,090	626	15,180	6,335	5,134	361,465	

The above table, limited to the United States, is substituted for the last year's table, which included the British Provinces and Jamaica. Occasion has been taken to revise the summaries of each year, and to make some corrections. These corrections consist in adding to the early reports of Sabbath Schools the reports of some non-reporting States, which were unaccountably omitted; in making considerable additions to the church membership in 1861 and 1862, for churches not reported but found in 1860 and 1863, and in dropping from the years in which they appeared, all "plan of union" and independent churches, as never rightfully inserted. These corrections lower the rate of increase in the past decade, but have the merit of truth.

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

CHURCHES. — *Number of churches*, 78 gain.

The *number of churches* unsupplied by Congregational ministers is 63 more than last year. The number supplied by licentiates, or men of other denominations, is 17 more than last year. The number unsupplied is 46 more than last year.

The *pastorate* shows the same number of churches. The churches having acting pastors (Congregational ministers), 15 more than last year, — considering those as “acting pastors” last year who were then “not specified.”

The *number of church members* gains 6,156.

The *additions* by profession are 1,666 less than in the preceding year; by letter, 442 less.

The deaths are .01475 of the membership at the beginning of the year; for five years previous, respectively, .01778, .01653, .01578, .01547, .01478.

Infant Baptisms are more numerous than in any other year of the last ten.

Sabbath Schools show a gain of 4,963.

BENEVOLENT CONTRIBUTIONS are, as usual, imperfectly reported; 2,341 churches reporting \$954,555.76, while 2,351 churches last year reported \$986,014.87. The unaccountable report from New York, in which 149 churches this year report \$62,119, while 173 churches the previous year reported \$131,901, explains the decrease.

MINISTERS. — The number of ministers (exclusive of foreign missionaries) shows an increase of 30. The increase is among those engaged in pastoral work. Had we kept on our list the names of men not in pastoral work and not members of any Association or Conference, the number “not in pastoral work” would be very considerably larger. But we have no authority to insert names of men not reported by the several State Associations or Conferences; nor to strike out names from the list furnished. If any person is surprised to find his name omitted, he should report himself to the Congregational body in his State. Nor would the nominal addition of names of men who are not in ministerial work nor members of any Congregational organization, give a fair estimate of our ministerial resources.

The Supply. — We have 651 actually “vacant” churches, against 605 last year. For 129 more we have to rely on licentiates, Presbyterians, Baptists, etc., and we call these also “vacant.” We have 928 ministers “not in pastoral service.” This number provides our Presidents and Professors in Colleges, Academies, and Theological Schools; our Secretaries and Agents of Benevolent Societies; our county and city missionaries; and our officials in Asylums. Not a few are aged, and many are in secular business. For instance, Michigan reports 46; of these, 14 are professors, teachers, agents, etc.; 16 are in business; and 9 are “retired” or disabled, — leaving 7 available. Massachusetts reports 200; of these, 28 are professors, teachers, etc.; 31 are secretaries, agents, etc.; 6 are editors; 22 are in business; and 56 (at least) are “retired,” — leaving (possibly) 57 available, for 89 vacant churches. That this lack is not felt in Massachusetts, is because many of the secretaries, professors, and men in business, habitually occupy pulpits from Sabbath to Sabbath. If the whole number were divided according to the proportion in Massachusetts, it would give 262 available ministers, with 651 churches actually vacant, and 129 more supplied by Presbyterians, etc.; or, if the proportion was the same as in Michigan, 140 available. Doubtless, however, many States would show a more favorable proportion. At the same time, 171 ministers are supplying two churches each. But it should be remembered that some churches are merely nominal (from 40 to 50 are dropped annually), and that some are too weak even to secure more than transient missionary labor.

There seems, therefore, to be a great want of ministers, to supply even existing churches. But, in addition to those on our list, there is a considerable number who are not members of Associations, whose services are available. It should also be remembered that many of those “in business,” excellent and useful men, have been driven there by the fastidiousness of churches, or want of support; as well as not a few of those we count as “retired.”

A ten-year view we shall give in our next number, if the U. S. census shall then give official reports of population.

A. H. Q.

LIST OF CONGREGATIONAL MINISTERS IN NORTH AMERICA.

WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

EXPLANATIONS. — This list is made up from the names given in the Minutes of the several General Associations and Conferences, and includes no others unless coming from the proper statistical authorities in the respective States; but additions and omissions have been made to meet pastoral changes since the issue of the Minutes. — Licentiates are not included; nor (intentionally) ministers of any other denomination, though supplying a Congregational church. — In searching for names of various spellings, see each form. All contracted names, like "Me," are arranged according to the contracted spelling. — This list sometimes differs from the tables, because corrected to the last moment before printing. — Names without P. O. address, are followed by the name of State (in parenthesis) which reports them. — This list is sometimes inaccurate. Where a man is reported as living in three States at once, it requires uncommon discrimination to settle the difficulty. — For addresses of Foreign Missionaries, see directions on the cover of the *Missionary Herald*, monthly; letters being forwarded by the Missionary House, Boston

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|---|---|
| Abbe, Frederick R., Boston, Mass. | Allen, Abraham W., Baiting Hollow, L. I. |
| Abbott, Amos, Nashua, N. H. | Allen, Benjamin R., Marblehead, Mass. |
| Abbott, Edward, Cambridgeport, Mass. | Allen, Cyrus W., East Jaffrey, N. H. |
| Abbott, Ephraim E. P., Meriden, N. H. | Allen, Ephraim W., Haverhill, Mass. |
| Abbott, E. F., Westmoreland, N. H. | Allen, Erwin W., Pitcher, N. Y. |
| Abbott, George N., Newbury, Vt. | Allen, Frederick B., Canandaigua, N. Y. |
| Abbott, Jacob J., Yarmouth, Me. | Allen, George, Worcester, Mass. |
| Abbott, John S. C., Fair Haven, Ct. | Allen, George E., Norton, Mass. |
| Abbott, Lyman, Cornwall, N. Y. | Allen, John A., Sheffield, Ill. |
| Abbott, T. C., Lansing, Mich. | Allen, J. Wing, Leslie, Mich. |
| Abernethy, Henry C., Lockport, Ill. | Allen, John W., Ripon, Wis. |
| Adair, Samuel L., Osawatimie, Kan. | Allen, L. Wheaton, South Braintree, Mass. |
| Adams, Aaron C., Wethersfield, Ct. | Allen, Rowland H., Neponset, Mass. |
| Adams, Amos B., Benzonia, Mich. | Allen, Samuel H., Windsor Locks, Ct. |
| Adams, C. C., Seward, Ill. | Allen, Simeon O., Lansing, Mich. |
| Adams, Daniel E., Wilton, N. H. | Alley, Frederick, Plattsburgh, Neb. |
| Adams, Darwin, Groton, Mass. | Allison, John, Milwaukee, Wis. |
| Adams, Edwin A., North Manchester, Ct. | Allworth, William H., Paris, Ont. |
| Adams, Ephraim, Decorah, Io. | Alvord, Augustus, Ridgebury, Ct. |
| Adams, Franklin W., Lathrop, Mo. | Alvord, Frederick, Nashua, N. H. |
| Adams, George E., Orange, N. J. | Alvord, John W., Washington, D. C. |
| Adams, George M., Portsmouth, N. H. | Alvord, Nelson, Centralia, Kan. |
| Adams, Harvey, New Hampton, Io. | Ames, Marcus, Lancaster, Mass. |
| Adams, John, Hillsboro' Centre, N. H. | Amsden, S. H., West Dover, Vt. |
| Adams, John C., Falmouth, Me. | Anderson, Edward, Jamestown, N. Y. |
| Adams, Jonathan E., Searsport, Me. | Anderson, George, Stockholm, N. Y. |
| Adams, Lucien H., A. B. C. F. M., <i>Central Turkey.</i> | Anderson, James, Cleveland, O. |
| Adams, L. P., Fitch Bay, Que. | Anderson, Joseph, South Haven, Mich. |
| Adams, Nehemiah, Boston, Mass. | Anderson, Joseph, Waterbury, Ct. |
| Adams, Thomas, Riverside, Me. | Anderson, Rufus, Boston, Mass. |
| Adams, William W., Fall River, Mass. | Andrews, David, Winona, Minn. |
| Adamson, William S., Ansonia, Ct. | Andrews, Dean, Marshall, Ill. |
| Aikin, James, North Carver, Mass. | Andrews, Edwin N., Kansas City, Mo. |
| Aikin, William P., Rutland, Vt. | Andrews, George W., East Hampton, Ct. |
| Albee, Solomon, Middlebury, Vt. | Andrews, G. W., Marion, Ala. |
| Alcott, William P., North Greenwich, Ct. | Andrews, Israel W., Marietta, O. |
| Alden, Ebenezer, Jr., Marshfield, Mass. | Andrews, Samuel J., Hartford, Ct. |
| Alden, E. J., Medina, O. | Andrews, William W., Wethersfield, Ct. |
| Alden, Edmund K., South Boston, Mass. | Andrus, Elizur, Pentwater, Mich. |
| Alden, Edwin H., Afton, Minn. | Angier, Luther H., Everett, Mass. |
| Alden, Lucius, Newcastle, N. H. | Angier, Marshall B., Haydenville, Mass. |
| Aldrich, Jeremiah K., Groton, Mass. | Angel, Marcus S., Newaggo, Mich. |
| Alexander, Walter S., Racine, Wis. | Anjcahbo, J., Saugeen, Ont. |
| Alexander, William P., A. B. C. F. M., <i>Sandwich Isl.</i> | Anthony, George N., Peabody, Mass. |
| Allen, A. Barker, Otsego, Mich. | Apthorp, Rufus, Allegan, Mich. |
| | Arnes, Josiah L., Auburn, N. H. |
| | Arms, Hiram P., Norwich Town, Ct. |

- Armsby, Lauren, Oberlin, O.
 Armstrong, James, Wayland, Mich.
 Armstrong, Robert S., Hamilton, Minn.
 Arnold, Arthur E., Plymouth, Ill.
 Arnold, Seth S., Ascutneyville, Vt.
 Ashley, J. Mills, Brady, Mich.
 Ashley, Samuel S., Wilmington, N. C.
 Atherton, J. W., Los Angeles, Cal.
 Atkinson, George H., Portland, Or.
 Atkinson, John L., Iowa Falls, Io.
 Atkinson, Timothy, Orange Valley, N. J.
 Atkinson, Wm. H., A. B. C. F. M., *Western India*.
 Atwater, Edward E., New Haven, Ct.
 Atwater, William W., South Killingly, Ct.
 Atwood, Edward S., Salem, Mass.
 Atwood, Lewis P., North Blandford, Mass.
 Austin, David R., South Norwalk, Ct.
 Austin, Franklin D., Presque Isle, Me.
 Austin, Henry A., Pleasanton, Mich.
 Austin, Lewis A., Manchester, Vt.
 Austin, Samuel J., Warren, Mass.
 Avery, Frederick B., Columbia, Ct.
 Avery, Jared R., Groton, Ct.
 Avery, John, Lebanon, Ct.
 Avery, William P., Chapin, Io.
 Avery, William T., Huntington, Mass.
 Ayer, Charles L., Plainville, Ct.
 Ayer, Franklin D., Concord, N. H.
 Ayer, Joseph, Ekong, Ct.
 Ayers, Rowland, Hadley, Mass.
 Babb, Thomas E., Eastport, Me.
 Babbitt, James H., Waitsfield, Vt.
 Babcock, Daniel H., East Falmouth, Mass.
 Bachelder, F. E. M., Dudley, Mass.
 Bacheller, Gilman, Machias Port, Me.
 Backus, Joseph W., Thomaston, Ct.
 Bacon, Edward W., Wolcottville, Ct.
 Bacon, George B., Orange, N. J.
 Bacon, James M., Ashby, Mass.
 Bacon, Leonard, New Haven, Ct.
 Bacon, Leonard W., Baltimore, Md.
 Bacon, William F., Amesbury, Mass.
 Bacon, William N., Shoreham, Vt.
 Bacon, William T., Derby, Ct.
 Badger, Milton, New York City.
 Bailey, Charles E., Benzonia, Mich.
 Bailey, George H., Newport, Vt.
 Bailey, John G., Hyde Park, Vt.
 Baird, E. F., Martinsburg, O.
 Baird, John G., New Haven, Ct.
 Baird, Robert G., Arnada, Mich.
 Baker, Abijah R., Dorchester, Mass.
 Baker, Ariel A., Ames, Io.
 Baker, Edward P., Winthrop, Me.
 Baker, Ephraim H., Wyand, Ill.
 Baker, James S., Otisco, N. Y.
 Baker, Joseph D., Malden, Ill.
 Baker, John W. H., Topsham, Me.
 Baker, Seymour A. (N. Y.)
 Baker, Silas, Standish, Me.
 Baker, Smith, Orono, Me.
 Baker, Thomas, Toronto, Ont.
 Baker, Zebina, Washara, Kan.
 Baldwin, Abraham C., Hartford, Ct.
 Baldwin, Abraham V., Newton, Io.
 Baldwin, Abram E., Memphis, Tenn.
 Baldwin, Curtis C., Sullivan, O.
 Baldwin, David J., Kokomo, Ind.
 Baldwin, Dwight, A. B. C. F. M., *Sandwich Islands*.
 Baldwin, Elijah C., Branford, Ct.
 Baldwin, Henry N., Chesterfield, Ill.
 Baldwin, Joseph B., Weatherfield Centre, Vt.
 Baldwin, Thomas, Plymouth, Vt.
 Baldwin, William O., West Groton, N. Y.
 Baldwin, Wm. W., North Rochester, Mass.
 Bale, Albert G., Melrose, Mass.
 Balkam, Uriah, Lewiston, Me.
 Ballard, Addison, Detroit, Mich.
 Ballard, James, Grand Rapids, Mich.
 Bancroft, Cecil F. P., Lookout Mountain, Tenn.
 Bancroft, David, Prescott, Mass.
 Baue, John S., Stanwich, Ct.
 Banfield, John A., Topeka, Kan.
 Banks, George W., Bethlehem, Ct.
 Barber, Alanson D., Willsborough, N. Y.
 Barber, Amzi D., Geneva, O.
 Barber, Elihu, Lake Forest, Ill.
 Barber, Luther H., Hanover, Ct.
 Barbour, William M., Bangor, Me.
 Barbour, Henry, London, England.
 Bard, George I., Dunbarton, N. H.
 Bardwell, D. Magee, N. J. (Wis.)
 Bardwell, John P., Oberlin, O.
 Barker, Davis R., Amity, Io.
 Barker, E., Fergus, Ont.
 Barker, Isaac, Rockford, Mich.
 Barker, Nathaniel, Wakefield, N. H.
 Barker, Samuel P., Lexington, Mich.
 Barnard, Alonzo, Three Rivers, Mich.
 Barnard, Elihu C., Griggsville, Ill.
 Barnard, Pliny F., Westhampton, Mass.
 Barnes, Charles M., Galesburg, Ill.
 Barnes, Erastus S., Jefferson, O.
 Barnes, Henry E., Moline, Ill.
 Barnes, Jeremiah R., Winona, Minn.
 Barnes, John R., Collinsville, Ill.
 Barnes, L. C., Homer, O.
 Barnes, Nathaniel H., Napoli, N. Y.
 Barney, James O., Hyde Park, Mass.
 Barnum, George, Wauseon, O.
 Barnum, Samuel W., New Haven, Ct.
 Barris, Joseph S., Salem, Io.
 Barrows, Elijah P., Middletown, Ct.
 Barrows, George W., Elizabethtown, N. Y.
 Barrows, Homer, Lakeville, Mass.
 Barrows, John M., Arvona, Kan.
 Barrows, John O., A. B. C. F. M., *Western Turkey*.
 Barrows, Simon, Weeping Water, Neb.
 Barrows, William, Reading, Mass.
 Barrows, William H., Anamosa, Io.
 Barrows, W. M., Arvona, Kan.
 Barstow, Charles, Hamilton, N. Y.
 Barstow, Zedekiah S., Keene, N. H.
 Barteau, Sydney H., Zumbrota, Minn.
 Bartlett, Dwight K., Rochester, N. Y.
 Bartlett, Edward O., Providence, R. I.
 Bartlett, Enoch N., Oberlin, O.
 Bartlett, Joseph, South Newmarket, N. H.
 Bartlett, Leavitt, Jersey City, N. J.
 Bartlett, Lyman, A. B. C. F. M., *Western Turkey*.
 Bartlett, Samuel C., Chicago, Ill.
 Bartlett, William A., Chicago, Ill.
 Bartlett, William C., San Francisco, Cal.
 Barton, Alanson S., Middlebury, Vt.
 Barton, Charles B., Richview, Ill.
 Barton, Walter, Suffield, Ct.
 Bascom, Flavel, Hinsdale, Ill.
 Bascom, George S., Odell, Ill.
 Bascom, John, Williamstown, Mass.
 Bassett, Edward B., Warwick, Mass.
 Bassett, William E., Warren, Ct.
 Batchelder, John S., Hinsdale, N. H.
 Bates, Alvan J., Saundersville, Mass.
 Bates, Henry, Canton, Ill.
 Bates, James A., Belpre, O.
 Bates, Josiah, Anaheim, Cal.
 Bates, Philander, Ludlow, Vt.
 Bates, S. Lysander, Underhill, Vt.
 Batt, William J., Leominster, Mass.
 Bauer, Frederick A., Hawley, Pa.

- Baxter, Benjamin F., Hale, Wis.
 Bayliss, Samuel, Brooklyn, N. Y.
 Bayne, Thomas, New Haven, N. Y.
 Beach, Aaron C., Millington, Ct.
 Beach, Edwin R., Clifton, Ill.
 Beach, John W., Windsor Locks, Ct.
 Beach, Nathaniel, Woodstock, Ct.
 Beaman, Charles C., Cambridge, Mass.
 Beaman, Warren H., North Hadley, Mass.
 Bean, David M., Webster, Mass.
 Bean, Ebenezer, Gray, Me.
 Beane, Phineas A., Hampden, O.
 Beard, Augustus F., Syracuse, N. Y.
 Beebe, Edwin S., Warren, Me.
 Beard, George P., Sedalia, Mo.
 Beard, Spencer F., Andover, Mass.
 Beard, William H., Harwich, Mass.
 Beardsley, Bronson B., Bridgeport, Ct.
 Beckwith, Edward G., San Francisco, Cal.
 Beckwith, George A., Olathe, Kan.
 Beckwith, J. H., Washington, D. C.
 Bedient, J. A., Montgomery, Ala.
 Beebe, Clarence H., Clayville, N. Y.
 Beebe, Hubbard, New Haven, Ct.
 Beecher, Charles, Georgetown, Mass.
 Beecher, Edward, Galesburg, Ill.
 Beecher, Frederick W., Kankakee, Ill.
 Beecher, George E., Galesburg, Ill.
 Beecher, Henry Ward, Brooklyn, N. Y.
 Beecher, James C., Owego, N. Y.
 Beecher, Thomas K., Elmira, N. Y.
 Beecher, Willis J., Galesburg, Ill.
 Belden, Webster W., Bristol, Ct.
 Belden, Henry, Parkville, L. I.
 Bell, Hiram, West Chester, Ct.
 Bell, James J., Phipsburg, Me.
 Bell, James M., Watertown, Mass.
 Bell, John D., Emporia, Kan.
 Bell, Newton H., Winchester, Ind.
 Bell, Robert C., Bethel, Ct.
 Bell, Samuel, East Cambridge, Mass.
 Beman, Amos G., Pittsfield, Mass.
 Benedict, Lewis, Lake Forest, Ill.
 Benedict, William A., Lisbon, Ct.
 Bennet, Ethan O., Mt. Pleasant, Io.
 Bennett, Henry S., Nashville, Tenn.
 Bennett, Joseph L., Indianapolis, Ind.
 Bennett, Wm. P., Mason City, Io.
 Benson, Almon, Centre Harbor, N. H.
 Benson, Homer H., Beloit, Wis.
 Bent, George, Burr Oak, Io.
 Benton, John E., Oakland, Cal.
 Benton, Joseph A., San Francisco, Cal.
 Benton, William A., Mt. Lebanon, Syria.
 Berger, James S., Santa Rosa, Cal.
 Berney, Daniel, Farmers, Mich.
 Berry, Augustus, P. lham, N. H.
 Bessom, William H., East Boston, Mass.
 Betts, Eben M., Santa Barbara, Cal.
 Bicknell, Simon S., Milton, Wis.
 Bigelow, Andrew, West Boylston, Mass.
 Bigelow, Asahel, Hancock, N. H.
 Billings, Richard S., New London, Ct.
 Bingham, C. M., Udina, Ill.
 Bingham, Hiram, Jr., A. B. C. F. M., *Micro-nesia*.
 Bingham, Joel F., Hartford, Ct.
 Bingham, Joel S., Dubuque, Io.
 Birchard, William M., Montville, Ct.
 Bird, Isaac, Gt. Barrington, Mass.
 Bird, William, A. B. C. F. M., *Syria*.
 Birge, Eben C., Underhill, Vt.
 Bisbee, Charles G., Fontanelle, Neb.
 Bisbee, John H., Huntington, Mass.
 Biscoe, George S., Tipton, Io.
 Biscoe, Thomas C., Uxbridge, Mass.
 Bishop, Artemas, Honolulu, *Sandwich Islds.*
 Bishop, Nelson, Windsor, Vt.
 Bishop, W. D., Lockeford, Cal.
 Bissell, Charles H., Independence, Io.
 Bissell, Edwin C., Winchester, Mass.
 Bissell, Oscar, Wendell, Mass.
 Bissell, Samuel B. S., Norwalk, Ct.
 Bittinger, John Q., Hartland, Vt.
 Bixby, Alanson, Frewsburg, N. Y.
 Bixby, Joseph P., South Dedham, Mass.
 Bixby, Solomon, Kingston, N. H.
 Black, James S., Nashua, N. H.
 Black, Robert K., Milton, N. S.
 Blagden, George W., Boston, Mass.
 Blaisdell, James J., Beloit, Wis.
 Blake, Henry B., Wilmington, N. C.
 Blake, Jeremiah, Gilmanton Iron Works, N. H.
 Blake, Joseph, Gilmanton, N. H.
 Blake, Lyman H., Rowley, Mass.
 Blake, Mortimer, Taunton, Mass.
 Blake, S. Leroy, Concord, N. H.
 Blakesley, Linus, Topeka, Kan.
 Blakely, Quincy, Campton, N. H.
 Blakeslee, Samuel V., Oakland, Cal.
 Blanchard, Addison, South Bridgton, Me.
 Blanchard, Edmund H., Warwick, Mass.
 Blanchard, Jonathan, Wheaton, Ill.
 Blanchard, Silas M., Hudson, N. H.
 Blanchard, William S., Chicago, Ill.
 Bliss, Asher, Onoville, N. Y.
 Bliss, Charles R., Wakefield, Mass.
 Bliss, Daniel, Beirut, *Syria*.
 Bliss, Daniel J., Holland, Mass.
 Bliss, Edwin E., A. B. C. F. M., *Western Turkey*.
 Bliss, J. Henry, Centre Harbor, N. H.
 Bliss, Thomas E., Andover, Mass.
 Blodgett, Constantine, Pawtucket, R. I.
 Blodgett, Edward P., Greenwich, Mass.
 Blodgett, Henry, A. B. C. F. M., *North China*.
 Blood, John, Hoyleton, Ill.
 Bloodgood, Abraham L., Monroe, Mich.
 Boardman, Joseph, West Draout, Mass.
 Boardman, M. Bradford, Brimfield, Mass.
 Bodwell, Joseph C., Hartford, Ct.
 Bodwell, Lewis, Topeka, Kan.
 Bogue, Horace, P. V., Vergennes, Vt.
 Boltwood, Henry S., Princeton, Ill.
 Bonar, James B., New Milford, Ct.
 Bond, Alvan, Norwich, Ct.
 Bond, Elias, A. B. C. F. M., *Sandwich Islands*.
 Bonney, John R., Matteson, Mich.
 Bonney, Nathaniel G., Poquonnock, Ct.
 Booth, Edwin, Ada, Mich.
 Borchers, Ernest F., North Bridgton, Me.
 Borden, Edmund W., Clio, Mich.
 Bordwell, Daniel N., Kalamazoo, Mich.
 Borland, Thomas, (Wis.)
 Boss, Thomas M., Putnam, Ct.
 Bosworth, Q. M., Oberlin, O.
 Boughton, John F., Kalamo, Mich.
 Bourne, James R., West Rutland, Vt.
 Bourne, Shearjashub, Harlem, N. Y.
 Bouton, Nathaniel, Concord, N. H.
 Bowen, William C., Jamaica, Vt.
 Bowers, Albert, Macon, Mo.
 Bowers, John M., Windsor, Mo.
 Bowker, Samuel, Raymond, N. H.
 Bowler, Stephen L., Hampden, Me.
 Bowman, George A., South Windsor, Ct.
 Boyd, Pliny S., Ridgefield, Ct.
 Boynton, Charles F., Eldora, Io.
 Boynton, Francis H., Freetown, Mass.
 Boynton, George M., Guilford, Ct.
 Boynton, L. D., Parkersburg, Io.
 Brace, Jonathan, Hartford, Ct.
 Brace, Seth C., New Haven, Ct.

- Pradbury, Elbridge, Sandisfield, Mass.
 Bradford, Amory H., Montclair, N. J.
 Bradford, Benjamin F., Charlotte, Mich.
 Bradford, Dana B., Randolph Centre, Vt.
 Bradford, Moses B., McIndoe's Falls, Vt.
 Bradley, Charles F., West Stockbridge, Mass.
 Bradnack, Isaac R., Bridgewater, N. Y.
 Bradshaw, John, Swanton, Vt.
 Bragg, Jesse K., North Wrentham, Mass.
 Brainard, Thomas G., Grinnell, Io.
 Brainerd, Davis S., Lyme, Ct.
 Brainerd, Ezra, Middlebury, Vt.
 Braman, Milton P., Danvers Centre, Mass.
 Branch, Edwin T., Maple Rapids, Mich.
 Brand, James, Danvers, Mass.
 Brandt, Charles E., Farmington, Ct.
 Braastow, Lewis O., St. Johnsbury, Vt.
 Bragger, Thomas E., Orland, Me.
 Bray, John E., Elizabeth, N. J.
 Bray, William L., Newton, Io.
 Breckinridge, Daniel M., Clinton, Wis.
 Breed, Charles C., East Pawpaw, Ill.
 Breed, David, Abington, Ct.
 Breed, Samuel D., New Haven, Mich.
 Brenner, David, Boxford, Mass.
 Brewer, James, Mendota, Ill.
 Brewer, Josiah, Stockbridge, Mass.
 Brewster, William H., Wheaton, Ill.
 Briant, S. Ingersoll, Sharon, Mass.
 Brice, J. G., Winchester, Ind.
 Brickett, Harry, Geneseo, Ill.
 Bridgman, Henry M., A. B. C. F. M., *South Africa*.
 Bridgman, Lewis, Augusta, Wis.
 Brier, J. W., Oakland, Cal.
 Briggs, William N., Oberlin, O.
 Briggs, William T., East Douglas, Mass.
 Brigham, Charles A. G., Enfield, Ct.
 Brigham, David No. Abington, Mass.
 Brigham, Levi, Troy, N. H.
 Brigham, Willard, Winchendon, Mass.
 Brinkerhoff, William H., Weymouth, O.
 Brintnall, Loren W., Winthrop, Io.
 Bristol, Sherlock, Saticoy, Cal.
 Bristol, Richard C., Denmark, Io.
 Brodt, J. H., Brooklyn, N. Y.
 Bromfield, E. T., Toronto, Ont.
 Bronson, George F., Postville, Io.
 Brooks, Charles S., Tyngsborough, Mass.
 Brooks, Edward F., Paris, N. Y.
 Brooks, William E., Clinton, Ct.
 Brooks, William M., Tabor, Io.
 Bross, Harmon, Ottumwa, Io.
 Brown, Alvin H., Jackson, Mich.
 Brown, Charles M., Southwest Harbor, Me.
 Brown, Edward, Medford, Minn.
 Brown, George, Newark, N. J.
 Brown, H. E., Talladega, Ala.
 Brown, Hope, Rockford, Ill.
 Brown, John, Caledon, Ont.
 Brown, Josiah W., Westboro, Mass.
 Brown, Oliver, Andover, Mass.
 Brown, Robert, Garafraxa, Ont.
 Brown, Robert, Leavenworth, Kan.
 Brown, Silas C., West Bloomfield, N. Y.
 Brown, W. D., Gilbertville, Mass.
 Brown, William B., Newark, N. J.
 Brown, William J., Lockport, La.
 Bruce, Henry J., A. B. C. F. M., *Western India*.
 Brundage, Israel, Paxton, Ill.
 Brush, Jesse, North Cornwall, Ct.
 Bryan, George A., Westbrook, Ct.
 Bryan, Albert, Everett, Mass.
 Bryant, E. G., Garden Prairie, Ill.
 Bryant, Sidney, Oberlin, O.
 Bryant, Stephen O., Columbus, Mich.
 Buchanan, P. G., Oroville, Cal.
 Buck, Edwin A., Fall River, Mass.
 Buck, Samuel J., Grinnell, Io.
 Buckham, James, Burlington, Vt.
 Buckham, Matthew H., Burlington, Vt.
 Buckingham, Samuel G., Springfield, Mass.
 Budington, William L., Brooklyn, N. Y.
 Bulfinch, John J., Freeport, Me.
 Bull, Edward, Beaufort, N. C.
 Bull, Richard B., West Brookfield, Mass.
 Bullard, Asa, Boston, Mass.
 Bullard, Charles H., Hartford, Ct.
 Bullard, Ebenezer W., Hampstead, N. H.
 Bullen, Henry L., Durant, Io.
 Bullions, Alexander B., Sharon, Ct.
 Burbank, Justin E., Minn.
 Burbank, Lysander T., A. B. C. F. M., *Eastern Turkey*.
 Burchill, Robert, Georgetown, Ont.
 Burdett, Gabriel, Camp Nelson, Ky.
 Burgess, A. Parke, Chelsea, Mass.
 Burgess, William, Valetta, Ont.
 Burnard, William H., Mount Pleasant, Io.
 Burnell, T. C., Huntsburg, O.
 Burnell, Thomas S., A. B. C. F. M., *Madura*.
 Burnham, Abraham, Hooksett, N. H.
 Burnham, Amos W., Keene, N. H.
 Burnham, Charles, Meredith, N. H.
 Burnham, Jonas, Farmington, Me.
 Burnham, Michael, Fall River, Mass.
 Burpee, Archibald, Abington, Mass.
 Burr, A., Gallatin, Mo.
 Burr, Enoch F., Lyme, Ct.
 Burr, Willard, Oberlin, O.
 Burr, Zalmon B., Weston, Ct.
 Burrage, Henry, Waterville, Me.
 Burt, Charles W., Union Centre, N. Y.
 Burt, Daniel C., Fairhaven, Mass.
 Burt, David, Winona, Minn.
 Burton, Horatio N., Sandusky, O.
 Burton, Nathaniel J., Hartford, Ct.
 Bush, Frederic N., Lyonsville, Ill.
 Bushee, E. K., Dartford, Wis.
 Bushee, William A., North Brookfield, Vt.
 Bushnell A., Blandinsville, Ill.
 Bushnell, George, Beloit, Wis.
 Bushnell, Horace, Cincinnati, O.
 Bushnell, Horace, Hartford, Ct.
 Bushnell, William, Boston, Mass.
 Buss, Henry J., Creston, Ill.
 Butcher, William R., Albany, Or.
 Butler, Daniel, Waverley, Mass.
 Butler, Franklin, Windsor, Vt.
 Butler, Jeremiah, Fairport, N. Y.
 Butterfield, Horatio Q., Topeka, Kan.
 Buxton, Edward, Webster, N. H.
 Byington, Ezra H., Newhaven, Vt.
 Byington, George P., Westford, Vt.
 Byington, Swift, Stoneham, Mass.
 Byrd, John H., Leavenworth, Kan.
 Byrne, James T., Whitby, Ont.
 Cadwallader, John, Milwaukee, Wis.
 Cady, Calvin B., Alburgh, Vt.
 Cady, Daniel R., Arlington, Mass.
 Cairns, John, Knoxville, Pa.
 Caldwell, James, Royalton, Vt.
 Caldwell, William E., Saline, Mich.
 Callan, M. J., Kingston, Mo.
 Callihan, D., Lamar, Mo.
 Callihan, Charles S., Kahoka, Mo.
 Calloun, Simeon H., A. B. C. F. M., *Syria*.
 Cameron, James, Greenville, Me.
 Cameron, John H., Markesan, Wis.
 Camp, Charles W., Waukesha, Wis.
 Campbell, Alexander B., Mendon, Ill.
 Campbell, D. A., Pine River, Wis.
 Campbell, Gabriel, St. Anthony, Minn.
 Campbell, John, Melbourne, Que.

- Campbell, Randolph, Newburyport, Mass.
 Campbell, William M., Vernon, Mich.
 Candee, George, Berea, Ky.
 Canfield, Philo, Washington, Io.
 Canfield, Thomas H., Oswego, Kan.
 Capron, William B., A. B. C. F. M., *Madura*.
 Cardozo, Francis L., Columbia, Ga.
 Carleton, Israel, Utica, Mo.
 Carmichael, John M., Sparta, Wis.
 Carpenter, C. C., Lookout Mountain, Tenn.
 Carpenter, E. Irving, White River Junction, Vt.
 Carpenter, E. G., Grand Rapids, Wis.
 Carper, Cornelius, Walnut Grove, Kan.
 Carr, William O., Barnstead Parade, N. H.
 Carruthers, John J., Portland, Me.
 Carruthers, William, Colais, Me.
 Carter, Clark, Great Falls, N. H.
 Carter, Nathan F., Orfordville, N. H.
 Carter, Robert, Savannah, Ga.
 Carter, William, Pittsfield, Ill.
 Carver, Shubael, North Bergen, N. Y.
 Case, Rufus, Jaffrey, N. H.
 Cass, John W., Sandwich, Ill.
 Case, Horatio M., Allen's Grove, Wis.
 Catlin, B. R., Meriden, N. H.
 Catlin, William E., Forest Station, Ill.
 Caverno, Charles, Lake Mills, Wis.
 Chadlock, Emery G., Union City, Mich.
 Chafer, Thomas F., Paola, Kan.
 Chamberlain, Charles, Redding, Ct.
 Chamberlain, John P., New London, Wis.
 Chamberlain, Joshua M., Grinnell, Io.
 Chamberlain, Leander F., Chicago, Ill.
 Chamberlain, P. B., Walla-Walla, W. T.
 Chamberlin, E. B., South Wilbraham, Mass.
 Chamberlin, William A., Oshkosh, Wis.
 Champlin, O. P., Wayne, Ill.
 Champlin, S. N., Geneseo, Wis.
 Chandler, Augustus, Dummerston, Vt.
 Chandler, Joseph, West Brattleboro', Vt.
 Chaney, Lucien W., Rutland, N. Y.
 Chapin, Aaron L., Beloit, Wis.
 Chapin, Franklin P., Amherst, Mass.
 Chapin, Henry M., Markesin, Wis.
 Chapin, Nathan C., La Crosse, Wis.
 Chapman, Andrew W., Minooka, Ill.
 Chapman, Calvin, Windham, Vt.
 Chapman, Daniel, Huntley, Ill.
 Chapman, Elias, North Reading, Mass.
 Chapman, Frederick W., Prospect, Ct.
 Chapman, Jacob, Deerfield Centre, N. H.
 Chase, Edward, Bedford, Mass.
 Chase, Henry L., Green Mountain, Io.
 Chase, James B., Fremont, Neb.
 Chase, L. G., Dummerston, Vt.
 Cheever, Henry T., Worcester, Mass.
 Chesbrough, Amos S., Hartford, Ct.
 Cheesman, J. M., Osawkee, Kan.
 Chickering, John W., Wakefield, Mass.
 Chickering, John W., Jr., Washington, D. C.
 Child, Willard, Crown Point, N. Y.
 Childs, Alexander C., W. Charleston, Vt.
 Childs, Thomas S., Norwalk, Ct.
 Chipman, R. Manning, East Granby, Ct.
 Christopher, William B., Galena, Ill.
 Church, Bethuel C., Normal, Ill.
 Churchill, Charles H., Oberlin, O.
 Churchill, John, Woodbury, Ct.
 Churchill, J. Wesley, Andover, Mass.
 Clafin, George P., Am. Miss'y Ass'n, *Mendi*.
 Claggett, Erastus B., Lyndeboro', N. H.
 Clapp, A., Huntington, New York City.
 Clapp, C. F., Blandinville, Ill.
 Clapp, Charles W., Grinnell, Io.
 Clapp, Luther, Wauwatosa, Wis.
 Clark, Albert W., Gilead, Ct.
 Clark, Allen C., Wilton, Io.
 Clark, Anson, West Salem, Wis.
 Clark, Asa F., Peru, Vt.
 Clark, Benjamin F., North Chelmsford, Mass.
 Clark, Charles W., Charlotte, Vt.
 Clark, Clinton, Middlebury, Ct.
 Clark, DeWitt S., Clinton, Mass.
 Clark, Edson L., North Branford, Ct.
 Clark, Edward L., New Haven, Ct.
 Clark, Edward W., Boston, Mass.
 Clark, Eli B., Chicopee, Mass.
 Clark, Ephraim W., A. B. C. F. M., *Sandwich Islands*.
 Clark, Frank G., Manchester, N. H.
 Clark, Frederick G., Greenwich, Ct.
 Clark, George, Oberlin, O.
 Clark, H. L., Williamsburg, Io.
 Clark, Henry S., Iowa.
 Clark, Henry, Avon, Ct.
 Clark, Isaac, Aurora, Ill.
 Clark, Jacob S., Morgan, Vt.
 Clark, James A., Hillsdale, N. Y.
 Clark, John, Plymouth, N. H.
 Clark, Joseph B., Newtonville, Mass.
 Clark, Josiah B., Pittsfield, Vt.
 Clark, N. Catlin, Elgin, Ill.
 Clark, N. George, Boston, Mass.
 Clark, Nelson, Somersct, Mass.
 Clark, Orlando, Lansing, O.
 Clark, Perkins K., Mittineague, Mass.
 Clark, Philetus, Wardsboro, Vt.
 Clark, Sereno D., Provincetown, Mass.
 Clark, Solomon, Plainfield, Mass.
 Clark, Sumner, Eastford, Ct.
 Clark, Theodore J., Northfield, Mass.
 Clark, William, Amherst, N. H.
 Clark, William, Milan, *Italy*.
 Clark, William J., Astoria, Or.
 Clarke, Benjamin F., Wellesley, Mass.
 Clarke, Dorus, Boston, Mass.
 Clarke, Edward, Chesterfield, Mass.
 Clarke, James F., A. B. C. F. M., *European Turkey*.
 Clarke, William, Paris, Ont.
 Clarke, William B., Norwich, Ct.
 Clarke, William F., Guelph, Ont.
 Clary, Dexter, Beloit, Wis.
 Clary, Timothy F., Wareham, Mass.
 Clayes, Dana, Wakefield, Mass.
 Cleveland, James B., Bloomfield, Ct.
 Cleveland, John P., Newburyport, Mass.
 Cleveland, Jonathan, Norwich, Vt.
 Cleveland, Edward, Lawrence, Mich.
 Clift, William, Mystic, Ct.
 Clinton, Orson P., Hortonville, Wis.
 Clisbee, Edward P., Randolph, N. Y.
 Clizbee, Jay, Marshall, Mich.
 Closson, T., Fayette, Io.
 Coan, Leander S., Brownville, Me.
 Coan, Titus, A. B. C. F. M., *Sandwich Islands*.
 Cobb, Asahel, Sandwich, Mass.
 Cobb, Elisha G., Florence, Mass.
 Cobb, Henry W., Chicago, Ill.
 Cobb, Leander, Marion, Mass.
 Cobb, Levi Henry, Springfield, Vt.
 Cobb, Nathaniel, Kingston, Mass.
 Cobb, Solon, Medford, Mass.
 Cobleigh, N. F., Marshfield, Vt.
 Cochran, Robert, Austinburg, O.
 Cochran, Samuel D., Kidder, Mo.
 Cochran, Warren, Baraboo, Wis.
 Cochrane, W. R., Antrim, N. H.
 Codrington, G. S., Lacon, Ill.
 Coe, Alvan, Vermilion, O.
 Coe, David B., New York City.
 Coe, Noah, New Haven, Ct.
 Coggin, William S., Boxford, Mass.
 Cogswell, Eliot C., Northwood, N. H.

- Cogswell, Joseph S., Holden, Me.
 Cogswell, Nathaniel, Yarmouth Port, Mass.
 Coit, Joshua, Brookfield, Mass.
 Colburn, H. H., Roxbury, N. H.
 Colburn, Moses M., St. Joseph, Mich.
 Colby, John, Southboro', Mass.
 Cole, Albert, Cornish, Me.
 Cole, Royal M., A. B. C. F. M., *Eastern Turkey*.
 Cole, Samuel, Saybrook, O.
 Coleman, William L., Mitchell, Io.
 Collie, Joseph, Delavan, Wis.
 Collins, Augustus B., Norwalk, Ct.
 Colman, George W., Pittsfield, Mass.
 Colton, Aaron M., Easthampton, Mass.
 Colton, Erastus, New Haven, Ct.
 Colton, Henry M., Middleton, Ct.
 Colton, Theron G., White Water, Wis.
 Colton, Willis S., Washington, Ct.
 Coltrin, Nathaniel P., Centralia, Ill.
 Colwell, H. J., Waterloo, Que.
 Comings, Elam J., Highgate, Vt.
 Conly, Ezra, Tyson's Mill, Io.
 Comstock, Davillo W., Hiawatha, Kan.
 Conant, Liba, Orford, N. H.
 Condon, Thomas, Dalles, Or.
 Cone, A., Freedom, O.
 Cone, Luther H., Springfield, Mass.
 Cone, Sylvanus S., Waynesville, Ill.
 Conkling, Benjamin, Kent, O.
 Connell, David, North Troy, Vt.
 Connett, Alfred, St. Mary's, Kan.
 Conrad, Charles E., Quincy, Ill.
 Converse, John K., Burlington, Vt.
 Cook, Elisha W., New Lisbon, Wis.
 Cook, John B., Danville, Pa.
 Cook, Jonathan B., Salisbury, N. H.
 Cook, Joseph T., Maquoketa, Io.
 Cook, Nehemiah B., Ledyard, Ct.
 Cook, Silas P., Windsor, Vt.
 Cooley, Henry, Springfield, Mass.
 Cooley, Henry E., Winsted, Ct.
 Cooley, Oramel W., Glenwood, Io.
 Coolidge, Amos H., Leicester, Mass.
 Cooper, James W., Rockport, Mass.
 Cooper, Joseph C., Cincinnati, Io.
 Copeland, Jonathan, Waterbury, Vt.
 Cordell, James G., Schenectady, N. Y.
 Cordley, Richard, Lawrence, Kan.
 Corneliussen, Christopher, Chicago, Ill.
 Cornish, George, Montreal, Que.
 Cornwell, Isaac D., Hancock, N. Y.
 Corwin, Eli, San Francisco, Cal.
 Couch, Paul, Jewett City, Ct.
 Coulter, Cyrenus N., Codyville, Mich.
 Cowles, Chauncey D., Farmington, Ct.
 Cowles, Henry, Oberlin, O.
 Cowles, John G., East Saginaw, Mich.
 Cowles, John P., Ipswich, Mass.
 Cozzens, Samuel W., South Plymouth, Mass.
 Craig, Henry K., Norton, Mass.
 Crane, Ethan B., Brooklyn, N. Y.
 Crane, James L., Adams, Mich.
 Cragin, C. C., Owatonna, Minn.
 Crang, Frederick W., Franklin, Io.
 Cravath, E. M., New York, N. Y.
 Crawford, Robert, Deerfield, Mass.
 Crawford, Sidney, Fairhaven, Vt.
 Crawford, William, Green Bay, Wis.
 Crittenden, Richard, Towanda, Pa.
 Crosby, Josiah D., Ashburnham, Mass.
 Cross, Gorham, Richville, N. Y.
 Cross, John, Farmington, Io.
 Cross, Joseph W., West Boylston, Mass.
 Cross, Moses K., Waverly, Io.
 Cross, W. H., Tomah, Wis.
 Cross, Wellington R., New Gloucester, Me.
 Crosswell, Micah S., San Francisco, Cal.
 Crowell, Edward P., Amherst, Mass.
 Crowther, Thomas, Mill River, Mass.
 Cruickshanks, James, Spencer, Mass.
 Crumb, John H., Pittsburg, Pa.
 Cummings, Ephraim C., St. Johnsbury, Vt.
 Cummings, Henry, Rutland, Mass.
 Cummings, Hiram, Dutch Flat, Cal.
 Cummings, Preston, Leicester, Mass.
 Cundall, Isaac N., St. Louis, Mo.
 Cunningham, John, Sweden, N. Y.
 Currier, Albert H., Lynn, Mass.
 Curtice, Corban, Boscawen, N. H.
 Curtis, Asher W., Belmont, Wis.
 Curtis, Ethan, Camden, N. Y.
 Curtis, Lupton W., Richmond, Mass.
 Curtis, Lucius, Lyons, Io.
 Curtis, William C., Richmond, Me.
 Curtiss, Daniel C., Fort Howard, Wis.
 Curtiss, George, Harwinton, Ct.
 Curtiss, Otis F., Dover, Ill.
 Curtiss, Samuel I., Union, Ct.
 Curtiss, William B., Munroe, Ct.
 Cushing, Christopher, Boston, Mass.
 Cushing, James R., Marston's Mills, Mass.
 Cushman, Chester L., Ludlow, Mass.
 Cushman, David Q., Bath, Me.
 Cushman, John P., Boston, Mass.
 Cushman, Rufus S., Manchester, Vt.
 Cutler, Brainerd B., Wendell, Mass.
 Cutler, Calvin, Auburndale, Mass.
 Cutler, Charles, Wayne, Mich.
 Cutler, Ebenezer, Worcester, Mass.
 Cutler, Elijah, Greenfield, Mass.
 Cutler, Temple, Athol, Mass.
 Cutler, William H., Westminster, Mass.
 Cutler, W. A., Belle Prairie, Minn.
 Cutter, Edward F., Rockland, Me.
 Cutter, Marshall M., Ashland, Mass.
 Cutting, Charles, Ledyard, Ct.
 Dada, Edward P., Mazeppa, Minn.
 Dada, William B., Lake City, Minn.
 Daggett, Converse R., Greene, Me.
 Daggett, Oliver E., New Haven, Ct.
 Daly, James A., Williamsport, Pa.
 Dame, Charles, Exeter, N. H.
 Damon, John F., Seattle, W. T.
 Dana, Gideon, Oberlin, O.
 Dana, J. Jay, Becket, Mass.
 Dana, Malcolm McG., Norwich, Ct.
 Daniels, Daniel, Dundaff, Pa.
 Daniels, Henry M., Winnebago, Ill.
 Danielson, Joseph, Saugerties, N. Y.
 Danner, Edgar V. H., Cuyahoga Falls, O.
 Darling, George, Hudson, O.
 Darling, Samuel D., Oakfield, Wis.
 Darling, Walter E., Kennebunk, Me.
 Dascomb, Alfred B., Woodstock, Vt.
 Davenport, John G., Bridgeport, Ct.
 Davidson, David B., Grinnell, Io.
 Davies, D., Pittston, Pa.
 Davies, Daniel T., Minersville, Pa.
 Davies, David, Middlebury, O.
 Davies, David R., Brady's Bend, Pa.
 Davies, David S., Youngstown, O.
 Davies, Edward, Waterville, N. Y.
 Davies, Evan, Thurman, O.
 Davies, Henry, Big Rock, Ill.
 Davies, James, Radnor, O.
 Davies, John A., Patriot, O.
 Davies, John D., Dodgeville, Wis.
 Davies, Thomas H., Dawn, Mo.
 Davies, W. W., Centralia, Pa.
 Davis, Elnathan, Auburn, Mass.
 Davis, Franklin, Newington, N. H.
 Davis, Henry, (Wis.)
 Davis, Jerome D., Cheyenne, Wyo. Ter.
 Davis, Josiah G., Amherst, N. H.
 Davis, Perley B., Hyde Park, Mass.

- Davison, Joseph, Oberlin, O.
 Davison, J. B., Hartford, O.
 Dawes, Ebenezer, Dighton, Mass.
 Dawson, J. P., Croton, O.
 Day, B. W., Stouffville, Ont.
 Day, George E., New Haven, Ct.
 Day, Guy B., Bridgeport, Ct.
 Day, Henry N., New Haven, Ct.
 Day, Hiram, Chatham, Mass.
 Day, Horman, Palmer, Mass.
 Day, Philemon R., Saratoga Springs, N. Y.
 Day, Warren F., Galesburg, Mich.
 Dean, Artemas, Westboro, Mass.
 Dean, Benjamin A., Garnaville, Io.
 Dean, Oliver S., Kalamazoo, Mich.
 Dean, William H., Bridgewater, Ct.
 Deane, James, Westmoreland, N. Y.
 De Bevoise, Gabriel H., North Brookfield, Mass.
 Decker, Hiram, Beloit, Wis.
 Deering, John K., Minot, Me.
 De Forest, Heman P., Chicago, Ill.
 Delano, Samuel, Stafford, Vt.
 Delmater, Henry T., Morgan, O.
 Demarest, Sydney B., Windsor, Wis.
 Demeritt, John P., Albany, Vt.
 Deming, Alonzo T., Newbury, Vt.
 Demond, Elijah, Chilmark, Mass.
 Denison, Andrew C., Middlefield, Ct.
 Denison, Charles W., Washington, D. C.
 Denison, John H., Williamstown, Mass.
 Dennen, Stephen R., Woburn, Mass.
 Denny, Hiram, Alton, Ont.
 De Forest, Henry S., Andover, Mass.
 De Kierner, William E., A. B. C. F. M., Ceylon.
 Dering, Charles, T., Rosemond, Ill.
 Dewey, William, LeRoy, N. Y.
 De Witt, John, Boston, Mass.
 DeWolf, Ezekiel, New Orleans, La.
 Dexter, Henry M., Boston, Mass.
 Dickerman, George A., St. Charles, Ill.
 Dickerman, George S., West Haven, Ct.
 Dickerman, Lysander, Europe.
 Dickinson, Cornelius L., Elgin, Ill.
 Dickinson, Edmund F., Chicago, Ill.
 Dickinson, Erastus, Bricksburg, N. J.
 Dickinson, Ferdinand W., Coventry, Ut.
 Dickinson, Henry A., Chester Centre, Mass.
 Dickinson, Henry C., Appleton, Wis.
 Dickinson, Noadiah S., Foxboro', Mass.
 Dickinson, Obed, Salem, Or.
 Dickinson, S. E., Central City, Col.
 Dickinson, William E., Walpole, N. H.
 Diekson, James A. R., London, Ont.
 Diggs, Marshall W., Fort Recovery, O.
 Dike, Samuel W., West Randolph, Vt.
 Dilley, Alexander B., Rodman, N. Y.
 Dilley, Samuel, Bowen, Ill.
 Diman, J. Lewis, Providence, R. I.
 Dimmock, Samuel R., Quincy, Ill.
 Dinsmore, John, Winslow, Me.
 Dixon, Hiram H., Ripon, Wis.
 Dixon, James J. A. T., Metamora, Ill.
 Dixon, William E., Enfield, Ct.
 Dodd, Stephen G., St. John, N. B.
 Dodge, Austin, East Bridgewater.
 Dodge, Benjamin, North Abington, Mass.
 Dodge, D. B., Bridgeport, Ct.
 Dodge, John, North Brookfield, Mass.
 Dodge, John W., Yarmouth, Mass.
 Doe Franklin B., Fond du Lac, Wis.
 Doe, Walter P., Providence, R. I.
 Doldt, James, Canterbury, N. H.
 Dole, Daniel, A. B. C. F. M., Sandwich Islands.
 Dole, George T., Curtisville, Mass.
 Dole, Sylvester R., Charlemont, Mass.
 Donaldson, J. W., Wantoma, Wis.
 Doolittle, Charles, Lamont, Mich.
 Doolittle, Edgar J., Wallingford, Ct.
 Doolittle, John B., Hartland, Ct.
 Doremus, Andrew, Lawn Ridge, Ill.
 Dorman, Lester M., Manchester, Ct.
 Doubleday, William T., Goshen, Ct.
 Dougherty, James, Johnson, Vt.
 Dougherty, J. G., Chillicothe, Mo.
 Douglas, J., Lanark, Ont.
 Douglas, James, Pulaski, N. Y.
 Douglas, Truman O., Osage, Io.
 Douglass, Ebenezer, Woonsocket, R. I.
 Douglass, Francis J., Richmond, Ill.
 Douglass, John A., Waterford, Me.
 Douglass, Solomon J., New Haven, Ct.
 Douglass, Thomas, Fontenelle, Neb.
 Dow, Ezekiel, Huntington, Mass.
 Dow, James M. H., Boston, Mass.
 Dow, William W., Waterford, Me.
 Dowden, William H., Lunenburg, Mass.
 Downs, Azel, Riverhead, L. I.
 Downs, Charles A., Lebanon, N. H.
 Downs, C. E., Troy, Io.
 Dowse, Edmund, Sherborn, Mass.
 Drake, Andrew J., Brimfield, Ill.
 Drake, Cyrus B., Royalton, Vt.
 Drake, Ellis R., Wayland, Mass.
 Drake, Samuel S., Kittery Point, Me.
 Dresser, Amos, Schuyler, Neb.
 Drew, Stephen F., Cabot, Vt.
 Duboe, Henry A., Ludlow, Vt.
 Dudley, Horace F., Morrisville, N. Y.
 Dudley, J. F., West Eau Claire, Wis.
 Dudley, John L., Milwaukee, Wis.
 Dudley, Martin, Easton, Ct.
 Duff, Archibald, Sherbrooke, Que.
 Duff, Charles, Liverpool, N. S.
 Duncan, Abel G., Scotland, Mass.
 Duncan, Thomas W., Nelson, N. H.
 Dunham, Isaac, Taunton, Mass.
 Dunham, Samuel, Norwalk, Ct.
 Dunkerly, David, Durham, Que.
 Dunning, Andrew, Thompson, Ct.
 Dunning, Albert E., Boston, Mass.
 Dunning, Edward O., New Paven, Ct.
 Dunning, Homer N., South Norwalk, Ct.
 Duren, Charles, Pomfret, Vt.
 Durfee, Calvin, Williamstown, Mass.
 Durant, John, Stratford, Ont.
 Durstan, George, Peterboro', N. H.
 Dutch, Joseph, New Orleans, La.
 Dutton, Albert L., East Longmeadow, Mass.
 Dutton, Horace, Northboro', Mass.
 Dutton, Thomas, Durant, Io.
 Dwight, Edward S., Hadley, Mass.
 Dwight, M. Everett, Onarga, Ill.
 Dwight, Timothy, New Haven, Ct.
 Dwinell, Israel E., Sacramento, Cal.
 Dwinell, Solomon A., Reedsburg, Wis.
 Dye, Charles B., New Fairfield, Ct.
 Dyer, Edmund, Dundee, Mich.
 Dyer, E. Porter, Shrewsbury, Mass.
 Dyer, Francis, No. Madison, Ct.
 Eastman, David, New Salem, Mass.
 Eastman, Lucius R., Boston, Mass.
 Eastman, Lucius R., Jr., East Somerville Mass.
 Eastman, Morgan L., Royalton, Wis.
 Eastman, William R., Plantsville, Ct.
 Easton, David A., Danbury, Ct.
 Easton, P. Z., Commack, N. Y.
 Eaton, Cyrus H., Prairie City, Io.
 Eaton, Danforth L., Lowell, Mich.
 Eaton, Joseph M. E., Medfield, Mass.
 Eaton, Joshua, Granby, Vt.
 Eaton, Samuel W., Lancaster, Wis.
 Ebbs, Edward, Ottawa, Ont.

- Eddy, Hiram, Milwaukee, Wis.
 Edgar, John, Rochester, Minn.
 Edson, H. K., Denmark, Io.
 Edwards, Henry L., North Middleboro',
 Mass.
 Edwards, John, Youngstown, O.
 Edwards, John E., Blackstone, Mass.
 Edwards, J. H., West Lebanon, N. H.,
 Edwards, Jonathan, Dedham, Mass.
 Edwards, Joseph S., East Cleveland, O.
 Edwards, P., Crab Creek, O.
 Edwards, T. C., Mineral Ridge, O.
 Edwards, William, Syracuse, O.
 Eels, Cushing, Walla-Walla, W. T.
 Eells, Dudley B., Cincinnati, Io.
 Eggleston, Nathaniel H., Enfield, Ct.
 Elder, Hugh, Salem, Mass.
 Eldredge, Erasmus D., Kensington, N. H.
 Eldridge, Joseph, Norfolk, Ct.
 Elhot, Henry B., Litchfield, Ct.
 Elliot, John, Rumford Point, Me.
 Elliot, John E., Columbus, Neb.
 Elliot, Joseph, Halifax, N. S.
 Elliot, Lester H., Winooski, Vt.
 Ellis, G. R., Pescadero, Cal.
 Ellis, John M., Oberlin, O.
 Ellis, Thomas L., North Scituate, R. I.
 Ellsworth, Alfred A., Weymouth Landing,
 Mass.
 Elmer, Hiram, Olivet, Mich.
 Elwood, David M., Woodbridge, Ct.
 Ely, Isaac, Chenango Forks, N. Y.
 Emerson, Alfred, Fitchburg, Mass.
 Emerson, Brown, Salem, Mass.
 Emerson, Edward B., Stratford, Ct.
 Emerson, John D., Biddeford, Me.
 Emerson, Joseph, Andover, Mass.
 Emerson, Joseph, Beloit, Wis.
 Emerson, Oliver, Sabula, Io.
 Emerson, Rufus, Indian Orchard, Mass.
 Emerson, Rufus W., Monson, Me.
 Emerson, Thomas A., Wolfboro', N. H.
 Emery, Joshua, North Weymouth, Mass.
 Emery, Samuel H., Providence, R. I.
 Emmons, Henry V., Lancaster, N. H.
 Emmons, John, Alpine, Mich.
 Entler, George R., Franklin, N. Y.
 Esler, William P., Olivet, Mich.
 Estabrook, Joseph, East Saginaw, Mich.
 Ethridge, Albert, Princeton, Ill.
 Eustis, William T., Jr., Springfield, Mass.
 Evans, B., Oliphant, Pa.
 Evans, D. A., Audenried, Pa.
 Evans, D. E., Hubbard, O.
 Evans, David M., Berea, O.
 Evans, E. B., Hyde Park, Pa.
 Evans, F. T., Blossburg, Pa.
 Evans, J., Carbondale, Pa.
 Evans, J. S., Chester, N. J.
 Evans, John P., Plymouth, Pa.
 Evans, Robert T. (Wis.)
 Evans, Samuel E., East Providence, R. I.
 Evans, Thomas, Palmyra, O.
 Evarts, Nathaniel K., Codyville, Mich.
 Everdell, Robert, Murone, Wis.
 Everts, Reuben, Amboy, Ill.
 Everest, Charles H., Brooklyn, N. Y.
 Everett, Robert, Remsen, N. Y.
 Ewing, Edward C., Enfield, Mass.
 Fairbank, John B., Fort Wayne, Ind.
 Fairbank, Samuel B., A. B. C. F. M., *West-
 ern India*.
 Fairbanks, Edward T., St. Johnsbury Cen-
 tre, Vt.
 Fairbanks, Francis G., Westminster East,
 Vt.
 Fairbanks, Henry, Hanover, N. H.
 Fairchild, Edwin H., Berea, Ky.
 Fairchild, James H., Oberlin, O.
 Fairfield, E. B., Mansfield, O.
 Fairfield, Minor W., Dartford, Wis.]
 Fairley, Samuel, Wellfleet, Mass.
 Falkner, Bishop, Brooklyn, N. Y.
 Farnham, Lucien, Newark, Ill.
 Farnsworth, Wilson A., A. B. C. F. M.,
Western Turkey.
 Farrar, John A., Centre Lisle, N. Y.
 Farwell, Asa, Bentonsport, Io.
 Fawkes, Francis, Otisville, Io.
 Fay, Henry C., Harwichport, Mass.
 Fay, Levi L., Moss Run, O.
 Fay, N. T., Prairie Depot, O.
 Fay, Osmer W., Lombard, Ill.
 Fay, Prescott, Minneapolis, Minn.
 Fay, Solomon P., Bangor, Me.
 Fee, John G., Berea, Ky.
 Feemster, Paul S., Chattanooga, Tenn.
 Feemster, Samuel C., Columbus, Miss.
 Feemster, Z. E., Gainsville, Mo.
 Felch, Charles P., Lacon, Ill.
 Fellows, Franklin E., Sutton, Mass.
 Fellows, Silenus H., Wauregan, Ct.
 Fenn, Stephen, Watertown, Ct.
 Fenn, William H., Portland, Me.
 Fenwick, Kenneth M., Kingston, Ont.
 Ferrin, Clark E., Hinesburg, Vt.
 Ferris, Leonard Z., Lawrence, Mass.
 Fessenden, Samuel C., Washington, D. C.
 Fessenden, Thomas K., Farmington, Ct.
 Field, Artemas C., Alstead Centre, N. H.
 Field, George W., Bangor, Me.
 Field, Pindar, Hamilton, N. Y.
 Field, Thomas P., New London, Ct.
 Fifield, Lebbeus B., Lincoln, Neb.
 Finney, Charles G., Oberlin, O.
 Fisher, Caleb E., Lawrence, Mass.
 Fisher, George E., South Hadley Falls, Mass.
 Fisher, George P., New Haven, Ct.
 Fisher, George W., Peacedale, R. I.
 Fisk, Eli C., Havana, Ill.
 Fisk, Franklin W., Chicago, Ill.
 Fisk, Perrin B., Lyndonville, Vt.
 Fiske, Albert W., Fisherville, N. H.
 Fiske, Asa S., Rockville, Ct.
 Fiske, Daniel T., Newburyport, Mass.
 Fiske, Herman, Dubuque, Io.
 Fiske, John B., Manistee, Mich.
 Fiske, John O., Bath, Me.
 Fiske, Warren C., Wolcott, Ct.
 Fitch, Albert W., Williams Field, O.
 Fitts, Calvin K., Cohasset, Mass.
 Fitts, James H., West Boylston, Mass.
 Fitz, Edward S., Packardville, Mass.
 Fitzmaurice, John W., Pinckney, Mich.
 Fleming, Archibald, Constable, N. Y.
 Fletcher, Adin H., Frankfort, Mich.
 Fletcher, James, Danvers, Mass.
 Flint, Ephraim, Jr., Hinsdale, Mass.
 Fobes, William A., Halifax, Mass.
 Follett, Walter, Temple, N. H.
 Folsom, George De F., Northford, Ct.
 Foot, William, Gustavus, O.
 Foote, Hiram, Waukesha, Wis.
 Foote, Horatio, Quincy, Ill.
 Foote, Lucius, Rockford, Wis.
 Forbes, Samuel B., West Winsted, Ct.
 Ford, James T., Charleston, S. C.
 Forsyth, William, Bucksport, Me.
 Fosdick, A. J., Milford, N. H.
 Foster, Addison P., Malden, Mass.
 Foster, Amos, Putney, Vt.
 Foster, Andrew B., Orange, Mass.
 Foster, Davis, North Windenon, Mass.
 Foster, Eden B., Lowell, Mass.
 Foster, Edgar L., Milltown, Me.
 Foster, Lemuel, Washington Heights, Ill.

- Foster, Roswell, Nebraska City, Neb.
 Foster, William C., Civil Bend, Io.
 Fowle, Haniford, Fulton, Wis.
 Fowler, Stacy, Millbury, Mass.
 Fowler, Thomas L., Westmoreland, N. H.
 Fowler, William C., Durham Centre, Ct.
 Fox, Daniel W., South Royalton, Vt.
 Fox, Jared W., Ridgeway, Kan.
 Francis, C. W., Atlanta, Ga.
 Francis, Lewis, Castleton, Vt.
 Frary, Lucien H., Middleton, Mass.
 Fraser, J., Montreal, Que.
 Fraser, James M., Whittlesey, O.
 Frerar, Walter, Honolulu, H. I.
 Freeland, Samuel M., Detroit, Mich.
 Freeman, George E., Milford, N. H.
 Freeman, Hiram, Ames, Io.
 Freeman, John R., Barkhamsted, Ct.
 Freeman, Joseph, York, Me.
 French, J. Clement, Brooklyn, N. Y.
 French, Lyndon S., Franklin, Vt.
 French, S. Franklin, Hamilton, Mass.
 Frink, B. Merrill, Sao, Me.
 Frink, Dennis C., New Boston, N. H.
 Frisbie, Alvah L., Danbury, Ct.
 Frost, Daniel D., Litchfield, Mich.
 Frost, Luther P., Janesville, Wis.
 Fry, George V., Lexington, O.
 Fry, H. B., Carthage, Mo.
 Fuller, Americus, Rochester, Minn.
 Fuller, Francis L., Chicago, Ill.
 Fuller, H. T., Peshigo, Wis.
 Fuller, Joseph, Vershire, Vt.
 Fuller, Robert W., Stowe, Mass.
 Fullerton, Robert M., Palmer, Mass.
 Fullerton, J. E., Cumberland Mills, Me.
 Furber, Daniel L., Newton Centre, Mass.
 Gage, William L., Hartford, Ct.
 Gale, Edmund, Faribault, Minn.
 Gale, Nahum, Lee, Mass.
 Gale, Sullivan F., New Marlboro, Mass.
 Gale, Wakefield, Easthampton, Mass.
 Gale, W. P., Williamsburg, Io.
 Gallup, James A., Madison, Ct.
 Galpin, Charles, Excelsior, Minn.
 Gammell, Sereno D., Boxford, Mass.
 Gannett, Allen, Boston, Mass.
 Gardner, Austin, Canton Centre, Ct.
 Garland, David, Bethel, Me.
 Garland, Joseph, Hampton, N. H.
 Garman, John H., North Orange, Mass.
 Garrette, Edmund Y., Pittsburg, Pa.
 Gates, Charles H., Buxton, Me.
 Gates, Hiram N., Northfield, Ct.
 Gates, Matthew A., Salem, N. H.
 Gay, Ebenezer, Bridgewater, Mass.
 Gay, Joshua S., Brookfield, Vt.
 Gay, William M., Cummington, Mass.
 Gaylord, Joseph F., Worthington, Mass.
 Gaylord, Reuben, Omaha, Neb.
 Gaylord, William L., West Meriden, Ct.
 Gear, Daniel L., Sugar Grove, Pa.
 Geer, Heman, Monroe, O.
 Geikie, Archibald, Canaan, Ct.
 Gerould, Moses, Concord, N. H.
 Gerould, Samuel L., Goffstown, N. H.
 Gerry, Elbridge, Oregon City, Or.
 Gibbs, Charles, Cedar Falls, Io.
 Gibbs, John, Bell Port, L. I.
 Gibbs, Samuel T., Whitby, Ont.
 Giddings, Edward J., Housatonic, Mass.
 Giddings, Solomon P., Rutland, Vt.
 Gidman, Richard H., Lisle, N. Y.
 Gilbert, Edwin R., Wallingford, Ct.
 Gilbert, Henry B., Potterville, Va.
 Gilbert, Hiram W., Peru, Mass.
 Gilbert, James B., Toledo, Io.
 Gilbert, L. C., East Prairieville, Minn.
 Gilbert, L. G., Lindon, Ill.
 Gilbert, William H., Hartford, Ct.
 Gill, William, River Falls, Wis.
 Gillespie, Thomas, Bristol, Wis.
 Gilman, Edward W., Stonington, Ct.
 Gladden, Washington, North Adams, Mass.
 Gleason, Anson, Brooklyn, N. Y.
 Gleason, Charles H., Somers, Ct.
 Gleason, George L., Manchester, Mass.
 Glidden, Kiah B., Mansfield Centre, Ct.
 Glidden, N. Dimie, Grand Ledge, Mich.
 Glines, Jeremiah, Granby, Vt.
 Goddard, Charles G., West Hartland, Ct.
 Goldsmith, Alfred, West Avon, Ct.
 Goodell, Constans L., New Britain, Ct.
 Goodenough, Arthur, Winchester, Ct.
 Goodenow, Smith B., Como, Ill.
 Goodhue, Daniel, Westfield, Vt.
 Goodhue, Henry A., West Barstable, Mass.
 Goodhue, Nathaniel G., Johnstown, Wis.
 Goodnough, Algernon M., Vallejo, Cal.
 Goodrich, Chauncey, A. B. C. F. M., *North China*.
 Goodrich, Darius N., Benzonia, Mich.
 Goodrich, John E., Burlington, Vt.
 Goodrich, Lewis, Wells, Me.
 Goodsell, Dana, Philadelphia, Pa.
 Goodwin, Daniel, Mason, N. H.
 Goodwin, Edward P., Chicago, Ill.
 Goodwin, Henry M., Rockford, Ill.
 Goodyear, George, Temple, N. H.
 Gore, Darius, La Harpe, Ill.
 Gould, David H., Moriah, N. Y.
 Gould, George H., Hartford, Ct.
 Gould, Mark, Chichester, N. H.
 Gould, Samuel L., Albany, Me.
 Gould, William, Pawtucket, R. I.
 Graf, John F., Davenport, Io.
 Granger, Calvin, Hubbardton, Vt.
 Granger, John L., Altona, Ill.
 Grant, Henry M., Smyrna, N. Y.
 Grant, Joel, Cambridge, Ill.
 Grassie, Thomas G., Methuen, Mass.
 Graves, Alpheus, Bradford, Io.
 Graves, Joseph S., Roscoe, Ill.
 Graves, N. Z., Middlebury, Vt.
 Graves, Roswell, Mokelumne Hill, Cal.
 Gray, Calvin, Geneva, Kan.
 Gray, D. B., Oakland, Cal.
 Gray, James, Seville, O.
 Gray, John, Harristown, Ill.
 Gray, Matthew S., Amaranth, Ont.
 Gray, Thomas M., Derby, Ct.
 Greeley, Edward H., Hayville, N. H.
 Greeley, Stephen S. N., Oswego, N. Y.
 Green, J. P., A. M. A., *Sandwich Islands*.
 Green, J. S., A. M. A., *Sandwich Islands*.
 Greene, Albro L., Richford, N. Y.
 Greene, Daniel C., A. B. C. F. M., *Japan*.
 Greene, Henry S., Ballard Vale, Mass.
 Greene, John M., Lowell, Mass.
 Greene, Joseph K., A. B. C. F. M., *Western Turkey*.
 Greene, Richard G., Springfield, Mass.
 Greene, William B., Needham, Mass.
 Greenwood, John, New Milford, Ct.
 Gregg, James, (Mich.)
 Gregory, Lewis, West Amesbury, Mass.
 Gridley, Frederick, Stratford, Ct.
 Griffin, Edward H., Burlington, Vt.
 Griffin, George H., Milford, Ct.
 Griffin, Nathaniel H., Williamstown, Mass.
 Griffiths, Evan, Flint Creek, Io.
 Griffiths, G., New Cambria, Mo.
 Griffiths, James, Utica, N. Y.
 Griffiths, John R., Floyd, N. Y.
 Griffiths, Griffith, (Ohio.)
 Griggs, Leverett, Bristol, Ct.

- Griggs, L. S., Lowell, Mich.
 Gros, Joseph, Ottawa, Ill.
 Grosvenor, Charles P., Canterbury, Ct.
 Grosvenor, M., Cincinnati, O.
 Grout, Aldin, A. B. C. F. M., *South Africa*
 Grout, Henry M., Boston, Mass.
 Grout, Lewis, West Brattleboro', Vt.
 Grout, Samuel N., Elmora, Neb.
 Grover, B., Aurora, O.
 Grover, N. W., Mantorville, Minn.
 Grush, James W., Hopkinton, N. Y.
 Guernsey, Jesse, Dubuque, Io.
 Guild, Charles L., Cottonwood Falls, Kan.
 Guild, Rufus B., Galva, Ill.
 Gulick, John T., A. B. C. F. M., *North China*.
 Gulick, L. H., New Haven, Ct.
 Gulick, Oramel H., A. B. C. F. M., *Japan*.
 Gulick, Peter J., Honolulu, *Sandwich Islands*.
 Gulliver, John P., Galesburg, Ill.
 Gurney, John H., Foxcroft, Me.
 Guyton, Jacob F., Louisville, Kan.
 Gyr, H., Sherrill's Mound, Io.
 Hackett, Simon, Temple, Me.
 Hadley, James B., Compton, N. H.
 Haines, T. V., North Hampton, N. H.
 Haile, Benjamin E., Beloit, Wis.
 Hale, John G., Chester, Vt.
 Haley, Frank, Candia, N. H.
 Haley, John W., Duxbury, Mass.
 Hall, Alexander, Collinsville, Ct.
 Hall, Eliot C., Kiantone, N. Y.
 Hall, E. Edwin, Fairhaven, Ct.
 Hall, Gordon, Northampton, Mass.
 Hall, Heman B., Dover, O.
 Hall, James, Leon, Wis.
 Hall, James E., Quincy, Mass.
 Hall, Jeffries, Chesterfield, N. H.
 Hall, Ogden, Chatham, Mass.
 Hall, Richard, St. Paul, Minn.
 Hall, R. T., Pittsford, Vt.
 Hall, Robert V., Newport, Vt.
 Hall, Samuel R., Brownington, Vt.
 Hall, Sherman, Sauk Rapids, Minn.
 Hall, Thomas A., Otis, Mass.
 Hall, William, Little Valley, N. Y.
 Hall, William K., Stratford, Ct.
 Halle-y, Eben, Cincinnati, O.
 Halliday, Ebenezer, Angola, Ind.
 Halliday, Joseph C., Oakham, Mass.
 Hallock, J. A., Salem, Io.
 Hallock, Leavitt H., Berlin, Ct.
 Hallock, Luther C., Miller's Place, L. I.
 Hallock, William A., Jamestown, N. Y.
 Hallock, William A., 150 Nassau St., N. Y.
 Hallowell, Jonas P., Isle-au-Hant, Me.
 Hamilton, B. Franklin, North Andover, Mass.
 Hamilton, J. A., Davenport, Io.
 Haulen, Chauncey L., Brooklyn, O.
 Hamlin, A. N., Westerville, O.
 Hamlin, Cyrus, Bellows Falls, Vt.
 Hamlin, Cyrus, *Constantinople*.
 Hammond, Charles, Monson, Mass.
 Hammond, Henry L., Chicago, Ill.
 Hammond, William B., Acushnet, Mass.
 Hammond, William P., Mianus, Ct.
 Hampton, C. A., Princeton, Minn.
 Hancock, Charles, Dycersville, Io.
 Hand, Leroy S., West Lyons, Ill.
 Hanks, Steadman W., Cambridge, Mass.
 Haming, James T., Marseilles, Ill.
 Harding, Charles, A. B. C. F. M., *Western India*.
 Harding, Henry F., Machias, Me.
 Harding, John W., Longmeadow, Mass.
 Harding, Sewall, Auburndale, Mass.
 Harding, Willard M., Boston, Mass.
 Hardy, George, Potsdam Junction, N. Y.
 Harker, M., Clayton, Cal.
 Harlan, S. D., Indianapolis, Ind.
 Harlow, Edwin A., Wyandotte, Kan.
 Harlow, Lincoln, Council Grove, Kan.
 Harlow, Rufus K., Portland, Me.
 Harmon, Elijah, Winchester, N. H.
 Harper, Almer, Port Byron, Ill.
 Harrah, Charles C., Monroe, Io.
 Harrington, Eli W., North Beverly, Mass.
 Harris, George, Jr., Auburn, Me.
 Harris, I. S., Bloomingdale, Ill.
 Harris, James W., Evansville, Wis.
 Harris, Leonard W., Lunenburg, Vt.
 Harris, Samuel, Brunswick, Me.
 Harris, Samuel L., New Orleans, La.
 Harris, Stephen, West Suffield, Ct.
 Harrison, Charles S., Earlville, Ill.
 Harrison, George J., Milton, Ct.
 Harrison, James, Chicago, Ill.
 Harrison, Joseph, Brooklyn, N. Y.
 Harrison, Phares, San Buenaventura, Cal.
 Harrison, Samuel, Portland, Me.
 Hart, Burdett, Philadelphia, Pa.
 Hart, Edwin J., Cottage Grove, Minn.
 Hart, Henry B., North Deer Isle, Me.
 Hart, Henry E., Easthampton, Ct.
 Hart, I. A., Wheaton, Ill.
 Hart, John C., Ravenna, O.
 Hart, William, Bath, Me.
 Hartshorne, Vaola J., Enfield, N. H.
 Hartwell, Charles, A. B. C. F. M., *China*.
 Hartwell, John, Becket, Mass.
 Harvey, Charles A., Middletown, N. Y.
 Harvey, Wheelock N., New York City.
 Harvey, William F., Jamestown, Io.
 Harwood, Henry E., East Machias, Me.
 Harwood, James H., Chicago, Ill.
 Haskell, Ezra, Dover, N. H.
 Haskell, Henry C., A. B. C. F. M., *European Turkey*.
 Haskell, John, Jewett City, Ct.
 Haskell, Thomas N., Aurora, Ill.
 Haskell, William H., West Falmouth, Me.
 Haskins, Benjamin F., Victoria, Ill.
 Hassell, Richard, Windsor, Wis.
 Hastings, Frederick, St. John, N. B.
 Hatch, Elias W., East Berkshire, Vt.
 Hatch, Reuben, Traverse City, Mich.
 Hathaway, D. E., Wadsworth, O.
 Hathaway, George W., Skowhegan, Me.
 Haven, John, Charlton, Mass.
 Haven, Joseph, Chicago, Ill.
 Havens, Daniel W., East Haven, Ct.
 Haviland, B. F., Lewis, Io.
 Hawes, Edward, Philadelphia, Pa.
 Hawes, Josiah T., Litfield, Me.
 Hawkes, Theron H., Marietta, O.
 Hawkes, Winfield S., Wapping, Ct.
 Hawley, John P., South Coventry, Ct.
 Hay, Robert, Crystal Lake, Ill.
 Hay, William, Scotland, Ont.
 Hayden, Hiram C., Painesville, O.
 Hayes, Joseph M., West Salem, Wis.
 Hayes, Stephen H., Boston, Mass.
 Hayford, A. D., Crary's Mills, N. Y.
 Hayward, Sylvanus, South Berwick, Me.
 Hayward, William H., Magnolia, Io.
 Hazen, Allen, A. B. C. F. M., *Ahmednuggur*
 Hazen, Austin, Jericho Centre, Vt.
 Hazen, Azel W., Middletown, Ct.
 Hazen, Henry A., Pittsfield, N. H.
 Hazen, Timothy A., Housatonic, Mass.
 Hazen, William S., Northfield, Vt.
 Hazlewood, Webster, Assabet, Mass.
 Headley, Phineas C., Boston, Mass.
 Healey, Joseph W., New Orleans, La.
 Heaton, Isaac E., Fremont, Neb.

- Helmer, Charles D., Chicago, Ill.
 Helms, Stephen D., Lima, Io.
 Hemenway, Daniel, Sufield, Ct.
 Heminway, A., West Hartford, Vt.
 Henderson, J. H. D., Eugene City, Or.
 Henry, William D., Cambridge, Pa.
 Herod, J. L., Austin, Tex.
 Herrick, Edward E., Chelsea, Vt.
 Herrick, Geo. F., A. B. C. F. M., *Western Turkey*.
 Herrick, Henry, North Woodstock, Ct.
 Herrick, Horace, Wolcott, Vt.
 Herrick, James, A. B. C. F. M., *Madura*.
 Herrick, John R., Bangor, Me.
 Herrick, Samuel E., Chelsea, Mass.
 Herrick, Stephen L., Grinnell, Io.
 Herrick, William D., North Amherst, Mass.
 Herrick, William T., Clarendon, Vt.
 Hess, Henry, Fort Atkinson, Io.
 Hetrick, Andrew J., Westport, Ct.
 Hewitt, Elias W., Pecatonica, Ill.
 Hibbard, Charles, Plano, Ill.
 Hibbard, David S., Ossipee Centre, N. H.
 Hibbard, Rufus P., Greenfield Hill, Ct.
 Hickok, Dormer L., North Bloomfield, O.
 Hickok, Henry P., Burlington, Vt.
 Hicks, Frederick, Panama, C. A.
 Hicks, W. C., Big Springs, Wis.
 Hickmott, J. V., Grand Blanc, Mich.
 Hidden, Ephraim N., Great Falls, N. H.
 Hidden, Samuel N., Middleborough, Mass.
 Biggins, Lucius H., Lanark, Ill.
 Higley, Harvey O., Castleton, Vt.
 Higley, Henry M., Addison, N. Y.
 Higley, Henry P., Beloit, Wis.
 Hill, Dexter D., Dundee, Ill.
 Hill, Edwin S., Atlantic, Io.
 Hill, George E., Southport, Ct.
 Hill, W. S., Beyler, Mo.
 Hillard, Ehas B., Plymouth, Ct.
 Hilyer, S. Lee, Oberlin, O.
 Hinks, Edward Y., Portland, Me.
 Hindley, John I., Frome, Ont.
 Hine, Orlo D., Lebanon, Ct.
 Hine, Sylvester, Higganum, Ct.
 Hinman, Horace H., Ironton, Wis.
 Hinsdale, Charles J., Blanford, Mass.
 Hitchcock, A. B., Moline, Ill.
 Hitchcock, George B., Petersville, Kan.
 Hitchcock, Henry C., Kenosha, Wis.
 Hitchcock, Milan K., A. B. C. F. M., *Western Turkey*.
 Hitchcock, W. W., West Point, Ill.
 Hoadley, L. Ives, New Haven, Ct.
 Hobart, L. Smith, Syracuse, N. Y.
 Hobart, Milo, Gustavus, O.
 Hobbs, Simon L., Irving, Mass.
 Huddle, Henry, College Corner, Ind.
 Hodges, James, Durand, Ill.
 Hodges, S. H., Washington, D. C.
 Hodgman, Edwin B., Westford, Mass.
 Hof, Philip J., Boscobel, Wis.
 Holbrook, Amos, Douglas, Mass.
 Holbrook, John C., Stockton, Cal.
 Holbrook, M. K., Kelley's Island, O.
 Holiday, Henry M., Hartland, O.
 Hooley, Platt T., Bridgeport, Ct.
 Hollister, B. H., Hancock, Mich.
 Holman, Morris, Deering, N. H.
 Holman, Sidney, Goshen, Mass.
 Holmes, Henry M., Benson, Vt.
 Holmes, James, Bennington, N. H.
 Holmes, Otis, Ronkonkoma, L. I.
 Holmes, Theodore J., East Hartford, Ct.
 Holmes, Thomas H., Clay, Io.
 Holmes, William, South Pass, Ill.
 Holton, I. F., Everett, Mass.
 Holway, John, Grand Rapids, Mich.
 Holyoke, William E., Chicago, Ill.
 Homes, Francis, Lynn, Mass.
 Hood, George A., Savannah, Ga.
 Hood, Jacob, Lynnfield Centre, Mass.
 Hooker, E. Cornelius, Stockbridge, Mass.
 Hooker, Edward P., Middlebury, Vt.
 Hooker, Edward T., Middletown, Ct.
 Hooker, Edward W., Boston Highlands, Mass.
 Hooker, Henry B., Boston, Mass.
 Hoover, Charles, River Head, L. I.
 Hopkins, Albert, Williamstown, Mass.
 Hopkins, Erastus, Northampton, Mass.
 Hopkins, Henry, Westfield, Mass.
 Hopkins, Mark, Williamstown, Mass.
 Hopkins, Samuel, Standish, Me.
 Hopkinson, Benjamin B., Ashford, Ct.
 Hopley, Samuel, Norwich, Ct.
 Hoppin, James M., New Haven, Ct.
 Horton, Francis, Barrington, R. I.
 Hosford, H. B., Hudson, O.
 Hosford, Isaac, North Thetford, Vt.
 Hosmer, Samuel D., Nantucket, Mass.
 Hough, Jesse W., Jackson, Mich.
 Hough, Joel J., Franklin, N. Y.
 Hough, Lent S., Salem, Ct.
 Houghton, Amasa H., Lansing, Io.
 Houghton, James C., Burlington, Vt.
 Houghton, James D., Oucida, N. Y.
 Houghton, John C., Island Pond, Vt.
 Houghton, William A., Berlin, Mass.
 House, A. V., Otho, Io.
 House, William, Londonderry, N. H.
 Houston, Hiram, Deer Isle, Me.
 Hovenden, Robert, Chelsea, Mich.
 Hovey, George L., Hartford, Ct.
 Howard, H. L., Atkinson, Ill.
 Howard, Jabez T., West Charlestown, Vt.
 Howard, Martin S., Wilbraham, Mass.
 Howard, Rowland B., Princeton, Ill.
 Howard, William, North Guilford, Ct.
 Howe, Benjamin, Hudson, N. H.
 Howe, E. Frank, Terre Haute, Ind.
 Howe, Elbridge G., Wankegan, Ill.
 Howell, James, Granby, Que.
 Howland, William W., A. B. C. F. M., *Ceylon*.
 Hoyt, James P., Sherman, Ct.
 Hoyt, James S., Port Huron, Mich.
 Hubbard, Charles L., Merrimack, N. H.
 Hubbard, Chamney H., Bennington, Vt.
 Hubbard, George B., Atlanta, Ill.
 Hubbard, James M., Grantville, Mass.
 Hubbard, Thomas S., Rochester, Vt.
 Hubbell, Henry L., Ann Arbor, Mich.
 Hubbell, James W., New Haven, Ct.
 Hubbell, Stephen, Long Ridge, Ct.
 Hubbell, William S., West Roxbury, Mass.
 Hudson, Alfred S., Burlington, Mass.
 Hughes, D. E., Ta Maqua, Pa.
 Hughes, W. T., Parisville, O.
 Hughson, Simeon S., Newark, N. J.
 Hulbert, Calvin B., Newark, N. J.
 Humphrey, Chester C., Tipton, Io.
 Humphrey, John P., East St. Johnsborough, Vt.
 Humphrey, Luther, Windham, O.
 Humphrey, Simon J., Chicago, Ill.
 Hungerford, Edward, Burlington, Vt.
 Hunt, Lewis M., Jackson, Mich.
 Hunt, N. A., Vernon Centre, Minn.
 Hunt, Nathan S., Bozrah, Ct.
 Hunt, Ward L., Eden, N. Y.
 Hunter, Robert C., Nevinsville, Io.
 Huntington, Andrew, (N. Y.)
 Huntington, Elijah B., Stamford, Ct.
 Huntington, George, Oak Park, Ill.
 Huntington, Henry S., Warner, N. H.
 Huntress, Edward S., Wareham, Mass.

- Hurd, Albert C., Durham Centre, Ct.
 Hurd, Fayette, Orford, Io.
 Hurd, Philo R., Port Huron, Mich.
 Hurlburt, Everett B., Irvington, Neb.
 Hurlburt, Joseph, Fort Atkinson, Io.
 Hurlburt, Thaddens B., Upper Alton, Ill.
 Hurlbut, Joseph, New London, Ct.
 Huson, John T., Bedford, Mo.
 Husted, John T., Sherwood, Mich.
 Hutchins, C. J., Petaluma, Cal.
 Hutchins, Robert G., Brooklyn, N. Y.
 Hutchinson, Henry H., West Brookville, Me.
 Hutchinson, John C., (Mass.)
 Hyde, Azariah, Wataga, Ill.
 Hyde, Charles, Hartford, Ct.
 Hyde, Charles M., Haverhill, Mass.
 Hyde, Harvey, Independent Hill, Va.
 Hyde, Henry F., Pomfret, Ct.
 Hyde, James T., Chicago, Ill.
 Hyde, Nathaniel A., Indianapolis, Ind.
 Hyde, Silas S., Benton Harbor, Mich.
 Hyde, William A., Lyme, Ct.
 Ide, Alexis W., West Medway, Mass.
 Ide, George H., Hopkinton, Mass.
 Ide, Jacob, West Medway, Mass.
 Ide, Jacob, Jr., Mansfield, Mass.
 Ilsley, Horatio, South Freeport, Me.
 Ingalls, Francis T., Olathe, Kan.
 Ingham, Samuel, Andover, Ct.
 Ireland, William, A. B. C. F. M., *South Africa*.
 Irons, Charles, Bowling Green, O.
 Irons, William, Hubbardston, Mich.
 Isham, Austin, Roxbury, Ct.
 Ives, Alfred E., Castine, Me.
 Jackson, Benjamin F., Charleston, S. C.
 Jackson, George, Baton Rouge, La.
 Jackson, Samuel C., Andover, Mass.
 Jackson, Samuel N., Montreal, Que.
 Jackson, William C., South Acton, Mass.
 Jacobs, Henry, Wayne, Ill.
 Jacobus, Isaac, Junction City, Kan.
 Jaggard, Edwin L., Southbridge, Mass.
 James, Horace, New York, N. Y.
 James, Nathan B., New Orleans, La.
 James, William, Woodhaven, L. I.
 Jameson, Ephraim O., Salisbury, Mass.
 Jameson, James, Muscoda, Wis.
 Jameson, Thomas, Exeter, N. H.
 Janes, E., Cloverdale, Cal.
 Janes, Frederick, Dana, Mass.
 Jeffers, Forest, South Boston, Mass.
 Jeffers, Deodate, Kalamazoo, Mich.
 Jenkins, J. H., Marietta, O.
 Jenkins, John J., Palmyra, O.
 Jenkins, John L., Castile, N. Y.
 Jenkins, Jonathan L., Amherst, Mass.
 Jenkins, S., Radnor, O.
 Jenkins, Thomas, Radnor, O.
 Jenny, Elisha, Galesburg, Ill.
 Jennings, Isaac, Bennington Centre, Vt.
 Jennings, William J., Coventry, Ct.
 Jennison, Edwin, Winchester, N. H.
 Jesup, Henry G., Amherst, Mass.
 Jewett, George B., Salem, Mass.
 Jewett, H. E., Redwood, Cal.
 Jewett, John E. B., Pepperell, Mass.
 Jewett, Merrick A., Terre Haute, Ind.
 Jewett, Spofford D., Middlefield, Ct.
 Jewett, William R., Fisherville, N. H.
 Jocelyn, Simeon S., Brooklyn, N. Y.
 Johns, Reading B., Hartford, Ct.
 Johnson, Albion H., Antioch, Cal.
 Johnson, Alfred P., Woodstock, Ill.
 Johnson, Charles P., Woodstock, Ill.
 Johnson, Edwin, Bridgeport, Ct.
 Johnson, F. A., Durham, Me.
 Johnson, Gideon S., Hale, Ill.
 Johnson, Henry, Berea, O.
 Johnson, Henry E., Woonsocket, R. I.
 Johnson, James G., Rutland, Vt.
 Johnson, J. A., Santa Barbara, Cal.
 Johnson, Joseph B., Boston, Mass.
 Johnson, Joseph R., Herndon, Va.
 Johnson, Samuel, Newark Valley, N. Y.
 Johnson, Wilbur, Sandwich, Mass.
 Johnston, John, East Ashford, N. Y.
 Jones, Charles, Saxtonville, Mass.
 Jones, Clinton M., Hampton, Ct.
 Jones, Daniel J., Walnut Hills, O.
 Jones, Darius E., Burlington, Io.
 Jones, David, Arena, Wis.
 Jones, David, Richville, N. Y.
 Jones, D. Jerome, Fairfax, Io.
 Jones, D. S., Granville, O.
 Jones, D. T., Mahanoy, Pa.
 Jones, Eben D., Syracuse, O.
 Jones, Elisha C., Southington, Ct.
 Jones, Enoch, Thurman, O.
 Jones, Franklin C., Franklin, Ct.
 Jones, George M., Callao, Mo.
 Jones, Harvey, Grasshopper Falls, Kan.
 Jones, Henry, Bridgeport, Ct.
 Jones, Henry W., Hingham Centre, Mass.
 Jones, James, Union Grove, Wis.
 Jones, Jesse H., Natick, Mass.
 Jones, John E., Granville, O.
 Jones, John H., Delaware, O.
 Jones, John V., Summit Hill, Pa.
 Jones, Jonathan J., New York City.
 Jones, Jonathan, Spring Green, Wis.
 Jones, Joseph H., Portland, Ind.
 Jones, Lemuel, Macomb, Ill.
 Jones, Owen P., Turin, N. Y.
 Jones, R. Gwesyn, Utica, N. Y.
 Jones, Samuel, Middle Granville, N. Y.
 Jones, Thomas, Mattawan, Mich.
 Jones, Thomas G., Arvon, Kan.
 Jones, Thomas R., Ebensburg, Pa.
 Jones, Warren G., Bozrah, Ct.
 Jordan, William V., South Sanford, Me.
 Joss, A. A., Fort Atkinson, Wis.
 Joyslin, William P., Wenham, Mass.
 Judisch, Frederick W., Grandview, Io.
 Judson, Philo, Rocky Hill, Ct.
 Judson, Sylvanus M., Sylvania, O.
 Karr, William S., Keene, N. H.
 Kean, J. R., Cornwallis, N. S.
 Kedzie, Adam S., Dexter, Mich.
 Keeler, Seneca M., Madison, N. Y.
 Keeler, Seth H., Mt. Vernon, N. H.
 Keene, Luther, Franklin, Mass.
 Keep, John, Stockbridge, Wis.
 Keith, A. F., Windham, Ct.
 Keep, John R., Hartford, Ct.
 Keep, Theo. J., Oberlin, O.
 Kellogg, Erastus M., Manchester, N. H.
 Kellogg, Martin, Oakland, Cal.
 Kellogg, Sylvanus H., Wayne, Ill.
 Kelsey, Henry S., Holliston, Mass.
 Kelsey, Lysander, Columbus, O.
 Kelso, Samuel, Bryan, O.
 Kemp, George S., West Newfield, Me.
 Kendall, Henry A., East Concord, N. H.
 Kendall, Reuben S., Vernon, Ct.
 Kendall, S. C., Milford, Mass.
 Kennedy, Joseph R., Virginia, Ill.
 Kent, Cephas H., Ripton, Vt.
 Kent, Everts, Billerica, Mass.
 Ketchum, Silas, Bristol, N. H.
 Keyes, Russell M., Conneaut, O.
 Kidder, A., West Eau Claire, Wis.
 Kidder, Corbin, Orland, Ind.
 Kidder, James W., Norfolk, Neb.
 Kidder, John S., Rochester, Mich.
 Kilbourn, James, Racine, Wis.

- Kimball, Caleb, Medway, Mass.
 Kimball, George P., Wheaton, Ill.
 Kimball, James P., Haydenville, Mass.
 Kimball, John, Oakland, Cal.
 Kimball, Reuben, North Conway, N. H.
 Kimball, Woodbury S., Farmington, N. H.
 Kincaid, William, Leavenworth, Kan.
 King, Stephen, Ryckman's Corner, Ont.
 King, H. D., Gustavus, O.
 King, Beriah, Milwaukee, Wis.
 Kingman, Matthew, Amherst, Mass.
 Kingsbury, Edward P., Dunstable, Mass.
 Kingsbury, John D., Bradford, Mass.
 Kingsbury, J. W., North Woodstock, Ct.
 Kingsbury, William H., Charlton, N. Y.
 Kingsley, J. C., Cleveland, O.
 Kinney, Ezra D., Darien Depot, Ct.
 Kinney, Martin P., Rockford, Ill.
 Kirk, Edward N., Boston, Mass.
 Kirkland, Elias E., Homestead Mich.
 Kitchel, Cornelius L., Guilford, Ct.
 Kitchel, Harvey D., Middlebury, Vt.
 Kitteredge, Josiah E., Glastenbury, Ct.
 Knapp, George C., A. B. C. F. M., *Eastern Turkey*.
 Knight, Elbridge, Maple Grove, Me.
 Knight Merriek, Rocky Hill, Ct.
 Knight, P. S., Salem, Or.
 Knight, Richard, South Hadley Falls, Mass.
 Knouse, William H., Deep River, Ct.
 Knowles, David, Salt Creek, Neb.
 Knowlton, Francis B., Alstead, N. H.
 Knowlton, Stephen, West Medway, Mass.
 Knox, William J., Augusta, N. Y.
 Krebs, Ludwig, Listowel, Ont.
 Kyte, Felix, Lumberland, N. Y.
 Kyte, Joseph, Sandy Point, Me.
 Labaree, Benjamin, West Roxbury, Mass.
 Labaree, Benjamin, Jr., A. B. C. F. M., *Vestri us*.
 Labaree, John C., Randolph, Mass.
 Ladd, Alden, Roxbury, Vt.
 Ladd, Daniel, Middlebury, Vt.
 Ladd, George T., Edinburg, O.
 Ladd, Horatio O., Romeo, Mich.
 Laird, James, Hollis, N. H.
 Laird, James H. B., Chicago, Ill.
 Lamb, Edward E., Shelburne Falls, Mass.
 Lamson, Chas. M., North Bridgewater, Mass.
 Lancashire, Henry, Saratoga, N. Y.
 Lancaster, Daniel, New York City.
 Landhear, Rodolphus, Hartford, Ct.
 Landridge, R. S., Mechanic Falls, Me.
 Landon, George M., Monroe, Mich.
 Lane, Daniel, Belle Plaine, Io.
 Lane, James P., Bristol, R. I.
 Lane, John W., Whately, Mass.
 Lane, Larnon B., Wellington, O.
 Langworthy, Isaac P., Chelsea, Mass.
 Lamphear, Orpheus T., Beverly, Mass.
 Lasell, Nathaniel, West Newbury, Mass.
 Lathrop, A. C., Glenwood, Wis.
 Lathrop, S. E., Viroqua, Wis.
 Laurie, Thomas, Providence, R. I.
 Lawrence, Amos E., Stockbridge, Mass.
 Lawrence, Edward A., Marblehead, Mass.
 Lawrence, John, Wilton, Me.
 Lawson, Francis, Beloit, Wis.
 Leach, Cephas A., Andover, Mass.
 Leach, Giles, Meredith Village, N. H.
 Leach, Joseph A., Keene, N. H.
 Leavitt, George R., Cambridgeport, Mass.
 Leavitt, Harvey F., Middlebury, Vt.
 Leavitt, Jonathan, Providence, R. I.
 Leavitt, Jonathan G., Patten, Me.
 Leavitt, Joshua, New York City.
 Leavitt, William, Monticello, Io.
 Leavitt, William S., Northampton, Mass.
 LeBosquet, John, Danbury, N. H.
 Lee, Hiram W., Munnsville, N. Y.
 Lee, Samuel, New Ipswich, N. H.
 Lee, Samuel H., Greenfield, Mass.
 Lees, John W., Lee, N. H.
 Leeds, Samuel P., Hanover, N. H.
 Leete, Theodore A., Blandford, Mass.
 Leflingwell, Lyman, Ontario, Ill.
 Leonard, A., Franklinville, N. J.
 Leonard, Delavan L., Normal, Ill.
 Leonard, Edwin, South Dartmouth, Mass.
 Leonard, Hartford P., Westport, Mass.
 Leonard, Julius Y., A. B. C. F. M., *Western Turkey*.
 Leonard, Lemuel, Odell, Ill.
 Leonard, Stephen C., Oberlin, O.
 Lewin, Henry, Greenville, La.
 Lewis, D. R., Oskaloosa.
 Lewis, Edwin N., Lisbon, Ill.
 Lewis, Everett E., Bethel, Vt.
 Lewis, Edwin R., Brookfield, O.
 Lewis, Elisha M., Hudson, Mich.
 Lewis, George, Rochester, N. H.
 Lewis Richard, Lanark Village, Ont.
 Lewis, William, Sandusky, N. Y.
 Lewis, William S., Pleasanton, Mich.
 Liggett, James D., Leavenworth, Kan.
 Lightbody, Thomas, Lamoille, Ill.
 Lincoln, John K., Bangor, Me.
 Linsley, Ammi, North Haven, Ct.
 Little, Arthur, Fon du Lac, Wis.
 Little, Charles, Lincoln, Neb.
 Littlefield, Ozias, Seneca, Io.
 Litts, Palmer, Spring Valley, Minn.
 Livermore, Aaron R., Lebanon, Ct.
 Livingston, W. W., A. B. C. F. M., *Western Turkey*.
 Livingstone, Charles, (Mass).
 Lloyd, John, Syracuse, O.
 Lloyd, William A., Chicago, Ill.
 Locke, Wm. E., A. B. C. F. M., *European Turkey*.
 Lockwood, Benjamin C., Brooklyn, N. Y.
 Logan, R. W., Brunswick, O.
 Longley, Moses M., Greenville, Ill.
 Loomis, Alpa L. P., Elk Horn, Wis.
 Loomis, Aretas G., Greenfield, Mass.
 Loomis, Elihu, Littleton, Mass.
 Loomis, Henry, Jr., Poughkeepsie, N. Y.
 Loomis, Theron, Menomonee, Wis.
 Loper, Stephen A., Hadlyme, Ct.
 Lord, Charles, Buckland, Mass.
 Lord, Charles E., Chester, Vt.
 Lord, Daniel B., Lebanon, Ct.
 Lord, John M., Plymouth, Mass.
 Lord, Thomas N., Limerick, Me.
 Lord, William H., Montpelier, Vt.
 Loring, Amasa, East Sumner, Me.
 Loring, Henry S., Amherst, Me.
 Loring, Joseph, North Edgecomb, Me.
 Loring, Levi, Wakeman, O.
 Lothrop, Charles D., Amherst, Mass.
 Lounsbury, Henry A., Shirley Village, Mass.
 Love, William De L., Milwaukee, Wis.
 Lowing, Henry D., Neosho, Mo.
 Lowry, Samuel E., Newton, Mass.
 Lucas, Hazacl, Genesee, Mich.
 Luce, Leonard, Westford, Mass.
 Lum, Samuel Y., Lawrence, Kan.
 Lyle, William W., Sebeca Falls, N. Y.
 Lyman, Addison, Chester City, Io.
 Lyman, Albert J., Milford, Ct.
 Lyman, Charles N., Dunlap, Io.
 Lyman, David B., A. B. C. F. M., *Sandwich Islands*.
 Lyman, Ephraim, Northampton, Mass.
 Lyman, George, Amherst, Mass.
 Lyman, Giles, Marlboro', N. H.

- Lyman, Huntington, Forest Grove, Or.
 Lyman, Solomon, Easthampton, Mass.
 Lyman, Timothy, West Granville, Mass.
 Lyon, Amzi B., Ferrisburg, Vt.
 Lyon, James H., Central Falls, R. I.
 Macallum, Daniel, Unionville, Ont.
 Machin, Charles, Brownstown, Mich.
 Mack, Josiah A., Peoria, Ill.
 Macnab, William, West Newark, N. Y.
 Magill, Seagrove W., Cornwall, Vt.
 Magoun, George F., Grinnell, Io.
 Mahan, Asa, Adrian, Mich.
 Malory, W. W., Memphis, Tenn.
 Maltby, Erastus, Taunton, Mass.
 Mandell, William A., Cambridge, Mass.
 Manly, J. G., Toronto, Ont.
 Mann, Asa, Bath, N. H.
 Mann, Joel, New Haven, Ct.
 Manning, Abel, Goffstown, N. H.
 Manning, Jacob M., Boston, Mass.
 Manning, Samuel, Thompson, O.
 Manson, Albert, Quasqueton, Io.
 Manwell, Benjamin F., Blandford, Mass.
 Marble, William H., Prairie-du-Chien, Wis.
 Marden, A. L., Piermont, N. H.
 Marden, George N., Farmington, Me.
 Marden, Henry, A. B. C. F. M., *Central Turkey*.
 Marling, Francis H., Toronto, Ont.
 Marsh, A. F., Shelburne, Mass.
 Marsh, Abraham, Tolland, Ct.
 Marsh, Charles E., Summer Hill, Ill.
 Marsh, D. Dana, Georgetown, Mass.
 Marsh, Dwight W., Whitney's Point, N. Y.
 Marsh, Frederick, Winchester Centre, Ct.
 Marsh, John T., Harpersfield, N. Y.
 Marsh, Joseph, Thetford, Vt.
 Marsh, Loring B., Huntington, Ct.
 Marsh, Samuel, Underhill, Vt.
 Marsh, Sidney H., Forest Grove, Or.
 Martin, Benjamin N., New York City.
 Martin, Moses M., Black Earth, Wis.
 Martin, Solon, West Fairlee, Vt.
 Martyn, Sanford S., New Hartford, Ct.
 Martyn, William C., St. Louis, Mo.
 Marvin, Abijah P., Worcester, Mass.
 Marvin, Charles S., Jamestown, Io.
 Marvin, David W.,
 Marvin, Elibu P., Wellesley, Mass.
 Marvin, Sylvanus P., Woodbridge, Ct.
 Mason, Edward B., Ravenna, O.
 Mason, James D., Shell Rock, Io.
 Mason, Javan K., Thomaston, Me.
 Mather, Richard H., Amherst, Mass.
 Matthews, Luther P., Colesburg, Io.
 Matsen, Henry, Nelson, O.
 Matthews, Caleb W., Sun Prairie, Wis.
 Matthews, Luther P., Colesburg, Io.
 Maxwell, Abram, Weld, Me.
 Maynard, Joshua L., Williston, Vt.
 Maynard, Ulric, Castleton, Vt.
 Mayne, Nicholas, Potosi, Wis.
 May, Oscar, Marseilles, Ill.
 McArthur, Henry G., Rockford, Ill.
 McCall, Salmon, Saybrook, Ct.
 McChesney, James H., Grand Marsh, Wis.
 McCleming, Daniel, Boxborough, Mass.
 McColl, E. C. W., Stratford, Ont.
 McCollom, James T., Medford, Mass.
 McCollom, Julius C., Cambridgeport, Vt.
 McCollom, William A., Council Grove, Kan.
 McCord, Robert L., Toulon, Ill.
 McCormick, T. B., Princeton, Ind.
 McCulloch, O. C., Sheboygan, Wis.
 McCully, Charles G., Hallowell, Me.
 McCune, Robert, Toledo, O.
 McDuffee, S. V., Acworth, N. H.
 McElroy, Elbridge P., West Newbury, Mass.
- McEwen, Robert, New London, Ct.
 McFarland, Henry H., New York City.
 McFarland, Moses Q., Bedford, Mich.
 McGee, Jonathan, Nashua, N. H.
 McGill, Anthony, Ryckman's Corner, Ont.
 McGinley, William A., Gloversville, N. Y.
 McGregor, Alexander, Brockville, Ont.
 McGregor, Dugald, Manilla, Ont.
 McIntire, Charles C., Pontiac, Mich.
 McKay, James S., Detroit, Mich.
 McKeen, Silas, Bradford, Vt.
 McKenzie, Alexander, Cambridge, Mass.
 McKillican, John, Danville, Que.
 McKinnon, Neil, Tiverton, Ont.
 McKinstry, John A., Richfield, O.
 McLain, Joshua M., Burlington, Kan.
 McLaughlin, Daniel D. T., Morris, Ct.
 McLean, Allen, East Orange, N. J.
 McLean, Charles B., Wethersfield, Ct.
 McLean, James, Hampton, N. H.
 McLean, John K., Springfield, Ill.
 McLeod, Andrew J., Yarmouth, N. S.
 McLeod, Hugh, Chicago, Ill.
 McLeod, Norman, Racine, Wis.
 McLoud, Anson, Topshfield, Mass.
 McNab, Donald, Albany, Ill.
 McNeille, Robert G. S., New Haven, Ct.
 McVicar, Peter, Topeka, Kan.
 Mead, Charles M., Andover, Mass.
 Mead, Darius, New York City.
 Mead, Hiram, Oberlin, O.
 Means, George J., Howells, N. Y.
 Means, James H., Dorchester, Mass.
 Means, John O., Boston Highlands, Mass.
 Mears, David O., North Cambridge, Mass.
 Mellen, William, A. B. C. F. M., *South Africa*.
 Mellish, John H., Killingly, Ct.
 Melville, Henry, Parma, Mich.
 Melvin, Charles T., Sun Prairie, Wis.
 Merriam, George F., Mason Village, N. H.
 Merriam, Joseph, Randolph, O.
 Merrill, C. F., Mankato, Minn.
 Merrill, E. W., Cannon Falls, Minn.
 Merrill, George R., Medina, N. Y.
 Merrill, James G., Topeka, Kan.
 Merrill, James H., Andover, Mass.
 Merrill, John L., Marlborough, N. H.
 Merrill, Josiah, South Franklin, Mass.
 Merrill, Orville W., Nebraska City, Neb.
 Merrill, Samuel H., Portland, Me.
 Merrill, Selah E., Salmon Falls, N. H.
 Merrill, Thomas, Fairfield, Io.
 Merrill, Truman A., Bernardston, Mass.
 Merrill, William A., Alfred, Me.
 Merriman, Daniel, Norwich, Ct.
 Merriman, William E., Ripon, Wis.
 Merritt, Elbridge W., Williamsburg, Mass.
 Merritt, William C., S. Buenaventura, Cal.
 Merry, Thomas T., Norway, Me.
 Mershon, James R., Newton, Io.
 Merwin, Nathan T., Trumbull, Ct.
 Merwin, Samuel J. M., Wilton, Ct.
 Meserve, Isaac C., Portland, Ct.
 Mesmer, William S., Montana, Io.
 Middleton, James, Salem, Ont.
 Mighill, Nathaniel, Brattleboro, Vt.
 Miles, George H., St. Charles, Minn.
 Miles, Harvey, Prentissvale, Pa.
 Miles, James B., Charlestown, Mass.
 Miles, Milo N., Calla, Neb.
 Miles, Thomas N., Winsted, Ct.
 Millard, Joseph D., Pleasanton, Mich.
 Millard, Norman A., Plainfield, Ill.
 Miller, Daniel, Glen Arbor, Mich.
 Miller, Daniel R., Chebanse, Ill.
 Miller, George A., Port Leyden, N. Y.
 Miller, Robert D., West Newbury, Vt.

- Miller, Rodney A., Worcester, Mass.
 Miller, Samuel, Sherburne, N. Y.
 Miller, Simeon, South Deerfield, Mass.
 Miller, William, Killingworth, Ct.
 Millikan, Silas F., Morrison, Ill.
 Milliken, Charles E., Littleton, N. H.
 Mills, Charles L., Jamaica Plain, Mass.
 Mills, Henry, St. Cloud, Minn.
 Miner, Edward G., Geneva, Wis.
 Miner, Henry A., Columbus, Wis.
 Miner, Nathaniel, Salem, Ct.
 Miner, Ovid, Poultney, Vt.
 Miner, Samuel E., Monroe, Wis.
 Missildine, A. H., Pleasant Mount, Mo.
 Mitchell, Ammi R., Viola, Ill.
 Mitchell, James M., De Soto, Wis.
 Mitchell, Thomas G., Madison Bridge, Me.
 Miter, John J., Beaver Dam, Wis.
 Mobley, Hardy, Lebanon, Mo.
 Modest, W. M., Fowlerville, N. Y.
 Monroe, James, Oberlin, O.
 Monroe, Thomas E., Mt. Vernon, O.
 Montague, Enos J., Oconomowoc, Wis.
 Montague, Melzar, Allen's Grove, Wis.
 Monteith, John, St. Louis, Mo.
 Montgomery, Giles F., A. B. C. F. M., *Central Turkey*.
 Montgomery, John A., Dwight, Ill.
 Moor, George, Oakland, Cal.
 Moody, Eli, Montague, Mass.
 Moody, Howard, East Andover, N. H.
 Moore, Edson J., Edgartown, Mass.
 Moore, Henry D., Cincinnati, O.
 Moore, Humphrey, Milford, N. H.
 Moore, Justin P., San Francisco, Cal.
 Moore, William E. B., Bolton, Ct.
 Moore, William H., Berlin, Ct.
 Morehouse, Darius A., Essex, Mass.
 Morgan, David S., Montello, Wis.
 Morgan, John, Oberlin, O.
 Morgan, John F., Lawrence, Kan.
 Morgan, Stillman, Bristol, Vt.
 Morgridge, Chas., Lovell, Me.
 Morley, John H., Sioux City, Io.
 Morley, Sardis B., Pittsfield, Mass.
 Morong, Thomas, Ipswich, Mass.
 Morrill, John, Pecosonica, Ill.
 Morrill, Stephen S., Henniker, N. H.
 Morris, Edward, Centre, Wis.
 Morris, Myron N., West Hartford, Ct.
 Morris, Ozias S., Tunbridge, Vt.
 Morris, Richard, Allen's Grove, Wis.
 Morrison, Nathan J., Olivet, Mich.
 Morse, Alfred, Austin, Minn.
 Morse, Charles F., A. B. C. F. M., *European Turkey*.
 Morse, David S., Kalamazoo, Mich.
 Morse, Henry C., Union City, Mich.
 Morse, James E., Genoa Bluffs, Io.
 Morss, George H., Townsend, Mass.
 Morton, Alpha, West Auburn, Me.
 Morton, William D., Chester, Ct.
 Mulder, William, Laingsburg, Mich.
 Munger, Theodore T., Providence, R. I.
 Munroe, Benjamin F., Alamo, Mich.
 Munsell, Joseph R., Franklin, Vt.
 Munson, Frederick, Parchoque, L. I.
 Munson, Myron A., Huntington, Mass.
 Murdoch, David, New Haven, Ct.
 Murphy, Thomas D., Granby, Ct.
 Murray, William H. H., Boston, Mass.
 Muzzy, Clarendon F., Norwich, Ct.
 Myrick, Osborn, Middletown, Vt.
 Nall, James, Detroit, Mich.
 Nason, Elias, Dracut, Mass.
 Nason, John H., Apulia, N. Y.
 Nelson, John, Leicester, Mass.
 Nelson, Sybrandt, Massena, N. Y.
 Newcomb, George B., New Haven, Ct.
 Newcomb, Homer S., South Britain, Ct.
 Newell, Wellington, North Waterford, Me.
 Newhall, Ebenezer, Cambridgeport, Mass.
 Newman, Charles, Lanesboro', Mass.
 Newton, James H., Marva, Ill.
 Newton, John, Antwerp, N. Y.
 Nichols, Ammi, Braintree, Vt.
 Nichols, Charles, New Britain, Ct.
 Nichols, Charles L., Pownal, Me.
 Nichols, Danforth B., Washington, D. C.
 Nichols, Washington A., Chicago, Ill.
 Noble, Edward W., Truro, Mass.
 Noble, Franklin, Brooklyn, N. Y.
 Noble, Mason, Jr., Sheffield, Mass.
 Noble, Thomas K., Cleveland, O.
 Norager, Jacob A., New Orleans, La.
 Norcross, Flavius V., Union, Me.
 Norcross, L. P., Oakfield, Wis.
 Norcross, S. Gerard, McIndoe's Falls, Vt.
 North, Simeon, Clinton, N. Y.
 Northrop, Bennet F., Griswold, Ct.
 Northrop, Birdsey G., Hartford, Ct.
 Northrop, J. A., Otisville, Io.
 Northrop, J. H., Millville, N. J.
 Norton, Edward, Montague, Mass.
 Norton, Franklin B., Oshkosh, Wis.
 Norton, John F., Fitzwilliam, N. H.
 Norton, Smith, Riga, N. Y.
 Norton, Thos. S., Northbridge Centre, Mass.
 Norton, Warren, Eureka, Kan.
 Norton, Wm. W., New Richmond, Wis.
 Noyes, Daniel J., Hanover, N. H.
 Noyes, Daniel P., Boston, Mass.
 Noyes, Joseph T., A. B. C. F. M., *Madura*.
 Nutting, G. B., Lansing, Minn.
 Nutting, John K., Glenwood, Io.
 Nutting, Rufus, Saline, Mich.
 Ober, William F., Portland, Me.
 Offer, Cyrus, Smithfield, Pa.
 Olds, Abner D., Ellington, N. Y.
 Oliphant, David, St. Louis, Mo.
 Olmstead, Franklin W., East Townshend, Vt.
 Orentt, Samuel, Williams' Bridge, N. Y.
 Ordway, Jairns, Buckingham, Ct.
 Ordway, Samuel, Kewanee, Ill.
 Orton, James, Poughkeepsie, N. Y.
 Orvis, William B., Atlanta, Ill.
 Osborn, William H., Ypsilanti, Mich.
 Osborne, Cyrus P., Exeter, N. H.
 Osgood, Edward R., Bluchill, Me.
 Osgood, Reuben D., Topshild, Me.
 Osunkerhine, P. P., Penetanguishene, Ont.
 Otis, Israel T., Exeter, N. H.
 Otis, Orin F., Providence, R. I.
 Ottman, H. A., Southwick, Mass.
 Otts, S. W., Algiers, La.
 Overton, A. A., Arena, Wis.
 Oviatt, George A., Talcottville, Ct.
 Owen, Evan, Jenniston, Wis.
 Owen, John, Waterville, N. Y.
 Owen, Thomas M., New York Mills, N. Y.
 Owens, J. T., Nortonville, Cal.
 Owens, Owen, Long Creek, Io.
 Oxnard, Frederick, Johnson, Vt.
 Packard, Abel K., Anoka, Minn.
 Packard, Alpheus S., Brunswick, Me.
 Packard, Charles, Waldoboro', Me.
 Packard, David T., Brighton, Mass.
 Packard, Theophilus, Manteno, Ill.
 Paddock, George A., Lebanon, Mo.
 Page, Alvah C., Elgin, Ill.
 Page, B. G., Greenwood, Mo.
 Page, Caleb F., Milton Mills, N. H.
 Page, Henry P., A. B. C. F. M., *European Turkey*.
 Page, Jesse, Atkinson, N. H.

- Page, Robert, West Farmington, O.
 Paine, Bernard, New Bedford, Mass.
 Paine, John C., Groveland, Mass.
 Paine, Levi L., Bangor, Me.
 Paine, Rodney, Topeka, Kan.
 Paine, Sewell, Montgomery Centre, Vt.
 Paine, William P., Holden, Mass.
 Painter, Charles C. C., Grand Haven, Mich.
 Palmer, Charles M., Harrisville, N. H.
 Palmer, Charles R., Salem, Mass.
 Palmer, Edward S., Berkshire, N. Y.
 Palmer, Edwin B., Chicopee, Mass.
 Palmer, George W., Ogden, Io.
 Palmer, H. W., West Andover, O.
 Palmer, J. A., Gridley, Ill.
 Palmer, James M., Portland, Me.
 Palmer, Ray, New York City.
 Palmer, William S., Wells River, Vt.
 Paris, John D., A. B. C. F. M., *Sandwich Islands*.
 Park, Austin L., Gardiner, Me.
 Park, Calvin E., West Boxford, Mass.
 Park, Charles W., A. B. C. F. M., *Western India*.
 Park, Edwards A., Andover, Mass.
 Park, Harrison G., Hancock, N. H.
 Park, William E., Lawrence, Mass.
 Parker, Alexander, Polk City, Io.
 Parker, Ammi J., Danville, Que.
 Parker, Benj. W., A. B. C. F. M., *Sandwich Islands*.
 Parker, Charles C., Gorham, Me.
 Parker, Edwin P., Hartford, Ct.
 Parker, Henry E., Hanover, N. H.
 Parker, H. H., Honolulu, *Sandwich Islands*.
 Parker, Henry W., Amherst, Mass.
 Parker, Horace, Pepperell, Mass.
 Parker, John D., Topeka, Kan.
 Parker, Leonard F., Grinnell, Io.
 Parker, Leonard S., Ashburnham, Mass.
 Parker, Lucius H., Galesburg, Ill.
 Parker, Orson, Flint, Mich.
 Parker, Roswell, Adams, Mich.
 Parker, Roswell D., Manhattan, Kan.
 Parker, William W., Williamsburg, Mass.
 Parker, Wooster, Belfast, Me.
 Parkinson, Royal, Temple, N. H.
 Parmalee, J. B., Franklin, Mich.
 Parmelee, Edward, Toledo, O.
 Parmelee, Henry M., Iowa Falls, Io.
 Parmelee, Moses P., A. B. C. F. M., *Eastern Turkey*.
 Parmelee, Simeon, Oswego, N. Y.
 Parrey, Porter B., Three Oaks, Mich.
 Parsons, Benjamin, Smyrna, Mich.
 Parsons, Benjamin F., Derry, N. H.
 Parsons, Ebenezer G., Derry, N. H.
 Parsons, Henry M., Boston, Mass.
 Parsons, John, Lebanon, Me.
 Parsons, John U., Raymond, Wis.
 Parsons, R., Simeoe, Ont.
 Partridge, George C., Batavia, Ill.
 Partridge, Samuel H., Greenfield, N. H.
 Patch, Rufus, Ontario, Ind.
 Patchin, John, West Bloomfield, N. Y.
 Patriek, Henry J., West Newton, Mass.
 Patten, Moses, Carlisle, Mass.
 Patten, William A., Anamosa, Io.
 Patterson, Webster, Lynn, Mass.
 Pattison, J. S., Inverness, Que.
 Patton, James L., Greenville, Mich.
 Pattou, William, New Haven, Ct.
 Patton, William W., Chicago, Ill.
 Payne, Joseph H., La Harpe, Ill.
 Payson, Edward P., New York, N. Y.
 Peabody, Albert B., Stratham, N. H.
 Peabody, Charles, Epsom, N. H.
 Peabody, Charles, St. Louis, Mo.
 Peabody, Josiah, North Stamford, Ct.
 Peacock, W. M., Indian Land, Ont.
 Peare, L. H., New Orleans, La.
 Pearson, James B., New York, N. Y.
 Pearson, Reuel M., Polo, Ill.
 Pearson, Samuel W., Limington, Me.
 Pease, Aaron G., Rutland, Vt.
 Pease, Giles, Boston, Mass.
 Peck, David, Sunderland, Mass.
 Peck, Whitman, New Haven, Ct.
 Peekham, Joseph, Kingston, Mass.
 Pedley, Charles, Cold Springs, Ont.
 Peet, J. W., Fontanelle, Io.
 Peet, Lyman B., A. B. C. F. M., *China*.
 Peet, Stephen D., Chatham, O.
 Peffers, Aaron B., Schodac, N. Y.
 Peiree, Charles M., Middlefield, Mass.
 Peloubet, Francis N., East Attleboro', Mass.
 Pelton, George A., Candor, N. Y.
 Pendleton, Henry G., Henry, Ill.
 Penfield, Charles H., Oberlin, O.
 Penfield, Samuel, Sherland, Ill.
 Penfield, T. B., A. B. C. F. M., *Madura*.
 Pennell, Lewis, West Stockbridge Centre, Mass.
 Pennoyer, Andrew L., Roseville, Ill.
 Pezgrine, Phillip, Judson, Minn.
 Perkins, Ariel E. P., Ware, Mass.
 Perkins, Benjamin F., Stowe, Vt.
 Perkins, Edgar, Phenix, N. Y.
 Perkins, Francis B., Jamaica Plain, Mass.
 Perkins, Frederick T., Hartford, Ct.
 Perkins, George A., Gorham, Me.
 Perkins, George G., Hamilton, Mo.
 Perkins, James W., New Chester, Wis.
 Perkins, Jonas, Braintree, Mass.
 Perkins, Sidney K. B., Glover, Vt.
 Perrin, Lavalette, New Britain, Ct.
 Perry, David, Hollis, N. H.
 Perry, David C., Barlow, O.
 Perry, John B., Cambridge, Mass.
 Perry, Ralph, Agawam, Mass.
 Pettengill, John H., Antwerp, *Belgium*.
 Pettibone, Ira, West Stafford, Ct.
 Pettibone, Ira F., A. B. C. F. M., *Turkey*.
 Pettit, John, Bueyrns, O.
 Phelps, Austin, Andover, Mass.
 Phelps, Eliakim, Jersey City, N. J.
 Phelps, F. B., Lowell, Vt.
 Phelps, Winthrop H., South Egremont, Mass.
 Phillips, Daniel, North Chelmsford, Mass.
 Phillips, George W., Columbus, O.
 Phillips, John, Washara, Kan.
 Phillips, Lebbeus R., Groton, Mass.
 Phillips, Sem, Remsen, N. Y.
 Phillips, Samuel, Battle Creek, Mich.
 Phinney, George W., Danvers, Ill.
 Phipps, George G., Wellesley, Mass.
 Phipps, William, Plainfield, Ct.
 Phipps, William H., Southville, Mass.
 Pickett, Cyrus, Keokuk, Io.
 Pickett, Joseph W., Des Moines, Io.
 Pierce, Asa C., Brookfield Centre, Ct.
 Pierce, Charles M., Middlefield, Mass.
 Pierce, George, Paterson, N. J.
 Pierce, John D., Ypsilanti, Mich.
 Pierce, John E., A. B. C. F. M., *Eastern Turkey*.
 Pierce, L. M., Glenwood, Mo.
 Pierce, Nathaniel H., Northfield, Minn.
 Pierce, William G., Elmwood, Ill.
 Pierson, William H., Ipswich, Mass.
 Pigeon, Charles D., West Gloucester, Mass.
 Pike, Alpheus J., Sauk Centre, Minn.
 Pike, Ezra B., Stowe, Me.
 Pike, Gustavus D., Brooklyn, N. Y.
 Pike, John, Rowley, Mass.
 Pike, Josiah W. C., South Wellfleet, Mass.

- Pinkerton, Adam, Orion, Wis.
 Piper, Caleb W., North Falmouth, Mass.
 Pixley, Stephen C., A. B. C. F. M., *South Africa*.
 Place, Olney, Hndson, Mich.
 Platt, Dennis, South Norwalk, Ct.
 Platt, Henry D., Brighton, Ill.
 Platt, Luther H., Enreka, Kan.
 Platt, M. Fayette, Pacific, Io.
 Platt, M. S., North Vineland, N. J.
 Platt, William, Utica, Mich.
 Plumb, Albert H., Chelsea, Mass.
 Plumb, Joseph C., Fort Scott, Kan.
 Plumer, Alexander R., Athens, Me.
 Poage, G. G., Wittemberg, Io.
 Pomeroy, Edward N., Bergen, N. Y.
 Pomeroy, Jeremiah, South Deerfield, Mass.
 Pomeroy, Lemuel, Muscotah, Kan.
 Pond, Benjamin W., York, Me.
 Pond, Chauncey N., Oberlin, O.
 Pond, Enoch, Bangor, Me.
 Pond, J. Evarts, Platteville, Wis.
 Pond, Theodore, Brooklyn, N. Y.
 Pond, Theodore S., A. B. C. F. M., *Eastern Turkey*.
 Pond, William C., San Francisco, Cal.
 Poor, Daniel J., Romeo, Mich.
 Pope, Charles H., Benicia, Cal.
 Porter, Edward G., Lexington, Mass.
 Porter, George, Greene, N. Y.
 Porter, Giles M., Garnaville, Io.
 Porter, James, Toronto, Ont.
 Porter, Jeremiah, Brownsville, Texas.
 Porter, Noah, New Haven, Ct.
 Porter, Samuel, Crete, Ill.
 Porter, Samuel F., Oberlin, O.
 Porter, William, Beloit, Wis.
 Porter, William, Webster Groves, Mo.
 Post, Martin, Sterling, Ill.
 Post, Truman M., St. Louis, Mo.
 Potter, Daniel F., Topsham, Me.
 Potter, Edmund S., Greenfield, Mass.
 Potter, William, Windham, O.
 Potwin, Lemuel S., Boston, Mass.
 Potwin, Thomas S., East Windsor Hill, Ct.
 Powell, E. P., Adrian, Mich.
 Powell, Isaac P., East Canaan, Ct.
 Powell, James, Newburyport, Mass.
 Powell, John J., Rio Vista, Cal.
 Powell, John N., Plymouth, Wis.
 Powell, Llewellyn R., Alliance, O.
 Powell, Rees, Radnor, O.
 Powers, Dennis, Rindge, N. H.
 Powers, Henry, Brooklyn, N. Y.
 Powers, Philander O., A. B. C. F. M., *Central Turkey*.
 Powis, Henry D., Quebec, Que.
 Pratt, Almon B., Berea, Ky.
 Pratt, Andrew T., A. B. C. F. M., *Western Turkey*.
 Pratt, Charles H., Lincoln, Neb.
 Pratt, Edward H., East Woodstock, Ct.
 Pratt, Francis G., Middleboro', Mass.
 Pratt, George H., Harvard, Mass.
 Pratt, Henry, Dudley, Mass.
 Pratt, Horace, Plainfield, Vt.
 Pratt, J. Loring, Strong, Me.
 Pratt, Miner G., Andover, Mass.
 Pratt, Parsous S., Dorset, Vt.
 Pratt, Theodore C., Tilton, N. H.
 Prentice, John H., Marion, O.
 Prentiss, Norman A., La Salle, Ill.
 Price, John, Nortonville, Cal.
 Prichard, David E., Rome, N. Y.
 Prince, Newell A., New Haven, Ct.
 Prudden, George P., Medina, N. Y.
 Pugh, John W., Pottsville, Pa.
 Pugh, Thomas, Jalappa, Neb.
 Pullar, Thomas, Hamilton, Ont.
 Pullen, Henry, Janesville, Wis.
 Pulsifer, Daniel, Danbury, N. H.
 Punchard, George, Boston, Mass.
 Purkis, G., Waterville, Que.
 Putnam, Anstin, New Haven, Ct.
 Putnam, George A., Yarmouth, Me.
 Putnam, Hiram B., West Concord, N. H.
 Putnam, John M., Yarmouth, Me.
 Putnam, Rufus A., Pembroke, N. H.
 Quaif, Robert, Hartland, Wis.
 Quint, Alonzo H., New Bedford, Mass.
 Radcliffe, Leonard L., La Crosse, Wis.
 Rae, W. S., Danville, Que.
 Rand, Edward A., South Boston, Mass.
 Rand, William A., South Seabrook, N. H.
 Rand, William H., Solon, Me.
 Rankin, Edward E., Fairfield, Ct.
 Rankin, J. Eames, Washington, D. C.
 Rankin, Samuel G. W., Glastenbury, Ct.
 Ranney, Timothy E., Derby Line, Vt.
 Rauslow, Eugene J., Swanton, Vt.
 Ransom, Calvin N., Lowell, O.
 Ransom, Cyrenius, Wadham's Falls, N. Y.
 Rawson, Thomas R., Albany, N. Y.
 Ray, Benjamin F., New Ipswich, N. H.
 Ray, Charles B., New York City.
 Raymond, Alfred C., New Haven, Ct.
 Raymond, Edward N., Middleville, Mich.
 Read, Herbert A., Marshall, Mich.
 Redfield, Charles, East Arlington, Vt.
 Reed, Frederick A., East Taunton, Mass.
 Reed, Glover C., Burton, O.
 Reed, Julius A., Columbus, Neb.
 Reed, Levi, Muskegon, Mich.
 Reed, Myron W., New Orleans, La.
 Reed, William C., South Dennis, Mass.
 Rees, Henry, Emporia, Kan.
 Reid, Adam, Salisbury, Ct.
 Reikie, Thomas B., Bowmanville, Ont.
 Relyea, Benjamin J., Westport, Ct.
 Reuth, Jacob, Muscatine, Io.
 Reynolds, William T., North Haven, Ct.
 Rice, Charles B., Danvers Centre, Mass.
 Rice, Edwin W., Milwaukee, Wis.
 Rice, George G., Hamburg, Io.
 Rice, Walter, Royalston, Mass.
 Rich, Alonzo B., Beverly, Mass.
 Richards, Austin, Fracestown, N. H.
 Richards, Charles H., Madison, Wis.
 Richards, Jacob P., Keosauqua, Io.
 Richards, John L., Big Rock, Ill.
 Richards, William M., Princeton, Wis.
 Richardson, Albert M.
 Richardson, Alvah M., Linebrook, Mass.
 Richardson, Charles W., Canaan, N. H.
 Richardson, Cyrus, Plymouth, N. H.
 Richardson, D. Warren, Easton, Mass.
 Richardson, Elias H., Westfield, Mass.
 Richardson, Gilbert B., Sheepscot Bridge, Me.
 Richardson, Henry, Gillead, Me.
 Richardson, Henry J., Lincoln, Mass.
 Richardson, Martin L., Sturbridge, Mass.
 Richardson, Merrill, New York, N. Y.
 Richardson, Nathaniel, Strafford, Vt.
 Richardson, William T., Kelloggsville, O.
 Richmond, Thomas T., West Taunton, Mass.
 Rickett, John H., Marlboro', Vt.
 Riddel, Samuel H., Tamworth, N. H.
 Riggs, Alfred L., Santee Agency, Neb.
 Riggs, Charles H., Gaysville, Vt.
 Riggs, Herman C., St. Albans, Vt.
 Robbins, Alden B., Muscatine, Io.
 Robbins, Anson H., Lodi, O.
 Robbins, Elijah, A. B. C. F. M., *South Africa*.
 Robbins, Silas W., East Haddam, Ct.
 Roberts, Bennet, Buckingham, Io.

- Roberts, George L., Tremont, Ill.
 Roberts, Hiram P., Council Bluffs, Io.
 Roberts, Jacob, Anburndale, Mass.
 Roberts, James A., Berkley, Mass.
 Roberts, James G., Kansas City, Mo.
 Roberts, Morris, Rensen, N. Y.
 Roberts, Thomas E., Keene, N. H.
 Roberts, William, New York City.
 Robie, Benjamin A., Waterville, Me.
 Robie, Edward, Greenland, N. H.
 Robie, Thomas S., Seitnate, Mass.
 Robinson, E. J., Burford, Ont.
 Robinson, Harvey P., Mound City, Kan.
 Robinson, Henry, Guilford, Ct.
 Robinson, Reuben T., Winchester, Mass.
 Robinson, Robert, Owen Sound, Ont.
 Robinson, William A., Barton, Vt.
 Rochester, John, Jefferson, La.
 Rockwell, Samuel, New Britain, Ct.
 Rockwood, George A., Rensselaer Falls, N. Y.
 Rockwood, L. Burton, Boston, Mass.
 Rockwood, Samuel L., No. Weymouth, Mass.
 Rodman, Daniel S., Mont Clair, N. J.
 Roe, A. D., Prescott, Wis.
 Roe, J. P., Oshkosh, Wis.
 Rogers, Enoch E., Macon, Ga.
 Rogers, Henry M., South Glastenbury, Ct.
 Rogers, Isaac, Farmington, Me.
 Rogers, John, Derby, Vt.
 Rogers, J. A. R., Berea, Ky.
 Rogers, J., Stanstead, Que.
 Rogers, L., Lyman, Wis.
 Rogers, S. W., New Orleans, La.
 Rood, David, A. B. C. F. M., *South Africa*.
 Rood, Heman, Hanover, N. H.
 Root, Augustine, Belchertown, Mass.
 Root, Edward W., Batavia, Ill.
 Root, James P., Perry Centre, N. Y.
 Root, Marvin, Eagle Point, Ill.
 Ropes, William L., Andover, Mass.
 Rosboro, S. R., Woodland, Cal.
 Rose, William F., Crystal Lake, Ill.
 Rose, Henry T., Lombard, Ill.
 Rose, William W., Pittsfield, Ill.
 Ross, A. Hastings, Springfield, O.
 Ross, John A., Marion, Io.
 Rossiter, G. R., Marietta, O.
 Rossiter, F. B., Elizabethport, N. J.
 Rounce, Joseph S., Wellsville, Mo.
 Round, James E., Brooklyn, N. Y.
 Rouse, Thomas H., San Mateo, Cal.
 Rowe, Aaron, Coloma, Mich.
 Rowell, Joseph, San Francisco, Cal.
 Rowland, Samuel, West Spring Creek, Pa.
 Rowley, George B., Harvard, Ill.
 Rowley, R. C., Blandinsville, Ill.
 Rowley, Milton, Albia, Io.
 Roy, Joseph E., Chicago, Ill.
 Royce, L. R., Eckhart, Ind.
 Ruddock, Charles A., Lafayette, N. Y.
 Ruddock, Edward S., West Greece, N. Y.
 Runnels, Moses T., Sanbornton, N. H.
 Russell, Ezekiel, East Randolph, Mass.
 Russell, Frank, Brooklyn, N. Y.
 Russell Henry A., Colebrook, Ct.
 Russell, William, Cleveland, O.
 Russell, William, Washington, D. C.
 Russell, William P., Memphis, Mich.
 Rustedt, Henry F., Sudbury, Vt.
 Ryder, William H., Oberlin, O.
 Rybolt, J. C., Bloomington, Ill.
 Sabin, Joel G., Rockton, Ill.
 Sabin, Lewis, Templeton, Mass.
 Safford, George B., Burlington, Vt.
 Sahler, David D., Passaic, N. J.
 Sallenbach, Henry, Lansing Ridge, Io.
 Salmon, Edward P., Beloit, Wis.
 Salmon, John, Warwick, Ont.
 Salter, Charles C., Duluth, Minn.
 Salter, William, Burlington, Io.
 Samson, Amos J., St. Albans, Vt.
 Samuel, Robert, West Cummington, Mass.
 Sanborn, Benjamin T., Elliot, Me.
 Sanborne, George E., Hartford, Ct.
 Sanders, Asa W., Metamora, O.
 Sanders, Clarendon M., Waukegan, Ill.
 Sanders, Marshall D., A. B. C. F. M., *Ceylon*.
 Sanderson, Alonzo, Goodrich, Mich.
 Sanderson, Henry H., Charlestown, N. H.
 Sanderson, John G., Rugby, Ont.
 Sands, John D., Belmont, Io.
 Sanford, Baalis, East Bridgewater, Mass.
 Sanford, David, Medway, Mass.
 Sanford, Elias B., Cornwall, Ct.
 Sanford, Enoch, Raynham, Mass.
 Sanford, William H., Worcester, Mass.
 Sargent, Frank D., Brookline, N. H.
 Sargent, George W., Mencha, Wis.
 Sargent, Roger M., Princeton, Mass.
 Sargent, Daniel F., East Charlemont, Mass.
 Savage, George S. F., Chicago, Ill.
 Savage, John, Tipton, Mich.
 Savage, John W., Kennebunkport, Me.
 Savage, Minot J., Hannibal, Mo.
 Savage, William H., Jacksonville, Ill.
 Savage, William T., Franklin, N. H.
 Sawin, Theophilus P., North Chelsea, Mass.
 Sawtell, Eli N., Saratoga Springs, N. Y.
 Sawyer, Benjamin, Salisbury, Mass.
 Sawyer, Daniel, South Merrimack, N. H.
 Sawyer, Leicester J., Burlingame, Kan.
 Sawyer, Rufus M., Iowa City, Io.
 Scales, Jacob, Plainfield, N. H.
 Schaeffer, Josiah G., Sharon, Wis.
 Schaufiler, Henry A., A. B. C. F. M., *European Turkey*.
 Schearer, John, La Grange, Mo.
 Scheuerle, G., Elgin, Io.
 Schlosser, George, Paxton, Ill.
 Schwarz, P. A., Greenfield, Mass.
 Scott, George, Chepachet, R. I.
 Scotford, John, Arvona, Kan.
 Scott, John, Dudley, N. C.
 Scott, Charles, R. W., Newport, N. H.
 Seoville, Samuel, Norwich, N. Y.
 Seudder, Evarts, Great Barrington, Mass.
 Seabury, Edwin, Boston, Mass.
 Seagrave, James C., East Marshfield, Mass.
 Searle, Richard T., Thetford, Vt.
 Seaton, Charles M., Colchester, Vt.
 Seaver, William R., Sedalia, Mo.
 Seecombe, Charles, Northfield, Minn.
 Seeley, Raymond H., Haverhill, Mass.
 Seelye, Julius H., Amherst, Mass.
 Seelye, Samuel T., Easthampton, Mass.
 Segur, S. Willard, Tallmadge, O.
 Selden, Calvin, Aurora, Ill.
 Sessions, Alexander J., Boston Highlands, Mass.
 Sessions, Joseph W., Westminster, Ct.
 Sessions, Samuel, St. John's, Mich.
 Severance, Milton L., Orwell, Vt.
 Sewall, David B., Fryeburg, Me.
 Sewall, John S., Brunswick, Me.
 Sewall, Jotham B., Brunswick, Me.
 Sewall, Robert, Stoughton, Wis.
 Sewall, William, Norwich, Vt.
 Sewall, William S., St. Albans, Me.
 Seward, Edwin D., Laclede, Mo.
 Sexton, William C., Vineland, N. J.
 Seymour, B. N., Hayward, Cal.
 Seymour, Charles N., Brooklyn, Ct.
 Seymour, Henry, East Hawley, Mass.
 Shafer, John, Oberlin, O.
 Shapleigh, Horace S., South Egremont, Mass.

- Sharpe, Andrew, Twinsburgh, O.
 Shattuck Calvin S., Baxter Springs, Kan.
 Shaw, Edwin W., Ithaca, Mich.
 Shaw, Horatio W., White Cloud, Kan.
 Shaw, Luther, Tallmadge, O.
 Shedd, Charles, Wasioja, Minn.
 Sheldon, Charles B., Excelsior, Minn.
 Shelton, Nathan W., Dover, Me.
 Sheldon, Stewart, Yankton, Dak.
 Shepard, Thomas, Bristol, R. I.
 Shepley, David, Yarmouth, Me.
 Sherman, Charles S., Nassau, N. Y.
 Sherrill, A. F., Omaha, Neb.
 Sherrill, Edwin J., Eaton, Que.
 Sherrill, Franklin G., California, Mo.
 Sherrill, Samuel B., Bellevue, O.
 Sherwin, John C., Menomonie, Wis.
 Shinn, R. F., Payson, Ill.
 Shipperd, Fayette, Oberlin, O.
 Shipperd, Jacob R., Chicago, Ill.
 Shipman, Thomas L., Jewett City, Ct.
 Shorey, H. Allen, Camden, Me.
 Shurtleff, David, Fayetteville, Vt.
 Sikes, Lewis E., Hopkins, Mich.
 Sim, Alexander, Franklin, Que.
 Skecle, John P., Hatfield, Mass.
 Skinner, Alfred L., Bucksport, Me.
 Skinner, Thomas N., Milford, Neb.
 Sleeper, William T., Sherman Mills, Me.
 Small, Uriel W., Cumberland, Me.
 Smart, William S., Albany, N. Y.
 Smith, Andrew J., North Boothbay, Me.
 Smith, Asa B., Southbury, Ct.
 Smith, Asa D., Hanover, N. H.
 Smith, Azro A., Lowell, Vt.
 Smith, Bezaleel, Hanover Centre, N. H.
 Smith, Burritt A., Ottawa, Ill.
 Smith, Carlos, Akron, O.
 Smith, Charles, Andover, Mass.
 Smith, Charles B., Cohasset, Mass.
 Smith, Charles S., Montpelier, Vt.
 Smith, Eben, Middlebury, Vt.
 Smith, Edward A., Chester Depot, Mass.
 Smith, Edward G., Kenduskeag, Me.
 Smith, Edward P., Brooklyn, N. Y.
 Smith, Edwin, Barre, Mass.
 Smith, Eli G., Morrison, Ill.
 Smith, E. Goodrich, Washington, D. C.
 Smith, Elijah P., Danville, Io.
 Smith, George, New Liberty, Io.
 Smith, George, East Concord, N. H.
 Smith, George M., Hickory Corners, Mich.
 Smith, George M., Lenox, Mass.
 Smith, George N., Northport, Mich.
 Smith, Henry B., Newton, Ct.
 Smith, Ira H., Topeka, Kan.
 Smith, Irem W., Tolland, Mass.
 Smith, Isaac B., Turner, Ill.
 Smith, Isaiah P., Paxton, Mass.
 Smith, James A., Unionville, Ct.
 Smith, James M., Monroe, Io.
 Smith, James W., A. B. C. F. M., *Sandwich Islands*.
 Smith, J. Morgan, Grand Rapids, Mich.
 Smith, John C., A. B. C. F. M., *Ceylon*.
 Smith, John F., A. B. C. F. M., *Western Turkey*.
 Smith, Joseph, Buxton Centre, Me.
 Smith, Judson, Oberlin, O.
 Smith, Lowell, A. B. C. F. M., *Sandwich Isls.*
 Smith, Lucus, Strongsville, O.
 Smith, Matthew H., Warrensburg, Mo.
 Smith, Moses, Chicago, Ill.
 Smith, Mortimer, Canfield, O.
 Smith, Oscar M., Monticello, Minn.
 Smith, Stephen S., Chicago, Ill.
 Smith, Wilder, Milwaukee, Wis.
 Smith, William A., Morris, Ill.
 Smith, William J., Alden, Io.
 Smith, William S., West Newton, Mass.
 Smith, William W., Pine Grove, Ont.
 Smyth, Egbert C., Andover, Mass.
 Smyth, S. P. Newman, Bangor, Me.
 Snell, W. W., Rushford, Minn.
 Snider, Solomon, Wroxeter, Ont.
 Snow, Aaron, Millers' Place, L. I.
 Snow, Benjamin G., A. B. C. F. M., *Micronesia*.
 Snow, Benjamin P., North Yarmouth, Me.
 Snow, Frank H., Lawrence, Kan.
 Snow, Roswell R., Liberty, Wis.
 Songue, Isaac, Jefferson, Ind.
 Southgate, Robert, Orford, N. H.
 Southworth, Alden, South Woodstock, Ct.
 Southworth, Benjamin, Wells, Me.
 Southworth, Edward, Palmyra, Wis.
 Southworth, Francis, Portland, Me.
 Spalding, George B., Dover, N. H.
 Spalding, Samuel J., Newburyport, Mass.
 Spaulding, George, Depere, Wis.
 Spaulding, Levi, A. B. C. F. M., *Ceylon*.
 Spaulding, Lysander T., Broad Brook, Ct.
 Spaulding, William, Hanover, N. H.
 Spaulding, W. S., Newcastle, Me.
 Spear, Charles V., Pittsfield, Mass.
 Spell, William, Central City, Io.
 Spelman, Levi P., Portland, Mich.
 Spencer, Judson G., Hillsboro', Ill.
 Sperry, Asa, Morgan, O.
 Spettigue, Charles, Royal Oak, Mich.
 Spooner, Charles C., Grandville, Mich.
 Spoor, Orange H., Vermontville, Mich.
 Spring, Leverett W., Fitchburg, Mass.
 Spring, Samuel, East Hartford, Ct.
 Spyker, Simon, Sextonville, Wis.
 Squire, Edmund, Centreville, Mass.
 Staats, Henry T., Fairhaven, Ct.
 Stanley, Charles A., A. B. C. F. M., *North China*.
 Stanley, Richard C., Lewiston, Me.
 Stanton, George F., South Weymouth, Mass.
 Stanton, Robert P., Greenville, Ct.
 Starbuck, Charles C., A. M. A., Kingston, W. I.
 St. Clair, Alanson, Hart, Mich.
 St. John, Samuel N., Georgetown, Ct.
 Stearns, Benjamin, Lovell, Me.
 Stearns, Jesse G. D., Clearwater, Minn.
 Stearns, Josiah H., Epping, N. H.
 Stearns, William A., Amherst, Mass.
 Stebbins, Charles E., Adams, Mass.
 Stebbins, Milan C., Springfield, Mass.
 Steele, Joseph, Middlebury, Vt.
 Stevens, Alfred, Westminster, Vt.
 Stevens, Asabel A., Peoria, Ill.
 Stevens, Cicero C., Crown Point, N. Y.
 Stevens, Henry A., No. Bridgewater, Mass.
 Stevens, Henry M., Kansas City, Mo.
 Stevens, Jeremiah D., Allen's Grove, Wis.
 Stevens, Moody A., Ashburnham, Mass.
 Stevenson, John R., Eaton Rapids, Mich.
 Stewart, Wilham C., Seneca, Kan.
 Stiles, Edmund R., Manchester, Io.
 Stimson, H. A., Minneapolis, Minn.
 Stoddard, James P., Byron, Ill.
 Stoddard, Judson B., Centrebrook, Ct.
 Stoddard, William, Boscobel, Wis.
 Stone, Andrew L., San Francisco, Cal.
 Stone, B. N., Loudon, N. H.
 Stone, Edward P., Waterford, Vt.
 Stone, George, Troy, Vt.
 Stone, Harvey M., Laconia, N. H.
 Stone, James P., Danby, Vt.
 Stone, John F., Montpelier, Vt.
 Stone, Levi H., Pawlet, Vt.
 Stone, Richard C., Bunker Hill, Ill.

- Stone, Rollin S., Brooklyn, N. Y.
 Stone, Timothy D. P., Chelsea, Mass.
 Storer, Henry G., Oakhill, Me.
 Storrs, Henry M., Brooklyn, N. Y.
 Storrs, Richard S., Braintree, Mass.
 Storrs, Richard S., Jr., Brooklyn, N. Y.
 Storrs, Sylvester D., Quindaro, Kan.
 Stoutenburgh, Luke I., Schooley's Mountain, N. J.
 Stowe, Calvin E., Hartford Ct.
 Stowe, John M., Hubbardston, Mass.
 Stowell, Abijah, Petersham, Mass.
 Strassenburg, George, Madrid, N. Y.
 Stratton, Royal B., Worcester, Mass.
 Stratton, S. J., Lisle, Ill.
 Street, George E., Wiscasset, Me.
 Street, Owen, Lowell, Mass.
 Streeter, Sereno W., Austinburg, O.
 Strickland, Micah W., Prentissville, Pa.
 Strieby, Michael E., Newark, N. J.
 Strong, Charles, Angola, N. Y.
 Strong, David A., Coleraine, Mass.
 Strong, Edward, Pittsfield, Mass.
 Strong, Elnathan E., Waltham, Mass.
 Strong, Guy C., South Boston, Mich.
 Strong, J. H., Soquel, Cal.
 Strong, James W., Northfield, Minn.
 Strong, John C., Chain Lake Centre, Minn.
 Strong, John J., Talladega, Ala.
 Strong, Joseph D., Hyannis, Mass.
 Strong, Stephen C., So. Natick, Mass.
 Stuart, Robert, Green Mountain, Io.
 Sturges, A. A., A. B. C. F. M., *Micronesia*.
 Sturges, Thomas B., Greenfield Hill, Ct.
 Sturgess, Frederick E., Machias, Me.
 Sturtevant, Julian M., Jacksonville, Ill.
 Sturtevant, Julian M., Jr., Ottawa, Ill.
 Sturtevant, William H., West Tisbury, Mass.
 Sumner, Charles B., Monson, Mass.
 Swallow, Joseph E., South Canaan, Ct.
 Sweetser, Seth, Worcester, Mass.
 Swift, Alfred B., Enosburg, Vt.
 Swift, Aurelis S., Pittsfield, Vt.
 Swift, Eliphalet Y., Denmark, Io.
 Swift, H. B., Prairie City, Ill.
 Sylvester, Charles S., Feeding-Hills, Mass.
 Sykes, Simeon, Pleasant River, N. S.
 Tade, Ewing O., Chattanooga, Tenn.
 Talbot, Benjamin, Council Bluffs, Io.
 Talcott, Daniel S., Bangor, Me.
 Tallman, Thomas, Thompson, Ct.
 Tappan, Benjamin, Norridgewock, Me.
 Tappan, Charles L., Brighton, Ill.
 Tappan, Daniel D., Wakefield, N. H.
 Tappan, Samuel S., Providence, R. I.
 Tarbox, Increase N., West Newton, Mass.
 Tatloek, John, Williamstown, Mass.
 Taylor, Channey, Algona, Io.
 Taylor, E. D., Claridon, O.
 Taylor, Edward, Binghamton, N. Y.
 Taylor, James F., Saugatuck, Mich.
 Taylor, Jeremiah, West Killingly, Conn.
 Taylor, John C., Groton, N. Y.
 Taylor, John L., Andover, Mass.
 Taylor, John P., Middletown, Ct.
 Taylor, Lathrop, Farmington, Ill.
 Taylor, Nelson, New Orleans, La.
 Teel, William, Woodside, N. J.
 Teele, Albert K., Milton, Mass.
 Teele, Edwin, Io.
 Teller, Henry W., Essex, Ct.
 Teller, Daniel W., Hadley, Ct.
 Temple, Charles, Otsego, Mich.
 Temple, Josiah H., Framingham, Mass.
 Tenney, Charles, Biddeford, Me.
 Tenney, Edward P., Braintree, Mass.
 Tenney, Francis V., Saugus Centre, Mass.
 Tenney, Henry M., Winona, Minn.
 Tenney, Leonard, Barre, Vt.
 Tenney, Sewall, Ellsworth, Me.
 Tenney, Samuel G., Springfield, Vt.
 Tenney, Thomas, Stacyville, Io.
 Tenney, William A., Alameda, Cal.
 Terry, Calvin, Plaistow, N. H.
 Terry, James P., South Weymouth, Mass.
 Tewksbury, George A., Plymouth, Mass.
 Tewksbury, George F., Gorham, N. H.
 Thacher, George, Waterloo, Io.
 Thacher, Isaiah C., Wareham, Mass.
 Thayer, Carmi C., A. B. C. F. M., *Central Turkey*.
 Thayer, David H., East Windsor, Ct.
 Thayer, Henry O., Woolwich, Me.
 Thayer, J. Henry, Andover, Mass.
 Thayer, Peter B., Garland, Me.
 Thayer, Thacher, New Port, R. I.
 Thayer, William M., Franklin, Mass.
 Thayer, William W., St. Johnsbury, Vt.
 Thomas, C. B., Peru, Ill.
 Thomas, D. D., Ebensburg, Pa.
 Thomas, David, Mineral Ridge, O.
 Thomas, H. E., Pittsburg, Pa.
 Thomas, John G., Ebensburg, Pa.
 Thomas, John M., Ironton, O.
 Thomas, John P., Mineral Ridge, O.
 Thomas, Ozro A., Albany, Kan.
 Thomas, R., Mahanoy, Pa.
 Thomas, R. T., Toronto, Ont.
 Thomas, T. C., North Fairfield, O.
 Thomas, William, Arvonia, Kan.
 Thome, Arthur M., Memphis, Mo.
 Thome, James A., Cleveland, O.
 Thompson, Augustus C., Roxbury, Mass.
 Thompson, Charles W., Danville, Vt.
 Thompson, George, Leeland, Mich.
 Thompson, George W., Stratham, N. H.
 Thompson, Howard S., Hazlegreen, Io.
 Thompson, John, Swampscott, Mass.
 Thompson, John, Brainerd, *Jamaica*.
 Thompson, John C., Fitchville, O.
 Thompson, Joseph P., New York City.
 Thompson, Leander, North Woburn, Mass.
 Thompson, Nathan, Boulder, Col. Ter.
 Thompson, Oren C., Detroit, Mich.
 Thompson, Samuel H., Osseo, Wis.
 Thompson, Thomas W., A. B. C. F. M., *North China*.
 Thompson, William, Hartford, Ct.
 Thompson, William A., Conway, Mass.
 Thompson, William S., Aeton, Me.
 Thornton, James B., Oakhill, Me.
 Thrall, Homer, Litchfield, O.
 Thrall, Samuel R., La Harpe, Ill.
 Thurston, Charles A. G., Bradford, N. H.
 Thurston, John R., Newburyport, Mass.
 Thurston, Philander, Sudbury, Mass.
 Thurston, Richard B., Stamford, Ct.
 Thurston, Stephen, Searsport, Me.
 Thurston, T. G., Grass Valley, Cal.
 Thwing, Edward P., Saccarappa, Me.
 Thyng, John H., West Brattleboro, Vt.
 Tilden, Lucius L., Washington, D. C.
 Tillotson, George J., Central Village, Ct.
 Timlow, H. R., Walpole, Mass.
 Tingley, Marshall, Blair, Neb.
 Titcomb, Philip, Plympton, Mass.
 Titcomb, Stephen, Farmington, Me.
 Titus, Eugene H., Bethel, Me.
 Tobey, Alvan, Durham, N. H.
 Todd, David, Providence, Ill.
 Todd, James D., Winnebago City, Minn.
 Todd, John, Junction City, Kan.
 Todd, John, Pittsfield, Mass.
 Todd, John, Tabor, Io.
 Todd, John E., New Haven, Conn.
 Tolman, George B., Winoski, Vt.

- Tolman, Richard, Hampton, Va.
 Tolman, Samuel H., Wilmington, Mass.
 Tomlinson, J. L., Limsbury, Ct.
 Tompkins, James, St. Anthony, Minn.
 Tompkins, William R., Wrentham, Mass.
 Toothaker, Horace, New Sharon, Me.
 Topliif, Stephen, Cromwell, Ct.
 Torrey, Charles C., Georgia, Vt.
 Torrey, Charles W., Collamer, O.
 Torrey, Henry A. P., Burlington, Vt.
 Torrey, Joseph, Hardwick, Vt.
 Towle, Charles A., Sandwich, Ill.
 Towne, Joseph H., Middleboro, Mass.
 Towler, Thomas, Grass Lake, Mich.
 Tracy, Caleb B., Wilmot, N. H.
 Tracy, Ira, Bloomington, Wis.
 Tracy, Joseph, Beverly, Mass.
 Trask, George, Fitchburg, Mass.
 Trask, John L. R., Holyoke, Mass.
 Treat, Charles R., Marlborough, Mass.
 Treat, Selah B., Boston, Mass.
 Trumbull, H. Clay, Hartford, Ct.
 Tuck, Jeremy W., Jewett City, Ct.
 Tucker, Ebenezer, New Orleans, La.
 Tucker, Joshua T., Chicopee Falls, Mass.
 Tucker, Mark, Wethersfield, Ct.
 Tucker, William J., Manchester, N. H.
 Tufts, James, Monson, Mass.
 Tunnell, Robert M., Wabaunsee, Kan.
 Tupper, Henry M., Waverly, Ill.
 Tupper, Martyn, Waverly, Ill.
 Turbitt, John, New York.
 Turner, Asa, Oskaloosa, Io.
 Turner, Edwin B., Hannibal, Mo.
 Turner, John, New Orleans, La.
 Turner, Josiah W., Waverly, Mass.
 Turner, William W., Hartford, Ct.
 Tuthill, Edward B., Concord, Ill.
 Tuthill, George M., West St. John's, Mich.
 Tuttle, William G., Ware, Mass.
 Tuxbury, Franklin, Brandon, Vt.
 Twining, Kinsley, Cambridgeport, Mass.
 Twining, William F., St. Louis, Mo.
 Twitchell, Joseph H., Hartford, Ct.
 Twitchell, Justin E., East Cleveland, O.
 Twitchell, Royal, Kingston, Minn.
 Tyler, Amory H., Monson, Me.
 Tyler, Charles M., Chicago, Ill.
 Tyler, John E., Vineland, N. J.
 Tyler, Josiah A. B. C. F. M., *South Africa*.
 Tyler, William, Auburndale, Mass.
 Tyler, William S., Amherst, Mass.
 Tyson, Ira C., Bedford, N. H.
 Underwood, Ahaon, Irvington, N. J.
 Underwood, Henry B., Baxter Springs, Kan.
 Underwood, Joseph, East Burke, Vt.
 Underwood, Rufus S., East Hartford, Ct.
 Unsworth, Joseph, Georgetown, Ont.
 Upham, Thomas C., Kennebunkport, Me.
 Upton, Henry, New Preston, Ct.
 Upton, John R., Monona, Io.
 Utley, Samuel, Concord, N. H.
 Vaill, Henry M., Portland, Me.
 Vaill, Herman L., Litchfield, Ct.
 Vaill, William K., Shutesbury, Mass.
 Valentine, Peter, Mt. Sterling, Wis.
 Van Antwerp, John, De Witt, Io.
 Van Auken, Helmas H., New Baltimore, Mich.
 Van Horne, M., Newport, R. I.
 Vandeven, C. W., Alto, Wis.
 Van Dyke, Samuel A., Champaign, Ill.
 Van Norden, Charles, Beverly, Mass.
 Van Wagner, James M., Muscotah, Kan.
 Veitz, Christian F., Locust Lane, Io.
 Venning, C. B., A. M. A., Chesterfield, *Jamaica*.
 Vermilye, Robert G., Hartford, Ct.
 Verney, James, Ceresco, Mich.
 Vetter, John, Tontogany.
 Vincent, James, New Milford, Ill.
 Vinton, John A., North Winchester, Mass.
 Virgin, Samuel H., Somerville, Mass.
 Voluntine, T. J., Champaign, Ill.
 Vorce, Juba H., South Meriden, Ct.
 Vose, James G., Providence, R. I.
 Vroman, Joseph P., Bridgeport, Mich.
 Wadsworth, Thomas A., Waseca, Minn.
 Waite, Hiram H., Sandy Creek, N. Y.
 Wakefield, William, Hamaar, O.
 Wakeman, M. M., Farmersburg, Io.
 Walcott, Jeremiah W., Ripon, Wis.
 Waldo, Levi F., Beardstown, Ill.
 Waldron, Daniel W., East Weymouth, Mass.
 Wales, Henry A., Elmwood, R. I.
 Walker, Aldace, Wallingford, Vt.
 Walker, Avery S., Fairhaven, Mass.
 Walker, C. S., Darion, Ct.
 Walker, Elkanah, Forest Grove, Or.
 Walker, Edward, Burlington, Ill.
 Walker, George F., Little Compton, R. I.
 Walker, George L., New Haven, Ct.
 Walker, George W., Chagrin Falls, O.
 Walker, Horace D., Bridgewater, Mass.
 Walker, James B. R., Hartford, Ct.
 Walker, Townsend, Goshen, Mass.
 Walker, William, A. B. C. F. M., *Gaboon*.
 Walker, William, Alderly, Wis.
 Wallace, Cyrus W., Manchester, N. H.
 Wallace, Patterson W., Rochester Mills, Ill.
 Ward, Earl J., Grafton, Vt.
 Ward, James W., Lakeville, Mass.
 Ward, J. Wilson, Jr., Rochester, Mass.
 Ward, Joseph, Yankton, Dak. Ter.
 Ward, Putney, New Orleans, La.
 Ward, William H., *Independent*, New York City.
 Ward, W. P., Gretna, La.
 Warner, Aaron, Amherst, Mass.
 Warner, James K., Jacksonville, Fla.
 Warner, Lyman, Rockford, Io.
 Warner, Oliver, Boston, Mass.
 Warner, Pliny F., Aledo, Ill.
 Warner, Warren W., Norfolk, N. Y.
 Warren, Alpha, Roscoe, Ill.
 Warren, H. Vallette, Granville, Ill.
 Warren, Israel P., Boston, Mass.
 Warren, James H., San Francisco, Cal.
 Warren, Le Roy, Pentwater, Mich.
 Warren, Waters, Three Oaks, Mich.
 Warren, William, Gorham, Me.
 Warren, William H., St. Louis, Mo.
 Washburn, Asahel C., Syracuse, N. Y.
 Washburn, George, *Constantinople*.
 Washburn, George T., A. B. C. F. M., *Madura*.
 Westell, William P., St. Clair, Mich.
 Waterman, Alfred T., Kensington, Ct.
 Waterman, James H., Pewaukee, Wis.
 Waterman, Thomas T., Monroe, Ct.
 Waterman, William A., Cameron, Mo.
 Waters, Otis B., Benzonia, Mich.
 Watson, Charles C., Dover, N. H.
 Watson, Charles P., Cowansville, Que.
 Watson, Cyrus L., Okalla, Ill.
 Watson, John P., Leverett, Mass.
 Watson, Thomas, Wilmington, N. Y.
 Watts, James, Union Grove, Wis.
 Watts, Lyman S., Barnet, Vt.
 Wagh, D. Darwin, Wauscon, O.
 Webb, Edwin B., Boston, Mass.
 Webb, Wilson D., Arcola, Ill.
 Webber, Edwin E., Durant, Io.
 Webber, George N., Middlebury, Vt.
 Webster, John C., Wheaton, Ill.
 Webster, Robert M., Brandon, Wis.

- Weidman, Peter, Pine Creek, Io.
 Weir, John E., Leavenworth, Kan.
 Welch, Moses C., Mansfield, Ct.
 Weld, W. M., Marine Mills, Minn.
 Weller, James, Maine, N. Y.
 Wellman, Joshua W., Newton, Mass.
 Wells, George H., Montreal, Que.
 Wells, George W., Moscow Mills, O.
 Wells, James, Dedham, Me.
 Wells, John H., Kingston, R. I.
 Wells, Milton, Beaver Dam, Wis.
 Wells, Moses H., Lyndon, Vt.
 Wells, Noah H., Peckskill, N. Y.
 Wells, Rufus P., Southampton, Mass.
 Wells, Spencer R., A. B. C. F. M., *Western India*.
 Wentz, H. A., Bloomer, Wis.
 West, James W., Tonica, Ill.
 Westlake, John, Westfield, Wis.
 Westervelt, William, Oberlin, O.
 Weston, Henry C., No. Bennington, Vt.
 Wetherby, Charles, West Winsted, Ct.
 Wheaton, Levi, Poplar Grove, Ill.
 Wheeler, Charles H., Malta, Ill.
 Wheeler, Crosby H., A. B. C. F. M., *Eastern Turkey*.
 Wheeler, Frederick, Chicago, Ill.
 Wheeler, John E., Gardner, Mass.
 Wheeler, Joseph, Albion, Ont.
 Wheeler, Orville G., South Hero, Vt.
 Wheelock, Edwin, Sharon, Vt.
 Wheelock, Rufus A., Mott's Corner, N. Y.
 Wheelwright, John B., South Paris, Me.
 Whipple, George, New York City.
 White, George H., Sharon, Vt.
 White, Isaac C., Newmarket, N. H.
 White, James C., Chicago, Ill.
 White, James S., Marshall, Mich.
 White, John, Wittenburg, Io.
 White, John W., Clinton, Io.
 White, Lorenzo J., St. Paul, Minn.
 White, Lyman, Phillipston, Mass.
 White, Orin W., Strongsville, O.
 White, Orlando H., New Haven, Ct.
 White, Samuel J., Walton, N. Y.
 Whitehead, M. S., Indianapolis, Ind.
 Whitehill, John, Attleborough, Mass.
 Whiting, Edward P., Bowenville, Ill.
 Whiting, Lyman, Janesville, Wis.
 Whitman, Alphonso L., Tiverton, R. I.
 Whitman, John S., Williamstown, Mass.
 Whitmore, Alfred A., Barry, Ill.
 Whitney, Henry M., Geneva, Ill.
 Whitney, John, (Mass.)
 Whiton, James M., Lynn, Mass.
 Whittemore, Williams H., Brooklyn, N. Y.
 Whittier, Charles, Dennysville, Me.
 Whittlesey, Eliphalet, Washington, D. C.
 Whittlesey, Joseph, Berlin, Ct.
 Whittlesey, Martin K., Alton, Ill.
 Whittlesey, William, New Haven, Ct.
 Wickham, Joseph D., Manchester, Vt.
 Wickson, Arthur, Toronto, Ont.
 Wier, William W., Topeka, Kan.
 Wight, Daniel, Ashburnham, Mass.
 Wilcox, Asher H., Preston, Ct.
 Wilcox, Luman, Earlville, Ill.
 Wilcox, Philo B., Northborough, Mass.
 Wild, Azel W., Greensboro', Vt.
 Wild, Daniel, Fairfield, Vt.
 Wild, Edward P., Craftsbury, Vt.
 Wilder, Hyman A., A. B. C. F. M., *South Africa*.
 Wilder, J. C., Charlotte, Vt.
 Wilder, Moses H., West Meriden, Ct.
 Wilkinson, Reed, Fairfield, Io.
 Wilkes, Henry, Montreal, Que.
 Willard, Andrew J., Burlington, Vt.
 Willard, Henry, Plainview, Minn.
 Willard, James L., Westville, Ct.
 Willard, John, Derby, Ct.
 Willard, Samuel G., Colchester, Ct.
 Willcox, G., Buckingham, Jersey City, N. J.
 Willcox, William H., Reading, Mass.
 Willes, John T., Eureka, Cal.
 Willey, Charles, Nelson, N. H.
 Willey, Isaac, Pembroke, N. H.
 Williams, Benjamin, Nelson, N. Y.
 Williams, Charles H., Boston, Mass.
 Williams, Edward M., Paribault, Minn.
 Williams, Edwin E., Warsaw, N. Y.
 Williams, E. S., Andover, Mass.
 Williams, E. T., Chicago, Ill.
 Williams, Francis, Chaplin, Ct.
 Williams, Francis F., Boston, Mass.
 Williams, Frederick W., Black Rock, Ct.
 Williams, George, Somerset, Mich.
 Williams, George W., West Hartford, Mo.
 Williams, Horace R., Almont, Mich.
 Williams, Hugh R., Spooner's Corners, N. Y.
 Williams, Isaac, New Orleans, La.
 Williams, J. N., Parkersburg, Io.
 Williams, John, West Bangor, Pa.
 Williams, John K., Bradford, Vt.
 Williams, John M., Waupun, Wis.
 Williams, L. S., (Io.)
 Williams, Mark, A. B. C. F. M., *North China*.
 Williams, Moseley H., Brooklyn, N. Y.
 Williams, Nathan W., Providence, R. I.
 Williams, Richard J., Shullsburg, Wis.
 Williams, R. R., Cincinnati, O.
 Williams, Stephen, Clarendon, Vt.
 Williams, Stephen H., North Hero, Vt.
 Williams, Thomas, Providence, R. I.
 Williams, W. B., Ashland, field, N. Y.
 Williams, Wolcott B., Charlotte, Mich.
 Williston, M. L., Flushing, L. I.
 Willoughby, Reuben, Little Valley, N. Y.
 Wilmot, William, Hamilton, Mo.
 Wilson, Edwin P., Bridgton, Me.
 Wilson, Gowen C., Windsor, Ct.
 Wilson, John G., Saxton's River, Vt.
 Wilson, Levi B., Atchison, Kan.
 Wilson, Levin, Cynthia, Ind.
 Wilson, Lewis, Petersburg, Ind.
 Wilson, Robert, Sheffield, N. B.
 Wilson, S. B., A. M. A., Providence, *Jamaica*.
 Wilson, Thomas, Stoughton, Mass.
 Winch, Caleb M., Corinth, Vt.
 Winchester, Warren W., Bridport, Vt.
 Windsor, John H., Grafton, Mass.
 Windsor, John W., Cresco, Io.
 Windsor, William, Sycamore, Ill.
 Wines, C. Maurice, Hartford, Ct. ;
 Winslow, Horace, Willimantic, Ct.
 Winslow, Lyman W., Hydesville, Cal.
 Winsor, Richard, A. B. C. F. M., *Western India*.
 Winter, Alpheus, New Hartford, Ct.
 Wirt, David, Fort Dodge, Io.
 Wiswall, Luther, Windham, Me.
 Withington, Leonard, Newburyport, Mass.
 Wolcott, John M., Cheshire, Ct.
 Wolcott, Samuel, Cleveland, O.
 Wolcott, William, Hudson, Mich.
 Wolfen, Ludwig, Biddeford, Me.
 Wood, Abel S., Niagara City, N. Y.
 Wood, Charles W., Campello, Mass.
 Wood, Francis, Barrington, R. I.
 Wood, George I., Ellington, Ct.
 Wood, Horace, Gilsum, N. H.
 Wood, John, Brantford, Ont.
 Wood, John, Wolfboro', N. H.
 Wood, Will C., Wenhams, Mass.
 Wood, W., A. B. C. F. M., *Ahmednuggur*.

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| Woodbridge, Jonathan E., Auburndale, Mass. | Wright, Albert O., Waterloo, Wis. |
| Woodbury, Frank P., Rockford, Ill. | Wright, Chauncy D., Exira, Io. |
| Woodbury, Samuel, Freetown, Mass. | Wright, C. E., Norwalk, O. |
| Woodbury, Webster, Skowhegan, Me. | Wright, Ebenezer B., Huntington, Mass. |
| Woodcock, Harry E., Tonganoxie, Kan. | Wright, Ephraim M., Terryville, Ct. |
| Woodhull, John A., New Preston, Ct. | Wright, George F., Bakersfield, Vt. |
| Woodhull, Richard, Bangor, Me. | Wright, J., Tabor, Io. |
| Woodman, Henry A., Newburyport, Mass. | Wright, James B., Benzonia, Mich. |
| Woodman, J. M., Chico, Cal. | Wright, James L., Haddam, Ct. |
| Woodward, George H., Toledo, Io. | Wright, James R., Sheffield, O. |
| Woodward, John H., Milton, Vt. | Wright, John E. M., Burlington, Me. |
| Woodworth, Charles L., Boston, Mass. | Wright, Samuel G., Neponset, Ill. |
| Woodworth, Henry D., Rehoboth, Mass. | Wright, Walter E. C., Philadelphia, Pa. |
| Woodworth, Horace B., Charles City, Io. | Wright, William B., Boston, Mass. |
| Woodworth, William W., Grinnell, Io. | Wright, William S., Glastenbury, Ct. |
| Wooley, Joseph J., Meriden, Ct. | Wyckoff, Alfonso D., Chebanse, Ill. |
| Woolsey, Theodore D., New Haven, Ct. | Wyckoff, James D., Roseville, Ill. |
| Worcester, Isaac R., Auburndale, Mass. | Yeomans, Nathaniel T., Bristol, N. Y. |
| Worcester, John H., Burlington, Vt. | Young, Albert A., Bloominton, Wis. |
| Worrell, Benjamin F., Ontario, Ill. | Young, John K., Hopkinton, N. H. |
| Wort, David, Fort Dodge, Io. | Young, Samuel, North Hammond, N. Y. |
| Wright, Abiel H., Winterport, Me. | Youngs, Christopher, Upper Aquebogue N. Y. |

THE GENERAL ASSOCIATIONS AND CONFERENCES.

THE NAMES OF THEIR PERMANENT OFFICERS:

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

Officers: Nelson Dingley, Jr., Lewiston, Moderator; Rev. David Garland, Bethel, Corresponding Secretary; Dea. Elnathan F. Duren, Bangor, Recording Secretary and Chairman of Committee of Publication.

Next meeting: Bath, Tuesday, June 27, at 9 o'clock, A.M.

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

Officers: Rev. George M. Adams, Portsmouth, Secretary; Rev. Henry S. Huntington, Warner, Statistical Secretary and Treasurer; Rev. George Dustan, Peterborough, Secretary of Sabbath Schools.

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

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

Officers: Rev. Joseph Chandler, West Brattleboro', Register; Rev. Joseph Torrey, Hardwick, Corresponding Secretary; Rev. William S. Hazen, Northfield, Secretary of Sabbath Schools.

Next meeting: Newport, Tuesday, June 20, at . . o'clock.

MASSACHUSETTS, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF.—Organized June 29, 1803, as a ministerial body; including also Conferences of Churches, June 16, 1868, by union of the ASSOCIATION and GENERAL CONFERENCE (which was organized September 12, 1860).

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

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

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

Officers: Rev. Edward O. Bartlett, Providence, Stated Secretary; Alfred Rickard, Providence, Treasurer.

Next meeting: Free church, Providence, Tuesday, June 13, at . . o'clock.

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

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

Next Meeting: Yale College ch., New Haven, Tuesday, June 20, at 11 o'clock, A. M.

— **GENERAL CONFERENCE OF.**—Organized November 12, 1867.

Officers: Rev. William H. Moore, Berlin, Registrar; Dea. Alfred Walker, New Haven, Treasurer; Wells Southworth, New Haven, Auditor.

Next Meeting: in the autumn, time and place not yet designated.

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

Officers: Rev. Edward Taylor, Binghamton, Secretary; Rev. L. Smith Hobart, Syracuse, Statistical Secretary.

NEW JERSEY, GENERAL ASSOCIATION OF.—Organized June 2, 1869.

Officers: Rev. William B. Brown, Newark, Moderator; Rev. Walter E. C. Wright, Philadelphia, Pa., Corresponding Secretary; Rev. George B. Bacon, Orange Valley, Treasurer.

Next Meeting: Washington, D. C., Tuesday, October 31, at . . o'clock, P. M.

PENNSYLVANIA.—No General Association. Eleven Churches are connected with the General Association of New York; one with the General Conference of Ohio, and four with the GENERAL ASSOCIATION OF NEW JERSEY. The CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA will meet on the second Tuesday in February, at Mercer, Mercer Co., A. B. Ross, Rockdale, Register.—The PENNSYLVANIA WELSH CONGREGATIONAL ASSOCIATION meets in the autumn. Rev. E. B. Evans, Hyde Park, Moderator; Rev. D. R. Davies, Brady's Bend, Secretary. Next meeting is to be at Minersville.—The Congregational churches of Central Pennsylvania hold a QUARTERLY CONFERENCE; Rev. E. R. Lewis, Pottsville, Permanent Secretary.

DISTRICT OF COLUMBIA, ASSOCIATION OF (MINISTERS).—Organized May, 1867. The Church in Washington is connected with the GENERAL ASSOCIATION OF NEW JERSEY.

OHIO, CONGREGATIONAL CONFERENCE OF.—Organized June 24, 1852.

Officer: Rev. Lysander Kelsey, Columbus, Register, Statistical Secretary and Treasurer.

Next meeting: Mount Vernon, "second Tuesday of June," at 7 o'clock, P. M.

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

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

Next meeting: Terre Haute, Thursday, June 1, at 7½ o'clock, P. M.

ILLINOIS, GENERAL ASSOCIATION OF. — Organized June 21, 1844.

Officers: Rev. Martin K. Whittlesey, Ottawa, Register and Corresponding Secretary.

Next meeting: Moline, "fourth Wednesday in May," at 7 o'clock, P. M.

MICHIGAN, GENERAL ASSOCIATION OF. — Organized October 11, 1842.

Officer: Rev. Philo R. Hurd, Port Huron, Secretary and Treasurer.

Next Meeting: Romeo, "third Wednesday in May," at 7½ o'clock, P. M.

WISCONSIN. — No distinct Congregational organization. The churches are in the **PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN.** — Organized October —, 1840.

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

Next meeting: Fond du Lac, Wednesday, October 4, at 7 o'clock, P. M.

MINNESOTA, GENERAL CONGREGATIONAL CONFERENCE OF. — Organized October 23, 1856.

Officers: Rev. Americus Fuller, Rochester, Corresponding Secretary; Rev. Henry A. Stinson, Minneapolis, Recording Secretary and Treasurer; Rev. Charles Seecombe, Northfield, Statistical Secretary.

Next meeting: St. Anthony, "second Thursday of October," at 7 o'clock, P. M.

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

Officer: Rev. Joshua M. Chamberlain, Grinnell, Register.

Next Meeting: Marion, "first Wednesday after the fourth Wednesday of May," June 2, at 7½ o'clock, P. M.

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

Officers: Rev. Edwin B. Turner, Hannibal, Secretary and Treasurer.

Next Meeting: Cameron, Wednesday, October 18, at 7½ o'clock, P. M.

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

Officers: Rev. George A. Beekwith, Olathe, Stated Clerk and Treasurer; Rev. Richard Cordley, Lawrence, Statistical Clerk.

Next Meeting: Emporia, "second Wednesday of May," at 8 o'clock, P. M.

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

Officers: Rev. James B. Chase, Jr., Fremont, Stated Clerk and Treasurer.

Next Meeting: Lincoln (conditionally), "Second Thursday in June," at 8 o'clock, P. M.

COLORADO CONFERENCE OF CONGREGATIONAL CHURCHES. — Organized March 16, 1868.

Officer: Rev. Nathan Thompson, Boulder, Clerk.

Meetings: "First Tuesday in May and November."

OREGON, CONGREGATIONAL ASSOCIATION OF. — Organized 1848 (?)

Officer: Chester N. Terry, Salem Registrar (?).

Next Meeting: "Third Thursday of June," at 9 o'clock, A. M. (?)

CALIFORNIA, GENERAL ASSOCIATION OF. — Organized October, 1857.

Officers: Rev. James H. Warren, San Francisco, Registrar and Treasurer; Rev. William C. Pond, San Francisco, Statistical Secretary.

Next Meeting: Wednesday, October, at 10 o'clock, A. M.

ONTARIO AND QUEBEC, CONGREGATIONAL UNION OF. — Organized 1853.

Officers: Rev. John Wood, Brantford, Ont., Chairman; Rev. Francis H. Marling, Toronto, Ont., Secretary-Treasurer; Rev. William W. Smith, Pine Grove, Ont., Statistical Secretary.

Next Meeting: Guelph, Ont., "Wednesday after the first Sabbath in June," at 7½ o'clock, P. M.

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

Officers, and Place of Meeting: No report.

ADDITIONAL OFFICERS AT THE SESSIONS OF 1870.

- MAINE.**—Dea. Joseph S. Wheelwright, Bangor, Treasurer; Dea. William S. Dennett, Bangor, Auditor.
- NEW HAMPSHIRE.**—Rev. Josiah G. Davis, D. D., Amherst, Moderator; Rev. Quincy Blakeley, Campton, Scribe; Rev. E. E. P. Abbott, Meriden, Assistant Scribe.
- VERMONT.**—Rev. Ezra H. Byington, New Haven, Moderator; Rev. George F. Wright, Bakersfield, Scribe.
- MASSACHUSETTS.**—Rev. Samuel T. Seelye, D. D., Easthampton, Moderator; Rev. Edward S. Atwood, Salem, Assistant Registrar.
- RHODE ISLAND.**—Rev. Thomas Laurie, D. D., Providence, Moderator; Dea. J. C. Thompson, Providence, Scribe; Rev. Henry A. Wales, Elmwood, Assistant Scribe.
- CONNECTICUT, Association.**—Rev. Edward E. Rankin, Fairfield, Moderator; Rev. Constans L. Goodell, New Britain, Scribe; Rev. S. G. Willard, Colchester, Assistant Scribe.
- CONNECTICUT, Conference.**—Prof. Cyrus Northrop, New Haven, Moderator; Rev. Myron N. Morris, West Hartford, Scribe; Dea. Charles Northend, New Britain, and Henry M. Cleaveland, Brooklyn, Assistant Scribes.
- NEW YORK.**—*Not received.*
- NEW JERSEY.**—Rev. C. A. Harvey, Middletown, N. Y., Scribe.
- OHIO.**—Rev. Theron H. Hawkes, D. D. Marietta, Moderator; Rev. Thomas K. Noble, Cleveland, and Rev. Edward Anderson, Ashtabula, Scribes.
- INDIANA.**—Rev. Nathaniel A. Hyde, Indianapolis, Moderator; Rev. Clarendon M. Sanders, Indianapolis, Scribe.
- ILLINOIS.**—Rev. Franklin W. Fisk, D. D., Chicago, Moderator; Rev. Willis J. Beecher, Galesburg, Scribe; Rev. George H. Wells, Amboy, Assistant Scribe.
- MICHIGAN.**—Rev. John G. W. Cowles, East Saginaw, Moderator; Rev. Orange H. Spoor, Vermontville, Scribe; Rev. Charles C. McIntire, Pontiac, Assistant Scribe.
- WISCONSIN.**—Rev. William E. Merriman, Ripon, Moderator.
- MINNESOTA.**—R. J. Baldwin, Minneapolis, Moderator; Rev. James Tompkins, St. Anthony, Scribe.
- IOWA.**—Rev. Samuel P. Sloan, McGregor, Moderator; Rev. Richard B. Bull, Marshalltown, Scribe; J. P. Foster, Des Moines, Assistant Sec.
- MISSOURI.**—E. J. Cartlidge, St. Joseph, Moderator; Rev. W. R. Sears, Sedalia, Assistant Secretary.
- KANSAS.**—Rev. Edwin A. Barlow, Wyandotte, Moderator; Rev. Sylvester D. Storrs, Quindaro, Clerk.
- NEBRASKA.**—Rev. Frederick Alley, Plattsmouth, Moderator.
- OREGON.**—Rev. H. Lyman, Forest Grove, Moderator; Rev. J. W. Clark, Astoria, Clerk.
- CALIFORNIA.**—Rev. Walter Freear, Santa Cruz, Moderator; Rev. C. H. Pope, Benicia, and Rev. H. E. Jewett, Redwood, Scribes.
- ONTARIO AND QUEBEC.**—Rev. E. Barker, Fergus, Ont., Minute Secretary.

ORDER OF MEETINGS IN 1871.

Pennsylvania, West'n,	Tuesday, February 14.	Vermont,	Tuesday, June 20.
Colorado,	Tuesday, May 2.	Massachusetts,	Tuesday, June 20.
Kansas,	Wednesday, May 10.	Maine,	Tuesday, June 27.
Michigan,	Wednesday, May 17.	New Hampshire,	Tuesday, August 22.
Illinois,	Wednesday, May 24.	Wisconsin,	Wednesday, Oct. 4.
Iowa,	Wednesday, May 31.	California,	Wednesday, Oct. 4.
Indiana,	Thursday, June 1.	Minnesota,	Thursday, Oct. 12.
Ontario and Quebec,	Wednesday, June 7.	New York,	
Nebraska,	Thursday, June 8.	Missouri,	Wednesday, Oct. 18.
Rhode Island,	Tuesday, June 13.	New Jersey,	Tuesday, Oct. 31.
Ohio,	Tuesday, June 13.	Connec't, Conference,	"Autumn."
Oregon,	Thursday, June 15.	Pennsylvania, Welsh,	"Autumn."
Connecticut, Assoc'n,	Tuesday, June 20.	No. Sco. and N. B.,	<i>No report.</i>

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APRIL, 1871.

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John Keefer -

THE

Congregational Quarterly.

WHOLE NO. L.

APRIL, 1871.

VOL. XIII. No. 2.

JOHN KEEP.

THE name of "Father Keep" is a household word in some parts of the land, and is not unfamiliar in others to those who have known little of his work and his life. Even to these, a brief sketch of his life should not prove without interest.

John Keep was born in Longmeadow, Hampden County, Massachusetts, April 20th, 1781. His father, Samuel Keep, was of the fourth generation from John Keep, who was one of the earliest settlers of Longmeadow, and the ancestor of all of the name of Keep who have had a residence in New England. His mother was Sabina Cooley, daughter of Josiah Cooley, of Longmeadow. He was the seventh of nine children, all but one of whom reached nearly seventy years of age. His father died at eighty-four, and his paternal grandmother at ninety-two.

The father, Samuel Keep, was a thriving farmer, of robust frame and vigorous mind, a leading Christian man, much regarded in the community for his practical sagacity, and the wisdom of his counsels in all matters of business. The children were trained to habits of industry and frugality, and in general received such rudimentary education as the country school at that time afforded, with the addition, in the case of the younger children, of a term or two at a select school,

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where instruction was given in geography, grammar, and arithmetic.

John was thoroughly trained in farm work until seventeen years of age, when he entered Yale College and passed regularly through the course, graduating in 1802 with a class of sixty members, all of whom he outlived. A portion of the time in college he paid his board by dining-room work in the college commons, returning to the farm in vacations to do good service there. After a year's teaching, he entered upon special study, in preparation for the ministry, under the private instruction of Rev. Asahel Hooker, of Goshen, Ct. June 11, 1805, he was approved by the Litchfield North Association as a candidate for the ministry, having already received an invitation to preach, from the society in Blandford, Mass.

While pursuing theological studies in Goshen, he was a boarder in the family of Judge Nathan Hale, where he became acquainted with Miss Lydia Hale, whom he married soon after entering upon his work at Blandford.

The story of their courtship illustrates the simple manners of the times. Several students boarded in the family, and the mother being an invalid, much of the household responsibility came upon the oldest daughter, Lydia. John Keep, with a helpful disposition, undertook the duty of building the winter morning fire in the kitchen fireplace; and while the other members of the family continued their morning nap, Miss Lydia came down to arrange for breakfast. There was usually time to spare in the long winter morning, and they sat and sang together the old church tunes, *Mear* and *St. Martin's*, with fitting conversation interspersed. It is not strange that such fire-kindling should result in kindling another flame; and when the winter and spring were gone, as he was about to go before the Association for approval, Mr. Keep ventured to state his thoughts and wishes to Miss Lydia, asking her to consider his proposal a week and then give him a definite reply. Before the week closed she put into his hand a paper, mostly blank, with her name near the bottom of the page, and the following postscript: "I accept your proposal, and, that you may make your arrangements unembarrassed, you may put above my name any words you may choose expressive of my affection for you,

and I will redeem the pledge." That pledge was redeemed by rare fidelity and devotion, through almost sixty years of married life. Mr. Keep's own testimony to her worth will not be regarded, by those who knew her best, as an overstatement: "To her I owe much, yea, it verily seems to me all, of what success I have had in my ministerial labors. In this sphere she was always a reliable guide. Her counsels — deliberate, never obtrusive, always given in a kind spirit, yet clear and firm — became to me *law*, so fully did they bear the proof that she had the mind of Christ. The duties of her home circle and pastoral life were her pastime; yet she quietly bore the privations, often severe to one of her quiet, retiring temperament, inseparable from the itinerancy of her husband as an agent and a lecturer, never holding him back from any consideration merely affecting herself. Such a helper, such a companion and co-worker, God gave me for fifty-nine years and four months."

They had only one child, Rev. Theodore John Keep, of Oberlin, Ohio.

The church and society at Blandford, where Mr. Keep began his ministry, were in a distracted condition, unable to harmonize in the calling of a pastor. The first settlers of the place were of Scotch-Irish origin, possessing much native vigor of body and mind, but not much of the grace of gentleness and conciliation. Conflicts on the affairs of the parish had characterized the town meetings for a generation, and one Sabbath morning the preacher had been borne to the pulpit by the triumphant party, after a vigorous fight at the church door and in the aisles.

There was not an equal display of interest in all the concerns of the parish. For example, the frame of their meeting-house was erected in 1740, and stood a year without covering. Glass windows were put in more than twelve years later. In 1753, the first floor was laid. In 1759, the people "voted to build a pulpit, to make a pew for the minister, and to build seats in the body of the house on the ground floor." Before this their seats had been "blocks, boards, and moveable benches." In 1786, forty-six years after the raising of the frame, the house was plastered, and in 1789 the steeple was erected. In 1794, the

timbers under the gallery were covered, and in 1805, a few days before Mr. Keep's ordination, the posts and other timbers were cased. Thus the house was sixty-five years in building, and continued in use during the sixteen years of Mr. Keep's pastorate. It was replaced by a fine edifice in 1822.

When the invitation was extended to Mr. Keep to come and preach as a candidate, the church had become discouraged in the effort to harmonize with the society, and had ceased to cooperate. Mr. Keep was invited by the trustees of the society alone, and the members of the church came to the meeting on the appointed Sabbath with sad hearts to hear the society's minister, without any expectation of being able to approve.

He preached his *first* sermon to this distracted congregation. Both parties were delighted, but each expected that the other would reject the candidate. The final call for his ordination was unanimous, and when, after sixteen years of labor, he decided to leave, there was a unanimous vote urging him to remain, and pledging continued and liberal support.

The parish would not seem an inviting one for a young minister seeking ease, or opportunity for self-culture. It was a rough, mountainous region; and the people were much like the country, scattered over an area seven by nine miles in extent. The average annual sale of intoxicating drinks in the town at the time of Mr. Keep's ordination, "is put by one authority at fifty hogsheads, by another as low as twenty-five," and this in a population of only 1,500. The ordination occasion was celebrated by a famous ball in the evening, the young people expecting a stern rebuke from the pulpit on the following Sabbath. But the rebuke did not come; instead of this, Mrs. Keep invited the young women of the parish to gather at her house to form a reading circle. In the lapse of time the young men sought an introduction to this society, and the taste for coarser amusements gradually disappeared. Intemperance, of course, diminished as the people made progress in intelligence and refinement. In this good work the pulpit gave no uncertain sound, but announced the doctrines of the temperance reformation twelve years before the general movement on this subject in New England. When Mr. Keep went to Blandford, he found a resolution on the records of the town meeting in

these words : “ *Resolved*, That we will not allow any preacher the use of the pulpit to solicit money in support of missionaries.” When he left, the cause of missions was cherished with interest and received a liberal support. All this was not effected without earnest and thorough labor. One who was at that time a youth in Blandford writes of these efforts :—

“ With great plainness he unfolded to his people their obligations to the unevangelized abroad, and to the waste places of our own land. In different aspects, and with varying application, he held up the Savior’s last command, and showed the insufficiency and hollowness of a piety that consisted of profession alone and did not *work* by love. These now self-evident truths sounded strangely then, and their utterance excited great opposition. I distinctly recall the tones of injured innocence in which one of his parishioners complained of the pain which those appeals occasioned him : ‘ Last Sunday afternoon,’ said he, ‘ I sweat my shirt through while Mr. Keep was begging for the heathen.’ This was a violent form of a complaint then, and now, alas, very common. The effect of this teaching, however, remains to this day, and the results appear in abundant fruits wherever this migratory people have wandered.”

In May, 1821, Mr. Keep, in response to an invitation from the Congregational Church in Homer, N. Y., decided to “ remove to the West.” He had at the same time a call from the church in Brunswick, Me., with the added responsibilities proposed of “ teacher of moral philosophy and preacher in the college.”

The parish in Homer opened a wider field than that from which he retired. The church had four hundred names upon its record, and the Sabbath congregation averaged six hundred. There was a flourishing academy in the place, of which Mr. Keep was elected a trustee soon after his settlement. He entered upon this field when he was forty-one years of age, in full vigor of body and mind, with an experience of sixteen years in the pastoral relation, and all his resources were brought to bear upon the work before him. An extract from a written statement made by one of his parishioners will afford some apprehension of these labors :—

“ He was now in the full possession of his mental and

physical manhood, in the enjoyment of good health, and he entered upon the duties of this new charge with all the zeal, industry, and energy of his ardent temperament. His congregation, mingled in a population of six thousand souls, spread over an area of ten miles square, were to be full-fed on the Sabbath, to be nursed in their families, to be bathed in his sympathies when sick, and to be tenderly sustained at the burial of their dead, requiring religious visits, many weekly lectures and a perpetual succession of funeral sermons. His pulpit discourses were uniformly well prepared and attractive; his various and exceedingly multiplied duties out of the pulpit were punctually performed, and to the satisfaction of the community. Indeed, it appears almost incredible that one man could perform so much labor, mental and physical; yet by his indomitable energy and perseverance, and by his arrangement of business, all was attended to in due season. Through his influence as president of the board of trustees of the academy, a ladies' department was inaugurated, more teachers were employed, the attendance of pupils increased, and the institution was at once placed on a basis which led it on and upward to a position of one of the most popular and useful educational agencies in central New York. To his untiring zeal, and watchful care and liberal policy, is the institution largely indebted, and is still enjoying the benefits of that supervision.

“Mr. Keep was remarkable for the interest he always manifested in all the business, social, and religious affairs of the community. This led him to a familiar acquaintance with the people in the home circle, suiting his attentions to the varying circumstances of its members. No one knew so much as he of all that was going on in the community. For the aged he ever had a pertinent thought, a word of consolation and cheerful advice. To the middle-aged business men, he was ever ready to address words of encouragement and wise counsels. For the young he invariably had a word of cheerful greeting and a hearty welcome. No child, ever so young, escaped his notice. He thus became a great favorite with the youth and children in our vicinity. His pulpit ministrations were of a character to impress deeply on the mind divine truth. His

manner was always interesting — often very forcible, and his illustrations of truth vividly impressive. The admission to the church, during his twelve years' labor among us, of five hundred members, is the reliable testimony that the blessing of God attended his ministrations.

“In Sabbath-school and Bible-class instruction his labors were broad and untiring. During the five years before his removal from us, he maintained weekly five Bible classes, in as many different districts, and such was his punctuality in fulfilling his appointments, that only in one instance did he fail of being present with his class. Many members of the church received their first religious impressions under his faithful presentations of truth in these Bible recitations.

“During his ministry in Homer, the great temperance movement, which has done so much to bless our land and world, had its origin. From the first, he entered into it with all his heart and soul, and at once became an effective worker in the good cause. Under such a leader, the Congregational Church in Homer took high ground in this reform, deciding by a strong vote, that persons admitted as members, whether by letter or on profession of faith, should adopt the pledge of total abstinence from all intoxicating liquors as a beverage. This decision is still the rule of the church, and to this day (1859) but one person has been excommunicated for a breach of this rule.

“True, there were those in the community, less ardent in their temperament, perhaps more conservative in their views of some measures for reform, who were disposed to charge him with too much zeal, even with fanaticism. It is also true that his ardent temperament, with his talent for leading the community, placed him in the front rank in all measures necessary for a healthful public sentiment, the prosperity of the church, and the strength and adornment of a Christian commonwealth; yet in all this he was never captious or dogmatical, but at all times ready to listen to the opinions of others, and to profit by their suggestions, never allowing expediency to take the precedence of principle.”

A man so ardent and progressive would inevitably find some tendency to reaction in his church, and the apprehension that this might at length result in dissension and party division

induced him to tender his resignation, and thus avert the danger. Many were grieved at his decision, but he never regretted the step.

Two calls were then before him — one to an agency in New England in behalf of the American Colonization Society, the other to the care of a church in Cleveland, O.

Until about this time, most of the practical anti-slavery feeling of the country had gathered about the colonization society — an organization the design of which was to send free colored people and liberated slaves to Africa, where it was supposed they belonged. Mr. Keep was a colonizationist ; and with this call in his pocket he came on to Cleveland.

The doctrine of immediate emancipation on the soil had just been broached by Garrison and others, and the colonization society had been assailed as selfish and cruel.

Pondering these questions on his journey, he came out an unconditional emancipationist, and hence declined the call to the agency ; not that he was more opposed to slavery than before, but he had obtained new light as to the practical treatment of it. He had always hated slavery — was always a friend to the colored race. Years before, in Blandford, he had established a school for the neglected colored people in a portion of his parish, and had enlisted the ladies of his congregation as its teachers and supporters. He had a heart ready for the anti-slavery movement which was then rising, and his earnest espousal of this unpopular cause changed the current of his life, and gave a peculiar character to his subsequent career.

Cleveland, in 1833, was a village of three or four thousand inhabitants, and here Mr. Keep spent a year as pastor of the Stone Church, — now the First Presbyterian Church. Then with a colony from this church he organized a church in Ohio City, — now the First Congregational Church, West Side, — and became its pastor.

The work at Oberlin was commenced in 1833. In the spring of 1834 the permanent teachers came upon the ground, and in the autumn of that year Father Keep was elected a trustee and president of the board. From this time he began to be known as Father Keep, not so much on account of his age, which was fifty-three years, as for his benignant, fatherly character.

One of the first questions before the board after his election, was that of opening the doors of the college to colored pupils. Several meetings were held; the discussions were long and earnest; there was much excitement in the new "colony"; and when the vote was taken in the final meeting, there was a tie. Father Keep, as president, gave the casting vote, and determined the position of the college and of the community on the side of the colored people. The position was taken with hesitation, but courage grew with the conflicts which followed. From that hour, Father Keep took Oberlin on his heart, and never laid it off until he laid off all earthly thought and care. During the feebleness of the last day of his life, he referred to an unfinished letter which he was writing in the interests of the college, saying that he would finish it to-morrow.

In 1836, he resigned his pastorate in Cleveland, and accepted a financial agency for the college. This work he prosecuted for a year with excellent success; but the financial crash of 1837 came on, and only a few of the pledges secured were redeemed, his own, of \$1,000, being one of the few. The times were unpropitious for such an effort, and he resigned his agency to return to pastoral work.

But there were few pulpits, in those days, open to a minister connected with the unpopular cause of abolitionism and the unpopular college of Oberlin. He preached a few months in Wooster, O., and afterward in Lockport and Albion, N. Y.

Then, in view of the pressing wants of the college, especially of a debt which was truly formidable, and the impossibility of raising money in this country, in the spring of 1839, in connection with Mr. William Dawes, a trustee of the college, he undertook a mission to England for its relief. Mr. Dawes was the leader in the enterprise, and Father Keep was his ardent supporter and co-laborer. It was a bold undertaking, but successfully accomplished, giving a net result of \$30,000 in aid of the college, and furnishing relief which was vital to the success of the enterprise at Oberlin. This sum was collected by personal application, and in small amounts, mostly under \$50 each, involving a great expenditure of labor and patience, continued through a year and a half. Mr. Dawes and Father Keep gave themselves to the work without reservation, not even taking a

day for recreation or sight-seeing, passing St. Paul's daily for weeks together without turning aside to visit it. It was not because Father Keep lacked appreciation of such objects of interest or had no desire to see, but because he had given himself to a great work, and it engrossed the energies of his soul. This arduous and self-denying labor he performed almost without compensation.

For the next ten years he gave himself to the work of preaching, having charge of the churches in Mansfield and Hartford, O.; and preaching in Arcade, N. Y., and Litchfield, O.

In 1850, having nearly reached his threescore years and ten, he removed his family to Oberlin, put on the harness again, and aided in raising an endowment of \$100,000 by the sale of scholarships. Here he passed the remainder of his years; but they were not years of idleness, or the quiet enjoyment of the fruit of his labors. He filled them all to the very last with a ceaseless activity; looking after the interests of the college and the place; going out upon an occasional agency; writing letters to friends and acquaintances to enlist their sympathy and aid; preaching without compensation from place to place on the great themes of the gospel and the pressing questions of the times, the doctrine of human rights and the true idea of a "Christian Commonwealth"; aiding in every public enterprise of the town, as church building and the schools; looking after the poor and the stranger; showing an intense interest in all that concerned the welfare of the families and the place; attending diligently all meetings of the trustees of the college, and cheering on every effort for improvement, often electrifying the whole body of trustees and faculty with the impulse of his ardor and his energy and faith. Others might be discouraged, he never was. His personal contributions to the college in money and services, estimated at the lowest standard at the time when rendered, exceed \$4,000; and all this at great self-denial, most of the time without any income, shut out from pastoral work by his labors for the college.

Probably no one, even of those in more active life, would be more missed in the community than was this aged father when he was taken away in his eighty-ninth year.

Father Keep was blessed with a remarkably vigorous constitution, and during his long life enjoyed almost uninterrupted health. He was never confined to his bed a single day save the last one of his life. Perhaps the best explanation of this fact is, that "a cheerful heart doeth good like a medicine." For a few weeks before his death he was more feeble than usual and felt that his end was near. He spoke of his decease and made arrangements for it with as much freedom and cheerfulness as if it had been a journey or a change of residence.

February 11th, 1870, his long journey was finished. He died, not because he was overcome by disease, but because he had lived life out. He closed his eyes as calmly as a child to sleep, holding the hands of his daughter, and putting his last breath into a farewell kiss. At last he rested from his labors.

Some of the prominent traits of Father Keep's character are well exhibited in the following communication from Rev. Albert H. Plumb, Chelsea, Mass., who knew him in his best days:—

"The visits of my uncle, Rev. John Keep, to my father's house in my childhood, are remembered with great interest. His cheery ways, his quaint and pithy sayings, his kind interest in each member of the family, made his coming a breezy, sunny time.

"He seemed to have a rare faculty of comprehending at once the entire situation of the parties, of discerning just the topics which a wise regard for the interests of the families would bring up for conference, and passing quickly by all the little nothings which too often engross the thoughts when friends meet, occasioning regret afterwards that needful things were left unsaid, he promptly seized hold of each important subject in its order, so that when he left our roof we all felt like saying 'what a satisfactory visit! How much was accomplished!' This suggests what, to my mind, was one great secret of his life-long usefulness, of his perpetual peace of mind, and of his cheerful old age. He was always accomplishing something, and something for others. He was a remarkably busy man; always at work; thinking, writing, talking, planning for the good of his fellow-men, and for the kingdom of our Lord. His life often reminded me of one of his own aphorisms — 'Duty

done gilds the future.' Duty done, not as a ground of future good, to merit future joy, but done in glad and grateful service to Christ. The consciousness of being devoted in ceaseless labors to the prosperity of Christ's kingdom was his sufficient joy. It assured him that God was working in him to will and to do; it was evidence and fruit of his union with Christ, — a pledge that his own future prospects would continually brighten with the increasing conquests of his King.

"In my intercourse with him, in my maturer years, I marked some traits which are as precious as they are rare.

"He must have early formed, for he long maintained, a habit of looking with real interest upon every person he met, and of giving to almost every one some inspiring word, bearing on his vital interests. These vigorous sayings often carried so much concentrated wisdom that they were treasured as mottoes for life.

"He was endued with remarkable foresight, so that his age was not embittered by the overthrow of his plans and the disappointment of his hopes through the changes of the times. On the contrary, he enjoyed, as few are privileged to do, the realization of his fondest hopes, the triumphs of his most sacrificing toils. With a generosity, too, not always easy to the aged, he gave honor to each younger worker for the Master, welcoming with unselfish joy all new recruits, even though they outwent the veterans, only happy that so much new vigor was reinforcing the cause.

"His speech at the fiftieth anniversary of the American Board, as sole survivor of its formers, a speech which he wrote at my house in his eightieth year, breathes also a very earnest appreciation of the more humble agencies in the church of God. 'Hannah and Dorcas,' said he, 'and grandmother Lois are a power nearer the throne than corporate bodies or organized boards.'

"As a friend, Mr. Keep was beyond praise. How quickly personal grief melted away in the warm sunlight of his presence; for, in his high consecration to great and worthy ends, he thought little about himself — his frames or moods, his burdens or cares. His friendship was wise, far-sighted, and it held on. Look at his married life, — one long, peaceful, cloudless, summer day! I

have heard him tell how a little girl in his class at school did him a kindness one day, 'which,' said he, 'I have been trying ever since to repay.' And thus, at the age of ten years, began his acquaintance with that sweet saint with whom he walked hand in hand in blissful content for almost sixty years. I remember them in their prime, and among the memories of that period, one of the most precious to me is the recollection of hearing, after they had joined in evening prayers around my father's fireside, the voice of each in prayer in their own room, husband and wife commending each other, their kindred, and all the world to God, before they sought their rest. And when, at length, they were tottering down the hill together, no sweeter picture of wedded love ever met my eyes, than they then presented to the view of all. Many a happy, sportive scene, rich with kind manifestations of tenderest affection, comes up to mind, which I witnessed in their modest dwelling, where the proverbial querulousness of old age was never seen, the too frequent despondency of old age was never felt. My brightest pictures of heavenly society are very much the reproduction of those seasons of blessed intercourse. Certainly, the enjoyment of such seasons, and the recollection of them, draw our hearts, by an almost irresistible longing, towards the hour when such communion shall be renewed, to be broken off no more."

In noticing further the character exhibited in the life of Father Keep, we are struck with his permanent and ever fresh interest in life and its work. It was an interest confined to no one phase of life or one department of work. He seemed to appreciate and feel a personal responsibility for every enterprise that promised any good. And his interest did not spend itself in good wishes; he gave his entire support by counsel, by encouragement, by contributions of money, and by his personal labors, to every work which he could affect.

In his pastoral life, he had a care not only for the religious and moral condition of his people, but also for their social improvement and the condition of the schools, the condition of the highways and other public improvements, the comfort and taste of their homes, their success in farming, and everything that pertained to the welfare of the community. In this re-

gard he was a model pastor ; a shepherd indeed, caring for his flock with a tender and a universal care. Later in life, when his work seemed to have been done, this interest never abated. He was never disposed to live in the past, or imagine the former times better than these. He was alive to all the progress which the most sanguine could claim. He congratulated those who were younger, that they were permitted to live and act in these better days, and no admonition to his younger brethren was more often on his lips than that they should appreciate the privilege of living at such a time as this and not fall behind the age. This was his great anxiety in regard to the college which he loved, that it should keep up with the times in its spirit, in its facilities, and in its mode and matter of instruction. Probably there has been no instructor in the college for the past twenty years who was not personally and regularly exhorted upon this point by Father Keep, every year, and often many times a year.

Hence, he was naturally a progressive, and never a conservative. He had no veneration for anything merely because it was of long standing. He was always looking for something better, and ready to enlist in any reform that promised any good. He was in the van in the temperance cause, in care for the colored race, in the anti-slavery movement, in reforms in education and in Christian work of every kind. And this trait was quite as prominent when he had passed his fourscore years as in his early manhood ; out of this and his abiding faith in God, sprung his great hopefulness and his never-failing confidence in results. He seemed always to look on the bright side. No difficulties disturbed his expectation ; whoever else was discouraged, he never desponded.

He looked for the triumph of every good cause as a matter of course. In all undertakings, public and private, he never seemed to think of failure, and he never seemed to fail. He inspired others with his own hopefulness and confidence. His presence and courage have brightened many a dark day, and stimulated to the final effort which proved successful. A light went out in the community when his cheerful face and animating voice were taken away.

This hopefulness and faith were, perhaps, the source of

another trait,—his courage and fidelity in maintaining his convictions of unpopular truth. Few, at this later day, can appreciate the courage which it required in his early manhood, to espouse, as he did, the cause of the colored man, and to identify himself with the friends of abolitionism so thoroughly. It is the kind of heroism which we still want more of, in the pulpit and out of it.

Another quality that was very marked in his life, and one great occasion of its success, was a habit of order and thorough system in all his thinking, and all his intercourse and work in the world. This must have been a natural tendency of his mind, and it had been strengthened and increased by careful training. He had a plan for everything. Nothing was ever done at random or by accident. He was not drifted along by circumstances, but subjected circumstances to his purpose. His mind was fertile in devising, and persevering and inflexible in execution. This appears in his early pastorates, and is the secret of the great amount of work which he was able to accomplish. His plans took in all the interests of every family in his wide parish,—and were laboriously and faithfully carried out in all their details.

The same characteristic appeared in every call he made and every visit he received from others. The conversation was not allowed to drift at random; he invariably gave some order to it, and by his questions or suggestions shaped it to some purpose. This was the more easy because his universal interest in others and the general well-being seemed to give him a purpose ready formed with regard to every one.

Even during the last few days of his life, if a member of the college faculty called upon him, he would call up in regular order the various interests of the school, changes in the faculty, new buildings, efforts for endowment, individual donors to be looked after, new men on the board of trustees, and finally a successor to himself; and upon all these topics his inquiries and suggestions would be as systematic and exhaustive as if written out beforehand.

This habit carried into his business explains how he was able to live upon his slender means almost without income, and yet give to benevolent causes more than most persons who had

tenfold his resources. Nothing but rigid economy and the most systematic conduct of his affairs could have accomplished such results. Many a minister of later days might learn wisdom from him in this particular.

Finally, Father Keep was a man of disinterested and abounding love. His self-forgetfulness was most remarkable, and he manifested it everywhere. He lived to do good, and his love embraced all classes. His mind was occupied with plans for others, seldom for himself. His reflections and private meditations did not pertain to his own state. He was too much engrossed with his work and its bearings to dwell upon his own experience. Hence he was not given to speaking of himself. In his later years, when he knew that he must soon close up his career on earth, and when he was confined to his room, his Bible and hymn-book were always on his stand, and nearest to him, and he often spoke of his readiness to depart; but even then the burden of his thoughts was for others and the cause of Christ. The habit of his life he could not lay aside. He sometimes regretted that he had not more of an experience, and depreciated his own subjective life and character in comparison with what seemed to him the higher experience of his friends. But he held on his way in simple and transparent faith and obedience, and to the end testified of the sufficiency of Christ and his salvation. His faith was as striking as his good-will to men.

He never had any sympathy with the spirit of reformers who showed disrespect for the Bible and the church. While he was in advance of all in reforms, he was a firm and humble believer in the word of God as the only infallible rule of faith or practice, and was a most devoted and loyal disciple of the Lord Jesus Christ. It was his great aim to apply the principles of the gospel to all the relations and affairs of man. To this agency, under the blessing of God, he ascribed all improvements in the condition of the world. And so, in quiet trust and earnest consecration, he waited the call of his Master, and when the summons came went home in peace.

JAMES H. FAIRCHILD.

OBERLIN OHIO.

METHODS OF PROMOTING THE FELLOWSHIP OF
THE CHURCHES.¹

IN discussing the "Methods of Promoting the Fellowship of the Churches," we leave out of view the relation of so-called "denominations." However important it may be to have intimate fellowship with all evangelical churches, our theme to-day is limited to those known as Congregational. We pass by also the question of fellowship between our sister churches in other parts of the country. Whether we should retain the old custom of interchanging salutations with corresponding bodies by delegates, and whether or not we should have a National Convention of Congregationalists, meeting annually or triennially, are questions of importance; but for the present hour, the question is how to promote the Christian fellowship of churches of our order, in the same town or county, and how to bring all our churches in Connecticut into closer sympathies with each other.

It will be my aim rather to open this subject than to answer this question fully.

The point aimed at here, instead of being novel, is one of the essential features of our Congregational polity. Our churches, while ever jealous of judicatories independent of the brotherhood, and refusing the supervision of prelates and presbyteries, have professed the obligations of fellowship, and have provided certain modes of manifesting their unity. One chapter of the Cambridge platform (Chap. XV.) treats of the "communion of churches one with another." The terms Association, Consociation, Council, Conference, are all significant of this fellowship, and so also are letters missive and letters of dismission and commendation.

The question before us at this time, however, is both practical and important, inasmuch as several causes combine to weaken these fraternal bonds and interrupt church fellowship,

¹ Read before the General Conference of the Congregational Churches of Connecticut at New London, Nov. 2, 1870, by Edward W. Gilman, pastor of the Second Congregational Church in Stonington.

so that between contiguous churches there is less intercourse, perhaps, than formerly ; less, certainly, than there ought to be. Let us consider these causes. Why do not the Congregational churches of Connecticut know more of each other's condition and interests ?

1. One reason is our non-sectarianism. In our reaction from what we have deemed narrowness and bigotry, in our eagerness to show that forms and organic relations are not of the essence of a church, we have fallen into the way of underrating the value of our own institutions. Our most liberal contributions have been for objects in which Congregational churches have had no exclusive interest. Our most earnest appeals have been for non-sectarian objects. Our largest work has been undenominational. Our associations for beneficence have not been ecclesiastical. In many churches the appeal for gifts to any charity peculiar to our own denomination, has been the exception, and not the rule. The churches, therefore, to a large extent, have not been taught to believe that a Congregational church is any better than any other church. Why, then, should they care *much* for church fellowship ?

2. A second reason is the preference of our churches for remote fields of charity. "Distance lends enchantment." The romance of beneficence is heightened by the remoteness of the beneficiary. Did the minds of men turn more to the necessities of *home evangelization*, the bonds of church fellowship would be tightened.

3. A third reason for this ignorance is the growing spirit of independence in our churches. They share the spirit of the age. The strong and the feeble churches alike have it. They desire no episcopal supervision, no interference from without, no advice even, unless it accords with conclusions already formed. Councils are called to complete a contract in which the parties are agreed, or give sanction to a separation which is practically accomplished. Where is the church which, in employing a minister for a month or for a year, would raise the question whether or not this engagement would meet the approval of neighboring churches ? or would give any weight to suggestions of dissatisfaction if made ? Or what church thinks of applying to the associated pastors of the neighbor-

hood for advice in relation to its vacant pulpit, or for help in maintaining the observance of the Lord's supper, and the stated forms of Christian worship? The stronger churches are conscious of their own resources, while the feebler, perhaps, are unaware of the advantages which they might gain by a closer affiliation with those who cherish the same faith and order. The isolating effect of such independence of spirit is obvious.

4. A fourth reason for the ignorance spoken of, is that so little pains are taken to bring the churches into the closest sympathy. Our conference system is of recent introduction, and has not yet become rooted in the affections of church members generally. In some parts of the State it is exceedingly difficult to waken any enthusiasm about it. The current definitions of a local church are faulty in leaving out of view the mutual relations of churches. The constitutions of our churches — so far as they have any formal constitutions — rarely define their responsibilities to others holding the same faith and order. A majority of our churches are indeed con-sociated; but upon many of these the yoke sits very lightly, and the tendencies are centrifugal and not centripetal. Would not larger *efforts* to promote church fellowship meet with larger results?

5. A fifth reason for the ignorance of each other's condition and wants is found in the instability of the pastoral office. The churches are known very generally through their pastors. To this day, the body whose hospitality we are enjoying is known as Dr. McEwen's church. He was pastor here for more than fifty years. The pastor of any church in a term of years becomes known to all the churches round about, and every where he appears as the representative of his own congregation. By occasional exchanges, by timely aid on extraordinary occasions, by words of wisdom, encouragement, and love, by constant co-operation in counsel, the settled ministry are doing more than any other agency to keep up the fellowship of the churches. But changes in the pastoral office are frequent; there were twenty-three pastors dismissed last year, about one seventh of the whole number in the State. Every vacancy thus made is to some extent an interruption of fellowship, and the smaller congregations especially, when deprived of their pastors, are very likely

to pass for a considerable time out of the range of contact and sympathy of contiguous churches.

6. A sixth reason is found in the increasing practice of relying upon "stated preachers," or "acting pastors," for the ministration of the word. However serviceable and acceptable the work which is done in this way, these "stated preachers" do not become known as the official representatives of the church. They are in no way formally introduced to the churches at large. They may be from remote parts of the country, unaccredited here; or they may be men of other denominations and other ways of thinking. Their coming and going are not matters of public record, and so, from the very nature of the case, the working of such a plan is not in the direction of church fellowship.

The number of churches in Connecticut without pastors is forty more than it was ten years ago. One hundred and thirty-five churches in Connecticut, out of two hundred and ninety, have either no stated preachers, or are supplied without the advice and public assent of the churches round about them. I say this not to call in question at all the fidelity and worthiness of those who preach the gospel without installation; but solely to emphasize the significance of the fact that so large a number of congregations are so far forth disregarding the fellowship of the churches in this respect. At least seventy-seven, or about one quarter of the whole, have stated preachers. Should the other three quarters follow the same example, how serious a blow it would be to ecclesiastical communion!

These six things I find the chief reasons which explain the ignorance of our churches of each other, and their indifference to each other's welfare; they are our *non-sectarianism*; our *preference for remote fields of charity*; a *growing spirit of independence*; the *meagreness of effort to bring churches together*; *frequent changes in the pastoral office*, and an *increasing willingness to dispense with installation*.

Ought we then to devise measures for increasing and extending the fellowship of these churches? I say, *yes*; we need them in order to make our church-work more efficient. We cannot afford, as Christian churches, to be isolated from each other. The largest and strongest cannot, and surely the

smaller and feebler churches cannot. We owe more than we think to the fact that so many have not only a common name, but similar traditions and usages ; and whatever accidental circumstance, like the renown of a preacher, or the attractiveness of a house of worship, may give to some churches a seeming independence of others, we may be sure that, in the long run, *every church needs* the avowed and cordial sympathy of its sister churches.

Ought we to devise measures for increasing and extending this fellowship? I say, *yes*; we owe it to the Great Head of the church to look after the interests of those organized associations of believers in which his Spirit dwells, and which are especially affiliated with us. If we cannot go outside of certain denominational lines without trespass, and the danger of awakening hostile criticism, we can, I am persuaded, do more to bring into living fellowship those who accept the same standards with us. Suppose the apostle Paul to be settled as pastor over any one of our churches ; would he *show* as little interest as some of us do in the congregations of believers round about? See what constraint he felt as the care of all the churches pressed upon him ! See what intense longing he had to return, for a season, to Thessalonica, and confirm the faith of those to whom he had preached the gospel ; and how, — as he tells them once and again, — because he *could no longer forbear*, he sent Timothy to ascertain their faith and love. Do we not need some apostolic faith and zeal in this very matter? It may be that our system is faulty ; that it is not easy for us who are expected to preach twice every Sunday, and conduct a third service, to go off eight or ten miles to look after scattered congregations ; it may be costly, or laborious, or awkward ; but such replies only satisfy me that we ought to *do* something to promote this *fellowship of churches*, and to intensify the conviction that we are members, not of Christ only, but of *each other*.

How, then, can we promote this fellowship? What measures can we devise, commend, adopt, and execute for increasing the true fellowship of the churches in which we are most deeply interested?

I answer, 1. This General Conference exists for this very

end. It was instituted "for the purpose of *fraternal intercourse* and of co-operation, and mutual incitement in all the evangelizing work of Christian churches." It brings together delegates from all parts of the State to participate in all appropriate forms of fellowship. It is a great gain to have it; its value will be more appreciated, its power will be more felt, as years roll on. More than any other institution, it will unite us in Christian bonds. It has been so in Maine, where the Conference system was introduced in 1822, and where, by the way, the Rev. Nathan Douglass, once a member of this first church in New London, had a prominent part in establishing it. It has been so in other States. Ten years ago, Dr. Joseph P. Thompson stated that "the formation of the General Association had done more than any other event to give character, strength, unity, vitality, increase, and permanence to Congregationalism in New York." Even now, with a similar intent, we are discussing the proposal for a National Conference.

Important, however, as the General Conference is, the smaller district Conferences are more important. They come closer to the heart of the people. They meet oftener; they conserve, more directly, the interests of the feebler churches, and the out-of-the-way places. In one part of this county there is a cluster of half a dozen churches which have a monthly Conference, informal and unimposing, but spiritual and precious, and they get the good of it. It cannot but be so.

2. Secondly, I answer the question by *asking*, cannot the State Conference or the local Conferences *do* more with direct reference to the point before us? Can they not devise measures — perhaps by appointing committees of consultation and advice — for helping vacant and feeble churches to find candidates for the ministry, and to secure the stated ministrations of the word and ordinances? The Connecticut Home Missionary Society does something in the way of visitation and of succor; but cannot we, conference-wise, do more? We know very well that if these churches were of the Methodist persuasion, the presiding elders in each district would bestir themselves to provide relays of preachers; and would have some system for stated services as frequent as the circumstances would allow. Or if they were of the Episcopal persuasion, the bishop's

counsel and help would be in continual requisition. Can we not, without any sacrifice of independence, and without any obtrusive interference, put ourselves as a body into living sympathy with vacant churches with a view to help and counsel them in their need? Can we not do conference-wise, what ministers' associations have sometimes done, in the way of intrusting to certain brethren the responsibility of opening communication with churches which are in circumstances to need expressions of sympathy?

In Maine it is customary, I believe, for the local Conferences to send an embassy — a pastor and a layman — to visit this church and that, which has no settled ministry. Notice is given of their coming; the pastor preaches, perhaps breaks bread and baptizes; the brother adds words of exhortation. Inquiries are made; facts are learned; encouragements are given; report is made; and if there were no other fruit, the expression of Christian fellowship has its uses. It may be a church going to decay; but the sick unto death *like* to be visited; and sometimes the shadow of an apostle passing by has proved to be a means of cure. Would it be impracticable to arrange an annual visitation to every church in Connecticut, strong or feeble, so long as it is without a permanent preacher or pastor? In the old records of the first church in Stonington, I find frequent entries like these: "May 21, 1721, Mr. John Prentice, *pastor of the Church of Christ in Lancaster*, was at Stonington and preached in the afternoon, and *with leave of the church present*, he administered Baptism." "June 19, 1720. Mr. Eliphalet Adams, *pastor of the church of Christ in New London*, *being desired by this church to come*, baptized [such and such persons]. The same day he administered the sacrament." Is there not something pleasant in this recognition of *church* fellowship? and may not the pastors of adjoining churches feel some measure of responsibility for things around them?

3. I answer the question before us *thirdly*, by saying, that the work of promoting the fellowship of the churches must be done mainly in the churches themselves. We may get warmth and light here, but the fire must be kindled at home. It is very well for one or two hundred of us to look each other in the face at these annual Conferences, and to enjoy the tokens

o our Saviour's presence in our assemblies ; but we want also to have a telegraph office in every congregation, and to verify the words,

“Our fears, our hopes, our aims are one,
Our comforts and our cares.”

Such fellowship must be rooted in the several churches, and there we need both the *feeling* of fraternal love and the manifestation of it. No man liveth unto himself: and no church liveth to itself. Selfishness in a person is bad enough ; in a church it is intensely worse ; and I hold it to be our duty to insist on this idea of fellowship as *fundamental* in a church organization.

Now, in order to the expression of fellowship, I am inclined to think that our churches generally need a more efficient organization of their own members for all kinds of Christian work. If we are to have a partnership of churches, as well as of individual Christians, I think we must make more of the local church as *the unit* of organization. We have been accustomed to say that every church needed a pastor and deacons ; many are coming to feel that it is well enough officered if it has only deacons ; but inasmuch as we read in apostolic days of elders, helps, governments, rulers, pastors, and teachers, I think that both Scripture and experience suggest our need of more extended organization than most of our churches have. The more we rise to a consciousness of the value of the local church and of its fitness for gospel work, the more I think will our churches appreciate the expression of fellowship.

Of specific measures, a few may be suggested. Fellowship is sustained in some measure by correspondence. Why should not our churches, every one of them, cause an annual view of the state of religion to be prepared, submitted for approval, and accepted by the church as its report to the local conference of its welfare ? This simple *church* act would continually remind the brethren of their relation to others. This is done by the Baptist churches in Connecticut. So in the Rhode Island Congregational Conference, the constitution requires each church to render a written report, which is first read publicly, then printed and circulated. How that matter is man-

aged in Connecticut, the *churches*, I venture to say, have no idea.

Again, let us have committees of correspondence, through whom churches may communicate with each other. One-fifth of our churches are to-day without pastors or stated preachers. Who knows whom to address in them for information or for counsel? The minutes of the Maine Conference, for this year, give the names of the *clerks* of churches throughout the State. This is a good course for us to follow.

Again, why should not the churches assume more of the *cost* of maintaining denominational fellowship? They have begun to do it in providing for the publication of minutes and statistics; but that they have done only five years, although they have reaped the benefit of it for a whole generation. But beside that, the chief tax for denominational expenses still falls on the ministers; they go to councils at their own charges; they attend conference at their own expense; and often from meagre salaries they pay, out of all due proportion, the incidental expenses which the churches ought to bear. I believe it would help this matter of church fellowship if the churches would assume, as a matter of course, the entire expenses incurred by their pastors and delegates when attending public gatherings in their behalf. Outside of the church, "who goeth a warfare at his own charges?"

One more suggestion: that pastors in planning "exchanges," may aim distinctly to promote this church fellowship. It is a good thing to have different congregations made familiar with the voices of those who minister to sister churches; but in some quarters it might be helpful to connect some further aim with this. Thus, within a certain district, one minister might undertake in the course of the year to present some phase of Christian duty, or some department of Christian beneficence, to each of several churches, coming with that distinct and avowed purpose, while those with whom he exchanged took some other department to be treated in the same way. Special studies and gifts might in this way be turned to the best account.

I sum up all in one brief word: let us fully appreciate the value of intimate fellowship, and then do our best to promote it according to the wisdom which God gives us.

PROCEEDINGS OF THE GENERAL ASSOCIATIONS IN
REFERENCE TO A NATIONAL COUNCIL.

WHEN the Congregational churches were confined almost wholly to New England, the facility of intercourse insured a unity which needed no more formal expression than the correspondence of State bodies with each other by delegates. Hence, it was held that no organization broader than that of a single State was necessary, except when some exigency should arise, such as those which prompted the calling of the Albany Convention of 1852, and the Council at Boston of 1865. But the rapid extension of the Congregational connection from the Hudson River to the Pacific Ocean, has made the want of some common assembly severely felt; and the great and pressing duties of evangelization have made the exigencies continual. The staunchest advocates of the rights of the churches have come to feel that some visible expression of unity is greatly needed, as well as some method of securing common consultation upon the duties of the churches in their united character; and that both of these objects can be perfectly secured without interfering, in the least degree, with those principles of local self-government which are dear to this part of Christ's visible church.

We think it well to put into form the action of the several State organizations upon this subject, and in doing so, we shall quote from their proceedings verbatim.

It will be remembered that on the approach of the two hundred and fiftieth anniversary of the landing of the Pilgrims, the Church of the Pilgrimage, at Plymouth, Mass., invited the churches to meet, by delegates, at New York, to consider the appropriateness of peculiar action in celebrating this fifth jubilee. That meeting was held March 2, 1870; and it appointed a general committee for its purposes, consisting of Hon. Edward S. Tobey, Rev. William W. Patton, D. D., Rev. Henry M. Dexter, D. D., Samuel Holmes, A. S. Barnes, Rev. Ray Palmer, D. D., and Rev. Alonzo H. Quint, D. D.; of

which, the first named was chairman, Rev. Dr. Dexter, secretary, and Mr. Holmes, treasurer.

Among the acts of this committee was the calling of a *Pilgrim Memorial Convention*, which met at Chicago, Ill., April 27, 1870, open to delegates from all our churches in the United States.

Among the resolutions adopted at that large convention are the following:—

Resolved, That this Pilgrim Memorial Convention recommend to the Congregational State Conferences and Associations, and to other local bodies, to unite in measures for instituting, on the principle of fellowship, excluding ecclesiastical authority, a permanent National Conference.

The convention included the entire membership of the *Triennial Convention of the Northwest*, which had met the day previous; and the proposal thus received the sanction, substantially, of the churches in the great States of Illinois, Michigan, and others, where General Associations, meeting almost immediately afterwards, apparently did not think it necessary to take formal action.

But, in the General Association of *Iowa*, meeting June 1, it was

Resolved, As the sense of this Association, that the interests of the cause of Christ as committed to the Congregationalists of the United States, require more frequent National Councils.

No committee appears to have been appointed.

The General Association of *Indiana*, June 2,

Resolved, That this Association approves the recommendation of the National Memorial Convention, held in Chicago, in favor of a permanent annual or triennial National Conference.

It does not appear to have appointed a committee.

In the General Conference of *Ohio*, June 14, the following preamble and resolutions were presented by Rev. A. H. Ross, and adopted, viz:—

WHEREAS, The cause of the Master demands united counsels and efforts; and whereas, our churches and polity have neither obtained the efficiency of which they are capable, nor exhibited the unity for which Christ prayed; therefore,

Resolved, That we hail with delight the movement to establish a National Council of Congregational Churches in the United States, to meet at stated times, but to have and exercise no ecclesiastical authority whatever.

Resolved, That we appoint a committee of seven to make overtures to the Congregational conferences and associations of the several States, and the officers of our denominational societies, respecting the formation of such National Congregational Council, on such basis of representation as shall be deemed best, and in accordance with the principles of our polity.

Resolved, That said committee be authorized to represent this Conference in any convention or conference which may be called before our next meeting, to mature this plan ; said Committee to report to this Conference.

The following committee was appointed by the Moderator :

Revs. Samuel Wolcott, D. D., A. H. Ross, I. W. Andrews, D. D., G. W. Phillips, Prof. J. M. Ellis ; T. S. Baldwin, of Painesville, and F. D. Parish, of Sandusky.

The organizations in Maine, Vermont, Massachusetts, and Connecticut, all opened their sessions June 21.

In the Maine Conference :—

A communication was read from Rev. A. Hastings Ross, of Springfield, chairman of a committee appointed by the General Conference of Congregational Churches in Ohio, in reference to establishing "A National Council of Congregational Churches in the United States, to meet at stated times, but to have and to exercise no ecclesiastical authority whatever."

On motion of Rev. Charles C. Parker, of Gorham,—

Voted, That it be referred to a special committee of one from each County Conference, to consider and report upon.

Committee,— Rev. C. C. Parker, Cumberland ; Rev. E. R. Osgood, Aroostook ; Rev. R. B. Howard, Franklin ; Rev. S. Tenney, Hancock ; Dea. M. J. Metcalf, Kennebec ; Rev. J. K. Mason, Lincoln and Sagadahoc ; Rev. J. B. Wheelwright, Oxford ; Rev. S. L. Bowler, Penobscot ; Rev. J. Cameron, Piscataquis ; Rev. W. S. Sewall, Somerset ; Dea. J. H. Lovejoy, Union ; Rev. H. A. Shorey, Waldo ; Rev. W. Carruthers, Washington ; Dea. D. Roberts, York.

At a subsequent session, this Committee reported the following resolutions, which were adopted :—

1. That the overture from the General Conference of Congregational Churches of Ohio, in regard to a stated National Council of Congregational Churches in the United States, meets our hearty concurrence.

2. That a committee of three be appointed by this Conference, to confer with like committees of similar bodies, in regard to the whole subject, and to report to this Conference at its next annual meeting.

Committee of three referred to above, —

Rev. Charles C. Parker, of Gorham; Rev. Solomon P. Fay, of Bangor; Rev. Benjamin Tappan, of Norridgewock.

In the *Vermont* Convention: —

A letter was read from the General Conference of Ohio, requesting correspondence with reference to the establishment of a stated National Congregational Council.

This invitation was responded to by a vote to appoint a committee of five to take the suggestion into consideration, and to nominate, if thought desirable, a committee to correspond with reference to it.

The following persons were appointed such committee: —

Rev. Messrs. W. H. Lord, D. D., C. E. Ferrin, Joseph Chandler, A. Stevens, R. S. Cushman.

The committee reported as follows: —

We most cordially sympathize with our sister churches at the West and on the frontier, in their work, and cheerfully admit that many of the difficulties and hardships to which they are subject, in the presence of other great overshadowing religious organizations, would be essentially modified were the object which they desire accomplished in the establishment of a "National Council of Congregational Churches in the United States, to meet at stated times." We also feel the force of the reasons which are given in favor of such a council, and believe that it might contribute much to the efficiency and the *esprit du corps* of our churches. But we question whether the simplicity of our polity, and the very qualities which have given the Congregational Churches so great influence and success in the peculiar work of Christ's kingdom, might not suffer somewhat in this departure from our usual course, and might not generate an ambitious and worldly tendency in our churches that would ultimately weaken our spiritual power, by as much as it enhanced our outward and political influence and character. We hardly feel prepared, therefore, to recommend as yet so great a change as the organization of a *permanent* National Council of our Churches would effect. Still, if the matter is to have general consideration and discussion in our Associations and Conferences, and it is to reach a definite and conclusive decision, we should not wish to be without influence in moulding and shaping results that may so vitally affect the simplicity and power of our Congregational Churches. We would, therefore, recommend the appointment of a committee of three, who, in case the matter shall receive a general consideration by our various Associations and Conferences and Conventions, and

be carried speedily to some conclusive result, shall be authorized to speak for our Convention and to represent our interests and wishes in the matter, and who, in case such a plan is judged to be wise by the large proportion of our churches, shall use their influence to prevent such a council from the possession or exercise of any ecclesiastical authority or functions whatever, and shall see that the rights and liberties and privileges of our local churches suffer no detriment, and that this committee, without taking any conclusive action that shall commit our churches to the organization of such a *permanent* council, shall report to this convention at its next session.

W. H. LORD, *for Committee.*

Rev. Messrs. W. S. Palmer, Aldace Walker, D. D., and Wm. H. Lord, D. D., were appointed the committee recommended in this report.

In the *Massachusetts* General Association:—

Communications were presented from the Hampden East and West Associations, from the Ohio State Conference, and from the Brookfield Associational Conference, recommending the organizing of a National Conference of the Congregational churches of the United States, which were referred to a committee, consisting of Rev. William A. Stearns, Rev. Edwin B. Webb, Bro. Freeman Walker, Rev. Royal B. Stratton, and Dea. Charles Stoddard.

The committee to whom were referred the communications respecting a National Conference presented a report, which, after discussion and amendment, was adopted in form as follows:—

The committee appointed to consider the memorials sent to this body from Hampden East and West Associations, Brookfield Associational, and Ohio State Conference, have attended to the duty assigned them, and report,

(1.) That while the independency in government of our churches has been well maintained, and should be carefully preserved, the fellowship of the churches should be more perfectly secured.

(2.) That we approve of the formation of a National Conference of the Congregational churches of the United States.

(3.) That a committee of ten be appointed to confer with committees from other similar bodies, and co-operate with them in the formation of the Conference.

(4.) That in the formation of the National Conference we recommend that the Local Conferences be the basis of representation; that every Local Conference shall send one represent-

ative, minister or layman, and that every Conference containing twenty-five churches or more shall send two representatives, and that in addition the General Associations and Conferences may have additional representation.

(5.) We recommend that the National Conference be held once in two years.

On motion of Rev. Daniel P. Noyes, the following resolution was adopted as part of the report :—

That the committee aforesaid be instructed to secure, if practicable, arrangements for meetings of the principal Benevolent Societies sustained by Congregationalists, in connection with the proposed National Conference of Churches.

On motion of Rev. Abijah P. Marvin, it was

Resolved, That the committee on a General Conference be desired to enter upon their duties immediately, and by correspondence with committees of other bodies secure, if possible, a meeting of such a Conference early in the autumn of the present year.

Resolved, That if the formation of a General Conference be found impracticable the present year, the committee are hereby authorized to co-operate with Congregationalists in other States to make arrangements for the meeting of a General Convention of the Congregationalists of the United States in the month of October next.

The Committee on General Conference, appointed under this report, with power to fill vacancies, was constituted as follows: Rev. Alonzo H. Quint, Rev. Seth Sweetser, Rev. Samuel T. Seelye, Rev. Edwin B. Webb, Rev. Horace James, Dea. Charles Stoddard, Bro. William B. Washburn, Bro. Amasa Walker, Bro. O. R. Clark, Bro. S. Angier Chace.

The General Association of *Connecticut*, being a body of ministers only, did not consider the subject.

In the *New Hampshire* Association, August 23:—

The Secretary read a letter from the General Conference of Ohio, concerning the calling of a National Council of Congregational Churches; referred to a committee, to consider and report upon—nominated by the chair, and consisting of Rev. G. M. Adams, Rev. B. P. Stone, and Dea. O. D. Converse.

The committee to whom was referred the letter from the General Association of Ohio, presented the following resolutions, which were adopted:—

Resolved, That the General Association of New Hampshire heartily approve the proposal for a National Conference of the Congregational Churches.

Resolved, That a committee of seven be appointed to confer with committees from other State Congregational Bodies, with reference to the calling of such Conference; said committee shall have authority to represent this Association in any preliminary convention which may be called before our next meeting.

Rev. Messrs. J. G. Davis, F. D. Ayer, C. W. Wallace, J. A. Leach, G. M. Adams, E. H. Greeley, and Prof. H. E. Parker were appointed this committee.

In the *California* General Association, meeting October 5, a letter was read

From the Ohio State Conference, which related to the subject of a National Congregational Conference, and was referred to the Committee on Nominations for the appointment of a Special Committee to consider the topic and report on Friday, P. M.

The special committee consisted of the following:—

Rev. I. E. Dwinell, D. D., B. N. Seymour, J. C. Holbrook, D. D., Dea. F. P. Holden, Bro. T. W. Strowbridge; and the committee presented the following, which was adopted:—

The Committee on the formation of a National Council report the following resolutions:—

1. The leadings of the spirit of God in our time point to a closer fraternal union of Christians; and Congregationalists, feeling the influence of this Divine impulse quite as much as others, are drawn to recognize the duty of forming some national bond of fellowship.

2. The form of this bond, and the method of meeting this want already providentially adopted on various occasions, to wit: by General Councils or Conventions—point to the adoption of a National Council, or Conference, as a regular feature in our system.

3. The vast extent and variety of the field, present and prospective, occupied by our churches; the importance of husbanding our resources and using them wisely, without waste or deficiency; the necessity of unity and co-operation, and exercising stimulating influence upon one another, show that a National Council, made up of the representatives of the churches, pastors and laymen, taking a broad survey of the field, exercising no authority, but simply acting as a national eye, a national heart, and a national mouth for the Churches, would be a blessing demanded alike by the spirit of the times and the enlarged reaches and opportunities of the denomination.

4. We rejoice in the movement made in several States for the establishment of a National Council ; and we respond heartily to the overtures made by the General Conference of the Congregational Churches of Ohio, and appoint a Committee of seven, consisting of the following persons : I. E. Dwinell, D. D., A. L. Stone, D. D., J. C. Holbrook, D. D., B. N. Seymour, J. H. Warren, J. A. Benton, and T. B. Bigelow, to correspond with them, or other parties, in reference to the subject.

5. The said Committee are, further, authorized to represent this Association in any Convention or Conference that may be called before our next meeting, to deliberate on a place of organization, and to assist in maturing it.

I. E. DWINELL, *Chairman.*

From a letter written by the chairman, to the chairman of the Massachusetts Committee, we take the following extract :

This Committee, with the exception of Dr. Holbrook, held a meeting in San Francisco, Oct. 31, and after full discussion, adopted the following recommendations :—

1. That the material organization be called “ The National Council of Congregational Churches.”

2. That the National Council be held once in three years, beginning October, 1871.

3. That the National Council be composed of two delegates for every twenty churches, one half laymen and one half clergymen, — these delegates to be elected as each State may decide. In States and Territories where there are less than twenty Congregational churches, such State or Territory shall be entitled to ten delegates. It is also recommended that each of our Theological Seminaries be entitled to one representative.

. In reference to the second recommendation, the Committee were not quite unanimous, though little or no importance was attached to the question whether the Council should meet once in two or three years. In reference to the other points, the Committee were unanimous.

It seems quite important that the method of appointing the delegates should be left to the States severally, especially as the way of working up and organizing the principle of fellowship is so various in the different States. Many of them have no local Conferences, and in the frontier it is not yet practicable to have them. . . . The most practicable way with us, and others similarly situated, is to have our General Association appoint the delegates.

We did not favor the idea of having the benevolent societies

a constituent element in the Council. . . . It seemed better to admit their presence for courtesy and quickening, and regulate it at pleasure.

In the *Wisconsin* Convention, October 6 :—

A letter was read from the Congregational Conference of Ohio, respecting a National Congregational Council, and the following resolution was adopted :—

Resolved, That we heartily approve the proposition which has been made for a National Conference of Congregational Churches, and appoint Revs. W. E. Merriman, C. W. Camp, and W. D. Love, a committee to act with committees from Congregational Associations of other States, in calling a National Assembly of Congregational Ministers and Churches, to consider the subject.

The Jubilee Council of *Rhode Island*, meeting October 11,

Resolved, That the Congregational Churches of Rhode Island, assembled in Council to commemorate the two hundred and fiftieth anniversary of the denomination in the country, deem it a proper occasion to express their belief that its interests, in this period of its increase and extension over the continent, require, as a new feature of its polity, the holding of *stated general councils* once in two or three years, for the purpose of securing greater unity of feeling and action in the churches, and for otherwise promoting their welfare ; such councils to be held and to act in full accordance with the Congregational theory."

Rev. J. G. Vose, of Providence, Rev. J. H. Lyon, of Central Falls, Hon. F. W. Bicknell, of Barrington, and Hon. A. C. Barstow, of Providence, were appointed delegates, by the Rhode Island Association, November 1.

In the *Minnesota* Conference, meeting October 13,

A letter was read from Rev. A. Hastings Ross, of the General Conference of the Congregational Churches of Ohio, requesting action by this Conference with reference to the formation of a National Council, and the appointment of a corresponding committee on that subject. The subject was referred to the Committee on Resolutions. [Revs. A. Fuller and E. J. Hart, and William J. Copp.]

That Committee reported a resolution, which was discussed, and deferred until the next day, and on that day,

Rev. C. Seccombe offered a substitute, which was adopted. The resolution as amended was further discussed, and adopted :

Resolved, That while we fully believe in an occasional national

gathering, when special subjects shall call for it, we do not believe that an organized National Body for regular periodical meetings, is either desirable or safe; yet we heartily agree upon the appointment of a committee to correspond with similar committees of other State organizations on the subject.

The committee consisted of the following brethren: Rev. Edward Brown, Medford; Rev. A. Fuller, Rochester; Rev. William Gill, River Falls, Wis.; and Rev. A. K. Packard, Anoka.

It is understood that the objection to a permanent council was carried by one majority.

In the *New York* General Association, which met October 18,

Communications from the General Association of Massachusetts and the General Conference of Ohio, in relation to the formation of a National Council or Conference of the Congregational churches of the United States, were read and referred to a committee consisting of Rev. L. Smith Hobart, Rev. W. S. Smart, and Dea. L. D. Dana.

The committee reported the following resolutions, which were unanimously adopted:—

1. *Resolved*, That we heartily approve the proposal to form a National Council of the Congregational churches of the United States.

2. *Resolved*, That a committee of eight be appointed by this body to meet and co-operate with Committees from other similar bodies in the organization of such National Council.

3. *Resolved*, That in the formation of the proposed Council, we recommend that every local Association, Consociation, and Conference of Congregational churches and ministers, be entitled to representation by one minister and one layman,—provided, that any such body having more than twenty churches, shall be entitled to one additional representative.

4. *Resolved*, That we recommend the holding of the National Council triennially.

5. *Resolved*, That we respectfully invite the committees appointed by the various State Associations and Conferences in relation to this matter, to meet in Boston, on the 21st day of December next, to prepare and set forth a Constitution of government for the proposed National Council, and to issue a call for the first meeting,—to be held in the autumn of next year.

6. *Resolved*, That the above named Committee of this body be instructed to communicate the preceding invitation to the Committees of other similar bodies already appointed, or that may be hereafter, as soon as practicable.

The Committee required by the second resolution was made to consist of Rev. L. Smith Hobart, Syracuse ; Rev. Henry Loomis, Poughkeepsie ; Rev. Edward Taylor, D.D., Binghamton ; Rev. W. I. Budington, D. D., Brooklyn ; Rev. William S. Smart, Albany ; H. S. McCall, Esq., Albany ; Alfred Holmes, Esq., Lockport ; Dea. Lorenzo D. Dana, Morrisville.

In the *Missouri* Conference, October 19 :—

Memorials having been received from the Conference of Ohio, and General Association of Massachusetts, in reference to a National Conference, they were submitted to the following committee : Revs. W. C. Martyn, M. J. Savage, E. B. Turner.

Committee on this subject reported. The report was re-committed, and Judge Currier added to the Committee, who subsequently reported, and the same Committee was appointed a Standing Committee to confer with those of other bodies, between now and next meeting, in perfecting a plan.

The resolutions were these, and were adopted unanimously :

WHEREAS, The complete success of the New Testament polity of sanctified common sense calls for a union of brain, and heart, and hand ; and

WHEREAS, We believe that a National Conference without legislative or judicial powers would be conducive to enlarged unity and efficiency of denominational thought, and feeling, and action ; therefore

Resolved, 1st, That we hail as most auspicious the National Conference of the Congregational Churches of the United States recommended by the Chicago Convention in April last.

Resolved, 2d, That we strongly recommend the same to the brotherhood at large, organized upon such basis of representation as shall be deemed best, and as shall be in accordance with the distinctive principles of our polity.

Resolved, 3d, That a committee of three be appointed to apprise the General Associations of the respective States, of this, our action.

Resolved, 4th, That that Committee be empowered to represent this Association in any Convention or Conference called to consider the above subject between this and our next meeting.

Revs. William C. Martyn, Minot J. Savage, and Edwin B. Turner, and Hon. Warren Currier, were appointed the Committee.

In the *New Jersey* General Association, October 25 :—

Communications having been received from the General Conference of Ohio, the General Association of Massachusetts, and the General Association of New York, in reference to the formation of a National Council or Conference of Congregational churches, they were referred to a committee, consisting of Dea. Samuel Holmes, Rev. Edward Hawes, and Rev. M. E. Strieby.

This committee reported as follows :—

Having unabated confidence in the principle of independency as illustrated in the history of the Congregational churches of our land ; yet believing that the fellowship of the churches should more plainly appear, and be more perfectly secured, in order that the efficiency of our denomination may be increased :

Resolved, 1. That we heartily approve of the formation of a National Conference of the Congregational churches of the United States.

Resolved, 2. That a committee of five be appointed to confer and co-operate with committees from similar bodies for the securing of this object.

The report was accepted, discussed at length, and adopted after amending the first resolution so as to read “an American Conference of the Congregational Churches of America.”

Rev. Edward Hawes and Rev. M. E. Strieby were appointed to nominate the committee of five. They reported, — J. E. Rankin, D. D., Rev. William B. Brown, Rev. George B. Bacon, Dea. Samuel Holmes, Rev. Burdett Hart. Report accepted and adopted.

The General Conference of *Connecticut* met November 1. Its action was as follows :—

Resolved, That we approve of the formation of a National Conference of Congregational Churches of the United States, and recommend that it be composed of delegates from the State General Conferences, on a fair basis of representation.

Resolved, That a committee of seven be appointed by this Conference, to co-operate with similar committees from other States, in any preliminary measures which they deem desirable for the successful initiation of such National Conference.

Resolved, That if it be found best to convene the proposed National Conference before the time which may be designated for the next meeting of the General Conference of *Connecticut*, the Standing Committee of this Conference may, at their discretion, appoint delegates to represent us at such initiatory meeting.

The Committee of seven were appointed, as follows : —

Rev. Leonard Bacon, New Haven ; Dea. William A. Buckingham, Norwich ; Rev. Davis S. Brainerd, Old Lyme ; Rev. Robert C. Vermilye, Hartford ; Rev. Edward W. Gilman, Stonington ; Ralph D. Smith, Guilford ; Dea. Calvin Day, Hartford.

Substitutes : Rev. M. McG. Dana, Norwich ; Rev. David Murdoch, New Haven ; Dea. Benjamin Douglas, Middletown ; R. S. Ferris, South Norwalk.

It is thus seen that, of those General Associations which have taken action, the following approved the proposal : —

Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Ohio, Indiana, Wisconsin, Missouri, and California; these Associations represented 2,019 churches. Iowa (197 churches) recommended "more frequent National Councils." Nor does there appear to be any doubt that Illinois and Michigan would endorse the proposal, having been largely represented in the Memorial Convention at Chicago; these States would add 618 churches, making a total of 2,637.

Minnesota (70), by one majority, preferred occasional Councils.

Vermont hesitated, but appears to have favored the proposal in case it is "judged to be wise by the large proportion of our churches," and in case the liberties of the churches are fully secured. Vermont has 199 churches.

Of the remaining 215 churches, only 96 are united in General Associations.

The Committee of the New York General Association issued the following circular : —

The General Association of New York, at their meeting in Albany, on the 18th inst., declared their approval of the formation of a National Council of Congregational Churches, and appointed a Committee to meet and co-operate with committees appointed by other similar bodies, in effecting such an organization.

Upon this subject, the General Association adopted, among others, the following resolution : —

Resolved, That we respectfully invite the Committees appointed by the various State Associations and Conferences in relation to this matter, to meet in Boston on the 21st day of December next, to prepare and set forth a Constitution of gov-

ernment for the proposed National Council, and to issue a call for the first meeting, — to be held in the autumn of next year.

In communicating this invitation as instructed by the General Association, the Committee would remind you that the final commemorative service for this Pilgrim Memorial Year, including an address by Rev. R. S. Storrs, D. D., of Brooklyn, is to be held on the 21st of December at Plymouth or Boston. They are persuaded that no occasion could be more fitting for a Conference of the Committees appointed in relation to the proposed National Council, and that at no other time could a fuller attendance be expected.

Please call at the Congregational Library, 40 Winter street, Boston, at noon, on the 21st of December, and learn the place and hour for holding the Conference.

The committee appointed by the General Association of New York, is as follows: —

Rev. L. Smith Hobart, Syracuse; Rev. Henry Loomis, Poughkeepsie; Rev. Edward Taylor, D. D., Binghamton; Rev. W. I. Budington, D. D., Brooklyn; Rev. William S. Smart, Albany; H. S. McCall, Esq., Albany; Alfred Holmes, Esq., Lockport; Dea. Lorenzo D. Dana, Morrisville.

In behalf of the committee,

L. SMITH HOBART, *Chairman.*

SYRACUSE, N. Y., Oct. 24th, 1870.

The Massachusetts Committee cordially adopted the suggestion that the meeting be held in Boston, deciding also upon the time and place, and issued the following invitation: —

To the Committees regarding a National Conference:

The Committee appointed by the GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS, invite (on the suggestion of the GENERAL ASSOCIATION OF NEW YORK) all the similar Committees appointed by the several General Associations and Conferences, to meet in Convention in Boston, Mass., on Wednesday, December 21, 1870, at 12 o'clock, noon, at the Congregational Library, 40 Winter street, — to consult upon the formation of a NATIONAL CONFERENCE OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES; and to take such action as may then be deemed desirable.

Upon reporting at the Library, the Delegates will be cordially provided with hospitalities.

By direction of the Massachusetts Committee,

ALONZO H. QUINT, *Chairman.*

S. ANGIER CHACE, *Secretary.*

BOSTON, MASS., December 1, 1870.

A. H. Q.

CONVENTION OF COMMITTEES UPON THE PROPOSAL TO
FORM A NATIONAL CONGREGATIONAL COUNCIL.

IN accordance with a call issued by a committee of the General Association of the Congregational Churches of Massachusetts, upon suggestion of the General Association of New York, Committees appointed by the several General Associations and Conferences in the United States, on the subject of a National Council, assembled in the Congregational Library Room, Boston, Mass., December 21, 1870, at 12 o'clock, noon.

Rev. Alonzo H. Quint, D. D., of Massachusetts, called the convention to order, and read the invitation under which the committees had convened.

Rev. L. Smith Hobart, of New York, Rev. Charles Seccombe, of Minnesota, and Rev. Joseph A. Leach, of New Hampshire, were appointed a committee to nominate officers. They reported the following nominees, who were unanimously elected :

Rev. Edwin B. Webb, D. D., of Massachusetts, Moderator ; Hon. Amos C. Barstow, of Rhode Island, Assistant Moderator ; Rev. William E. Merriman, of Wisconsin, Scribe ; and Hon. Henry S. McCall, of New York, Assistant Scribe.

Prayer was offered by the Moderator.

The roll of delegates was made out, and as completed in the further sessions of the convention, is as follows :—

MAINE. — Rev. Benj. Tappan ; Rev. Charles C. Parker, D. D.

NEW HAMPSHIRE. — Rev. Josiah G. Davis, D. D. ; Rev. Franklin D. Ayer ; Rev. Cyrus W. Wallace, D. D. ; Rev. Joseph A. Leach ; Rev. George M. Adams ; Rev. Henry E. Parker.

MASSACHUSETTS. — Rev. Alonzo H. Quint, D. D. ; Rev. Samuel T. Seelye, D. D. ; Rev. Edwin B. Webb, D. D. ; Hon. Charles Stoddard ; Hon. S. Angier Chace.

RHODE ISLAND. — Rev. James G. Vose ; Rev. James H. Lyon ; Hon. F. W. Bicknell ; Hon. Amos C. Barstow ; Rev. Francis Horton.

CONNECTICUT. — Rev. Davis S. Brainerd ; Rev. Robert G. Vermilye, D. D. ; Rev. Edward W. Gilman ; Bro. Ralph D. Smith ; Rev. Leonard Bacon, D. D. ; Bro. Calvin Day.

NEW YORK. — Rev. L. Smith Hobart ; Hon. Henry S. McCall ; Rev. William I. Budington, D. D.

NEW JERSEY. — Dea. Samuel Holmes.

OHIO. — Rev. George W. Phillips ; Rev. Hiram Mead ; Rev. Israel W. Andrews, D.D.

MICHIGAN. — Rev. Jesse W. Hough.

MINNESOTA. — Rev. Charles Secombe ; Rev. Jas. W. Strong.

WISCONSIN. — Rev. William E. Merriman.

Rev. Dr. Quint read the substance of the action taken by the several State Conferences on the subject of a National Council, and moved the following : —

Resolved, That it is expedient, and appears clearly to be the voice of the churches, that a National Council of the Congregational Churches of the United States be organized.

After full discussion, in which delegates from all the States represented expressed their views, the resolution was unanimously adopted.

The convention took a recess of half an hour.

On re-assembling, it was unanimously

Resolved, That a committee of five be appointed, to whom shall be referred all suggestions or papers, and who shall report in proper draft what is necessary to the organization of a National Council.

The following brethren were appointed the committee : —

Rev. Alonzo H. Quint, D. D., of Massachusetts ; Rev. William E. Merriman, of Wisconsin ; Dea. Samuel Holmes, of New Jersey ; Rev. George W. Phillips, of Ohio ; and Hon. F. W. Bicknell, of Rhode Island.

Informal discussion followed, on various points submitted to the committee ; and the convention adjourned to meet to-morrow at 9½ o'clock, A.M.

THURSDAY, Dec. 22, 1870.

The convention re-assembled at 9½ o'clock, A.M. Prayer was offered by Rev. Dr. Seelye, of Massachusetts, and Rev. Mr. Hobart, of New York.

The committee appointed to prepare a draft of action necessary to the organization of National Council, reported. Their report was accepted, and considered article by article. After some amendment, it was unanimously adopted, as follows : —

Resolved, 1. That it is expedient, and appears clearly to be the voice of the churches, that a NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES be organized.

Resolved, 2. That the churches are hereby invited to meet in Council, by delegates, to form such an organization, and constitute its first session at a place and time to be settled by a committee hereafter to be appointed, who shall give public notice thereof; and that delegates be appointed in number and manner as follows: (1.) That the churches assembled in their local conferences, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one-half; it being understood that wherever the churches of any State are directly united in a General Association or Conference, they may, at their option, appoint the delegates in the above ratio in General Conference, instead of in local Conferences. (2.) That in addition to the above, the churches united in any General Association or Conference, appoint by such Association, one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof. (3.) That the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is possible.

Resolved, 3. That a committee, consisting of seven persons, be appointed to prepare the draft of a proposed Constitution for the National Council, to be submitted for consideration at the meeting now called, and to be previously published in season for consideration by the churches, and that that committee be governed by the following directions: —

(1.) That the name be as above.

(2.) That reference be made to the Declaration of Faith set forth at Plymouth, in the year 1865, as the doctrinal basis.

(3.) That a declaration be made of the two cardinal principles of Congregationalism, viz: the exclusive right and power of the individual churches to self-government; and the fellowship of the churches one with another, with the duties growing out of that fellowship, and especially the duty of general consultation in all matters of common concern to the whole body of churches.

(4.) That the churches withhold from the National Council all legislative or judicial power over churches or individuals, and all right to act as a Council of Reference.

(5.) That the objects of the organization be set forth substantially as follows:

To express and foster the substantial unity of our churches in doctrine, polity, and work:

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

(6.) That the number and manner of electing delegates be as now adopted in calling the first meeting.

(7.) That the session be held once in —— years.

(8.) To provide as simple an organization, with as few officers, and with as limited duties as may be consistent with the efficiency of the Council in advancing the principles and securing the objects of the proposed organization.

Resolved, 4. That the churches throughout the country be notified of the action of this convention, and be requested to authorize their representatives in conferences to choose delegates as above.

The following persons were then chosen, by ballot, the committee to prepare the draft of proposed constitution, as ordered in the third resolve : —

Rev. Alonzo H. Quint, D. D., of New Bedford, Massachusetts; Rev. Pres. William E. Merriman, of Ripon, Wisconsin; Rev. Prof. Samuel C. Bartlett, D. D., of Chicago, Illinois; Dea. Samuel Holmes, of Montclair, New Jersey; Major-Gen. Oliver O. Howard, of Washington, District of Columbia; Rev. William I. Budington, D. D., of Brooklyn, New York; Hon. Amos C. Barstow, of Providence, Rhode Island.

Voted, That this committee be directed to determine the time and place of the first meeting of the Council, and issue the call.

Voted, That this committee be instructed to recommend a mode of providing for the expenses of delegates to the National Council.

Voted, That thanks be returned to the brethren in Boston, for their abundant hospitalities.

Voted, That the convention expresses to the directors of the American Congregational Association its sense of the value of the library rooms as a place of meeting.

Voted, That an official copy of these proceedings be published in religious periodicals.

After prayer, the convention adjourned *sine die*.

EDWIN B. WEBB, *Moderator*.

WILLIAM E. MERRIMAN, *Scribe*.

ARE WE A CHRISTIAN PEOPLE?

COLONIAL charters, and other early acts, should have some weight in these times, when we are considering our religious status. Here are papers issued by Catholic and Protestant sovereigns for a period of more than one hundred and seventy years, all in one serious strain. Is there any token of dedication in all this; and if so, to what? to the Christian religion or to Pantheism?

Ferdinand and Isabella, in April, 1492, commissioned Columbus to make discoveries, with "God's assistance." Pope Alexander the Sixth hopes his discoveries may redound to the "glory of God and the extension of Christ's kingdom." Here, certainly, is a pious verbal outfit for the great admiral.

Columbus describes his landing thus: "In all countries visited by your highnesses ships I have caused a high cross to be erected on every headland, and have proclaimed to every nation that I have discovered the lofty estates of your highnesses. I also tell them all I can respecting our holy faith, and the belief in the holy mother church, which has its members in all the world; and I speak to them of the courtesy and nobleness of all Christians, and the faith they have in the Holy Trinity."¹

The sailing orders given to Jacques Cartier and De Monts, by the French sovereign, require the heathen of Canada and Nova Scotia to be instructed "in the fear of God and his holy law and Christian doctrine, that they may be brought to the Christian faith; and be withdrawn from the ignorance and infidelity in which they now are."

This pious strain is not peculiar to Catholic sovereigns. Queen Elizabeth cautions Sir Humphrey Gilbert and Sir Walter Raleigh, that their colonists, if they make discoveries, must live in Christian peace and civil quietness, and the laws must not be against the true Christian faith and religion now professed in the Church of England: and Frobisher, from his account of taking possession of the Hudson Bay country in 1578, undoubtedly had instructions of the same tenor.

The colonial charters are even more explicit. James the First

¹ Select Letters of Columbus, 142.

gives the Virginia charter of 1606, in the hope that it may tend to the glory of God in propagating the Christian religion to such people as live in darkness and miserable ignorance of the true knowledge and worship of God. Charles the First, in 1628, hopes "the inhabitants of Massachusetts Bay may be so religiously, peaceably and civilly governed as their good life and orderly conversation may win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith which in our royal intencion and the adventurers free profession, is the principal end of the plantation,"

The Connecticut charter of 1662, is a copy of Massachusetts in these respects. If there is a chance for finding other views of religion any where in Hazard's or Hakluyt's collection, Maryland and Rhode Island are the most hopeful grounds; but on examination, Lord Baltimore takes his charter "without impeachment of God's truth and the Christian religion"; and the Rhode Islanders, in 1663, take theirs with the hope of King Charles Second that they may be "religiously, peaceably and civilly governed." They are restricted to the "Holy Christian faith," whilst they are "holding forth a lively experiment that a most flourishing civil state may stand and best be maintained, and that among the king's English subjects, with a full liberty in religious concernments and that true piety, grounded on gospel principles will give the best and greatest security to sovereignty." This peculiar charter is granted, moreover, in order that Rhode Islanders may "defend themselves in their just rights and liberties, against all the enemies of the Christian faith and others in all respects."

Obviously, there is nothing vague or pantheistic in these State papers. The sovereigns who gave them, and the men who received them, knew something of the Reformation and the religious wars and leagues, Catholic and Protestant, that ended in the peace of Westphalia. Whatever may be said of the sincerity of sovereigns, the people who took these charters were in earnest, and the concrete Christian religion they intended to carry with them in their ships, and practise in their new homes. Even the Dutch West India Company, who have not a pious expression in their charter, were obliged to promise

the New York settlers, in 1656, that the city of Amsterdam would send a proper person for a schoolmaster, "who shall also read the Holy Scriptures in public and set the psalm." Solitude for the possession of a Bible, schoolmaster, and minister, was by no means confined to New England.

The same sentiment runs through the acts of the confederation of the New England colonies from 1648 to 1672; schools, ministers, missions, Bibles, and churches, are the prevailing topics; even war with Indians they were anxious to conduct on Christian principles. It is true that the English revolution of 1688 turned the attention of the colonies to Europe; brought them within the circle of European diplomacy and war; sharpened the antagonism to Rome and the friends of Rome; and reopened the issues settled by the peace of Westphalia; but so far as the colonies were concerned, there was no change in their public expressions of regard for the Christian religion.

The revolution of 1776, the war of 1812, and the late rebellion have been most engrossing contests for civil liberty; but so far as State constitutions are any test, the attitude of the people towards Christianity has not been altered. If it had altered, some State, large or small, revising its constitution for the fourth or fifth time since 1776, would have found words to express that change. A people indifferent as to the object of worship, would hardly insert in twenty-four of the State constitutions, that the worship intended to be sanctioned is the worship of "God" or "Almighty God." Indifference is not indicated by the fact that nearly every State in the Union has, within the last fifteen years, passed acts to facilitate the formation of religious societies.

With no less tenacity does Christian education hold its ground, from the earliest charters to the latest revisions of State constitutions. The old charters, Protestant and Catholic, wrapped up their ideas of education in the phrases, "instruction in Christian doctrine, Christian faith, piety grounded on gospel principles; winning the natives to the knowledge and obedience of the only true God,"—phrases which certainly imply education on Christian principles. How they were understood in New England, may be inferred from a colonial law lying at the foundation of the Massachusetts school system,

running thus: "It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times, keeping them in an unknown tongue, so that at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers, so that learning may not be buried in the grave of our forefathers in church and commonwealth; every town is to have a school-master, and one hundred families a grammar school."

In every State constitution, provision is now made for education by some form of words implying Christianity as a basis, rather than Pantheism, looking back to the old charters and constitutions out of which they grew historically. Thus, Ohio, North Carolina, and Mississippi are agreed in 1870, "that religion, morality and knowledge"; Massachusetts, that "wisdom and knowledge, as well as virtue"; Tennessee, that "knowledge, learning and virtue" are to be the aims of public instruction in schools. No one imagines Vermont to be indifferent to wisdom and knowledge, because her excellent State constitution speaks of "the encouragement of virtue and prevention of vice"; or that Maine meant anything less by "the diffusion of the advantages of education" than either Ohio or Massachusetts.

Now that all possible issues have been fought out in regard to religious and civil liberty, there seems to be at hand a contest on Christian education, wrapped up in the folds of the old colonial charters and constitutions framed for us, when Rome was a power; whenever this contest begins, we may expect to find Rome in the field to recover if she can what she has lost since the peace of Westphalia; but we have no fears of the result if we are as vigilant as our ancestors, and make no compromises. Give Rome power to shut the Bible from the public schools, or make them denominational, and who will guarantee us against a rebellion involving more States than the late rebellion?

But there is a plain way of escape indicated in the recent constitution of Virginia which makes education compulsory. The law of Massachusetts, which insists on the reading of the Bible in the public schools, tends the same way. If the contest with Rome does come, may Virginia and Massachusetts lead to the battle as of old.

EDWARD BUCK.

BOSTON.

REV. TIMOTHY EDWARDS AND HIS PARISHIONERS.

WE have lately had the privilege of inspecting an interesting and venerable relic. It is the account-book in which Rev. Mr. Timothy Edwards, of East Windsor, Ct., father of the celebrated Jonathan Edwards, kept his accounts with his parishioners, from the year 1723 on to 1745. Mr. Edwards began his ministry in East Windsor in the year 1694, immediately after the organization of the parish on the east side of the river. At that time, the territory on both sides of the river was known as Windsor, and when this parish was organized on the east side, it was called "Windsor Farme," and is so named in Cotton Mather's list of the New England churches, for the year 1696, as it stands in the First Book of the Magnalia. Windsor was the earliest English settlement in Connecticut. As the town was originally laid out it covered a track some twelve miles square, on both sides of the river. Within this original territory are now included the towns of Windsor, Windsor Locks, East Windsor, South Windsor, Ellington, a part of Bloomfield, and portions, if we mistake not, of other towns. The first settlers located themselves upon the west side. There, the church of Mr. John Warham established itself in 1635, moving thither from Dorchester, in Massachusetts, where it had stopped for a time after its arrival from England, and where Mr. John Maverick, one of the associate pastors, died. But the east side of the river was, if possible, still more desirable than the west side, for farming purposes. Those broad and fertile meadows were very attractive, and, after a time, settlers began to go over and take possession of those rich lands, and a line of scattered farm-houses sprang up, along the second bank of the river, just back from the meadows, so as to be lifted above the spring floods. The settlements on the east side were at first slow, through fear of the Indians; but after the Indian power was broken in 1675, by the defeat of King Philip, they went on far more rapidly. For many years, these settlers attended church upon the west side, crossing and recrossing the river in boats, since nothing like a bridge over the broad Connecti-

cut was thought of in those days. Any one acquainted with the shape of the lands, and the operations of nature along that portion of the valley, will readily understand that this process was, at all times, somewhat wearisome and laborious; while, at certain seasons of the year, it was difficult and dangerous, not to say impossible. In 1694, after various delays and hinderances, the people on the east side obtained leave of the General Court to be organized into a parish by themselves. There were, at that time, more than fifty families on that side; and a family, in those days, ordinarily meant quite a respectable number of individuals.

Just as this parish was organized, Timothy Edwards, son of Richard Edwards, a merchant of Hartford, had finished his education, collegiate and theological, and was ready for a call. He was invited to this parish, and here began, in 1694, a ministry which continued until 1758, over the long period of sixty-four years. Mr. Edwards was a graduate of Harvard, then the only college within the New England boundaries. He had come out from that institution in 1691, graduating in a class of eight members, and since that time had been pursuing theological studies. So excellent was his scholarship in college, that a peculiar honor was conferred upon him — one not before given, as is stated, to any student of Harvard. He received the degrees of A. B. and A. M. both upon his graduating day, — the one in the forenoon, and the other in the afternoon. At that time, and for eighty years afterwards, the custom at Harvard was, to arrange the students upon the catalogue, not in alphabetical order, as now, but simply and solely according to what was supposed to be their family rank and social standing. This was a custom transferred from the mother country, and was in accordance with the notions of the English aristocracy, but out of place on these wild shores of the New World. But the ideas of men change slowly, and this custom in those years seemed altogether natural and proper. It continued at Harvard, and also at Yale, until just before the Revolutionary war, when the rising tide of liberty swept it away. This rule must always have been a difficult and delicate one to apply; and one is curious to know by what principle it was applied, for example, in the case of Timothy Edwards. On the Triennial

Catalogue of Harvard, under the year 1691, and in a class of eight, his name stands the last on the list. And yet his father, Richard Edwards, of Hartford, was a man of wealth and position, — a substantial Christian merchant, highly esteemed and honored. One cannot but think that the boy from the distant colony of Connecticut came to the college as one, in a great measure, unknown to the authorities, and that he did not stand a fair chance in this kind of classification, as compared with the boys that came from the nearer families of the Bay, and that when his name was once in position it was hard to move it. Certainly, if the seven young men that preceded him on that list were higher in the social scale than he, it must have been a class of somewhat remarkable composition.

So soon as Timothy Edwards had entered into this arrangement with the new parish of Windsor, his father went up from Hartford, and bought for him a good farm, and built on it a substantial house, which stood from 1795 until the early years of the present century. The elderly people of East Windsor now living well remember this house. At the same time, the young minister went to Northampton, and brought away from the parsonage the accomplished Esther Stoddard, to share with him the joys and sorrows of his ministerial life. He was then twenty-five years of age, and she twenty-three. They lived together in the married state, sixty-four years, until his death, in 1758, in his 89th year, — she outliving him twelve years, and dying in 1770, in her 99th year. There were born to them eleven children, of whom the celebrated Jonathan Edwards was the fifth child and the only son. From the day of their marriage, during all the period while these children were being born, even on to the year 1729, a space of thirty-five years, no break occurred in this large family circle by death.

But we turn now from these general outlines to the book of which we made mention at the outset. This relic of the past is the property of Hon. John W. Stoughton, of East Windsor, who is descended from Timothy Edwards, both on his father's and mother's side, through the daughters. This account-book is not the first one kept by Mr. Edwards, since the earliest real dates in this are in 1723 and '24, while his ministry began

in 1694. Very likely this is the second book, since this reaches over a period of more than twenty years, before it is filled; and his parish is considerably larger now, as a matter of course, than at the start. Three books of this general character would cover his entire ministry of sixty-four years.

That he kept such accounts from the beginning of his ministry might be inferred from the very necessities of the case. His people paid their parish taxes (or rates, as they were then called) to him; and as they did not commonly pay in money, but in farm produce, labor, the work of the trades, shoemaking, blacksmithing, tailoring, etc., etc., such book accounts were indispensable. The merest glance at this old manuscript will show, that the minister was mixed up with his people, in all the varied interests and relations of life. We might, then, naturally infer the existence of an earlier and also a later book, by the very nature of the case. But it so happens, that in the year 1711, twelve years before the present book opens, Mr. Edwards was absent from home by appointment of the colonial government of Connecticut, serving as chaplain in a military expedition against the French in Canada. This was in Queen Anne's war, as it is called. From Albany he writes to his wife, and in the course of the letter, says, "I would have you very careful of my books and account of rates."

Let us first take a general survey of this old volume. The handwriting itself would show that Mr. Edwards was a scholarly, careful, systematic man; though in some parts of the book, the writing is fine and crowded, and having become faded by age, is almost illegible; yet in the larger portions of the volume, the style is open and easily read, and marks the writer as a man of character and order.

In the index to these accounts, we find the names of 233 individuals, who, between the years 1723 and 1745, were taxpayers in this old parish of East Windsor. A few of these (six or seven) were widows. It may be pleasant and profitable to linger a few moments amid these names. There are only two beginning with the letter A, and those are the familiar names of John Anderson and Abiel Abbott. The letter B, as usual, is far more affluent. There are thirteen Bissells, nine Burnhams, nine Bancrofts, six Bartletts, two Blisses, two

Belchers, one Baker, and one Burroughs. Under the letter C, we have three Coultts, two Cooks, one Cady, and one Crowfoot. The letter D gives us ten of the name of Drake, two of the name Diggins, one Day, one Davis, and one Deming. Under E, we have ten Ellsworths, seven Elmers, two of the name of Evans, one Eaton, one Eglestone, and one Edwards (John Edwards, a half brother of Timothy). In the F's, we have three Fosters, one Fitch, and one Fancher. The letter G gives us eight men of the name of Grant (our President drew his lineage from these Windsor Grants), one Gayler, one Guilman, one Gibbs, and one Gillet. Under the letter H, we find one Harper and one Hutchinson. The letter K gives us but one representative, a man by the name of Kibbson. The letter L, in this list, proves to be unusually productive; but it is mainly in men of one name, Loomis, of whom there are twenty-two; and one of the name of Long. M gives us five Moors, two Mortons, one Morse, one Mackee, one Mills, one Munsell, and one Muchmore. Under N, we have two Newberrys and one North. The letter O gives us eight men of the name of Osborn, and no others. P furnishes four Porters, and four of the name of Phelps, two Pinneys, one Pryor, one Pasco, one Pearson, and one Pitkin. The letter R gives us ten Rockwells and no others. Under the letter S, we have ten Stoughtons, nine Skinners, three Strongs, three Stiles, two Sadds, two Smiths, and one Stedman. The letter T gives us three Tompsons, two Taylors, one Trumbull, and one Tudor. The last letter is W, and this gives six of the name of Wolcot, three Watsons, one Warner, one Wood, one West, and one Wyllis.

It will not be denied that this is an honorable list of names. From that day until this, many of these have been names of great dignity and worth in this land, and were there time we might dwell pleasantly upon what the Ellsworths, the Phelpses, the Bissells, the Stoughtons, the Rockwells, the Wolcotts, and others, have done to gather honor to their names.

But we wish to give some specimens of Mr. Edwards' style of bookkeeping. We open, for example, to No. 22, and at the top of the pages we have Dr. and Cr. account with Joseph Elmer. This Mr. Elmer, evidently, is a tailor, and the account

with him reads thus. We follow the copy as nearly as we can, except that where lines are drawn over the pages in the form of a cross, implying that the account is settled, we omit them, as a matter of course. We take first the Dr. side.

“ Joseph Elmer is Dr.	
To his Rate for y ^e year 1726	001-07-07
To his Rate for y ^e year 1727	001-06-00
To his Rate for y ^e year 1728	000-18-05
To Rich ^d Smiths', Rate for y ^e year 1728	000-11-09
To his Rate for y ^e year 1729	000-16- 8
To what he promised to pay for his Son Samuel	000. 06. 11 ”

We then turn to the Cr. side and read as follows:—

& Contra is Cr.	
By y ^e Reckoning in June 13, 1726,	000-08-00
Feb. 11-1726 ⁷ By making a p ^r of breeches	000-06-00
Sep. ^r 27, 1727 — By making my coat	001-00-00
Anno-1727 in y ^e wint. By making a coat, jacket & breeches for my Negro	001. 01-00
June, 29 - 1728 — By mending my Negroes ^s Breeches	000, 02, 00
Sep ^r 7 th - 1728 — By making a wast-coat and Breeches for myself	000-19, 00
Sep ^r - 20 th 1728 — By making a Leathern Jacket for my Negro	000-09-00
May 7 - 1729 — By making a Coat for myself	001-00-00
Aug. 12 th - 1729 — Reckoned with Corp ^l Jo- seph Elmer and due to him upon Balance of all acct ^t between us	000. 17. 00

It will be understood that we give only a section of the general account, which runs on for years, and we are not careful to see whether the part we give exactly balances or not. We present it simply as a specimen, and to call up the interests involved.

This negro's name was Ansars, as appears elsewhere. Besides the regular accounts, which occupy the main part of the volume, certain pages are crowded with memoranda, which Mr. Edwards, strangely enough, when we consider how schol-

arly a man he was, calls "Memorandums." Under this general head we find the following item:—

"Feb. 10th, 173 $\frac{1}{2}$. I sent to Doctr. Mather by Ansars, my Negro, 4 bushels of Rie at 6 sh. and 2 bushels of wheat at 8 sh. in all 02.00.00."

We turn now to the account of Roger Wolcott, who was one of the chief men of the parish in respectable wealth, as appears by the rate he paid, and, besides, was a man of great worth, dignity, and ability. He was, from 1751 to 1854, colonial Governor of Connecticut.

"Majr. Wolcott is Dr.

To his Rate for the year 1729	002-11-11
To teaching his son Alexander besides what he paid in March 1730, as I remember	000-04-01
June 10, 1730, Majr. Wolcott balanced his acct. with me and paid 2 sh. over and above, which he cast in.	
To his Rate for the year 1730	002.08.08
To his Rate for the year 1731	001-12 06
Per Contra. He is Cr.	
June 10 th , 1730. Recd of Majr. Wolcott	002-18-00
Dec. 1730. By a bushel of salt by my negro	000-07-00
June 29 th , 1731. By 5 bushels and a half of rice by his Ind ^a man	001-13-00
Anno, in y ^e summer 1731. By 1 glass bottle 1 ^{sh} . and another glass for vinegar 18 ^d	000-02-06
Sept. 1731. By $\frac{1}{4}$ lb. of pepper	000-02-01."

One of the items in this account is for instruction given to Major Wolcott's son, Alexander. It was no small part of Mr. Edwards' business, either through himself or other members of his family, to instruct young men in the Latin and Greek languages and fit them for college. By turning to the Triennial Catalogue of Yale College, we find that this same Alexander Wolcott graduated at that institution in 1731. It is said that Mr. Edwards' ten daughters all went through the course of instruction preparatory for college in those days, and so were prepared to assist their father in teaching, and doubtless did so assist him; for as early as 1711, when he was absent

upon the military expedition already referred to, he writes home giving directions that the boy Jonathan, then eight years old, recite his Latin to his elder sisters.

We give other facts drawn from the book, illustrative of this teaching process which was going on continually at Mr. Edwards' house.

“The widow Gaylor is Dr. on y^e acct. of her son's schooling.
 To instructing her son Alexander in y^e Latin
 tongue, from Dec. 16, 1727 to Dec. 16, 1728,
 at 2^s. and 6^d. per week 006.05.00
 To instructing her son Alexander from Dec. 16,
 1728 to Dec. 16th, 1729, incl—in the Latin
 and Greek (viz. y^e Greek * * for a con-
 siderable part of the time) at 3^{sh}. per week,
 viz. for 52 weeks 007.16.00”

There are still other entries of the same general sort, respecting this Alexander Gaylor, which is short for Gaylord. By turning again to the triennial of Yale, we discover that Alexander Gaylord graduated at that college in 1739.

Under date of 1732, we read, —

“John Diggens came to me by his Father^s Desire to be instructed in the Latin Tongue, &c. — on a Monday. The first week he was here but three days.”

Again we read, —

“John Diggens came the 2nd time to me by his Father^s Desire Dec. 17, 1733, to be instructed in the Tongues.”

Then we have this account with the father:—

“Jeremiah Diggens, Jun. — is Dr. upon the account of his son John^s schooling. To teaching his son 7 weeks, viz. from the 11th day of Dec. 1732, incl — to Jan 15, 1733. * *”

And again, —

“Nov^r 7-1737—Reckoned with John Diggens by his Father^s, order, and due to me for teaching him y^e Tongues, viz. Latin & Greek, 47 weeks in all at 4^{sh}. — besides the days of his absence and his week.

This was since March 3rd 1736 to May 28-1727—09.08.00”

By turning still again to the Yale Catalogue, we find that this John Diggens (the last syllable spelt with an i instead of an e)

graduated at Yale in 1740. He must have entered in advance, since we have just seen that he was under Mr. Edwards' instruction in 1737.

There are three generations of the name of Diggens brought to light in this book, who were alive at the same time. There is Jeremiah Diggens, sen., who is written down in the account-book as "Old Goodm : Diggens," and who was a man of substantial property, since his yearly rate for 1729 is 001.03.00. Then there is Jeremiah Diggens, jun., whose yearly rate for 1726, is 001.13.7. And there is John, his son, who goes to college. Sergt. David Bissell has a son Hezekiah who studies with Mr. Edwards in 1728-29, and graduates at Yale in 1733. Mr. Edwards not only fitted the boys of his own parish for college, but lads came also from other places, so that the East Windsor parsonage was a sort of academy for that region. "Sep. 26, 1730. Timothy Burbank, of Suffield, came to my house as a boarder. He came also for help in his learning. I told him he must give me 3^{sh.} a week for his Learning." So finished and accurate a scholar was Mr. Edwards, and so thorough was his instruction, that it lives in tradition, that the college authorities felt it to be superfluous to examine very carefully the boys who came from under his tuition; that if Mr. Edwards said they were ready for college, that was sufficient. There were still other young men from his parish, brought to light in this book, whose names appear in the triennial of Yale; but we have produced facts enough under this particular head.

The temperance reformation had not begun in those years, and was evidently a long way off from beginning. Mr. Edwards' farm seems to have been well stocked with orchards, for among the chief articles which he has to trade away, in his common barter with his people, are cider and brandy. There has not, apparently, been the slightest ripple upon the surface of society, as yet, to make the impression that traffic in these articles is not as legitimate and proper as the trade in rye or corn.

Sergt. Joseph Rockwell evidently had a cider-mill (the word cider was then uniformly spelt with a y instead of an i), and in Oct. 1730, he is credited by Mr. Edwards,—

“By making 16 Barrels of Cyder at 12^d . . . 00.16.00
 By carting three loads of apples — . . . 00.03.00”

The same year he is credited with making 5½ barrels more. And on for some years, this is one of the items on the Cr. side of Mr. Rockwell's account. Sergt. Bissell has a distillery, as we may infer from the following: “Apr. 9, 1727. Rec^d of Serg Bissell of the Brandy he still'd for me, 5 qts, and ½ a pint by Ansars.”

And so Mr. Edwards has brandy to sell (by which we may understand cider-brandy), and Corp. Job Rockwell purchases the article from time to time, not in large quantities; but still he buys it. These are some of the charges that stand against him:—

“June 13, 1740 — To so much Brandy at sev
 times, as my wife tells me, with what he had
 this day, as makes it in all to be a Gallon
 and a pint 000.06.09
 June 27, 1740 — To a quart of Brandy, wanting,
 as my wife tells me, but a small matter . . . 000.01.04
 Aug. 5th, 1740 — To a quart of Brandy and
 Aug. 22. To a quart of Brandy, both — . . . 000.01.00”

We have not discovered, except in one instance, that Mr. Edwards bought brandy, but he generally had it to sell; for not only does he sell to Corp. Rockwell, but also to various others of his parishioners, and often in larger quantities. For example, he charges Nathan Day, May 3, 1733:—

“To a quart of brandy by his boy — . . . 000.01.03.”
 In June, 1732, he charges Mr. John Rockwell,
 “To a gallon and ½ a pint of brandy . . . 000.05.04.”

Sergt. David Bissell buys a barrel of brandy of him in 1728, 30 quarts in 1729, a barrel in 1730, and 18 gallons more the same year.

He also has cider to sell. In “Anno 1740,” he charges Mr. Samuel Belcher,

“To 3 barrels of cyder at 24^{sh} — . . . 003.12.00.”

The like charges are frequent throughout the book.

The trades and occupations of these men clearly appear from these accounts. Mr. Nathan Day is a blacksmith, and

many times in the course of these years shoes Mr. Edwards' horse, and does other work in iron. Mr. Jacob Munsel is a shoemaker, but not the only one in the parish. He is credited "By mending Ansars' shoe 000.01.00."

Mr. Daniel Skinner is also a shoemaker, and is credited with various items in this line. Mr. William Wolcott evidently keeps a country store, and various articles of merchandise, dry goods, and groceries, figure in his accounts. This William Wolcott also has a son William, who studies the "Latin and Greek Tongues" with Mr. Edwards, and graduates at Yale in 1734.

Mr. Thomas Sadd is a tanner, and is credited frequently, "By tanning and currying a hyde."

But the great majority of all these men are farmers, and the articles which figure in their accounts are various items of farm produce.

Mr. Edwards' daughters appear in these accounts. In July, 1729, Eunice buys some calico of Mr. William Wolcott, and Abigail and Lucy purchase some "quality" of the same. In 1726, Mr. Ebenezer Stiles, in some transaction, "overpaid my daughter Hopkins," by one shilling. My daughter Hopkins is Esther Edwards, the oldest child, who married Rev. Samuel Hopkins, of West Springfield. Mr. Nath'l Stoughton is also a shoemaker, and in 1726 is credited with a "pair of shoes for Jerusha"; in 1728, "By a pair of shoes for Mary"; and 1729, "By a pair of shoes for my Daughter Anne." Mr. Daniel Skinner makes a pair of shoes for Martha, in Nov. 1731. In "Anno 1733," Mr. John Wolcott is credited three shillings, as follows:—

"To 3^{sh} by his wife in helping Lucy as to her Lameness in her shoulder."

The book abounds also in little entries, indicative of a conscientious carefulness in regard to little things, that there may be no disputes or misunderstanding between him and his people. We might fill pages with these, but will give a few as specimens.

"Memd^m June 8th, 1732. Mr. Mathew Rockwell came to board at my house, Jan^y. 30, 1731^½; he was absent two journeys one to Lyme, and the other to Northampton. He was absent

not quite a week, as my wife tells me, on either journey. Enquire of him how long."

"March 29-1734 — I closed my account with Mrs. Smith, now Mrs. Morrison, which was as she and Mr. Morrison told me (both as I remember, concurring in it) 3.11.6."

This great exactness in little things will clearly appear from the following memorandum written in close hand, on one of the last pages of the book.

"Mem .

March 13th-1726⁷ — Mr. George Beale and his son Mathew came to my house at noon, and went that day to Dinner both of them, and at night to Supper and Lay here that night and went to breakfast and dinner the next day, in y^e afternoon went to Hartford, viz on Tuesday.

March 17 — yy both came again on Friday and Supped and Lodged here, and continued here till y^e next Tuesday after dinner and yⁿ went again in the afternoon to Hartford.

March 24th — On Friday in y^e evening yy came again Supped and Lodged here and continued with us till Tuesday after dinner, viz. sometime in y^e afternoon went to Hartford.

March. 31 — Yy came again on Friday evening and continued here till Tuesday after dinner as before.

And so Mr. Beale hath been here after the same manner ever sines, with his son, only y^t week our Singing Lecture was, his son was here from the Friday night of the week before all y^e time to y^e next Thursday after dinner, & he himself was here all ye time also, except Tuesday at dinner he was absent, going that day after breakfast to Springfield and returning again the same day in y^e evening. This last paragraph was written May 9.

May 9th Mr. Beale with his son went from here to Hartford and came again ye next Saturday in ye afternoon late. Next Tuesday they went again, wh was May 16th and stay^d till Friday tow^d night which was May 19, and since he hath been here with his son Mathew constantly all the week to June 5th only May 23 he went with Mr. Woodbridge to Springfield after dinner and returned again May 24 toward night.

June 19 — Mr. Beale went after dinner to Willington, and came again ye next Thursday. Mathew continued here.

July 12 Mr. Beale and his son went in the forenoon to the west side of ye river and came home yt evening.

July 17— Mr. Beale and his son went again to the west side of the river after dinner, and returned July 18, in the evening.”

We know nothing of this Mr. George Beale, who he was, or what errand brought him to Mr. Edwards’ house ; but his account, while he stayed, was certainly kept with great particularity.

One of the remarkable things about Mr. Edwards’ writing, is, the amount of it which he can manage to pack away in a given space, while yet it does not appear in the more open specimens, to be crowded or compressed. In this passage just quoted, about Mr. Beale, the whole story is told in about four inches in length, on a medium sized page, such as is used in his account-book. We tried, in copying, to compress it as much as we could conveniently, and still it covers about twice the space on our paper, that it did on his. But we have some specimens of Mr. Edwards’ writing, compared with which, this is a very coarse and open hand.

We give some more examples to illustrate Mr. Edwards’ carefulness.

In the year 1734, Mr. John Wolcott sold Mr. Edwards some corn, and this is the entry describing the transaction, which seems to have been alike honorable on both sides.

“To 4 bushels and $\frac{1}{2}$, and about $\frac{1}{2}$ a pint above 2 qts. of Indian corn. He brought it for 5 bushels, and when he brought it, said it was the greenest corn that ever he put away in his life, and therefore desired me to let it lie awhile, and then measure it again, which I did this morning, as exactly and carefully as I could, and find it to be but $4\frac{1}{2}$ bushels and 2 qts. and about $\frac{1}{2}$ a pint. I strook every half bushel myself of this corn, and kept an exact score of every one, and made the Negro sweep it up very clean, and measured the last of it, in a half peck myself, as above.”

Again.

“June 22, 1743. I paid Maj^r Pitkin, as my wife remembers, 32^{sh} only I am to pay for him 2^{sh} to my daughter Mary. We both remember that he told me what I then paid ballanced accts between him and me (viz : to this day) so that now, viz July 5th, I owe him nothing.”

“March 29, 1734 — I closed my account with Capt. William Pitkin, which he told me was 1 14^{sh} 2d. I gave him a 40^{sh} bill and he gave me 10^{sh} back again, and desired me out of it to pay my daughter or daughters what he owed them for covering fans.”

“Oct. 22, 1734 — Ansars told me, he with my team, viz :— oxen and cart, had worked for Jeremiah Drake 3 whole days, and four $\frac{1}{2}$ days formerly; besides half a day Jeremiah Drake had my oxen and cart himself. Ansars was not with them; and since that he, viz my Negro, went with my team, viz oxen and cart, with his boy, and brought him a load.”

It will naturally be inferred that this Negro Ansars was a slave. The holding of slaves was common enough in New England at that time, and the institution was more developed and lingered longer in Connecticut than in Massachusetts. In the earlier portion of Mr. Edwards' ministry, mention is somewhere made, as we have the impression, of his negro Tom; but in these years, over which this book ranges, Tom, if there was such an one, seems to have been superseded by Ansars.

There are occasionally business transactions recorded in this volume not so honorable to the parties concerned. We give a single example. Mr. Job. Drake is one of Mr. Edwards' deacons. In 1730 he sold his minister some farm produce, and this is the record made of it :—

“May 6, 1730— By 1 Bushel & $\frac{1}{2}$ of Indⁿ corn,
and 1 Bushel of Rie, all 00.10.6
Mercy Brooks told me this morning that this rie is much
blasted and very poor.”

This Mercy Brooks is his woman in the kitchen, who can have opinions of her own on some subjects, and on this she was positive, and was probably correct. Later on in the volume this Mercy Brooks dies, and Capt. Joseph Drake is credited as follows :—

“Anno, 1734. By digging a grave for Mercy Brooks, 4^{sh} he asked me, I offered him 5^{sh}.”

Unlike most of the ministers of the present day, Mr. Edwards is so well off that he can lend money, and is willing to do so, at least as an act of neighborly kindness. The following entry under the name of Capt. Joseph Phelps will show this :—

“May 14, 1742. To ten pounds, 2^{sh} lent him this day — delivered to his son Dan as sent by him, which if he pays me in a short time, I shall take the same sum in full satisfaction, but if not, he is to allow me lawful interest with the principal.”

Mr. Edwards keeps a horse which he sometimes lets to his neighbors, but more often hires another of some of his neighbors for the use of himself and family. This was the day for horse-back riding and pillions, and it is often quite necessary to have more than one horse for a large family. In 1739, Noah Bissell is thus charged: —

“To y^e use of my horse twice over the River — ones to Wintonbury by his Sister Ruth, and ones more to Middletown for which there is a shilling behind — in all 4 shillings.”

On the other hand, we have many entries of his hiring horses. In his account with Mr. Simon Wolcot, we read, —

“Anno 1729 — By his mare, a journey to Boston	001.00.06
Dec. 17, 1733 — By his mare a journey to Boston	001.00.00
Oct. 1733 — By his horse to Windham	000.08.00”

In his account with Mr. David Bissell we find the following: —

“Anno 1743. — By his horse to Boston	002-05-00
1743. — By his horse to Newington	000-06-00
1743. — By his horse to Hartford	000-03-00
By his horse to Guilford	000-09-00

Also in William Wolcot’s account we find the following: —

“Anno 1726.—By his horse, a journey Windham	
10 th and another to Northampton 6	000-16-00

It is very easy to conjecture the general purpose of some of these journeys; of others we may be in doubt. Here are mentioned three different journeys to Boston, which in those days must have been attended with no little labor. As a graduate of Harvard College, he was, of course, at home about Boston, and had many pleasant associations to draw him thither. Yet it was now a long time since his college life was over, for the earliest of the journeys here mentioned is in 1729, thirty-eight years from his graduation, while the latest was in the year 1743, fifty-two years after graduation, and when Mr. Edwards had passed his threescore years and ten. His business to Bos-

ton may quite as likely have had reference to the churches, as to the college.

But the two journeys to Windham we can easily comprehend, for there lived his second daughter, Elizabeth, Mrs. Huntington, the wife of Col. Jabez Huntington : and the journey to Northampton, made in 1726, we can understand ; for at that time, his venerable father-in-law, Rev. Mr. Stoddard, was alive, at the great age of eighty-three ; and if it had been a year later, Northampton would have had still other and stronger attractions for him, for in that year his distinguished son, Jonathan, was ordained there as colleague with his grandfather, he being then but twenty-three years old.

We have discovered in this volume only one reference to this son. The reason is, that before this volume opens, Jonathan has completed his education, and is away from home ; if, instead of being an account-book, it were a book of family letters, the son would doubtless figure largely in it. But being what it is, only those persons come into view who are present upon the central field of action.

But there is one reference to his son, at least, and this is in the year 1729. At that time, Jonathan has been two years at Northampton, and is evidently down to Windsor on a visit to his father's house. On his return, his way will be through Springfield. This is the entry :—

“Dec. 26, 1729. — I pd. viz, I sent by my son, and desired him to pay to Doct. Pynchon of Springfield, 10^{sh} and 6^d, which is all I owe him, as I have it from him in a note, under his hand.”

“Brother John Edwards” is several times mentioned in these manuscripts. He was a half-brother of Timothy — much younger — having been born in 1694, the very year when Mr. Edwards began his ministry. The first references made to him show him living in Hartford, and imply that he was a merchant, — very likely succeeding to the business of his father, Richard, — for the father did not die until John was 24 years old. These are some of the entries in connection with John. The later one would seem rather to imply that he was then living in East Windsor, but perhaps not.

“June 17, 1730 — I paid Broth John a 40^h bill at his warehouse.”

“July 21, 1730 — I paid Broth^r John Edwards of Hartford 15th in two bills, 10^{sh}. & a 5^{sh}.”

Then, thirteen years later, we have this entry —

“Brother John Edwards

June 22, 1743 — To 5-17-4 pd him this day, as near as my wife and I can remember; and I well remember that he told me what I then paid him was all that I owed him.”

There is one item which fixes the salary that was voted Mr. Edwards in the year 1728. The entry is as follows —

“1730 — Thomas Grant is Dr —

To £27 and six shillings, which he promised to pay me of what remained due to me for the year 1728, from the Society on y^e east side of the great River in Windsor (for the gathering of which viz, the whole sum voted for my salary that year, which was £120.) he was chosen Collector, and for the payment of which money I have a noat under his hand.”

One hundred and twenty pounds would have been a fair salary in those times, had the money been as good as gold. But there is an impression made by all these accounts, that the money then in circulation, was, to some extent, a depreciated currency. There are many common articles of farm produce, that sell at a greater price than they ought to have sold back in those times, on a gold basis. As it was, Mr. Edwards' salary was probably a rather small one; but he had several sources of income, and a strong father to fall back upon through all the early years of his ministry, so that his condition was good, and life at the old parsonage house in East Windsor, seems to have been rather free and ample. This salary of £120 is an advance upon his salary at the beginning of his ministry. We learn, not from this account-book, but from the old records of the parish, what Mr. Edwards' salary originally was. In 1695, after he had been preaching there nearly a year, we find the following record. “At a meeting of the Inhabitants on the East side of the Great River in Windsor for the settling of Mr. Timothy Edwards in the work of the ministry Sept. 25, 1695, it was then voted as follows —

“That they will allow Mr. Edwards besides the £100 formerly granted, (a general sum for settlement) three score pounds a year for the two first years, seventy pounds a year

for the two next years, and eighty pounds a year for the future : and his wood."

With regard to the wood, there is this record some years later : —

"Dec. 15th 1702 — Voted that every man and all the teams shall spend one day to cut and cart wood for Mr. Edwards, and if that doth not provide wood enough for one year then that the Committee now chosen shall have power to call out the men and teams another day."

Whether the value of money itself was the same in 1694 and in 1728, we do not know, but probably it was not materially different, so that there seems to have been a steady enlargement of the salary.

Mr. Edwards' spelling is not, in general, far removed from that of the present day, though in some small words, there is a notable difference. He uniformly spells *rye*, *rie*; *note*, he writes *noat*; the verb to *lie*, he spells *lye*. He writes *y^c* for *the*, constantly, and *y^t* for *that*, *yⁿ* for *then*, and *y^s* for *they*. He does not hesitate to make a record of "four *jaggs* of wood." He spells *balanced*, generally with two *l*'s, though sometimes with one, and *once* he spells *ones*. With regard to proper names, after the manner of his times, he is sometimes quite miscellaneous. One name of the same person we find written in one place *Gayler*, in another *Gaylor*, and in still another *Gaylord*, which is the name as now spelt. Bissell he spells with two *l*'s at the end, or one, as is most convenient. *Wolcott* he spells sometimes with two *t*'s at the end, but more often with one. But generally, in the spelling of proper names, he keeps himself to one form.

The East Windsor list of names seems remarkable, by the absence of certain names which are very common. There is no man here of the name of *Brown*, or *Fones*, or *Clark*, or *Fohnson*, or *Williams*, — all of them very common names in our New England records. There are only two Smiths, while there are twenty-two of the name of Loomis, and thirteen of the name of Bissell, as well as large numbers of Ellsworths, Wolcotts, Stoughtons, Skinners, Grants, etc. The same thing has happened there as in many other of our New England towns. Of several of these names, there are by no means so

many persons on that territory to-day as there were 150 years ago. It is not an uncommon circumstance in the history of our New England communities, that a name, at one time common, in the course of years will entirely pass away.

In the case both of Timothy Edwards and Jonathan his son, tradition has it that they were accustomed to depend largely, in things secular, upon their wives. This volume furnishes abundant evidence of this, so far as Timothy Edwards is concerned. Again and again in these records, reference is made to his wife, as a kind of court for final appeal. Her recollections in matters of business is constantly cited as one who was supposed to know.

We might go on with these details to any extent, for here, in this volume, are about one hundred and ninety pages of manuscript, crowded full of these items. We have done no more than indicate a few things that may be learned by a study of these memoranda. As we pore over these ancient pages, there rises before us quite a well-defined picture of what was going on, — of the style and quality of life that was lived in the valley of the Connecticut one hundred and fifty years ago.

But we must stop somewhere, and so we stop here.

If the other volumes kept by Mr. Edwards are in existence anywhere among his descendants, they would throw the same kind of light over other periods of his ministry, and connect us with some other interests than those brought to view in this.

INCREASE N. TARBOX.

West Newton.

CATALOGUE
OF THE
PROFESSORS AND STUDENTS
OF THE
THEOLOGICAL INSTITUTION, ANDOVER.

DEC. 6, 1813.

Rev. EBENEZER PORTER, *Bartlet Professor of Sacred Rhetoric.*
Rev. LEONARD WOODS, D.D., *Abbot Professor of Christian Theology.*
Rev. MOSES STUART, *Associate Professor of Sacred Literature.*

SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Horatio Bardwell	<i>Goshen, Mass.</i>		
Calvin Colton	<i>Longmeadow, Mass.</i>	<i>Yale Coll.</i>	1813.
Ralph Emerson	<i>Holles, N. H.</i>	<i>Yale Coll.</i>	1811.
Jeremiah Flint	<i>Braintree, Vt.</i>	<i>Middlebury Coll.</i>	1811.
Thomas H. Gallaudet	<i>Hartford, Conn.</i>	<i>Yale Coll.</i>	1805.
Salmon Giddings	<i>Hartland, Conn.</i>	<i>Williams Coll.</i>	1811.
William R. Gould	<i>Sharon, Conn.</i>	<i>Yale Coll.</i>	1811.
Calvin Hitchcock	<i>Westminster, Vt.</i>	<i>Middlebury Coll.</i>	1811.
Leonard Jewett	<i>Holles, N. H.</i>	<i>Dartmouth Coll.</i>	1810.
David M. Mitchell	<i>N. Yarmouth, Me.</i>	<i>Yale Coll.</i>	1811.
Daniel Poor	<i>Danvers, Mass.</i>	<i>Dartmouth Coll.</i>	1811.
Israel W. Putnam	<i>Danvers, Mass.</i>	<i>Dartmouth Coll.</i>	1809.
David M. Smith	<i>Durham, Conn.</i>	<i>Yale Coll.</i>	1811.
Miles P. Squier	<i>New Haven, Vt.</i>	<i>Middlebury Coll.</i>	1811.
Julius Steele	<i>Bethlehem, Conn.</i>	<i>Yale Coll.</i>	1811.
Hervey Talcott	<i>Coventry, Conn.</i>	<i>Yale Coll.</i>	1810.
Sylvester Woodbridge	<i>Southampton, Mass.</i>		

MIDDLE CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Jonathan Adams	<i>Boothbay, Me.</i>	<i>Middlebury Coll.</i>	1812.
Elijah Baldwin	<i>Milford, Conn.</i>	<i>Yale Coll.</i>	1812.
Ebenezer Burgess	<i>Wareham, Mass.</i>	<i>Brown Univer.</i>	1809.
Joseph W. Curtis	<i>Windsor, Vt.</i>	<i>Dartmouth Coll.</i>	1811.
Eleazar T. Fitch	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1810.
Thomas R. Gold	<i>Cornwall, Conn.</i>	<i>Yale Coll.</i>	1806.
Allen Graves	<i>Rupert, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Herman Halsey	<i>Bridgethampston, N. Y.</i>	<i>Williams Coll.</i>	1811.

Ebenezer Kellogg	<i>Vernon, Conn.</i>	<i>Yale Coll.</i>	1810.
Cyrus Kingsbury	<i>Alstead, N. H.</i>	<i>Brown Univer.</i>	1812.
Nathan Lord	<i>Berwick, Me.</i>	<i>Bowdoin Coll.</i>	1809.
Stephen Mason	<i>Litchfield, Conn.</i>	<i>Williams Coll.</i>	1812.
Robert Page	<i>Reedfield, Me.</i>	<i>Bowdoin Coll.</i>	1810.
Isaac Parsons	<i>Southampton, Mass.</i>	<i>Yale Coll.</i>	1811.
George Payson	<i>Pomfret, Conn.</i>	<i>Yale Coll.</i>	1812.
Henry Smith	<i>Durham, N. H.</i>	<i>Bowdoin Coll.</i>	1810.
Job S. Swift	<i>Addison, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Samuel White	<i>Thetford, Vt.</i>	<i>Dartmouth Coll.</i>	1812.

JUNIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Solomon M. Allen	<i>Pittsfield, Mass.</i>	<i>Middlebury Coll.</i>	1813.
Joseph R. Andrus	<i>Middlebury, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Raynolds Bascom	<i>Chester, Mass.</i>	<i>Williams Coll.</i>	1813.
Elam Clark	<i>E. Hampton, Mass.</i>	<i>Williams Coll.</i>	1812.
Nehemiah Cleaveland	<i>Topsfield, Mass.</i>	<i>Bowdoin Coll.</i>	1813.
Nathan Douglas	<i>New London, Conn.</i>	<i>Middlebury Coll.</i>	1813.
Louis Dwight *	<i>Stockbridge, Mass.</i>	<i>Yale Coll.</i>	1813.
Joel Hawes	<i>Brookfield, Mass.</i>	<i>Brown Univer.</i>	1813.
Nathaniel Hewit	<i>New London, Conn.</i>	<i>Yale Coll.</i>	1808.
David L. Hunn	<i>Longmeadow, Mass.</i>	<i>Yale Coll.</i>	1813.
Lavius Hyde	<i>Franklin, Conn.</i>	<i>Williams Coll.</i>	1813.
William Kimball	<i>Hanover, N. H.</i>	<i>Yale Coll.</i>	1813.
Sylvester Larned	<i>Pittsfield, Mass.</i>	<i>Middlebury Coll.</i>	1813.
Alexander Lovell	<i>W. Boylston, Mass.</i>	<i>Dartmouth Coll.</i>	1813.
Hiram F. Mather	<i>Chatham, Conn.</i>	<i>Yale Coll.</i>	1813.
John McKeen	<i>Brunswick, Me.</i>	<i>Bowdoin Coll.</i>	1811.
John Nichols	<i>Antrim, N. H.</i>	<i>Dartmouth Coll.</i>	1813.
William Perrin	<i>Berlin, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Henry Robinson	<i>Guilford, Conn.</i>	<i>Yale Coll.</i>	1811.
Thomas Shepard	<i>Norton, Mass.</i>	<i>Brown Univer.</i>	1813.
Hart Talcott	<i>Bolton, Conn.</i>	<i>Dartmouth Coll.</i>	1812.
Alfred Wright	<i>Columbia, Conn.</i>	<i>Williams Coll.</i>	1812.
Calvin Yale	<i>Lenox, Mass.</i>	<i>Union Coll.</i>	1812.

* Absent on account of ill health.

Senior Class	17
Middle Class	18
Junior Class	23

Total 58

ANDOVER, FLAGG AND GOULD.

[A *verbatim* copy of "broadside" catalogue in the possession of Rev. A. H. Quint.]

CATALOGUE

OF THE

PROFESSORS AND STUDENTS

OF THE
THEOLOGICAL SEMINARY,

ANDOVER, FEB., 1815.

EBENEZER PORTER, *Bartlet Professor of Sacred Rhetoric.*
LEONARD WOODS, *Abbot Professor of Christian Theology.*
MOSES STUART, *Associate Professor of Sacred Literature.*

SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Jonathan Adams	<i>Boothbay, Me.</i>	<i>Middlebury Coll.</i>	1812.
Elijah Baldwin	<i>Milford, Conn.</i>	<i>Yale Coll.</i>	1812.
Ebenezer Burgess	<i>Wareham, Mass.</i>	<i>Brown Univer.</i>	1809.
Joseph W. Curtis	<i>Windsor, Vt.</i>	<i>Dartmouth Coll.</i>	1811.
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Allen Graves	<i>Rupert, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Herman Halsey	<i>Bridgetampton, N. Y.</i>	<i>Williams Coll.</i>	1811.
Ebenezer Kellogg	<i>Vernon, Conn.</i>	<i>Yale Coll.</i>	1810.
Cyrus Kingsbury	<i>Alstead, N. H.</i>	<i>Brown Univer.</i>	1812.
Nathan Lord	<i>S. Berwick, Me.</i>	<i>Bowdoin Coll.</i>	1809.
Stephen Mason	<i>Litchfield, Conn.</i>	<i>Williams Coll.</i>	1812.
Robert Page	<i>Reedfield, Me.</i>	<i>Bowdoin Coll.</i>	1810.
Isaac Parsons	<i>Southampton, Mass.</i>	<i>Yale Coll.</i>	1811.
George Payson	<i>Pomfret, Conn.</i>	<i>Yale Coll.</i>	1812.
Henry Smith	<i>Durham, N. H.</i>	<i>Bowdoin Coll.</i>	1810.
Job S. Swift	<i>Addison, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Samuel White	<i>Thetford, Vt.</i>	<i>Dartmouth Coll.</i>	1812.

MIDDLE CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Joseph R. Andrus	<i>Middlebury, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Nathan Douglas	<i>New London, Conn.</i>	<i>Middlebury Coll.</i>	1813.
David L. Hunn	<i>Longmeadow, Mass.</i>	<i>Yale Coll.</i>	1813.
Lavius Hyde	<i>Franklin, Conn.</i>	<i>Williams Coll.</i>	1813.
William Kimball	<i>Hanover, N. H.</i>	<i>Yale Coll.</i>	1813.

Alexander Lovell	<i>W. Boylston, Mass.</i>	<i>Dartmouth Coll.</i>	1813.
Hiram F. Mather	<i>Aurelius, N. Y.</i>	<i>Yale Coll.</i>	1813.
John Nichols	<i>Antrim, N. H.</i>	<i>Dartmouth Coll.</i>	1813.
Henry Robinson	<i>Guilford, Conn.</i>	<i>Yale Coll.</i>	1811.
Thomas Shepard	<i>Norton, Mass.</i>	<i>Brown Univer.</i>	1813.
Hart Talcott	<i>Bolton, Conn.</i>	<i>Dartmouth Coll.</i>	1812.
Calvin Gale	<i>Lenox, Mass.</i>	<i>Union Coll.</i>	1812.

JUNIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Samuel C. Aikin	<i>Windham, Vt.</i>	<i>Middlebury Coll.</i>	1814.
Elihu W. Baldwin	<i>Durham, N. Y.</i>	<i>Yale Coll.</i>	1812.
Ebenezer B. Caldwell	<i>Salem, Mass.</i>	<i>Dartmouth Coll.</i>	1814.
George A. Calhoun	<i>Salisbury, Conn.</i>	<i>Hamilton Coll.</i>	1814.
Ira Chase	<i>Westford, Vt.</i>	<i>Middlebury Coll.</i>	1814.
William Ely	<i>Say-Brook, Conn.</i>	<i>Yale Coll.</i>	1813.
Noah Emerson	<i>Salem, Mass.</i>	<i>Middlebury Coll.</i>	1814.
Alexander M. Fisher	<i>Franklin, Mass.</i>	<i>Yale Coll.</i>	1813.
Willard Holbrook	<i>Sutton, Mass.</i>	<i>Brown Univer.</i>	1814.
Edward W. Hooker	<i>Norwich, Conn.</i>	<i>Middlebury Coll.</i>	1814.
Otto S. Hoyt	<i>New Haven, Vt.</i>	<i>Middlebury Coll.</i>	1813.
Jonathan Magee	<i>Colerain, Mass.</i>	<i>Williams Coll.</i>	1814.
Richard C. Morse	<i>Charlestown, Mass.</i>	<i>Yale Coll.</i>	1812.
John L. Parkhurst	<i>Framingham, Mass.</i>	<i>Brown Univer.</i>	1812.
Levi Parsons	<i>Pittsfield, Vt.</i>	<i>Middlebury Coll.</i>	1814.
Ebenezer Perkins	<i>Topshfield, Mass.</i>	<i>Dartmouth Coll.</i>	1814.
Philanthropos Perry	<i>Cleveland, Ohio.</i>	<i>Middlebury Coll.</i>	1814.
Otis Rockwood	<i>Chesterfield, N. H.</i>	<i>Middlebury Coll.</i>	1813.
Jesse Stratton	<i>Athol, Mass.</i>	<i>Williams Coll.</i>	1814.
Hutchens Taylor	<i>Tyringham, Mass.</i>	<i>Williams Coll.</i>	1814.
Carlos Wilcox	<i>Orwell, Vt.</i>	<i>Middlebury Coll.</i>	1813.
Moses E. Wilson	<i>Francestown, N. H.</i>	<i>Middlebury Coll.</i>	1814.
Ebenezer B. Wright	<i>Westhampton, Mass.</i>	<i>Williams Coll.</i>	1814.

SENIOR CLASS	17
MIDDLE CLASS	12
JUNIOR CLASS	23
	52
	Total, 52

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CONGREGATIONAL POLITY.

CONGREGATIONALISM is Scriptural and historical. The Scriptures and history teach that the churches founded by the apostles and their immediate successors were Congregational ; and that the only church officers were presbyters or bishops or elders, and deacons. Human pride, in times of ignorance, led to assumptions of clerical power, out of which grew consociations, synods, councils, prelacy, papacy. Knowledge and power being essentially confined to the clergy, the natural result was a hierarchy, that usurped all authority, and Congregationalism was first ignored, and then suppressed. The seed corn of it, however, remained with the gospel, and all along down through the ages of ignorance and superstition and darkness and usurpation, wherever a careful student of Holy Scripture, enlightened by the Holy Ghost, looked for a church polity, he found this seed corn ; and wherever he had the boldness to speak, he sought to replant it in the hearts of his congregations. In the long history of the "Two Witnesses" of the Apocalypse, in the midst of the awful waste of error from the early days down, may be found occasional spots of Apostolic Congregational verdure where the seed had fallen and where it rooted and ripened into harvests ; alas, too often ruthlessly reaped and ruined by the bloody instruments of the persecuting spoiler. In the destruction of these churches, and the careful attempts to blot out their very memories, it is difficult to trace their histories ; yet the Lord at no time suffered his seed to perish, or his church to become extinct. He at no time left himself without witnesses.

Our English-American Congregationalism probably owes its first planting to John Wycliffe, five hundred years ago. He said : —

" One thing I confidently assert, that in the primitive church, or the time of Paul, two orders were held sufficient — those of priests (presbyters) and deacons. No less certain am I that in the time of Paul, presbyter and bishop were the same. For there were not then the distinctions of Pope and cardinals, patriarchs and archbishops, bishops, archdeacons, officials, and deacons, with other officers and religious bodies without num-

ber or rule. As to all the disputes which have arisen about these functionaries, I shall say nothing. It is enough for me, that according to Scripture, the presbyters and deacons retain that office and standing which Christ appointed them, because I am convinced that Cesarian pride has introduced these orders and gradations." "The temple of God is the congregation of men living religiously. Christian men taught of God's law, call holy church the congregation of just men for whom Jesus shed his blood."

He translated the Bible into the English tongue, and organized and instructed a company of preachers whom he sent out to preach the truth, charging them to go among "the uplandish towns and villages." After him came the Lollards, and from his day down the careful student may find traces of Christian congregations, and Christian worship after the pattern of Christ and his apostles.

It was only, however, after the printing press, and in the pilgrim opportunities in a new world, that the primitive seed corn of Congregationalism could be planted and cultivated, and propagated in its purity, and without let or hinderance. "There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon."

With this general statement I propose to give —

SOME FACTS IN THE HISTORY OF CONGREGATIONAL POLITY IN MASSACHUSETTS.

Comparatively few have made a study of the history of the Congregational polity in Massachusetts. Few are aware of the true church order of the pilgrims first practised at Plymouth, and afterwards adopted in Massachusetts Bay. The Cambridge platform is familiar to many; but those many are not many in the aggregate of Congregationalists. However many have a general knowledge of our polity, and of the platform, very few of those know of the attempts that have been made to modify its provisions, and to trench upon the early basic Congregational way, by magnifying the power of the clergy, by giving ecclesiastical authority to ministerial associations, and by instituting standing councils or synods with judicial jurisdiction. The history of these things is instructive and important, and when one talks about them, his knowledge

should be as exact as possible. The inexactness of many, who ought to know better, in many of these particulars, is oftentimes ludicrous, and always discreditable.

I propose to give a succinct statement of the church order of the Pilgrims as practised in Plymouth colony, 1620:— of that of Massachusetts as set forth in the platform of 1646:— of the propositions made in the synod of 1662:— of those made by the Boston association of 1690:— of the proposals accepted in the general convention of 1706:— of the articles presented to the general association of 1815,— and of the report made and sent to the several associations in 1845. And I propose to give so much of these several documents as may be necessary for a full and correct understanding of the same in their own language: for sometimes forms are facts, and words are things; and to know the things and facts correctly, we must correctly know the words and forms which expressed them.

The Pilgrims held no synod, and made no formal declaration of church order and discipline. But from the writings of Mr. Robinson, the pastor of the Leyden Plymouth church, and others of like persuasion, it is not difficult to give a correct summary of their practice.

Ecclesiastical Polity of the Pilgrims, 1620.

1. “No particular church ought to consist of more members than can conveniently watch one over another, and usually meet and worship in one congregation.

2. Every particular church of Christ is only to consist of such as appear to believe in and obey him.

3. Any competent number of such, when their consciences oblige them, have a right to embody into a church for their mutual edification.

4. This embodying is by some certain contract or covenant, either express or implied; though it ought to be by the former.

5. Being embodied, they have a right to choose all their officers.

6. The officers appointed by Christ for his embodied church, are, in some respects, of three sorts, in others but two. 1st. Pastors, or teaching elders, who have the power of overseeing, teaching, administering the sacraments, and ruling, too. 2d.

Mere ruling elders, who are to help the pastors in overseeing and ruling. The elders of both sorts form the presbytery of overseers and rulers, which should be in every particular church, and are in Scripture sometimes called presbyters or elders, sometimes bishops or overseers, sometimes guides, and sometimes rulers. 3d. Deacons, who are to take care of the poor, the church's treasure, to distribute for the support of the pastor, the supply of the needy, the propagation of religion, and to minister at the Lord's table.

7. These officers, being chosen and ordained, have no lordly, arbitrary, or imposing power, but can only rule and minister with the consent of the brethren, who ought not, in contempt, to be called laity, but to be treated as men and brethren in Christ, not as slaves or minors.

8. No churches or church officers whatever, have any power over any other church or officers, to control or impose upon them, but are all equal in their rights and privileges, and ought to be independent in the exercise and enjoyment of them."

"The ruling power is in the body of the congregation, the multitude, called the church. The elders are the ordinary governors in the church, but are not 'lords over God's heritage.' In admitting members, and censuring offenders, the execution of these things is left to the elders, but it cannot be done without the people's privity and consent. The external government is to be administered by the elders. In all the acts of the church, the brethren join with the elders, and are one and the same body. A company of faithful people in the covenant of the gospel, is a church, without officers; and this church hath an interest in all the holy things of God *within itself*, without any *foreign assistance*; and any private brother in such a church may do a necessary work of an officer. Where there are already officers by and to which others are called, there the officers are to ordain the latter.

"The power of making ministers is in the church, to be ordained by the imposition of hands by the fit instruments which they have.

"Councils are for advice, but not for exercising authority or jurisdiction."

Attempts were made as early as 1624 to subvert the polity of the Plymouth church by parties opposed to Congregationalism. But although the leader in the movement owned that "he expected to carry most of the inhabitants with him, and exercise control over them," the attempts were frustrated. These were in the direction of Episcopacy.

The first churches formed in Massachusetts adopted and followed the practice of the Plymouth church. Salem, 1629; Dorchester, 1630; Charlestown, 1630; Watertown, 1630. Samuel Fuller, physician and surgeon, and deacon of the church at Plymouth, was much advised with by them. The Salem church determined "that it should not acknowledge any ecclesiastical jurisdiction in the church at Plymouth, if any assistance was given at Salem; and that the authority of ordination should not exist in the clergy, but should depend entirely upon the free election of the church."

Attempts at Episcopal control were made in Salem in 1629, but were met with determined opposition, and failed. Clerical associations for improvement were very early introduced. In 1633, ministers in the Bay and Saugus met once a fortnight at one of their houses, to which exceptions were taken by some, "fearing it might grow in time to a presbytery or superintendency, to the prejudice of the churches' liberties. "But this fear was without cause," it is said, "for they were all clear on that point, that no church or person can have power over another church; neither did they in their meetings exercise any such jurisdiction."

Under Charles I. and Archbishop Laud, deliberate and persevering attempts were made to eradicate Congregationalism in New England, by attempting to abolish the charters and appoint a general governor. In 1635, all the clergymen in the colony, except one, convened in Boston at the request of the governor and assistants, and declared unanimously, that "if a general governor were sent, we ought not to accept him, but defend our lawful possessions (if we are able), otherwise to avoid or protract." In view of these attempts a confederation of the colonies was proposed in 1637, which was afterwards and for other purposes carried into effect.

In answer to inquiries made by Puritan clergymen in England, our ministers in 1639 make replies, of which the following are extracts:—

Declaration of Massachusetts Ministers, 1639.

13. Every church substantially acquainted with the doctrines of Scripture may choose and depose their ministers with

the assistance of churches in communion with them, by way of advice, and not of authority.

15. A government merely popular or democratical is far from the practice of these churches. When this question demandeth whether we give the exercise of all church power of government to the whole church, or to the presbyters thereof alone, our answer is, neither thus nor so. Neither all to the people, excluding the presbyter, nor all to the presbytery, excluding the people. . . . Presbyters in the performance of their duty can do nothing but what the church should approve. They should rule as stewards. This they do more than others inasmuch as "acting is more than consenting." . . .

"17. The major part of the church, yea, usually the whole church, do consent and agree in one judgment." (If there be dissent it is considered, and if agreement be not had, other churches are consulted).

"18. As for a platform of doctrine and discipline, it may be lawful and expedient, in some cases, for churches to compile and set forth such a document. But if you mean that such a platform shall be imposed on all to the very letter . . . then we are doubtful whether it be lawful or expedient. The consociation of churches into classes and synods we hold to be lawful, and in some cases necessary. But when you speak of doing no weighty matter without the consent of classes, we dare not so far restrain particular churches, as fearing this would be to give the classes an undue power. The sentence of classes, or synod, or council, is, of itself, only of advice, not of compulsion or constraint, and brings with it a judgment ministerial, not authority of itself, nor necessary. Whereunto we do wholly consent."

20. The outward calling of a minister consisteth properly and essentially in election by the people. . . . Ordination depends upon election.

"21. . . . Ordination of ministers is a public act. . . . Brethren of a church elect their officers, and as this is greater than ordination, they may ordain their ministers. If a church have ministers or elders before, then this ordination is to be performed by them. . . . Thus performed by the elders for the church it may be called the act of the whole church."

These were essentially the views of the Connecticut clergy also in 1645.

In 1646 the General Court of Massachusetts expressed its desire that the churches of N. E. colonies would send their elders and messengers to a general assembly, or synod, at Cam-

bridge, to consult and recommend *a form of church government and discipline*. Although this was put forth as a *request*, some were scrupulous whether it did not seem to give *power to compel* the churches to practise what might be recommended ; and those scruples were quieted only when it was replied, that “the end of the synod was not to proceed by way of power, but only of *counsel*,” and that the synod should be convened only by way of motion, not of command.

The synod was held, and agreed upon what is known as “the Cambridge platform of church discipline.” This was adopted in 1648, presented to the General Court in 1649, and “commended to the judicious and pious consideration of the several churches,” and in 1851, formally sanctioned, “that for the substance thereof it is that we have practised and do believe.” It has been generally received as embodying, for substance, the church polity of the Congregational order in this country from thence hitherto.

Polity of Cambridge Platform, 1648-9.

“Chap. 2. Nature of the church.

1. The Catholic church is the whole company of those that are elected, redeemed, and in time effectually called from the state of sin and death unto a state of grace and salvation in Jesus Christ.

2. This church is either triumphant or militant. . . .

3. This militant church is to be considered as invisible and visible. . . .

5. The state of the members of the militant visible church walking in order . . . is since the coming of Christ only congregational. . . .

6. A congregational church is by the institution of Christ a part of the militant visible church, consisting of a company of saints by calling, united into one body by a holy covenant, for the public worship of God and the mutual edification one of another in the fellowship of the Lord Jesus.

Chap. 2. Of the matter of the visible church.

1. The matter of a visible church are saints by calling.

4. The matter, in respect of quantity, ought not to be of greater number than may ordinarily meet together conveniently in one place, nor ordinarily fewer than may conveniently carry on church work. . . .

5. . . . There were no ordinary officers appointed by Christ for any other than congregational churches, . . . therefore there is no greater church than a congregation.

Chap. 5. Church power.

1. The first subject of church power is either supreme, or subordinate or ministerial; the supreme, by way of gift from the Father, is the Lord Jesus Christ. The ministerial is either extraordinary, as the apostles, prophets and evangelists, or ordinary, as every particular Congregational church.

2. Ordinary church power is either the power of office, that is such as is proper to the eldership; or power of privilege, such as belongs unto the brotherhood. The latter is in the brethren formally, and immediately from Christ, that is, so as it may be acted or exercised immediately by themselves; the former is not in them formally, or immediately, and therefore cannot be acted, or exercised immediately by them; but is said to be in them, in that they design the persons unto office who only are to act or to exercise this power.

Chap. 6. Church officers.

1. A church being a company of people combined together by covenant for the worship of God, it appeareth thereby that there may be the essence and being of a church without any officers, seeing there is both the form and matter of a church, which is implied when it is said, the apostles ordained elders in every church.

2. Nevertheless, though officers be not absolutely necessary to the simple being of churches, when they be called, yet ordinarily to their calling they are, and to their well being. . . .

3. These officers were either extraordinary or ordinary; extraordinary as apostles, prophets, evangelists; ordinary as elders and deacons. . . .

4. Of elders, who are also in Scripture called bishops, some attend chiefly to the ministry of the word, as the pastors and teachers; others attend especially unto rule, who are therefore called ruling elders.

Chap. 7. Ruling elders and deacons.

3. The office of a deacon is instituted by the Lord Jesus. . . .

4. . . . Limited unto the care of the temporal good things of the church.

Chap. 8. Election of officers.

5. Officers are to be called by such churches whereunto they are to minister. . . .

6. A church being free, cannot be subject to any but by a free election. . . .

7. And if a church have power to choose . . . they have

power also to depose. . . . Neighbor churches should be advised with.

Chap. 9. Ordination, &c.

2. . . . Ordination is to follow election.

3. Imposition of hands by elders, where there are any.

4. If none, by brethren chosen by the church.

5. May be done by elders of other churches, if invited.

Chap. 10. Power of the church and its presbytery.

5. The power granted by Christ unto the body of the church and brotherhood is a prerogative or privilege which the church doth exercise. 1. In choosing their own officers, whether elders or deacons. 2. In admission of their own members, and therefore there is great reason they should have power to remove any from their fellowship again.

7. Church government or rule is placed by Christ in the officers of the church, who are therefore called rulers, while they rule with God: yet in case of maladministration, they are subject to the power of the church. . . . So as it is manifest, that an organic or complete church is a body politic, consisting of some that are governors, and some that are governed in the Lord. . . .

10. The power of government in the elders, doth not anywise prejudice the power of privilege in the brotherhood; as neither the power of privilege in the brethren doth prejudice the power of government in the elders. . . .

11. From the premises, . . . it followeth, that in an organic church, and right administration, all church acts proceed after the manner of a mixed administration, so as no church act can be consummated or perfected without consent of both.

Chap. 15. Communion of churches.

1. Although churches be distinct, and therefore may not be confounded one with another, and equal, and therefore have not dominion one over another, yet all the churches ought to preserve church communion one with another, because they are all united unto Christ, not only as a mystical, but as a political head, whence is derived a communion suitable thereunto.

2. The communion of churches is exercised sundry ways.

1. By way of mutual care. . . . 2. By way of consultation. . . .

3. By way of admonition," . . . [and here is suggested that if one church admonish another for offence, and it take no heed, neighbor churches are to be informed, and are to join in the admonition. If it still continue in its wrong, they may forbear communion, and call a synod or council of neighbor churches. If it hear not the synod (the synod declaring it in the wrong), such individual churches as approve the judgment of synod

may decline further to commune with the offending church, except that they may receive to communion individual members not consenting to the offence. And such members may withdraw and join other churches with consent of council.] “4. By way of participation. . . 5. By way of recommendation. . . . 6. By way of succor and relief in case of need. . . .

Chap. 16. Synods (councils).

1. Synods orderly assembled and rightly proceeding according to the pattern, are as the ordinance of Christ, and though not absolutely necessary to the being, yet many times through the iniquity of men and perverseness of times, necessary to the well-being of churches for the establishment of truth and peace therein.

2. . . . The power of the churches sending forth their elders and other messengers, who being met together in the name of Christ are the matter of a synod. . . .

4. It belongeth unto Synods and Councils to debate and determine controversies of faith, and cases of conscience, to clear from the word holy directions for the holy worship of God and good government of the church; to bear witness against maladministration and corruption in doctrine or manners of any particular church, and to give directions for the reformation thereof; not to exercise church censures in way of discipline, nor any other act of church authority, or jurisdiction. . . .

5. The Synod’s directions and determinations, so far as consonant with the word of God, are to be received with reverence and submission. . . .

6. Because it is difficult if not impossible for many churches to come together in one place, in all their members universally; therefore they may assemble by their delegates or messengers. . . . Synods are to consist both of elders, and other church members, endued with gifts, and sent by the churches, not excluding the presence of any brethren in the churches.”

An *ex parte* council (perhaps the first), was held in 1646. A minority of Hingham church requested the adjacent elders to consider a case. They laid it before their churches, who doubted whether they should comply, not being desired by the majority. “It was answered that it was not to be expected that the major party would complain of their own act; and if the minor party, or party aggrieved should not be heard, then God should have left no means of redress in such a case which could not be.” A council was convened, and when asked by the majority, why? The reply was, “not to impose any decision on them, but to give Christian advice.” It was taken.

Another was held in 1662, which declared a newly-formed church irregularly formed, and advised non-communion.

Plymouth Colony never took any special action regarding church polity, and never called any synod; but among the "Acts of the Commissioners of the United Colonies of Massachusetts, Plymouth, Connecticut and New Haven," in 1667, it is declared "That when any of the colonies shall apprehend it needful to call in the help of a council or synod, in questions of common concernment in matters of faith or order, in the churches or jurisdiction," "the members of such council or synod may consist of the messengers of the churches called indifferently out of all the United Colonies." This seems to show the Pilgrim hand of Plymouth, indicating the authority of the individual churches as the source of ecclesiastical power, and these to be represented by such messengers or delegates as they might choose, without restriction, and without claiming for the elders any authority except as messengers or delegates of the churches. Calls for synods in Massachusetts were always addressed to the elders and messengers of the churches.

The authority and influence of the clergy were in those days very great. Very few matters of importance of any kind were transacted without consulting them. Few laws, even, were passed without being submitted to them. Perhaps they felt that, in a too entire independency of the churches, there might come a lack of discipline, and of cohesive power, and of capacity for united action and influence; that there should be subordination somehow in the church militant, and that somehow and somewhere there should be a power of supervision to which the churches should be in some sense amenable. They were exceedingly jealous of laxity either in belief or practice, and wished to devise some means of closing up the ranks, and by a communion of action, as well as of interest, to prevent any straggling or desertion from the Congregational way in matters both of creed and of polity. Possibly some sympathized with Presbyterianism, then growing powerful in Great Britain; although hardly, for Hooker, who says, 1645, "Consociation of churches should be used as occasion doth require," also says, "There is no presbyterial church in the New Testament." Many believed in "the lawfulness, yea needfulness, of a conso-

ciation among churches, and the calling in the help of such consociations upon emerging difficulties, and the power of such consociations to proceed against a particular church, pertinaciously offending, with a sentence of non-communication." John Cotton preached in favor of consociation in 1650. Cotton Mather and Increase Mather both favored it. There began to be about this time in Massachusetts and Connecticut quite a movement regarding consociation. But the consociation of those times doubtless meant "a combination which doth neither constitute any new form of a church, nor ought it to take away, nor in any measure to diminish the liberty and power which Christ hath left to his churches, but only it serves to direct the same," or, as Mather says, "The divines were industrious for the combination of our churches into such a bundle of arrows, as might not be easily broken."

In 1662, a synod of the elders and messengers of the churches was called, by direction of the general court, to consider the following questions:—

1. Who are the subjects of baptism?
2. Whether, according to the word of God, there ought to be a *consociation* of churches, and what should be the manner of it.

Regarding the second question, the synod with great unanimity adopted the following propositions:—

Propositions of Synod of 1662, on Consociation.

First. That every church or particular congregation of visible saints in gospel order, being furnished with a presbytery, at least with a teaching elder, and walking together with truth and peace, hath received from the Lord Jesus full power and authority ecclesiastical, within itself regularly to administer all the ordinances of Christ, and is not under any other ecclesiastical jurisdiction whatsoever. . . . Hence it follows, that consociation of churches is not to hinder the exercise of this power, but by counsel from the word of God to direct and strengthen the same upon all just occasions.

Second. The churches of Christ do stand in a sisterly relation each to other, being united in the same faith and order, to walk by the same rule, in the exercise of the same ordinances for the same ends, under one and the same political head, the

Lord Jesus Christ, which union infers a communion suitable thereunto.

Third. Communion of churches is the faithful improvement of the gifts of Christ bestowed upon them for his services and glory, and their mutual good satisfaction according to capacity and opportunity.

Fourth. Acts of communion of churches are such as these :

1. Hearty care and prayer for one another.
2. To afford relief by communication of their gifts in temporal or spiritual necessities.
3. To maintain unity and peace by giving an account one to another of their public actions, when it is orderly desired, and strengthen one another in their regular administrations, as in special, by a covenant testimony against persons justly censured.
4. To seek and accept help from, and give help unto each other. 1st. In case of divisions and contentions whereby the peace of any church is disturbed. 2d. In matters of more than ordinary importance, as ordination, translation and deposition of elders and such like. 3d. In doubtful and difficult questions and controversies, doctrinal or practical, that may arise. 4th. For the rectifying of maladministrations, and healing of errors and scandals that are unhealed among themselves. . . .
5. In love and faithfulness to take notice of the troubles and difficulties, errors and scandals of another church, and to administer help (when the case necessarily calls for it), though they should so neglect their own good and duty as not to seek it.
6. To admonish one another when there is need and cause for it, and after due means with patience used, to withdraw from a church, or peccant party therein, obstinately persisting in error or scandal. . . .

Fifth. Consociation of churches is their mutual and solemn agreement to exercise communion in such acts as aforesaid amongst themselves, with special reference to those churches which by Providence are planted in a convenient vicinity, though with liberty reserved without offence, to make use of others, as the nature of the case, or the advantage of opportunity may lead thereunto.

Sixth. The churches of Christ in this country having so good opportunity for it, it is meet to be commended to them as their duty thus to consociate. For 1. Communion of churches being commanded, and consociation being but an agreement to practise it, must needs be a duty also. . . . 6. There has constantly been in these churches a possession of communion . . . which importeth a consociation and obligeth the practice thereof, without which we should also want an expedient and

sufficient cure for emergent church difficulties and differences, with the want whereof our way is charged, but unjustly, if this part of the doctrine thereof were duly practised.

7. The manner of agreement herein may be by each church consenting hereto.

8. The manner of practising may be by making use occasionally of elders or able brethren of other churches, or by the more solemn meetings of both elders and messengers, in lesser or greater councils, as the matter shall require."

These propositions, with others, on baptism, which were in favor of the half-way covenant, so called, were "commended to the consideration of the churches and people." (The addition of this last word *people* is very significant, as regarding the first "question.") The propositions concerning baptism (with which we now have no concern) were generally, and very unfortunately, for a time, acquiesced in; but those concerning consociation met with opposition from many churches and some ministers, and although the pastors, at a general convention in 1700, passed a resolution republishing and commending them, they failed to meet with favor in this Commonwealth, and consociation got no hold among the churches.

In 1679, a synod was called and held at Boston, which "did unanimously approve of the old Cambridge platform, *for the substance of it*, desiring the churches may continue steadfast in the order of the gospel, according to what is therein declared from the word of God." But the ministers of Boston and vicinity seem quite generally to have been in favor of the action of the synod of 1662 regarding consociation.

In the latter part of the century, the association of ministers which was organized and met regularly at Cambridge, and which viewed with great solicitude the religious laxity that had sprung up, and the strife that had arisen after the adoption of the half-way covenant, among other things, discussed and adopted two propositions pertinent to our subject:—

PROPOSITIONS OF THE ASSOCIATION OF MINISTERS AT CAMBRIDGE, PROBABLY ABOUT 1690.

"*Concerning the Power of Synods, with respect unto Particular Churches.*

I. Particular churches, having the same original ends and interests, and being mutually concerned in the *good* and *evil* of

each other, there is the light of nature, as well as of Scripture, to direct the "meeting of churches," by their delegates, to consult and conclude things of common concernment unto them.

II. Synods, duly composed of messengers chosen by them whom they are to represent, and proceeding with a due regard unto the will of God in his word, are to be revered, as *determining* the mind of the Holy Spirit concerning things necessary to be "received and practised," in order to the edification of the churches therein represented.

III. All the commands of God, which bid us to "be well advised," and "regard a multitude of counsellors," do particularly oblige us with reverence to entertain the advice of synods assembling in the name and fear of the Lord Jesus Christ, for an inquiry after his directions. And if one church be to be heard, much more are many churches to be so, in things that properly fall under the cognizance thereof.

IV. Synods being of apostolic example, recommend as a necessary ordinance, it is but reasonable that their judgment be acknowledged as *decisive*, the affairs for which they are ordained; and to deny them the power of such a judgment is to render a necessary ordinance "of none effect."

V. The power of synods is not to *abate*, much less to *destroy*, the liberties of particular churches, but to *strengthen* and to *direct* those churches, in the *right use* of the powers given by the Lord Jesus Christ unto them. And such assemblies are therefore to be used as a relief ordained by God for those difficulties, for which the *care* and *state* of a particular church affords not a sufficient remedy.

Concerning the Power of Elders in the Government of the Church.

I. The power of church government belongs only to the *elders* of the church. . . .

II. There are yet certain cases, wherein the elders, in the management of their church government, are to take the concurrence of the *fraternity*. 'Tis to be done in *acts*, to attain *ends* whereof, there are to follow certain duties of the fraternity — namely, *elections*, and *admissions*, and *censures*. . . .

III. Nevertheless, the pastor of a church may by himself *authoritatively* suspend from the Lord's table a brother accused or suspected of a scandal, till the matter may and should be regularly examined. . . .

IV. But the elders of a church have a *negative* on the votes of the brethren who, indeed, in the exercise of their liberty and privilege, are under the conduct of the elders." . . .

This was somewhat in advance of the views of the synod of 1662, and smacks a little of an assumption of clerical dignity and authority. In the propositions regarding synods it would seem that the term is used as synonymous with councils, which were an established part of the ecclesiastical system of the churches, in matters of difference and difficulty. We next come to a step considerably in advance of anything before.

In 1705, certain proposals, probably first considered in the Boston association, were indorsed by sundry delegates from other associations, and in 1706, were introduced into the general convention of Ministers held at Boston, and by that body apparently approved. They were sixteen in number, and were in answer to the question, "What further steps are to be taken that the councils may have due constitution and efficiency in supporting, preserving, and well ordering the interests of the churches in the country?"

The first eight refer to ministerial associations; the second eight, to consociations. Their origin and design were doubtless intended, as their authors profess, "to serve the great intentions of religion, which is lamentably decaying in this country," and as "a remedy against a visible decline in church order, discipline, purity and fruitfulness, and in the fellowship and union of churches and pastors."

The evils they felt and foresaw were emergent; but the remedy did not commend itself, as sufficiently congregational, to those awake enough to appreciate them; for the churches at that time seem to have been in a chronic state of stupidity that might have proved fatal to their liberties, had it not been for the watchfulness of some of their ministers. The proposals were as follows:—

"Proposals of General Convention of Ministers, 1706.

First part. It was proposed,

1. That the ministers of the country form themselves into associations, that may meet at proper times to consider such things as may properly lie before them, relating to their own faithfulness towards each other and the common interest of the churches; and that each of these associations have a moderator for a certain time, who shall continue till another be chosen, who may call them together upon emergencies.

In these associations :

2. That questions and cases of importance, either provided by themselves or by others, presented unto them, should be, upon due deliberation, answered.

3. That advice be taken by the associated pastors from time to time, before they proceed to any action in their particular churches which would be likely to produce any embroilments. That the associated pastors do carefully and lovingly treat each other with that watchfulness which may be of universal advantage ; and that if any minister be accused to the association whereto he belongs of scandal or heresy, the matter shall be there examined, and if the associated ministers find just accusation for it, they shall direct to the calling of the council, by whom such an offender is to be proceeded against.

4. That the candidates of the ministry undergo a due trial, by some one or other of the associations, concerning their qualifications for the evangelical ministry ; and that no particular pastor or congregation employ any one in occasional preaching who has not been recommended by a testimonial under the hands of some association.

5. That they should together be consulted by bereaved churches, to recommend to them such persons as may be fit to be employed amongst them for present supply, from whom they may, in due time, proceed to choose a pastor.

6. That hereunto may be referred the direction of proceeding in any of their particular churches, about the convening of councils that shall be thought necessary for the welfare of the churches.

7. That the several associations in the country maintain a due correspondence with one another, that so the state of religion may be the better known and secured by all the churches, and particularly it is thought necessary to the well-being of these churches, that all the associations of the country meet together by their respective delegates once a year.

8. And finally, that ministers disposed to associate endeavor, in the most efficacious manner they can, to prevail with such ministers as unreasonably neglect such meetings with their brethren in their proper associations, that they would not expose themselves to the inconveniences that such neglects cannot but be attended withal.

Second part. It was proposed,

1. That these associated pastors, with a proper number of delegates from their several churches, be formed into a standing or stated council, which shall consult, advise, and determine all affairs that shall be proper matter for the consideration of an

ecclesiastical council within their respective limits, except the cases are such as the associated pastors judge more convenient to fall under the cognizance of some other council.

2. That to this end these associated pastors, with their respective churches, shall consociate and combine according to what has been by the synods of these churches recommended, that they act as consociated churches in all holy watchfulness and helpfulness towards each other; and that each church chose and depute one or more to attend their pastor, as members of the council in their stated sessions, or occasionally as emergencies shall call for.

3. That these messengers from the several consociated churches shall be chosen once a year at the least.

4. It is propounded, as that which from our beginning has been recommended, that the churches thus consociated for these purposes have a stated time to meet in their council, and once in a year seems little enough, that they may inquire into the condition of the churches, and advise such things as may be for the advantage of our holy religion. But the more particular time is best left to the determination of each respective association.

5. That the associations shall direct when there is occasion for this council to convene, on any emergency, and shall direct whether the whole or only a certain number of these consociated pastors and churches shall convene on such occasions.

6. It appears agreeable to the present condition of our churches, and from our beginnings acknowledged, that no act of the councils is to be reckoned as concluded or decisive, for which there has not been the concurrence of the major part of the pastors therein concerned.

7. The determinations of the councils, thus provided for the necessities of the churches, are to be looked upon as final and decisive, except aggrieved churches, and pastors have weighty reasons to the contrary, in which cases there should be provision for a further hearing; and it seems proper that the council convened on this occasion should consist of such pastors as may be more for number than the former, and they should be such, as shall be directed to, and convened for this purpose by the ministers of an association, near to that whereto those of the former council belonged, unto which the aggrieved should accordingly apply themselves, and in this way expect a final issue.

8. If a particular church will not be reclaimed by council from such gross disorders as plainly hurt the common interest of Christianity, and are not mere tolerable differences in opin-

ion, but are plain sins against the command and kingdom of our Lord Jesus Christ, the council is to declare that church no longer fit for communion with the churches of the faithful; and the churches represented in the council are to approve, confirm, and ratify the sentence, and withdraw from the communion of the church that would not be healed. Nevertheless, if any of the members of the disorderly church do not justify their disorders, but suitably testify against them, these are still to be received to the wonted communion by the churches; and if, after due waiting, the church be not recovered, they may (upon advice) be actually taken in as members of some other church in the vicinity."

From our present standpoint, although the furthest possible from the intent of the good men who framed them, I doubt not under a pressing sense of impending evils to the church from lawlessness and treachery to the truth, these resolves would seem to present the germs of ecclesiastical usurpation in Congregational soil. Just so began the insidious march of aristocracy, prelacy, papacy, among the democratic Congregational churches of the first and second centuries. Ignorance then allowed a consummation of what education now repudiated the beginnings.

This notable scheme, which presented two leading ideas, — *first*, to give ministerial associations an ecclesiastical character; and, *second*, to make these associations, with an addition of lay delegates, *standing councils*, received its quietus from a "Reply in Satire," by John Wise (pastor of a church in Ipswich), called "The Churches Quarrel Espoused," published in 1710, and republished in 1715, which not only silenced the movement, but settled the churches more firmly than ever upon the old platform. Mr. Wise soon after followed up his satire with a work called "A Vindication of the Government of the New England Churches," issued in 1717, which is probably the best short vindication of Congregational polity ever published; and which has had in this country the highest consideration, and the widest influence, being standard authority, even in our courts of law.

After this, Congregationalism rested for a hundred years, before any attempts were made to disturb or modify, authoritatively, its old code. Troubles had arisen from ignorance of the right way in Congregational proceedings, from laxity in Congregational practice, from a foolish habit of calling unnecessary

and frequent councils, mutual and *ex parte*, to settle difficulties, which sometimes resulted in increasing them, and in making confusion worse confounded. The half-way covenant which followed the action of the synod of 1662, had let down the bars, and filled the churches with unconverted members, and non-possessing professors, and paved the way for the religious defection that left so many churches devoid of orthodoxy, and of vital Christian life. Churches, of which a majority had fallen from the faith, could not be ecclesiastically reached. A church could deal with a member, but no body could deal with a church. Many of the clergy, long traitors at heart, became traitors indeed. Perversions of property and of trusts, and invasions of individual and collective rights, occurred, for which there was no remedy or redress.

In this juncture the proposals of 1706 were exhumed and presented to the consideration of the General Association of Massachusetts, at its session in 1814, and a committee was appointed to report thereon. This committee reported in 1815, opposing the proposals of 1706, but approving the propositions of 1662, and recommending the adoption by the churches of certain articles of agreement, which were sent to the several associations for their consideration, and for action at the next annual meeting. These, like "*the proposals*," were the product of clerical minds, and like them were commended, not to the judgment of the churches, but to that of ministerial associations. They found the ministers of the country, as before and afterwards, watchful for the interests and liberties of their churches. The articles were as follows :—

ARTICLES OF AGREEMENT PROPOSED IN GENERAL ASSOCIATION OF MASSACHUSETTS, 1815.

"ART. I. The propositions of the synod of 1662, recited in the foregoing preamble, are acknowledged as the general basis of consociation; and as declaratory of the rights and privileges guaranteed to the churches, of the duties which they owe to each other, and of the purposes for which they are consociated. It will, therefore, be understood that it will not be competent to the consociation to "hinder the exercise of the power" delegated by Christ to each particular church in regard to its own interior administrations and concerns, "but by counsel from

the word of God to direct and strengthen the same upon all just occasions ;” and especially to direct and strengthen that holy fellowship which the churches, as churches, are to maintain and exercise one towards another.

ART. 2. Particular consociations shall be formed within such limits as may be deemed most convenient and expedient. But though it may be the duty of every church to join in consociation, and to do what it can to promote the great design of general fellowship and order ; yet no church can rightfully be considered or treated as belonging to a consociation without its own voluntary consent, or restrained from regularly withdrawing itself from a consociation whenever it shall see fit to withdraw.

ART. 3. Of the churches comprised in each particular consociation, the pastors, and lay delegates, will meet annually, and oftener as shall be agreed upon, or as special occasion may require ; attend to any business which may regularly come before them, and upon such religious exercises as shall be judged expedient, and allow freedom of conference, in the spirit of charity and order, upon subjects relating to the welfare of the churches.

ART. 4. Each particular consociation will have a moderator and a scribe chosen annually, and to continue in office until others are chosen, and such other officers as shall be deemed requisite.

ART. 5. Although in order to general union and harmony, this instrument is to be the constitution of all the consociations to be comprised in the general body ; yet it will be competent for each consociation to adopt, for the regulation of its own proceedings, and for the direction and benefit of the churches in regard to their consociated state, such rules and prescripts not repugnant to this constitution, as it shall judge advisable.

ART. 6. With a view to prevent the animosities, difficulties, and disorders, which have too often been experienced in regard to councils, on occasions of dissensions and strife, and to preserve and promote that holy and pleasant fellowship which is the primary object of consociation, and which should be sought with the most heedful attention, and the most tender care ; the consociated churches with their pastors, agree to regard and use the particular consociation to which they belong as the proper council, made mutual by this agreement, as to all parties concerned, to be applied to by the churches and individuals in the connexion, in all cases in which the advice and assistance of a council is requisite. Particularly do they agree to hold this as the proper body to hear and decide upon any complaint

or allegation, touching ministerial character, against any minister belonging to it, to acquit, or to find guilty, to advise, sustain, or depose, as the case may require. It is to be understood, however, that any particular consociation may provide, upon principles and for reasons distinctly to be made known by them, for cases in which it may not be expedient for all the members to be concerned, as also for cases in which it may be proper for others, not of its body, to be admitted to sit in the council.

ART. 7. Any regular application from a church, for the advice or assistance of the consociation, shall receive kind and prompt attention. An application from an individual, or individuals, will also be kindly attended to, though not without the most guarded respect to the rights and privileges, the order and peace of the church or churches concerned.

ART. 8. A complaint against a minister may be regularly exhibited either by the church of which he is pastor, or by a brother minister of the consociation; but no complaint or accusation shall be received, but before two or three witnesses.

ART. 9. In all cases the judgment of the consociation is to be regarded and treated with great respect by the churches; and if, in any case, a church, after due time taken for consideration, see cause to dissent, the reasons for dissenting shall be clearly and in a Christian manner, stated in writing to the consociation; and the consociation, having deliberately and in the spirit of meekness, considered the reasons, will act as the case may require; either reversing the former judgment, or, if it be affirmed, yet with charity and forbearance, either allowing the church quietly to act agreeably to its own ultimate judgment, or reviewing the case in union with one or two neighboring consociations to be convened together, in whole or by delegation, or dealing with the church in the way of Christian admonition. But it is distinctly provided, that no consociated church shall be put out of communion, unless, after a first and second admonition duly administered, and after due time allowed for it to reform or to justify itself, it shall be solemnly and deliberately adjudged by the consociation to have forfeited its rights as a sister church.

ART. 10. A church, or a minister, considering itself, or himself, as aggrieved, will have the right of an appeal from the consociation, to two or three other consociations, to be convened as provided for in the next preceding article. Private church members are not included in this article; because the cases of private members are cognizable by the consociation, only in so far as the churches to which they belong are implicated.

This committee would further suggest to the General Association the propriety of the following recommendation; viz.: That when two or more consociations are formed, measures be taken to promote such an understanding and consultation between them as will secure, as far as possible, a coincidence and uniformity with regard to the exercise and discipline, and all their modes of proceeding in their respective connexions."

The General Association in 1816, acknowledging "That something appeared to be wanting in regard to the higher and more difficult exercises of authority which the Lord Jesus has commanded," declined to recommend any reform, leaving to the churches to act in the premises as they might judge expedient. The scheme did not recommend itself to the churches, and, like its prototypes, fell to the ground.

So matters rested until 1844, when, at a meeting of ministers at Boston, a committee was appointed "to take into consideration what measures are necessary for the reaffirmation and maintenance of the principles and spirit of Congregationalism." A draft of a report was made and sent to the several District Associations in the State for consideration. Recognizing "the Cambridge platform with the subsequent acts of our Puritan Fathers as containing the principles of Congregationalism," they proceed to enumerate several evils as existing in the order, growing mainly out of a want of uniformity of action in the usages and practices of the churches.

1. The first respects the discipline of church members. . . .
2. We have no regular and effectual method prescribed and settled for calling ministers of the gospel to account for error or immorality, or for protecting them from slander and abuse. . . .
3. Respects the manner in which ecclesiastical councils are constituted. . . .
4. Regards the fellowship and communion of the churches with one another.
5. Is in respect to the assembling of the larger ecclesiastical bodies. . . .
6. Regards the use of a creed or confession of faith. . . .

A great deal of stress is laid upon the difficulties that grow out of the loose way of calling councils, and the practice of calling several councils, both mutual and *ex parte*, in cases where parties are not agreed as to results of previous action. They

then proceed to submit what they call "general principles of Congregationalism," in a series of articles, of which the following are all that bear upon our present purpose, as differing materially from the old standards. It is said that history repeats itself, and this would seem to be eminently true of the history of Massachusetts Congregationalism, and in each case with like results. In the primitive apostolic churches the first move prevailed, and the succeeding steps were regularly onward in the same direction. In our churches this first move, although often made, has always been thwarted.

GENERAL PRINCIPLES OF CONGREGATIONALISM REPORTED
BY COMMITTEE OF MINISTERS, 1844.

“ 6. A congregation or society of Christians, bound together by solemn covenant, maintaining the great truths of Christianity, and attending together to the public worship of God and the administration of gospel ordinances, is a true and complete church of Christ, and has power within itself to conduct its own concerns ; and is under no subjection or responsibility to any other church, except that which is mutual, and which is enjoined by the word of God.”

7. It belongs, of right, to the individual members of every church to chose their own pastor, to discipline offenders, and to transact all other business appertaining to them as a particular church.

8. Congregational churches, though they are on an equal footing, no one having dominion over others, are not *separate and independent* bodies, but sustain a mutual relation, as servants of the same Lord, and branches of the same spiritual kingdom, and are bound to maintain Christian fellowship with each other, to watch over each other in love and faithfulness, and to do all in their power to protect each other's rights, to encourage each other in the discharge of duty, and in all proper ways to promote each other's peace and prosperity.

9. In order that the fellowship existing among the churches may effectually accomplish its objects, it is important that the churches should agree upon a definite plan of intercourse, and should determine in what manner they are to watch over each other, in what respects they are responsible to each other, and in what ways they are to protect each other's rights, and promote each other's welfare ; and also what shall be the conditions of their fellowship, and when and how it shall be ended.

10. As the community of churches is interested in the character and influence of gospel ministers, every minister is to be considered as having a real and responsible relation, not only to the church of which he is a pastor, but to other churches and ministers. Accordingly, either the members of his own church, or the members or pastors of other churches with which they are particularly joined in fellowship, may, in the manner agreed upon, prefer a charge against him before an ecclesiastical body.

11. The ministers of each association, with the churches under their pastoral care, or such of them as may deem it proper to act in the case, shall make definite provision for the calling of an ecclesiastical council, whenever there shall be occasion for it within their bounds, and shall determine *before-hand* in what way the council shall be constituted; that is, they shall determine among themselves, whether the ecclesiastical council, for which there shall be occasion within their limits, shall consist of the ministers and churches belonging to that particular association; or whether the parties wishing for a council, shall, at the time, chose those who shall constitute the council, as they please, without being restricted to the association. And if they shall prefer this last method, they shall determine what shall be the character of the ministers and churches that shall be eligible as members of the council, and within what bounds they shall reside.

12. Any member of a church who has been censured for an offence, shall have the right of appeal to the council previously provided by the churches connected together in the vicinity, the church to which such member belongs having agreed to such provision. And the judgment of said council shall be final, unless upon a further consideration of the subject, the church or the council shall judge proper that the case should be reviewed. And if the case is to be reviewed, the same council shall review it either by themselves, or in connection with such other members as the church shall see proper to add. And the result of such second trial shall always be final, admitting of no appeal.

13. The council provided for by agreement of ministers and churches in the manner described in article 11th, and *made mutual by such agreement*, shall be the proper ecclesiastical body to receive any complaint against any minister belonging to the association, and to act upon such complaint in the way of acquitting or finding guilty, sustaining, suspending, or deposing, as in their judgment the case shall require. And the same council shall receive and act upon any complaint against any church belonging to the body.

14. Any minister or church censured by a council, constituted as aforesaid, shall, if it be properly requested, within four weeks, have the right of a second trial, by the same council, with the addition of such other ministers and delegates as the said minister or church and the said council shall agree upon, — the number of such additional members never to exceed the number previously belonging to the council. (Or if the said minister or church shall deem it expedient, the second trial shall be by a new council constituted for the purpose, and made up of such ministers and churches as shall be chosen by the said minister or church and said first council.) And no minister or church shall be allowed to appeal from the decision of the second council here provided.”

To these they added a “MANUAL OF DISCIPLINE,” in which occurs the following: —

“Chap. 15. Ecclesiastical Councils.

1. The ministers of each association, with the churches under their pastoral care, or such of them as shall deem it proper to act together on the subject, shall make definite provision for the calling of a council whenever there shall be occasion for it within their limits, and shall determine *before-hand* in what way the council shall be constituted; that is, they shall determine whether the ecclesiastical council for which there shall be occasion within their limits, shall consist of the ministers and churches belonging to that particular association, or whether the parties wishing for a council shall, at the time, choose those who shall constitute the council, without being restricted to the association. If they prefer the last, they shall determine what shall be the character of the ministers and churches that shall be eligible, as members of the council, and within what bounds they shall reside.

4. The ministers and delegates of the churches associated together in the manner before described, may agree to meet annually, or oftener, to encourage and assist one another in the discharge of their duties, to give advice when applied to, in cases of doubt and difficulty, and to consult for the general welfare of the churches.”

This was essentially Consociation and Standing Councils over again. Not a single District Association approved it. The Worcester Central Association, through Rev. George Allen, made a very able and exhaustive report against it. As a result, the committee of ministers pruned their work of its most ob-

jectionable features, above set forth, and sent it forth to the churches in 1846, under the title of "Report on Congregationalism, including a Manual of Church Discipline, together with the Cambridge Platform adopted in 1648, and the Confession of Faith, adopted in 1680." As this is probably still within easy reach, it need not be more particularly noticed here, except to say that, in my judgment, it is a valuable manual of Congregationalism, well worthy of careful study, and of practical confidence.

With all the anxieties and efforts to improve our Congregational polity, it now stands essentially where it did two hundred and fifty years ago. The policy that planted the school-house alongside the meeting-house, that placed the spelling-book with the Bible in the hands of every child, that erected academies and colleges and theological seminaries within the reach of all, protected the infancy, encouraged the youth, and blessed the manhood of American Congregationalism, — a true church polity, according to the pattern shown us in the New Testament of our Lord and Saviour Jesus Christ.

Circumstances have called into existence conferences and conventions of churches, not known of old, and now comes the call for a "National Council," to meet statedly, in friendly consultation, regarding the general good of the order. The Congregational churches have come to assume common responsibilities of a practical character. Great benevolent interests and associations have come to rest upon them, requiring communion of action, which demands communion of feeling. The churches are being bound together by other ties than the platform of order and discipline, which, however, would hardly bind, were it not for the platform as a common standing ground of Christian assemblage.

The centralizing and combining tendencies of things, and the times, drive us to stand for and by ourselves; and so thus comes a call for a centralized and combined representation of some sort. We have confidence in the result; still, whether it shall be favorable to the Congregational way of that liberty with which Christ maketh free, will depend upon our own appreciation and love of the liberties of the churches; and that will depend more or less upon our knowledge and appreciation of

the way in which our Lord hath led us in the history of the past. The great bond of union is the love of Christ, and the teaching of his gospel. So long as Congregational churches are true to the doctrines and order and discipline of the word, they will be true to themselves, to each other, to the world, and to the Great Head of all. Without purity of faith and doctrine, without purity of order and practice, platforms, propositions, proposals, articles, reports, will not give us security or strength.

“Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

A. B. ELY.

Newton, Mass.

JUSTIN MARTYR ON THE USE AND EXCELLENCY OF SPIRITUAL
SONGS IN THE CHURCH.

IT moves the mind and makes affections strong
To that which is so taking in the SONG.
The fleshly motions are by it supprest,
And vitious thoughts which foes unseen suggest.
The mind it moistens (as a fruitfull field)
Abundance of divine good things to yield.
It makes Religious men (such power it brings)
Champions for patience in all adverse things.
It cures the Godly man of worldly cares,
It is the Spirit's Sword, as *Paul* declares.
Which acts and arms a Christian Souldier so
That he may grapple with his ghostly foe ;
For 'tis the word of God, which while revolv'd
And sung aloud, the Devils are dissolv'd
And driven away : yea, it hath power so great
The mind to perfect, and to make compleat
With Christian vertues, whiles (in sacred throngs)
The Saints set on with these spiritual Songs.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN
1870-71.

THE following lists are compiled from the printed catalogues and information in manuscript. We have inserted omitted years of graduation, from various Triennials, and have changed arrangement to secure uniformity of style.

A dash in the column "Graduated" signifies that the person mentioned is not a graduate of any college; a blank in the same situation signifies our ignorance.

The following list of abbreviations of names of colleges, which we have used in part for several years, was prepared after careful survey of the whole field. To avoid obscurity, we were obliged to make several changes from the abbreviations used in the several catalogues. Our rule is, in case of conflict, to use the simple initials for the older colleges, and more extended abbreviations for the later ones. Thus, "B. C." belongs to Bowdoin College, and not to Beloit, although the Chicago catalogue gives it to the latter. It would be very convenient to us, and to the general public, if our seminaries would adopt this list, and it would do them no harm. The Andover Triennial uses it.

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| Ad.C. Adrian College, Michigan. | O.W.U. Ohio Wesleyan University, Ohio. |
| Al.C. Alleghany College, Pennsylvania. | P.C. Pennsylvania College. |
| A.C. Amherst College, Massachusetts. | R.U. Rochester University, New York. |
| B.C. Bowdoin College, Maine. | Ri.C. Ripon College, Wisconsin. |
| Ba.C. Bates College, Maine. | R.C. Rutgers College, New Jersey. |
| Bel.C. Beloit College, Wisconsin. | T.C. Tusculum College, Tennessee. |
| B.U. Brown University, Rhode Island. | U.C. Union College, New York. |
| Cal.C. College of California. | U.Ch. University of Chicago, Illinois. |
| C.U. Colby University, Maine. | U.E. University of Edinburgh, Scotland. |
| D.C. Dartmouth College, N. Hampshire. | U.M. University of Michigan, Michigan. |
| F.G.C. Forest Grove College, Oregon. | U.P. University of Pennsylvania, Pa. |
| Gen.C. Genesee College, New York. | U.Vt. University of Vermont, Vermont. |
| Ham.C. Hamilton College, New York. | U.W. University of Wisconsin, Wis. |
| H.C. Harvard College, Massachusetts. | Wab.C. Wabash College, Indiana. |
| Hills.C. Hillsdale College, Michigan. | Wash.C.Ga. Washington College, Georgia. |
| Ill.C. Illinois College, Illinois. | Washb.C. Washburn College, Kansas. |
| Io.C. Iowa College, Iowa. | Wat.C. Waterville College, Maine. |
| Ken.C. Kenyon College, Ohio. | Wg.C. Waynesburg College, Penn. |
| K.C. Knox College, Illinois. | Wh.C. Wheaton College, Illinois. |
| Ki.C. Kings College, Nova Scotia. | W.R.C. Western Reserve College, Ohio. |
| L.U. London University, England. | W.C. Williams College, Massachusetts. |
| Mad.U. Madison University, New York. | Y.C. Yale College, Connecticut. |
| Mar.C. Marietta College, Ohio. | |
| McG.U. McGill University, Canada. | |
| M.C. Middlebury College, Vermont. | |
| Mon.C. Monmouth College, Ill. | |
| N.J.C. New Jersey College, New Jersey. | |
| N.Y.C. New York College, New York. | |
| N.Y.U. New York University, New York. | |
| O.C. Oberlin College, Ohio. | |
| Ol.C. Olivet College, Michigan. | |

I. — THEOLOGICAL SEMINARY, BAN-
GOR, ME.

FACULTY.

Rev. ENOCH POND, D. D., President, Professo
Emeritus, of Ecclesiastical History.

Rev. DANIEL SMITH TALCOTT, D. D., Hayes Professor of Sacred Literature.
 Rev. JOHN R. HERRICK, D. D., Buck Professor of Christian Theology, and Librarian.
 Rev. WILLIAM M. BARBOUR, D. D., Fogg Professor of Sacred Rhetoric and Pastoral Duties.
 Rev. LEVI L. PAINE, Professor of Ecclesiastical History.
 THOMAS H. RICH, Assistant Teacher of Hebrew.

RESIDENT LICENTIATES.

Samuel D. Church, Bangor.

SENIOR CLASS.

Name and Residence.	Graduated.
William H. Bolster, Paris.	Ba.C. 1869
Henry R. Davis, Milford, Del.	A.C. 1868
Edward P. Eastman, N. Conway, N. H.	
George A. P. Gilman, Laconia, N.H.	
Daniel W. Hardy, Chicago, Ill.	B.C.
Calvin G. Hill, Bangor.	A.C. 1867
William C. Hulse, Johnston, Wis.	H.C. 1868
Leonard Hutchins, New Portland.	
Albert N. Jones, Weld.	
Alvin B. Jordan, Raymond.	B.C.
John T. Rae, Boston, Mass.	
Joseph E. Walker, Forest Grove, Or.	F.G.C. 1867

(12)

MIDDLE CLASS.

Name and Residence.	Graduated.
John Justin Blair, Portland.	
William N. T. Dean, Fall River, Mass.	
Samuel W. Dickinson, Griggsville, Ill.	
Daniel C. Heath, Farmington.	A.C. 1868
George J. Pierce, Lunenburg, Vt.	
Daniel L. Smart, Brooklyn, N. Y.	
Ezra N. Smith, Wareham, Mass.	
Clarendon A. Stone, Laeclde, Mo.	K.C.
Arthur H. Tibbetts, Portsmouth, N. H.	

(9)

JUNIOR CLASS.

Name and Residence.	Graduated.
Frank Bowler, Fall River, Mass.	
F. C. Bradeen, Buxton.	
John W. Brownhill, South Boston, Mass.	
LeRoy Q. Collins, Union.	B.C. 1870
Thomas M. Davies, Cape Elizabeth.	
H. W. French, Hartford, Conn.	
Albert Livermore, Spencer, Mass.	A.C. 1868
William E. Spear, Rockland.	B.C. 1870

(8)

Total, 29.

II. — ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

FACULTY.

Rev. EDWARDS A. PARKS, D. D., Abbott Professor of Christian Theology.
 Rev. JOHN L. TAYLOR, D. D., Smith Professor of Theology and Homiletics (in the Special Course), and Lecturer on Pastoral Theology.
 Rev. AUSTIN PHELPS, D. D., Bartlet Professor of Sacred Rhetoric.
 Rev. EGBERT C. SMYTH, D. D., Brown Professor of Ecclesiastical History.
 Rev. J. HENRY THAYER, Associate Professor of Sacred Literature.
 Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature.
 Rev. J. WESLEY CHURCHILL, Jones Professor of Elocution.

LIBRARIAN.

Rev. WILLIAM L. ROPES.

LECTURERS.

Pres. SAMUEL HARRIS, D. D., Lecturer on Foreign Missions.
 Rev. INCREASE N. TARBOX, D. D., Lecturer on Congregationalism.
 — Lecturer on Revivals.
 Rev. JACOB M. MANNING, D. D., Lecturer on the Relations of Christianity to Popular Infidelity.
 Rev. DANIEL P. NOYES, Lecturer on Home Evangelization.
 Prof. NOAH PORTER, D. D., Lecturer on Intellectual Philosophy.

RESIDENT LICENTIATES.

Name and Residence.	Coll. Grad.
H. S. DeForest, Des Moines, Iowa.	Y.C. 1857
M. A. Dougherty, Brooklyn, N. Y.	N.Y.C. 1864
James H. Pitts, West Boylston, Mass.	— —
John W. Haley, Andover, Mass.	D.C. 1860
Frederick A. Hand, Hancock, Mass.	W.C. 1867
Cephas A. Leach, Granby, Mass.	M.C. 1846
Henry B. Mead, Hingham, Mass.	Y.C. 1866
James F. Merriam, Andover, Mass.	Y.C. 1867
John W. Partridge, Worcester, Mass.	Y.C. 1867
Theodore C. Pratt, Tilton, N. H.	A.C. —
William H. Teel, Woodside, N. J.	Ham.C. 1863

(11)

SENIOR CLASS.

Name and Residence.	Graduated.
Henry Tucker Arnold, Providence, R. I.	B.U. —
Charles Dana Barrows, Fryeburg, Me.	D.C. 186

Charles Terry Collins, Hartford, Ct. Y.C. 1867	James Kelly Kilbourn, Racine, Wis. Bel.C. 1868
Ephraim M. Corey, Hillsdale, Mich. Hills.C. 1868	Thomas M. May, Bristol, R. I. — —
Oliver P. Emerson, Hawaiian Islands. W.C. 1868	Albert Weston Moore, Andover, Mass. D.C. 1864
Austin Samuel Garver, Chambersburg, Pa. P.C. —	Frederic Palmer, Boston, Mass. H.C. 1869
M. Lafayette Gordon, Waynesburg, Pa. Wg.C. 1863	Stuart Phelps, Andover, Mass. Y.C. 1869
G. A. Jackson, Sci. Dept., North Adams, Mass. Y.C. 1868	Edward Kirk Rawson, Albany, N.Y., Y.C. 1868
Geo. Whitefield Kinne, Norwich, Ct. W.C. 1868	Elihu Root, Belchertown, Mass. A.C. 1867
Burke Fay Leavitt, Cambridgeport, Mass. W.C. 1868	Darius B. Scott, Mainville, Ill. Wh.C. 1869
Stephen M. Newman, West Falmouth, Me. B.C. 1867	Anson Phelps Tinker, Old Lyme, Ct. Y.C. 1868
Levi Rodgers, Andover, Mass. D.C. 1866	Alfred Edwards Tracy, Bloomington, Wis. A.C. 1869
Charles H. Rowley, Middlebury, Vt. M.C. 1868	Robert McEwen Woods, Enfield, Mass. A.C. 1869
Fred. A. Schauffler, Constantinople, Turkey. W.C. 1867	Wm. Haskell Woodwell, Newburyport, Mass. B.C. 1868
Jesse Porter Sprowls, East Finley, Pa. Wg.C. 1868	(30)
James Brainard Taylor, Boston, Mass. H.C. 1867	
Louis Bevier Voorhees, Rocky Hill, N.J. N.J.C. 1868	
Jonathan Wadhams, Clarkson, N.Y. W.C. 1867	
Joel Fisk Whitney, Wadham's Mills, N. Y. M.C. 1868	
Franklin Parker Wood, Haverhill, N. H. D.C. 1868	
Henry C. Woodruff, Brooklyn, N. Y., Y.C. 1868	

MIDDLE CLASS.

Name and Residence.	Graduated.
Hiram Payson Baraes, Martinsburg, O.	Ken.C. 1868
Thomas Rissel Beeber, Muncy, Pa.	P.C. 1869
John Kittredge Browne, Saxonville, Mass.	H.C. 1869
Almon Taylor Clarke, Wadham's Mills, N. Y.	— —
William Henry Cobb, Marion, Mass.	A.C. 1867
John S. Copp, Flushing, Mich.	Hills.C. 1869
Samuel Howard Dana, Portland, Me.	Y.C. 1869
Charles Fletcher Dole, Norridgewock, Me.	H.C. 1868
Archibald Duff, Sherbrooke Que.	McG.U. 1864
James Demorest Eaton, Lancaster, Wis.	Bel.C. 1869
Wm. Wells Eaton, Andover, Mass.	A.C. 1868
James H. Ecob, Sidney Plains, N. Y.	Ham.C. 1869
Rufus C. Flagg, Castleton, Vt.	M.C. 1869
Omar White Folsom, Hanover, N. H.	D.C. 1869
Perley M. Griffin, Topeka, Kan.	Washb.C. 1869
Robert M. Hall, Plymouth, Ill.	K.C. 1869
Edward C. Hood, Chester, Pa.	N.J.C. 1868
Henry Ketcham, Indianapolis, Ind.	W.C. 1869

JUNIOR CLASS.

Name and Residence.	Graduated.
L. Payson Broad, Andover, Mass.	Y.C. —
Charles H. Brooks, Lennoxville, Que.	McG.U. 1869
Henry C. Crane, Norton, Mass.	D.C. 1869
William F. Davis, Andover, Mass.	H.C. 1867
W. A. Fonda, Dalton, Ga., Wash. C., Ga.	—
Alfred H. Hall, Boston, Mass.	H.C. 1867
William S. Howland, Jaffna, Ceylon.	A.C. 1870
E. Winthrop Jenney, Galesburg, Ill.	K.C. 1870
Horace H. Leavitt, Cambridgeport, Mass.	W.C. 1869
Albert L. Norton, Allen's Grove, Wis.	B.C. 1867
Joel M. Seymour, Rootstown, O.	W.R.C. 1870
P. Benton Shiere, Providence, R. I.	B.U. 1870
Roderick Terry, Irvington, N. Y.	Y.C. 1870
Geo. H. Tilton, Hopkinton, N. H.	A.C. 1870
John T. Ward, Evan's Mills, N. Y.	Hills.C. 1870
Charles A. White, Northbridge, Mass.	W. C. 1870
John H. Williams, Dudley, Mass.	A.C. 1868

SPECIAL COURSE.

Name and Residence.	Graduated.
Benjamin S. Adams, Golden City, Col.	— —
G. Augustus Foss, Northwood, N. H.	— —
William A. Lamb, New Britain, Ct.	— —
Joseph Nee-Sima, Yeddo, Japan.	A.C. —
Samuel Ollerenshaw, Manchester, England.	— —
George Hale Scott, Vergennes, Vt.	W.C. 1865
Win. Redfield Stocking, Oroomiah, Persia.	W.C. —
Henry Laurens Talbot, East Machias, Me.	— —
Ludwig Wolfsen, Achtrup, Denmark,	— —

III. — THEOLOGICAL DEPARTMENT,
YALE COLLEGE, CONN.

FACULTY.

Rev. THEODORE D. WOOLSEY, D. D., LL. D.,
President.
Rev. ELEAZER T. FITCH, D. D., Emeritus.
Rev. LEONARD BACON, D. D., LL. D., Acting
Professor of Revealed Theology.
Rev. NOAH PORTER, D. D., LL. D., Clark Pro-
fessor of Moral Philosophy and Metaphys-
ics, and Instructor in Natural Theology.
Rev. GEORGE E. DAY, M. D., Professor of the
Hebrew Language and Literature, and Bib-
lical Theology.
Rev. JAMES M. HOPPIN, D. D., Professor of
Homiletics and the Pastoral Charge.
Rev. GEORGE P. FISHER, D. D., Professor of
Ecclesiastical History.
Rev. TIMOTHY DWIGHT, D. D., Professor of
Sacred Literature.

RESIDENT LICENTIATES.

(Attending Lectures.)

Name and Residence.	Graduated.
Anselm Byron Brown, B. D., New Haven.	Y.C. 1867
James Edward Todd, Tabor, Iowa.	O.C. 1867
(2)	

SENIOR CLASS.

Name and Residence.	Graduated.
Cornelius Beach Bradley, Bangkok, Siam.	O. C. 1868
Theodore Lansing Day, Newton, Mass.	Y.C. 1867
John Kinne Hyde DeForest, Lyme, Ct.	Y.C. 1868
Charles Wesley Drake, Elkhart, Ill.	Gen.C.
Charles Winthrop Fifield, Concord, N. H.	Y.C. 1864
Lauren Matthew Foster, Meriden, Ct.	— — —
Edward Pierpont Herrick, New Haven, Ct.	— — —
Alfred Van Cleve Johnson, New York City.	N.Y.U.
Alexander Johnston, Pittsburgh, Pa.	Y.C. 1867
David Evan Jones, Olyphant, Pa.	— — —
James Brainerd Tyler, New Haven, Ct.	Y.C. 1864
William Woodmansee, Denmark, Iowa.	O.C. 1868
(12)	

MIDDLE CLASS.

Name and Residence.	Graduated.
Arthur Herman Adams, Cleveland, O.	Y.C. 1867

Charles William Bardeen, Fitchburg, Mass.	Y.C. 1869
Charles Newton Fitch, Geneva, O.	O.C. 1869
Robert Allen Hume, New Haven, Ct.	Y.C. 1868
Elisha Wright Miller, Williston, Vt.	Y.C. 1868
Paseal Decatur Murray, New Briton, Ct.	— — —
Austin Hull Norris, Centre Brook, Ct.	— — —
Rufus Byam Richardson, Groton, Mass.	Y.C. 1869
Jotham Sewall, Fryeburg, Me.	W.C. 1868
Arthur Shirley, New York City.	Y.C. 1869
Thomas Clayton Welles, Wethersfield, Ct.	Y.C. 1868
George Oliver Whitney, Bridgeport, Ct.	Mad.U.
(12)	

JUNIOR CLASS.

Name and Residence.	Graduated.
Augustine Barnum, Wauseon, O.	O.C. 1870
George Lee Beach, Andover, O.	O.C. 1870
Roswell Chapin, Seville, O.	O.C. 1870
John Scudder Chandler, New Haven, Ct.	Y.C. 1870
Truman D. Childs, Bainbridge, O.	O.C. 1870
George Walker Christie, Berlin, Wis.	Bel.C. 1870
John Milton Cook, Oberlin, O.	O.C. 1870
Quiney Lamartine Dowd, Seville, O.	O.C. 1870
John Pantyreh Evans, Plymouth, Pa.	— — —
Franklin Solomon Fitch, Geneva, O.	O.C. 1870
Ira Emory Forbes, Burnside, Ct.	Y.C. 1870
Frederick Smith Hayden, Milwaukee, Wis.	Y.C. 1869
William Dickinson Hart, Lysander, N. Y.	O.C. 1870
Henry Learned Hutchins, New Haven, Ct.	Y.C. 1870
George Clark Lamb, Danville, Ill.	— — —
Henry Marsh, Olivet, Mich.	O.I.C. 1870
Joseph Merriman, Pembroke Dock, Wales.	— — —
Bernadotte Perrin, New Britain, Ct.	Y.C. 1869
Theodore Philander Prudden, New Haven, Ct.	Y.C. 1869
Arthur Tappan Reed, Austinburgh, O.	O.C. 1870
John Roberts, Coedpoeth, Wales.	Bala C., Wales.
William Edward Safford, Evansville, Ind.	O.C. 1870
William Parmelee Sprague, East Bloom- field, N. Y.	A.C. 1870
Robert Brown Stimpson, Terre Haute, Ind.	Wab.C.
Henry Taylor Terry, Hartford, Ct.	Y.C. 1869
John Thomas, Abercarnid, Wales.	Bala C., Wales.
Arthur Henry Warren, Leicester, Mass.	Y.C. 1870

Cyrus Baxter Whitcomb, New York City. — — —
 Henry Parks Wright, Oakham, Mass. Y.C. 1868
 (29) Total, 55.

IV. — THEOLOGICAL INSTITUTE OF CONNECTICUT, HARTFORD, CONN.

FACULTY.

Rev. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.
 Rev. ROBERT G. VERMILYE, Riley Professor of Christian Theology.
 Rev. JOSEPH C. BODWELL, Hosmer Professor of Preaching and the Pastoral Charge.
 Rev. PHILIP SCHAFF, Waldo Professor of Ecclesiastical History.

LECTURERS.

ARNOLD GUYOT, LL. D. The Connection of Revealed Religion and Ethnological Science.
 Rev. RUFUS ANDERSON, History and Nature of Missions.

SENIOR CLASS.

Name and Residence.	Graduated.
Joseph C. Bodwell, Jr., Hartford, Conn.	— — —
<i>Not reported.</i>	
Frank H. Buffum, Winchester, N. H.	"
Myron Eells, Walla-Walla, Wash. Ter.	"
Vincent Moses, Clymer, N. Y.	"
Isaac F. Tobey, Boston, Mass.	"
(5)	

MIDDLE CLASS.

John M. Chapin, Springfield Mass.	— — —
<i>Not reported.</i>	
G. S. Dodge, North Brookfield, Mass.	"
George Dodson, Hartford, Conn.	"
E. S. Gould, Hartford, Conn.	"
D. B. Hubbard, Higganum, Conn.	"
C. W. Kilbon, New London, Conn.	"
T. C. Kinne, Norwich, Conn.	"
F. B. Makepeace, Worcester, Conn.	"
Henry M. Perkins, Chicopee, Mass.	"
(9)	

JUNIOR CLASS.

F. H. Allen, Salem, Mass.	<i>Not reported.</i>
E. P. Butler, Essex, Vt.	"
L. W. Hicks, Worcester, Mass.	"
P. B. Spiere, Providence, R. I.	"
(4)	Total, 13.

V. — THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OHIO.

FACULTY.

Rev. JAMES H. FAIRCHILD, D. D., President, Avery Professor of Moral Philosophy, and Professor of Systematic Theology.
 Rev. CHARLES G. FINNEY, D. D., Professor of Pastoral Theology.
 Rev. JOHN MORGAN, D. D., Professor of Biblical Literature.
 Rev. HIRAM MEAD, D. D., Professor of Sacred Rhetoric.
 Rev. JUDSON SMITH, D. D., Professor of Ecclesiastical History.
 Rev. HENRY COWLES, D. D., Lecturer on Prophecy.

SENIOR CLASS.

Name and Residence.	Graduated.
Levi F. Bickford, Wheaton, Ill.	O.C. 1868
Henry E. Brown, Talladega, Ala.	O.C. 1861
Justus N. Brown, Oberlin, O.	O.C. 1867
Almon W. Burr, Oberlin, O.	O.C. 1868
Charles C. Darwin, Burlington, Io.	O.C. 1868
Frederick W. Fairfied, Dartford, Wis.	O.C. 1868
John G. Fraser, Oberlin, O.	O.C. 1867
Herman A. French, Granville, Ill.	O.C. 1863
Charles A. Richardson, East Cleveland, O.	O.C. 1868
James R. Severance, Bellevue, O.	O.C. 1868
Hinds Smith, Oberlin, O.	O.C. 1863
(11)	

MIDDLE CLASS.

Jesse L. Fonda, Wheaton, Ill.	(Wh.C.?)
Robert W. Logan, Brunswick, O.	— — —
Page F. McClelland, Russia, O.	O.C. 1866
(3)	
Henry S. Childs, Russell, O.	— — —
John T. Clark, Germantown, O.	— — —
Richard Hicks, Mitchell, C. W.	— — —
Daniel K. Pangborn, Oberlin, O.	— — —
Joseph P. Preston, Oberlin, O.	— — —
(5)	

JUNIOR CLASS.

Adelbert E. Allaben, Oberlin, O.	O.C. 1869
Berkwell N. Chamberlin, Garrettsville, O.	(?)
Henry F. Clark, Berea, Ky.	O.C. 1868.
Kendrick H. Crane, North Adams, Mich.	— — —
Levi J. Donaldson, Heller's Corners, Ind.	— — —
John G. Hamilton, Lexington, Ky.	O.C. 1867
Walter O. Hart, Wheaton, Ill.	(?)
William D. Hart, Lysander, N. Y.	O.C. 1870
Simon B. Hershey, Wadsworth, O.	O.C. 1870
Bazzilla M. Long, Fremont, O.	— — —

12 *Congregational Theological Seminaries in 1870-71.* [April,

Arthur T. Reed, Austinburg, O. O.C. 1870
 Henry H. Straight, Charlotte Centre,
 N. Y. O.C. 1870
 (12)

Newton J. Carey, Newton, Io. — — —
 Einion C. Evans, Depeyster, N. Y. — — —
 Isaac Hughes, West Winfield, O. — — —
 George W. Jones, Cleveland, O. — — —
 Owen Jenkins, Utica, N. Y. — — —
 (5) Total, 47.

VI. — CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILL.

FACULTY.

Rev. SAMUEL C. BARTLETT, D. D., New England Professor of Biblical Literature.
 Rev. FRANKLIN W. FISK, D. D., Wisconsin Professor of Sacred Rhetoric.
 Rev. JAMES T. HYDE, D. D., Iowa Professor of Pastoral Theology and Special Studies.
 — — —, Illinois Professor of Systematic Theology.
 Rev. TRUMAN M. POST, D. D., Lecturer on Ecclesiastical History.
 Prof. EDWARD M. BOOTH, A. M., Instructor in Elocution.

LIBRARIAN.

Prof. BARTLETT, Librarian.

RESIDENT LICENTIATES.

Name and Residence.	Graduated.
Edward S. Huntress, Wareham, Mass.	A.C. 1869
Thomas Snell Smith, Andover, Mass	A.C. 1870
Edward Comfort Staar, Guilford, Conn.	Y.C. 1870
Wm. Benjamin Williams, Dwygyfyllid, Wales.	Y.C. 1869

(4)

SENIOR CLASS.

Name and Residence.	Graduated.
Amos Judson Bailey, Wheaton, Ill.	Wh.C. 1868
Frederick Willard Bush, Lyonsville, Ill.	O.I.C. 1868
Cephas F. Clapp, Lamoille, Ill.	
John Alexander Cruzan, McGregor, Iowa.	
Julian Howell Dixon, Lena, Ill.	Bel.C. 1867
Alva Ansel Hurd, Clinton, Conn.	
George Daniel Marsh, Grinnell, Iowa.	Io.C. 1867
Mortimer L. S. Noyes, Chicago, Ill.	
Myron W. Pinkerton, Waupun, Wis.	Ri.C. 1868

Albert Walter Safford, Rockford, Ill.
 Emanuel Van Noorden, Chicago, Ill.
 (11)

MIDDLE CLASS.

Name and Residence.	Graduated.
John W. Baird, Waukesha, Wis.	Bel.C. 1869
Salathiel D. Belt, Chicago, Ill.	O.C. 1864
Otis D. Crawford, Dubuque, Ia.	
Thomas L. Riggs, Beloit, Wis.	Bel.C. 1868
Henry C. Simmons, Beloit, Wis.	Bel.C. 1869
John G. Taylor, Black Earth, Wis.	U.W. 1868
Thomas Yates, Philadelphia, Pa.	

(7)

JUNIOR CLASS.

Name and Residence.	Graduated.
A. Wesley Bill, Chicago, Ill.	
Chas. Stearns Billings, Painesville, Ohio.	
Josiah B. Blakely, Neenah, Wis.	Ri.C. 1870
Thos. Lincoln Brown, Appleton, Wis.	
Charles Burritt Curtis, Dover, Ill.	Bel.C. 1870
William Willis Curtis, Dover, Ill.	Bel.C. 1870
William G. Dickinson, Mendota, Ill.	
Jacob Frank Ellis, Wheaton, Ill.	Wh.C. 1869
Jesse Laurence Fonda, Wheaton, Ill.	Wh.C. 1868
William Lemmon, Wayne, Iowa.	
Chas. Wilbur Merrill, Cannon Falls, Minn.	Bel.C. 1870
Richard Miller, Winnebago, Ill.	Bel.C. 1870
Geo. William Nelson, Beloit, Wis.	Bel.C. 1870
Homer Joseph Parker, Danville, C. E.	M. C. 1870
Augustus Marcus Rice, Mantorville, Minn.	U.W. 1870
Barnabus Walker Root, Sherbro, W. Africa.	K.C. 1870
Edward Griffin Selden, Norwlech, Conn.	Y.C. 1870
Dana Sherrill, Lisbon, Ill.	Bel.C. 1870
Arthur Lathrop Smith, Jacksonville, Ill.	
Dallas David Tibbets, Ft. Madison, Iowa.	Hills.C. 1870
Orlando L. Tindall, South Grove, Ill.	U.M. 1870
Harmon Lascom Tuttle, Roscoe, Ill.	Bel.C. 1870

Allen J. Van Wagner, Muscotah, Kan.
 Mahlon Willett, Decorah, Iowa.
 (24)

SPECIAL COURSE.

SECOND YEAR.

Name and Residence.
Edward R. Chase, Flint, Mich.
Martin S. Hall, Jefferson, Ill.
Albert Matson, Wheaton, Ill.

(3)

FIRST YEAR.

Rev. GEORGE MOOAR, D. D., Professor of Theology.

Name and Residence.

Austin Selden Chase, Springfield, Vt.
 D.C. 1869
 Robison John Fuak, Muscatine, Io. ———
 Joseph Hampton Leonard, Iona, N.J. ———
 William Henry Skentlebury, Chicago, Ill. ———
 James Foster Smith, Belmond, Io. ———
 Theodore Goodel Wright, Huntington, Mass. ———
 (6) Total, 55.

MIDDLE CLASS.

G. F. G. Morgan, San Francisco, Cal.
 John L. Stephens, Petaluma, Cal.
 David F. Watkins, Nortonville, Cal.
 (3)

JUNIOR CLASS.

Charles W. Anthony, B. A., Oakland, Cal.
 Granville M. Dexter, San Francisco, Cal.
 Thomas K. Howell, Visalia, Cal.
 Joseph H. Merrall, Clayton, Cal.
 (4)

VII.—PACIFIC THEOLOGICAL SEMINARY, SAN FRANCISCO, CAL.

TWO YEARS' COURSE.

FACULTY.

Orville A. Ross, San Francisco, Cal., in second year.
 (1) Total, 8.
 Richard Walsh, San Francisco, finished "one year course," May, 1870.

Rev. JOSEPH A. BENTON, D. D., Professor of Sacred Literature.

SUMMARY.

	Professors.	Lectures. &c.	Resident Licentiates.	STUDENTS.					Volumes in Library.	Anniversaries in 1871.
				Senior.	Middle.	Junior.	Special Course.	TOTAL.		
Bangor.	5	1	1	12	9	8	.	29	12,000	Thursday, July 27. ?
Andover,	7	5	11	21	20	17	9	77	30,000	Thursday, June 29.
Yale,	6		2	12	12	29	.	53	College, (\$4,000).	Thursday, May 18.
Hartford,	4	2		5	9	4	.	18	7,500	See below.
Oberlin,	5	1		11	3	12	10	36	College, (10,000).	See below.
Chicago,	3	2	4	11	7	24	9	51	4,500	Thursday, April 27.
San Francisco,	2			.	3	4	1	8	?	Thursday, May 25.
TOTAL, 7.	32	11	18	72	73	98	29	272		

TERMS AND VACATIONS.

BANGOR. — "The Anniversary is on the Thursday following the last Wednesday in July. There is but one vacation, commencing at the Anniversary, and continuing twelve weeks." This, from last year, is probably correct now.

ANDOVER. — The first term of the Seminary year ends on Thursday, March 23, 1871, followed by a vacation of three weeks. The second term commences Thursday, April 13, 1871, and continues until the ANNIVERSARY, Thursday, June 29, 1871. A vacation of nine weeks follows. The first term of the next Seminary year will begin on Thursday, August 31, 1871.

YALE. — There is but one term. The session for 1870-71 commenced on Thursday, September 15, 1870, and will continue until Thursday, May 18, 1871, when the public ANNIVERSARY will be held. The annual examination of the classes, and the meeting of the Alumni, will be held in the same week. The next Annual will begin on Thursday, September 14, 1871.

HARTFORD. — There is but one term of study, beginning on the first Thursday in October, and continuing until the second Wednesday in June. No public anniversary exercises; the EXAMINATION closes on the second Tuesday in June.

OBERLIN. — Same as in College. Fall term began Tuesday, August 30, 1870; ended November 19, 1870, followed by vacation of twelve weeks. Spring term, February 14 to May 6, 1871. Summer term, Wednesday, May 10, 1871, to August 2. Anniversary of the Theological Society, Wednesday, July 26, 1871; *Concio ad Clerum*, August 1; commencement, August 2, 1871. The next year begins with fall term, Tuesday, August 29, 1871.

CHICAGO. — Two terms, — the "Lecture term" and the "Reading term"; the Lecture term commencing on the second Wednesday of September, and continuing till the last Thursday in April; the Reading term extending from the first Wednesday in June to the beginning of the Lecture term. ANNIVERSARY, last Thursday in April. "The Reading term is intended to be passed by the student under the supervision of some pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life."

The "Alumni Institute" opens on the Tuesday evening nearest the 20th of October, and continues eight days.

CALIFORNIA. — There is but one term of study, beginning on the third Thursday of August, and ending on the fourth Thursday of May, — with a recess from December 20 to January 2. Public examination and exhibition at the close of each Seminary year. The Seminary was opened in June, 1869.

A. H. Q.

ST. PAUL UPON THE RESURRECTION.

AN EXEGESIS OF I COR. 15 : 44.

“IT is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.” This verse stands in such close connection with what precedes, that it is impossible to evolve its meaning without a clear understanding of the context.

It not only *rhetorically* follows preceding statements, but forms the conclusion of a *train of thought*, which is argumentative.

The first thing, then, for us to ascertain, is the *drift* of the apostle's reasoning. He is endeavoring, in general, to establish the doctrine of the resurrection, having in view the error, or errors, existing in the church at Corinth. What was their error on this subject ?

In the 12th verse of this chapter Paul says, “Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection from the dead ?” This is the position which he proceeds to confute, viz : the denial of the resurrection. The only other direct reference to their error is found in the 35th verse, which introduces the line of argument concluding with the verse whose meaning we are about to seek. “But some man will say, ‘How are the dead raised up? and with what *body* do they come?’” This clearly indicates in what *sense* they denied the resurrection. It was the resurrection of the *body* they denied. In other words, they rejected the idea of a *material* resurrection.

This error could not have sprung from the Sadducees : for they placed themselves in direct antagonism to Christianity, so that they could not be reached by it ; and supposing any to have been converted, it could only have been by a total *renunciation* of their former errors ; while the church would be guarded against a sect so opposed to Christianity. The same might be said of Epicureans, between whom and Christianity there was not the least affinity. These sects rejected the idea of a future state altogether. Not so the church at Corinth, whose members had enjoyed the preaching and instruction of

the great apostle, for a year and a half after it was founded. They surely could not have disbelieved in the immortality of the soul *after that*, without being abandoned to utter scepticism. Yet the apostle addresses them as Christians, and does not hint that the church ought to withdraw its fellowship from such errorists as he is endeavoring to convince by his arguments. It is more probable, therefore, that some of the prevalent forms of Grecian philosophy had led certain persons to misunderstand the doctrine as Paul preached it to them. They could not receive the idea of a *literal* or *material resurrection*. So agree the best authorities.

De Wette says, "Those who denied the resurrection were not Sadducees, nor heathens of philosophical culture; but were tainted with Greek prejudices against this doctrine."¹

Olshausen says, "These errorists did not belong to the Sadducees. Not a trace exists of any coalition between Sadduceeism and Christianity. Nor did they belong to the Epicureans."²

Lange gives similar opinion thus: "It is more natural to suppose that these opponents were heathen converts of a certain philosophic training, who sought to impose, or taught doctrines that were very seductive to the Corinthians, predisposed as they were already to them. Such would regard, with abhorrence, the idea of a restoration of their material part."³

Says Robertson, "In following the train of argument contained in this chapter, it must be clearly kept in remembrance that the error combated by St. Paul was not the denial of immortality, but the denial of a resurrection. The ultra-spiritualizers in Corinth did not say, 'Man perishes forever in the grave,' but, 'The form in which the spirit lives shall never be restored.'"⁴

The same general view is given by Dr. Schaff, in his history of the apostolic church. It is also confirmed by the apostle's course of reasoning, and his repeated reference to the body.

"The ideal error," says Olshausen, "is distinctly refuted that the resurrection was only to be understood spiritually."

¹ Intro. to Canon. books of the N.T. § 132, b.

² Intro. to Comm. on Cor.

³ Comm. Ep. to Cor. p. 313.

⁴ Sermons, 4th ser. p. 221.

In the first part of the chapter, Paul shows the absurd consequences which follow a denial of the doctrine of a real resurrection.

It would follow that *Christ* was not raised, a fact which was so widely attested and so fully preached.

And on the supposition that Christ is not risen, would follow consequences entirely subversive of the Christian's faith. It would follow, not only that there would be no resurrection of the *body*, — which they were willing to believe, — but that the whole gospel was a cheat, and the Christian life a failure, which conclusion they would shrink from accepting. “And if Christ be not raised” (he tells them), “your faith is vain, — ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished.”¹

This they certainly could *not believe*, or Paul would not have mentioned it in such a connection. “If in this life only (he continues in v. 19) we have hope in Christ, we are of all men most miserable.”

In this sentence, he evidently does *not* refer to their *belief*, but to the *logical result* of their denial of a material resurrection.

In the 35th verse, he brings out the pith of their philosophical objections : —

“But some man will say, ‘How are the dead raised up? and with what body do they come?’” and proceeds to show the credibleness of the resurrection from the analogy of nature. His chief source of illustration is the sowing of seed.

The seed sown is not the “body that shall be.” Moreover, it apparently dies before it is quickened. “But God giveth it a body as it hath pleased Him, and to every seed *His own* body.” Thus, not only the species, but the individuality of the plant is preserved.

The wisdom and power of God, in bringing forth diversified forms of higher or lower orders, are seen in all the departments of nature. Different bodies are assigned to different grades of being, as terrestrial and celestial; and these bodies have different degrees of glory. “So also is the resurrection of the dead.”

¹ 1 Cor. 15 : 17 and 18.

And now, coming back to his original figure, he completes his argument for the possibility, or reasonableness, of a resurrection of the body, by stating more definitely *what it is*, and how widely different the resurrection body will be from the body which is laid in the grave. "It is sown in corruption, it is raised in incorruption." And the contrasts are theoretically completed and the truth summed up in the 44th verse: "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Let us now look a little into the meaning of the original words. The Greek word translated "body," in each clause, is "σῶμα," which strictly means a "corporeal frame," or an "organized whole, having parts, and members."¹ The word σπείρεται, "it is sown," refers to putting seed into the ground, and is used figuratively for the burial of the body. On the other hand, the word ἐγείρεται, "it is raised," is in the middle or passive voice from ἐγείρω, "to awaken," "to arouse." In the middle voice, it means to "awake oneself, hence to arise." The translation might be, therefore, so far as the form of the word is concerned, *it arises a spiritual body*; but this would not so well correspond with the other clause, and therefore the English translation is correctly given.

The word translated "natural," is ψυχικόν, from ψυχή, the animal life, or soul. The adjective means "natural," only in the sense of having breath or animal life. So Robinson. Πνευματικόν, "spiritual," is from πνεύμα, the higher nature, or immaterial spirit of man. It is a law of the Greek language that adjectives ending in ἐκός and derived from nouns, when used of persons, commonly signify "*related to in quality or fit for.*"² This probably gives us an exact and correct idea of the meaning of πνευματικόν, in its connection. "It is raised a spiritual body," i. e. it is raised a body *related to the soul in quality, and fitted* for it, in its higher existence in the kingdom of glory.

It is proper to observe here that the best readings favor the conditional Greek word εἰ, as introducing the last clause, which would then read, "If there is a natural body, there is also a spiritual body." So Alford, Lange, and Tischendorf. This,

¹ Robinson's Greek and Eng. Lex. of N. T. ² Crosby's Greek Gram. § 315, b.

though generally regarded as unimportant, would favor more strongly the law of progress, in the development of new forms, brought out in the succeeding verses. The question arises as to the use and meaning of the word "it," in the clauses, "it is sown," and "it is raised." The proper or grammatical subject in this verse is *σῶμα*. But this definite subject does not seem to be in the apostle's mind when he begins these contrasts, and is not stated. "It is sown *in* corruption;" "it is sown *in* dishonor;" "it is sown *in* weakness;" "it is sown a natural *body*." The idea of the body, as *seed*, seems to be that which is continually in the apostle's mind. This seed, in the form of the animal body, is sown at death. It springs up in the form of the spiritual body at the resurrection.

We conclude, therefore, that the English impersonal, "it," must be retained in the clauses of the sentence, as in the English translation. The word establishes the true connection, and so is needful to the full rendering of the apostle's idea. So far, we have endeavored to adhere to the true principles of interpretation in our exegesis of this passage; and we have now come to the point where speculation is wont to begin, leading different minds to very different theories of the resurrection. To avoid the questions suggested, would be to avoid a complete exegesis; for the questions are most certainly suggested by the passage itself, and a right interpretation must decide them.

1. Does this passage teach, that the *identical material body that was buried, in its constituent elements and form will reappear at the resurrection?* By no means. This is what Paul takes great pains *not* to teach. This is, probably, the very *misconception* among the Corinthians that he is trying to correct, in order to establish the true doctrine. To render it impossible for any believer ever after to entertain such a gross misconception, he utters a protest in these plain words.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption."¹

Besides, the argument given from the analogy of nature,

¹ Verse 50.

emphasizes the *contrast* between the future body and the earthly body. It is not raised a natural body, but a *spiritual* body; which, taken in connection with the contrasts previously given, presents a change in constitution, almost, if not quite, as great, as it is possible for us to conceive.

2. Has the spiritual body *any properties by which it may be identified with the natural body?* This question we do not put to our speculative reason but to the written word. But that we may not ask it blindly, nor answer it flippantly, let us understand the meaning of the word *identity*. Fleming defines identity thus: "It is unity with persistence and continuity; unity perceived even in plurality; in multiplicity and succession, in diversity and change."¹

Professor Porter explains it more fully and practically. "Identity may be affirmed of a material object, as of a house, or a ship, a tree, or a horse. In such cases the objects are perceived at different times at least, and are often changed in form, appearance, and properties. The test or standard of identity may be real and natural, or it may be conventional and factitious. But the relation itself is not thereby altered. It is properly expressed by a proposition thus: the object now perceived, or in any form or appearance, is the same as the object perceived formerly or under a different form and aspect."²

Again, he expresses himself thus: "Identity in a material substance may pertain to the constituent elements only, or to the form only, or to the uniting force, or it may be applied to the connection of one part with another in a series of changes which involve a total alteration of both constituents and form."³

With these explanations before us, we feel confident that a fair interpretation of the language of Paul evolves an affirmative answer to the question proposed. The spiritual body, in some way or other, is identified with the natural body. The figure used implies, at least, as much as this. The change is great, but it is in harmony with the orderly developments of nature. It is not a new creation, outright and isolated, with no relation

¹ Vocab. of Phil. p. 234.

² The Human Intellect, § 548.

³ The Human Intellect, § 654.

whatever to a past form or constitution. Paul does not say so. The analogy is that of growth. And however imperfect the analogy, it gives us this much that we can take hold of, viz: that in all growth there is a principle of development, a conformity to a certain type, by which, through all changes, the individuality or identity is preserved. This principle is distinctly recognized by Paul and carefully stated. The seed sown is not the future grain; "but God giveth it a body as it hath pleased Him, and to *every seed his own body.*"

Now, if the seed sown is the *body buried*, then this seed will have given to it "*his own body*" at the resurrection of the dead.

"In opposition," says Lange, "to a gross identification of the present body with the resurrection body, which lies at the ground of the objection urged, Paul asserts a distinction between the two, — a distinction, however, which does not exclude the identity of the fundamental substance or germ." He further says in a note, "Amid the constant change in our bodies, there is something fixed, which makes us recognizable as the same from the cradle to the grave — something which gives form, feature, and organization to this ever-moving current of matter which is momentarily condensed into what we call our bodies. And what is this but the plastic principle of life which is ever shaping the materials which nature gives it for its own uses, and in accordance with an inward law which moulds us after our kind."¹ Whether this be the true explanation or not, we cannot affirm, as we do not derive it from Scripture; but if, as Prof. Porter defines, identity may be applied to the "connection of one part with another in a series of changes which involve a total alteration of both constituents and form," then the apostle's language warrants the conclusion that the identity between the natural and spiritual body is preserved. This conclusion is corroborated by reference to the resurrection of Christ.

Many, as we believe, have been led to false conclusions upon the general subject, by making the resurrection of Christ the basis of their *own* reasonings, rather than to accept the *inspired* reasoning of the apostle. We know, for Paul tells us,

¹Comm. p. 336.

that the resurrection of Christ is a pledge, or first fruits, of the resurrection of believers; but that the *precise manner* in which the change is to be effected in us, was *so* effected in Christ, is not revealed, and is much to be doubted. We are told that when the change *is* effected, our future bodies will be like Christ's. "Who shall change our vile body that it may be fashioned like unto his glorious body." There are three theories as to the time when the change took place in Christ's body.

According to one, it was contemporaneous with his resurrection from the grave. According to another, it was gradual, or going on during the forty days, and completed at the ascension. Others hold that there was no change until the ascension; which seems to us the least tenable.

But what we wish to say is, if the resurrection of Christ has any bearing at all upon the point before us, it corroborates the view presented. After Christ's resurrection, he was repeatedly recognized by those who had known him, in such a manner as to leave little doubt that a certain individuality adhered through all the changes which his body might have undergone.

Nor is this confirmation weakened by the supposition that the disciples were supernaturally assisted to discern the spiritual form of their Master, whom they recognized. For, even if the friends of Christ had *not* been able to recognize him in his transformed body, this would not prove that the identity was *destroyed*. It would only show that the change was *so great* that this identity could not be discovered with the eye of flesh. When we shall have the *spiritual vision* of the glorified body, then, at least, in the form of the spiritual body will be distinctly traced the individuality of the natural and earthly, from which, as a type, the other was developed and glorified.

BERNARD PAINE.

New Bedford, Mass.

CONGREGATIONAL NECROLOGY.

Mrs. LOUISA (BURGESS) SMITH, widow of the late Mr. Perley Smith, of Bridgton, Me., died in Auburn, Me., June 29, 1870, aged 58 years. She was born in Romulus, Seneca County, N. Y., April 5, 1812, and was married Dec. 26, 1833. She was the daughter of Joshua and Elizabeth (Sutton) Burgess. She resided recently in Fontenelle, Neb., with her son, Rev. Isaiah P. Smith, who preached there.

Her mother having died in her infancy, she used to speak with gratitude of the good providence of God in surrounding her during a great portion of her childhood and youth with the sacred influences of a pious training in the family of A. R. Giddings, Esq., of Dansville, Me. Very tender was her remembrance of Mrs. Giddings, as a meek and patient, and at the same time intellectual and devotedly pious woman. She loved her as a mother.

Before her marriage, while sojourning in Gray, Me., she became the subject of God's renewing grace, and made a public profession of her faith by uniting with the Congregational Church in that place. Her religious experience was very clear. After her marriage, she removed her relation to North Bridgton, Me., where was her new home.

Her husband died Nov. 16, 1846, committing her and their children (four little boys) to the care of a covenant-keeping God. The eldest child was then ten years of age, and the youngest fourteen months. It had been the wish of herself and her husband that the eldest of their children should be a minister of the gospel; and they intended, with this in view, to give him a college education. Left with only a small property, Mrs. Smith did not by any means abandon the cherished desire. She kept her children together on the farm, and endeavored to give them the benefit of education so far as was within her power. They were early sent to the academy at North Bridgton, near their home. She subjected herself to extreme self-denial and hard toil, that the object she had so much at heart might be accomplished. She was accustomed to remark that she never regarded anything impossible that she desired to perform. When her eldest son would speak of the difficulty of his pursuing a college course with the limited means at hand, she would encourage him with the assurance that the way would be opened. And so it was. With only the capital of a small farm, not only her eldest, but all her sons, graduated at Bowdoin College, in their native State, and she finally had her farm free from debt.

The eldest is now a Congregational minister, and the other three are physicians.

Mrs. Smith returned from the West in February, a few months before her death. Of medium height, and refined in her nature, through most of her mature years she enjoyed good health, and possessed unconquerable energy and force of character. She had a remarkable insight into human nature, and always succeeded well in her business affairs. Of fine personal appearance, and looking much younger than her years, she had till the time of her death that grace and ease in her manners which rendered her attractive to both the old and the young. Poor health prevented her in the last part of her life from accomplishing all she wished. But still her courage and resolution were beyond her strength, and she comforted herself with the thought that her strength would be equal to her day.

About five weeks before her death, as she was returning from a meeting, on a Sabbath evening, the horse ran away and she was thrown from the carriage, receiving a severe blow on the forehead, fracturing the skull. From this she seemed to be recovering, and her physician did not think it the cause of her death.

She remarked to a lady, who had been a schoolmate and friend in her younger years, and who spent the night with her after she was thrown from the carriage with her, that she had educated her sons and seen them all in their professions, and felt that now her work was done. She said that she had been spending the day in prayer and meditation, seeking to know if God had any further work for her to do, and, if so, what that work was.

Her last sickness continued only a few days. In the opinion of her physician, it was an affection of the liver, from which she had so long been suffering. He did not regard her dangerously ill, and she expected every day to be better. At a little past six o'clock on the morning that she died, there was a change in her condition, and in about half an hour, without a struggle, she passed away. Thus, after a busy life, God having no further work for her here, closing her eyes and breathing gently like a child reclining in its slumbers, she went gently to her rest.

I. P. S.

Mr. HENRY BELKNAP died at Galesburg, Illinois, July 3, 1870, aged 30 years. He was a native of East Barnard, Vt.; born in 1840. His mind was early turned to the personal duty of consecration to Christ in the ministry. He was fitted for college at Roy-alton Academy, Vt., and at Kimball Union Academy, N. H., and was graduated at the University of Vermont in 1866. He imme-

diately entered upon theological studies at the Union Theological Seminary, New York, and completed the course in 1869. During this time he had the charge of a mission in the city connected with the West Presbyterian church, Dr. Hastings, pastor. He was licensed April, 1869, by the Association of New York and Brooklyn, but in the providence of God was allowed to preach but few sermons. In August, 1868, he was married to Miss Honora Willett, daughter of Rev. J. T. Willett, formerly pastor of the Presbyterian church in Essex, N. Y. At the close of his seminary studies, he found himself in feeble health, and went to reside for a time with his father-in-law at St. Louis, Missouri. From that place, early in the summer, he started upon a western tour to Colorado, in the hope of recruiting his strength, but died on the homeward journey, at Galesburg, as above stated.

Mr. Belknap was a young man of more than ordinary ability and attainments, of thorough devotion, and of singularly attractive and amiable character. He had struggled with great embarrassments, and was just giving promise of eminent usefulness in his profession. Verily, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

A. W. W.

Rev. SOLOMON ADAMS died in Auburndale, Mass., July 20, 1870. He was the son of Rev. Solomon and Abigail (Fiske) Adams, of Middleton, Mass., where he was born March 30, 1797. His mother was born in Waltham, Mass., in 1776, and died in Amherst, Sept. 28, 1841. He graduated at Harvard College in 1820, and at Andover Seminary in 1823. In the autumn of the same year he became principal of Washington Academy in East Machias, Maine, where he continued five years. At that time the capacity of the New England common-school system had not been developed. High schools and graded schools scarcely existed outside of Boston. The academy was the only institution between the ungraded common school and the college; it was established in some central location, and frequented from the region around by boys fitting for college, and by youth of both sexes seeking a higher education than the common schools were giving. Washington Academy was the best endowed in the State, and the only one east of the towns on Penobscot River and Bay. Mr. Adams was its first principal; its opening constituted a sort of epoch in the progress of education in that region. His success was brilliant. He was distinguished for thoroughness and accuracy. He had a remarkable power of inspiration. His easy and complete control of his pupils was marvellous. He had an

extraordinary power of moulding the public sentiment of his school, and turning it against disorder. His sarcasm was sometimes severe, but it was effective; he seldom failed to carry the school with him. He was exceedingly interested in the natural sciences, especially in chemistry. Though he had but very imperfect apparatus, and used a common box-stove for a furnace, yet he gave lectures on chemistry, accompanied by brilliant experiments, which awakened the greatest interest among the people. In this and other ways his influence as an educator was as effective in the community as in his school. He is still remembered there with admiration and reverence, and his name is still familiar and prominent in the history of the progress of education in that part of the State.

In 1828, he removed to Portland, and took charge of a young ladies' school known as the Free Street Seminary, where he remained twelve years. During all his connection with the seminary, it ranked as the best young ladies' school in the State. Afterwards, he removed to Boston, where for many years he was principal of a young ladies' school. He had the best qualities of an educator, and it would be difficult to find his superior.

Outside of his school, he was an active worker in the interest of education. He was an efficient member and officer of the American Institute of Education, when that association was in its highest repute. He advocated and exemplified improvements in education which have been generally adopted. He always retained his interest in the natural sciences. Some twenty-five years ago, he suggested to Mr. Whipple the idea of daguerreotyping microscopic views. It was attempted with success. It is believed that to him belongs the credit of first suggesting this idea.

Mr. Adams did not turn aside from the ministry through lack of interest in it or of ability to succeed; but his pre-eminent powers as a teacher led his friends to advise him that he could be more useful as a teacher than as a minister, and in this his own judgment concurred. He was, however, ordained as an evangelist while at East Machias, March 1, 1825, and while there preached frequently, sometimes every Sunday for months in some missionary field in the vicinity. In 1825 there was a remarkable revival there, in which he labored with intense earnestness. His sermons were always acceptable, and some of them are still remembered for the deep impression which they produced. After leaving East Machias, he preached less frequently, but never relinquished preaching, and to his latest years was interested in it.

Mr. Adams was a man of a very beautiful character, which his

beautiful and benignant face expressed. His life was unselfish, devoted to the service of man for Christ's sake. He was patient and uncomplaining in suffering and trial. He was a man of decided convictions, of great earnestness in his life-work, of firmness of purpose and energy of execution, but modest, unassuming, and benignant. In a letter to a college classmate, written not long before his death, and with reference to a class-meeting, he says: "My domestic life, though checkered by severe afflictions, 'which none but those who feel them know,' has been most happy. My labors have been chiefly in the cause of education. I have done what I could for it by practical labor, my pen, and the living voice. My name will not go down to posterity associated with any great deeds; but I trust some good influences I have been able to exert will survive me. If these can be perpetuated, I value it more than the transmission of my name to future times."

He was married to Miss Ruth Haven, daughter of Rev. Joseph Haven, of Rochester, N. H., July 20, 1823. She died Oct. 1, 1826, leaving one daughter, who is still living. He married Miss Adeline Dana, daughter of David Dana, Esq., of Portland, Maine, Oct. 27, 1827, who, with four children, survives to mourn his loss. S. H.

Mrs. MARY STEPHANA, the wife of Rev. Samuel Fay Stratton, died at Morris, Grundy County, Ill., Sept. 2, 1870, aged 24 years. Mrs. Stratton was the daughter of Mr. Henry Butler, and Mrs. Mercy Ann (Frost) Goodrich, and was born in Benson, Vt., May 6, 1846. She left her Green Mountain home with her parents at the age of ten, and came to the Prairie State. She became a Christian at so early a period in life that she could not tell when she did not love her Saviour, and the duties which he enjoins upon his disciples. But she did not make a public profession of religion, till, at the age of twelve, she united with the church under the pastoral care of Rev. E. B. Turner at Morris. She entered Wheaton College at the age of sixteen, in September, 1862; graduated with honor July, 1865; was married Oct. 19, 1868; and, with her husband, recently from the Theological Seminary at Chicago, entered upon missionary work at Lisle, Dupage County, Ill. On account of her husband's ill health, she reluctantly submitted last spring to the trial of tearing herself away from "the dear people," as the discipline which she needed.

The marvellous assiduity with which she watched over her sick companion, together with the care of an infant child, was too much for her nervous system. Typhoid fever ensued, and she slept in Jesus.

Her career has been short, but happy and useful. An aged standard-bearer in her husband's church, always acquainted with her father's family, says, "Mary was one of the finest little girls I ever knew." She was a dutiful child, an affectionate wife, and a sympathizing friend. Her piety was of an active type. She was anxious to win souls to Christ, and labored to that end. Many of her school-mates, members of her husband's parish, especially scholars in her Sabbath-school class, can testify to her personal faithfulness.

She was, withal, an intelligent Christian; one of the comparatively few who seem to comprehend the situation of the Master's cause; and her zeal, commensurate with her intelligence, would have led her to forsake father and mother, home and country, to help publish the glad tidings of a Saviour's love to the most benighted of earth's perishing ones.

It is not strange that death had no terrors for such a spirit, even in the morning of life. When told she might not live, her quick reply was, "All is well either way—if my work is done I am ready to go home."

A day or two before her death she said to her mother, "Eddie" (her little boy) "don't know how near his mother's birthday is!" meaning evidently her entrance upon eternal life.

Like Mary in the gospel, "She hath done what she could." While living, she gave the best she had to Christ; and dying, she cheerfully resigned all below to go and dwell with Him above, where her voice, so sweetly tuned to song on earth, will forever chant redeeming love.

An unusually large circle of friends mourn her loss. The last mournful rites were performed in the Congregational Church at Morris, Sabbath, September 4th, where several persons, in the presence of a large assembly, gave public expression to the deep sympathy that was felt for the bereaved friends.

J. C. W.

Rev. PHILO COLUMBUS PETTIBONE died in Chicago, Sept. 10, 1870, after seven weeks of suffering, from typhoid pneumonia.

He was born in Stockholm, St. Lawrence Co., N. Y., on the 7th of March, 1815; the sixth son in a family of six sons and two daughters. The family was of the New England Puritan stock, descended from one of the first settlers of Simsbury, Ct. His father, Dr. Luman Pettibone, at an early age removed from Norfolk, Ct., to Orwell, Vt., and thence he went with the first pioneers to clear the wilderness in St. Lawrence county. He was a devoted Christian, one of the first deacons of the church in Stockholm. The mother of Mr. Pettibone was Sarah Bingham. Her first husband was Dr. Philo Guiteau, of

Norwalk, Ct. She was of estimable Christian character. They brought up their household in the faith and fear of God. Of the five sons who reached manhood, three became ministers of the gospel. The father died when Philo was but eight years old, leaving him in the care of his eldest brother, with the expressed wish that he should be prepared for the Christian ministry, if, as he grew up, he should be so inclined.

In one of the early revivals of religion with which Northern New York was favored, he was hopefully converted; and the next year, 1832, he united with the church in Stockholm, and immediately commenced a course of study for the ministry. Being dependent, in great measure, on his own energies, he gladly availed himself of the facilities offered at the Oneida Institute, then recently established with its manual labor department. He was graduated in 1837, and then studied theology nearly three years at Andover, Mass. Three months before the end of the course, he accepted a call from the New School Presbyterian church in Mercer, Penn., and was ordained Jan. 8, 1841. While in the Seminary, he entered with warm enthusiasm into the early anti-slavery agitation, and came into friendly relations with some of the leaders of that reform. This being known, he was called from Pennsylvania in 1844, to take charge of a new church in Fitchburg, Mass., which was decided and outspoken on the wrongs of slavery, at a time when but few churches of the land gave full, free utterance to the true tone of the gospel in its application to that great evil. Though never violent or denunciatory, Mr. Pettibone was, through life, the steadfast, consistent advocate of emancipation.

After a short, but successful pastorate in Fitchburg, he was called to the church in his native place, where he remained from 1845 to 1856. He gave his heart and his hand also to all general efforts for advancing the Christian, philanthropic, and educational interests of that region. But the urgent call for laborers in the harvest field of the West came to his ear as the call of God to him personally. In 1856, he broke away from his loved and devoted people in Stockholm, and removed to Burlington, Wis., where, with the exception of one year spent as minister of the church in Kenosha, he was pastor of the Congregational Church until the autumn of 1863.

Having received an appointment as financial agent of Beloit College, Mr. Pettibone resigned his pastorate, and for nearly seven years labored with great diligence and success in behalf of that institution. He took broad views of the identification of the work of high Christian education, with all the interests of the Redeemer's king-

dom, and as Christ's man, threw himself, with all the enthusiasm of his nature, into the cause he served. He was engaged chiefly in the work of collecting funds for the college on the home field. As the result of his labors, between \$50,000 and \$60,000 were added to the resources of the institution. Wherever he went on his errand, he sought to interest young men, especially such as had given themselves to Christ, in seeking for themselves a liberal education. Thus many students were brought to the college, and a general interest was awakened in its prosperity. His personal intercourse with the students, when at home, was genial and profitable, particularly in promoting their religious culture. His happy influence in the students' prayer-meetings, and in seasons of revival with which the college was favored, and in which he bore a prominent part, will continue long to be felt, and its blessed results cannot be measured. As he went about among the churches soliciting money, his heart was all alive to the spiritual interests of the churches themselves, and often did he pause from his special work to labor in revivals of religion, which were begun or greatly promoted through his agency.

In June, 1870, Mr. Pettibone was induced to accept an appointment as agent for a similar work, in behalf of the Chicago Theological Seminary. He met his first appointment and preached his first sermon in behalf of the seminary at Burlington, Iowa, on the last Sabbath of July. But there, he was seized with the sickness which proved fatal, and cut short all his work on earth. After lingering in Burlington more than a week, with some hope that the violence of the attack might be relieved, he was removed to Chicago, to the residence of his oldest son. There his family were gathered around him, and very comforting and precious were the expressions they were permitted to hear of his trust and joy in Christ.

His remains were taken to Beloit, where they were buried with appropriate funeral services, in which the Rev. D. Clary, who had been the instrument of leading him, in his boyhood, to the Saviour, the Rev. Geo. B. Rowley, a much-loved associate of his early pastorate in New York, and Prof. Porter, a glad witness of his ripened Christian character and the work of his later years, bore a part.

Mr. Pettibone was married April 8, 1840, to Louisa L. Foster, of Andover, Mass. They had five sons and one daughter, all of whom except one son, with the widowed mother, live to mourn the loss of a kind and faithful husband and father, whose highest earthly joys were centred in his happy home.

REV. JOHN GLEED died at the residence of his son, in Morrisville, Vt., Sept. 27, 1870, in the 86th year of his age.

Mr. Gleed was born in Swindon, Wiltshire, England, in January, 1785. His parents were Thomas and Elizabeth (Ladd) Gleed, both members of the Episcopal church, poor, but industrious, and much respected for their good morals. In the church of his parents John was baptized, and brought up. In March, 1800, he left his father's house for London, a distance of eighty miles, accomplishing the journey by the modes of public travel at that time, in eight days, in a wagon used for the carrying of country produce, and drawn by six stout horses. At London, he was immediately brought under [the ministry of Dr. Pova, who preached near Tower Hill, which ministry was instrumental in his conversion.

"Until then," he says, "I had never heard the gospel; it was not preached in our parish church." In December, 1805, young Gleed entered Hoxton Academy, an institution for the training of young men for the ministry; and there, with between thirty and forty other students, he remained four years, under the instruction of Dr. Simpson and others.

August 30, 1810, he was ordained over the Independent Church at Teignmouth, Devonshire. To illustrate the custom of the Independent churches in England at that day, it is recorded, that the Rev. Mr. Laurie, of Bodleigh, preached a sermon on the occasion; and the Rev. R. Allen, of Exeter, offered the ordaining prayer. All the pastors within fifty miles were present, and all signed his certificate after a full examination.

He left Teignmouth in June, 1818, and was settled at Lyme Regis, Dorsetshire, where he preached ten years. In July, 1828, he removed to Seaton, Devonshire; remained there nearly four years; raised a congregation and Sunday school, and organized a church. With wife, six children, and a servant, he left this place, April 4, 1832, for America, in company with about two hundred and fifty others in two vessels, and landed at Quebec, June 4. He labored as a missionary in Granby, and other towns in Canada East, and with little remuneration, five years. Then, on account of political troubles, and to obtain schooling for his children, he crossed the line, coming to East Berkshire, Vt., in March, 1837. His next three years of labor were divided between the churches of East and West Berkshire, and Montgomery, in Franklin County. In March, 1840, he removed to Waterville, where he preached one-half the time for two years, devoting the other half still to the church in Montgomery. He then removed to Wolcott, and preached about two years, when Millerism swept through

the town, driving him from his pulpit. His family still residing in Wolcott, he now spent about three years in itinerant lecturing, being often absent from home for weeks at a time. In this way he did much for Sabbath schools, and the cause of temperance. During this time, also, and subsequently, the church in Eden enjoyed somewhat of his ministerial labor.

In 1847 he returned to Waterville, and continued to act as pastor of the little church about fourteen years. In 1861, his family being broken up by the death of his wife and oldest daughter, at Waterville, he removed to Morrisville to spend his last days with his sons.

Mr. Gleed's active ministry covered a period of more than half a century in England and America, nearly one-half of which was spent in Vermont. He was never installed in Vermont, but acted in every sense *as* the pastor of the churches with which he labored. In body he was possessed of a strong and vigorous constitution, and was able to endure exposure almost with impunity. Among the characteristic anecdotes which are related of him is this: that on his homeward journey from one of his itinerant missions, early one morning, having already reached the borders of his own town, he called at the house of a farmer, and, as the family were at table, facetiously remarked that he would take breakfast with them. "But where did you stay last night?" was asked in surprise. "Oh," said he, "I was belated, and so I turned my horse out by the road-side, and slept under my wagon."

His physical vigor was retained almost to the last. Till within two years of his death, he was accustomed frequently to walk alone from Morrisville to his old home in Waterville, a distance of fifteen miles, without any unusual weariness. Mr. Gleed was also a man of rare intelligence and energy; plain, unambitious, firm, and withal of a somewhat humorous social nature. He was a thorough student of the Scriptures. A copy of Cromwell's Bible was his especial favorite. His preaching was thoughtful and pungent, never burdened with rhetorical embellishment, but aimed directly at its mark. He early took a bold stand in behalf of the temperance and anti-slavery reforms, and also labored much in promoting Sabbath schools. He signed the temperance pledge in 1832.

Mr. Gleed was twice married: *first*, to Joanna Bulley, of West Teignmouth, Eng., who soon died; *second*, to Elizabeth Pretjohn, of Stockenham, Eng., who became the mother of twelve children, and died a few years before her husband.

Deacon JIREH PLATT was born in Milford, Ct., March 23, 1798. He was the son of Jireh and Keturah (Smith) Platt. At the age of 16 he left his native place and went to reside in Plymouth, Ct. There, Sept. 4, 1822, he married Miss Sally Dutton, a sister of the late ex-governor Dutton. Deacon Platt was converted in a revival under the ministry of the Rev. Luther Hart, who was for many years pastor of the church in Plymouth.

In the spring of 1833, he heard a sermon from Rev. Asa Turner, on the need of Christian laymen in the West, to lay the foundations of Christ's kingdom, and build up a Christian civilization.

That discourse led him to the decision to emigrate to the West. After a tedious journey of five weeks he arrived with his family in Quincy, Ill., and from thence he went to Mendon and purchased a farm, on which he lived till his death, Nov. 4, 1870, at the age of 72. He united with the Congregational Church, and for many years held the office of deacon. He early became a steadfast friend of the temperance cause, and refused to sanction the drinking usages of society. Through his influence the church with which he was connected voted to dispense with wine containing alcohol at communion. He was also active in the anti-slavery cause; he believed in the higher law; and many a panting fugitive from bondage, in all over a hundred, found in him sympathy and aid. So obnoxious was he to the slaveholders of Missouri for his anti-slavery sentiments, that they offered \$1,000 for his head. Once they came to his house in search of fugitives, whetted their knives on the fence, and told him to say his prayers, for he had but fifteen minutes to live; but no threats terrified him.

He was strongly opposed to secret societies, and to the use of tobacco in all its forms. He was a benevolent man; he gave liberally and he gave from principle, whether called on by an agent or not. He was a conscientious man; and though others might differ from him, they could not but respect him for his sincerity. It was a source of gratification to him in his last days to feel that those reforms he had advocated, and for which he had suffered most, had been successful. He lived to see his family grown, and occupying positions of usefulness. He had four sons and three daughters. His sons are Rev. Henry D., Superintendent of Home Missions, for Southern Illinois; Rev. Luther H., of Eureka, Kansas; Jeremiah Everts, Professor of Mathematics in the Kansas Agricultural College, at Manhattan, and Enoch, a farmer in Kansas.

He was a good soldier of the Cross; his life was cheerful and happy; his death was peaceful. His memory is blessed.

LITERARY REVIEW.

RELIGIOUS.

ANOTHER Commentary on the Epistle of Paul to the Romans of no less than 640 large octavo pages!¹ One cannot but be glad that the great apostle could not foresee what mountains of annotation would be piled on his profound and earnest letter. He might otherwise have been deterred from writing it, to the immense loss of the church in all ages! It is but feeble to say of the expositors of this book that,

“Thrice they fought their battles o’er,
And thrice they slew the slain.”

Three *thousand* repetitions of this bloodless slaughter would probably come nearer to the truth. However, it is a grand epistle, and worth fighting over by the resolute lovers of Bible doctrine.

This volume is the very impersonation of Dr. Plumer. If it be not too trivial to say so, it presents, in size and appearance, somewhat of his personal presence and dignity. It begins without a word of preface. It ends without a line of index, or table of contents. The introduction, as relating wholly to Paul’s history and times, and to his distinguishing characteristics, is rather a part of the work itself, than preliminary to it. The exposition is elaborate and careful, and shows a wide range of general reading, and, especially, an extensive acquaintance with the labors of other exegetes, both ancient and modern. It is written in a style remarkably clear and terse, and it may seem to some, perhaps, a little authoritative and dogmatic. There is certainly no fog about it. What the author means to say, he says, and that in short and often pithy sentences. The text is taken up by topics; and to the exposition of each portion, a series of doctrinal and practical inferences, or remarks, are added, after the fashion set in Lange’s Commentary. These too, as well as the critical opinions, are to a large extent gathered from eminent writers who have handled the subjects discussed. They are pervaded by a deep spiritual earnestness, and will be found suggestive and quickening by thoughtful readers, whether ministers or laymen. Perhaps they might have been quite as useful had they been less extended.

It is hardly necessary to say to those who know anything of the author, that the work is not only orthodox, but represents the very severest type of the older and more scholastic Calvinism. Dr. Plumer does not admire our New England theology. He is not reconciled to the modified statements and terminology that have resulted among us from the contests of the theological giants since the days of Edwards. He prefers the *ipsis-*

¹ Commentary on Paul’s Epistle to the Romans, with an Introduction on the Life, Times, Writings and Character of Paul; by Wm. S. Plumer, D.D., LL.D., etc. New York: A. D. F. Randolph & Co. 1870.

sima verba of the standard creeds, catechisms, and scholastic divines, and even seems to regard these as hardly less sacred than the words of inspiration itself. These things are so well understood, that, if we rightly remember, some New England critics, in noticing former publications of Dr. Plumer, have handled him rather cavalierly. For ourselves, we like a writer who dares to take his positions and stand by them without flinching. Dr. Emmons, on the opposite wing of the theological corps, was an example of this courage, and it was one of the sources of his power. All the more if we differ from a writer, we like to see that he is in downright earnest, and able and willing to show us precisely where he stands. Besides, when one observes, even in the pulpit, so much of the feebleness that betrays the lack of strong convictions, and becomes tired of intellectual "whipped syllabub" and "floating island," it is refreshing to come in contact with something that has the body and substance of sturdy and positive belief.

We think, therefore, that this volume deserves a place in the libraries of pastors; and particularly if they do not belong to exactly the same school as the author. It will be a valuable book of reference, because of its decided tone; and the deep religious spirit manifest on every page should commend it to Christian hearts. Mr. Randolph has shown his courage, as well as taste, in bringing out this solid volume in a style so excellent, at a time when a fondness for studious, patient reading does not rule the hour. We trust he will not lose his reward.

THE second number of the work of Andreas Irion,¹ noticed in our last issue, has been received. This presents us a continuation of the discussion of the attributes of God, including the doctrine of the Trinity. Then follows the Apostles' Creed. Under the head of Belief in God, as the Almighty Creator of Heaven and Earth, comes a discussion not only of creation and preservation as divine acts, but also, and more particularly, of angels and men, as the chief objects of creation. Here, then, are taken up such questions as the fall of the angels, the original condition and fall of man, sin, total depravity, the punishment due to sin, etc. Then follows the second article of the creed, that relating to Jesus Christ, under which are discussed the doctrines of Christ's twofold nature, his sinlessness, and his redemptive work. There is much to commend in the work before us. The author evinces a clear, discriminating mind. He grasps his topics firmly. His methods of discussion, while limited by the necessities of the case (being an explanation of the questions and answers of a catechism), are fresh, original, and suggestive. Sometimes, however, his phraseology, if not his opinions, strikes us as at least objectionable; *e. g.*, he says of human depravity (p. 92), "Man has become a sinner, not only in a part of his being [seines Wesens], but in his whole being. Man, as man, as a unit,

¹ Erklärung des kleinen evangel. Katechismus der deutsch-evang. Synode des Westens. VON ANDREAS IRION. Herausgegeben von Friedrich Kauffman. Zweites Heft. St. Louis, Mo. : Aug. Wiebusch und Sohn.

is a sinner." But immediately after this we read, that, though man's "enmity to God is total, embracing his whole being, yet it is only substantial, not ethical." This distinction is frequently made. At the first glance, it might seem as if the author here denies what before he affirms. Enmity to God, it would seem, must be ethical, if it is anything. Sinfulness which inheres in the *substance* of a man, as distinguished from sin which has become ethical, is not a very intelligible thing. By "substance" in this connection, the author means the personal existence which results from the inbreathing of the Divine spirit into an earthly substance (p. 84); not merely the personal soul or spirit, as distinguished from matter, for he says, "To speak of substance, without thinking of something material, is an impossibility." Either, therefore, we are to understand that man's physical nature is sinful, or we must understand "ethical" in a peculiar sense. The latter is, doubtless, the correct view to take. Thus we read further, "*Ideally*, man is free from this dominion [of Satan, death, and sin] in proportion as he has not made his sinful substance ethical by raising it to personal freedom." Hence, further, man not having become ethically a sinner, he is capable of being redeemed from sin. From all which we gather that by "ethical" is meant a state in which tendencies to sin or holiness have become absolutely fixed and unchangeable. But such a use of language, while it might contribute to brevity, if it were a common use, only serves to bewilder and confuse, so long as usage does not coincide with it.

"AD FIDEM" ¹ is the third in a series of volumes on the evidences of Christianity. The first volume, "Ecce Cœlum," is the best. The third is a decided improvement on the second. In noticing the second, "Pater Mundi," we pointed out a fallacy, in pushing the "experimental" mode of testing Christianity so as to make it apply to an absolute unbeliever as such, inasmuch as a certain degree of faith is essential to the genuineness of the test. We are happy to see that the author has excluded this fallacy from his argument, in the present volume, although we regret to find one or two sentences which seem to favor the fallacy. Thus, he directs doubters "to seek and pray for light and goodness at the hands of at least a possible God." As though God would answer a prayer addressed, under the light of the gospel, to a "possible God," when He hath declared the man a "fool," who says there is no God. Again, the author says, "that every man may become a true Christian without any considerable delay" (p. 15). In opposition to this, Christianity assumes that every moral being knows enough already that if he does not exercise faith in God now, he is justly condemned, and it does not tolerate any *in*-considerable delay for the purposes of "experiment."

In showing that many of the apparent differences of opinion on religious subjects are *unreal*, we marvel that he does not adduce the imperfection

¹ Ad Fidem; or Parish Evidences of the Bible. By Rev. E. F. Burr, D. D. Boston: Noyes, Holmes & Company. 1871. 8 vo., pp. 353. \$1.50.

of human language, its frequent ambiguity, as leading to misunderstandings, and to supposed differences, when the real difference is only in the mode of expression, — and the fact that apparent differences are often only a diversity in the *prominence* given to particular truths. We have often studied the bulletin of a newspaper office to see the ingenuity with which the publisher tells what the news of the day is about, without indicating what the news is ; and we have been interested in noticing the headings which this author prefixes to the various sections of his work ; for, strangely, they do not gratify your curiosity by even suggesting the subjects of which he treats. Thus, under “various opinions,” he has the following: “1. The fact. 2. The stumbling. 3. Why not?” And under “Presumptions,” he gives these: “1. First aspect. 2. Avowed purpose. 3. Proposed means. 4. Precepts. 5. Facts and Doctrines. 6. Literature. 7. Adaptations. 8. Effects. 9. Friends. 10. Faith and Virtue. 11. Other religions. 12. Alternative.” It would require more than a Yankee to guess from these titles what are the themes discussed.

Dr. Burr has varied learning and remarkable rhetorical power. His style is not always as chaste and exact as we could desire, for he has a fervid imagination, and a soil so rich will produce a growth which needs pruning.

The earnestness and vigor of his faith is refreshing, particularly in an atmosphere surcharged with a speculative and sceptical spirit. This new volume is well suited to relieve the doubts of the honest inquirer and strengthen the faith of the believer.

To put forth anything new or more than readable on “Homiletics”¹ is hardly to be expected. The grave professor, the learned pastor and doctor of divinity, have canvassed and discussed “preaching and the preacher,” even to satiety, in tracts, sermons, and volumes. But still there does seem to be room for one more unpretending, modest book, which is as fresh and attractive as though the theme had never been treated before. The topics are well arranged, assuming the form of letters of advice to a young minister, and are as follows: “Discipline ; Earnestness ; Naturalness ; Delivery ; Sensational Preaching ; The Homilist—Man and Book ; Textual Divisions ; Harris and Beecher ; The Minister in the Pulpit ; Published Sermons ; Suburbanism ; Dr. John Campbell ; A Chapter on Pastoral Theology ; Unsuccessful Men ; Directories ; The Guarantees of a Successful Ministry ; Figures, Parables, and Anecdotes ; Frameworks ; Epilogue.” The style of the writer is elevated, perspicuous throughout, not a hazy or doubtful sentence in the book. He is sometimes playful, mirth-provoking ; here using raillery or satire ; here a dialogue or a sharp discussion, or resorting to a discriminating analysis of some distinguished man ; and yet all is pervaded with “a spirit of reverent and contrite humiliation before God, and a constancy of loving and trust-

¹ *Ad Clerum: Advices to a Young Preacher*, by Joseph Parker, D. D. Author of *Ecce Deus*. Boston: Roberts Brothers. 1871. pp. 266. \$1.50.

ful desire towards the Saviour." The letter on earnestness is capital, showing that a minister need not be "fussy" to be in earnest, that earnestness is to be "felt" rather than to be "heard." The first requisite of an earnest minister is to be an earnest "Christian." Upon this he lays great stress. He describes three kinds of earnestness: the "Dental," the "Porous," and the "Cordial." On "Delivery," the author writes like a master. As an Englishman, he urges extemporaneous preaching, or rather the non-use of manuscript in the pulpit,—abhors being "read at." He says "your sermon should always be *part of yourself*; instead of saying 'I have my sermon,' you should say, 'I am my sermon.'" His directions upon reading the Scriptures and prayer, are apt, striking, and valuable. On "Unsuccessful Men," the author says, among many other useful things, "If, in your heart of hearts, you do not love the work of preaching the gospel infinitely above all other work, you must fail; for this work must be the most thrilling joy or the most unenduring torment which any man can experience. . . . A sermon must be *part of the preacher himself*." He urges the utmost culture and hard study, and yet insists that sermons, to be of real value, must be written rather "from the heart than the head." We commend this little book to all our ministers, especially to young men preparing for, or recently in, the ministry. It will abundantly repay careful reading and re-reading.

NEXT to the Bible we value "Cruden's Complete Concordance."¹ No abridgment would or could meet our wants any more than an abridgment of the Bible would meet our wants. We are glad to see an edition of this great and indispensable work issued in good, clear type, quite fair paper, and well bound in cloth, at a price that puts it within the reach of every student of the Divine Word. He will find here not merely an unerring guide to every passage, but a Dictionary and an Alphabetical Index, which will be, in many ways, very helpful.

HISTORICAL AND BIOGRAPHICAL.

J. B. Lippincott & Co. have given fresh proof of their bravery in heavy enterprises, by publishing a "Universal Pronouncing Dictionary of Biography and Mythology!"² It consists of two massive volumes, treating of thousands of distinct subjects. It is a library in itself. In the introduction there is an elaborate and learned dissertation on the system of pro-

¹ A complete Concordance to the Holy Scriptures of the Old and New Testament: . . . to which is added a Concordance to the books called Apocrypha, by Alexander Cruden, M. A., with an original life of the author. New York: Dodd & Mead, No. 762 Broadway, successors to W. W. Dodd. 1871. pp. 856. \$2.75.

² Universal Pronouncing Dictionary of Biography and Mythology, by J. Thomas, A. M., M. D., author of the system of pronunciation in "Lippincott's Pronouncing Gazetteer of the World," and of the pronouncing vocabularies of Biographical and Geographical names in "Webster's Unabridged Dictionary." Vols. I. and II. pp. 2,345. \$22.00.

nunciation and orthography adopted in this work. The general rule of the author is to pronounce all names as nearly as possible as they are pronounced by the well-educated people of the different countries to which such names belong. He departs from this rule in only a few instances, where the names have acquired an established English pronunciation.

The objection to this system is, that in the fulfilment of the prophecy "many shall run to and fro," the intercommunication between the nations is bringing into frequent use, in our language, so many foreign names that it requires extensive linguistic attainments to carry the rule into practice. Indeed, foreign names are coming to form so large an element of our language that the practical adoption of this rule mars the unity of the language. Perhaps it is the best rule, on the whole, but we should personally prefer to make many more exceptions to it than this author would allow, and quite extensively Anglicize the names with which the common people are expected to become familiar.

The adoption of the rule, however, in this work, has this advantage: it gives to the readers who may desire it, the foreign pronunciation, so far as it is possible to do so by marks and signs, while every reader is free to give to the letters their English sound, if he chooses to do so. A diversity of pronunciation does not necessarily involve an issue between ignorance and learning; it may be an issue between common-sense and pedantry.

An important feature of the work, designed to give it completeness with brevity, is the addition to the more important notices of "biographical references indicating to the reader the sources whence he can obtain the fullest information respecting any person in whom he may chance to feel a particular interest."

It is a herculean task to prepare such a dictionary, and it would be absurd to expect entire freedom from errors; an approximation to perfect accuracy is all that can reasonably be demanded. We have not searched for errors, but among the instances where we happen to be familiar with the personal history, we notice the following: Rufus Choate is represented as born in Ipswich, Mass. It would have been more exact to have said that he was born on "Hog Island," belonging to what was then the town of Ipswich. Dr. Luther V. Bell is said to have been born in Chester, N. H.; whereas, he was born in Francistown, and the family did not move to Chester until this son was six years of age. We allude to the point thus illustrated, because although perfect accuracy cannot be expected, yet the value of such a work depends upon the degree of accuracy which is attained.

The author remarks in his preface that it would not "be just to conclude that in all cases the length of the different notices is designed to be a measure of the relative importance of the individual noticed." This remark has, as it seems to us, some very striking illustrations. Thus, the notice of General Butler occupies 82 lines; that of the late Hon. Edwin M. Stanton, 52 lines, and that of the Hon. George S. Boutwell, 13 lines. Taking examples from another class, we have the following: Rev. William

E. Channing, D. D., 189 lines; President Edwards, 105; Rev. Edward Robinson, D. D., 25; President Woolsey, 20; Professor Stuart, 15; Rev. Leonard Bacon, D. D., 9; Rev. William H. H. Murray, 9; Rev. Nathaniel W. Taylor, D. D., 8; Professor B. B. Edwards, 8; Professor Park, 7; President Hopkins, 7; President Lord, 4.

There are some very strange omissions. Thus, Prof. Eleazar T. Fitch, D. D., who was the preacher in Yale College chapel for thirty-five years, and one of the greatest geniuses of his day, is not mentioned. Professor Shedd, who has shown himself a master in a variety of professional branches of study; and Dr. William Adams, who has sustained his reputation so long as a preacher in New York city, are passed by. Dr. Rufus Anderson, who has no limited reputation wherever Christian missions are appreciated, is in like manner left to oblivion.

It is significant in its relation to women's rights, that the notice of Mrs. Elizabeth Cady Stanton occupies 42 lines; that of Miss Lucy Stone, 31 lines, and that of Anna Dickinson, 7 lines. And while Professor Phelps, who has so long been an ornament and honor to Andover Theological Seminary, is not recognized, a minute record is given of the writings of his first wife, and a complimentary notice of his daughter.

Some of the notices are unaccountably defective. This is the case with reference to some of the persons already referred to. Thus, the book gives only four lines respecting Dr. Bell; and while it gives a notice of his father, Samuel Bell, Governor of New Hampshire, it does not recognize any relationship between them, and leaves Dr. Bell "Superintendent of the McLean Asylum at Charlestown, Mass." That asylum is in Somerville, instead of Charlestown; and Dr. Bell left the institution many years ago, and in our late civil war devoted his eminent talents to his country's service, was made medical director of an army division, and sacrificed his life on the altar of the nation.

Dr. Edward Robinson is represented as the author of "Bibliotheca Sacra." He did edit one volume with that title, in 1843, and had some connection with "The Bibliotheca Sacra" published afterwards; but in noticing Prof. Park, the fact that he was a pastor at Braintree, Mass., and afterwards a professor in Amherst College, is not stated; and there is no recognition of his prominent editorial connection with *The Bibliotheca Sacra* for these twenty-seven years!

The religious people in Massachusetts will be surprised to learn from this dictionary that President Hopkins is a "Presbyterian minister," and we suspect that he will be as much surprised as they. Dr. Thomas Hill is represented as president of Antioch College, without honoring him with a title, and with no recognition of his subsequently holding the more distinguished position of the presidency of Harvard College.

We do not point out these defects of the great work before us with any disposition to depreciate it, but simply as just critics; for, notwithstanding its faults, it is a monument of the patience and skill of the compiler, and an invaluable work for reference. We appreciate the profound remark of

the author, that he "may safely rely on the candor and intelligence of his critics, since those whose opinion is most to be valued or feared will be most capable of appreciating the inherent difficulties as well as the extraordinary labor involved in the preparation of such a work." We commend his stupendous labors to the consideration of the public, and his stately volumes to their liberal patronage.

A BIOGRAPHICAL sketch of William Winston Seaton has just been issued, which will, we think, find many interested readers. It has a brief preface, but no table of contents, and no index. It has the further disadvantage of not being divided into chapters or sections. The name of the author, even, is not given. Still, it is an entertaining narrative of life in Washington. Mr. Seaton was of high Scotch descent and of proud Virginia origin. He was associated with Mr. Joseph Gales in the proprietorship and editorship of the "National Intelligencer." Mr. Seaton is represented as "noble-looking, singularly handsome, with most prepossessing manners, and of great dignity." His position as an editor brought him and his family, from 1812, for more than half a century, into intimate relations with the aristocratic elements of Washington society, and the sketch not only gives a portraiture of Mr. Seaton, but also incidentally of many of his associates, the men of mark of his day. One of the most entertaining portions of the volume is composed of the letters of Mrs. Seaton, addressed to her mother, Mrs. Gales, of Raleigh, N. C. Her description of the dinner parties and balls of olden time give a vivid view of the gayety and dissipation of the capitol.

The author, who, it may be, is a lady, is chary of dates, but is generally reliable as to matters of fact. Her chatty way of presenting the great men of the day in their social aspects, is agreeable and fascinating. The statement respecting Mr. Webster, that "his theological convictions were Unitarian," is given without adducing any evidence to support it. We have often been disgusted by attempts to secure for Christianity the patronage of great names, as though that divine system, which at the first "grew mightily and prevailed," even though "not many wise men, not many noble" were called, needed now to be supported by an arm of flesh. We do not think that any particular denomination can make much, even to human view, by claiming Mr. Webster. He was a member of a Trinitarian Congregational church in New Hampshire, and attended a similar church when in Marshfield. In Boston, he attended a conservative Unitarian church, and at Washington, we understand, he worshipped with the Episcopalians. This looks as though, practically, he made his religion serve other than spiritual purposes.

Although Trinitarians always use the word person in a technical and peculiar sense as applied to the mode of the Divine existence, and when

¹ William Winston Seaton, of the National Intelligencer. A Biographical sketch, with passing notices of his associates and friends. Boston: James R. Osgood & Company. 1871. Svo. pp. 385. \$2.00.

they say there are three persons in the Trinity, never use the word person as synonymous with being, yet Unitarians, stupidly or dishonestly, are ever representing them as absurdly believing that "three are one and one is three." It is a current anecdote of Mr. Webster, that, when a Unitarian presumed to ply him, as an Orthodox man, with the question how three could be one and one three, he parried the ignorant or discourteous inquirer, by replying, "I do not pretend to understand the arithmetic of heaven."

Notwithstanding Byron's remark, that "none are all good," yet the author presents the chief subject of the sketch as faultless; or, at least, in accordance with the ambition of Queen Elizabeth, gives no shading to the portrait. As a tribute of affection it will be highly esteemed, — as a readable book it will meet with popular favor.

SCIENTIFIC AND EDUCATIONAL.

"THE ANNUAL OF SCIENTIFIC DISCOVERY FOR 1870"¹ comes freighted with the progress of the great works now going on or completed during the past year, such as the Mount Cenis Tunnel, Bridges over the Mississippi at St. Louis, and over the East River, between New York and Brooklyn; adding that "The Broadway Underground Railway is well under way;" also, that "the Suez Canal is a successful fact," etc., etc. The most of the volume is filled with able papers read before scientific and mechanical associations, or published in some form. Subjects of every variety are treated briefly, but with evident care and thoughtfulness, making a valuable Thesaurus for all interested in the progress of the Arts and Sciences. For particulars, see copy of title-page below.

DR. STORER is well known to the medical world as a bold, yet successful surgeon, particularly in those cases which fall within the lines of his specialty. He is fast coming to be known as a bold, yet successful writer, also, upon those diseases with which his varied studies and extensive practice have made him familiar. "Reflex Insanity in Women"¹ is a republication of a report he made to the American Medical Association in 1865, which was then published with the "Transactions," and is now republished at

¹ Annual of Scientific Discovery: or Year-Book of Facts of Science and Art, for 1871, exhibiting the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Biology, Botany, Mineralogy, Meteorology, Geography, Antiquities, etc. Together with Notes on the progress of Science during the year 1870; a list of recent scientific publications, obituaries of eminent scientific men, etc. Edited by John Trowbridge, S. B., Assistant Professor of Physics in Harvard College, aided by W. R. Nichols, Assistant Professor of Chemistry in Mass. Inst. of Technology, and C. R. Cross, graduate of the Institute. Boston: Gould & Lincoln, 59 Washington street. New York: Sheldon & Co. London: Trübner & Co. 1871. pp. 349. \$2.00.

¹ The Causation, Course and Treatment of Reflex Insanity in Women, by Horatio Robinson Storer, M. D., LL. D., of Boston. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 1871. pp. 236. \$1.50.

the request of many of "the Faculty." His chief points are: I. "That in women, mental disease is often, perhaps generally, dependent upon functional or organic disturbance of the reproductive system. II. That in women the access, or exacerbation, of mental disease is usually coincident with the catamenial establishment, its periodical access, temporary suppression, or final cessation. And, therefore, III. That the rational and successful treatment of mental disease in women must be based upon the preceding theories, which I have claimed are established. 1. By many analogies, physiological and pathological, in the cerebral manifestations of the human female and that of the lower mammals. 2. By clinical observation; and 3. By the results of autopsies of the insane, both in private practice and where made with equal care and impartiality, in insane asylums." These positions are well fortified by the testimony of leading men in the profession, as well as by the cases which have been treated by the author. It is a book for "the profession."

AMONG the most profound subjects of study, that of Civil Government is second only to the broader theme of the Moral Government of God. Since our republic was established there never has been a time when the necessities of our situation compelled the nation to search for the foundations of society, and the fundamental principles of our national institutions, so earnestly and so fully as since the rebellion. The weak position taken by him who was stigmatized as "the Public Functionary," that a State had no right to secede, but that he had no constitutional power to prevent it, aroused thinking men to a sense of our national peril. There were those of high repute, as students of law, who had so confined themselves to the consideration of the powers of our government in times of peace and tranquillity, that they had failed to appreciate or even discover its power of self-preservation. When the question arose, whether there was any right given in the Constitution to force a State into submission, or to disregard the laws of a sovereign State,—for instance, by emancipating its slaves, when the exercise of such power was essential to the preservation of the Union and to the life of the republic,—grave professors of law shook their heads in doubt, or took a negative position. But the common sense, the natural instinct of the masses gave in thunder tones an affirmative reply. They were guided by the spirit of the Divine inquiry, "Is not the life more than meat, and the body than raiment?" If the government had power to provide for minor exigencies, much more had it power to preserve its own existence. They were not troubled by the question, whether it was illogical and suicidal to go outside of the Constitution to preserve the Constitution.

They leaped at once to the conclusion that the war-power of the government involved all that was necessary for self-preservation. Pressing the inquiry, when the life of the nation is in jeopardy, where in the Constitution can you find a distinct recognition of the power to perpetuate that life? suggests the remark of Gæthe on another theme, "A logician might not find it, but a soul would." The unquestioning patriotism of the North assumed that power and saved the republic.

But, after all, we are not satisfied to ground the defence of our triumphant cause on a vague impulse, however just, or on mere sentiments, however noble. The demand of the reason is for a clear and logically defensible statement of the rights of the government on the principles of political science.

To William Whiting, Esq., belongs the distinguished honor of furnishing such a statement. His great work on the "War Powers under the Constitution"¹ has placed the nation under lasting obligations to his name and his memory. It contains five distinct disquisitions on, —

"1. The War Powers. 2. The Law of Military Arrests in time of Civil War. 3. The Constitutional Principles of Reconstruction, or Restoration of Rebel States to the Union. 4. Military Government of Hostile Territory in time of Civil War. 5. The Laws of Nations and of the United States in relation to the Claims of Aliens to indemnification for Injuries to their Property or Persons, caused by Military Operations in the War; together with Decisions of the Solicitor of the War Department relating thereto."

Notes are added, and an index, making, in all, a volume of 695 royal octavo pages. Portions of this work have already reached the 43d edition.

As a treatise on Constitutional law it ranks deservedly high, and though more popular in its style than the *Federalist*, it is not wanting in those solid qualities which characterized the writings of the founders of the Republic. May a grateful nation show its appreciation of the services of its legal defender no less than those of the men who led our armies amid the shot and shell of the battle.

At the opening of the Walker Hall, at Amherst College, Pres. Stearns took occasion to give an address, which, as a philosophical and scholarly production, is an honor to him and to the institution over which he so gracefully presides. This hall is built of stone, and is a monument of architectural taste. The style is that known as the revised mediæval. It was erected largely by funds furnished by the late William Johnson Walker, M. D., long resident in Charlestown, Mass., whose donations to Amherst College, in all, exceed \$200,000. This Walker Hall cost about \$125,000. It is devoted chiefly to Natural Science, — prominently to mathematical and astronomical purposes. This fact led Pres. Stearns to discuss, in his address, the domain of the natural sciences, and specifically how much is involved in mathematical science. He thence proceeds to consider "How far and at what sacrifices" these sciences should "be taught in American colleges." He then discourses on "the character and design of the American college."

¹ War Powers under the Constitution of the United States. Military arrests. Reconstruction and Military Governments. Also, now first published, War Claims of Aliens, with notes on the Acts of the Executive and Legislative Departments during our Civil War, and a collection of Cases decided in the National Courts. By William Whiting. Forty-third Edition. Boston: Lee & Shepard. 1871. Cloth, \$3.50; law sheep, \$4.50; half-calf, \$6.00.

This important theme he treats with great candor and ability, bringing to bear upon it the results of years of careful study and conscientious reflection.

We commend this address to the consideration of thoughtful men at the present time. Our system of education seems to be in a transition state. Is there such a thing as an American university? Are we to have such an institution? If so, is it to be the outgrowth of our common school system, or the result of a demand for a broader culture than the American college furnishes? Is it to consist of a collection of schools in which distinct courses of study are pursued, or is it to be one school in which there are to be optional courses of study? Will not an American university, without preparatory schools corresponding in rank to the German gymnasia, partake of the nature of a sham? Is the American college as a distinctive institution to be preserved? If not, whence are our churches to receive their ministers? These, and such like questions, we shall be obliged to consider, and on the answers given to them hinge the most momentous results.

MISCELLANEOUS.

THE man who wrote "Ecce Homo," plainly enough, can write so as to be read upon other than that one great topic. And he has written, in the little volume now before us, "Lectures and Essays,"¹ in ten chapters, upon the following themes, viz: I. Roman Imperialism; the great Roman Revolution. II. Roman Imperialism; the Proximate Cause of the fall of the Roman Empire. III. Roman Imperialism; the late Empire. IV. Milton; Political Opinions. V. Milton; Poetry. VI. Elementary Principles of Art. VII. Liberal Education in Universities. VIII. English in Schools. IX. The Church as a Teacher of Morality. X. The Teaching of Politics: an Inaugural Lecture delivered at Cambridge. The author evidently thinks for himself, expresses his opinions without diffidence, and yet with becoming modesty. He does not ascribe the fall of the Roman Empire so much to moral as to physical causes. "With a magnificent standing army, with a crowd of experienced officers, and with an imperator at the head of affairs, Rome ceased, except at long intervals, to conquer." Soldiers came to be drawn, more and more, from conquered barbarians; and "the Empire was driven to the strange expedient of turning its enemies and plunderers into its defenders." Marriage was deemed a degradation in the eyes of Roman citizens, hence the increase of population was by the extension of citizenship, and not by lawful propagation. There was "sterility and barrenness in human beings; the human harvest was bad." The Empire fell "for the want of men."

The writer's lecture upon Milton and politics is frank, while it is discriminating. He compares him to Carlyle in certain marked particulars,

¹ Roman Imperialism and other Lectures and Essays, by J. R. Seeley, M. A., Professor of Modern History in the University of Cambridge. (Author of *Ecce Homo*.) Boston: Roberts Brothers. 1871 pp. 335. \$1.50.

but says, "there is this great difference, that Milton sees the possible good much more strongly, and Carlyle the actual evil. . . . Milton is of a sanguine temperament; he has a trait in common with that Cromwell by whose side he will forever stand in history, and of whom it was said, that hope shone like a fiery pillar in him when it had gone out of all others. . . . Himself the most cultivated man of his time, perhaps we might say the most cultivated man that has ever lived in England, he viewed politics from a certain elevation above the standing point of the ordinary politician. . . . I have compared Milton to one watching the sunrise. It is equally true that the glow on Carlyle's face is that of sunset. In other words, Milton belongs to the beginning of an age. Carlyle to the end of an age."

The essay on art is clear and eminently suggestive. He would have the universities bring the English language into more prominence, introduce Latin and Greek at a much later period in the course of study, than is now universal. He thinks the ministry does not urge the high moral claims upon the people as should be done, for the best results, and gives some very good counsel. The book is to be commended for its originality and good sense, as well as for its bold and discriminating criticisms.

It is not easy to analyze or criticise a dictionary or an encyclopedia, as neither will have a table of contents, or an index, on any one all-pervading idea. "The Hand-book of Legendary and Mythological Art"¹ has similar inherent difficulties confronting the reviewer. He can hardly be expected to have read the latter through more than the former, and yet he must say something. This "hand-book" has 30 pages of "Symbolism in Art," such as "The Fish," "The Cross," "The Lamb," etc. Then follow 287 pages of "Legends and Stories, illustrated in Art," beginning with St. Abbondio, and ending with Zenobia of Florence. They are mostly saints, of course. The next 100 pages are devoted to "Legends of Place," beginning with Adolphseck and ending with Zuydersee. The remaining 90 pages are devoted to "Ancient Myths, which have been illustrated in Art," Achelous being the first, and Zeus, or Jupiter, the last.

The different sections are abundantly illustrated, except the legends of place. To a traveller in Europe and beyond, such a hand-book would be a very convenient help. To the general reader of history it would be a pictorial lexicon; and, indeed, there is much to interest any intelligent observer of men and things. The mechanical execution of the book is such as might be looked for from the Riverside Press.

A BEAUTIFUL and abundantly illustrated volume on "Gutenberg² and

¹ A Hand-book of Legendary and Mythological Art. By Clara Erskine Clement, author of "A Simple Story of the Orient." With descriptive illustrations. New York: Published by Hurd & Houghton. Cambridge: Riverside Press. 1871. pp. 497. \$3.25.

² Gutenberg, and the Art of Printing, by Emily C. Pearson, author of "Ruth's Sacrifice;" "The Poor White," etc., etc. Boston: Noyes, Holmes & Co., 117 Washington street. 1871. pp. 292. \$2.00.

the Art of Printing," is before us. Type, paper, and engravings are in the right style for the subject. The authoress seems to be equal to her undertaking, and has really produced a very interesting and useful book. She has relieved the subject from its dry detail, by supplying, here and there, the probable conversations of Gutenberg with his "precious Anna," and with his partners in his "great secret," and in his great toils to "spread light throughout the world." The book will well repay reading for its facts, showing under what seemingly insuperable difficulties this great art was conceived and matured. Then it is well worth preserving for reference and re-perusal.

MISS PHELPS' latest work, "The Silent Partner,"¹ was founded on the "Reports of the Massachusetts Bureau of Statistics of Labor." The silent partner is a lady who was not permitted, on account of her sex, to become an active member of a manufacturing corporation, but whose earnest purpose it was to benefit and elevate the factory operatives. The grave questions at issue between employers and employees, between capital and labor, require to be handled with a master's hand. This work will, at least, deepen the interest felt in this important subject.

BRIEF NOTICES.

"WITHOUT crossing deep seas or broad oceans, all who will may go on a mission. *Who will go?*" Such is the entire preface of a very interesting book by Paul Cobden. The reader must be a little patient for the first two or three chapters, after which the attention will be held, and the interest will be kept up to the end. The object of the writer is sufficiently foreshadowed in the lines quoted above. It is not to be supposed that he intends to depreciate the excellence and importance of the work done by those who "cross the deep seas" on a mission, but rather to show that every one, so disposed, can do effectual missionary work at *home* as well as abroad. The moral and religious tone of the book is, on the whole, good. Its companion volume, "*Who will win?*" is similar in character and aim.

THE boys are favored with a pleasing book called "Double Play" by a Latin Tutor at Harvard, son of the late Hon. Edward Everett. "Home in the West" of the "Charley Roberts' Series," and "The House on Wheels," translated from the French, and profusely illustrated, are not only interesting to youth, but calculated to exert a happy moral influence.

THE prose and poetry issued under the title "Letters Everywhere," is an entertaining volume for the young. It teaches good morals in an attractive manner with no unnatural or unhealthy draft upon the imagination.

All the above-mentioned books are published by Lee & Shepard, Boston.

¹ The Silent Partner. By Elizabeth Stuart Phelps. Boston: James R. Osgood & Company. 12mo. pp. 302. \$1.50.

AFTER becoming acquainted with the characters, "The Home Story" of "We Girls" will interest and attract the reader, and he will be likely to follow their fortunes as far as they are related. The scenes described are more natural than are commonly given in this class of fictitious books. It were well for the world if such a home story were, in many of its features, more commonly realized in actual life. Fields, Osgood & Co.

A NUMBER OF NOVELS, by Md'e Marie Sophie Schwartz, are being issued by Messrs. Lee & Shepard, Boston, in paper covers, at \$1.00; in cloth, at \$1.50. "Gold and Names," "Birth and Education," and "Guilt and Innocence," are now offered to the public. The authoress is highly commended by her countrywoman, Mlle. Christine Nilsson. The translation from the Swedish into English bears marks of skill and care. To the lovers of fiction, these books will be welcome.

"MAX KROMER" is the title of an interesting little volume, giving "A Story of the Siege of Strasburg, 1870." The American edition is issued by Messrs. Dodd & Mead, of New York. It is a vivid portrayal of the calamity of war. It has the impress of a religious spirit, and is a good Sabbath-school book.

AMONG the various fields in which human ingenuity is finding free scope, we are gratified to see that the educational department is assuming prominence. A recent volume, entitled "Oral Training," illustrates this point. Its author is H. Barnard, of Minneapolis, Minn., and its publishers the enterprising firm of A. S. Barnes & Co. It is an interesting attempt to show teachers how to impart instruction in "natural science and general knowledge" to the young, by oral lessons.

AMONG the numerous "Hymn and Tune Books" which compete for the favor of the churches, the "Songs for the Sanctuary" seems to be pre-eminent. When numerous editions, of fifteen thousand in each, are called for by the public, the popularity and success of the work are beyond the province of debate.

"THE Black Valley Railroad" (see advertisement in this number of the Quarterly), which has been rendered famous by Rev. Mr. Hanks, in his persevering attempts to stop every train, has been made also the subject of song by Dr. Tarbox, and is to be made to subserve still further the cause of temperance, in connection with an allegorical volume of some 200 pages, soon to be issued, we understand, entitled "The Black Valley Country."

EDITORS' TABLE.

As editors, we have spared no reasonable pains to make the Quarterly the means of unifying and energizing the denomination which it represents. As proprietors, with wellnigh total disregard of pecuniary considerations, as affecting ourselves, we have kept the subscription price at a low figure, and at the same time spent money lavishly to give the work an attractive appearance, and to make it an honor to the denomination. Hence, it is a gratification to us to know that our labors and sacrifices are appreciated, or at least that the periodical which we furnish finds appreciative readers. As it may be of interest to our friends to see what the testimony of the press is respecting our work, we will present the following extracts from the notices given of our last number.

The *New York Observer*, in an editorial, says : —

“The *Congregational Quarterly* for January is remarkable for its typographical excellence and the value and variety of its contents. We never saw such a number of a religious quarterly. Besides the usual literary articles of great ability, it has the Annual Statistics of the American Congregational Ministers and Churches, names, residences and all, brought down to date, a monument of somebody's labor and care. Several papers on the denomination are of great importance and deep interest to every intelligent Christian reader.”

This from the representative of a different religious denomination, is certainly generous.

The *Daily News*, of Boston, speaks of it as “a magnificent number,” and adds : —

“The type is large and new, the paper is thick, laid and tinted, the varied statistical tables are near perfection, and for once, look so inviting, that we were tempted to read them right through, as we did all the articles and all the Literary Review. On the whole, we do not know that we have ever seen anything of the kind gotten up with quite so good adaptable taste and judgment, nor any whole set of notices of books quite so discriminating, fearless and valuable.”

The *Congregationalist* attests : —

“This number of the Quarterly is printed on tinted, laid paper, of fine quality, and its wide margin and uncut edges give it a really sumptuous appearance.”

The *Religious Herald*, of Hartford, Ct., favors us with the following : —

“Congregational Quarterly for January, 1871. Valuable as the former numbers of this periodical have been, the present number is superior to them all. The contents are larger, the letter-press finer, the matter more varied and valuable ; indeed, we do not see how this Quarterly, so indispensable to all who are interested in the growth of Congregationalism, could be improved. It has ‘renewed its youth like the eagle's.’ ”

Such a notice as this shows that the dwellers in “the land of steady habits” are not incapable of enthusiasm.

The *Excelsior*, of Syracuse, N. Y., bears this testimony : —

“The Congregational Quarterly. The first number of the thirteenth volume has 208 pages, is printed from new type, on toned paper, and is not surpassed in the attractiveness of its appearance by any Quarterly which we have seen. . . . But the chief value of this number attaches to the one hundred pages which it contains of statistics of the Congregational ministers and churches of America in 1870. In convenience of arrangement, fulness and accuracy, these are unequalled in any other denomination. We pity the Congregational minister who consents to go without this most valuable Quarterly. It is, moreover, a marvel in cheapness.”

The *Advance*, of Chicago, informs its readers that

“The Congregational Quarterly . . . appears in new form and handsome typographical dress, as if with a resurrection to new life.”

From “The Sunset-land” a voice reaches us of encouragement and commendation, for *The Pacific*, of San Francisco, declares, —

“This January number of the Quarterly is superb. The printers have executed their whole work with admirable taste. The paper is tinted and very superior in quality. The engravings are exceedingly well done. One seldom sees a finer engraving than the one which presents to us the likeness of Mr. Edward Southworth. The views of the (renovated) church of the Pilgrims are a pleasing contribution to our knowledge of what may be done in church architecture. President Hopkins has a thoughtful exposition of the Pilgrims' church order. But the statistics are the glory of this number.

“They are full, carefully, laboriously, painfully edited and collated. We never felt so clear on this point, that this is a publication indispensable to be perpetuated, and worthy of every two dollars which is forwarded to its proprietors and editors.”

Such commendatory notices as these may well cheer us in still further efforts to serve the churches of Apostolic order and Pilgrim memory.

ONE of the compensations afforded a publisher, is the opportunity of acquaintance with various phases of human nature and remarkable specimens of the race. Thus, for instance, we recently published in our Necrology, gratuitously, a sketch for the gratification of the friends, for which a newspaper would have charged from six to ten dollars. The father of the deceased desired us to send him a copy of the number containing it. We did so, enclosing a bill of \$1.00 for the same, which is our regular price for the January number. That father, an officer in the church, had aided the author of the sketch by telling him when and where his son's wife died, — he furnishing in all less than two lines, and for this he charged us \$1.00, and thus squared the account !

WE reprint, *verbatim*, in this number the annual catalogues of Andover Theological Seminary, for the years 1813-14, and 1814-15.

The catalogue of December, 1813, is probably the first one issued. The following is the earliest vote on record regarding a catalogue : —

At a meeting of the Committee on Exigencies, at the house of Samuel Farrar, Esq., Sept. 17, 1813.

“Voted, That one hundred and fifty copies of a catalogue, containing the names

of the present members of the Theological Institution; the towns whence they came, and colleges in which they were educated, be printed at the expense of the Funds for the use of the Institution, at the approaching anniversary.

“*Voted*, That the President be a committee to carry the preceding vote into effect.”

The above note is entered in the records of the trustees.

IN our January number we gave the catalogues for 1815-16, and 1817-18. Of each of these years, only *one copy* is known to exist. Extensive advertising has as yet failed to find a single copy of 1816-17. Possibly one was not printed for that year. If any person has a copy, or has any knowledge on the subject, he will confer a favor by communicating with Rev. William L. Ropes, Librarian, Andover, Mass.

WE have given on the second page of the Advertiser, appended to this number, a list of the Congregational societies. It is not to be understood, that all the societies included under this title are limited by their charters or constitutions to persons of this one denomination, or that no other persons are to be found among their patrons; but simply that all these societies depend for support chiefly, if not entirely, upon the churches of our denomination. We have given the list for the convenience of those who wish to refer to these societies, or to correspond with their officers.

COMPLAINTS are sometimes heard as to the number of benevolent societies. But it will be seen by reference to this list, that the number for which our denomination is specially responsible is not large. Of these, the American Congregational Association asks of the churches only one contribution in money, for the completion of its proposed building. This leaves but seven to make appeals hereafter to the churches. One thing we feel to be of great importance, that whatever other societies may be neglected, or be aided only occasionally, those on the prosperity of which the success of our denomination depends should receive an annual and liberal remembrance. If we do not take care of them, no one else will. If we allow them to be crippled for want of support, we shall find in the end that our churches are dwarfed and enfeebled, and the relative position of our denomination humiliating.

IN the list of Congregational publications, on the third page of the Advertiser, we should have included “Punchard’s History of Congregationalism,” but are sorry to learn that, for the present, one volume of that valuable work is out of print.

CONGREGATIONAL QUARTERLY RECORD, 1870-71.

CHURCHES FORMED.

1870.

MAPLE CREEK, Neb., Dec. 22, 7 members.
SEBEWA, Mich., Dec. 23, 5 members.

1871.

ATHENS, Ala., Feb. 26, 9 members.
BARKER'S SCHOOL-HOUSE, Kan., 33 members.
BARTON CITY, Neb., 11 members.
CRETE, Neb.
DE WITT, Neb.
DULUTH, Minn., Jan. 18, 17 members.
FREDONIA, Kan.
FREEDOM, Io., Jan. 14, 12 members.
LAWLER, Io., Feb. 5, 9 members.
LIVONIA AND NANKIN, Mich., March 5, 29 members.
MILL RIVER, New Marlboro', Mass., Feb. 2, 40 members.
MINERAL, Ill., 10 members.
MONTREAL, Que., Eastern Congregational Church, 18 members.
MOUND PRAIRIE, Io., Feb. 26, 32 members.
MT. STERLING (near) Wis., 8 members.
NEODOSHA, Kan., 12 members.
NEWHALLSVILLE, Conn., Feb. 9, 25 members.
OTTAWA, Kan., Jan. 11, 19 members.
OVID, Mich.
PACHECO, Cal.
PALMYRA, Neb., Jan. 27, 13 members.
PEKIN, Ill., Feb. 28, 14 members.
PERE MARQUETTE, Mich., 9 members.
PLOVER, Wis. (formerly Presbyterian).
POMONA, Kan.
RENO, Nevada, Feb. 19, 7 members.
SOMERSVILLE, Conn., Jan. 3.
VERDIGRIS FALLS, Kan., Jan. 11, 14 members.
WAYNE STATION, Ill., Feb. 18, 18 members.
WELLSVILLE, Kan., Feb. 5.
WINFIELD, Kan., 17 members.

MINISTERS ORDAINED.

1870.

LATHROP, STANLEY E., to the work of the Ministry in Viroqua, Wis., Dec. 21. Sermon by Rev. John M. Carmichael, of Sparta.
SOUTHGATE, CHARLES M., over the 2d Ch. in St. Johnsbury, Vt., Dec. 15. Sermon by Rev. Lewis O. Brastow, of St. Johnsbury. Ordaining Prayer by Rev. Robert Southgate, of Orford, N. H.

1871.

CASE, HORATIO M., to the work of the Ministry in Allen's Grove, Wis. Sermon by Rev. Joseph Collie, of Delavan.
GALLOWAY, Joseph F., over the New Ruhamah Ch. near Hamilton, (P. N.) Miss. Sermon and Ordaining Prayer by Rev. James Ballard.
KING, WILLIAM O., to the work of the Ministry in New Orleans, La., Feb. 5.

MARSHALL, C. A., over the Ch. in Burr Oak, Io., Feb. 22. Sermon by Rev. John W. Windsor, of Cresco. Ordaining Prayer by Rev. Ephraim Adams, of Decorah.
MARSHALL, HENRY G., to the work of the Ministry in Avon, Ct., Feb. 1. Sermon by Rev. Jonathan Brace, D. D., of Hartford. Ordaining Prayer by Rev. Alfred Goldsmith, of West Avon.
PARTRIDGE, JOHN W., over the Davenport Ch. in New Haven, Ct., Feb. 7. Sermon by Rev. Merrill Richardson, of New York City.
RANSOM, GEORGE R., to the work of the Ministry in Webster City, Io., Jan. 19. Sermon by Rev. Joel S. Bingham, D. D., of Dubuque.
TINGLEY, EDWIN S., to the work of the Ministry in Brownfield, Me., Feb. 1. Sermon by Rev. Albert Cole, of Cornish. Ordaining Prayer by Rev. Josiah T. Hawes, of Litchfield.
WARFIELD, F. A., over the Evangelical Free Ch. in Globe Village, Mass., Jan. 10. Sermon by Rev. Alexis W. Ide, of West Medway.
WILSON, EDWIN P., to the work of the Ministry in Bridgton, Me., Jan. 26. Sermon by Rev. Kinsley Twining, of Cambridge, Mass. Ordaining Prayer by Rev. David B. Sewall, of Fryeburg.
WRIGHT, CASSIUS E., over the 1st Ch. in Norwalk, O., Feb. 3. Sermon by Rev. Judson Smith, of Oberlin College.

MINISTERS INSTALLED.

1870.

ALLISON, Rev. JOHN, over the Olivet Ch., in Milwaukee, Wis., Dec. 22.
BIXBY, Rev. ALANSON, over the Church in Frewsburg, N. Y., Dec. 14. Sermon by Rev. Edward Anderson, of Jamestown.
BOSS, Rev. THOMAS M., over the Ch. in Putnam, Ct., Dec. 2. Sermon by Rev. George B. Wilcox, of Jersey City, N. J. Installing Prayer by Rev. Alvan Bond, D. D., of Norwich.
BRAY, Rev. WILLIAM L., over the Ch. in Marshalltown, Io., Dec. 22. Sermon by Rev. William W. Woodworth, of Grinnell.
GAYLORD, Rev. WILLIAM L., over the 1st Ch. in Meriden, Ct., Dec. 22. Sermon by Rev. Jacob M. Manning, D. D., of Boston, Mass.
GOODENOUGH, Rev. ARTHUR, over the 1st Ch. in Winchester, Ct., Dec. 28. Sermon by Rev. William E. Bassett, of Warren.
HAZEN, Rev. HENRY A., over the Ch. in Pittsfield, N. H., Dec. 21. Sermon by Rev. William J. Tucker, of Manchester. Installing Prayer by Rev. Elliot C. Cogswell, of Northwood.
LEWIS, Rev. RICHARD, over the Ch. in Belleville, Ont., Dec. 28.
MASON, Rev. JAVAN K., over the Ch. in Hampton, N. H., Dec. 15.

PICKETT, Rev. CYRUS, over the Ch. in Keokuk, Io., Dec. 29. Sermon by Rev. William Salter, D. D., of Burlington.

1871.

BLISS, Rev. J. HENRY, over the Ch. at South Hadley, Mass., Jan. 11. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Installing Prayer by Rev. Aaron M. Colton, of Easthampton.

BULL, Rev. RICHARD B., over the Ch. in West Brookfield, Mass., March 14. Sermon by Rev. William T. Eustis, Jr., of Springfield.

CAMP, Rev. CHARLES W., over the Ch. in Waukesha, Wis., Jan. 10. Sermon by Rev. William D. L. Love, of Milwaukee. Installing Prayer by Rev. Hiram Foote, of Waukesha.

CROWTHER, Rev. THOMAS, over the Ch. in Mill River (New Marlboro'), Mass., March 15. Sermon by Rev. Joseph F. Gaylord, of Worthington.

DAGGETT, Rev. OLIVER E., D. D., over the 2d Ch. in New London, Ct., Feb. 21. Sermon by Rev. Samuel G. Buckingham, D. D., of Springfield, Mass.

DENNISON, Rev. JOHN H., over the 1st Ch. in New Britain, Ct., Feb. 8. Sermon by Rev. Mark Hopkins, D. D., of Williams College. Installing Prayer by Rev. Henry Hopkins, of Westfield, Mass.

HERRICK, Rev. EDWARD E., over the Ch. in Chelsea, Vt., Feb. 14. Sermon by Rev. William H. Lord, D. D., of Montpelier. Installing Prayer by Rev. Cyrus B. Drake, D. D., of Royalton.

LANE, Rev. JAMES P., over the Ch. in Bristol, R. I., Jan. 11. Sermon by Rev. Jacob M. Manning, D. D., of Boston, Mass. Installing Prayer by Rev. John L. Taylor, D. D., of Andover Seminary.

PASCO, Rev. MARTIN K., over the Ch. in Marysville, O., March 7. Sermon by Rev. George W. Phillips, of Columbus.

SAVAGE, Rev. MINOT J., over the Ch. in Hannibal, Mo., Feb. 22. Sermon by Rev. William H. Savago, of Jacksonville, Ill.

SHERRILL, Rev. A. F., over the Ch. in Omaha, Neb., Jan. 24. Sermon by Rev. George F. Magoun, D. D., of Iowa College.

SMITH, Rev. ELIJAH, over the Ch. in Danville, Io., Jan. 25. Sermon by Rev. Elisha Y. Swift, of Denmark.

UNDERWOOD, Rev. HENRY B., over the Ch. in Hillsboro' Bridge, N. H., March 8. Sermon by Rev. Ahnon Underwood, of Irvington, N. J. Installing Prayer by Rev. John K. Young, D. D., of Hopkinton.

WOODWORTH, Rev. WILLIAM W., over the Ch. in Grinnell, Io., March 1. Sermon by Rev. George Thacher, of Waterloo. Installing Prayer by Rev. Addison Lyman, of Chester City.

MINISTERS DISMISSED.

1870.

CUMMINGS, Rev. EPHRAIM C., from the 2d Ch. in St. Johnsbury, Vt., Dec. 14.

DALY, Rev. JAMES A., from the Ch. in Stockton, Cal., Dec. 15.

JAMES, Rev. HORACE, from the 1st Ch. in Lowell, Mass., Dec. 13.

STONE, Rev. HARVEY M., from the Ch. in Laconia, N. H., Dec. 19.

TOBEY, Rev. ALVAN, D. D., from the Ch. in Durham, N. H., Dec. 20.

SECOND SERIES. — VOL. III. NO. 2.

1871.

BALKAM, Rev. URIAH, D. D., from the Ch. in Lewiston, Me., Jan. 1.

BLAKE, Rev. JOSEPH, from the Ch. in Gilmanton Centre, N. H., Feb. 14.

EDWARDS, Rev. J. H., from the Ch. in West Lebanon, N. H., Jan. 10.

EVANS, Rev. SAMUEL E., from the Ch. in East Providence, R. I.

GROUT, Rev. HENRY M., from the Ch. in West Springfield, Mass., Jan. 2.

HERRICK, Rev. WILLIAM T., from the Ch. in Clarendon, Vt.

KENDALL, Rev. REUBEN S., from the Ch. in Vernon, Ct., Jan. 19.

KINGSBURY, Rev. J. W., from the Ch. in North Woodstock, Ct., Feb. 21.

PAINE, Rev. BERNARD, from the Pacific Ch. in New Bedford, Mass., April 1.

STREET, Rev. GEORGE E., from the Ch. in Wiscasset, Me., Feb. 28.

STURTEVANT, Rev. JULIAN M., Jr., from the Ch. in Hannibal, Mo., Feb. 22.

VIRGIN, Rev. SAMUEL H., from the Ch. in Somerville, Mass., March 21.

WHITE, Rev. LYMAN, from the Ch. in Phillipston, Mass.

WIGHT, Rev. DANIEL, from the 2d Ch. in Ashburnham, Mass., Feb. 1.

WRIGHT, Rev. ABIEL H., from the Ch. in Winterport, Me., Feb. 7.

MINISTERS MARRIED.

1870.

DUNNING — WESTBROOK. In Klingston, N. Y., Dec. 27, Rev. Albert E. Dunning, of Boston, Mass., to Miss Harriet W. Westbrook.

1871.

BURNHAM — WASHBURN. In Newton, Mass., Feb. 8, Rev. Michael Burnham, of Fall River, to Miss Cassie V. Washburn, of Abington.

CHAPIN — MACFARLAND. In New York, Jan. 11, Rev. Franklin P. Chapin, of Amherst, Mass., to Miss Margaret Macfarland, of the Labrador Mission.

CONKLING — SINCLAIR. In Stratham, N. H., Rev. D. B. Conkling, of Flint, Mich., to Miss Carrie N. Sinclair, of Stratham.

IDE — SANBORN. In Newport, N. H., March 16, Rev. George H. Ide, of Hopkinton, Mass., to Miss Mary I. Sanborn, of Newport.

RICHARDSON — DEARBORN. In Plymouth, N. H., Jan. 18, Rev. Cyrus Richardson, to Miss Annie Dearborn, both of Plymouth.

SHAPLEIGH — SMITH. In South Egremont, Mass., Feb. 8, Rev. Horace S. Shapleigh, to Miss Rhoda J. Smith, both of South Egremont.

THOMPSON — DOBIE. In Hartford, Conn., Feb. 9, Rev. William A. Thompson, of Conway, Mass., to Miss Maria M. Dobie.

MINISTERS DECEASED.

1870.

VAILL, Rev. HERMAN, in Litchfield, Ct., Dec. 28, aged 76 years.

1871.

BISHOP, Rev. NELSON, in East St. Johnsbury, Vt., Jan. 10, aged 69 years.
 CARTER, Rev. WILLIAM, in Pittsfield, Ill., Feb. 2.
 FITCH, Rev. ELEAZER T., in New Haven, Ct., Jan. 31, aged 81 years.
 HEMENWAY, Rev. DANIEL, in Suffield, Ct., Feb. 18, aged 79 years.
 KINNEY, Rev. MARTIN P., in Racine, Wis., March 12, aged 57 years.
 LYMAN, Rev. SOLOMON, in Northampton, Mass., aged 70 years.
 SNOW, Rev. WILLIAM F., in Lawrence, Mass., Jan. 11, aged 32 years.
 WRIGHT, Rev. JAMES L., in Haddam, Ct., Jan. 25, aged 61 years.

MINISTERS' WIVES DECEASED.

1870.

BATT, Mrs. MARY D., wife of Rev. William J., in Leominster, Mass., Dec. 30.

1871.

BENJAMIN, Mrs. MARY G., wife of the

late Rev. Nathan, in Medford, Mass., Feb. 5, aged 57 years.

CHAPMAN, Mrs. SARAH P., wife of the late Rev. Nathaniel, in Gardiner, Me. Jan. 14.

COLEMAN, Mrs. MARIA, wife of the late Rev. Lyman, D. D., in Milwaukee, Wis., Jan. 11.

ELLIOT, Mrs. LOIS M. T., wife of Rev. Lester H., in Winooski, Vt., Feb. 6, aged 28 years.

LAMPHEAR, Mrs. M. ELIZABETH, wife of Rev. Orpheus T., in Beverly, Mass., aged 46 years.

LAWRENCE, Mrs. NANCY T., wife of Rev. John, in Reading, Mass., Jan. 6, aged 42 years.

LORING, Mrs. SOPHIA B., wife of the late Rev. Levi, aged 87 years.

MARSHALL, Mrs. MARIETTE C., wife of Rev. HENRY G., in Avon, Ct., March 18, aged 29 years.

MITCHELL, Mrs. MELINDA C., wife of the late Rev. David M., in Waltham, Mass., Feb. 21, aged 71 years.

POND, Mrs. J. W., wife of Rev. J. Evarts, in Platteville, Wis., March 5.

PUTNAM, Mrs. JULIA A., wife of the late Rev. Israel W., D. D., in Middleborough, Mass., Feb. 10, aged 82 years.

THE AMERICAN CONGREGATIONAL ASSOCIATION.

WHILE all has not been realized that was hoped for when our last page for this periodical was filled, yet it is a consolation that progress can be reported. No one, not in the circle of the many who have been in earnest and diligent search for a suitable site for the Congregational House, can be expected to form any idea of the difficulties attending it. The *refusal* of one, however, has at last been secured until the first day of May next; and this, after more than a year's patient and impatient toil for this purpose. And just now there is some prospect of improving upon this by widening its front, or possibly exchanging it for an adjacent site much more favorably situated. The site referred to is on Beacon Street, very near Tremont, and as central between the various railway depots and steamboat landings, as it is possible to obtain. Such a position has been considered very important for the accommodation of the ministers and members of the churches who come in from other places, near or remote. It is felt now by the directors that "a site" is essentially a fixed fact, or certainly is put within their possible reach for the first time.

It is encouraging to know that acting upon this probability, the churches in Boston and immediate vicinity, are beginning to make their subscriptions with more interest and zeal than has ever before been manifested. Through other channels our readers have understood that at least \$100,000, beyond the \$70,000 now on hand in available funds, must be reliably pledged before the first of May to secure the site, and \$50,000 more before a contract for the building can be made. Nearly one half the first-named sum can now be relied on, in money and subscriptions already made, all on the condition that the full \$150,000 shall be raised within a reasonable time. The churches of Boston and vicinity will ~~be~~ their full share.

To all the Congregational churches which have not made *THEIR one, generous, memorial offering* for this family building, this Home of the denomination, this treasure-house of our literature, mementoes, and symbols, this rallying and radiatory point of our entire brotherhood,—this appeal comes urgent, and earnest, and cannot be denied without serious detriment. All feel here that it is "now or never" with this enterprise. It cannot be "*now*," without a united and general and hearty, and, in many cases, a *self-denying* effort. Large subscriptions are indispensable, and these can be paid in instalments, if desired. The ones, and fives, and tens, and twenties, and twenty-fives, must be had from the many, or our \$350,000, including what is in hand, will not be raised. With one pull all together there would not be any difficulty. More than the faint hope is indulged that our page in the July issue of the Quarterly will bear the glad news of a site secured, of plans adopted, of a contract made, and success assured. Let remittances be made as below. The undersigned is ready to give any information, or to aid any pastor by presenting this subject to his congregation, if desired.

ISAAC P. LANGWORTHY,

Cor. Sec. Am. Cong'l Association.

BOSTON, 40 *Winter Street*, March 25, 1871.

AMERICAN CONGREGATIONAL UNION.

THE financial year of the Union is drawing toward its close. More money than we anticipated has been diverted from the treasury by the special efforts of the Jubilee year, and we fear the result as to meeting in full the demands of the work of church-building. We have occasion to rejoice in what has already been accomplished. The following appropriations, not previously reported in the Congregational Quarterly, have been paid to aid in the erection of houses of worship:—

Southboro,	<i>Mass.</i> ,	(loan)	\$600 00
Brooklyn,	<i>N. Y.</i> ,	Puritan Cong. ch., (special)	655 00
“	“	Park “ “ (special)	1,500 00
Canterbury,	<i>Del.</i> ,	(special)	594 35
Gambier,	<i>Ohio</i> ,		400 00
“	“	(special)	450 00
Northport,	<i>Mich.</i> ,		400 00
“	“	(special)	155 00
Morton,	<i>Ill.</i> ,		300 00
Utica,	“	(loan)	500 00
Richwood (Port Andrew P. O.)	<i>Wis.</i>	Bird's Creek church,	150 00
Beacon,	<i>Iowa</i> ,		400 00
Corning,	“		350 00
Nashua,	“		500 00
“	“	(special)	115 00
Parkersburg,	“		400 00
“	“	(special)	100 00
Rome,	“		400 00
“	“	(special)	345 00
Glenwood,	<i>Mo.</i> ,		500 00
Lathrop,	“		500 00
“	“	(special)	250 00
Wellsville,	“		400 00
“	“	(special)	100 00
Seneca,	<i>Kan.</i> ,		500 00
White Cloud,	“		500 00
Astoria,	<i>Oregon</i> ,		500 00
“	“	(special)	258 85
Dixon,	<i>Cal.</i> ,		400 00
Hydesville,	“		450 00
“	“	(special)	160 00
Nortonville,	“		300 00
			\$13,133 20

Gratifying as this measure of success is, we are made solicitous by the calls of churches to which pledges have already been made in excess of our present receipts, and by the importunate pleadings of others who have no church accommodations. The present month closes our year. Will not the more favored churches consider the claims of the new and poor bands of brethren who are toiling to strengthen the things which remain in the rural districts of New England, or to lay the foundations of Christian society on the Western frontier?

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

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

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ALONZO H. QUINT,
ISAAC P. LANGWORTHY,

CHRISTOPHER CUSHING,
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Chs Walker



THE

Congregational Quarterly.

WHOLE No. LI.

JULY, 1871.

VOL. XIII. No. 3.

CHARLES WALKER.

CHARLES WALKER was born at Woodstock, Conn., February 1st, 1791. He was of the seventh generation in descent from Richard Walker, who came to this country in 1630. Of his intermediate ancestors, Samuel and Samuel J. lived at Woburn, Mass.; John at Weston; Nathaniel at Sturbridge, where a pond near which he lived still bears his name. Nathaniel was a carpenter, and a house which he built for himself yet stands in Sturbridge, with the same shingles upon its sides which were put upon it by its builder considerably more than a hundred years ago. Phineas — son of Nathaniel, and grandfather of Charles — moved to Woodstock, Conn. He was a man of great energy of character; saw service in the old French and in the Revolutionary wars; was a pioneer in the settlement of Vermont, — purchasing a tract of land in Strafford, some of which is still occupied by his posterity, — and died at Woodstock in 1829, in the ninety-second year of his age. His oldest son, Leonard, the father of the subject of this sketch, was born in Woodstock, in 1766. Leonard was married, in 1790, to Chloe Child, daughter of Elisha Child of Woodstock, and of them *Charles Walker* was the eldest-born of thirteen children.

The parents of Charles were persons of marked character. The mother was a woman of quick intelligence, sweet disposi-

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tion, and devout piety. Though living a hard life, and giving birth to a large family, she was never a physically strong woman; and something of the quality of an invalid perhaps always softened her manner towards her children, and their feelings towards her. She was an assiduous reader, especially of the Bible. For twenty years before her death, which occurred in 1843, at the age of seventy-six, she had each year read through Scott's Family Bible, with all its notes and observations.

The father was a man of strong, inventive, and self-reliant intellect. His early education had been limited, but his shrewd observation and tenacious memory suffered little to be lost which opportunity permitted him to gain. He was a good practical mathematician, a discriminating reader, and though reserved in manners, possessed of marked conversational powers. His influence over other men was great; and in the little community where the larger part of his life was spent, he was recognized as the man whose judgment was safest to be trusted on all common questions of law, education, and morality. He was not a professor of religion, and it was only till late in life that he expressed a hope of being a possessor of it; but was ever an exponent of the practical virtues it inculcates, and a willing supporter of its institutions.

He was a skilful mechanic, with something of original dexterity and inventiveness; qualities which served him in good stead when he moved from the comparatively old and well-equipped community of Woodstock, into the frontier wilderness of Vermont. Settling down upon a farm in Strafford, his own personal industry was mainly exercised in the saw-mill which his father Phineas had built, or in the "shop," which, though small, was, as has been said, almost a "universal manufactory," a place where guns were locked, pocket knives made, carding-mills constructed, and refractory clocks put in order.

It was in the spring of 1797, when his family already numbered four children, that this removal to Vermont took place. And it is in connection with this journey that we will find the starting-point of the personal history of the son Charles whose narrative we are to trace.

Charles was six years old when he rode his horse "single"

two hundred miles to the new home in Strafford. Arrived there, he shared with the rest of the family the usual experiences of life in a new settlement. A little house, built on the steep hill-side, within sound of the hummingbrook which drove the saw-mill, scantily sheltered the growing company. There was work for all. Not even a child's hand could be idle. In 1799, Charles, then eight years of age, sawed the "laths" for a large meeting-house still standing in Strafford. His father rolled the logs upon the "carriage," and left the mill to the boy till a new log needed the help again of the father's hand.

Used thus to labor and to some measure of responsibility from childhood, Charles grew up an athletic and manly boy. He loved sports, indeed, when he could find time for them; he had a quick eye with the gun, a dexterous hand with the fishing-rod, and was distinguished above all his associates on the playing-ground for his skill and strength in wrestling and in ball. But vigorously as he entered into such pastimes, he was ever ready to lay them aside for the attractions of a book or of music, of which he was ever passionately fond. The limited resources of his father's library—though the largest in the town—did not afford him a very wide range of reading. There was Milton, however, and Young, as well as Baxter and Doddridge. There, too, by some chance or other, were one or two of Fielding's novels, over against some volumes of history. As to the current topics of the time, the weekly newspaper was aided in its impressions on his mind by the comments of a father, Federal in politics, and unusually sagacious and informed on the questions of the day.

He learned when quite a boy to play well on a drum, and used to perform in this capacity on "general training" days and "musters." He was his own instructor on the violoncello, and was in frequent request to conduct the musical exercises on occasions of Masonic and other public festivals.

Outside the circle of his own family, there were few influences in Strafford favorable to a youth's intellectual or religious growth. The schools were irregular and the teachers incompetent. One to whom Charles was sent at ten years of age, sent him back to his father with the frank avowal that the boy was already "beyond" him. Of school-derived learning, there-

fore, he had little in this period of his history. At about seventeen years of age he attended one term at the academy in Thetford; and subsequently he taught several "winter-schools" himself with success.

Religious influences were even at a lower point than the educational at Strafford. A Universalist society—the same for whose house of worship Charles had sawed the boards—held the most frequent assemblies, presided over by a man whose character ultimately necessitated his retirement from the ministry. The Free-will Baptists also irregularly held worship, but their preachers were generally men of inferior culture. The church connection of Charles' mother was at Vershire, seven miles distant, and to this place he not infrequently walked upon the Sabbath, to attend a service more congenial to his tastes than could be found at home.

Amid influences like these the childhood and youth of Charles passed away. It was an industrious and profitable, but not an eventful time. Full of honest work and irregular but substantial mental activity, it left him, on his arrival at manhood, with a legacy of good health, sound intelligence, and correct principles.

It was with this quality and amount of furnishing, therefore, that soon after the coming of his twenty-first birthday he set out from home to seek his fortunes in the world. Carrying a little trunk under his arm, holding the small sum of his earthly stores, he travelled on foot by a circuitous route through Albany and Utica, N. Y., to Sturbridge, Mass., and Woodstock, Conn.

Here at Woodstock he found employment in the woollen-mills of one of his father's old friends. In this situation he exhibited not only the industry and good judgment which had always characterized him, but developed also a mechanical and business sagacity which soon put the manufacturing department entirely into his hands. Here, therefore, he continued for about four years, increasing in the confidence of his associates, and gaining for himself besides an adequate pecuniary recompense for his present labor, a hopeful and even flattering prospect of future wealth.

But at this point of Mr. Walker's history he encountered

those influences which changed the current of his life. Up to this time he had been a sober, moral man, but had met with no strong religious experiences. But in the spring of 1815, when he was twenty-four years of age, a spiritual awakening revived the church at Woodstock. A young minister, Rev. Samuel Backus, had recently been settled as pastor, and Mr. Walker was one of the earliest to feel the power of the truth he preached. What influences immediately preceded his conversion, or by what special means his mind was arrested, it is impossible to say. An incident which made a deep impression on him is preserved as belonging nearly to this period. A former pastor of the Woodstock church, a man of sincere piety but unready in conversation, met the young man one day, and walked beside him in a public procession. For some time he said nothing. But at length, just before they were to separate at the end of their brief walk, he turned to him and simply said, "Charles, I baptized you." It was soon uttered, but it was never forgotten.

But whatever mental experiences precluded or attended the change which came over him, there is no room to question that it was real. The best because the most authentic clew to the feelings which actuated him at this period, is afforded by his own words in a document written at this time, and found sealed after his death.

It commences thus: "On the twenty-first day of April, 1815, on full consideration and serious reflection, I came to this resolution, that whatever others do, I will serve the Lord. Accordingly, having set this day apart for a day of private fasting and prayer, I have thought proper to enter into solemn *Covenant* with my Almighty Father." . . . "This day, therefore, with deep solemnity, I surrender myself to Thee. I renounce all former dependencies and desire to give Thee myself and all that I possess, the faculties of my mind and body, and all my worldly possessions; my time and my influence over others; to be devoted to Thee as long as Thou givest me life; with a humble resolution to continue Thine through time and eternity."

It is with feelings of peculiar earnestness that another clause of the document from which the above is only a brief extract,

is read by his remaining family: "Should any surviving friend, when I am in the dust, see this memorial of my solemn transaction with Thee, may he make this engagement his own, and may it be sanctified to his everlasting good. Be pleased, O God, to admit such a one with me to partake of thy covenant, through Jesus the great Mediator of it, to whom, with Thee, O Father, and Thy Holy Spirit, be all the glory, honor, and praise forever, Amen. *Signed and sealed in the presence of God and his holy Angels.* — CHARLES WALKER."

One year later this document was opened by him, and the following entries made in it: "April 21, 1816. One year has elapsed since I entered into this solemn Covenant, and the year has been crowned with goodness and loving-kindness. On the twenty-fourth day of June last I was one of a number who formed a Praying Society, which institution, I hope, by the blessing of God, has been profitable to me. On Sunday, July the second, I was permitted publicly to profess my belief in Christ, take the vows of God upon me, and enter into covenant with Christ's visible church."

He goes on to renew his pledge of dedication to God, and then signing the paper as before, closes it, to be unopened again, apparently, till fifty-four years later it was opened by the "surviving friend."

During the year which had elapsed between the two entries in this *Covenant*, Mr. Walker had made up his mind that he would enter upon a course of study for the Christian ministry. His expectations of large success in that work were not high, but he had a feeling that duty called him to preach the gospel.

Accordingly, he gave up the hopeful prospects of business which had opened to him at Woodstock, and in September following began a school at Cherry Valley, New York, reading and studying as best he could in the intervals of teaching.

Here he remained one year. His "diary" of this period is quite full, and is indicative of a very lowly estimate of his religious attainments. But it shows that he was constantly active in seeking the spiritual welfare of his pupils, and in the social meetings of the church.

At the expiration of this year, Mr. Walker left Cherry Valley, and entered the Academy at Plainfield, N. H., then under the

care of Mr. Hutchins. Here he completed his preparation for college, fitting himself to enter the Sophomore Class at Dartmouth, where he intended to go.

But before leaving Plainfield, this intention to complete a college course was abandoned, at the advice of friends, and, though reluctantly, in accordance with his own judgment. Mr. W. was now twenty-seven years of age. He was already mature in character and in habits of thought. It seemed advisable for him to go directly to Andover, instead of spending three years more, preparatory to going there.

To Andover, therefore, he went, entering the Seminary in November, 1818. Among his classmates, who still survive, were Baxter Dickinson, Samuel Spring, Thomas C. Upham, and Thomas L. Shipman, men honored and loved in the churches. Letters from all these individuals are before the writer of this sketch. These letters unite in bearing testimony to the industry, ability, and piety which marked the course of his Andover experience. Professor Upham speaks of "the remarkably clear and sound judgment, which made the opinions he formed on the subjects brought before him, so calm, so deliberate, and just, that it was never easy or safe to dissent from him." Dr. Spring recalls the fact, that during a considerable part of his course at Andover he was selected to conduct a prayer-meeting at the house of Mrs. Farrar; a signal token, so it was regarded, of confidence in his discretion and his piety. And Rev. Mr. Shipman says, "I have a very distinct remembrance that he was one of the first men in my class physically, intellectually, and spiritually." He certainly was beloved and trusted in an unusual degree by his instructors. The relations subsisting between him and Professor Porter, especially, were of the most confidential character.

All this was unexpected to Mr. Walker, who had certainly entered upon his studies with no anticipation of making a decided mark, either upon his associates or upon the world. His utmost ambition reached only to the hope of doing a faithful, but humble work, in some narrow corner of the Master's field.

Graduating from the Seminary in September, 1821 (after having been licensed to preach by the Windham Association, in Connecticut), he went immediately to New York City, and

preached a few weeks under the direction of the Seaman's and the Evangelical Missionary Societies in that city. Going thence in January, 1822, to central New York, with the intention of performing some service among feeble churches in that region, he was ordained by the Otsego Presbytery, at Norwich, on the 27th of February. The entry in his private diary, at this date, shows that this step was not taken without deep feeling of its solemnity. He says: "Oh, in what a responsible position am I to be placed! I am unfit, unworthy; Lord Jesus, I fly to Thee! Give me some token of thy approbation. Was any one so mean, so sinful, ever consecrated to the work? At this time, O Lord, forsake me not."

Prevented by some adverse circumstances from remaining in New York, Mr. W. went from thence to Lebanon, N. H., where he supplied the pulpit three months. Here he records in his journal the feelings with which he administered for the first time the ordinances of the Supper and Baptism.

It was while preaching at Lebanon, that "repeated invitations" came to him to go to Rutland, Vt., in the capacity of a candidate for the vacant pulpit there. He consented with considerable reluctance, for his diary indicates that he did not think a strongly evangelic preacher would be very welcome. It was on the 14th of July that he first preached in that place. Receiving in October a call to settle, he gave in November an affirmative reply; and on the 2d of January, 1823, was installed pastor. Dr. Bates, of Middlebury College, preached on the occasion, from 1 Tim. 3: 1.

Rutland, which was now to be the scene of Mr. Walker's work for the next ten years, was an important, but not altogether promising field. The "county town," it was the home of a good many public men and intelligent citizens; but the Christian people among them were few, and the prevailing influences of the place were adverse to religion. Only three *men* in the village were members of the church, and the entire number scattered over the parish was but small.

Rev. Dr. Ball, Mr. Walker's bachelor predecessor in the pastorate, was a man of considerable culture, but somewhat indefinite in his preaching. Doubtless a good man, he was not, however, characterized by much fervency of piety. Prayer-

meetings were not held. Some leading men of the place were openly immoral. The occasions of "Court Sessions" drew together a large body of lawyers and other prominent citizens of the region, almost none of whom had any sympathy with orthodox doctrine or Christian principles.

Among the few exceptions to this general rule, Mr. W. always used to refer gladly to the late Senator Collamer, then a young lawyer of Woodstock, Vt., whose presence, when he was in Rutland, always strengthened the little prayer-meeting which the new pastor immediately established.

In this condition of affairs, great prudence was demanded. But, though always prudent, Mr. Walker was never a compromiser. He was not a man to entertain half-convictions, or to hold back anything he deemed essential to the truth.

His preaching began to arrest attention. It is not surprising that it also awakened some displeasure. But there was nothing in the man for an objector to get hold of. His sincerity was so obvious, and his conduct so exemplary, that those who disliked the doctrine most, could find no fault with the preacher. Very soon he began to see the results of his labor. He writes in his diary under date of January 1, 1824: "One year has passed away. Blessed be God for some evidence that my ministry has been useful. Thanks be to Him who has the hearts of all men in his hands, that a few have been made to bow."

It was in this first year of Mr. W.'s settlement at Rutland, that he entered into that relationship, — so important in its bearing upon any man's usefulness, but most of all, perhaps, upon a minister's, — the relationship of marriage. Miss Lucretia Ambrose, eldest daughter of Stephen Ambrose, Esq., a prominent citizen of Concord, N. H., became his wife Sept. 22, 1823. It is only necessary to say, that all the subsequent years of his life were but a testimony to the wisdom of his choice. Whatever of strength or success marked the after course of his ministry is to be attributed, in no little measure, to the support and help afforded by a companion remarkably clear in intellect and strong in character, as well as tender in affection and in piety.

The years went by at Rutland full of labor and success. The

pastor won his way to his people's love, and to commanding influence. He was efficient in promoting the cause of education and of temperance. He became deeply interested in the welfare of Burr Seminary, an academic institution at Manchester, Vt., designed by its founder especially to prepare men for College, who looked towards the ministry. He was one of the Trustees of this Seminary, and for many years President of its Board.

He advocated total abstinence in days when its advocacy was both novel and unwelcome. He enlisted warmly in the efforts for the evangelization of the new and destitute sections of the State. As one of the Directors of the Vermont Domestic Missionary Society, and for two years its Corresponding Secretary, he exercised a careful watch over the interests of this field. He became intimately acquainted with the wants of the feeble members of the Vermont churches, and was never weary in efforts to supply their need.

Recognizing the importance, as one means towards this end, of a greater feeling of unity between the ministers and churches of the State, Mr. Walker helped earnestly in originating and sustaining the Vermont Chronicle, which in its earlier history was one of the best religious papers ever published in this country. One of its first editors has remarked, since Mr. Walker's death, that more help was derived from him in starting and carrying on the Chronicle, than from any other man.

The cause of Foreign Missions, also, found in him a devoted and even enthusiastic advocate. There was something striking, not to say singular, in his loyalty, especially to the Monthly Concert of prayer. In his old age, after his retirement from the ministry, he used sometimes to speak with peculiar satisfaction of his constancy of attendance on these meetings, never having "missed but three or four" from the beginning. Whenever possible, he was present at the meetings of the A. B. C. F. M., of which, for many years, he was a corporate member.

Meanwhile, from time to time, periods of marked religious interest gave encouragement to his special work in Rutland. These culminated in the great revival, remembered there as having almost transformed the moral character of the place.

This occurred in the years 1831-2. As the fruit of this awakening, many of the oldest and foremost citizens who had hitherto been unreached, were converted and brought into the church. An impress was made then on the character of the place which is distinct to this day. Out from the formalism and decadence in which the church was found ten years before, it had arisen to be, from that time, one of the most active and influential of the churches of Vermont. Two hundred and thirty-five persons had been admitted to the fellowship, a great proportion of whom were heads of families.

The labors by which this result had been instrumentally accomplished proved, however, to be too great even for Mr. Walker's vigorous frame. He was attacked with a bronchial disease, — a form of trouble then comparatively rare and little understood. It was with an almost despairing heart he saw himself laid aside from work in the very midst of a continued revival of religion. But so completely was he incapacitated, that he deemed it his duty on the 16th of April, 1832, to resign his charge. The people were unwilling to sever the relationship. Nor was it till March 13th of the following year that they consented to the termination of a connection which his continued ill-health required to be broken off.

Forced thus to abandon the pulpit for a time, Mr. Walker consented to take charge of a seminary just established at Castleton, Vt. He remained in this position one year. The year was a prosperous one for the new institution, and, in a small way, pecuniarily to himself. He mentions in a letter written in 1864, just at the close of his ministry, that the only money he had "ever been able to save since being a minister, was between five and six hundred dollars gained in one year's service as principal of the seminary at Castleton." Better than this was the regaining of his voice. The residence at Castleton was, however, made chiefly memorable to his family by the death there of two of his children — his eldest, a boy of nine years, and his fourth, a daughter of sixteen months.

With the restoration of his power of public speech, Mr. Walker's thoughts reverted at once to the minister's proper work. Most of the summer of 1834 he spent in Boston supplying the Pine Street Church. In November of the same

year he accepted a call to the pastorate of the church in Brattleboro', Vt. The installation services took place January 1, 1835. Rev. Dr. Child, of Pittsford, preaching, as Mr. W. writes in his diary, "a particularly instructive and powerful sermon from 2 Cor. 2: 15, 16." This was Mr. Walker's second pastorate. But experience had diminished nothing of his accustomed sense of dependence and insufficiency. He writes in his diary, "Lord prepare me for the service required in this place. I am again to be solemnly set as pastor of a church of Christ. Here is a congregation comprising an unusual number of men, and of young men. May I have skill and faithfulness in the prosecution of my work. Saviour be with me to-day, and make me honest and earnest in this dedication."

Mr. Walker's pastorate at Brattleboro' continued till February 11, 1846. The period was an important one in the history of that church. It was largely by his foresight and efforts that the congregation was induced to take down the house of worship in which he was installed, and to rebuild it in a more convenient portion of the village. One hundred and fifty-five persons were added to the church during this pastorate.

The circumstances of his dismissal from Brattleboro', after a little more than eleven years' service, were such as give the event something more than the general notoriety in the severing of pastoral relationships. Mr. Walker had preached a sermon upon the subject of Temperance, in the course of which he had animadverted upon the responsibility of those who let buildings for the sale of alcoholic drinks. This portion of his discourse was sorely felt by some of his congregation, whose property arrangements were of the character spoken of. Several of them threatened to withdraw from the society. This the pastor was not willing to allow. He anticipated that such a step would result in the formation of a society of another order, movements towards which had already been indicated. He therefore resolved to retire. Though sustained almost unanimously by the church, he thought, and thought wisely, that harmony would be promoted in the congregation by his removal.

He withdrew in so obvious a spirit of loyalty to the best

interests of the society, that even those who were most offended by his discourse, were disarmed of hostility. His occasional returns to Brattleboro' were welcome to all. His own feeling toward them is sufficiently indicated by this extract from his private journal, written on the evening after his dismissal: "And now may the Saviour take care of this flock, and give them another and better minister. Perhaps my removal may be the means of saving some. Oh, that it might! I can trust the Lord to take care of me and mine." The sermon which occasioned all this, was published and circulated very extensively through Vermont and elsewhere.

Mr. Walker was now fifty-five years of age. His ministerial life had been spent almost wholly in Vermont, and among the churches of that State he was universally known and respected. It was this fact mainly which induced him to decline a call to Griswold, Conn., which was given in the summer of 1846, and to accept one from the church in Pittsford, Vt.

He had not preached at Pittsford for many years, but he was well known there from his exchanges, when formerly residing at Rutland. He began his ministry at this place on the 2d of August, 1846, but was not installed till December 2d following. His younger brother, Rev. Dr. Aldace Walker, then of West Rutland, preached the sermon.

In anticipation of this new settlement, Mr. Walker seems to have had some feelings of despondency. He writes in his diary: "I have had many shrinkings in view of assuming another pastoral charge. The times are difficult. The long-continued spiritual drought, and the coming into the churches of many new things, causing divisions; and the unwillingness of many to hear the old-fashioned truths, render the minister's situation exceedingly trying. Probably such shrinking is wrong. I ought to trust in the Lord. I shall try to do so. But still I cannot help feeling a sort of reluctance which I have never felt before."

Perhaps his feelings were somewhat intensified by the fact that the church at Pittsford was not, at the time of his settlement there, in a very harmonious state. The dismissal of his predecessor had not been without some alienations among the membership, and a peculiar and protracted case of church

discipline had almost torn the church in two. Under these circumstances, it was not a weak or a rash man who could have steered a straight course. But the pastor did it. Spite of some influences, trying and adverse, he did a faithful and useful work ; and under his wise guidance, old difficulties were removed and unity of feeling reestablished.

From the first, Mr. Walker looked upon Pittsford as his last home. He did not intend to enter on another ministry. He therefore purchased a house, as he says, "with the money saved in the school at Castleton, and its own legitimate increase," and settled down in it with the expectation of its being his last earthly abode. He planted a small orchard and cultivated a little garden, in which he found both pleasure and recreation. He had, throughout his life, a taste for the soil. He loved to watch the growth of his trees. Before he left it, his house, which stood shelterless when he entered it, was covered with the shade of maples large enough to be tapped for sugar ; and the small wisps of the orchard came to furnish many a barrel of apples for winter use.

His health was still good, and his labors earnest and constant. Never was he more regular in his studies, or more constant in the composition of sermons. He held meetings in the out-districts of the town ; he worked with all the earnestness, if perhaps with less of the hopefulness, of his first years. And not without substantial results. In a scattered, and not a growing community, he gathered fifty-five souls into the fellowship of the church.

The problem how to make the ends of the year meet, was at Pittsford, as it had been at Brattleboro', often a difficult one to solve. But he would never be in debt. Nor would he condescend to escape debt by appealing to the occasional help of his people. He had a quiet, but sturdy, independence of feeling, which preferred a poorer loaf for which he was indebted to no one, to a better one got by solicited kindness. In the solution of questions of this quality, — questions which arise often in the households of many ministers, — Mr. Walker was largely dependent on the skill and wisdom of his wife. Indeed, had it not been for her, it is difficult to see how a tolerable solution could have been reached at all. As it was, home was

ever attractive to its inmates, and hospitality was a part of its religion.

But years went by, and the pastor grew old. He had long cherished the determination to resign his pastorate on arriving at seventy years of age. He preferred to take the initiative into his own hands, and not to go on till failing faculties or breaking health should impair his judgment, or make his people impatient for a change. Punctual to his purpose, he offered his resignation on the 13th of January, 1861, to take effect on the first of the following month, the anniversary of his birth.

Yielding to his earnestly expressed wish, the congregation so far acceded to his desire, as to accept his nominal resignation, but unanimously requested him not to call a council to carry the dissolution into effect, but to continue to preach as before. About four years more, therefore, he continued in the regular performance of all pastoral service. But in the late autumn of 1864, yielding to the solicitations of his children, who felt that he ought to be relieved, of the burden, he requested the church to unite with him in bringing his suspended resignation to a result. The dismissal took place December 6th, and put to an end a ministry in Pittsford, which had continued about eighteen years and six months.

Having now traced the main outline of his history, — so that there is left, to be hereafter adverted to, only a few years of comparatively retired life following the close of his active ministry, — it seems proper to present a just estimate of his characteristics as a man and a minister.

Dr. Walker was endowed by nature with a mind of vigorous and substantial power. Not a brilliant thinker, he was clear, consecutive, and strong. Few men saw better than he did the main points on which the truth of an argument depended. Few men could put those points into statements more simple, logical, and convincing.

His intellect was healthful. There was nothing morbid, still less sentimental, in his constitution. The robustness of his physical health, as well as the practical character of his early training, contributed, doubtless, to this sound quality of his mental action.

This characteristic gave his judgment great weight. He was

a man strong for counsel. In the decision of vexed questions of controversy in ecclesiastical or social matters, his verdict was pretty certain to be right. His conclusions wore well.

Hence, few men were oftener called into requisition when difficulties arose in the churches. His service upon councils was no small or unimportant part of his work.

Without being a strenuous or intense thinker, his mind was active, and retained its alertness to the last. He lived in his age. He looked with always interested eye upon the progress of affairs in state and society. He read history for its lessons of practical and present instruction. He had definite opinions in politics. He applied the principles of the gospel to public affairs. Hence, his occasional discourses, drawn out by events in the social or political world, were always instructive and interesting.

As a sermonizer in the general field of religious truth, he was marked by some signal merits. His style of composition was singularly clear and chaste. He wrote good English. No one ever mistook his meaning. In the choice of his topics he was not novel or particularly striking, but he was discriminating and judicious. His presentation of a theme was seldom marked by dramatic vividness, never by eccentric peculiarity, but it was always cogent, substantial, and effective, both by weight of thought and expression. He preached on the chief things. The stress of his sermonizing was on the main matters. The things most important in experience were the things he thought of most, and spoke of oftenest. He did not preach a great deal about the "clouds," or the "dew-eyed flowers." Still less did he preach about the "mysteries," the "abysses," or the "infinities." He preached about sin and salvation; righteousness, temperance, and judgment to come. And he did it simply, boldly, powerfully. He did it in a way to make his hearers understand that when he spoke of "sin," he meant their sin; when he spoke of "judgment," it was a judgment to which they were bound.

This directness and effectiveness of address was aided by a pulpit manner in a high degree impressive. Dr. Walker was a large, dignified, handsome man; a man whose presence commanded respect and attention. His voice was penetrating and

powerful. It was also expressive of tender and strong emotions. So that in his more earnest passages of utterance he held his hearers in an intense and solemn grasp.

His sermons were no by-play to him. They were a very serious part of his business. He wrote always as well as he could. One who knew him well expresses the belief that "his preaching continued to improve till he was sixty-five at least."

In his social character, he was genial and affectionate. Not a great talker, he was fond of good conversation. He was loved by all children. He was generous in his estimate of others. He was unenvious, charitable, sympathetic. The success of others pleased him. He rejoiced in seeing the good points in people. He thought that young ministers could preach well. He did not think wisdom was dead, or the world growing worse all the time.

But perhaps the most characteristic trait of Mr. Walker was his *simplicity*. He was a man utterly incapable of *finesse* or duplicity. His motives were single and transparent. When he assigned a reason for his actions, there was no question that it was just the reason and the whole of it. His nature was of that unity that it "moved altogether if it moved at all." Few men ever carried such demonstration of sincerity in all they did. Of exceedingly few could it be said with equal truth, he was a man in whom there was "no guile."

All this leaves a wrong impression, if the conclusion be not this, that Mr. Walker's chief strength was his character. A man of intellect and power of utterance, of respectable learning and skill in his profession, he was more and better than that. He was a man of character. As one has well said of him: "He was one of those men whose lives preach. By this I do not mean simply that he was consistent. But that he was a person superior to any expression he could make of himself. His character was of more account in the world than his knowledge."

The sources of this indescribable quality or possession we call character, were partly natural, partly derived. Naturally, he was simple, guileless, earnest; but by grace, he was devout, humble, Christian. No one could be with him and not see that

it was "in godly sincerity, not with fleshly wisdom, but by the grace of God," that he had his "conversation in the world."

His printed publications were few. He wrote little for the press, except for the *Chronicle*, in its early history. The following is probably nearly a correct list: 1. A sermon preached at Brandon, Vt., on the sixth anniversary of the Northwestern branch of the American Educational Society, January 11, 1826. 2. An election sermon preached before the General Assembly of Vermont, at Montpelier, October, 1829. 3. Two sermons in the *National Preacher*, Nos. 120, and 172. 4. Tract 494 of the New York Tract Society, entitled "The Spirit of Christ Exemplified in Labors for the Conversion of the World." 5. Two small books entitled, respectively, "Faith," and "Repentance, explained to the understanding of Youth." These were first published by Richards & Tracy, at the Vermont *Chronicle* office, and afterwards adopted and issued by the American Tract Society. Both have had a wide circulation, and "Faith" has been translated and published in the Mahratta language, and "Repentance" into the Armenian. 6. A "Complete list of Congregational Churches and Ministers in Windham Co., Vt., from its first Settlement to 1840," an article published in the *American Quarterly Register*, 1840, vol. 13, pp. 29-34. 7. A sermon on Temperance, preached at Brattleboro', Vt. in 1845.

Mr. Walker received the honorary degree of A. M. from the University of Vermont, in 1823; and from Middlebury and Dartmouth Colleges in 1825; and that of D. D. from the University of Vermont in 1847. He was elected one of the Corporation of Middlebury College in 1837, and of the American Board of Foreign Missions in 1838. His services in both these functions were interested and regular.

In his family relations, he must be regarded as fortunate. Two of his children were indeed taken away in childhood; but four others survived him, and he lived to see them established in honorable positions in life. His wife, also,—of whom he writes, "She has been a helpmeet indeed. Whatever of influence, standing and success I have had in the ministry, is due greatly to her"—still lives. The names of his children are as follows: 1. Charles Ambrose, died August 12, 1833,

æ. 9 years. 2. Anne Ambrose, wife of Rev. Dr. Geo. N. Boardman, of Binghamton, N. Y. 3. George Leon, pastor of the First Church, New Haven, Conn. 4. Lucretia, died July 18, 1833, æ. 16 mos. 5. Stephen Ambrose, a lawyer, in New York city. 6. Henry Freeman, a physician, also in New York.

It only remains to give a brief account of Dr. Walker's closing years, after his retirement from the labors of a pastoral charge. The winter following his withdrawal from duty at Pittsford, in the autumn of 1864, he spent with his daughter at Binghamton, N. Y., returning to his own home in the spring. The following year he passed at Portland, Maine; the death of the wife of his son George—then a pastor in that city—having made it needful to have Mrs. Walker's presence in the bereaved home. Returning to Pittsford in the autumn of 1866, he resided there till November, 1868, making in turn a home for his son, whose health had failed at Portland, and for the two motherless grandchildren. His son's health being improved, and he being about to resume the duties of a pastorate, Dr. Walker accompanied him to New Haven, and gave him the charge at his installation; this being the last time Dr. Walker ever entered a pulpit. Going from New Haven, he passed the winter at Binghamton, returning again to Pittsford in the spring. The following winter also, 1869-70, he spent in the same place, returning as before to his own home with the opening year.

A good deal of changefulness is thus seen to have marked the last years of Dr. Walker's history. For one so regular and quiet as he had been for most of his life, the alteration was considerable. Perhaps it contributed to his vivacity and his health. Certainly never was he more genial a companion, or more interested an observer of public or religious affairs, than in this period of his history. Nothing of querulousness or despondency clouded his advancing age. The burden of years might indeed somewhat weigh down the flesh, but it never impaired the elasticity of his mind or his spirits.

Rarely is it permitted any one to see so beautiful an old age. Both at Portland and at Binghamton, he was received with a welcome into the hearts of the people, which was a spontaneous

tribute to his manifest godliness of character and loveliness of spirit.

When he rose, as he often did, in the social meeting, or, occasionally, in the earlier part of this period, in the pulpit, his demeanor and aspect arrested attention and won admiration from the merest stranger. Dignified always, he was majestic and beautiful in his age. His words were simple, and generally few. He had nothing of the prolixity of many days. His prayers were never more various in theme; more direct, definite, and rich, than in these latest years. The social meetings, both at Binghamton and Portland, were quickened and helped by his presence.

It was during this period, also, that Dr. Walker sustained that always somewhat trying experience, the settlement of a successor. In his case, the experience was a repeated one. Two occupants of his old pulpit were welcomed by him to their work between his removal from office and his removal by death. And they were welcomed. He had no envy of their success. He rejoiced in every indication of their welfare. He had that grace sometimes accounted rare, the grace of being a good parishioner in what had been his own parish. Uniting himself by letter with the church he had long served as minister, he did what he could to encourage the work and strengthen the influence of the young men who stood in his place.

Much of the happiness of this later period of his life grew out of the great warmth of his family affections. One who had opportunity to observe, thus writes: "His regard for his children was of the tenderest kind. He was not blind to their faults in childhood, but had no fault to find with them in maturer life. Their respect for him, their pride in him, their pleasure in his happiness were all that he could wish. His happiness in his family was, I think, the highest earthly blessing God bestowed on him." The last entry in Dr. Walker's journal, which in later years he kept quite irregularly, will well illustrate his state of feeling. It bears date, "February 1st, 1868. This day completes seventy-seven years of my life in this world. An old man! Not indeed tottering with feebleness, but unable to endure the efforts of former days. Shall I complain? By no means. God hath dealt kindly with me

all my days. He deals kindly now. I have many comforts, personal, domestic, social, religious. Bless the Lord, O my soul."

Growing old thus cheerfully and serenely, Dr. Walker came to the autumn of 1870. His health had been unusually good during September and October, and he looked forward with satisfaction to the idea of another winter at Binghamton. He left Pittsford in November for that place. Arriving there he was immediately sensible of a pressure upon the lungs, the result doubtless of a cold taken upon the journey. For some days he was deceived, thinking it an attack of asthma to which, throughout most of his life, he had occasionally been subject. But the increase of the disease speedily convinced him that the time of his departure had come. He manifested no trepidation, nor was he, on the contrary, exultant. He was characteristically quiet, trustful, serene. His wife and three of his children were with him in the last hours. He sank gradually and easily, retaining consciousness and peacefulness to the end, dying on the morning of November 28, 1870, aged 79 years, 10 months, 28 days.

In his Covenant, written fifty-four years before, and to which reference has several times been made in this memorial sketch, he had said: "And when I shall come to the borders of the grave, even when the solemn hour of death arrives, may I remember this Thy Covenant, well ordered in all things and sure, though every other hope and enjoyment is perishing: and do Thou, O God, remember it too! Look down at that trying time, O my Heavenly Father, upon Thy languishing child. Comfort me in those distressing moments, and receive me to Thy everlasting embrace."

The prayer uttered so long before was answered. The God he had served so sincerely was with him to the end.

Twelve days after his leaving Pittsford for his expected winter home, his family started to bear back thither his remains for burial. A large attendance of the leading citizens of Binghamton accompanied the body to the train. Arrived at Pittsford, the people among whom he had lived received the charge with all the delicacy and tenderness of sorrow that could characterize the loss of parent or dearest friend.

The funeral services were attended November 30, from the church in which he had preached for many years. The draped house and the crowded room were but tokens of a grief as general as it was sincere. Mr. Hall, the young pastor of the church, and Rev. Joseph Steele, an old personal friend, conducted the exercises.

The body was borne to the beautiful burial-place, situated in the midst of one of the most attractive landscapes New England knows. At the dedication of that cemetery, thirteen years before, he had offered the consecrating prayer. To it had been gathered many of those to whom his words had been instruction and life. There, among them, he was laid. And he left behind him the memory of a simple, strong, and good man, and a faithful minister of Jesus Christ.

GEORGE LEON WALKER.

New Haven, Ct.

DESCRIPTION OF A MINISTER.

HE was a shepherd, and no mercenary,
 And though he holy was, and virtuous,
 He was to sinful men full piteous ;
 His words were strong, but not with anger fraught ;
 A love benignant he discreetly taught.
 To draw mankind to Heaven by gentleness
 And good example, was his business.
 But if that any one were obstinate,
 Whether he were of high or low estate,
 Him would he sharply check with altered mien ;
 A better parson there was nowhere seen.
 He paid no court to pomp and reverence,
 Nor spiced his conscience at his soul's expense ;
 But Jesus' love, which owns no pride or pelf,
 He taught, — but first he followed it himself.

CHAUCER.

A NEW FIELD FOR COUNCILS.

IT is a singular fact that the most criticised feature of Congregationalism, is the one most highly prized by its friends, viz., its elasticity. The lack of definiteness, the carelessness of precedent, the absence of binding forms and rules, are the very points in the system we most value. Making much of the spirit and substance, and little of the letter and form, we like a system in which spirit and substance take the precedence of letter and form. We believe in a system in which the spirit gives the form, rather than in any system in which an unyielding form cramps the spirit. When we are charged with looseness, or inconsistency in our actions, we say, "look to their spirit for unity and consistency." When anything plainly needs to be done, we find a way to do it, and whether with, without, or contrary to precedent, it is still Congregational, if the free action of the church is preserved.

Under the lead of these thoughts, we wish to suggest a new field for the action of councils. So far, the action of councils has been, for the most part, limited to advice in the settlement and dismissal of pastors, in aiding churches and pastors in difficulty, and to the religious services by which the formation of a new church is recognized. We propose to carry the action of the council one step farther back, and let it advise upon the *expediency* of forming new churches. In other words, when a part of the membership of a church propose to go out and form a new church, or when individual members of several churches unite in an enterprise having in view the formation of a church, let a council be called to consider the proposed measure *before any decisive action whatever*, and give advice that shall be duly regarded. Also, if a church in a city has occasion to rebuild in another locality, let it seek the advice of a council of the other churches in the city, and properly heed such advice.

The grounds upon which a church asks the advice of council are two: the gravity of the question, and the fact that the interests of other churches are involved. For example, a church proposes to ordain and install a pastor; it is

so important a matter that the church asks its sister churches to aid it in examining and deciding upon the fitness of the candidate ; it is also a matter of concern to these churches that the new pastor should be a good and fit man. In general, it is the importance of the issue that is the reason of the council. If this is so, then any question equal in importance to the settlement of a pastor, and any question involving the interests of neighboring churches, ought, for the same reason, to be referred to a council. But it scarcely needs to be said that the formation of a new church, either by colonization from one church, or by aggregation from several, is a far graver question than the settlement of a pastor. It is also evident, that the locality of a new church is a far more serious matter to neighboring churches than the temporary pastorate of any minister. Hence, we claim that these, of all others, are the very questions to be referred to a council.

It is easy to see why they have not been so referred in the past, or only formally referred. The precedent that has been followed was established before the population in New England had centred in cities. Every town or village had its church, and it was hardly possible that a question should arise as to the location of its edifice which should affect other churches. The sparseness and the distance between the centres of population rendered it nearly impossible that any collision of interests between churches should take place. And so, in the true spirit of Congregationalism, no advice being needed, none was asked or given, except in a formal way. When a new town was settled, the formation of a church followed as a matter of course, and the council was not called until all the preliminaries had been arranged, and the church was ready for formal organization ; when it was too late to advise other than a forward movement. But the growth of cities, and the formation of new churches in them, introduce a question that does not answer itself. There is no more important matter for these churches to consider than the formation and location of new churches. But instead of broad and orderly consideration, it has been largely left to caprice and individual management, sometimes dictated by the most unworthy motives. The reasons for forming a new church are often such as no council would approve.

A portion of the membership of a church become wearied or dissatisfied with the pastor, and, unable to remove him, remove themselves, without any reference to the general interests of the body. Or, there is a feud in the church, and separation becomes easier than reconciliation, which indeed may be well if they separate as widely as did Paul and Barnabas; but too frequently they keep within a stone's throw of each other, and change their feud into rivalry and sharp competition. Or, the younger and more active portion withdraw from the older and sedater part, caring little what becomes of those left. Or, a withdrawal takes place on the ground of "elective affinity" (we could name a case in which this was the avowed principle), with the result of an insulted church and a snobbish church. Or, a place is desired for some remarkable preacher, and forthwith a church is started by his admirers.

After going out upon such unchristian and un-churchly grounds as these, the choice of a location is frequently made with but little regard to the interests of the church left, and to those of the churches in the neighborhood of which it plants itself. It is safe to say that there is scarcely a city in New England in which the Congregational churches are wisely located with reference to each other. On the contrary, an utter disregard of each other seems to have prevailed. They purchase available lots, or crowd together in fashionable sections, and almost universally seek convenience for their present members, instead of striking for some outlying district destitute of church privileges, — a mode of evangelization somewhat different from that indicated in the Acts. And very different, also, is it from the wise policy of the Methodists in New York, who have districted the entire city, from the Battery to Central Park, and from river to river, placing churches at given intervals, whether there was a Methodist population in the vicinity or not, and allowing no other church of their order to be built within the prescribed district.

What the Methodists do by ecclesiastical law, we ought to do through the spirit of Congregational fellowship. It is little gain to Christ's cause, or to our denomination, to build up one church at the expense of another; and it is only a degree less unchristian to locate a church for the mere convenience of the proprietors.

It is difficult to write convincingly upon the subject without citing illustrations ; but for obvious reasons this cannot be done. They will present themselves to the minds of all whose attention is turned towards the subject. We see churches crowding each other, churches thrust in among others without reason or excuse, churches sapping the life of their neighbors, churches wiped out of existence without other sanction than the judgment of "leading men," churches plunging into inextricable debt, and so bringing contempt upon the whole body. In short, churches every day are taking steps of the very greatest importance to themselves and to the denomination, without a thought that these are the matters of all others that ought to be laid before a council. When the step has been decided upon, a lot purchased, contracts have been made, and retrogression is impossible, a council is called to advise upon the formation of the new church, and the council acquiesces in the movement almost as a matter of necessity. In place of this usual course, we urge that a council should be called before any decisive steps whatever have been taken, to which shall be referred the whole matter, with the understanding that its advice is to be allowed its due weight. Let it be understood that churches are to originate in, and are to be guided as far as practicable in all important movements by, the deliberative wisdom of the churches assembled in council.

There is no practical question before the denomination that so imperatively demands its consideration as this of the formation and location of new churches. It is the one respect of all others in which the interests of neighboring churches are most concerned. They have a Congregational right to say whether or not a new church should be formed in the midst of them, and whether or not the location of a church already formed should be changed to the probable detriment of any other church.

To the council we must look for the wise conservation of the interests of the body ; and the history of councils in New England certainly assures us that we would not look in vain. Carefulness, breadth of view, and conscientiousness, are their almost unfailing characteristics. Had the matter before us been referred to councils during the last half century, rather than left to the caprice of "leading men," and the prejudice of

factions, and the ignorance of unguided zeal, the numbers, efficiency, and mutual relations of the churches in our cities would have presented a better record and condition than they can now show.

Among the results of the course here recommended, we might expect that new church enterprises would more frequently originate with the churches in their organic capacity, rather than be left to individual zeal, and that the churches initiated and established by neighboring churches, would receive, in time of need, the fostering care of those who shared in the responsibility of originating them. Thus the fellowship of the churches would be realized in significant and material co-operation.

T. T. MUNGER.

Lawrence, Mass.

THE POWER OF CALLING COUNCILS.

SAMUEL MATHER, in his "Apology for the Liberties of the Churches," after considering the right and duty of churches to admonish a "scandalous" church, says:—

"If this Disciplinary Method be not carefully observed, these Churches have no Remedy at all against male-Administrations in particular Churches: For I cannot find, that by the Constitution of these Churches the Power of calling Councils belongs to any particular Persons in them, but to the Churches themselves: So that, according to this Constitution, if there be male-Administration in any particular Church, the Aggrieved Members of it may not convoke such Assemblies: But they should desire the Advice and Assistance of a Neighbour Church: And, unless one particular Church interpose in this State of Things and enquire into the Case in the Way of Communion by Admonition, particular Churches may remain at eternal Variance within themselves without our showing our Dislike of their Proceedings: For there is no other Process that we know of in the published Order of our Churches, by which we can testify against them, but in this Disciplinary Method."

THE LANGUAGE OF THE PULPIT.¹

PAUL wrote to the Corinthians, "Seeing then that we have such hope, we use great plainness of speech" (2 Cor. iii. 12); and in the whole chapter he sets forth the nature and importance of the Christian ministry. Indeed, this is the design and bearing of a large portion of this epistle; and as he found occasion to refer to the Mosaic dispensation, he enters into a particular illustration of the superior excellence of the Christian dispensation over that of Moses. One was the ministration of death,—denounced death for transgression, and made no provision for escape; the other was the ministration of life, disclosed and provided the way of salvation. One was engraven on stone, and consisted very much in external forms and rites; the other was the ministration of the Spirit,—spiritual in its nature and design, and comprised more especially the gift and agency of the Holy Spirit. One was obscure, and what light it afforded shone out dimly through signs and symbols; while the other was free from all this darkness. And though the former ministration was glorious, and was attended with remarkable splendor and magnificence externally, yet the latter immeasurably exceeded in real glory, because it contained and made known the way and means of saving the soul. This was the ministration of righteousness, that arrangement and plan which secures the justification of transgressors before God; and while the others had passed away, this was to last to the end of time:—

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious."

¹ This article is from the unpublished papers of the late Rev. A. W. Burnham, D. D., of Keene, N. H.

“*Seeing then that we have such hope, we use great plainness of speech.*”

Paul speaks thus of himself and his fellow-laborers as ministers of the gospel ; and the sentiment I derive from the expression is, That in imparting religious instruction, *ministers should use plainness of speech.*

The term plain, or plainness, is employed in several applications, and where used in reference to speech, or any form of communication by language, it has two general senses : one is opposition to obscurity, the other indicating a bold and faithful declaration of what is undertaken to set forth.

A minister should use plainness in *language* and whole style of communication.

That is to say, he should utter himself always so as to be understood without a moment's unpleasant effort on the part of the hearer to apprehend his meaning. Avoiding the opposite extremes of terms and phrases, and construction of sentences so low and common as to be beneath the position he holds, and the nature of his work, and far-fetched and unusual words derived from foreign languages, and complicated, unnatural forms of composition, he should use pure English words which belong to his mother tongue ; and not only such, but words in good use, and in the sense and acceptance strictly in which they are received and applied by approved usage.

Obscurity may result from either of the ways here referred to. The words may be unusual ; those to which the auditory are not accustomed ; or they may be used out of their common application ; or the sentences may be encumbered with long and learned terms, or so trimmed around with figures and flowers, or thrown into such a shape that the meaning shall not be readily perceived, or not all apprehended. Ornament, figures of speech, illustrations drawn from all available sources, — heaven, earth and sea, and “all that in them is,” — are not forbidden. They are to be used, and are employed by those capable of doing it, with the very best effect. But these are not to be sought after and introduced merely to adorn the discourse and entertain the hearer with the beauty of the figure, or to show the skill of the speaker, and bring him praise from minds as vain as his own. Ornament is to be em-

ployed, metaphors and other figures of speech interwoven, for the sake of making the meaning clearer, and enforcing and impressing the truth more effectively than plain language will do it.

And there is no necessity of descending to such words and modes of expression as would be degrading to the pulpit, or offensive to persons of learning, cultivated and refined taste. Not the least. The simple but strong Saxon-English, such as we have in John Bunyan and Daniel Webster, and above all, in our English Bible, is best, purest, most readily understood by an American, and best fitted to make deep and lasting impressions.

The style should not be like the veil of Moses, hiding the meaning, as *that* did the face of Moses from the people ; but clear, open, simple, free from all obscurity from any cause whatsoever.

Using words and forms of expressions, not such as are derived from science, and departments unknown to the people, but such as other men use and understand, the minister of the gospel should so utter himself as to be understood by every one present of common capacity and knowledge, and who at the same time gives a reasonable degree of attention.

Ministers should use plainness of speech in declaring all the truths of the gospel.

The gospel is a system of truths revealed by God, and recorded in his word ; and it is the peculiar business of the minister to explain, defend, and enforce all these, using his utmost power to persuade men to receive and obey them. Now, plainness of speech implies a statement by him who holds the sacred office, of all doctrines, precepts, promises, and threatenings in the Bible. He is not at liberty to select one and reject another, to present one class and withhold another class.

Not only does plainness mean that he shall declare all the doctrines and precepts, — all the counsel of God, — but, that, in doing so, he should use plainness of speech ; should so utter himself on the sublime themes, that the people shall understand *what* doctrine or precept or other topic he is dealing with ; he should aim to have them understand the doctrine itself, in its nature, relation, and influence.

If he is preaching on the doctrine of the atonement or change of heart, the work of the Spirit, of election, future retribution, or any other, he should use such plainness of speech, that the assembly shall know without mistake that he is treating of this particular doctrine ; shall see the nature and meaning of the doctrine and its bearings, and its place in the Christian system, free from all disguise and concealment, reserve and equivocation, defect or deviation, whatsoever. Let him that hath the word of the Lord declare that word faithfully.

A minister should use plainness of speech, because it is in accordance with the dispensation in which he officiates. Simplicity marks the whole

Unlike that of Moses, — which, being only preliminary and preparatory to the present, was as the dim dawn preceding the open day, obscured with clouds and shadows, — the Christian dispensation, ushered in by the rising of the Son of righteousness, sheds an unclouded, glorious light upon all that pertains to the spiritual and eternal welfare of man.

A beautiful and impressive illustration of this fact is given in the chapter already referred to ; and from this very fact and feature of the superior clearness, the absence of all ambiguity and darkness in the gospel, the apostle naturally derives the specific reason why he used great plainness of speech. As the gospel was clear of all the symbols and types through which the truths comprised in the ancient economy were dimly set forth, and opened before the mind an unobscured view of God in all his glorious perfection, an equally distinct view of man in his character and condition, and especially of the way and provision for his redemption ; so, those who are appointed to unfold and proclaim these glorious things to their fellow-men, should use great plainness of speech. As the teachers under the former arrangement, in accordance with its symbolical, typical forms of communication, uttered their messages in parables and dark sayings, so the ministers of the present dispensation should deliver the messages they are charged with in the clearest possible manner. Their language, style, and mode of imparting instruction should be free from everything that can occasion obscurity, doubt, or misapprehen-

sion. No veil is to be set between the mind of the hearer and the truth of the gospel. The veil over the face of Moses was significant of the nature of his dispensation, which was to pass away and to be followed by one infinitely more glorious in itself, in all its parts, provisions, modes of ministration, in its continuance and its results.

He, then, who officiates under the gospel dispensation as a minister, is bound to use a simplicity and plainness of communication that accords with the clear and full manifestation which distinguish it from that of Moses.

Does he speak of God, of Christ, of man, of sin, of the way of salvation? does he give instruction, counsel, reproof? does he utter denunciations, or promises, or invitations, let him do it in the plainness of speech becoming a minister of the gospel, not of the dark dispensation which has passed away.

Plainness of speech is also in accordance with the Scripture examples of preaching.

No reference is here made to the ancient prophets, who, though they lived in the comparative obscurity of the former dispensation, and, in conformity to its nature, employed signs and symbols and high-wrought images, and enigmatical and veiled modes of communication, yet were often exceedingly plain and pungent in their addresses.

Samuel, Nathan, Elijah, are patterns to all the servants of God in plainness, and a faithful and bold declaration of the truth.

But in Jesus Christ, the great Teacher, his ministers have a perfect example of all that is meant by plainness in delivering the truths of the gospel. True, he used the parable, as one mode of imparting instruction; but his parables and all his illustrations, as they were inimitably beautiful and appropriate, and employed solely to set the truth more clearly and impressively before the mind, were perfectly adapted to this object, and secured this result. Examine the discourses of our Lord. There is a simplicity and purity, appropriateness of language, transparency of construction, and a directness and force, which no minister can even hope to equal, but which all are bound to endeavor to imitate. Instead of reaching after high-sounding words, finely-wrought pictures, and other artificial modes of

address, which some are foolish enough to seek after, let every minister of the gospel go to the Sermon on the Mount, or any of the sayings and discourses of Him who spoke as never man spoke, and placing himself at *his* feet, learn *how*, as well as *what*, to preach. All *His* utterances were simple, intelligible, appropriate, and effective.

Such, too, were the preaching and writings of the apostles ; Paul spoke for the whole company of the early members when he said, we use great plainness of speech. Read the brief specimen of the apostles' preaching given in the Book of Acts, or the Epistles written to the Corinthians. For simplicity and propriety of terms, for intelligibility and lucidness of style, and pertinence and force, for plainness in every good sense of the word, their communications surpass those of all others, and furnish a model for every preacher of the gospel. "My speech," says Paul, "and my preaching was not with enticing words of man's wisdom — which things we speak, not in the words which man's wisdom teacheth." "Therefore seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor *handling the word of God deceitfully ; but by manifestation of the truth*, commending ourselves to every man's conscience in the sight of God." So did all the apostles. And they were equally plain in the sense of a faithful, full, and bold declaration of the great truths of the gospel. Paul solemnly affirmed that he had *not shunned* to declare all the counsel of God.

In the conduct of these inspired preachers, every Christian minister finds his models, as to the essential duties of his office. After their example, he is bound to declare all the counsel of God, and always aiming to choose acceptable, not offensive words, to employ such modes of address as are best fitted in all respects to secure the great object of the gospel ministry.

Plainness of speech is in accordance with the peculiar design of the ministerial office.

The object of the Christian ministry needs no particular statement or description in this place. Its ultimate design is to save the souls of men. God "hath committed to us the ministry of reconciliation" ; and "we are ambassadors for

Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God." It is to proclaim the glad tidings that God has by Jesus Christ provided a way whereby men may be reconciled ; to explain, unfold, and beseech.

But to accomplish this object, men must be enlightened ; they must *know* what God is, requires ; must be *convinced* of the truth ; must become assured of the reality of all things announced in the gospel. But how shall they be thus enlightened, unless he who is called and professes to teach shall set forth his teachings in intelligible language ? How shall the missionary save the heathen to whom he is sent ? Shall he speak in an unknown tongue ? or shall he not use the language of the heathen ? or first teach the heathen the missionary's tongue, and then adapt his communications to the conceptions and capacity of his pupil ?

Equally must the preacher to a Christian auditory utter himself in such words and modes every way as are best fitted to accomplish the great object of his office ; otherwise he labors in vain. He may please the fancy, the taste, by finely-drawn pictures, and tickle the itching ears ; may pour out showers of fine words, and send home certain classes of the assembly praising the preacher's elegant style and eloquent utterance. But if the mind is not enlightened, the conscience is not aroused, the heart not impressed ; if the sinner is not put to thinking and inquiring, and the child of God is not fed with the "sincere milk of the word," nothing is done. The sinner retires uninstructed and unawakened, and the Christian who comes up to the sanctuary hungering and thirsting after righteousness, goes home disappointed and sad. Paul said, "I thank my God I speak with tongues more than ye all ; yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Besides, the preacher must use plainness, in the other sense of the word ; set forth *all* the truths of the gospel, or he will fail of the object of his work. No man has a right to decide that *this* doctrine is suited, and *that* is not suited, to edify and save the soul ; that this class of truths is profitable, and that is not so. In the use of discretion and of

regard to times, places, circumstances, and the character and condition of his audience, the Christian minister is plainly and faithfully to declare in its proper place every truth comprised in the gospel. Such is God's command. No trimmings, no temporizing, no dressing up, or withholding, to please the sinful heart. The injunction is, say unto the righteous it shall be well with him ; woe to the wicked, it shall be ill with him.

Bearing in mind the nature and design of the gospel, assured of the reality of which it comprises, the interests at stake, and the glorious results to be effected by his faithful prosecution of his work, let the minister of the gospel, as did the apostles, first believe, and therefore speak and use great plainness of speech.

No enumeration need here be made of the qualifications requisite in a preacher of the gospel, such as a sound mind in a sound body, if such a body can be secured ; love to Christ and to the ministerial work ; ardent desire for the salvation of souls ; the spirit of self-denial, prayer, and entire consecration to Christ and his cause. These, and all other Christian graces and virtues, together with a thorough education for the position and work of the ministry, are demanded in him who is to hold the office of pastor and spiritual guide to his fellow-men.

Two essential qualifications are naturally suggested by the subject, and which, in addition to those just referred to, should be required by every church and people.

One is *soundness* in the *faith* ; in other words, *belief* in the peculiar doctrines of the gospel. Paul's *belief* in the great facts and truths comprised in the gospel, and revealed to him and fixed in his heart by the spirit of God, moved him, at the call of Christ, to assume the toils and trials, the self-denials and sufferings which he endured ; and he only who is able honestly to use this language, is fit for the ministry. The infinite perfection of God's character, law, and government, the sinfulness and guilt of man, and his recovery only by the grace of God, through the atonement made by the obedience and death of Christ, accepted in penitence and faith by the sinner in the experience of the washing, and regeneration of the Spirit ; these, and kindred and connected truths, constitute the " faith

once delivered to the saints," were heartily believed by Paul, his co-laborers, and by all the faithful of that and subsequent ages, and by all evangelical Christians to this day. It is the system of doctrine maintained and set forth in the teachings of the ministry of New England. These sublime, sanctifying, soul-stirring truths, must secure the cordial belief of every man who aspires to the sacred office. It is an indispensable, fundamental requisite. Beauty of person, intellectual attainments, mental culture, polished manners, elegance in style, fluency and power of utterance, and all other accomplishments added,—good in their place,—can be no substitute for the faith in the essential doctrines of the gospel. Woe to the man who rejects or ignores these great truths, and woe to the people who are doomed to the teachings of a ministry where these doctrines have not a prominent place. These, constituting, as they do, the essential element of the gospel, are the power of God unto salvation, and their genuine fruits are seen in all things for which the Christian people of New England have been distinguished, from the beginning of her history to this hour, and make her now the glory of all lands and a wonder to all nations.

The other requisite suggested by the subject is *plainness of speech*.

As a man may enter the ministry from various motives, so he may be wanting in the quality indicated by the term I have used, and which has been under notice.

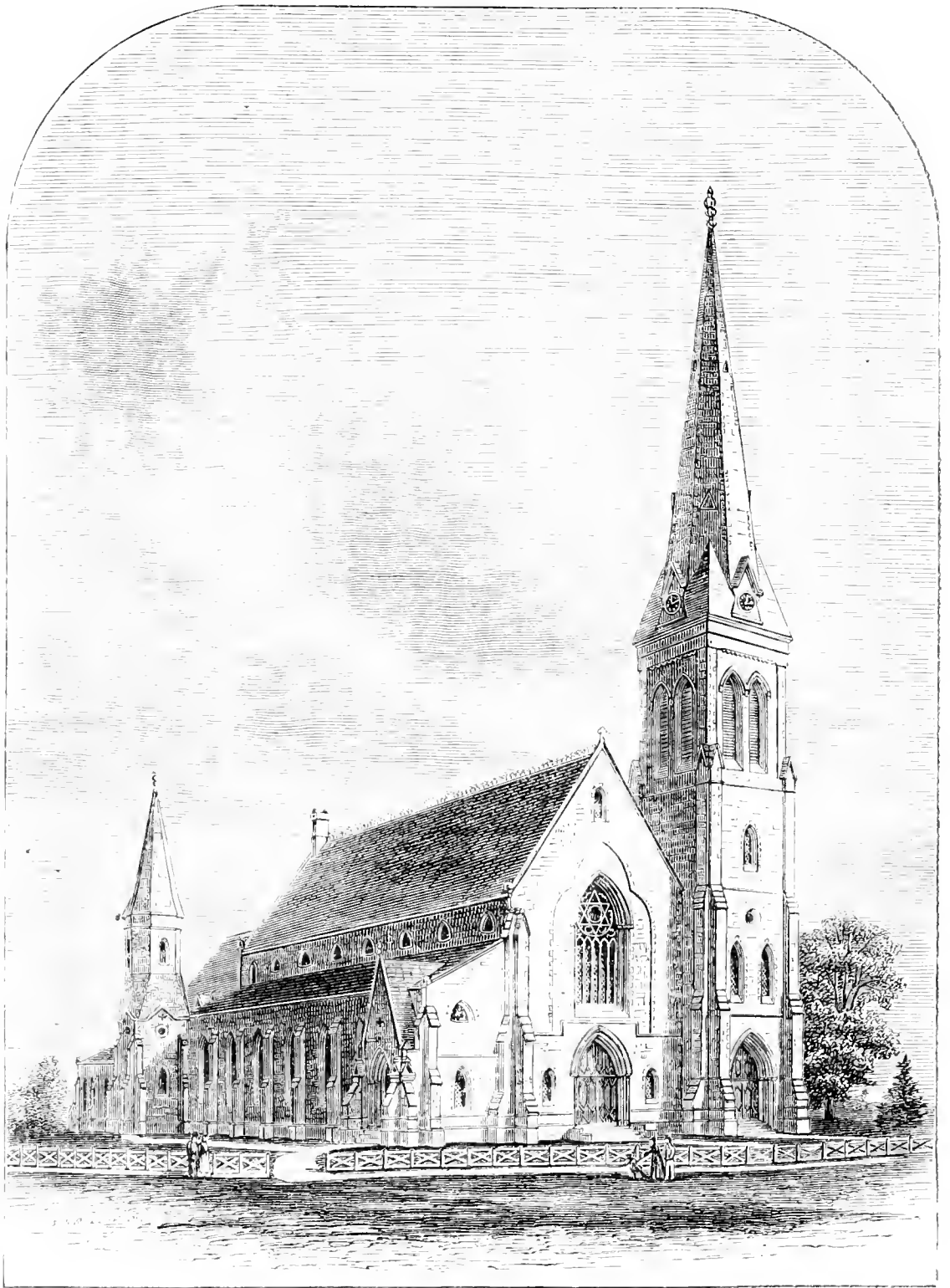
We are all aware, probably, of the taste of the present times in regard to the character of pulpit services. While the doctrines of the gospel find little general favor, and are scarcely tolerated by some professed Christians, multitudes have a morbid craving for mere entertainment in the sanctuary, for elegance in manner and style, eloquence in delivering figures and flowers, novelties in subjects and startling illustrations, and are disgusted with a plain, unadorned declaration and enjoinder of Christian doctrines and duties. And it is to be lamented that so much is uttered from the pulpit suited to gratify and foster this vitiated taste. The body cannot live and thrive on flowers and pictures; neither can the soul live without the sincere milk of the word,—it will perish and die.

The great desire and inquiry with every church and people should be, to secure a ministry which believes in the heart the fundamental doctrine of revelation; and, constrained by belief in the glorious realities here comprised, will use all possible "plainness of speech" in statement, and in all utterances of Christian truth. Church and people are deeply concerned in the character, the faith or disbelief, the teachings — as to matter far more than manner — of those whom they select for spiritual guides. The eternal interests of themselves and their children, and of coming generations, are involved in the course they shall take.

CALVINISM.

CALVINISM, as it existed at Geneva, and as it endeavored to be wherever it took root for a century and a half after him, was not a system of opinion, but an attempt to make the will of God as revealed in the Bible an authoritative guide for social as well as personal direction. Men wonder why the Calvinists, being so doctrinal, yet seemed to dwell so much and so emphatically on the Old Testament. It was because in the Old Testament, they found, or thought they found, a divine example of national government, a distinct indication of the laws which men were ordered to follow, with visible and immediate punishments attached to disobedience. At Geneva, as for a time in Scotland, moral sins were treated after the example of the Mosaic law, as crimes to be punished by the magistrate. "Elsewhere," said Knox, speaking of Geneva, "the word of God is taught as purely, but never anywhere have I seen God obeyed as faithfully." . . . The Calvinists attracted to their ranks almost every man in western Europe that "hated a lie." They abhorred, as no body of men ever more abhorred, all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil, is the remnant of the convictions which were branded by the Calvinists into the people's hearts. . . . Calvinism is the spirit which rises in revolt against untruth; the spirit which has appeared, and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish.

JAMES ANTHONY FROUDE.



SOUTH CONGREGATIONAL CHURCH, NEW BRITAIN, CONN.

SOUTH CONGREGATIONAL CHURCH,

NEW BRITAIN, CONN.

THIS Church was organized July 5, 1842. It consisted of one hundred and twenty members, who were dismissed from the First Church for the purpose.

A house of worship having been built at the cost of about \$8,000, was dedicated June 29, previous to the formation of the church. This act is characteristic of the church. The people provided a new hive, before they swarmed from the old. On the 4th of January, 1843, Rev. Samuel Rockwell was installed first pastor of the church. His faithful and successful ministry continued for fifteen and a half years. He laid true foundations, and witnessed the steady growth and prosperity of the church. Mr. Rockwell was dismissed June 20, 1858.

Rev. C. L. Goodell was ordained and installed over the church, February 2, 1859. After a few years, through the increase of the church, a larger house of worship was plainly needed. The work was entered upon with great energy and unanimity of feeling, in the spring of 1865. The cornerstone was laid August 23, 1865. The beautiful and commodious edifice was completed and dedicated January 16, 1868, having been about three years in construction. The old house, which was a plain, wooden building, was occupied twenty-five years.

The present house of worship, represented by the accompanying wood-cut, is built of Portland brown stone throughout, laid in broken ashler style, irregular courses, hammer dressed, and is of the decorated English Gothic order of architecture, the best examples of which date from the 13th century.

The church has a total length of 175 feet, including a chapel, a width of 84 feet, and is 60 feet high to apex of nave. The crocket of the spire is 175 feet above the sidewalk. This spire is octagonal, built of stone to the top, and surmounts a massive square tower on the northwest corner of the building. In this tower hangs a bell weighing 3,019 pounds. Above this is a tower clock with four faces. The roof of the church is covered with Vermont slates, in different colors. Directly in rear of

the main building, and continuous with it, is the chapel, also of stone, the general style of which is similar to that of the church, of which it is a part. On the easterly side, at the junction of the church with the chapel, is a beautiful stone turret seventy-five feet high, through which is an entrance-door to the chapel. The other entrance is on the side opposite, leading in to church or chapel from Arch Street.

The whole building stands on the corner of two streets, facing the public square, and is surrounded by an ample lawn of "living green," kept closely shaven and entirely free from tares, to be as an example unto the flock. The water from the roof is conducted by pipes to recesses under ground. The foundations are very deep and strong, the earth having been washed in about the lower courses, with a hose pipe, and the building has stood firmly without material crack or leak, and will without doubt remain so for ages, a monument of the benevolent desire of the builders to honor God with their substance, who had in so many ways blessed them.

There are three main entrances to the church in front, and two entrances from the rear, one on either side of the pulpit. Of the three in front, one is through the tower, one under the centre of the nave gable, and one through a unique gabled porch on the southeast corner. These three doors give access to a spacious vestibule under the organ loft. From the vestibule three doors admit to the audience room, and two staircases conduct to the orchestra. The audience room is 103 feet in length, 84 feet in width, 45 feet in the centre of the nave, and 23 feet high at the side walls. The clear-story walls of the nave are supported on either side by an arcade of six bays, the arches resting on five ten-inch octagonal columns, the first instance, it is believed, in which iron columns have been applied to this use. The advantages are obvious. The small size of the columns does not obstruct the view from any part of the house, and their great strength enables them to support the weight of the clear-story. The capitals are ornately wrought with rich foliations and fruitage of grapes.

The windows are six in number on each side, with double lights and a quarter-foil of bar-tracery in the head. There is a lancet window on each side of the desk, a large window of soft,

delicate tint, in the rear of the desk, borrowing its light from the chapel, and a splendid mullioned window of brilliant hue, with stone bar-tracery in geometrical pattern, in the front gable, over the organ loft. The clear-story is pierced on each side with six beautiful rose windows, each in an arched recess at the intersection of the walls of the clear-story with the roof. All these windows are of stained glass, varied and rich in color, and in perfect harmony with the finish of the room. The walls and ceilings of the auditorium are tinted with very soft and agreeable shades, the trusses of the roof are colored with green in the hollows of the mouldings, the ceilings are delicately and richly frescoed, and a series of symbols in use in the early Christian church is introduced just above the clear-story windows. These consist of the cup and dove and triangle, the open Bible, the Hebrew word Jehovah, and the well-known monograms of our Saviour's name; and the effect is very pleasing.

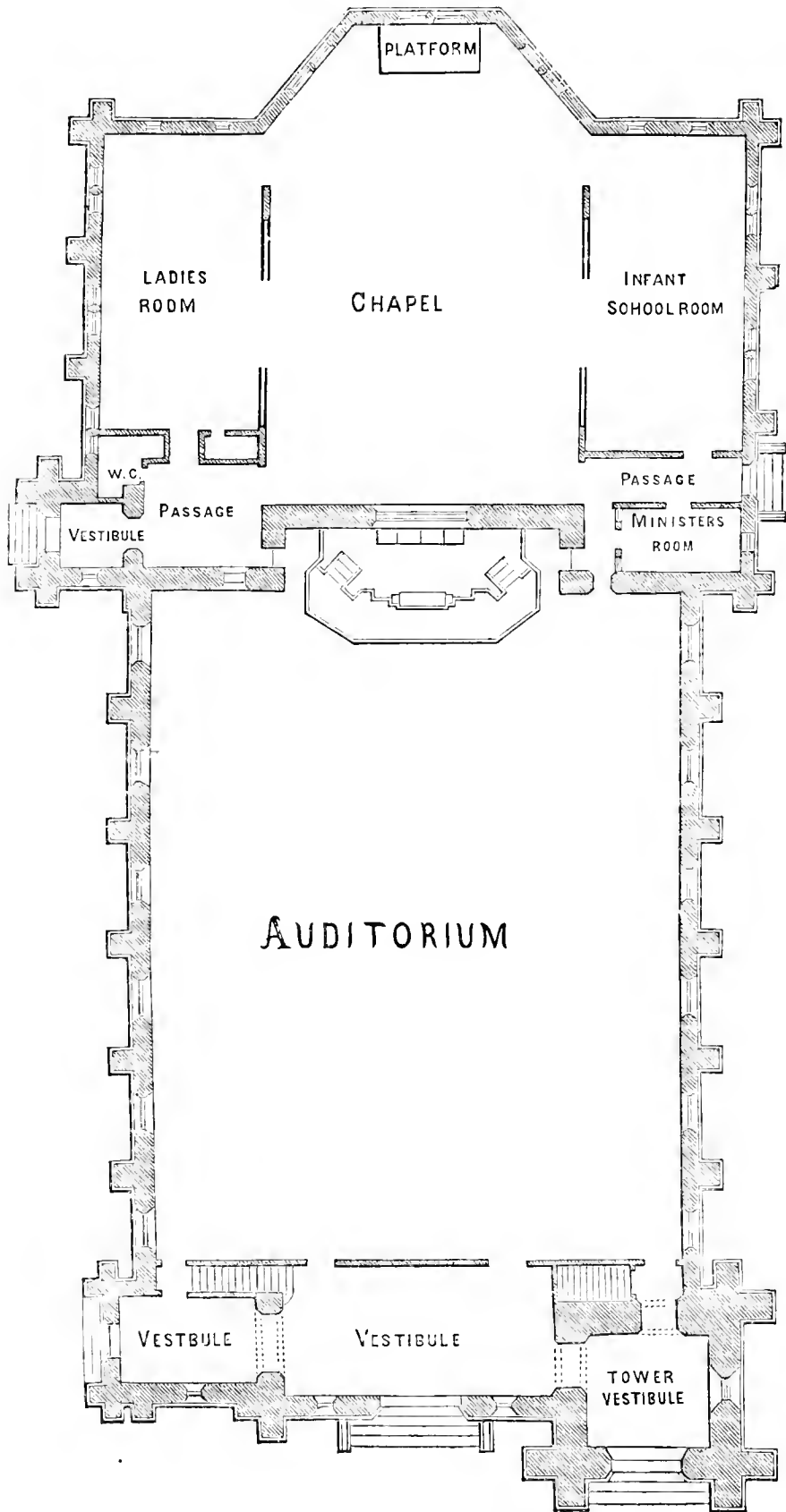
The wood-work of the audience room is of chestnut, with black walnut mouldings. The pews are in the prevailing Gothic style, not circular, and have panelled backs, with book-racks of walnut, and no doors. The pulpit, standing on a platform of medium height, and with no useless space between it and the pews, is also of chestnut and black walnut, carved massively and elaborately. The pulpit seats, attached to the wall, are upholstered in velvet, green in color, which is also the color of the carpet and the cushions, — each pew in the house being provided with one. There are no supports in the middle of the pews, and the carpets are one unbroken stretch, from the desk to the doors.

The organ, likewise, is of natural woods, chestnut and black walnut, and is very elaborately carved. It is built in halves, one on each side of the large central window, producing from the audience room a very pleasing effect upon the eye. The two organs are connected beneath the floor, the key-board being on the inner side of the one, the organist sitting with his back to the other. The organ case is Gothic, and in harmony with the entire finish of the church. At each corner of the organ case are three large, cylindrical columns of chestnut, adorned with bands and capitals of carved walnut and supporting Gothic

arches ; the columns and arches surmounted with crockets of black walnut, very massive and beautiful. These crockets, and those upon the pulpit seats and chairs, and upon the stone spires of the church, are all carved after the same pattern. One law prevails outside and in, both in wood and stone, and in the glass also. The front pipes of the organ are painted with azure, and decorated with vermilion and gold. The inner sides are finished by a screen of chestnut, pierced with quarter-foils and fleur-de-lis, divided diagonally by mouldings of walnut.

The organ has three manuals, a pedal, 2,055 pipes, and 43 stops. Its cost was \$6,500. The organ bellows is driven by two water motors of the Stannard patent, in the cellar of the church, the air being conducted to the bellows in tin pipes. The machinery is automatic in its action, and works admirably, keeping up a constant supply of air for the organ without requiring any attention on the part of the organist. The pulling of a cord near the seat of the organist will start or stop it. It is always ready at a moment's notice. The supply of air is steady and abundant. It costs no fatigue of human muscles ; there is no squeaking of machinery. These water motors cost \$500 each, and may be driven by the pressure of an ordinary water pipe. Had not the organ been divided, one water motor would have been sufficient. This admirable arrangement must come into use whenever practicable.

The audience room is ventilated by cold-air registers in the floor, and six openings in the ceiling over head, the air escaping through these, being carried in a large wooden tube some 75 feet, to the bell deck in the tower. This box is opened or closed by a cord in the organ loft. The current of air from floor to ceiling makes the room cool in summer and delightful in winter. Foul, stupifying air is a thing unknown in the church. This simple arrangement is an unspeakable comfort, both to preacher and hearer. The room is lighted in the evening by gas-lights covered by ground glass globes, arranged in trios on the columns and walls, and the desk by a group of four globes on each side, supported by ornamental columns. The audience room was to have been heated by steam ; but two of Webster's hot air furnaces having been placed temporarily in the cellar, were found to afford pleasant and ample heat.



There is no "broad aisle" in the church; the two central tiers of seats join, leaving an aisle on each side, and an aisle also between the outer tier of seats and the wall, on both sides. There are no galleries in the church at present, but they may be put in, the walls having purposely been made high enough. The church will seat about eight hundred people on the floor, and there is room in the organ loft for fifty more. The doors leading from the vestibule to the audience room are covered with green leather, and are arranged to swing easily and noiselessly without a latch, being self-shutting. All the wood-work is very elegant and rich, having been selected for beauty of grain. The four doors at the pulpit end of the house, two leading to the audience room and two to the platform, exhibit a remarkable fineness of natural graining. The two massive Gothic chairs in front of the pulpit platform, the communion table, and the carved stand for the font, are of black walnut. In the organ loft there is a dressing room for the singers, provided also with bookcases for the music. The umbrella racks in the vestibule are of chestnut and black walnut. Thermometers are placed in church and chapel, that the temperature may be kept even. There are knobs covered with India rubber, so arranged that no door can slam against the wall, and hooks also by which each door may be secured when open as well as when closed. There is no corner for the poor, no seat which is not carpeted and cushioned, and desirable.

The chapel is on the same level with the audience room, and is divided longitudinally into three rooms, which can be thrown together by means of large folding doors. The central room, or chapel proper, is fifty-six by thirty-seven feet, and is finished in the same style as the church, only less elaborately. This room is used for Sabbath schools, Sabbath-school concerts, lectures, and evening meetings. The walls are handsomely frescoed, and the room is lighted by four double Gothic windows of ornamental ground glass, arranged in pairs, each window being surmounted by a small quarter-foil window of stained glass. These windows are in the rear, or south end, and are in the form of an immense bay window, projecting from the main chapel, and in which space stands the desk. This adds much to the amplitude of the room, as well as much both to the

exterior and interior beauty of the house. There are, also, large quarter-foil windows in the sides of the central chapel room, and above the adjoining side rooms. These are of stained glass, and very rich in color. The seats are of chestnut, trimmed with black walnut, and provided with reversible backs and cushions, green in color, like those in the church. The reading desk is made of chestnut and black walnut, richly carved, and stands on a slight platform. The room is very pleasant and inviting, and seems almost like a church. It is lighted at the sides by gas, and the walls are adorned with maps of the Holy Land and appropriate scriptural mottoes. It will seat two hundred and forty persons, and in case of pressure, the folding doors may be opened on either side, giving room for two hundred more.

The room on the easterly side of the chapel is fitted up as a ladies' parlor. It is richly carpeted, and provided with divans, chairs, tables, clock, pictures, etc. A closet opens from this room, in which is kept a full tea-set, large enough for the multitude, and all conveniences for providing refreshments for the ladies' benevolent societies at their fortnightly gatherings, and for sociables and other meetings. There is a gas-stove at hand for making tea, and in the cellar a cooking-stove and a sink. This parlor is lighted by Gothic windows of ornamental ground glass, with gas fixtures, convenient for the use of the needle in the evening. On the walls, in heavy oval gilt frames, hang the portraits of the two only pastors of the church, Rev. S. Rockwell, the first pastor, and the present incumbent. Adjoining this room is also a dressing room, with washbowl and water-closet. The room on the opposite side of the chapel is of the same size as the ladies' parlor, and is fitted up for young people's meetings, and occupied on the Sabbath by the infant class. It also is adorned by beautiful scriptural mottoes and valuable maps. There is a small organ in the chapel for the use of the Sabbath school, and social religious services. Each desk is supplied with a valuable Oxford Bible.

Between the chapel and the audience room, on the west side, is a small room neatly fitted up as a minister's study. Across the passage into the church, and opposite the study, a door

leads to the platform of the pulpit. In the minister's room is the Sabbath-school library, and also the Woodruff teachers' library, the gift of a benevolent gentleman of the church. There are three small furnaces in the cellar under the chapel, so that either of the three rooms of the chapel may be warmed separately as needed, without waste of heat. The audience room of the church is happily so constructed as to be very easy for the speaker, an ordinarily clear voice being distinctly heard in every part. There is no echo. Neither sight nor sound is obstructed. It is light and cheerful of aspect, not gloomy, and by gas-light the appearance is very inviting. The building is made in the most thorough manner throughout, of the very best material, and with a constant reference to convenience and refined taste. "Strength and beauty are in thy sanctuary."

The architect was George F. Meacham, of Boston ; superintendent of mason-work and stone-cutting, Chauncey Arnold ; master builder, Franklin Smith, of Hartford ; fresco-work by William T. Brazer, of Boston ; the stained glass for the windows by Henry Sharp, of New York ; the clock by Howard, of Boston ; the bell is from the Meneely Foundry, West Troy, N. Y. ; the organ was constructed by William N. Johnson, of Westfield, Mass. The building committee of the society, who carried this work steadily through to its completion, devoting time and attention to it, visiting churches in city and country that promised to afford a practical suggestion for the greater perfection of this, were Cornelius B. Erwin, Frederic H. Worth, Henry Stanley, Oliver Stanley, Horace H. Brown, Philip Corbin, and Dr. Lucius Woodruff.

Those who had the work under more immediate supervision, were Messrs. Henry Stanley and Oliver Stanley, the latter gentleman giving nearly his whole time to the work for the three years it was in progress.

The house, with all its furnishing, cost \$150,000, and it should be said that the benevolent contributions of the church increased each year while the work was in progress.

It more than satisfies the expectation of the builders. It is a noble edifice, — the best the church could build, — dedicated to the service of God. His spiritual blessing has already richly rested upon it in the conversion of many souls.

The sittings of the church are sold annually. The sum paid on January last was about \$8,500.

The contributions of the church to objects of benevolence since its organization have been as follows:—

1843, \$429	1850, \$880	1857, \$758	1864, \$3,631
1844, 484	1851, 894	1858, 344	1865, 3,729
1845, 641	1852, 846	1859, 1,234	1866, 5,209
1846, 562	1853, 1,436	1860, 1,390	1867, 5,376
1847, 1,001	1854, 1,903	1861, 1,290	1868, 6,115
1848, 787	1855, 823	1862, 1,756	1869, 7,249
1849, 852	1856, 1,360	1863, 2,538	1870, 7,559

Total in 28 years, \$61,127.

Additions to the church have been as follows:—

1843, 32	1850, 9	1857, 29	1864, 23
1844, 7	1851, 26	1858, 13	1865, 31
1845, 9	1852, 22	1859, 6	1866, 83
1846, 10	1853, 10	1860, 21	1867, 27
1847, 48	1854, 25	1861, 4	1868, 52
1848, 14	1855, 2	1862, 19	1869, 107
1849, 3	1856, 11	1863, 6	1870, 42

On profession of faith, 334. By letter, 357. Total in 28 years, 691. Present membership, 488.

C. L. GOODELL.

New Britain, Ct.

SUNDAYS the pillars are,
 On which heaven's palace arched lies:
 The other days fill up the spare
 And hollow room with vanities.
 They are the fruitful beds and borders
 In God's rich garden: that is bare
 Which parts their ranks and orders.

The Sundays of man's life,
 Threaded together on Time's string,
 Make bracelets to adorn the wife
 Of the eternal glorious King.
 On Sunday, heaven's gate stands ope;
 Blessings are plentiful and rife—
 More plentiful than hope.

GEORGE HERBERT.

THE IMPORT AND METHOD OF CHRIST'S BAPTISM.

Two questions naturally arise in connection with the baptism of our Lord and Saviour Jesus Christ. 1. Why was Christ baptized? and, 2. How was he baptized? Let us consider these questions in their order.

I. Why was the Lord Jesus baptized?

1. Because he was made under the law, in the likeness of sinful flesh. For the same cause he was circumcised, when eight days old. Both circumcision and baptism imply pollution, sinfulness, in their recipient.

From the birth of Isaac onward, every descendant of Abraham, the father of the faithful, was to receive the rite of circumcision, as a seal of the covenant which God made with Abraham, to be a God to him and to his seed after him. Every male child was thus to be solemnly consecrated to the service of the living and true God. Paternity itself was consecrated, "that he might seek a godly seed." And in that rite there was involved a confession of the corruption of human nature.

Now, though our blessed Lord did not share in that natural depravity, common to all the race beside him, yet, being made "in the likeness of sinful flesh," he voluntarily submitted himself to all the requirements of the law. Thus it was in reference to his paying the temple-tax. (Mat. xvii. 24-27.) In itself considered, there was no appropriateness in his paying the half-shekel exacted of every Jew, to maintain the worship of God in the temple; for he was himself the Son of the Highest. It was the glory of his own Father that was thus upheld, and there was no propriety in taxing the King's household for the support of the realm; yet, to prevent misunderstanding, to avoid the imputation of refusing to do what was expected from all devout Jews, he miraculously provided the means, and paid the coin to them that received the tribute money. In like manner, now that baptism was about to take the place of circumcision, as the seal of God's covenant, and that all who wished to be pronounced in their adhesion to the divine economy, under all its varying forms, flocked to John's baptism, recognizing his divine call and mission, it was becoming in the

Lord Jesus, notwithstanding that rite implied pollution in its recipient, and there was no pollution in him, to submit himself to that ordinance, as he did to other rites and demands not strictly binding on him. Thus it became him to fulfil all righteousness.

2. Another reason why our Lord received baptism at the hands of his forerunner, may have been that he might thus publicly and emphatically indorse John's ministry.

The Baptist was the connecting link between the old dispensation and the new. It was important that Christ's ministry should have a visible connection with all that had gone before.

The new dispensation was but the flowering out of the old, under new and appropriate symbols. The Jewish dispensation culminated in John, and the dispensation of the Spirit takes its departure from him. There is no abrupt, violent transition; but the old quietly, peacefully, merges itself in the new. And the point of transition was at the baptism of our Saviour by his appointed forerunner. That was a symbol of the essential oneness of the two dispensations. It was no more an indorsement of Jesus by John, than it was an indorsement of John by Jesus. It was altogether fitting, and most wisely ordered, in the providence of God, that the Lord's messenger, predicted by Malachi, going before him in the spirit and power of Elijah the prophet, should point out his person, and publicly induct him into his sacred, threefold office.

3. And this leads us to another reason why Christ was baptized. His baptism was the clearly-marked commencement of his public ministry. It was his solemn inauguration as the Christ of God, the long predicted and eagerly expected Messiah. And more than this: it was the manifest anointing of the Lord's Anointed,—his divine consecration, or setting apart to the great work of salvation for the human race. Then the Spirit descended upon him like a dove, and it abode upon him. From that time forward, God gave not the spirit by measure unto him. In him dwelt all the fulness of the Godhead bodily. It was then and there proclaimed by the Most High, This is my beloved Son, in whom I am well pleased. Was not this the solemn promulgation of the decree, "I have set my king

upon my holy hill of Zion. Thou art my son ; this day have I begotten thee"? The spiritual halo that encircled his brow like a diadem, was of too ethereal a nature to be perceived by earthly souls. But here and there one who was an Israelite indeed, in whom is no guile, discovered the royal endowment, and with full heart exclaimed, "Rabbi, thou art the Son of God ; thou art the King of Israel." As prophets, priests, and kings of old were anointed and set apart by solemn rites, each to his own appropriate work, so it was in the highest degree fitting that He who combined all these offices in His one person, should be solemnly and publicly invested with prophetic, sacerdotal, and regal dignity by one specially commissioned for that purpose. It matters not that John himself may not have understood the full import of this anointing. He was divinely directed how to discern the Messiah, and he saw, and bare record that this is the Son of God.

It follows that the baptism of Christ was both like and unlike in kind to other baptisms. In so far as it was a voluntary humiliation on the part of our Saviour, subjecting himself to a rite of purification, because found in fashion as a man, it was not unlike in purport to other baptisms administered by John, nor unlike Christian baptism. But in so far as it was intended by Christ to be an indorsement of John's ministry, and in so far as it was the solemn consecration of Christ to his great life work, and the inauguration of his public ministry, it is evidently *sui generis*,—having no point of connection with ordinary Christian baptism.

Christ's baptism, with the accompanying voice from heaven, was a fitting prelude to that life of heavenly love enshrined in an earthly tabernacle, and encompassed with all sinless human infirmities. It was such a mingling of divine and human, of humiliation and exaltation, as cannot be found apart from the manifestation of the Mediator, — God manifest in flesh.

II. We pass to consider the question, How was Christ baptized ?

If it were essential that we should know the precise method of the Saviour's baptism, it would, without doubt, have been so clearly revealed that no question could be raised in reference to it.

Observe, for example, how full and explicit instructions were

given to Moses in regard to the erection of the tabernacle, with all its furniture. He was repeatedly admonished of God, "See that thou make all things according to the pattern showed to thee in the Mount." Nothing was left to inference. The entire method of construction of each and every article was clearly and fully laid down. And so with regard to our Saviour's life and death; on many points our information is very full and exact, even when it is not proposed for our imitation. We know just how he was put to death, and just how he celebrated the Eucharist.

Would' not, also, the precise method of his baptism, in all probability, have been made known so clearly as to leave no room for doubt or question, had it been essential, or of the first importance, that we should know it?

But, first, there is no special reason to doubt that Jesus was baptized in John's ordinary method, whatever that method was. At least, there is no intimation of anything peculiar in the mode of his baptism.

Did, then, John invariably baptize by immersion? The use of the words βαπτω and βαπτισω does not prove it. These words, it is true, ordinarily or originally denoted to dip, and to dip repeatedly, or wash; but they may just as well refer to dipping the hand of the baptizer, as to dipping the entire person of the baptized. We have Scripture instances of the use of βαπτω in the first sense just mentioned. When our Lord pointed out Judas as the traitor, he made use of this word, βαπτω. He that *dippeth* his hand with me in the dish, the same shall betray me. Is it not utter folly to say that the hand of Judas was *completely immersed* in the dish? We use *dip*, as Jesus used βαπτω, in another sense, as when we speak of dipping a pen in ink, or dipping water from one dish to another, or milk from a pan. The complete immersion of the thing dipped is not essential to the idea. Judas was pointed out to the beloved disciple, as he tells us in his gospel, in these words: He it is to whom I shall give a sop — better, as in the margin, a *morsel* — when I have dipped it. (John xiii. 26.) The same word, βαπτω, is here used. Jesus broke off a piece of bread and *dipped* it in the common soup, by no means necessarily or probably completely immersing it, and then gave to Judas.

The same word is used in the Septuagint translation of the Old Testament, in Lev. iv. 6. The priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord. These acts together, or the complex act, constituted the ceremonial purification of that which was sprinkled. The entire complex act came to be denominated a *baptism*, — a ceremonial lustration, a symbol of purification, the removal of ceremonial uncleanness. And in like manner, in all baptisms by sprinkling, there is the dipping of the hand of the person baptizing, and the sprinkling of water, the emblem of purification. It is a significant fact, that the Hebrew name of the forefinger is derived from a verb corresponding to the Greek βαπτω; as if we were to call it, instead of *forefinger*, or the *index* finger, the *dipping* finger, or the finger to be dipped. The same Greek word, βαπτω, is found in two places in the book of Daniel, where it is said of Nebuchadnezzar, that his body was wet — *bapted* — with the dew of heaven. Surely the *baptism* of Nebuchadnezzar seems much more like sprinkling than immersion.

I think it can be demonstrated that baptism came to be, among the Jews, the common designation for ceremonial purification, or cleansing by the application of water, whether by sprinkling, pouring, or plunging. One evidence that baptism, and ceremonial purification by the use of water, were, in common usage, equivalent to each other, is found in John iii. 22–26. First, the *baptizing* by Jesus through his disciples, and by John, is mentioned; next, there arose a question between some of John's disciples and the Jews, about *purifying*. In consequence of this question arising, they repair to John to have it decided, saying, Rabbi, he to whom thou barest witness behold, the same *baptizeth*. Is it not the only fair and legitimate inference from this passage, that *baptism* and *purification* were, in the common usage, nearly synonymous terms? Baptism seems to have come to designate the entire act of the priest in *dipping* his finger, or the bunch of hyssop, into the blood, or the water of separation or of purification (Num. xix. 9), and then in *applying* it by *sprinkling* to the person or thing to be cleansed. The *whole complex act* was the baptism, and not the mere *dipping* alone. (See Heb. ix. 10.) Which stood only in meats and drinks, and divers *baptisms* [Greek]. Now,

could it be fairly said, would it be at all likely to be said, by the writer to the Hebrews, that it stood in divers *dippings* of the finger or of the hyssop, to the exclusion of the *sprinkling*, which followed in every instance? The purification was by the sprinkling in connection with the dipping, never by the dipping alone.

And so the writer to the Hebrews continues. If the blood of bulls and of goats, and the ashes of an heifer, *sprinkling* the unclean, *sanctifieth* to the *purifying* of the flesh, — observe there was no ceremonial purification without *sprinkling*, — how much more shall the blood of Christ purge your conscience from dead works, etc.? Ceremonial purification by the sprinkling of blood, spiritual sanctification by the blood of Christ, — these are the points of comparison and contrast made by the apostle. Are we compelled to believe that by the “divers baptisms,” he referred solely to the preliminary dipping into the blood and the water, and not at all to its application to the unclean, which was invariably by sprinkling?

But let us look again at the common usage among the Jews in the time of Christ. (See Luke xi. 38.) “And when the Pharisee saw it, he marvelled that he had not first washed before dinner.” It is literally: he marvelled that he was not first *baptised* before dinner. The word is precisely the same with that used by Mark (i. 9) in speaking of the baptism of Christ in the Jordan, ἐβαπτίσθη. Is it, then, true that the Pharisee marvelled that Jesus was not *immersed* before dinner? And is there any evidence whatever, that such a custom ever prevailed among the Jews? We know that the Rabbi Maimonides is quoted to the effect that the Jews sometimes immersed themselves by way of ceremonial purification; but the sole testimony of one living in the twelfth century, to a custom as existing in the time of Christ, certainly needs support and corroboration. The Levitical custom, as we have seen, was to purify by sprinkling, only dipping the finger or hyssop-branch first, which preliminary act gave name to the whole transaction. “And the Lord said unto him, Now do ye Pharisees make clean [*i. e.* purify, baptize] the outside of the cup and the platter; but your inward part is full of ravening and wickedness.”

But this ceremonial baptism or purification is more fully explained in Mark vii. 1-8. The Pharisees and Scribes saw some of Christ's disciples eat bread with unwashed hands. That is, they neglected the ceremonial purification commonly practised by the Jews. The evangelist proceeds at once to explain that practice. He says, "Except they wash their hands oft, they eat not. And when they come from the market, except they baptize themselves [so in the Greek], they eat not. And many other things there be, which they have received to hold, baptisms [Greek] of cups and pots, and brazen vessels and tables." The same expression occurs again in the eighth verse, "*baptisms* of pots and cups." To say, as some do, that all these are *immersions* of persons, cooking utensils, and tables or couches, is sheer assumption, simply and only begging the question. We believe the practice originated in the ceremonial ablutions enjoined in the Levitical law, performed by sprinkling, after the hand or branch was dipped in the cleansing fluid. The *object* of this baptism, let it be well understood, was ceremonial purification; the opposite of that defilement of which our Lord spoke in this connection, saying, "To eat with unwashen hands defileth not a man." (Matt. xv. 20.)

By still another inspired writer, we are taken inside a Jewish residence, and allowed to see just what provision was made for these ceremonial ablutions, or baptisms, which were so commonly practised that Christ's host marvelled that he omitted it. (John ii. 6.) There were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. A firkin is a quarter of a barrel. These water-pots, therefore, held from half to three fourths of a barrel each. They were set there after the manner of the purifying of the Jews, for their ceremonial purification or baptism. But how can it be made a case of immersion? Purification, in their usage, is baptism. Except they baptize themselves, when they come from the market, they eat not. The water in those vessels had apparently some of it been used, for they were refilled. Did each guest *immerse* himself in a half-barrel stone water-pot? or was the water drawn out to baptize each one by *pouring* it on his hands, as Elisha poured water on the hands of Elijah? (2 Kings iii. 11.)

We have thus far considered the Scripture usage of βαπτω and βαπτίζω. Unless I greatly mistake, we find, that while there is a reference in the word to dipping the hand of the baptizer, and especially the *עצמא*, — the forefinger, dipping finger; — we are forced by the connection, in very many instances, to include in the idea either sprinkling or pouring, to the *exclusion* of immersion. The using, then, of the words βαπτω, βαπτίζω and βαπτισμος, by the sacred writers, by no means establishes the fact that John baptized by immersion. In view of the analogy of Old Testament baptisms, is it not at least as probable as otherwise, that his method was to dip up the water, and pour or sprinkle it upon the person baptized?

But the question is asked, why then did they go to the river? The answer is, that they might have abundance of pure, clear water to baptize with, as well as for other purposes. Great multitudes resorted to John's baptism. There went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Such a multitude, in that hot climate, would have great need of water for other purposes besides baptism. We read in the Acts of the Apostles (xvi. 13), of a certain place by a river side, where prayer was wont to be made,—an habitual resort for religious purposes, wholly apart from baptism. In such a case, baptism in or by the river would be equivalent now to a baptism in church,—the usual place of religious worship.

Again, it is said, they went down into the water, and came up out of the water. It is *not* said of Jesus by any one of the four evangelists that he went down into the water. The proper Greek word for *out of* is ἐκ, while the proper rendering of ἀπο is *from* or *away from*. Now it is certainly noticeable that in every instance where an evangelist speaks of the baptism of Christ, the word used is *not* ἐκ, *out of*, but ἀπο, *away from*. The rendering in Matthew iii. 16, and Mark i. 10, is plainly a mistranslation, probably by some oversight. The inspired writers do indeed say he *went up* from the water, using the same word commonly employed of disembarking after a voyage; “one went up from the sea,” without thereby denoting that he had

been *in* the sea. But it may be that both Jesus and John stepped out into the current, for convenience in dipping up the water, and pouring or sprinkling it upon the person of Christ. The style of dress used in oriental countries would make this far easier and more appropriate than our style of dress in our cold northern climate.

Again, John baptized in Ænon, near to Salim, because there was much water there. It is literally, there were many waters there. Ænon is a Chaldaic plural, meaning fountains. It was doubtless a great convenience for the multitudes constantly gathering to John's baptism, to be at a place abounding in springs.

But Paul wrote on two occasions, "Buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4; Col. ii. 11, 12.) With all due deference to the eminent men who have seen, or imagined they saw, an allusion to immersion in these passages, it seems to me they have no reference to the *mode* of baptism. Being immersed in or under the water is not a burial, without drowning. The allusion is rather to the *death* than the *baptism* of Christ. We are "baptized into his death," — into a profession of reliance on his death alone for salvation. In baptism, and a profession of faith in Christ, we professedly renounce a life of worldliness; so far as worldliness and sin are concerned, we are, in our purpose and endeavors, the same as dead and buried, — "buried with him by baptism into death" to sin. If the apostle intended to refer to immersion, would he not have said, that like as Christ was raised up *from the water*, so we also should walk in newness of life?

In the passage in Colossians, where circumcision and baptism are both spoken of, there seems to be equal allusion to the literal baptism and circumcision of Christ; that is, none at all. "In whom ye are circumcised by the circumcision of Christ;" that is, by that spiritual circumcision which Christ performs, delivering you from the corruptions of your sinful nature. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Baptism in whatever mode — in

one mode as much as another — denotes a dying to sin, and a living to holiness. It has reference, not to the *baptism* of Christ, but to his death and resurrection. All allusions to burial in baptism as a disappearance beneath the surface of the water, and an emerging from the water to newness of life, appear fanciful, and unsustained by the real meaning of the Scriptures. They tend to make one rely unduly on the *form*, instead of seeking the true baptism of the Spirit. For baptism is “not the putting away of the filth of the flesh,” — no mere outward rite or ceremony in *any* mode, — “but the answer of a good conscience toward God.” This “baptism doth” “now save us” “by the resurrection of Jesus Christ.” (1 Pet. iii. 21.) That is, baptism refers not to the *circumcision* or the *baptism* of our Saviour, but to his *death* and *resurrection*. We are buried with him by baptism into death; no mere fanciful death or burial by a momentary withdrawal from human sight, but a *real dying to sin*; being delivered from its power, as a ruling, domineering, all-controlling principle of action, as really as if already dead and buried; that like as Christ was raised up *from the dead* — not from the river Jordan — by the glory of the Father, even so we also should walk in newness of life.

We sometimes hear it said by one, I buried such a brother, or sister, in baptism. The expression is certainly not scriptural. Why might not a person say, with as much propriety, I made one dead to sin, or I raised one up to newness of life? If the passages last under consideration teach a more important truth than the proper mode of baptism, and we shall rightly apprehend them, the time spent upon them will not be in vain.

As a result of the entire examination thus far, we conclude that it cannot be shown from the Scriptures that Christ was baptized by immersion.

2. But let us look again at that object of Christ's baptism which we have spoken of as his consecration or anointing to his great life work. How were the ancient prophets, priests, and kings consecrated and set apart, each one to his appointed office? Moses, by divine direction, “*poured* of the anointing oil upon Aaron's head, and anointed him, to sanctify him.” (Lev. viii. 12.) Every high priest was thus to be consecrated to his

sacred office by pouring upon his head. When a king was to be set over the chosen people, the prophet Samuel, not without previous explicit instructions from God, "took a vial of oil and poured it upon 'Saul's' head, and kissed him, and said, is it not because the Lord hath anointed thee to be captain over his inheritance?" (1 Sam. x. 1.) And when Saul was set aside for disobedience, Samuel was directed to fill his horn with oil, and go and anoint David in the midst of his brethren, which he did, doubtless, by pouring the oil upon his head. (1 Sam. ch. xvi.) "And the spirit of the Lord came upon David from that day forward,"—came upon him by measure, while it came upon David's greater son, at his anointing, without measure.

When the prophet Elijah fled from the wrath of Jezebel, and God appeared to him in Mount Horeb, He said to him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and Jehu, the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room. (1 Kings xix. 15, 16.) Elijah seems to have discharged in person only that part of this commission which relates to the call of his successor. Elisha informed Hazael of God's choice of him as king, and perhaps anointed him to that office; while he commissioned one of the children of the prophets, a student in theology, as we might say, to go and anoint Jehu. The method of anointing is given only in the case of Jehu, but it coincides precisely with the method of anointing prophets, priests, and kings, as elsewhere given. He "poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel." (2 Kings ix. 6.) We thus see that the universal and only method of anointing priest and king, and doubtless prophet also, when anointed at all, was by pouring upon the head, by the authority and in the name of the Lord of Hosts.

Let us now revert to the scene of John's baptism. As he was preaching and baptizing at the banks of the Jordan, then cometh Jesus from Galilee to Jordan unto John to be baptized of him. (Matt. ch. iii.) John seems at once to have recognized in Jesus the one mightier than he, whose coming he had foretold.

He professed his unworthiness to administer this rite to one so much his superior. But his objections were overruled. Together they went down to, or, if you please, into the water, and there John solemnly consecrated the Son of the Highest to the great work laid upon him, and by a simple and appropriate rite inducted him into his threefold office. What, now, was the form of that rite? Shall we venture to assert that the simple form which God had appointed in ancient times for the consecration of prophet, priest, and king, was set aside, and another form, perhaps not any more appropriate, substituted in its stead? And what proof can be adduced of any such change of mode? In the absence of all positive evidence to the contrary, may we not reasonably conclude that the most probable mode of our Saviour's baptism, was by having water poured on his head by him who pointed him out as the Lamb of God, who taketh away the sin of the world, — God's great High Priest, who should make an atonement by the sacrifice of himself?

But observe, we do not attach any special importance to the *mode* of Christ's baptism. We only object to those who attach so much importance to the mode.

If any person believes that Christ was baptized by immersion, and in consequence prefers that mode himself, he is at liberty to receive it; just as any company of believers are at liberty, if they choose, always to celebrate the Lord's Supper in an upper room, in a reclining posture, and in connection with another meal, as our Lord himself did. But when they come to impose these non-essentials on all other believers, we must resist their demands.

In conclusion, I notice one objection urged against the view that has been presented. If neither John the Baptist nor the disciples of Jesus baptized by immersion, how came it to pass that in a few centuries immersion was universally practised, except in the case of invalids, when sprinkling was allowed?

It may be explained in part by the general departure from the simplicity and purity of the gospel of Christ. In the same ages, celibacy was gradually coming into great repute, as a more holy state than matrimony. The seeds of monasticism were sown, and began to spring up, and bring forth their baneful fruit. Popery was taking root, with its system of fastings

and penances, and works of supererogation. There was a growing attachment to forms and ceremonies; and thus the more formal and striking ceremonial of immersion gradually crowded out the simpler modes of pouring and sprinkling.

And there is another tendency in human nature, not altogether evil in itself, exemplified by Peter when our Saviour washed the disciples' feet. Amazed at such condescension, and feeling his own unworthiness, Peter exclaimed, Thou shalt never wash my feet. Jesus calmly replied: If I wash thee not, thou hast no part with me. With a sudden and complete revulsion of feeling, Peter cried out: Lord, not my feet only, but also my hands and my head. He would be washed in every part, to denote the entireness of his consecration to his blessed Master. And so, we may suppose, in subsequent ages, ardent, impetuous disciples thought to show the thoroughness of their devotion by a complete immersion. The same feeling, perhaps, led to the trine immersion sometimes practised, when the baptized person was plunged beneath the surface of the water at the name of the Father, again at the name of the Son, and the third time at the name of the Holy Ghost. The same feeling sometimes displayed itself in *nude* immersion, that the water might touch every portion of the body.

In the fact that immersion cannot be applied to all, we find reason to believe that it was never designed by the benignant Head of the church to be the only valid mode of baptism. If it be so, many sincere believers, without fault of their own, by mere physical infirmity, are shut out from the church visible, and from all participation in its ordinances. In the beautiful simplicity of sprinkling, or pouring, its applicability to every condition in life, we find an evidence of its divine origin and designed universality. May the time soon come, when there shall be evidently one body and one spirit, one Lord, one faith, one *baptism*, perhaps not in *mode*, but one in spirit and purpose, acknowledged as one, as valid, and sufficient, by all who love our Lord Jesus Christ in sincerity.

JOHN G. HALE.

Chester, Vt.

CATALOGUE OF THE MEMBERS

OF THE

THEOLOGICAL INSTITUTION, ANDOVER,

SEP. 21, 1813.

SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Burr Baldwin	<i>Weston, Conn.</i>	<i>Yale Coll.</i>	1809.
Chauncey Booth	<i>E. Windsor, Conn.</i>	<i>Yale Coll.</i>	1810.
William Eaton	<i>Framingham, Mass.</i>	<i>Williams Coll.</i>	1810.
William Hanford	<i>Norwalk, Conn.</i>	<i>Yale Coll.</i>	1808.
Fifield Holt	<i>Holles, N. H.</i>	<i>Middlebury Coll.</i>	1810.
Benjamin C. Meigs	<i>Bethlehem, Conn.</i>	<i>Yale Coll.</i>	1809.
Enos Merrill	<i>Falmouth, Me.</i>	<i>Bowdoin Coll.</i>	1808.
Ephraim H. Newton	<i>Newfane, Vt.</i>	<i>Middlebury Coll.</i>	1810.
David Oliphant	<i>Ballston, N. Y.</i>	<i>Union Coll.</i>	1809.
Thaddeus Pomeroy	<i>Southampton, Mass.</i>	<i>Williams Coll.</i>	1810.
Daniel Smith	<i>Milton, Vt.</i>	<i>Middlebury Coll.</i>	1810.
Benjamin B. Stockton	<i>Lenox, N. Y.</i>	<i>Middlebury Coll.</i>	1809.
Francis D. Wait	<i>Boston, Mass.</i>	<i>Brown Univer.</i>	1810.
James Wakeman	<i>Ballston, N. Y.</i>	<i>Union Coll.</i>	1809.
Hezekiah Woodruff	<i>Scipio, N. Y.</i>	<i>Union Coll.</i>	1810.

MIDDLE CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Horatio Bardwell	<i>Goshen, Mass.</i>		
Calvin Colton	<i>Longmeadow, Mass.</i>	<i>Yale Coll.</i>	1813.
Ralph Emerson	<i>Holles, N. H.</i>	<i>Yale Coll.</i>	1811.
Jeremiah Flint	<i>Braintree, Vt.</i>	<i>Middlebury Coll.</i>	1811.
Thomas H. Gallaudet	<i>Hartford, Conn.</i>	<i>Yale Coll.</i>	1805.
Salmon Giddings	<i>Hartland, Conn.</i>	<i>Williams Coll.</i>	1811.
William R. Gould	<i>Sharon, Conn.</i>	<i>Yale Coll.</i>	1811.
Calvin Hitchcock	<i>Westminster, Vt.</i>	<i>Middlebury Coll.</i>	1811.
Leonard Jewett	<i>Holles, N. H.</i>	<i>Dartmouth Coll.</i>	1810.
David M. Mitchell	<i>N. Yarmouth, Me.</i>	<i>Yale Coll.</i>	1811.
Daniel Poor	<i>Danvers, Mass.</i>	<i>Dartmouth Coll.</i>	1811.
Israel W. Putnam	<i>Danvers, Mass.</i>	<i>Dartmouth Coll.</i>	1809.
David M. Smith	<i>Durham, Conn.</i>	<i>Yale Coll.</i>	1811.

Miles P. Squier	<i>New Haven, Vt.</i>	<i>Middlebury Coll.</i>	1811.
Julius Steele	<i>Bethlehem, Conn.</i>	<i>Yale Coll.</i>	1811.
Hervey Talcott	<i>Coventry, Conn.</i>	<i>Yale Coll.</i>	1810.
Sylvester Woodbridge	<i>Southampton, Mass.</i>		

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JUNIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Jonathan Adams	<i>Boothbay, Me.</i>	<i>Middlebury Coll.</i>	1812.
Elijah Baldwin	<i>Milford, Conn.</i>	<i>Yale Coll.</i>	1812.
Ebenezer Burgess	<i>Wareham, Mass.</i>	<i>Brown Univer.</i>	1809.
Joseph W. Curtis	<i>Windsor, Vt.</i>	<i>Dartmouth Coll.</i>	1811.
Eleazar T. Fitch	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1810.
Thomas R. Gold	<i>Cornwall, Conn.</i>	<i>Yale Coll.</i>	1806.
Allen Graves	<i>Rupert, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Herman Halsey	<i>Bridgehampton, N. Y.</i>	<i>Williams Coll.</i>	1811.
Ebenezer Kellogg	<i>Vernon, Conn.</i>	<i>Yale Coll.</i>	1810.
Cyrus Kingsbury	<i>Alstead, N. H.</i>	<i>Brown Univer.</i>	1812.
Nathan Lord	<i>Berwick, Me.</i>	<i>Bowdoin Coll.</i>	1809.
Stephen Mason	<i>Litchfield, Conn.</i>	<i>Williams Coll.</i>	1812.
Thomas J. Murdock	<i>Norwich, Vt.</i>	<i>Dartmouth Coll.</i>	1812.
Robert Page	<i>Reedfield, Me.</i>	<i>Bowdoin Coll.</i>	1810.
Isaac Parsons	<i>Southampton, Mass.</i>	<i>Yale Coll.</i>	1811.
George Payson	<i>Pomfret, Conn.</i>	<i>Yale Coll.</i>	1812.
Henry Smith	<i>Durham, N. H.</i>	<i>Bowdoin Coll.</i>	1810.
Job S. Swift	<i>Addison, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Samuel White	<i>Thetford, Vt.</i>	<i>Dartmouth Coll.</i>	1812.

Senior Class	15
Middle Class	17
Junior Class	19
	51
	Total

[A *verbatim* copy of "broadside" catalogue in the possession of Rev. Charles Hammond, of Monson, Mass.]

CATALOGUE
OF THE
PROFESSORS AND STUDENTS

OF THE
THEOLOGICAL SEMINARY, ANDOVER,
JANUARY, 1817.

REV. EBENEZER PORTER, *Bartlet Professor of Sacred Rhetoric.*
REV. LEONARD WOODS, *Abbot Professor of Christian Theology.*
REV. MOSES STUART, *Associate Professor of Sacred Literature.*

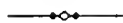
Mr. ELEAZER T. FITCH, *Resident Licentiate, on the Abbot Foundation.*

SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Samuel C. Aikin	<i>Windham, Vt.</i>	<i>Middlebury Coll.</i>	1814.
Elihu W. Baldwin	<i>Durham, N. Y.</i>	<i>Yale Coll.</i>	1812.
Ebenezer B. Caldwell	<i>Salem, Mass.</i>	<i>Dartmouth Coll.</i>	1814.
George A. Calhoun	<i>Salisbury, Conn.</i>	<i>Hamilton Coll.</i>	1814.
Ira Chase	<i>Westford, Vt.</i>	<i>Middlebury Coll.</i>	1814.
William Ely	<i>Saybrook, Conn.</i>	<i>Yale Coll.</i>	1813.
Noah Emerson	<i>Salem, Mass.</i>	<i>Middlebury Coll.</i>	1814.
Joel Hawes	<i>Brookfield, Mass.</i>	<i>Brown Univer.</i>	1813.
Willard Holbrook	<i>Sutton, Mass.</i>	<i>Brown Univer.</i>	1814.
Edward W. Hooker	<i>Norwich, Conn.</i>	<i>Middlebury Coll.</i>	1814.
Jonathan Magee	<i>Colerain, Mass.</i>	<i>Williams Coll.</i>	1814.
Richard C. Morse	<i>Charlestown, Mass.</i>	<i>Yale Coll.</i>	1812.
John L. Parkhurst	<i>Framingham, Mass.</i>	<i>Brown Univer.</i>	1812.
Levi Parsons	<i>Pittsfield, Vt.</i>	<i>Middlebury Coll.</i>	1814.
Otis Rockwood	<i>Chesterfield, N. H.</i>	<i>Middlebury Coll.</i>	1813.
Jesse Stratton	<i>Athol, Mass.</i>	<i>Williams Coll.</i>	1814.
Hutchens Taylor	<i>Tyringham, Mass.</i>	<i>Williams Coll.</i>	1814.
Carlos Wilcox	<i>Orwell, Vt.</i>	<i>Middlebury Coll.</i>	1813.
Moses E. Wilson	<i>Francestown, N. H.</i>	<i>Middlebury Coll.</i>	1814.
Ebenezer B. Wright	<i>Westhampton, Mass.</i>	<i>Williams Coll.</i>	1814.

MIDDLE CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Amzi Benedict	<i>New Canaan, Conn.</i>	<i>Yale Coll.</i>	1814.
Dan Blodget	<i>Randolph, Vt.</i>	<i>Dartmouth Coll.</i>	1815.
William J. Boardman	<i>Dalton, Mass.</i>	<i>Williams Coll.</i>	1815.
Alvan Bond	<i>Sutton, Mass.</i>	<i>Brown Univer.</i>	1815.
Samuel W. Brace	<i>Oswego, N. Y.</i>	<i>Hamilton Coll.</i>	1815.
Amos W. Burnham	<i>Dunbarton, N. H.</i>	<i>Dartmouth Coll.</i>	1815.
Isaac C. Day	<i>Alfred, Me.</i>		
Pliny Fisk	<i>Shelburne, Mass.</i>	<i>Middlebury Coll.</i>	1814.
Horatio Gridley	<i>Berlin, Conn.</i>	<i>Yale Coll.</i>	1815.
Caleb Hobart	<i>Milton, Mass.</i>	<i>Dartmouth Coll.</i>	1815.
Alpha Miller	<i>Sangerfield, N. Y.</i>	<i>Hamilton Coll.</i>	1815.
Thomas J. Murdock	<i>Norwich, Vt.</i>	<i>Dartmouth Coll.</i>	1812.
David L. Ogden	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1814.
Alonzo Phillips	<i>Bradford, Mass.</i>	<i>Middlebury Coll.</i>	1815.
Charles S. Robinson	<i>Granville, Mass.</i>	<i>Williams Coll.</i>	1814.
Franklin Sherrill	<i>Richmond, Mass.</i>	<i>Williams Coll.</i>	1815.
Levi Spaulding	<i>Jaffrey, Mass.</i>	<i>Dartmouth Coll.</i>	1815.
David Tenny	<i>Bradford, Mass.</i>	<i>Harvard Univer.</i>	1815.
Aaron Warner	<i>Northampton, Mass.</i>	<i>Williams Coll.</i>	1815.
John B. Warren	<i>Wilbraham, Mass.</i>	<i>Brown Univer.</i>	1815.
Miron Winslow	<i>Williston, Mass.</i>	<i>Middlebury Coll.</i>	1815.



JUNIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Hiram Bingham	<i>Bennington, Vt.</i>	<i>Middlebury Coll.</i>	1816.
Cyrus Byington	<i>Stockbridge, Mass.</i>		
Theodore Clapp	<i>Easthampton, Mass.</i>	<i>Yale Coll.</i>	1814.
William Cone	<i>East Haddam, Conn.</i>	<i>Yale Coll.</i>	1813.
Rodney G. Dennis	<i>New Ipswich, N. H.</i>	<i>Bowdoin Coll.</i>	1816.
Orville Dewey	<i>New York, N. Y.</i>	<i>Williams Coll.</i>	1814.
Luther F. Dimmick	<i>Bridgewater, N. Y.</i>	<i>Hamilton Coll.</i>	1816.
Samuel Greene	<i>Stoneham, Mass.</i>	<i>Harvard Univer.</i>	1816.
Charles B. Haddock	<i>Salisbury, N. H.</i>	<i>Dartmouth Coll.</i>	1816.
Daniel Hemenway	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i>	1815.
Charles J. Hinsdale	<i>Newark, N. J.</i>	<i>Yale Coll.</i>	1815.
Hezekiah Hull	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1815.
William P. Kendrick	<i>Hollis, N. H.</i>	<i>Harvard Univer.</i>	1816.
James Kimball	<i>Fitchburg, Mass.</i>	<i>Yale Coll.</i>	1816.
Jonas King	<i>Harwley, Mass.</i>	<i>Williams Coll.</i>	1816.
Abner Morse	<i>Medway, Mass.</i>	<i>Brown Univer.</i>	1816.

James Prentiss	<i>Roxbury, Mass.</i>	<i>Harvard Univer.</i>	1815.
Henry J. Ripley	<i>Boston, Mass.</i>	<i>Harvard Univer.</i>	1816.
Worthington Smith	<i>Hadley, Mass.</i>	<i>Williams Coll.</i>	1816.
Asa Thurston	<i>Fitchburg, Mass.</i>	<i>Yale Coll.</i>	1816.
Joseph Torrey	<i>Salem, Mass.</i>	<i>Dartmouth Coll.</i>	1816.
Francis Wayland	<i>Troy, N. Y.</i>	<i>Union Coll.</i>	1813.
John Wheeler	<i>Orford, N. H.</i>	<i>Dartmouth Coll.</i>	1816.
Allen P. White	<i>Pittsfield, Mass.</i>	<i>Dartmouth Coll.</i>	1816.
David Wilson	<i>Hebron, N. Y.</i>	<i>Middlebury Coll.</i>	1816.
Philo Wright	<i>Tallmadge, Ohio.</i>		

SENIOR CLASS	20
MIDDLE CLASS	21
JUNIOR CLASS	26
	—
	Total, 67

PRINTED BY FLAGG AND GOULD, . . . ANDOVER MASS.

[Verbatim copy of catalogue presented to the Seminary Library, by Rev. E. B. Wright, of the class of 1817.]

LONG LIFE TO THE RIGHTEOUS.

EVERY thoughtful reader of the Bible has noticed that its promises of long life to those who religiously keep its precepts are direct and abundant. Aside from the promise of eternal life in heaven, there is no other that appeals so gratefully to the common desires of men as this ; because long life implies the best of average health, exemptions from violence and from fatal diseases, a comfortable supply for all ordinary wants, and a condition the farthest removed from those fears, anxieties, and troubles that exhaust the vital energies.

The Christian expectation of long life is encouraged by all those numerous passages of Scripture which promise wisdom to the believer. Dan. 1st, "God gave them knowledge and skill in all learning and wisdom." This, from its connection, obviously implies the highest order of intellectual and moral acquirement for the regulation of personal habits, and the doing of private and public duties. Job 28th, "The fear of the Lord, that is wisdom, and to depart from evil is understanding." This applies to religious character and purity, insuring loving care, providential protection, and salvation by grace from God. In Mat. 8th, it is the *wise* man who built his house upon a rock where it could not be overthrown.

All good gifts are promised to those who keep God's commandments. These must include health and long life, and they are often specifically mentioned. The promise of God to Jacob was : "I am with thee, and will keep thee in all places whither thou goest." In Ps. 91st, the promise is : "Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness ; nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." The Saviour says : "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," "a hundred fold now in this time." Paul says : "We know that all things work together for good to them that love God ;" "whether . . . the world, or life, or death, or things present, or things to come, all are yours." In

Prov. 3d, wisdom is personated as holding in her hands treasures more precious than merchandise of silver, or fine gold, or rubies, or all the things that can be desired. These she offers to those who find her, from her right hand length of days, from her left hand riches and honor. The choicest gifts are, of course, from the right hand.

God promises especial protection to his children beyond what he gives to the unbelieving and disobedient. "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone." "The Lord preserveth all them that love him; but all the wicked will he destroy." "Then spake the Lord to Paul . . . Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee." These are only a few of the many promises of especial protection given to God's children. The instances recorded of God's actual care over his children, by providence, or by miracle, or even by the destruction of the wicked, their and his enemies, are equally numerous. God's people have been safely passed through deep waters, saved from famines, pestilences, defeat. They have been made victorious, healed of diseases, raised from death.

A great variety of gifts are promised in answer to prayer, and among them health and long life. It is not doubted that God *can* heal disease, avert violence, strengthen the vital forces, either by the use of what we call means, or without them. The whole theory of evangelical religion includes prayer as a means of securing the favorable exertion of God's *power*, as well as his wisdom, or mercy, or grace. The lengthening of Hezekiah's life is as clearly within the scope of prayer, as is pardon, the new heart, eternal life, or the comforts of the Spirit. "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee." James teaches, "The prayer of faith shall save the sick, and the Lord shall raise him up." Take out from the faith of our Christian people all hope that God will answer prayer in behalf of personal suffering, disease, and death, or for the health and life of kindred and friends, and a large part of the blessings and consolations of religion would be lost. What praying believer doubts that the sick have been healed, and lives prolonged, in answer to prayer? .

Sound judgment and logical reasoning justify and support these scriptural promises. The fifth commandment lies directly in the line of both reason and revelation. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." A well-ordered household, and children obedient to parental and divine authority, have the promise of life and prosperity from God, and from every deduction of sound reasoning; because such government affords the most effective restraints against vice, crime, selfishness, intemperance, and all those licentious habits that breed weakness, disease, and premature death. The keeping of the moral law is wholesome for body and soul. The sceptic believes the Bible when he reads, "My son forget not my law, but let thine heart keep my commandments; for length of days and long life and peace shall they add unto thee." Religion does not teach that God must always announce his presence in the working-out of his promises by thunder and lightning, as on Sinai; or by voice, as to Hezekiah. As He works in nature by the silent forces of attraction, heat, and light; as he works in grace by the Spirit without observation,—so he fulfils his promise of long life by the quiet results of honest industry, temperate living, enlightened self-control, chaste habits, a clear conscience, and a religious trust in God.

There are many causes of death which one who is obedient to God's word will escape. Our annual registration reports give from six to ten of these causes, from which no person can suffer who is pure and obedient. Besides these, there are many diseases which are either brought on, or aggravated to fatal results, by habits which the Bible forbids, and from which no good member of a Christian church will suffer. Habits of eating, drinking, dressing, exercise, and amusement, indulgences of appetite, passion, and pride, beget disease or aggravate it, or weaken the power to resist it. Obedience to God regulates all these habits in the interests of life and health. Many human beings do not open their eyes to the light of this world at all, or, if at all, only to pass a puny, painful, and brief existence, because of the ungodly habits of those who ought to nurture them into healthy and long life. The guilty parents, by the same transgressions, bring upon themselves weakness, pain, disease, and premature death. The victims of intemperance

are counted annually by thousands. The deaths by intemperate eating are not less numerous. Of the multitudes who die of consumption, fevers, paralysis, apoplexy, convulsions, cholera, and kindred diseases, a large proportion would survive if their habits were regulated purely by God's word. Many a puny child mutely tells to the practised eye of the family physician, of the violations of God's law, of ill-regulated habits, appetites, and passions on the part of the parents. Many a livid complexion, sunken cheek, and nervous derangement tell unmistakable tales of indiscretion, shame, and sin. Conscious transgression often shrinks from seeking timely and judicious advice. Youth and others, while describing the ills their flesh is heir to, often unwittingly reveal a course of life which they would gladly conceal, and which, perhaps, they suppose is concealed from all but themselves and their equally guilty associates. And when the medical attendant's report is published to the world, how often, out of regard to the dead or the living, does it speak one thing, when the physician knows that quite another name would be much nearer the truth.

It is well known that a spirit calm and fearless, by reason of a religious trust in God, is conducive to health, and bears up against disease ; and that conscious guilt and fear invite disease, and the most fatal types of it. Thus God's people are often saved from epidemic scourges, and are less exposed to their most fatal results.

In the years 1842-3 a malignant erysipelas raged in many portions of Vermont. It was very prevalent and fatal in Orleans County, — some towns losing one out of fifty, forty, and one town even twenty-five, of its population, in six months, mostly in six weeks. The pastor at Irasburgh, — Rev. James Johnson, — a man of ripe experience and sound judgment, as well as strong faith, inserted in the records of the church that a precious revival was prevailing at that time, and the thoughts of the people being thus turned away from the danger of sickness, and fastened upon the goodness and grace of God, who careth for all, the epidemic almost entirely passed them by. This is not incredible, neither is it illogical. It is clearly within the scope of God's promises. Every good physician, at such times, counsels the sick and the well to calmness and

confidence, to avoid the constant expectation of attack, or of fatal results. What helper can he have so good and so strong, as the virtuous lives of his patients, and their strong trust in the Almighty Father, and the good Physician ?

There are very few persons whose observations have been so limited that they have not known some to escape disease, or to triumph over it, by reason of a constitution invigorated by pure habits ; and others to invite disease, or to sink under it, by reason of a constitution weakened by indiscretions and sins. Thus, all our sound judgment, pure logic, and intelligent observations fully accord with the divine promises in assuring long life to the righteous.

Another important element of this investigation comes in here. Do the facts concerning disease and health, life and death, warrant all that the Bible and our reasoning encourage us to expect ? Unfortunately, we have as yet on this point very few statistics so carefully collected as to be of much value. The writer has some records of this kind which were made without thought of this use of them ; and he began this discussion of the biblical promises without thought of his parish records ; only at this point of the investigation did he turn to them ; and not till the last calculations on his figures were made did he have any knowledge, except by faith, of how far they would agree with the Bible and his logical conclusions. The results, as the quotients came out, were certainly very encouraging to faith and rebuking to unbelief.

The record was made with much care. It covers all the deaths during fifteen years, in an agricultural town — Hinesburgh, Vermont — containing seventeen hundred inhabitants. It contains the names of all the decedents, their age at death, their position as members, or not, of an evangelical church ; or, if under twenty years of age, the position of their parents as members, or not, of an evangelical church.

The whole number of the deaths given in this record is 336. Of these, 202 were over 20 years of age, and no church member died under 20 years of age. Of these 202, 90 were members of an evangelical church, and 112 were not, though at least 28 of these left comforting evidence to their evangelical friends that they died in the exercise of faith in our Lord Jesus Christ.

Of the 90 church members, 23 were Congregationalists. The others were Baptists and Methodists in nearly equal numbers, with some Free-will Baptists and Episcopalians. The average age of the Congregationalists at death is 64.48 years ; of all the other church members, 61.25 ; of all the 90 church members, 62.08 ; of all the 112 who were not members of any evangelical church, 49.22 years. The average gain of life for members of the Congregational church is 15.26 years ; for all the other church members, 12.03 ; for all the 90 church members over those who belonged to no evangelical church, 12.76 years to each.

The number of these 90 church members who lived to be over 90 years of age is 5 ; of the 112 who were not church members, 2 ; of church members who lived to be over 80 years of age, 18 ; of the others, 11 ; of church members who lived to be over 70 years of age, 42 ; of others, 24 ; of church members who lived to be over 60 years of age, 55 ; of others, 43. The whole number of church members who died *under* 60 years of age is 35 ; of others, 69 ; of church members who died under 50 years of age, is 27 ; of others, 56 ; of church members who died under 40 years of age, is 17 ; of others, 46 ; of church members who died under 30 years of age, is 10 ; of others, 33. Reducing the calculation, so as to show what would be the proportion of deaths of these two classes of persons, in one hundred who die at these different ages, the result is, that out of one hundred persons who live to be over 90 years of age, 71 are church members, 29 are not ; of 100 who live to be over 80 years of age, 62 are church members, 38 are not ; of 100 who live to be over 70 years of age, 64 are church members, 36 are not ; of 100 who live to be over 60 years of age, 56 are church members, 44 are not. Out of 100 deaths *under* 60 years of age, 34 are church members, 66 are not ; out of 100 deaths under 50 years of age, 33 are church members, 67 are not ; out of 100 deaths under 40 years of age, 27 are church members, 73 are not ; out of 100 deaths under 30 years of age, 23 are church members, 77 are not.

These figures are intensely significant ; and when it is conceded, as it must be, that some church members are very deficient in living by God's word, and some who are not church

members do this very scrupulously in many respects, it appears justifiable to say that the chances of life from twenty years old and upwards, are at least two to one — may we not say, more than two to one?—in favor of those who keep the commandments of God.

Many persons, on reading this, will feel a desire to know what these records show as to the effect of Christian nurture and training upon the health and life of children. It has often been asserted that religious, and especially Puritan and Sabbath restraints, injure the vital forces of youth, and expose them to premature disease and death. Every Christian would be glad to know the truth in this matter, and all ought to know it. The promises of the Bible and of sound reasoning are as direct and positive for the children whose parents keep the commandments of God, as to the parents for themselves. It is difficult to say what families, in which children are conceived, born, nurtured, and trained, regulate the habits of the person and of the household by God's word, and what families do not. Yet it is reasonable to assume that where one at least of the parents possesses personal piety, and that love for the Bible and its ordinances which lead them to seek and maintain membership in an evangelical church, in that family, the parents will pay some regard to those laws of God that affect the habits, health, and life of themselves and their offspring; there the Christian training of children, at home and in society, on the Lord's day and on other days, will find some respect, and there will be some faith in the promises of God, and some prayer for the divine blessing.

The record, already examined with respect to adults, contains the death of 134 persons under 20 years of age. Of these, 34 belonged to families where one or both of the parents were members of an evangelical church, and 100 to other families. The ratio is nearly as three to one in favor of Christian families. Though it is not possible to say precisely what the ratio of these two classes of families has been to each other during all these fifteen years, it is certain that the number has been nearly equal, as the whole record of adult deaths would show, and especially when modified by the fact that in many families only one parent is a church member.

Another comparison involves no such uncertainty, and yet is quite as significant as the former. The average age at death of the 34 — all that belonged to Christian families — is 7.26 years ; of the 100 others, 3.26 years. The ratio is more than two to one in favor of the Christian training of children, even for our low standard of it. What would it be if parents kept, and taught their children to keep, all the perfect law of God ?

The most startling fact of the whole record appears in the great number, and the greatly disproportionate number, of deaths in unchristian families, of those precious little innocent ones that had not vital force enough, or did not receive wise and religious care enough, to live beyond the first year ; in believing families the record is *six* ; in other families, *forty-one*. The ratio is nearly seven to one against those families where God is not worshipped, and his word is not regarded ; and this, too, without counting those numerous cases of both premature and immature births that never come to the knowledge of the public, and never find a place on the records of the parish minister.

This record, and the results deduced from it, require and justify the following remarks :—

1. This record has been kept with great care, and the results are facts, not theories. The writer's pastoral labors have made him familiar with all parts of the town, and all classes of persons ; most of the families have been known to him, and a large proportion of the decedents. The occupation of the people is almost entirely agricultural, with only enough mechanics for doing the needful home labor of that kind. Perhaps one fourth of the population is of Irish and French-Canadian origin ; at least one half of this is Protestant, and all of it is closely assimilated to the American population in habits, industry, and means of good living. There is not more poverty among this class than the other.

2. Individual cases of longevity occur among the intemperate and the despisers of God's word ; so, too, death takes its victims from the godly of all ages, and from the families where God is worshipped and His word honored. Single instances are of no value, and the ordinary observation of men is of little account, in an argument for obedience to God's word. But it

is believed that this deduction, from a period of fifteen years, embracing more than three hundred deaths, in a population of seventeen hundred, must approximate closely to *a law* of health and life, which will be found true elsewhere and always.

3. These figures go far to prove that the precepts of the Bible are in harmony with the laws of nature. They have one origin, one Author, and they work together for man's good, and the Creator's honor. The Bible is good for man, for families, and so for societies and States. The best condition of man comes from the keeping of it; the best results come from the most evangelical, the most rigid views and practice in regard to it.

4. The philanthropist can benefit the world by encouraging the greatest reverence for the Bible. He does a positive evil to men when he weakens their esteem for it, or their scrupulous obedience to it.

5. There is, even as regards physical and temporal interests, something actual, genuine, and valuable that comes out of our church membership. Low as the standard of Christian living is, it is worth something. Imperfect as our churches are, the world is the better for them. Their attachment to the Bible is not merely a show, a sham, a sentiment.

6. If the imperfect obedience these church members gave to the Bible added more than twelve years to their average length of life, and preserved so many of their children, what might be expected if all should keep, perfectly keep, and train their households to keep, all the perfect law of God?

If these records and deductions involve no error, they teach the worth of keeping God's word, and the loss of rejecting it, so that all who love life, for themselves or for their children, must say of wisdom, "She *is* more precious than rubies, and all the things thou canst desire are not to be compared unto her." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This paper is given to the public, in part, to induce others to keep similar records; and if they have them, to tell the world what testimony they bear.

C. E. FERRIN.

Hinesburgh, Vt.

CONGREGATIONAL NECROLOGY.

Rev. PLINY BUTTS DAY, D. D., died in Hollis, N. H., July 6, 1869, aged sixty-three years. He was born in Chester Village, Mass. (now Huntington), April 21, 1806. His parents were Plin and Deborah (Butts) Day, both of the old Pilgrim stock, and both sincere Christians. He entered the academy at Amherst in 1828, graduated from Amherst College in 1834, and from Andover Theological Seminary in 1837. He was, in his senior year, a deacon in the college church; and, when in the seminary, superintendent of the South Church Sabbath school. As a scholar, his position was above the average. "In his progress," writes a classmate, "he was called upon to retrace the fewest steps of any man I ever knew."

No slight indication of his strength of character may be found in the fact that he secured an education under many disadvantages. He supported himself through his nine years of student life.

During the winter months of his senior year at Andover, he engaged in missionary labor among the Catholics of Canada. Before his graduation, he accepted a call to the First Congregational Church in Derry, N. H. He was ordained and installed October 4, 1837. October 22, 1839, he married Emily Haskell, of Rockport, Mass. His pastorate in Derry lasted thirteen and a half years, during which time there were 120 additions to the church by profession of faith, and 47 by letter. Nov. 29, 1850, he lost his wife, and early in 1851, worn down by constant labors and the burden of his grief, he obtained release from pastoral responsibilities, and sought rest and a change of scene in foreign travel. He was dismissed June 9, 1851. During that summer he visited England and Scotland, France and Switzerland, recording his observations in a series of letters, which were published in the *Congregational Journal*.

On his return, he accepted a call to Hollis, N. H., and with his installation there, July 7, 1852, commenced a pastorate which continued till his death, seventeen years within a day. On the 8th of the following September he married Mary B. Chapin, of Springfield, Mass. By the first wife he had three children, two daughters and one son, all now living; by the second wife, four sons, one of whom died in infancy.

Shortly after his settlement in Derry, he was chosen a trustee of Pinkerton Academy. In 1863, he became a trustee of Dartmouth

College. In 1865, he received from the same institution the degree of doctor of divinity.

During his life, ten of his sermons were published at the request of his people.

Having been working with even more than ordinary diligence, a few weeks before his last sickness he remarked to friends that he was greatly wearied, and should soon take a long vacation. Suddenly, without other warning than this general exhaustion, from which none anticipated immediate results, he was seized with a fatal sickness. His disease was on the brain. During his brief illness, though at times his suffering was intense, he was uniformly patient, cheerful, and submissive. "I should like," he said, "to live to do more for my family and my people ; but I have no desire to live except to do good." "My faith in Christ does not wane." "I have never had more peace and happiness than on this sick bed."

His funeral was largely attended. The sermon was preached by Rev. J. G. Davis, D. D., of Amherst, N. H. This has since been printed. Other ministers — including Dr. Wallace, of Manchester, Dr. Bouton, of Concord, and Dr. Richards, formerly of Nashua — assisted in the exercises.

Dr. Day has left behind him a precious memory. His benevolent countenance, beaming with apostolic purity, sympathy, and gentleness, compelled the love of strangers. There was an atmosphere of saintliness about him which won instant confidence. His heart overflowed with charity, and, while he never palliated sin, he was always anxious to find excuses for the sinner. His sweetness of disposition was no small source of his power as a minister. His strength lay rather in the balance of his powers, than the supereminence of any one of them.

In such a character, as we might expect, there was a strong foundation of good common-sense. Practical every-day wisdom, and a keen knowledge of human nature, were distinguishing traits. He was remarkable for his administrative qualities and superior business capacity. In consequence, his advice was sought far and wide. He was the Oberlin of his parish. The schools were mainly under his direction. His people consulted him as to where they should send their children for the advanced education which the town could not furnish. If any were in difficulty of any nature, they invariably sought him for counsel. Largely through his influence, a very unusual proportion of the young men of the town have obtained a collegiate education. Nor was this peculiarity of care confined to the town. He held the place of counsellor for a wide circle of relations and ministerial brethren.

Intemperance was a vice he constantly battled. It was due to him, more than to any one else, that Hollis sent more of her young men into the army than most of the surrounding towns.

Sweetness of disposition is sometimes combined with weakness of character. Not so with Dr. Day. He had great decision of character, and beneath a gentle exterior lay an independent will. On questions of principle he was like a rock. There was, however, nothing obstinate in his make. The will was there, but it was a will of principle, not of vanity; a will of meekness, not of conceit. He never showed signs of an unholy ambition, or of selfishness or pride.

As might be concluded, Dr. Day was never a recluse. He was a faithful student, and conscientiously put hard work upon his sermons; but with such a rounded character as his, it was not possible for him to devote all his time to the preparation of sermons, to the neglect of pastoral and public duties. It is not eulogy to say that he was a model pastor. He became, also, one of the fathers of the New Hampshire churches, being several times chosen moderator of their General Association, and holding an enviable position in the esteem of the ministry and their people. His words in public counsels were few and unpretentious, but seldom failed of a decisive influence. Yet there never was with him any assumption of authority. He was a leader, unconsciously to himself, and even to those influenced by him.

His sermons were thoughtful, eminently practical, remarkably varied in their topics. They were not metaphysically profound, but, what was better, they were packed with plain applications of great truths to the every-day life of a quiet, farming community. They had the great excellence of adaptation.

Dr. Day was not a man of eccentricities. He was not a great man, according to common estimates; but according to the standards of the Bible, and the convictions of Christians, he was truly great, for he was a thoroughly good man, an eminently wise man, and an unusually useful man.

A. P. F.

Rev. ELI THURSTON, D. D., was born in Brighton, Mass., June 14, 1808. He was the son of Eli and Frances (Burnell) Thurston. When about five years of age, he removed with his parents to Jamaica Plain, where his father died in 1817. This loss broke up the family, and Eli went to live with a godly uncle in Westboro.' At seventeen, he moved again to Millbury, to learn the trade of a gunsmith. Here he was converted in his twentieth year, and immediately

turned himself to studying for the ministry. He fitted for college at Day's Academy, Wrentham, graduated at Amherst College in 1834, spent the following year in Andover Seminary, and the next two years with Rev. Dr. Ide, of West Medway. While with him he supplied for some time the pulpit in East Medway, and also spent several weeks with Rev. Dr. Emmons, in writing out his manuscript sermons for publication. He was approbated to preach by the Mendon Association, August 16, 1836, and was ordained and installed January 3, 1838, as pastor of the church in Hallowell, Me. He continued pastor for ten years, was dismissed in July, 1848, and installed March 21, 1849, over the Central Church in Fall River, Mass. He remained here over twenty years, declining many, and some very pressing invitations to other churches, until he suddenly and unexpectedly was called to take his seat amongst the elders in the church triumphant.

His death was occasioned by congestion of the lungs, from a cold caught in Boston while visiting his sick son. After struggling a week, he sank rapidly, and died a few minutes past the midnight of the Sabbath, December 19, 1869, at the age of sixty-one. His last words were characteristic — "Thy will be done! — on this I rest."

Dr. Thurston married, first, Martha Caroline, daughter of Philo Sanford, formerly of Wrentham, June 20, 1838. She died Nov. 7, 1852, leaving a son and daughter. Second, Julia Sessions, of Fall River, Jan. 24, 1854, who has had also a son and daughter, and, with all his children, is still living.

In theology, Dr. Thurston was ranked and avowed himself as a Hopkinsian Calvinist; holding that moral agency, both divine and human, consists in volition, and that sin consists in sinning. In this theory, he held all the doctrines of religion clear and consistent. His sermons were all constructed on the basis of his theology, which gave to them no small part of their instructiveness, and power of holding the attention. They, every one, had some positive pith to them.

As a preacher, he was specially remarkable for the distinct and lucid statement of his theme, the directness and cogency of his arguments, the clearness and nicety of his illustrations, and the Anglo-Saxon fervor with which he carried his message home to his hearers. The degree of D. D., received from his Alma Mater in 1866, has been seldom given to a more deserving person.

In his various relations, as pastor, citizen, etc., he was positive, faithful, and entirely affable. The poor and the afflicted families especially loved him. On moral questions, he was a decided and

strong champion, earnest for Pilgrim moralities, as well as principles ; he was of course ready always to advocate the cause of Freedom, Temperance, and the Sabbath. So earnest was he, that, whenever any moral interest became involved in political movements, he entered personally into the caucus and upon the platform to advocate what he regarded the right. In all respects, he was a strong soldier of the Lord, not to be frightened or cajoled from his convictions or duty ; and when he died, the whole city and the community were stirred with deep grief at their irreparable loss.

M. B.

Rev. GEORGE LEE WOODHULL died in Onawa, Monona County, Iowa, October 1st, 1870, in the thirty-eighth year of his age. He was born October 3, 1832, at Ronkonkoma, Suffolk County, Long Island. He was the seventh of a family of eleven children. His father, Richard Woodhull, and his grandfather, John Woodhull, lived also on Long Island. His mother was Fanny Greene, a native of Hanover, N. H. In his youth, George's father died, when he was placed by his mother under the care of Miss Susan Helme, a pious aunt who lived at Miller's Place, L. I. At the age of seventeen, George, of his own choice, apprenticed himself to his oldest brother, Mr. Frank Woodhull, a carpenter. This brother soon removing from Sayville, L. I., to Addison, Steuben County, N. Y., George accompanied him and remained with him for nearly four years. In the year 1852, during a revival in Addison, he took a decided stand as a Christian, and united with the Presbyterian church in that place. His friends believe that he was converted ten years previously, at a revival in Miller's Place, or perhaps at a still earlier date.

In his twenty-first year, he began to think seriously of preparing for the ministry. Being released from his brother's service, he entered the Addison Academy, and, Oct. 30, 1854, the Franklin Institute, Delaware County, N. Y. He left this school July 8, 1857, and resided for a year with his brother, Rev. John A. Woodhull, at Wadham's Mills, N. Y. He spent this year in teaching, and in completing his preparation for college. He entered the Freshman class at Yale College Sept. 14, 1858, and graduated in 1862. He also graduated from Yale Theological Seminary, in 1865. Several of his vacations were spent in teaching at Coventry and Plymouth, Ct., and at other places. Believing that the West needed his services more than the East, he decided to go to Western Iowa. He was ordained to the work of the ministry at Onawa, Monona County, Iowa, July 18, 1866, in which place he continued until his death.

From his childhood he was a model Christian. The brother to whom

he was apprenticed says, "My impression is that he was converted very young. I do not think he could ever give the day and hour of his conversion. Many supposed him to be a member of the church long before he was actually such. He was very different from most young men, never trifling and frivolous, but meek, quiet in disposition, always cheerful, kind, and obliging."

Mr. Woodhull was a man of unusually firm religious principle. After he learned duty, he never seemed to waver. This trait was prominent in his collegiate and ministerial life. He had the stuff of a martyr in him, and, in times of religious persecution, would have gone to the stake. Another prominent trait was forgetfulness of self. He made more sacrifices, he endured more opposition in his ministerial work, than are demanded from most pastors. He literally forgot himself in devotion to his work. Many things conspired to make his life in Onawa unattractive. The church was feeble and despondent. They had no house of worship. The community were divided into sects. The Universalists were strong. In this field, Mr. Woodhull labored with a perseverance rarely equalled. He felt that God had given him a work to do in Onawa. He was determined to do that work, whatever became of his own interests.

As a preacher, he was sound rather than popular. He was faithful in presenting the distinctive evangelical doctrines. As a pastor, he had a rare tact with children. His Sabbath school engaged much of his time, both on the Sabbath and through the week. He was never weary of teaching the children to sing, of drilling them for his Sabbath-school concerts, and of instructing them in the way of life.

Mr. Woodhull's most noticeable work in Onawa was the erection of a meeting-house. He himself went to the East twice to solicit funds, and collected in small sums over two thousand dollars, a task which none can appreciate except from experience. He advanced money from his own salary, he bought the materials in Chicago, he superintended the work of building, he labored unweariedly with his own hands upon the house which now stands as his monument. While working upon the house, he took a slight cold, which resulted in sickness that finally terminated his life. He died peacefully, full of trust in Christ. His influence upon Onawa cannot be over-estimated. His patient sacrifices, his unswerving fidelity to principle, have left an impression upon the church and community, which is bearing fruit. He rests from his labors, and his works do follow him.

Mr. Woodhull was married, August 28, 1867, to Miss Eleanor Bristol, of New Preston, Ct., who, with his aged mother, and all his brothers and sisters, except the youngest brother, survive to mourn his loss.

J. H. M.

Rev. GEORGE DIAH ALONZO HEBARD died at Oskaloosa, Iowa, Dec. 11, 1870, aged 39.

Mr. Hebard was born at Brookfield, Orange County, Vt., Sept. 6, 1831, ten days after the death of his father, Diah Hebard, son of Zebulon Hebard, of Randolph, in the same county, one of the largest and wealthiest landholders of that region. The family descended from John Hebard, — who followed the Pilgrim Fathers from England, — and were farmers in successive generations. The subject of this sketch was of the sixth generation. Most of the numerous descendants of John Hebard, and of his two brothers, write the name "Hibbard." Diah Hebard was a Baptist, with a Congregational leaning; Sarah Avrill, his wife, was a Methodist; their sixth son, and eighth child, George Diah Alonzo, was fitted for college in a Vermont school (at Randolph Centre), by a Congregational minister, Rev. George Nutting, since missionary of the A. B. C. F. M. in China, and at the Bakersfield and Thetford academies; was converted in one Congregational college, Amherst, and graduated at another, Dartmouth (1854); studied theology in a Presbyterian seminary, Union, New York; married an Episcopalian, Miss Margaret E. Marven, of Woodstock, New Brunswick, May 13, 1856; preached at Clayville, N. Y., Clinton, Iowa, and Iowa City, to Presbyterian churches, and was last pastor of Congregational churches at Iowa City and Oskaloosa. He was ordained at Iowa City, at the meeting of the Iowa Synod in September, 1858.

Mr. Hebard was an earnest, laborious, studious man, and an able, energetic, and successful minister of Christ. The intensity of his convictions, and his enthusiasm and self-denial in carrying them out, wore upon his slight physical strength; he probably brought with him to the West the seeds of lung disease; he was sometimes disabled by this and nervous prostration. He had recently visited Colorado and California for rest and invigoration. The Congregational church of Denver invited him to become their minister, but the task seemed to him beyond his strength. Two months among the mountains, however, gave him renewed health and hope; but exposure in pastoral work brought on inflammation of the lungs, of which he died after a brief illness. While he was at Iowa City, his church — started and sustained largely with Congregational materials and aid, and never successful as a Presbyterian organization — decided, nearly unanimously, to unite with a former Congregational church, decimated by removals, and become Congregational. Mr. Hebard saw that two churches were not needed; that Congregationalism would be more acceptable to the people, and that this move-

ment, and this alone, promised a strong, useful, and prosperous church; and he was by birthright and training an unsectarian, liberal man. He entered into the responsible and delicate work, made more difficult by sectarian jealousies and fomenters, with his whole heart. Trials and sickness were his lot in it, as well as self-denials and toils; he had his share of misrepresentation and abuse; but he bore himself discreetly, and in a Christian spirit; and though health and strength endured a severe strain, his spiritual character was manifestly deepened and improved. He gathered a strong church, and built a beautiful house of worship, and then went for (comparative) rest to Oskaloosa. His ministry in his new field was devoted and zealous, as elsewhere. The church at Clinton had grown in his three and a half years' ministry, from thirteen to sixty members; the increase at Iowa City after the union was large and cheering; and in not quite two years of service at Oskaloosa, he saw the congregation doubled, and the church membership greatly enlarged.

Mr. Hebard was a somewhat vehement preacher, overtaxing often both lungs and nerves; direct, unhesitating, impulsive in address; active, restless, and unsparing of himself in out-door and pastoral labors; and yet fond of certain early studies, the pursuit of which he habitually maintained. He was uncompromising and fearless on questions of duty. In his first work of nine months at Clayville, he refused to marry divorced parties, though an unusually large fee was offered. He went to this work the day after his theological graduation. He reached Davenport a few hours after a request from Clinton for a minister had come to Rev. Jesse Guernsey, of the A. H. M. S., and the next day he was at Clinton. In the trials of the church reorganization at Iowa City, he never paltered or faltered. When his wife protested against his excessive overwork for the new edifice, he was accustomed to reply, "That church shall be built if it costs me my life." He did not mean to rust out, and he *did* wear out in the service of the Master and His church.

G. F. M.

Rev. NELSON BISHOP was born in East Hartford (now Manchester), Ct., Nov., 20, 1802. He was the seventh son of Samuel and Sarah (Chapman) Bishop. They had eight sons and five daughters.

The subject of this sketch was converted under the preaching of Rev. Mr. Cook, of East Hartford, in the winter of 1820, and united with the Congregational church in that place, April 29, 1821, and

immediately commenced preparation for the work of the ministry, under private tutorship, in his native place. He entered Bangor Seminary in 1823, and graduated Aug. 1, 1827. He was licensed to preach Dec. 20, 1826, at Bangor, by the Hancock and Penobscot County Association. Nov. 19, 1828, he was ordained, and installed pastor of the Congregational church in Clinton, Me.

In the latter part of the third year of his pastorate in Clinton, his health began to fail, in consequence of overwork. Three services on Sunday, and one every other day in the week, however, were kept up for months, till health was completely prostrated. In consequence of this, after nearly six years of assiduous labor, he resigned his charge, and was dismissed Aug. 24, 1834.

Leaving Clinton, he went to Andover, Mass., and became a resident member of the theological seminary. He remained at Andover about four years, preaching often during that time.

While there he received a call from the Congregational church in Weathersfield, Vt., and was installed Nov. 19, 1839, Rev. Z. Barstow, D. D., of Keene, N. H., preaching the sermon.

Feb. 22, 1842, he was dismissed from the pastoral charge to become associate editor of the Vermont Chronicle. His name first appeared as one of the editors of that paper, March 5, 1842. In this capacity he labored with great assiduity and good success till Jan. 1, 1866, nearly twenty-four years.

Closing his connection with the Chronicle, he became associate editor of the Boston Recorder, remaining there till the sale of the Recorder to the Congregationalist, in 1869. From that time he was variously engaged, preaching occasionally, and some part of the time at work distributing Bibles, under the direction of the Vermont Bible Society, and for the last few months of his life he was agent for the Congregationalist and Recorder, in eastern Vermont. He was away from home on that agency, when attacked with pleuropneumonia, of which he died, after only a week's severe illness, Jan 10, 1871, at the house of Rev. J. P. Humphrey, pastor at East St. Johnsbury, Vt., whom he assisted in the services of the sanctuary the last Sabbath but one that he spent on earth. This was just as Mr. Bishop would have had it. He preferred to work till called home. He could bear almost anything better than being useless. His illness was too severe to allow him to converse, to any extent; but in all he did say, he manifested a calm, assured trust in God. His remains were brought to his home in Windsor, Vt., whence his family, attended by a large circle of friends, bore him to his burial, the services being conducted by his pastor, Rev. S. P. Cook, assisted by Rev. J. P. Humphrey, at whose house he died.

Mr. Bishop was first married in 1833 (?), to Miss Elizabeth McLean, daughter of Deacon McLean, of Manchester, Ct., a lady of high culture and noble endowments, but of slender physical constitution. She lived but fourteen months after their marriage.

Mr. Bishop's second marriage was Nov. 27, 1844, to Miss Susan Converse, daughter of the late Rev. James Converse, who was for thirty-seven years pastor of the same church in Weathersfield where Mr. Bishop was settled in 1839. Mr. Bishop was the father of six children, two sons and four daughters, three of whom are still living.

It will be seen that a large part of Mr. Bishop's public life was spent as an editor, in connection with the religious press. Yet, in becoming an editor, he by no means ceased to be a minister. On the contrary, one of the strong reasons for leaving his parish at Weathersfield, to become an editor of the *Chronicle*, was the fact that the ministers and churches of the State and vicinity greatly needed the help of a vigorous and decidedly outspoken newspaper. Those were days of sharp discussion and bitter opposition on several questions, especially temperance and slavery. Newspapers, ministers, and churches were often sadly conservative. They needed the help, if not the whip and spur, of outspoken editorials, and fearless utterances in public gatherings. Mr. Bishop was never afraid of telling the truth, however unwelcome it might be to blinded eyes and deaf ears. This, as we have no doubt, was his divinely appointed work in connection with the *Vermont Chronicle*, as the organ of the Congregational churches. All this time Mr. Bishop was more or less among the churches, not only preaching on the Sabbath, but attending conferences, conventions, and other religious, educational, and reformatory gatherings; thus, not only keeping himself in close, practical sympathy with them, but uttering his own well-matured opinions boldly, for the encouragement of the timid.

In debate, on any moral or ecclesiastical question, Mr. Bishop "was an antagonist not easily handled." His perception was clear, and his statements logical. Especially was he apt and forcible in quoting from the Bible. He was very familiar with ecclesiastical and conventional forms, and kindly but firmly tenacious of their observance. Few men will be missed from our State Congregational Convention more than he.

He was clear, logical, and eminently biblical in his preaching, and no one could listen to his discourses without profit. His sermons were always directly aimed at the conscience and heart.

He was a remarkably punctual man, seldom failing to be on time

for any appointment, and never failing without a substantial reason. He deplored laxity in anything, and hence looked on some so-called improvements with jealousy. To a stranger he might seem sharp. But he had really the heart of a child for simplicity and sympathy. Serious and earnest as he uniformly seemed, he had a rich vein of genuine mirthfulness, which made him an enjoyable companion. He was a thoroughly good man, a man of prayer and faith and devout Bible study, and we have no doubt has now a place near the Redeemer in the realms of light

L. H. C.

Rev. JAMES LOCKWOOD WRIGHT, pastor of the Congregational church in Haddam, Ct., died Jan. 18, 1871.

Mr. Wright was born at Glastonbury, Ct., May 12, 1810. His father, Joseph Wright, was a graduate of Yale College, and to strong native powers, developed by liberal culture, joined a character distinguished for sincere and active piety.

Sarah Wright, the mother of James, was the daughter of Rev. William Lockwood, a graduate of Yale College (1774), a chaplain in the army of the Revolution, and subsequently pastor of the Congregational church at Milford and at Glastonbury, Ct. She was a woman eminently qualified, both by natural endowments and religious education, for the important station which she was called in life to fill.

From the blended influence of piety and culture which centred in the home of his childhood, the son received the impressions which gave direction to his honored and useful life. He began his preparatory studies with Rev. Joab Brace, of Newington, Ct., where, during a revival of religion, he was hopefully converted at the age of sixteen. He finished his preparation for college at the Hartford Grammar School, under the instruction of E. P. Barrows, since more widely known as professor in the Theological Seminary at Andover. He was graduated at Yale College in 1832, and at Yale Theological Seminary in 1835, and was licensed to preach by the New Haven East Association during the last year of his theological course.

He was ordained to the work of the ministry by the Hartford South Association, June 4, 1839. The sermon was preached by Rev. Joseph Whittlesy.

Induced in part by the state of his health, which was not adequate to the continuous duties of the pastoral relation, he declined invitations to settle, and devoted himself for several years to the profession of teaching; still, however, preaching the Word, and maintaining a

lively and growing interest in theological studies. During these years he rendered much service to various churches, including some which were destitute of a stated ministry, and others which, in times of special religious interest, required an unusual amount of ministerial labor. His affability in intercourse with others, his knowledge of the human mind, and his clear and discriminating view of the doctrines of Scripture, made him a judicious and effective helper in seasons of revival. Among the churches which enjoyed the benefit of his labors in this earlier period of his ministry, may be mentioned the First Church in New Britain, the churches in North Branford, Wolcottville, and Wapping. His first settlement was at Burlington, Ct., at which place he was installed May 7, 1849, and dismissed in December, 1854.

He was installed as pastor of the church in Haddam on the 16th of May, 1855.

As a *preacher*, he had a strong love for his calling, and many elements of peculiar fitness for it. He was an honest, earnest, independent thinker. He loved biblical study. Educated under the influence of that master-mind, Dr. N. W. Taylor, in cordial sympathy with the essential features of the New England theology, he accepted no views on mere human authority.

While he was attracted to various fields of knowledge, mental science was, next to theology, his favorite. He was ready, accurate, and clear in the comprehension and statement of truth.

Of the cause of temperance he was an unwearied advocate; of education, a devoted patron and friend. He fostered an undying attachment to the great principles in which our republican institutions, in state and nation, have their strength.

When he had laid a son, greatly beloved, on the altar of his country; when he had returned from the sad scenes of conflict amid which that young life went out, bringing with him the emaciated and lifeless remains of one, but a few weeks before strong in the vigor and promise of youth, he felt that his cup was full. But while there came with this event a burden upon his heart which he was never able to throw off, it was borne in humble submission to the infinite will; it helped him to sympathize with all who had been brought to a like affliction, and to estimate the sacredness of the cause by the price which had been paid for its success.

The domestic relations of Mr. Wright were most fortunate, — such as contributed greatly to his happiness and usefulness in his ministerial work. He was married May 30, 1838, to Miss Lucy A. North, daughter of James North, Esq., of Middletown, Ct.

Three children — one daughter and two — sons share with the mother the sad bereavement, and yet have the consolation that “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”

S. W. R.

Rev. AMOS WOOD BURNHAM, D. D., died at Keene, N. H., April 9th, 1871, at the residence of his son-in-law, J. Homer Darling, M. D., in the eightieth year of his age. The son of Samuel and Mary (Perkins) Burnham, he was born at Dunbarton, N. H., August 1, 1791, the youngest of fifteen children, and, as he always delighted to say, “was brought up in the nurture and admonition of the Lord.” Peculiar and sacred were some of the incidents of his early life, and the ministry was, from his boyhood, his desire and his evident profession. He graduated at Dartmouth College in 1815, and at the Theological Seminary at Andover in 1818. He was the first principal of Blanchard Academy at Pembroke, N. H., which owed its origin mainly to his brother, Rev. Abraham Burnham, D. D., for forty-two years pastor of the Congregational church in that place. He was ordained pastor of the First Congregational Church in Rindge, N. H., Nov. 14, 1821, the first and only place he preached as a candidate, and the pastoral relation was dissolved at his own urgent and repeated request at the close of the forty-sixth year of his ministry. In many respects it was one of the most successful, as it certainly was one of the longest, pastorates in New England in these latter times. The historical address delivered by him at the close of the fortieth year of his ministry (and printed) was full of valuable and entertaining church and town history.

Dr. Burnham secured to a remarkable degree the confidence and love of his people, and the respect and honor of his brethren in the ministry. In thorough and practical knowledge of ecclesiastical laws and usages and of theological doctrine, he had few superiors; his counsel was widely sought; and his reputation for impartial examinations, and calm and well-considered judgments, was well deserved. Prominent in all matters pertaining to public welfare, civil, religious, educational, and social, he filled an important position for good, not only in Rindge, which owes a large share of its honorable name to his efforts in its behalf, but in the county and State. Although never seeking, but rather shunning, public life, he occupied many places of public trust. He was an accurate scholar, and his style, whether in speech or in print, was a model of purity and precision. His familiarity with the Bible was remarkable, and the reading and critical

study of the New Testament in the original, his delight and a daily pastime, even to within a few hours of his last sickness. As a preacher, he was earnest, logical, and simple; his sermons were instructive, and so carefully systematic in plan that the argument was never confused nor lost sight of by the hearer. Integrity and candor were prominent characteristics, while a keen relish for the humorous continually enlivened his conversation, and, united with his varied knowledge, rendered him one of the most genial and enjoyable of companions. He exemplified the model New England pastor, and as such will long be held in loving remembrance.

He married Tirzah, daughter of Ebenezer Kimball, of Hill, May 9, 1822. About two years ago, Dr. Burnham and wife removed to Keene, to reside with a son-in-law, and there passed pleasantly the quiet sunset of his successful life.

His last sickness was severe, but was borne with beautiful Christian patience, and his whole conversation was of a nature to impress all with the noble as well as the lovely traits of his character. Seldom is the whole range of religious doctrine and life so well set forth in simple faith and clear appreciation, as was here manifested; and while it would be impossible to quote even a small portion of his conversation, it may all be condensed into one expression with which he closed a calm statement of his views: "*Jesus Christ is all in all, I want nothing more, I can do with nothing less.*"

Funeral services were held in the Second Congregational Church (Rev. Mr. Leach), numerous clergymen officiating, and a very appropriate sermon was preached by Rev. Dr. Barstow, of Keene, for half a century the ministerial brother and warm friend of the deceased. The remains were carried to Rindge, and in the church where Dr. Burnham for forty-six years preached the gospel, services were held of a very touching nature. The church was draped in mourning, and was crowded with a tearful congregation. Nine clergymen were present to assist in paying their last tribute to his memory, and the remarks made were appropriate and tender. Beside two children who had gone before him to the better land, he now lies in the churchyard of old Rindge, where also lie so many of those whom he loved to call "my dear people."

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

“ORTHODOX Congregationalism and the Sects,”¹ in three chapters, states and defends our polity, and in conclusion prophesies great results by the year 1920. The work has the merit of an uncommonly clear and vigorous style, frequent force in statement, and evidence of much reading during the long and ample rest with which the author has been favored.

We are afraid that the work will repel, rather than convince, “the sects.” The burlesque of the title, carried through the whole discussion, may be taken as serious by some who can never see the point of a joke, and who will suppose that the author really means that we are “the church,” and that all other denominations are “sects.” He has guarded against this, indeed, by some principles which, rigidly applied, would make us a “sect,” a decidedly snug little Zion by ourselves. But the careless reader may not notice this concession. As it is, the Methodist will hardly be propitiated by having his social life called “rustic.” The Baptist knows that “the quantity of water” is not the substance of his position, and he will scarcely be enlightened by the (alternative) scientific explanation that his faith is due “to an occult constitutional predisposition, arising from some craniological peculiarity which has escaped the attention of the anatomists, or some psychological obliquity which has eluded the search of the philosophers.” The Episcopalian will be surprised to learn that his church originated with “Miss Lizzie Tudor,” and not flattered to know that converts enter it as “a retreat for penuriousness”; especially considering that the American Episcopalians, with 217,000 communicants, in 1870 contributed over \$5,000,000, and in Massachusetts raised a sum which would, *pro rata*, require of us nearly \$3,000,000,—a sum we certainly did not raise. Dr. Clarke represents the Rev. David Green Haskins, an Episcopalian, as saying, “Confirmation is *absolutely indispensable to the renewal of the heart.*” When one author professes to quote another, the common principles of honesty and honor require correctness in the citation of language. The sentence here given is not to be found in the treatise of Mr. Haskins. The nearest approach to it is where, speaking of confirmation, he says, “Its special bestowment—the gift of the Holy Ghost—is absolutely indispensable to the renewal of the heart.” Nor is this difference merely verbal. We regret to say that the positions of both Baptists and Episcopalians are substantially misstated. The Presbyterians, however, will rejoice to know that they are sounder in faith than we are; and we fear that they will think that their polity is therefore better than ours. On the whole, we hope that the organs of the “sects” will not review this work, or, at least, that their refutation will not fall into the hands of any complacent Congregationalists

¹ Orthodox Congregationalism and the Sects. By Rev. DORUS CLARKE, D. D. Boston: Lee & Shepard. 1871. pp. 169. 12mo.

who are ignorant of the other side. We wish, in advance, to disclaim this work as a model of Congregational courtesy or fairness.

The "grounds of Orthodox Congregationalism" are often forcibly stated, though less thoroughly than by Pynchard or Dexter. Occasional inadvertences need correction. Thus: "All other church polities have other origins. They have never claimed, and do not now claim, that they originated in the *Congregation*." We hope not, for their sanity. If we make no higher claim, we may as well surrender. "Congregationalism holds that the Christian church is a voluntary association of believing men and women for church purposes, and that it is fully competent to manage its own affairs." No. "The Christian church" will never meet in this world. If he means "*a* Christian church," his definition (and not his alone) is sadly defective. The church state is imperative. The church is a divine institution, ordained by Christ, and outlined in the Scriptures. Membership is voluntary, but the church is Christ's. We are tired of definitions so incomplete as to exclude every divine feature, and to reduce churches of Christ to the level of debating societies, and decidedly below fire-engine companies.

The author makes a good point in stating that our early churches were, by name, simply "churches of Christ," and that "Congregational" (little more than a synonym) was a necessity to identify us. But his argument to explain why we use the "awkward periphrasis" "Orthodox Congregationalism," is perfectly needless. We do *not* use it. The temporary use of the "awkward" word in days of separating, is one of the things that were. Possibly the author forgot that the Unitarians have, *officially*, refused the name "Congregational," and that our denomination, in National Council, as distinctly refused to add "Orthodox," and all other adjectives, to our simple ancestral title, which we bear alone, "the Congregational Churches of the United States." We should as soon think of resurrecting the *Panoplist*.

Some assumptions by the author Congregationalism cannot maintain. Thus: "Its historical continuity from the Apostles down to the present day." There is no more "continuity" in occasional instances of apparent Congregationalism, than there is in half a dozen stepping-stones in fifteen hundred miles of swamp. The only "continuity" is that of Christian congregations, irrespective of polity. Still, in the line of continuity, it is sad that he puts the Pilgrims into Provincetown harbor in the wrong month. His use of the term "Puritan spirit," in England, as our monopoly, is very far from correct. His statement that "no other denomination on earth has wrought out its faith *with such persistent and elaborate care*," for which he classes the Westminster Confession, the Cambridge Platform, the Savoy Confession, and the Saybrook Platform, as "digesting our dogmatic faith into a scientific creed," is a strange reversal of fact. The two platforms were of *polity*, and "digested" nothing. The Savoy is almost a copy of the Westminster, and was itself made more like the original, by our Synod of 1680, which the author omits. The Westminster was "digested" by an Assembly that did not have a dozen Congregationalists on its roll. And

the "Hheads of Agreement" recognize the articles of the Church of England as equally sufficient. "Our dogmatic faith," so far as creeds are concerned, was "wrought out" mainly by Episcopalians and Presbyterians. We are glad of it. We have no desire to separate ourselves from these or other great Confessions of the Christian church. The assumption we have quoted is purely baseless.

As to polity, the author perplexes us. He argues for a free Congregationalism, though rather set after the model of thirty years ago. But he mentions, and that alone, as "to this day a standard authority on Congregationalism," John Cotton's *Power of the Keys*. Has the author read it lately? The whole drift of the book is to exalt the power of ministers, and depress that of the brethren to the lowest point. It teaches that a church having no elders cannot exercise church discipline; that it cannot discipline the body of elders (now a single pastor) in any church; that the elders of a church (now pastors) must first judge *all* cases of complaint, and can refuse to allow them to be laid before the church; and that the pastor can *veto* any and every act of the church. As to Synods (Councils), Cotton teaches: "We dare not say their power reacheth no further than giving counsel, . . . they have power, by the grace of Christ, not only to give light and counsel in matters of truth and practice, but also to command and enjoin the things to be done." Still further, that, in a Synod, the *authority* resides in the elders; and the lay delegates have the "liberty" of "modestly" discussing, and of approving what the elders decide! However, we always relished Irving's Rip Van Winkle.

If the author is sharp on the "sects," he does not spare our own denomination. We are treated to a hash of old talk about the unsoundness of our ministers and churches, with special reference to "the West," — and the old exaltation of Presbyterians. The Presbyterian church "has adhered more unwaveringly to its ancestral faith." "To many New England men, it is grateful to hear the plain, direct presentation of the doctrinal truths of the Bible, from the lips of Presbyterian ministers, after they have so long observed the studied avoidance of doctrinal discussions by some Congregational preachers, and have listened so long to the philosophic essays of others." "The partial unsoundness of some Congregationalists." "The rising churches at the West, which, in their weakness, . . . have reduced the stringency of their creeds to make them more acceptable, must revise and reverse that policy." "Some of the Congregational churches in the Western States, especially in the smaller settlements, have an unenviable notoriety for the laxity of their faith and discipline." "The qualified tone of a part of the Congregational pulpit upon the fundamental doctrines of Christianity."

All of which reads like a digest of editorials of the time when Illinois was "the West," and were then very useful to scare Western people into the Presbyterian churches. But *now*? "Do you know," said a little girl, "how I get into my crib? I put one foot over the rail, and say RATS! and frighten myself in!"

The author gives five reasons why we have been "outstripped by other

denominations." Neither of them is the "Plan of Union," which he mentions approvingly, nor the advice by theological professors to young men going West, to become Presbyterians. We could add another: just such Congregational attempts as this book reiterates, to make people believe that our pulpits and churches are not "sound," and therefore, by inference, ought to be shunned. Formerly, it was very mean business; now, it is simply ridiculous.

The author is greatly afraid of the proposed National Council. He fears it may meddle with our voluntary societies. He finds no such body in the Scriptures, where he doubtless finds the voluntary societies ordained of God! He is afraid it will be run by a clique. That Massachusetts has no such fears is clear, in the fact that its General Association in June decided in its favor, with but one dissenting vote, in spite of persistent lobbying. Nor will any man fear a "clique," who understands the sturdy spirit of the Congregational churches. Perhaps the author supposes that it will be conducted on the principles of Cotton's *Keys*.

We give the more space to a notice of this little volume, partly because of the high character of its author, but more because it appears to be indorsed by the Suffolk North (Mass.) Ministerial Association. Prefaced is a note to the effect that this Association "having listened to an essay on Congregationalism, . . . which met their general approbation," etc., etc. It seemed surprising that this Association should unanimously indorse these flings at other denominations, these old assaults on our western churches, these attacks on the soundness of our ministers. It was equally perplexing, on other grounds, that extracts from *Froude's Lecture on Calvinism* should be found in a work indorsed "Feb. 21, 1871." But we have learned that the "Essay," which was read, contained only what is now a small portion of this volume. The indorsement of that "Essay" is here made to cover this whole work, and to make men indorse statements at which some of them are greatly grieved. If this was done by any but an "Orthodox Congregationalist" minister, so "sound" in his elegant leisure as to be able to assail the reputation of brethren toiling in the work of the pastorate, it would not be regarded as strictly ingenuous.

For this reason, if for no other, we think that the author ought to revise this book carefully, as one of those things which he calls "The Things to be done to promote Orthodox Congregationalism."

MESSRS. HURD & HOUGHTON announced in 1866, their purpose to publish, under the general title, "Library of Old English Divines," the writings of no less than thirty-four of the principal theological authors of Great Britain during the golden age of both secular and sacred literature. The series commenced with the works of Dr. South, which consist of five volumes; and the publishers have been five years in issuing them,—the last two of the volumes having just now appeared. At the outset, the following precautionary announcement was made: "Should the publishers find that they have presumed too much upon the popular demand, the publication of the first author in the series will disclose the fact, and put a stop to further advance." We are sorry to learn that the original

plan is abandoned, through a realization of the fears then entertained. Should the "Library of Old English Divines" consist simply of South's Sermons, we shall still thank the publishers for giving us the works of the most racy of them in a style equal to that of the best English editions. Their enterprise is shown in the use of large and elegant type, and heavy laid paper, toned to make it agreeable to the eye; and in giving to the stately volumes in every respect a truly sumptuous appearance.

These Sermons¹ are issued under the editorial supervision of Prof. Shedd, and preceded by a condensed memoir of Dr. South, compiled by the distinguished editor. We would have preferred that this memoir should have been somewhat more extended.

In this age, when books are so rapidly multiplied, even professional men will not patiently peruse the more voluminous and verbose of the ancient authors; but Dr. South will never grow old. His style is too sententious and spiky to lose its interest. Even his extravagances and prejudices are not without their uses. He hated alike Popery and the Puritans. As an extreme royalist, he speaks contemptuously of Milton, and rails at Cromwell. His invective and sarcasm are rarely, if ever, suitable for the pulpit; still, his writings may be read by all with profit; and we would recommend especially that those preachers who are accustomed to write smooth and pointless sermons, should make his trenchant style a careful study.

WE are gratified to announce among recent publications, a volume of Sermons from Prof. Shedd.² Not only are all his writings able and scholarly, but this volume particularly is very timely. It consists of twenty discourses, which have a general unity of design,—being of a psychological character, and fitted to awaken in man a sense of sin. When so many in the community are disposed to view sin as an error of judgment, a misfortune, or disease,—or, it may be, the result of natural laws, over which man has no control,—when the community generally have superficial views of depravity and of human guilt, it may be a thankless task, but it is on this account only the more important, to make sin appear exceedingly sinful. It may be more agreeable, it is more popular, to preach Christ. But the preaching of Christ without first preaching sin is only a pleasant song to a half-conscious soul. Unless we are first slain by the law, the cross can attract us only as an ornament,—a matter of æsthetic culture.

"God's exhaustive knowledge of man—all mankind guilty—sin in the heart the source of error in the head—the necessity of divine influences—self-scrutiny in God's presence"—these and such like subjects, chosen for these discourses, are indicative of their nature and purpose. Rarely, if ever, was there a time when such themes needed more than now to be

¹ Sermons Preached upon several occasions. By ROBERT SOUTH, D. D., Prebendary of Westminster, and Canon of Christ Church, Oxford. In five volumes. New York: Hurd & Houghton, 1866-71. pp. 501, 531, 531, 615, and 592. \$4.00 a volume.

² Sermons to the Natural Man. By WILLIAM G. T. SHEDD, D. D. New York: Charles Scribner & Co. 1871. 8vo. pp. 422.

pressed upon the public mind, and to be flashed, as by the lightnings of Sinai, upon the consciences of men.

This volume may seem to many as sombre and gloomy; but there is need of sombreness and gloom. Our tendencies as a people have been toward Parisian thoughtlessness and gayety, and it is well that we should be summoned to consider the dread reality of sin, and the eternal woe which is its legitimate result, if we would escape from Parisian degradation in this world, and endless damnation in the world to come.

The author has done his work. not only with intellectual vigor, but also with an earnest and devout spirit.

Gladly would we close our notice of this book here, — for the theme, in its importance and its solemnity, is unfavorable to a critical mood. But the very importance and solemnity of the theme render it only the more imperative that nothing should mar the effectiveness of the work. It is no use to attempt to carry a man on such a subject beyond his consciousness. And we cannot but feel that Prof. Shedd has overdone his work in his sermon on “Original Sin.” Augustine was a great man, but Prof. Shedd can do better than sit forever at his feet. We need to develop in man a sense of that guilt of which he has at least an indistinct consciousness. But when we press the charge of guilt entirely beyond the line of consciousness, we repel rather than convict.

If by the “Sinfulness of Original Sin,” the author meant only the guiltiness of permanent states of the will underlying and controlling executive volitions and specific transgressions, we could readily indorse his sentiments; but he evidently means more than this. He maintains, not only that Adam was created in the image of God, but that in Adam each one of us was created in God’s image, and that when Adam sinned we sinned, and that of that sin we are bound to repent. Of such repentance he declares, “there is no mystery or absurdity about it.” Elsewhere he says: “We acknowledge the mystery that overhangs the union and connection of all men with the first man.” If that union is mysterious, — in other words, if how we acted in Adam is mysterious, — it is a greater mystery, to our minds, how we can repent of having acted in him as we did. There are mysteries which we can believe, but we do not know how to repent of a mystery.

In another work (“Sin a Nature, and that Nature Guilt”), this author has represented our original sin as having been committed “below the plane of consciousness.” In his preface to the work now before us, he says: “Conscience needs to become consciousness.” But it is not enough, on his principles, for conscience to become consciousness; it has the more difficult task of getting below the plane of consciousness! He asserts: “We shall never arrive at any profound sense of sin, unless we know and feel our guilt and corruption by nature.” Taking these terms in all the length and breadth which he gives them, we cannot but exclaim: Alas, for the prospect of ever attaining the end sought in these discourses! Would it not be a less hopeless task to seek to give men a profound sense of all their *actual* sins, and to lead them to the repentance of them?

If we are to be held responsible for the first sin of our first progenitor, why may we not be for all the sins of all our progenitors, inasmuch as our nature was in them all? If our nature could act below the plane of consciousness in one of them, and we be responsible for it, who knows what catalogues of crime we may have committed in them all?

This author says: "It is a principle inlaid in the structure of the human soul, that the transgression of law *must* be visited with retribution." Hence he represents God as *punishing* sin through the substituted sufferings of Christ. He here fails to distinguish between general justice and retributive justice, and makes the atonement not only substituted suffering, but substituted punishment. If the sinner's sins have been punished once, what justice is there in punishing them again? and what mercy is there in his pardon?—indeed, what pardon is there? Why is not the sinner free?

He asserts, "The idea of a forgiving and tender mercy in the Supreme Being, exercised towards a creature whom justice would send to eternal retribution, nowhere appears in the best pagan ethics." The idea of justice is the prevalent one in pagan writings; but the idea of mercy is not altogether wanting in them. Does our author, by the use of the phrase, "*best pagan ethics*," simply mean that in his view those pagan authors are best whose sense of guilt was so overwhelming as to exclude the idea of mercy?

He admits that mercy "necessarily belongs to the nature of a perfect Being," but he makes a distinction between its *existence* as an immanent attribute and its *exercise*, and maintains that its exercise cannot be inferred *a priori*. We confess that we cannot see why it any more necessarily belongs to the nature of a perfect Being to possess mercy as an immanent attribute, than it does to exercise that attribute when there is a fitting occasion.

We sympathize with the spirit of the author when he represents God as wholly optional in the exercise of mercy. We shrink from the idea of obligation in relation to mercy; and yet we cannot but think that there is something in the Divine nature which makes the exercise of mercy under certain conditions reasonable and essential to his perfection. Such is the poverty of human language that it is difficult to state our ideas on this subject without seeming to favor error, either on one hand or the other. Sometimes an attempt has been made to distinguish between obligation and obligated; saying that God is under no obligation to exercise mercy, but is obligated to its exercise by his own nature. But our author is oblivious of this distinction, or rejects it; for he says, "Mercy from first to last is the optional, and not the obligated agency of the Supreme Being." We prefer to say God is not under obligation to any but himself, to exercise mercy, or he is under no obligation which can constitute a claim on the part of his creatures.

We care but little in this connection for these points as mere theological differences: but we do regret that there should be in this volume any extreme views to break its force as an appeal to human consciousness, and as a means of securing deep conviction of sin. Some may think that as an extreme view it will the better draw the community from the opposite

extreme. It seems otherwise to us. Notwithstanding its extravagances, we hope this volume will, in a large measure, accomplish its solemn mission, its beneficent design.

THE Evangelical Lutheran Church has an able champion in Prof. Krauth. He has written a really able and important work on what he calls a Conservative Reformation and its Theology,¹ as represented in the Augsburg Confession and in the history and literature of the Evangelical Lutheran Church. He recognizes two general ideas in the history of Christianity; the conservative, which would secure the present by fidelity to the results of the past; the progressive, which looks forward to a better future, and holds reformation to be the great harmonizer of the two principles, and what may be called, technically, the Lutheran Reformation, to be the best adapted to the general end in view, — the true unity of Protestantism. The undercurrent of the last is a forcible exposition of the theory that progress without conservatism runs into revolution, radicalism, and sectarianism; and that reformation and conservatism involve each other. The “Reformation” of the sixteenth century was a unit as against the papacy, but was divided within itself, — Luther leading the conservative wing, and Zwingle the radical. Prof. Krauth assigns to Calvin a relatively mediating position; and he examines and presents these three phases of religious movement with an evident attempt to be fair towards each, while his very strong Lutheran views doubtless occasionally warp his judgment. His analysis of the Augsburg Confession is able and interesting, and the presentation of the specific theology of the conservative (Lutheran) reformation is clear and valuable, while his criticisms on different theories of original sin, baptism, and the person of Christ, excite the attention and often the dissent of the reader, especially if he be a Calvinist. To us, the discussions on baptismal regeneration and infant baptism are very suggestive and entertaining, if not always conclusive. In his zeal to vindicate the Lutheran Church and the Augsburg Confession, Prof. Krauth is unconsciously biased, as we think, against the Calvinistic system, but his points are so well made that the argument possesses a lively interest. Indeed, we know of few books in which so much wholesome theological stimulus can be found, nor any work in which there is such a judicious grasping of hitherto scattered material, and all brought to bear upon a vital topic in the history of Christianity.

ANOTHER and good contribution to the discussion of Christianity *versus* Scepticism is the second series of “*Boston Lectures*,”² which appears with the imprint of the Congregational Publishing Society; and this fact

¹ The Conservative Reformation and its Theology, as Represented in the Augsburg Confession, and in the History and Literature of the Evangelical Lutheran Church. By CHARLES P. KRAUTH, D. D. Philadelphia: J. B. Lippincott & Co. 8vo. pp. 840. \$5.00.

² Boston Lectures. 1871. Christianity and Scepticism, comprising a Treatment of Questions on Bible Criticism. Boston: Congregational Publishing Society. 12mo. pp. 473.

is pleasing evidence of vitality in that organization, and of a higher class of literature than it has heretofore offered. The ten lectures here given were delivered last winter in Boston and Cambridge, and had the same direct object as the initial services a year ago, — to meet modern scepticism on its own ground, to be somewhat aggressive, and not always defensive or apologetic. The first series did good service in this regard, and proved that in the controversy now raging there are blows to give as well as to take; that brains and culture are not all on the side of the sceptic; that Bible truth has nothing to fear, but everything to gain, by free discussion. The volume under notice contains the following lectures: (1) The Primeval Revelation, by Rev. Charles M. Mead; (2) Moses, by Rev. J. P. Thompson, D. D.; (3) Joshua and Judges, or the Heroic Age of Israel, by Rev. W. S. Tyler, D. D.; (4) The Hebrew Theocracy, by Rev. Leonard Bacon, D. D.; (5) The Prophet Isaiah, by John Lord, LL. D.; (6) The Gospel of the Hebrew Prophets, by Rev. George B. Cheever, D. D.; (7) The Apostle Paul, by Prof. G. P. Fisher, D. D.; (8) Criticism Confirmatory of the Gospels, by Rev. J. Henry Thayer; (9) Jesus Christ Himself the All-sufficient Evidence of Christianity, by Rev. D. S. Talcott, D. D.; (10) Exclusive Traits of Christianity, by Rev. Mark Hopkins, D. D., LL. D. Introductory to these, and as germane to the general object of the volume, is given a discourse by Rev. Austin Phelps, D. D., on the Relations of the Bible to the Civilization of the Future. It will be seen that these lectures cover a wide range of topics, and that there is no central idea running through them; this was intentional; they constitute a collection of studies upon some of the books, men, times, and claims of the Bible, and are all valuable, some of them notably so; for instance, Prof. Talcott's, President Hopkins's, Prof. Phelps's, etc. We hope that our clergymen and intelligent laymen will procure and peruse the book, and aid in its circulation. It is a good antidote to error; it contains brains enough to satisfy the most exacting, and piety enough to be a "savor of life" unto many who may read it; it proves that Christianity is not afraid to enter the field of bold discussion, and that biblical scholars can be honest searchers for truth. An index adds greatly to the practical value of the volume, and paper, type, and binding are in all respects highly creditable to the Publishing Society.

WARREN T. DRAPER, of Andover, has published a Harmony of the Four Gospels, in Greek,¹ which has strong claims upon biblical students. Its distinctive features are, —

I. A critical text, viz., that of Tischendorf's eighth or last edition, embodying the latest results of textual criticism. To obtain the final portions of this edition, the publication of this work has been delayed several months. The readings of the *textus receptus*, where they differ from Tischendorf's text, are given in full in the margin; the variations being

¹ A Harmony of the Four Gospels, in Greek, according to the Text of Tischendorf, with a Collection of the Textus Receptus, and of the Texts of Griesbach, Lachmann, and Tregelles. By FREDERIC GARDINER, D. D. Andover: Warren F. Draper. 8vo. pp. 268.

designated by a different type. The texts of Griesbach, Lachmann, and Tregelles are carefully collated. The relative value of readings as estimated by Griesbach are noted, and original authorities cited in important cases.

2. All distinct quotations from the Old Testament are given in full in the margin, according to Tischendorf's edition of the LXX., together with the *var. lect.* of the Alexandrian text and of the *Codex Sinaiticus*, and of several other versions.

3. A choice selection of parallel references has been placed in the margin, chiefly to point out similar language or incidents in other parts of the gospels, or passages in the Old Testament, on which the language of the gospels may be founded.

4. Brief notes relating to matters of harmony have been placed at the bottom of the page.

5. Special care has been devoted to the chronological order of the gospel narratives.

6. The columns are so arranged on the page as to combine the greatest clearness consistent with the least cost. The columns are never interwoven on the page.

7. A synoptical table is given of the arrangement adopted by several harmonists, showing at a glance the general agreement on the main points of chronology, and the points of difference where difference occurs. This is a new feature in this work, and will be found very useful to the student.

The book is beautifully printed, the Greek text being especially noteworthy for its clearness. The arrangement of the material is systematic, and every necessary aid is furnished to the reader and student for a satisfactory perusal or study. We hope its publication will serve as a stimulus to our clergymen for more thorough examination of the gospels in the original than we fear is now common.

AMONG the pet words of the times, and one which those who use seldom define with accuracy, is "culture." In its common acceptation among our modern philosophers and reformers, it claims to cover the full education and development of man towards some high ideal, and yet with all religious elements entirely left out. The culturists would remove ignorance, and thus do away with crime; for, with them, crime comes from ignorance; they hold that there is in man all that is necessary for attaining highest results and perfect character, only he must be well "cultured," rejecting or ignoring the fact that true culture, without religious basis and companionship, is impossible. They set up a noble ideal, and claim that man, in and of himself, can reach it. This culture is made a rival power to religion, for religion claims to set forth the true ends of life, and to supply the motives and the power for striving towards them. Thus, culture and religion are erroneously made to appear as though antagonistic to each other, whereas they have mutual relations, meet and act upon each other, and are always, and of necessity, united in all true manhood.

These relations are very ably, fairly, and satisfactorily discussed by T. C

Shairp in a series of lectures,¹ in which he shows how religion, when it has its perfect work, must lead on to culture, and how true culture must culminate in religion. He shows how this ought to be, and also how it is not; how culture has taken account of all man's capacities but the highest, and so has become godless. He also shows the other extreme, where sincere religion has sometimes thought it was honoring spiritual things by depreciating the cultivation of the intellectual faculties of man. Taking Professor Huxley as a model modern culturist, he examines his scientific theory of education in a very discriminating manner, and very ably exhibits its false basis and its inconsistencies. Scientific investigation is at the foundation of Huxley's theories, and he holds that man has need of nothing else to reach the highest ideal. He finds no Christian motives and no Christian requirements; and whatever moral considerations he admits are at variance with his theories. Professor Shairp shows how Huxley has failed to recognize an open path between the soul and God, and that his theory of human existence contradicts the most obvious facts of man's higher nature. True, he does speak of a "tender conscience"; but a conscience built upon a scientific instead of a moral basis is hardly conceivable; and when once he leaves pure science, he must go with his "tender conscience" into regions where demonstration takes new forms. It is fair that he asks us to investigate the purely scientific animal phase of man's place in nature on purely scientific grounds, and it is no less fair that when he would investigate moral and spiritual questions he should lay aside his "carnal weapons," and take those which are appropriate and God-appointed; but this is just what he and the culturists decline to do; and herein is one of their great inconsistencies. Therefore Professor Shairp observes of Huxley's Theory,⁽¹⁾ that of the moral elements of human nature which it postulates, it gives no sufficient account, and (2) that it leaves out spiritual facts of man's nature which are as certain as gravitation.

After discussing Huxley's exclusively scientific view of "culture," Mr. Shairp examines Matthew Arnold's system, which may be called literary or æsthetic; this is on a higher plane than the other, because it fully recognizes religion as an element in culture, and the point at issue between him and our author is the place assigned to it. Religion is made secondary rather than primary, and thus the theory is radically wrong. Following these chapters is one on hinderances to spiritual growth, and one on the combination of religion and culture, in which the author sums up his arguments, and presents those mutual relations which a true theory of human life — physical, mental, and spiritual — should exhibit. It is but little to say that we like the book: we rejoice at its republication in this country, and only wish that those who are so captivated by new theories would be honest enough to read both sides.

THERE is something satisfactory about a date; it seems so positive, so devoid of ambiguity, that the mind rests upon it with composure. When

¹ Culture and Religion in Some of their Relations. By T. C. SHAIRP. New York: Hurd & Houghton. 16mo. pp. 197. \$1.25.

we read attempted interpretations of the prophecies, in which there are nothing but glittering generalities, and vague guessing at fulfilments, we are apt to think that one man's speculation is as good as that of another, and to conclude that such study is profitless. But when a man arranges his facts and figures with real or assumed certainty, and states what will happen, and when, with as much positiveness as he does what *has* happened, we feel an interest in the subject not otherwise possible. So is it with a new exposition of the Book of Daniel.¹ In small compass and clear language, Judge Taylor expounds the prophecies of Daniel in a manner rather startling to the average Bible reader. His fundamental divergence from all former systems of exegesis of this prophecy is in holding that the last six chapters of Daniel, excepting, perhaps, the first seven verses of the seventh chapter, pertain exclusively to visions relating to the Christian dispensation. The famous 1,260 years he makes to end in 1867, as also the 2,400 and odd years from Daniel's prophecy. The papal and European troubles, beginning about 1867 and still in progress, thus form a grand close for the two great prophecies, and a new point of departure for further fulfilment. Passing on thirty years, he reaches another grand epoch, 1897, when begin the restoration of the Jews, and forty-five years as "a time of trouble": at the end of which, namely, 1942, is the close of the Christian dispensation, and the beginning of the "blessed time" predicted (Matthew xxiv. 30). At that time, too, is "the first resurrection," and "blessed and holy" are all they that have part in it. Then also begin the thousand years, of which period he wisely refrains from giving any explanation other than that in the Apocalypse, only that then will Jesus Christ have unlimited dominion from sea to sea, and from the river to the end of the earth. This much for Judge Taylor's dates. We have not space to give his arguments or his proofs, and can only say that his book is certainly interesting, and his theory of interpretation worthy of examination. For ourselves, we believe that of that day and hour knoweth no man.

² WE heartily wish there were more readers of good gospel sermons. There are many such sermons within the easy reach of all well-disposed persons. "God's Rescues" are among them. The style has a little too much of the florid for our taste, but it is popular, striking, and taking: and the spirit and ability of these three discourses are admirable. They are founded on Luke xv., "The Lost Sheep, the Lost Coin, and the Lost Son." They are beautifully printed, and make a choice little volume.

¹ The Times of Daniel. An argument by HENRY W. TAYLOR, LL. D. New York: A. D. F. Randolph & Co. 12mo. pp. 208. \$1.25.

² God's Rescues: or, the Lost Sheep, the Lost Coin, and the Lost Son. Three discourses on Luke xv. By WILLIAM R. WILLIAMS. New York: Anson D. F. Randolph, 770 Broadway, cor. 9th street. 18mo. pp. 95. 75c.

HISTORICAL AND BIOGRAPHICAL.

WE despaired long ago of ever seeing the second volume of Masson's "Life and Times of Milton,"¹ and looked at our lonely Vol. I. as upon a half-pair of scissors, good, but wanting its complementary member. But Vol. II. now appears, and Vol. III. is to follow without delay. The author has a sublime indifference to the lapse of time between his volumes; he claims that he undertook a great work, and that he intended to take, has taken, and will take, all the time necessary for its proper execution; to which we give him our hearty amen, as a course strongly in contrast with the hasty compilations now so common. The average reader would hesitate to begin a life of Milton occupying three stout octavo volumes; but Milton takes only a small portion of the space. To be sure, he is made the central point around which the history of his times turns, and his biography never before has been so thoroughly and satisfactorily given. The great value of the work is the "times" in which Milton lived and acted, as portrayed by our author. The work is really the contemporary history of England, and, incidentally, of Scotland and Ireland; and the narrative also crosses the ocean to New England, and covering, as it does, one of the most important eras in the world's history, especially interesting to every lover of civil and religious history, it has a rare value and attractiveness. Mr. Masson has not taken his material at second-hand, and he claims that he has made a thorough investigation of original documents never before examined. He has gleaned carefully and well, and he presents the fruits of his labor with a master's hand. When the third (and last) volume shall be published, we expect to have one of the most able and satisfactory works ever issued, and upon a subject that has especial claims upon American readers. As we close the volume, a single remark on Roger Williams catches our eye, which we cannot refrain from quoting: "Still what an experiment he was bent on—that of the organization of a community on the unheard-of principle of absolute religious liberty combined with perfect civil democracy: Organize! Williams and organization were a contradiction in terms! What had he in Providence but turmoil from the first?"

We hope the American publishers of the first volume of this work (Gould & Lincoln) will soon give us an excellent reprint, although we confess that it must take some courage to publish such books in these days, when people dislike to read anything longer than a paragraph.

HUGH MILLER is fortunate in his biographer, and Peter Bayne in his subject. "My Schools and Schoolmasters"² was Miller's own account of his life, told in a most interesting manner, and seemed to leave little else to be

¹The Life of John Milton: Narrated in Connection with the Political, Ecclesiastical, and Literary History of his Time. By DAVID MASSON. London and New York: Macmillan & Co. 8vo. pp. 608. \$4.50.

²Life and Letters of Hugh Miller. By PETER BAYNE. Boston: Gould & Lincoln. 2 vols. 12mo.

said. But Mr. Bayne has found abundant material for two volumes, and with an ardent admiration for his subject, has given a biography accurate, complete, and sympathetic. His estimate of Miller's character is just, and he assigns him his proper place as geologist, theologian, and author. With the main facts in Miller's life our readers are familiar. His contributions to geological science were numerous and valuable, and, as they appeared from time to time, uniformly excited the admiration of the best scientific minds in Scotland and England. But it may be doubted whether his contributions to science, great as they were, had the practical and permanent value which attached to his labors as editor of the *Witness*. In that paper he put forth his best energies in the service of the Scotch church, and wielded an influence that was felt throughout the nation. Mr. Bayne does full justice to this portion of Miller's life, and portrays the sturdy leader in a sturdy cause with a master's hand. We know not where else to find so clear an account of the troubles and divisions in the Scotch church. In his enthusiasm, Mr. Bayne is often prolix, and fails to discriminate between that which is merely interesting and that which is really valuable. These are not the days for two-volume biographies, and we think that Mr. Bayne's book, if reduced a half, would have secured a wider reading and a more permanent place in literature. Still, as a fascinating biography of a great man, the memoir is to be highly commended, and we hope its publication will awaken a new interest in Hugh Miller and his writings.

PROBABLY few of our readers are aware that the Quakers of our country were ever slaveholders, and thus defenders of that accursed institution. By reading Whittier's introduction to "The Journal of John Woodman,"¹ they will find this peculiar sect in the same condemnation with others, and if they will read on through this remarkable "Journal," they will learn how much this fearless, faithful, saintly Woodman had to do in enlightening and convincing his people upon this subject, and leading them so early to wash their hands of all connection with it. The "Journal," however, is rather a recital of the travels, labors, spiritual exercises, and successes of Friend Woodman. It will well repay careful reading.

IT is not an easy task to write a good biography, even of a very good person. Perhaps, of all literary tasks, this may be reckoned as one of the hardest. And where faithful toil has been bestowed in this direction, criticism is half disarmed, more especially when the author becomes little else than compiler, and lets his subject speak for himself. Certainly the biographer of Dr. Stow had a good subject,² and a slight examination

¹ *The Journal of John Woodman: with an Introduction by JOHN G. WHITTIER.* Boston: James R. Osgood & Co. 1871. pp. 315. \$1.50.

² *The Model Pastor: a Memoir of the Life and Correspondence of Rev. Baron Stow, D. D., late Pastor of the Rowe Street Baptist Church, Boston.* By JOHN C. STOCKBRIDGE, D. D. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 1871. pp. 376. \$1.75.

of his work shows unmistakable evidence of no small amount of pain-taking. He tells us his material was even too abundant for the limits within which it was deemed wise to bring this book. The first part of the volume is made up largely of extracts from the diary of Dr. Stow, with occasional letters,—recounting his struggles with poverty, with constitutional depression, and with a comparatively feeble health; and yet his courage seems never to have failed him; his faith was strong, and he was often the subject of great peace and joy. He began preaching when very young, and, as many now living can testify, was a very pleasing, and sometimes a very powerful preacher. His long residence in this city, his deserved prominence in the denomination to which he belonged,—Baptist,—his remarkable catholicity among his peers, secured to him a very extensive acquaintance and very warm personal friends outside his own “communion.” While that was “close,” his warm heart, his genial face, and his extended right hand were always open. He was eminently successful in his ministerial labors, both in Portsmouth and in this city. His letters upon the various subjects connected with the educational and missionary work of the Baptist churches, strike us as peculiarly discriminating and wise. It will do any Christian good to read the life of so good a man. We dislike the fine, close print in which alone Dr. Stow permitted to speak in this volume.

“WHO were the wise men from the East?”¹ has always been a tantalizing biblical conundrum, so to speak, frequently proposed and never satisfactorily answered. But we are inclined to think that Prof. Francis W. Upham has elucidated the mystery so far as present material for investigation affords facilities. The monograph is well written, is calm and judicial in tone, candid in criticism, and clear and logical in arrangement. The pivotal point of his theory is the word “*East*,” and he shows in a satisfactory manner that the plural and singular *αναταλων* and *αναταλη* mean respectively, the *far East* and *the East*; that the Jews recognized this geographical distinction, and that the far East was the Medi-Persian country beyond the Zagros mountains, and the East was Babylonia. Prof. Upham clearly shows that the “Magi” were no vulgar magicians, but true members of the ancient, sacred order of Persia; he discusses the character and religion of the Persians, the historic relations of the Persians, Chaldeans, and Hebrews, the hope of a Messiah in Syria and the East, the astrological element in the Scripture narrative, the relation of the Persian and Hebrew religions, and, in brief, he examines all points that can have any bearing on the subject, and deduces his conclusion with excellent discrimination. Carefully gathering up the results of his studies, Prof. Upham holds that the wise men were priests of the philosophical Persian religion, and were expecting a prophet who should destroy the kingdom of darkness, Some of these magi were dwelling in Babylonia, and knew of Daniel’s prophecies, and were diligently watching for some sign of the coming deliv-

¹“The Wise Men:” Who they were and how they came to Jerusalem. By FRANCIS W. UPHAM, LL. D. New York: Sheldon & Co. 12mo. pp. 245. \$1.25.

erer. The book is a model of its kind, and while it explains a mystery, it does so in so pleasing, scholarly, and refined a manner, as to captivate the reader.

SCIENTIFIC AND EDUCATIONAL.

A VALUABLE service has been done, both to religion and science, by the publication of a series of lectures on the antiquity and unity of the human race,¹ delivered before the Lowell Institute in the winter of 1866-7, by Rev. Ebenezer Burgess. Mr. Burgess's residence in India, his thorough knowledge of its literature and religion, his rare philological and scientific attainments, gave to him great advantages over many writers and speakers on similar topics. In discussing the antiquity of man, he first presents the scriptural and other systems of chronology. He then takes up the argument from history, and examines our sources of knowledge, — from Egypt, Greece, and Rome, the Chaldeans, the Hindus, and the Chinese. Following this are the arguments from Ethnology, Physiology, Language, Tradition, Mythology, and Geology, all of which confirm the Scripture chronology of the antiquity of man. Into each of these divisions of his work, Mr. Burgess brings and carefully arranges a vast amount of critical knowledge, and evinces a more thorough acquaintance with his subject than can of truth be said of more pretentious writers. As a whole, the book is a valuable contribution to scientific and religious literature, and it is especially practical from the fact that its language and style are such as to bring these learned topics within the easy comprehension of intelligent readers. The Appendix to the volume is a necessary and invaluable complement, consisting as it does of tables, chronologies, and various scientific gleanings, all having intimate relation to the subjects treated in the main body of the book, and indispensable to its clear understanding.

It should here be said that the author was called to his rest before he had completed the preparation of his book for the press. It has been edited by Rev. I. P. Warren, D. D., formerly of the Tract Society, who has apparently performed his difficult task with a careful endeavor to carry out the views and intentions of the author. For ourselves, we should have preferred the work as left by the author, in twelve lectures, rather than to have hazarded a division into chapters, and a continuous treatment of the subject. Such a radical change necessitates a certain amount of rearrangement of material and revision of language, and only a thorough acquaintance with the topics discussed could prevent even the most careful editor from making mistakes, and committing the author to views which he never entertained. We do not say this because we have detected any such mistakes, but because of the general risk in such cases. As a compendium and clear presentation of the soundest modern scholarship on the subject of the antiquity of man and the unity of the human race, this book should be owned and read by all who would talk or write intelligently on these topics. As a vindication of the Scripture system we consider it one of the most valuable books of the day.

¹ What is Truth? an Inquiry into the Antiquity and Unity of the Human Race; with an Examination of Recent Scientific Speculations on those Subjects. By Rev. EBENEZER BURGESS. Boston: Israel P. Warren. 12mo. pp. 424.

EDITORS' TABLE.

A CORRESPONDENT sends us the following biographical memorandum, which, we think, will interest our readers:—

“In the extreme southeastern corner of the town of East Haddam, Ct., stand the remains of a very old farm-house. The general desolation of the premises does not suggest to the visitor that it was once the residence of a wealthy farmer; and yet if you enter, the wainscoating and finish of the rooms show that it was completed at considerable expense. Now, no building remains but the house itself, and with doors, windows, floors, and stairs gone, it is hardly safe to be explored.

“That house was the birthplace of Dr. Edward Dorr Griffin.

“Professor Park has said that the ‘real glory’ of Haddam is not in its fisheries, its navigation, its manufactories, or granite quarries. It is ‘a representative region.’ The hard soil, the bracing air, the pure waters of New England have done much; but religious habits have done more to set in motion influences that are widely felt.

“Within the limits of what originally was Haddam, Brainerd, Emmons, and Griffin were born.

“The house of which we speak was Griffin’s early home, and bears upon its walls marks of his skill. There is a tradition that a travelling artist was employed to ornament the walls of the parlor, and that young Griffin was tempted to exercise his skill upon the walls of the spare chamber above. The painting of the artist is nearly effaced, while the colors upon the room above are quite as bright as ever.

“Dr. Griffin received his middle name from his mother, who was a Dorr, and a native of Old Lyme. The ancestor of the Dorr family (which yet remain in Lyme) was a man of considerable influence in the town and parish. He was the leader of the ‘opposition’ in parish matters. He was a man of intellect and strong will, but not a friend to vital religion, and wished to continue the control in parish affairs which he and those of a like spirit had long held. There were two causes for the great influence of worldly men in this respect. First, the town had early secured the minister, and for many years there was no church. The first minister preached, upon this plan, twenty-eight years before the opposition to his installation was overcome. The second cause was the wide-spread degeneracy of the church and ministry. The ‘half-way covenant’ had brought many unconverted men into *that* church as well as many others. One of its pastors, Jonathan Parsons, preached there several years before he became a truly converted man, whose subsequent earnestness and success aroused the opposition of worldly men both within and without the church. The tradition is, that once in the history of the church, and while Mr. Dorr was, with his sycophants, able to control its business affairs, an effort was made to settle a minister. At a meeting held for the purpose of extending a call to a man of piety, he was present to defeat the object, and there was great despondency on the part of the good over the prospects. Mr. Dorr had spoken his sentiments, and others seemed to think it useless to reply, till an old gentleman, somewhat eccentric, in whose veins flowed the blood of the Huguenots, arose to speak. He remarked that he had looked forward to that meeting with intense interest; that he had left his work that day at an early hour; had walked a long distance, and had sat there upon his seat a long time thinking upon the state of things in the parish. While in deep and anxious thought he had seen a sort of vision, which he would relate.

“I seemed to fall asleep upon my seat here,” he said, “and dreamed that I was in the other world. The dread realities of the future opened before me. I saw the world of light and glory, and” (speaking with great seriousness) “the world of eternal woe. I entered the abode of lost spirits. I saw the inhabitants of the land of despair. I cannot unfold it all; but there seemed to be messengers coming and going, and tidings were coming in from all parts of the universe.

“I saw a messenger narrating something to one who seemed to have a responsible position, who with alarm arose from his seat, and called for his hat and cane, saying that he had just learned that the people of Lyme were about to settle a minister, and he must put a stop to it. As he was about to start, another and a superior being, perhaps Satan himself, waved his hand to him and said, ‘You need not go to Lyme. It is not at all necessary. My faithful servant Dr. Dorr is there, and if he cannot put a stop to it, who can?’

“The effect of the old man’s speech was electric. Serious countenances were quickly changed, and a roar of laughter followed. The measure was carried, and Lyme secured a settled pastor. Mr. Dorr was ever afterwards called ‘My sarvent Dorr,’ and so are his descendants, sometimes, when they exhibit certain family traits. It is said Dr. Griffin enjoyed telling this story of his maternal grandfather.”

WE give in this number a verbatim copy of two early Catalogues of Andover Theological Seminary, the existence of which we doubted at the time of our last issue. The whole series of catalogues is now complete, except for 1810, 1811, and 1812. From success already achieved, we do not now despair in our antiquarian researches of being able to unearth even these.

THE Baptists in this country who are in favor of open communion have commenced the publication of a weekly paper, issued simultaneously from New York and Chicago, called “The Baptist Union.” It is a good-sized double sheet, and ably conducted. It is significant that the editors speak of Rev. J. Hyatt Smith, Rev. C. H. Malcom, and others, as “enduring a moral persecution for their love of Christian liberality, which is often more trying and hard to endure than the physical tortures of ancient days.” They, however, record the testimony of a pastor, that “the Baptist leaders will soon wake up to the fact that the whole denomination is honeycombed with open communion views.”

A NUMBER of book notices, for want of space, are obliged to lie over to the October number.

CONGREGATIONAL QUARTERLY RECORD, 1871.

CHURCHES FORMED.

1871.

AMITY, Mo., 14 members.
 ARKANSAS CITY, Kan., 20 members.
 ASHLAND, Neb., May 28, 8 members.
 ATLANTA, Cal., Mar. 19.
 BONHOMME, Dak. Ter.
 CAPOMA, Kan., 10 members.
 CEDAR BLUFFS, Neb., May 16.
 CHEROKEE, Cal., April 9, 12 members.
 CROTON, Mich., June 4, 6 members.
 DRY CREEK, Kan. (Welsh).
 ELDRED, Neb., May 17.
 HARRISON, Wis., April 26.
 LAWRENCE, (near) Kan., 33 members.
 MAYWOOD, Ill., Mar. 12, 14 members.
 NEOSHIO FALLS, Kan., 23 members.
 READING, Kan. (Welsh).
 SAND CREEK, Neb., May 18.
 SONOMA, Cal., May 2, 14 members.
 St. MARY'S, Io., April 2, 15 members.
 STOTHER, Kan., 18 members.
 SUBLETTE, Ill., April 9, 30 members.
 UNION, Io., April 16, 6 members.
 VINELAND, N. J., May 24, 24 members.
 WAMEGO, Kan., June 8, 12 members.
 WAVERLY, Minn., April 9.
 WESTMORELAND, Kan.

MINISTERS ORDAINED.

1871.

BUSH, FREDERICK W., to the work of the Ministry in Lyonsville, Ill., May 16. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary.
 CLOSSEN, J. T., to the work of the Ministry in Bowen's Prairie, Io., June 10. Sermon by Rev. Joel S. Bingham, D. D., of Dubuque.
 COOLEGE, CHARLES E., to the work of the Ministry in Holyoke, Mass., May 24. Sermon by Rev. Samuel G. Buckingham, D. D., of Springfield. Ordaining prayer, by Rev. Aaron M. Colton, of Easthampton.
 DE FOREST, JOHN K. H., over the Ch. in Mount Carmel, Ct.
 EASTMAN, EDWARD P., over the Ch. in North Conway, N. H., April 20. Sermon by Rev. David B. Sewall, of Fryeburg, Me. Ordaining prayer by Rev. Ernest F. Borchers, of North Bridgton, Me.
 EWELL, JOHN L., over the Ch. in Clinton, Io., May 4. Sermon by Rev. H. A. Stimson, of Minneapolis, Minn. Ordaining prayer by Rev. Lucius Curtis, of Lyons.
 GIDDINGS, WILLIAM, to the work of the Ministry in —, Neb., April 30. Sermon by Rev. James G. Merrill, of Topeka, Kan.
 GRAVES, JAMES TAYLOR, to the work of the Ministry, in Austin, Minn., April 13. Sermon by Rev. James W. Strong, of Carleton College.
 HALL, MARTIN S., to the work of the Ministry in Jefferson, Ill. Sermon by Rev. Edward P. Goodwin, D. D., of Chicago.
 HARWOOD, CHARLES E., over the Ch. in Orleans, Mass., June 7. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Or-

paining prayer by Rev. Samuel Fairley, of Wellfleet.
 KENT, EVARTS, over the Ch. in Michigan City, Ind., May 23. Sermon by Rev. James T. Hyde, D. D., of Chicago Seminary.
 LYMAN, PAYSON W., over the Ch. in Belchertown, Mass., May 10. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Ordaining prayer by Rev. William A. Stearns, D. D., of Amherst College.
 MEAD, HENRY B., over the Ch. in Terryville, Ct., June 7. Sermon by Rev. Timothy Dwight, D. D., of Yale Seminary.
 PHILLIPS, JOHN, to the work of the Ministry in Washara, Kan. Sermon by Rev. Jared W. Fox, of Ridgeway.
 SMITH, THOMAS S., to the work of the Ministry in Concord, Ill., March 21. Sermon by Rev. Lyman Whiting, D. D., of Janesville, Wis.
 SNELSON, FLOYD, to the work of the Ministry in Atlanta, Ga., May 16. Sermon by Rev. Enoch E. Rogers, of Macon.
 STARR, EDWARD C., to the work of the Ministry in Waseca, Minn., March 30. Sermon by Rev. Edward Brown, of Medford.
 STONE, B. N., over the Ch. in Loudon, N. H., June 6. Sermon by Rev. S. Leroy Blake, of Concord. Ordaining prayer by Rev. Stephen S. Morrill, of Henniker.
 TOWLE, JAMES A., to the work of the Ministry in Ashtabula, O., April 14. Sermon by Rev. Hiram C. Hayden, of Painesville. Ordaining prayer by Rev. Sereno W. Streeter, of Austinburg.
 WHITNEY, JOEL F., to the work of the Ministry in Wadham's Mills, N. Y., May 3. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College. Ordaining prayer by Rev. Willard Child, D. D., of Crown Point.
 WILLIAMS, WILLIAM D., to the work of the Ministry in Braceville, Ill.
 WILLIAMS, W., over the Ch. in Sheffield, N. B., May 2.

MINISTERS INSTALLED.

1871.

ABBE, Rev. FREDERICK R., over the Cottage St. Ch., Dorchester, Mass., May 10. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. George W. Blagden, D. D., of Boston.
 BEARD, Rev. AUGUSTUS F., over the Plymouth Ch. in Syracuse, N. Y., May 30. Sermon by Rev. Stephen S. N. Greeley, of Oswego. Installing Prayer by Rev. Jeremiah Butler, of Fairport.
 BENNETT, Rev. JOSEPH L., over the Plymouth Ch. in Indianapolis, Ind., April 30. Sermon by Rev. Addison Ballard, D. D., of Detroit, Mich.
 BISSELL, Rev. OSCAR, over the Ch. in Marlboro, Ct., March 29. Sermon by Rev. Samuel G. Willard, of Colchester. Installing Prayer by Rev. Hiram Bell, of Westchester.
 BOYNTON, Rev. C. F., over the Ch. in Eldora, Io.

- BRECKENRIDGE, Rev. DANIEL M., over the Ch. in Clinton, Wis., Mar. 29. Sermon by Joseph Collic, of Delavan.
- BREMNER, Rev. DAVID, over the 1st Ch. in Derry, N. H., April 28. Sermon by Rev. J. Henry Thayer, of Andover Seminary. Installing Prayer by Rev. Leonard S. Parker, of Ashburnham, Mass.
- BYINGTON, Rev. SWIFT, over the 1st Ch. in Exeter, N.H., June 2. Sermon by Rev. Alexander McKenzie, of Cambridge, Mass. Installing Prayer by Rev. Isaac C. White, of Newmarket.
- CHADDOCK, Rev. EMORY A., over the Ch. in Union City, Mich., May 3. Sermon by Rev. Jesse W. Hough, of Jackson. Installing Prayer by Rev. W. C. Porter.
- CHAPMAN, Rev. CHARLES, over the Zion Ch. in Montreal, P. Q., May 10.
- CROSWELL, Rev. MICAH S., over the Ch. in Sonoma, Cal., May 2. Sermon and Installing Prayer by Rev. Andrew L. Stone, D. D., of San Francisco.
- DAVIES, Rev. DAVID, over the Ch. in Brookfield, O., April 1.
- DODGE, Rev. JOHN, over the Ch. in New Braintree, Mass., May 3. Sermon by Rev. Samuel T. Sedye, D. D., of Easthampton. Installing Prayer by Rev. Edwin Smith, of Barre.
- EASTMAN, Rev. LUCIUS R., Jr., over the Plymouth Ch. in Framingham, Mass., June 8. Sermon by Rev. William A. Stearns, D. D., of Amherst College. Installing Prayer by Rev. Lucius R. Eastman, of Boston.
- FOSTER, Rev. ADDISON P., over the Ch. in Malden, Mass., March 29. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. Albert H. Plumb, of Chelsea.
- FREAR, Rev. WALTER, over the Fort St. Ch. in Honolulu, S. L., March 26.
- GREENLEAF, Rev. JOSÉPH, Jr., over the Ch. in New Canaan, Ct., March 21. Sermon by Rev. Richard B. Thurston, of Stamford.
- HERRICK, Rev. Samuel E., over the Mt. Vernon Ch. in Boston, Mass., April 12. Sermon by Rev. Julius H. Sedye, D. D., of Amherst College. Installing Prayer by Rev. Edward N. Kirk, D. D., of Boston.
- HOWE, Rev. BENJAMIN, over the Ch. in Lincoln, and Rowley, Mass., May 3. Sermon by Rev. John Pike, D. D., of Rowley. Installing Prayer by Rev. William H. Pierson, of Ipswich.
- JEWETT, Rev. HENRY E., over the Ch. in Redwood, Cal., April 11. Sermon by Rev. Israel P. Dwinell, D. D., of Sacramento. Installing Prayer by Rev. Andrew L. Stone, D. D., of San Francisco.
- JONES, Rev. D. L., over the Columbia Ch. in Cincinnati, O., April 16. Sermon by Rev. Henry D. Moore, of Cincinnati.
- KELLOGG, Rev. ERASTUS M., over the Ch. in Lyme, N. H., May 24. Sermon by Rev. Cyrus W. Wallace, D. D., of Manchester. Installing Prayer by Rev. Jonathan Clement, D. D., of Norwich, Vt.
- LAMSON, Rev. CHARLES M., over the Salem St. Ch. in Worcester, Mass., May 2. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Ebenezer Cutler, D. D., of Worcester.
- LEWIS, Rev. RICHARD, over the Ch. in Belleville, Ont.
- MCLEAN, Rev. James K., over the Ch. in Hampton, N. H., Dec. 15. (Incorrectly reported in April.)
- MERRILL, Rev. John L., over the Ch. in Marlboro, N. H., May 2. Sermon by Rev. Levi H. Cobb, of Springfield, Vt. Installing Prayer by Rev. John F. Norton, of Fitzwilliam.
- MORSE, Rev. CHARLES F., over the Ch. in Phillipston, Mass., May 17. Sermon by Rev. Temple Cutler of Athol.
- MUNGER, Rev. THEODORE T., over the Elliot Ch. in Lawrence, Mass., June 14. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Charles M. Hyde, of Haverhill.
- RICH, Rev. ALONZO B., D. D., over the Ch. in West Lebanon, N. H., May 17. Sermon by Rev. Charles R. Palmer, of Salem, Mass.
- ROBBINS, Rev. SILAS W., over the Ch. in Manchester, Ct., June 8. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Installing Prayer by Rev. George A. Oviatt, of Talcottville.
- ROBIE, Rev. BENJAMIN A., over the Ch. in Wilmington, Mass., April 13. Sermon by Rev. Edward A. Rand, of South Boston. Installing Prayer by Rev. Leander Thompson, of North Woburn.
- SCUDDER, Rev. HENRY M., over the Ormond Place Ch. in Brooklyn, N. Y., April 28. Sermon by Rev. Merrill Richardson, of New York. Installing Prayer by Rev. J. H. Brodt, of Brooklyn.
- SMITH, Rev. CHARLES B., over the Ch. in Mattapoisett, Mass., April 13. Sermon by Rev. Alonzo H. Quint, D. D., of New Bedford. Installing Prayer by Rev. Leander Cobb, of Marion.
- STEVENS, Rev. MOODY A., over the Ch. in Cohasset, Mass., April 18. Sermon by Rev. Edwin B. Webb, D. D., of Boston.
- STONE, Rev. HARVEY M., over the Ch. in Rochester, N. H., May 18. Sermon by Rev. Silvanus Hayward, of South Berwick, Me.
- STREET, Rev. GEORGE E., over the 2d Ch. in Exeter, N. H., March 30. Sermon by Rev. John O. Fiske, D. D., of Bath, Me. Installing Prayer by Rev. Alvan Tobey, D. D., of Durham.
- STURTEVANT, Rev. JULIAN M., Jr., over the Ch. in Ottawa, Ill. Sermon by Rev. Joseph E. Roy, D. D., of Chicago.
- THOMPSON, Rev. C. H., over the University Ch. at Straight University, La., April 9. Sermon by Rev. Joseph L. Healy, of Straight University.
- THURSTON, Rev. JOHN R., over the Ch. in Whitinsville, Mass., April 20. Sermon by Rev. Richard B. Thurston, of Stamford, Ct.
- WRIGHT, Rev. ABIEL H., over the State St. Ch. in Portland, Me., April. Sermon by Rev. William Carruthers, of Calais.

 MINISTERS DISMISSED.

1871.

- BAILEY, Rev. GEO. H., from the Ch. in Newport, Vt., April 25.
- BELL, Rev. JAMES M., from the Ch. in Watertown, Mass., May 23.
- BURNELL, Rev. T. C., from the Ch. in Huntsburgh, O., April 1.
- BURNHAM, Rev. CHARLES, from the Ch. in Meredith Village, N. H., April 19.

BYINGTON, Rev. SWIFT, from the Ch. in Stoneham, Mass., April 26.
 CHICKERING, Rev. JOHN W., from the 2d Ch. in Exeter, N. H., March 30.
 CLARK, Rev. FREDERICK G., D. D., from the Ch. in Greenwich, Ct., May 23.
 CLARK, Rev. PERKINS A., from the Ch. in Mittineaque, Mass., April 18.
 CRAGIN, Rev. C. C., from the Ch. in Owatonna, Minn., May 11.
 EASTMAN, Rev. LUCIUS R., Jr., from the Ch. in East Somerville, Mass., May 22.
 FAIRBANK, Rev. FRANCIS G., from the Ch. in Westminster, East, Vt., May 1.
 GILMAN, Rev. EDWARD W., from the Ch. in Stonington, Ct., April 25.
 GLADDEN, Rev. WASHINGTON, from the Ch. in North Adams, Mass., March 23d.
 HALLIDAY, Rev. JOSEPH C., from the Ch. in Oakham, Mass., April 27.
 HAWKES, Rev. WINFIELD S., from the Ch. in Wapping, Ct., March 22.
 JAMESON, Rev. EPHRAIM O., from the Ch. in Amesbury and Salisbury, Vt., May 24.
 JONES, Rev. JESSE H., from the Ch. in Natick, Mass., May 16.
 LAMSON, Rev. CHARLES M., from the Porter Ch. in North Bridgewater, Mass., April 11.
 MORRISON, Rev. SAMUEL, from the Ch. in Portland, Me., April 19.
 PALMER, Rev. CHARLES M., from the Ch. in Harrisville, N. H., Mar. 20.
 ROBERTS, Rev. BENNETT, from the Ch. in Buckingham, Io.
 ROBIE, Rev. BENJAMIN A., from the Ch. in Waterville, Me., March 13.
 ROBINSON, Rev. WILLIAM A., from the Ch. in Barton, Vt., April 26.
 ROBBINS, Rev. SILAS W., from the Ch. in East Haddam, Ct., June 1.
 TENNEY, Rev. CHARLES, from the Pavilion Ch. in Biddeford, Me., May 22.

MINISTERS MARRIED.

1871.

BELL—FREEMAN. In Plainfield, N. H., May 24, Rev. Robert C. Bell, of Bethel, Ct., to Miss Frances R. Freeman.
 HERRICK—WHEELER. In New Haven, Ct., Rev. E. H. Herrick, of Middle Haddam, to Miss P. G. Wheeler.
 HOPLEY—PRENTICE. In Norwich, Ct., April 19, Rev. Samuel Hopley to Miss Mary B. Prentice, both of Norwich.
 LANMAN—WILLISTON. In Easthampton, Mass., May 17, Rev. Joseph Lanman, of Windham, N. H., to Miss Clara Williston, of Easthampton.
 REED—BLISS. In Lansingburg, N. Y., May 30, Rev. Edward A. Reed, of Springfield, Mass., to Miss Mary A. Bliss.

SMITH—FAIRBANK. In Concord, Ill., March 21, Rev. Thomas S. Smith, Missionary to Ceylon, to Miss Emily Fairbank.

MINISTERS DECEASED.

1871.

ARNOLD, Rev. SETH S., in Ascutneyville, Vt., April 3.
 BURNHAM, Rev. AMOS W., D. D., in Keene, N. H., April 9, aged 79 years.
 CILLEY, Rev. JOSEPH L., in Camden, Me., aged 68 years.
 COE, Rev. NOAH, in New Haven, Ct., May 9, aged 85 years.
 GOULD, Rev. WILLIAM, in Pawtucket, R. I., May 1, 78 years.
 KINGSBURY, Rev. EDWARD P., in Newton Centre, Mass., April 4, aged 29 years.
 KNIGHT, Rev. ZEBULON S., in South Berwick, Me., March 24.
 MOORE, Rev. HUMPHREY, D. D., in Milford, N. H., April 9, aged 92 years.
 PAYSON, Rev. JOSHUA P., in Abington, Ct., April 22, aged 70 years.
 SAWYER, Rev. BENJAMIN, in Salisbury, Mass., March 26, aged 89 years.
 SMITH, Rev. GEORGE M., in Hickory Corners, Mich., April 2, aged 39 years.
 SPETTIGUE, Rev. CHARLES, in Leroy, Mich., May 12, aged 45 years.
 WOODMAN, Rev. Henry A., in Newburyport, Mass., Jan. 21, aged 58 years.

MINISTERS' WIVES DECEASED.

1871.

RODWELL, Mrs. NANCY, wife of the late Rev. Abraham, in Sanbornton, N. H., April 1, aged 83 years.
 CLARK, Mrs. MARY C., wife of Rev. William, in Amherst, N. H., April 7, aged 72 years.
 DUDLEY, Mrs. ———, wife of Rev. John L., in Milwaukee, Wis., June 3.
 FERGUSON, Mrs. MARGARET S., wife of the late Rev. John, in New Haven, Ct., May 6, aged 76 years.
 HALL, Mrs. M. LOUISA BATES, wife of Rev. Alexander, in Collinsville, Ct., March 28.
 HARMON, Mrs. LUCY M., wife of Rev. Elijah, in Buckland, Mass., June 1, aged 32 years.
 KITTREDGE, Mrs. SARAH B., wife of Rev. Charles B., in Westboro, Mass., March 25, aged 55 years.
 MANN, Mrs. Catharine, wife of Rev. Joel, in New Haven, Ct., May 20, aged 83 years.
 THURSTON, Mrs. PRUDENCE B., wife of the late Rev. David, in West Springfield, Mass., May 27, aged 85 years.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Eighteenth Annual Meeting of the American Congregational Association (agreeably to notice in the *Congregationalist*) was held May 30, 1871, at 12 M., in their rooms, No. 40 Winter Street.

The meeting was called to order by the President, Hon. E. S. Tobey, and prayer was offered by Rev. William A. Stearns, D. D., President of Amherst College.

The minutes of the last Annual Meeting were read and approved.

The Annual Reports of the Directors, of the Library Committee, and the Treasurer were read, accepted, and referred to the Board of Directors for publication.

The following officers were chosen for the ensuing year:—

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

HON. WILLIAM W. THOMAS, Portland, Me.
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
 Hon. WILLIAM C. CLARKE, Manchester, N. H.
 Rev. HARVEY D. KITCHEL, D. D., Middlebury, Vt.
 Rev. JACOB IDE, D. D., Medway, Mass.
 Rev. SETH SWEETSER, D. D., Worcester, Mass.
 Hon. SAMUEL WILLISTON, Easthampton, Mass.
 Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. LEONARD BACON, D. D., New Haven, Conn.
 Hon. WILLIAM A. BUCKINGHAM, Norwich, Conn.
 Hon. CALVIN DAY, Hartford, Conn.
 Rev. JOSEPH P. THOMPSON, D. D., New York City.
 Rev. RAY PALMER, D. D., New York City.
 Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.,
 Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
 Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
 Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
 Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
 Hon. CHARLES G. HAMMOND, Chicago, Ill.
 A. FINCH, Esq., Milwaukee, Wis.

Rev. TRUMAN M. POST, D. D., St. Louis, Mo.

Rev. JESSE GUERNSEY, Dubuque, Iowa.

Rev. GEORGE MOOAR, D. D., Oakland, Cal.

Rev. HENRY WILKES, D. D., Montreal, Que.

Directors.

Hon. EDWARD S. TOBEY, Boston.	Hon. RUFUS S. FROST, Chelsea.
JOHN FIELD, Esq., Arlington.	J. RUSSELL BRADFORD, Esq., Boston.
Rev. ALONZO H. QUINT, D. D., New Bedford.	WM. C. STRONG, Esq., Brighton.
EZRA FARNSWORTH, Esq., Boston.	Rev. H. M. DEXTER, D. D., Boston.
SAMUEL D. WARREN, Esq., Boston.	HENRY D. HYDE, Esq., Boston.
SAMUEL JOHNSON, Esq., Boston.	Rev. S. B. TREAT, Boston.
Rev. EDWIN B. WEBB, D. D., Boston.	Rev. JOHN O. MEANS, Boston.

Corresponding Secretary and Librarian,

REV. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary,

REV. DANIEL P. NOYES, Longwood.

Treasurer,

JAMES P. MELLEDDGE, Esq., Cambridge.

Auditor,

JULIUS A. PALMER, Esq., Boston.

The following votes, offered by J. Russell Bradford, Esq., were unanimously adopted: —

WHEREAS, Rev. Rufus Anderson, D. D., after serving this Association as a Director from its formation to the present time, now requests that his name may be dropped from its list of officers:

Voted, That in acceding to his request, this Association would be unjust to its history if it failed to acknowledge the long-trying and faithful services of Rev. Dr. Anderson, services guided by consummate wisdom and warm-hearted Christian love.

Voted, That the sincere thanks of this Association be, and hereby are, tendered to Dr. Anderson on his retirement from office, and at the same time we tender to him our best wishes for his continued usefulness and happiness.

Adjourned to 7½ o'clock, P. M.

EIGHTEENTH ANNUAL REPORT
OF THE
American Congregational Association.

WITH devout thanks to Almighty God, and assured hope, the Directors of the American Congregational Association present their Eighteenth Annual Report. The past has been a year of earnest work, and not without pleasing success. While all has not been attained that is desired, and indeed is essential to the full realization of the benefits of what has been secured, yet a decidedly good beginning has been made. Advantage has been taken of the memorial year. Circulars were issued and sent to all our Congregational churches in the very beginning of our jubilee efforts, urging the one generous memorial offering from every church. Subsequently, a fuller statement was prepared and printed, upon a blank page of which a letter was written; and more than two thousand of these were sent to the churches that had taken no collections for the Congregational house. Appeals have been published in the religious papers in sympathy with this object, the most of which have given favorable notices of their own; especially is this true of the Congregationalist of this city. The Corresponding Secretary has visited and addressed memorial meetings, associations, and conferences, wherever they could be reached, and has presented this subject from one to three times on the most of the Sabbaths of the year. It is believed that no reasonable effort has been spared to awaken a responsive interest in this too long neglected object.

SITE.

The inquiry, "Has a site been selected and secured for the contemplated building?" was a very natural, general, and early inquiry. The inability to answer in the affirmative was found and felt to be a decided hinderance to the repeated appeals that were sent forth. And it had been for some years before this Board an object of no little solicitude. To accommodate our now not small, but rapidly increasing library, and the benevolent societies, to which the Con-

gregational churches contribute, that have offices in this city, the site must be large and central, and of easy access from the different points of compass. To secure such a place may seem easy to those who have made no trial ; but to those brokers who have been on the alert to find it so as to secure the commission, to the large especial committee, and indeed to this entire Board, — which has been a committee of the whole on this subject, — it has not only not been easy, but has been extremely and unexpectedly difficult.

After the refusal of the Gardner estate had been secured, an unlooked-for overture was made for the purchase of the adjoining estate above, known as the Somerset Club-house. This added to the Gardner estate would give a good business front of over one hundred feet on Beacon Street, and of nearly the same distance on Somerset Street. Moreover, it was found that only a comparatively small outlay would be required to change this building so as to fit it for the purposes to which it was to be devoted. This was purchased in the full hope that sufficient means could be made available to warrant the purchase of the Gardner estate also, before the time of its “refusal” should expire. By the personal and patient efforts of the chairman of the committee on subscriptions, the chairman of this Board, and of other members, money and reliable pledges were secured to the amount of over \$150,000 ; and on this as a foundation, the Gardner estate was purchased, thus securing an admirable site, as favorably situated and as well adapted to the great purposes of this Association as any that has been within its probable if not possible reach. It is high, light, pleasant, and central between depots, having fair commercial facilities, and yet not on, though near, the crowded, noisy, and great thoroughfares of the city. The cost of the two estates as they now are, is \$292,000, and they contain over thirteen thousand square feet of land. It will require \$100,000, and perhaps a small sum over, to cover the unoccupied land, and change the present buildings so as to make them every way available, — the library part completely fire-proof, — making the entire cost about \$400,000, giving us a property well worth a half a million of dollars, which, if rented entirely for ordinary business purposes, would pay a liberal interest on that amount.

OBJECTIONS.

But it has been often asked, “Why not go up to the South End, where a site could be bought for a fifth of the amount paid here?” Let it be answered, 1st — That no persons in the world could be

more anxious or interested to secure the cheapest site that would at all meet the case, than this very Board, on whom rests the responsibility of securing, in some way, the money with which to pay for it. But then this matter of location has been examined, reëxamined, discussed and re-discussed in committee, in Board, in public and private; and this site has been selected, not only because it is on the whole very good, but because it was the only one available upon which success was assured. Let it be answered, 2d — That not one of the benevolent societies would go so far from the centre of arrivals in the city, as that would carry them quite away from their contributors and friends, whose convenience they must subserve; and thus one of the great ends of having the Congregational House at all would be utterly defeated. 3d — On a careful estimate, it was found that it would require actually a larger sum given, necessarily, by our churches, to secure even a suitable library building alone on the cheap site, and provide for its necessities, than on the one chosen, as a considerable portion of the original cost in the latter case can be met by rentals from stores below and rooms above. And, 4th — Because either extreme of the city would place the building so out of the convenient reach of the great mass of those for whose benefit it was especially designed, as utterly to defeat the creation of a centre of correspondence and a Congregational Home, at all. It is confidently believed that the real friends of this object will see that the course now adopted by this Board, after so much deliberation, consultation, and comparison of views, is wise and economical, and that a kind Providence, in leading to the purchase made, has been more propitious than any one had dared to anticipate.

FUNDS.

Having now a location so favorable, with buildings that can so quickly, and at comparatively so small a cost, be made completely available, and as yet in possession of only \$159,000, — less than one half the needed sum to pay for the property ready for occupancy, — the question of funds is still one of deep and pressing interest. It is a question that must be answered. The hull of our ship is built and launched, but is not only utterly useless, but the interest of her cost will quickly consume her value unless she is rigged, laden, and fitted for a prosperous voyage. A few friends have given liberally and largely for this object. A few churches have done the same. But, as will be seen by the Treasurer's report and the tabular statement

below, the number of contributing individuals and churches, as compared with our membership, is very small. There have contributed, in

State	Ch'ches	Individuals	Tot. ch's in Maine
Maine, . . .	11	—	241
New Hampshire	32	—	185
Vermont, . . .	22	—	199
Massachusetts,	172	—	502
Rhode Island,	11	—	25
Connecticut, . .	35	—	290
New York, . . .	18	—	256
New Jersey, . .	00	—	16
Pennsylvania,	3	—	70
Ohio,	3	—	210
Indiana,	00	—	26
Illinois,	9	—	244
Michigan,	5	—	177
Wisconsin, . . .	2	—	164
Minnesota, . . .	3	—	70
Iowa,	8	—	177
Missouri,	3	—	61
Nebraska,	1	—	23
Kansas,	10	—	60
California, . . .	2	—	56
Oregon,	1	—	8
Texas,	1	—	3

Maryland, 1 church; Washington, D. C., 1; Virginia, 4; North Carolina, 3; Georgia, 4; Alabama, 3; Mississippi, 2; Louisiana, 12; Tennessee, 4; Kentucky, 3; Dakota, 4; Wyoming, 1; Colorado, 6; Washington Territory, 1; and nothing given from either.

. Thus it will be seen that out of 3,121 Congregational churches, only 434, or less than one in seven, have given, either as churches or individuals in them. It will be seen also, by reference to the reports of contributions, that our smaller and more remote churches are best represented. Iowa surpasses Illinois; Minnesota, Wisconsin and Michigan; and Kansas bids fair to be the banner Western State. In New England, Rhode Island handsomely leads her much larger neighbors, both Connecticut and Massachusetts. It is known, however, that a goodly number of the more able, as well as some of the less able churches, are arranging to take subscriptions for this object at an early day.

It may be of interest to the churches away from this region, to know that of the amount received and pledged up to date, \$159,000, less than fifty thousand dollars have been paid and pledged outside of Boston and immediate vicinity. It is hoped, therefore, that none will longer wait for Boston to respond. Both her gifts and her efforts mean success. And while something more may be secured

from here, the remaining seventy to one hundred thousand dollars, so much needed, must be looked for from the, thus far, non-giving individuals and churches in Massachusetts, in New England, and throughout our country.

It does appear to the members of this Board, that they have the right to ask, and to urge every Congregational minister, whose people have not made one fair gift for the Congregational House, so to bring this subject before them that they will see its importance and respond. They will never be asked to repeat it. It is one, and only one, generous gift that is asked of any church, and THIS MUST BE ASKED OF EVERY CHURCH, — such a gift as its members will wish to see, and have posterity see, upon our memorial record, which is being made up and to be kept in these archives. It must be a small gift from many of these churches, it is well known. In all such cases, let it be a small gift. A single slate, or a brick, is an essential part of the great whole. The little, just formed, missionary church of Corpus Christi, Texas, sends three dollars, because one of its members is desirous that that church should have a name and a place in this memorial work. Few churches are more remote or less favorably situated to give. In many cases the gift can be large, and no detriment accrue to the givers. From such let it be large! why not? The object is certainly every way worthy, and will never come again. And some large gifts must be secured, or this enterprise will be greatly embarrassed. One man writes, "I send you \$25 to pay for one square foot of the Club-house." Another wants to own a square foot of the whole structure when complete and occupied, and asks, "What shall I pay?" *Thirty-two dollars* is the answer, and twice fifty thousand are in our fellowship who could become proprietors to that amount so easily! And many could as easily own their two or ten, or fifty, or one hundred feet.

THE OBLIGATION UNIVERSAL.

The few have given, and a good beginning has been made. But this is so completely a family matter, that the obligation to give is universal, and while doubtless greater upon those who may chance to live nearer the favored locality of the building, yet its benefits, its influence, its use even will extend, must extend to every Congregational church, to a greater or less extent, sooner or later. It will be to the denomination what the capitol at Washington is to the nation. All helped build that, though few will ever see it. All share its benefits, and not one would dispense with it. The Congregational

family has become now so large and scattered, and is growing as never before, so that some known head-quarters, or moral and social centre, some rallying and radiating point, has become, not an individual or local, but a denominational necessity. The demand for it grows out of the confessed needs of the churches the most remote and scattered, even more than of those more compact and nearer the old homestead. It would serve as a strong bond of union. It would be a fixed point where each could fasten his tether. It would be a very great *convenience*, all admit. It would be a source of knowledge upon many things that ought to be more generally known. It would be what has always been needed, a symbol of our faith and simple polity, a reminder of what God hath wrought for us, — even as the twelve stones in the bed of Jordan and at Gilgal; and so it would be a fitting and a living monument to the first settlers of our country, to whom every inhabitant is a debtor. It would be a signal and a stimulus to every good work; a home and a resting-place for the brotherhood of the Congregational churches coming from afar or near, who wish to sit down for the hour, and *feel* at home. Such a structure, occupied as intended, would be a visible and a much-needed testimony to our children, and to the world, that we value our principles, and mean, in appropriate ways and in open fields, to declare and perpetuate them. Now, these are not local advantages merely, but general, reaching to the extent of our denominational lines; therefore the obligation to secure them must be coequal. Every Congregational church will be benefited, strengthened, encouraged, assured, and moved to greater diligence in its own Christian work by this Christian Home. All pious Jews helped build the temple, so let all Congregationalists help build this Family House. The churches on the Pacific coast, in Texas, on the Penobscot, in Louisiana, in Kansas, and that foreign missionary in India who, unasked, has just sent his third contribution for this building, are not asked to make contributions to Boston or New England, but to a cause as vital to themselves as to any, to our churches the most distant as to those the most near, to a cause which involves civil as well as religious interests, to a cause whose issues cannot with impunity be lightly esteemed by either patriot or Christian in any part of our wide domain.

This Board does, therefore, feel justified in urging "*the one gift*" from every Congregational church, rich or poor, distant or near, be it the penny or the pound, *but the gift*. And this not to take the place of any stated contribution, or to hinder any needed home work, but in addition to these. Let it cost sacrifice, no inconsiderable

inconvenience or self-denial if it must, as thus for a little time will the givers be brought into sympathy with the Pilgrims, whose whole life was one great self-denial. Much of what has been received and pledged has come right from capital, not from profit; has come upon other gifts, when there really seemed to be no more to give. The good woman who is past middle life, who has always earned her own living, and had made her own contribution with others, but in view of the great interests at stake, sent \$100 for this Family Home, instead of laying it out on an article of dress as friends advised, *sacrificed pleasure for principle*, and God will bless her! The two little girls who sent their little silver pocket-pieces to make their aged grandfather, fifteen hundred miles away, a life-member of this Association, are practising in the same direction. A little of a like spirit in every Congregational Christian and every Congregational church, will incline them to make this case so their own that *it* will have a place, and will be regarded as *exceptional* and *especial* for one fair memorial offering; thus securing a great blessing to the world, and for themselves a place in our memorial record that will be both a testimony and a benediction to posterity.

PRIVILEGES.

One dollar constitutes any member of an orthodox Congregational church a member for life of this Association, and the same amount constitutes any other person an honorary life member. Twenty-five dollars constitutes an honorary life director. One thousand dollars from an individual or a church places the name of the giver, at his or its option, over a section in an alcove in the Library; and ten thousand dollars appropriates the alcove itself; for thus most fittingly can this Board recognize its obligations to the contributors of the needed funds, and the latter show to the world their appreciation of the principles and polity this Congregational House is destined to contain and perpetuate.

PLANS FOR THE FUTURE.

As soon as the available resources of the treasury shall reach \$200,000, contracts will be made to put our buildings into a condition for occupancy, and if the responses of those to whom we now appeal shall be especially prompt, we shall hope soon to greet our friends in our new quarters, much more ample, pleasant, and commodious than those where we meet to-day.

Cordially thanking those who in any way, by word or gift, have aided in the hard work of the year now closing, and earnestly and renewedly asking the quick and generous coöperation of those who have thus far withheld their needed aid, the members of this Board commit the responsibility of this now well-begun enterprise to their successors, with the utmost confidence of a speedy and successful consummation. Or, if those who have thus far borne this especial burden shall be chosen to carry it still further along, they will only add that no reasonable effort will be spared, on their part, to complete the work in the shortest possible time, having reference to the greatest convenience, highest usefulness, and most rigid economy.

By order of Directors,

ISAAC P. LANGWORTHY, *Cor. Sec.*

The following is the report of the Committee on the Library:—

REPORT OF LIBRARY COMMITTEE.

The number of volumes in the library at the date of the last annual report, *not* including duplicates, was 11,047; present number, 12,337, — a net gain of 1,290.

The *duplicates* were then 1,481; present number, 2,117, — a net gain of 636. The duplicates are in constant request for exchange, and are thus valuable as furnishing material by which to increase the regular library. Many exchanges have been made during the past year, some of very decided value.

The total number of volumes, including duplicates, is 14,454, — an increase of 1,926. There has been more than usual increase in theology, commentaries, and local histories. Among noticeable additions, is *The Simple Cobler of Aggawamm, 1647*; *An Answer to Stillingfleet, 1680*; *Book of Martyrs, folio edition, 1684*; *Jona. Mitchel: Discourse of the Glory to which God hath called believers by Jesus Christ; with Preface, by Increase Mather, 1721*.

The number of pamphlets has been increased by over 3,000.

The cataloguing has been seriously interrupted by the extra work of the memorial year.

All available space for shelves has been improved, adding room sufficient for about 2,000 volumes. This complete occupation of space is of less account, in the happy prospect of the new Library room expected in the Congregational House, for whose need the

committee and librarian have no longer to repeat old mournings. Temporary inconvenience can be patiently borne.

The committee repeats its past estimate, only increased, of the great value of the library, and renews its indorsement of the faithful and successful services of the librarian and of his excellent assistant.

The largest donation has been from the Cheshire Theological Institute, through Rev. Z. S. Barstow, D. D., and Rev. A. W. Burnham, D. D. (whose lamented decease we have since been called to notice), secured through the agency of Samuel Burnham, Esq. This numbered 573 volumes and 95 pamphlets, a very valuable addition. Valuable donations have been received from Rev. E. W. Hooker, D. D., Deacon E. B. Huntington, and Rev. E. N. Kirk, D. D.; and newspapers and missionary periodicals from the A. B. C. F. M. The full list of donors is as follows:—

	Vols.	Pam.
Abbot, Edward, Andover	1	1
Adams, Mrs. George M., Portsmouth, N. H.	1	1
Albro, Mrs. J. A., Waltham	33	193
American Board of Commissioners for Foreign Missions, newspapers	1	393
American Education Society, N. Y. Observer, 1870		
Amherst College		6
Anderson, Rev. Rufus, D. D., Boston Highlands, newspapers		299
Anthony, Rev. George N., Peabody	2	
Appleton, W. G., Boston		217
Arnold, Rev. S. S., Ascutneyville, Vt.		1,082
Barstow, Rev. Z. S., D. D., Keene, N. H.	12	
Beal, George, Jr.		84
Bicknell, Thomas W., Barrington, R. I.	1	
Boston, City of	22	81
Buckingham, Rev. S. G., D. D., Springfield	5	
Burgess, E. P., Dedham	72	3,173
Burnham, Rev. Charles, Meredith Village, N. H.		1
Burnham, Samuel, North Cambridge	2	
Butts, Isaac R., Chelsea	6	4
Carpenter, Rev. C. C., Lookout Mt., Tenn.		5
Channing, William F., Providence, R. I.		1
Chapin, Alonzo, M. D., Winchester		16
Cheshire Theological Institute, Keene, N. H., through Z. S. Barstow, D. D., and A. W. Burnham, D. D.	573	95
Childs, Rev. A. C., W. Charleston, Vt.		1
Clapp, J. B., Boston, Engravings	8	27
Congregational Publishing Society	24	
Copp, Mrs. J. A., Chelsea		496
Craig, Rev. H. K., Norton	4	
Cruickshanks, James, Chelsea	1	
Cushing, Deacon Andrew, Boston	4	8
Cushing, Rev. Christopher, Cambridge		2

	Vols.	Pam.
Deane, Charles, Boston	1	
Dennet, W. H., Chelsea	18	
Dexter, Rev. H. M., D. D., Boston, 1 Medal	1	
Durant, Augustus, Melrose	4	1
Edwards, Justin, D. D., Heirs of, Andover	12	5
Eggleston, Rev. N. H., Stockbridge		9
Ellis, Mrs. F. D., Medfield	2	47
Emery, Rev. Joshua, North Weymouth		1
Essex Institute, Salem		17
French, Deacon Moses, East Randolph		1
Frost, Hon. Rufus S., Chelsea	9	14
Gale, Rev. Nahum, D. D., Lee		1
Green, Samuel A., M. D., Boston	6	257
Green, Thomas, Chelsea		12
Hitchcock, Alfred, M. D., Fitchburg	2	4
Holbrook, Mrs. Deacon, Sturbridge	26	2
Holbrook, Rev. J. C., D. D., Homer, N. Y.		20
Hooker, Rev. E. W., D. D., Newburyport	197	601
Hooker, Rev. H. B., D. D., Boston	3	5
Hoyt, Fogg & Breed, Portland, Me.	1	
Hunnewell, James F., Charlestown		1
Huntington, E. B., Boston Highlands	217	826
Hyde, Rev. C. M., Brimfield	93	258
Ide, Rev. Jacob, D. D., West Medway	3	507
James, Rev. Horace, Lowell	109	1,602
Kendall, Rev. S. C., Milford	1	
Keyes, Miss L. Eva, West Boylston	1	1
Kingman, Abner, Boston	12	233
Kirk, Rev. E. N., D. D., Boston	281	504
Maltby, Rev. E., Taunton, 2 MSS. Sermons		
Massachusetts Division Sons of Temperance		2
Massachusetts Historical Society	2	12
Massachusetts Teacher	5	
McCall, H. S., Albany, N. Y.	1	
Means, Rev. James H., Dorchester	3	36
Merrill, Miss M. E., North Conway, N. H.	2	54
Metcalf, Hon. Theron, Boston		37
Mount Holyoke Seminary, South Hadley		1
Mudge, Alfred, Boston	1	
Munger, Rev. T. T., Providence, R. I.	1	16
National Division Sons of Temperance	2	2
Osborne, Rev. C. P., Bristol, R. I.		66
Parker, Rev. C. C., Gorham, Me.		39
Parsons, Charles W., Providence, R. I.	1	
Proctor, John C., Boston	76	75
Punchard, Rev. George, Boston		133
Rice, Deacon R. E., New Haven, Ct.	2	
Rich, Rev. A. B., D. D., Beverly	43	32
Roberts, John G., Boston		2
Robinson, Rev. R. T., Winchester	43	32

	Vols.	Pam.
Rupp, David C. M., Boston Highlands	2	
Sargent, M. H., Boston	47	
Secretary of State	5	3
Seymour, Rev. H., East Hawley	1	
Shute, Eben, Boston	1	
Stockwell, S. N., Boston	5	365
Stone, T. N., M. D., Wellfleet	1	
Tarbell, Miss —, Boston	19	6
Thayer, Mrs. Cephas, West Medway	22	111
Thornton, J. Wingate, Boston	1	
Torrey, C. H., West Medway, 53 MSS.	19	27
Tupper, Rev. Martyn, Hardwick		42
Wales, Mrs. William, Dorchester	1	
Wells, Mrs. Thompson, Westerly, R. I.		4
White, Henry, New Haven, Ct.		6
Wiggin, John K., Boston		4

Respectfully submitted,

A. H. QUINT, } *Library*
 DANIEL P. NOYES, } *Committee.*

May 29, 1871.

SUMMARY OF CONTRIBUTIONS.

Maine	\$211.25
New Hampshire	1,933.73
Vermont	998.92
Massachusetts	18,214.83
Rhode Island	1,024.83
Connecticut	2,072.13
New York	410.21
New Jersey	10.00
Pennsylvania	28.40
Maryland	1.00
North Carolina	1.00
South Carolina	2.00
Mississippi	1.00
Texas	3.00
Ohio	272.45
Illinois	332.11
Michigan	185.30
Wisconsin	29.00
Minnesota	283.05
Iowa	122.70
Missouri	72.50
Kansas	168.05
Nebraska	4.00
Oregon	39.00
California	63.00
Miscellaneous	88.00
Total	\$26,571.46

SYNOPSIS OF THE ACCOUNT OF THE AMERICAN CONGREGATIONAL ASSOCIATION WITH JAMES P. MELLEDGE, TREASURER,
FOR THE YEAR ENDING MAY 20, 1871.

<i>Dr.</i>	<i>Cr.</i>
To Paid rent	By Balance from last year
" Salary, travelling expenses, postage, printing annual report, advertising, fuel, Sec., &c.	" Coupons
" Railroad bonds	" Rents for desk room
" For Gardner estate	" Sundry life members
" For insurance	" Contributions
" Balance on hand	" Interest
	" Sale of R. R. bonds
	" Borrowed Provident Savings Bank
	" Sale of U. S. Government Bonds
	<u>\$162,506 92</u>
	<u>\$162,506 92</u>
	By Balance from above amount due May 20

BOSTON, May 20, 1871.
J. P. MELLEDGE, Treasurer.

BOSTON, MAY 29, 1871.

The subscriber has this day examined the above account, and finds it correctly cast and properly vouched, and a balance in favor of the Association of \$4,168.43. Of this balance, \$3,400 is a deposit in the New England Trust Company, and \$768.43 is cash in the hands of the Treasurer.
The Treasurer has also exhibited to me, \$25,000 in U. S. Bonds, which, at present market value, are worth \$32,987, making the total amount of property \$37,155.43, not including what has been paid on the real estate.

JULIUS A. PALMER, Auditor.

The assets of the Association, June 3, 1871, are:

Paid on the Gardner estate	\$47,430.00
On hand in bonds, &c.	37,855.00
Subscriptions and pledges	74,138.00
	<u>\$159,423.00</u>

AMERICAN CONGREGATIONAL UNION.

BUSINESS MEETING.

THE Eighteenth Annual Business Meeting of the American Congregational Union was held at the Academy of Music, Brooklyn, N. Y., on Thursday, May 11, at half-past three o'clock, P. M.

Alfred S. Barnes, Esq., Vice-President of the Society, occupied the chair. Prayer was offered by Rev. C. Cushing, of Boston. A summary of the Annual Report of the Board of Trustees was presented by the Rev. Ray Palmer, D. D., Corresponding Secretary. The Treasurer read a summary of his Annual Report for the year ending May 1, 1871. On motion, it was

Voted, That the Annual Report of the Board of Trustees, and of the Treasurer, be accepted and published, under the direction of the Board of Trustees.

On motion of James H. Storrs, Esq., it was *Voted*, That the "Act relative to the American Congregational Union, of the city of New York, passed March 15, 1871," by the legislature of the State of New York, be hereby made a part of the Constitution of this Society, and that the Constitution, as amended, be published with the usual Annual Reports.

The subject of local efforts for aiding new churches in cities was introduced by Rev. Dr. Budington, and discussed by him and Rev. Dr. Palmer, Henry C. Bowen, Esq., and S. Nelson Davis, Esq., and on motion, it was

Voted, That the matter of arranging plans for aiding churches in large cities by local efforts, in coöperation with the work of the Congregational Union, be referred to the Board of Trustees with power.

On motion, the President appointed a committee to nominate officers of the Society for the ensuing year.

The committee reported the following named gentlemen for the several offices of President, Vice-Presidents, and Trustees, all of whom were duly elected : —

OFFICERS FOR 1871 - 72.

President.

REV. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.

Vice-Presidents.

REV. JOSEPH P. THOMPSON, D. D., New York.

ALFRED S. BARNES, Esq., Brooklyn, N. Y.

REV. RICHARD S. STORRS, Jr., D. D., Brooklyn, N. Y.

REV. HENRY M. STORRS, D. D., Brooklyn, N. Y.

Hon. BRADFORD R. WOOD, Albany, N. Y.
 Rev. O. E. DAGGETT, D. D., New London, Conn.
 Hon. WM. A. BUCKINGHAM, LL. D., Norwich, Conn.
 Rev. EDWARDS A. PARK, D. D., Andover, Mass.
 Rev. MARK HOPKINS, D. D., Williamstown, Mass.
 Rev. ISAAC P. LANGWORTHY, Boston, Mass.
 Rev. J. M. MANNING, D. D., Boston, Mass.
 Hon. EMORY WASHBURN, LL. D., Cambridge, Mass.
 Hon. REUBEN A. CHAPMAN, LL. D., Monson, Mass.
 Rev. JOHN O. FISKE, D. D., Bath, Maine.
 Rev. CYRUS W. WALLACE, D. D., Manchester, N. H.
 Rev. H. D. KITCHEL, D. D., Middlebury, Vt.
 Hon. JOHN B. PAGE, Rutland, Vt.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.
 S. B. GOOKINS, Esq., Chicago, Ill.
 Rev. JULIUS A. REED, Columbus, Neb.
 Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.

Trustees.

REV. WM. IVES BUDINGTON, D. D.	REV. GEORGE B. BACON.
REV. MILTON BADGER, D. D.	REV. HENRY M. SCUDDER, D. D.
REV. RAY PALMER, D. D.	REV. C. H. EVEREST.
REV. CHRISTOPHER CUSHING.	REV. G. B. WILCOX.
HENRY C. BOWEN, Esq.	S. NELSON DAVIS, Esq.
ALFRED S. BARNES, Esq.	A. S. HATCH, Esq.
JAMES W. ELWELL, Esq.	JAMES H. STORRS, Esq.
N. A. CALKINS, Esq.	WM. HENRY SMITH, Esq.
WILLIAM ALLEN, Esq.	DWIGHT JOHNSON, Esq.
SAMUEL HOLMES, Esq.	J. B. HUTCHINSON, Esq.
ROBERT D. BENEDICT, Esq.	CALEB B. KNEVALS, Esq.

Officers appointed by the Board of Trustees :—

Corresponding Secretaries.

REV. RAY PALMER, D. D., 69 Bible House, New York.
 REV. CHRISTOPHER CUSHING, 16 Tremont Temple, Boston.

Treasurer and Recording Secretary.

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

The meeting then adjourned.

N. A. CALKINS,
Recording Secretary.

STATEMENT OF THE TRUSTEES.

THE Trustees of the American Congregational Union avail themselves of the opportunity afforded by the close of the eighteenth year of its history, to present the usual summary of the operations of the Board since the last annual meeting.

It is with deep regret that they have to record the removal of one of their number by death, since the last annual meeting, — Charles W. Gould, Esq., of New York, long a member of the Board, and a steadfast friend of the Congregational Union and its work, who died while travelling in Europe, in pursuit of health. He was a man highly esteemed, and has left an honorable record. One of his last acts before leaving home was to send his check for a liberal amount to the Treasurer of the Union.

GENERAL WORK OF THE UNION.

It is implied in its very name, that this association was formed for the purpose of promoting the coöperative unity of the great brotherhood of Congregational Churches. In various ways it has, from the first, directed its efforts to this end.

Each successive year furnishes new evidence of the value of its agency. With each successive year its work becomes more widely extended, and its points of contact with the churches more numerous. As the salutary results of its good offices progressively reveal themselves, the great advantages, particularly to the more sparsely planted churches and pastors, of having such a centre of intelligence and intercommunication, are of course better understood. No power draws Christian hearts together like that of sympathy awakened by acquaintance with each other's sacrifices and labors, and by mutual helpfulness in the common Christian work.

In our report of last year, we spoke in some detail of the general work of the Union, and of the ways in which it had sought to fulfil its mission. There is no need, therefore, now to speak of these things at length. It is sufficient that we state in brief, that our rooms at the Bible House — now numbers 68 and 69, the numbers having recently been changed — have continued to furnish a convenient place of resort for information in respect to our denominational affairs, so meeting the want of a centre of denominational intelligence. A great number of brethren from all parts of the country, have called during the year to bring reports from their respective fields, or to make inquiries in relation to the common interests.

The Social Reunion, which occurred as usual at the beginning of our year, not only brought a great number of Congregationalists pleasantly together, but also impressively illustrated the truly catholic spirit of our churches, by uniting with us, both as speakers and hearers, representative ministers and members of the leading Evangelical churches. That meeting has continued to be crowded, while so many of the old Anniversary occasions have come to be neglected, or have been wholly given up. The monthly meeting of the "Clerical Union," attended by the Congregational ministers of New York and its vicinity, and held in our Room, No. 69, has gone on with unflagging interest, doing not a little to promote fraternal acquaintance, and helping to solve the ever-recurring practical problems of the pastoral work, by thorough discussions of the prominent questions directly connected with it.

The Conference of neighboring churches, an outgrowth of this meeting, has held sessions of deep interest, and promises great good in the future. To these things may be added, as filling up the measure of miscellaneous good accomplished more or less immediately by the Union, not a few friendly offices towards ministers, churches, and Christian institutions which cannot be specified in detail.

SPECIAL WORK OF CHURCH BUILDING.

This great work, so essential to the development of our strength, and the wide dissemination of the principles drawn from the Scriptures by the Pilgrim Fathers, has been steadily prosecuted through the year. Its importance, and the difficulties attending it, both become more and more manifest as it goes on. Every labor of love requires somewhat of the patience of hope. Still, there are some Christian enterprises that seize the public attention, and awaken the enthusiasm of many hearts much more readily than others. Generally, the nearer any work lies to the final results desired, the more captivating it will seem. The farmer, when he is ploughing in the autumn with reference to the crop the next year, is not half as much an object of interest as he will be when he shall be actually reaping the harvest and gathering home the ripened sheaves. The mason who is laying deep in the earth the rough stones that are to serve as the foundation of the edifice, attracts far less notice than the architect who is putting on the gilded cornice, or setting the graceful turret, or than the artist who ornaments the ceiling with his brush. So the immediate preaching of the gospel, and the ingathering of the weary, the ignorant, the lost, into the fold of the

Good Shepherd, appeals much more forcibly to the popular heart than the founding of churches and colleges, and the writing of learned treatises in defence or explication of Christian truth. Yet, after all, the work of extending Christ's kingdom is essentially one; and those parts of it which are concerned with the laying of permanent foundations, if less attractive, are by no means less important. Without the plough you can *have* no sheaves; without the solid granite blocks, you can have no cornices or frescoes. Without church edifices in which to gather, organize, and instruct the people, and permanently to maintain the Christian ordinances, it is impossible to give Christianity its legitimate ascendancy, and effectually to bring society under its saving power.

It is not to be wondered at that those who go to the frontier from the Christian homes of the East, feel that the saddest of all their many privations, and the hardest to be borne, is the want of the privileges of the Sabbath and the house of God, to which they were accustomed from their childhood. Nor is it strange that the home missionary is ready to sink under the pressure of discouragement, when he sees against what hopeless difficulties he must contend, and how much labor he must inevitably waste, while he endeavors to perform his work as a minister without any house of worship. There is all the more need that intelligent and thoughtful persons should seriously consider the fundamental importance of the work of multiplying sanctuaries, and practically manifest their interest in it, because it has so little that appeals to those who are moved only by what is sensational and startling. It ought to be enough to secure for this work the sympathy and earnest coöperation of every Congregational church and pastor, that every church rendered permanent and successful by giving it a house of worship, will be, for generations to come, a fountain of living waters, whose issues will spread spiritual life and health and beauty all around; and that without temples of God scattered all over our land, *it will be impossible to have* Christian colleges and schools, and the various institutions and elements of a Christian civilization. It is, furthermore, to the churches so established, with their pastors, their Sabbath schools, and their benevolent associations, and to the institutions for Christian education which are their offspring, that the great Foreign Missionary work is to look for its resources and its men. In proportion as our churches are numerous and strong at home, will be our power to reach and bless the world abroad.

PRACTICAL DIFFICULTIES ENCOUNTERED IN THE WORK.

Experience has brought us face to face with not a few practical difficulties. It seems to have become necessary, therefore, to make a very explicit statement in relation to the original conception of the church-building enterprise, and the present mode of conducting it. Totally wrong impressions are found to exist, in many instances, respecting both. Very extravagant ideas are sometimes entertained by churches proposing to build, as to the *amount* of aid to be expected. Large amounts are counted on and asked, and the enterprise of building is commenced with means wholly inadequate, on the assumption that what is asked for will certainly be given. Disappointment, embarrassments that are painful, and in now and then a case, perhaps some little unamiable feeling, are the result, when it is found that no such amount as has been applied for can possibly be obtained. In other cases, where the usual grants have been made, it not unfrequently happens, that under the pressure of some exigency in the process of building, the Union is asked to depart from its fixed principles as to the time and manner of payment, in order to meet that particular emergency. Sometimes, when it has been certified, in order to draw the money, that the grant of the Union, when paid, would leave the church wholly without debt, it has been found afterwards that the fact was quite otherwise, owing probably to some misapprehension or mismanagement of the parties.

Occasionally, individual churches insist on sending their minister directly to the contributing churches, hoping to get larger amounts than the Union is able to grant. Often, when grants from the Union have been asked and accepted on the usual specified conditions, the *conditions are not fulfilled*, but speedily forgotten. These and such things greatly embarrass the Board of Trustees, and complicate their task. It may help to remedy the evils resulting from them to make the following explanations.

WHAT IT HAS BEEN PROPOSED TO DO, AND OTHER IMPORTANT MATTERS.

1. The movement to render aid to weak churches in building houses of worship did not originally propose, and *has not* in fact attempted, *to give a large percentage of the cost* of any particular church. It was said by those who appealed for aid, that the small sum of two, three, or four hundred dollars to pay for cash articles would prove, where money was extremely scarce, a substantial and sufficient help ; besides, that the pledge of such a sum could be effectively

used as a means of enlisting those on the ground to do what they could. The actual fact is, that an average regular grant of about four hundred dollars has secured the building of seven hundred churches and upwards.

2. It has not been proposed, and is not now proposed, to aid in building *the more expensive churches in cities and large towns*, with very rare and special exceptions. When church edifices are needed in such places, it must be supposed that means can there be raised, without appealing to the charity of the churches at large. At any rate, it would not be possible for the Union to raise money to assist in the erection of houses of worship where business finds its centres, and is likely to increase rapidly the value of property and the resources of the people. A small debt in such a case is not likely to do harm.

3. There is no such thing as a *building fund*, apart from the contributions of the churches for the current year. The applications before the Trustees of the Union are, very frequently, in advance of the amount in the treasury. Of course each applying church *must take its turn, as regards the time of payment*, if funds are not supplied as fast as needed. The Board never borrow; and all grants are made with the express understanding that their payment is *conditional on the state of the treasury*. No grant is absolute.

4. The fixed conditions of grants, and the rules observed in making and paying them, are rightly understood as *pledges to the donors* of moneys given to the Union, that such moneys shall be expended only under these conditions and rules. Of course, the Union must keep faith with those who contribute. It is of no avail, therefore, for any church, whatever its difficulties, to ask the Trustees to depart from its published principles. It has no moral right to do so. Fifteen out of every twenty churches honestly think their case peculiar. In fact, the difficulties with which they all struggle are substantially the same. The only fair method is, to show no partiality.

5. As there is no *building fund*, and the amounts asked in small grants often exceed the contributions, the Union *has ordinarily no money to loan*. If at any time the state of the treasury, *after ordinary donations are paid*, should allow the making of loans, the Board would, of course, feel at liberty to make them on adequate security; but this is likely to happen very rarely. It is not wise for churches to count on them at all.

6. It is a great evil for particular churches to send their pastors, or any other agent, abroad among the churches to solicit aid. It is *a wrong to the many churches equally in need of help*, which do not

adopt that course. If one church succeeds in this way, by its personal appeal, it *gets more than its fair share of the entire contributions of the churches for this purpose, and so robs its fellow-sufferers.* At the same time, it annoys pastors and churches, who once a year contribute for church erection with the understanding that *this is to save them from perpetual solicitations.* It tends to derange and embarrass the whole work.

7. The number of churches needing aid is so great that the Union cannot give, with the present rate of contributions, more than five hundred dollars to any church, and the *average* of its grants cannot be more than four hundred. If every Congregational church, East and West, would take a collection for the Union once a year, one hundred thousand dollars would easily be raised, and larger amounts might be granted at the more important points. This will be done *when pastors determine that it shall.* It is painful to be obliged to state that less than one fourth of the Congregational churches of the whole country are bearing any part in this great work of planting Christian churches of the freest sort, so as to keep pace with the advancing population. *Less than half of the churches aided keep their solemn pledges* to take a collection in aid of the Union every year.

8. Individuals or particular churches, that from personal acquaintance, or other reasons, have a special interest in a given church, may furnish money with instructions to give it to that church. Sums so given are called by the Trustees *special grants*, and are reported in our manual.

9. Loans are to be *repaid directly to the treasury.* Money given to a neighboring church, through the Union, to be made a special grant in addition to what the Union itself has given, does not repay a debt for borrowed money, and cannot be credited by the Treasurer as doing this.

10. When churches which have received aid from the Union on certain express conditions, neglect to fulfil those conditions, the money granted *legally reverts to the Union*, and the repayment of it may be demanded. One of these conditions is, that each church so aided shall *each year make a contribution* to the treasury of the Union.

A careful attention to this statement of principles and facts, will save those who propose to apply for aid, or have already received it, from much embarrassment, and the Trustees of the Union much trouble. The constant desire and aim of the Board is, to assist the weak churches to the greatest possible extent consistent with the faithful discharge of its sacred duty as a Board of Trust, responsible to those who have placed money in its hands.

CHURCH-BUILDING WORK THE PAST YEAR.

A large number of applications have been in the hands of the Board the past year. So rapidly is the tide of population sweeping on, that the demand for houses of worship grows faster than the liberality of the churches. The raising of money for benevolent objects has been more than ordinarily difficult. The state of trade generally, and the exceeding scarcity of money in the West, owing to the low price of staple products, have reduced the receipts of many of the chief religious societies. For this reason, churches which have had correspondence with us in reference to building, have, in many instances, been advised to wait, and have withheld their formal requests for aid. Still it may be taken as a proof of the growing favor in which the Union is held by the churches that the amount contributed through it, without extraordinary appeals, for church-building during the year past, not only equals, but a little exceeds that of any former year. We miss, however, in making up our total for the present year, the large legacies received during the two previous years, and also the generous gift of five thousand dollars by Henry C. Bowen, Esq., a gift which has already been applied to the virtual building of twelve churches. We gratefully acknowledge, however, the receipt, during the present year, of a legacy of two thousand dollars from Mrs. Lois Chaplin, of New Haven, Conn. A legacy of ten thousand dollars, left us during the present year by Mrs. Mary J. Sweetser, of Port Huron, Mich., will not be paid for some time to come. Still, a great and good work has been accomplished during the year. The whole number of applications in the hands of the Board since the last annual meeting has been over one hundred. The whole number of grants paid in whole, or in part, during the same period has been sixty-five. The amount paid to these churches has been fifty-two thousand nine hundred and sixty-two dollars. The churches to which grants have been paid have been distributed among the States as follows:—

Maine, 1; New Hampshire, 1; Massachusetts, 4; New York, 2; New Jersey, 1; Delaware, 1; Ohio, 2; Illinois, 5; Michigan, 4; Wisconsin, 6; Minnesota, 1; Iowa, 18; Missouri, 5; Kansas, 5; Nebraska, 2; Colorado, 1; California, 4; Oregon, 1; Louisiana, 1. Total,—65.

The entire amount received by the treasurer for the Union has been fifty-one thousand two hundred and sixty-one dollars. Remaining in the treasury at this date, two thousand seven hundred and five dollars. Pledged by grants to twenty-four churches but not yet paid,

ten thousand and fifty dollars. Several applications not yet acted on remain on our table.

PASTORS' LIBRARIES.

The Union has not hitherto had the means of doing much in aid of pastors' libraries. It has, however, done something. Last year, two hundred volumes of the Congregational Quarterly were given to home missionaries, and were gratefully acknowledged. But it was desired, the present year, to accomplish more in this direction. The circulation of our principal Periodicals — the Bibliotheca Sacra, the Congregational Quarterly, the New Englander, and the Congregational Review — has manifestly a most important bearing on the character of our ministry and churches, both in the present and the future. These able works may stand instead of many books, where a library cannot be had, and for this reason it has seemed worth while to make an effort to place them in the hands of ministers who need, but cannot take them, so far as this is possible. By an arrangement with the publishers of these journals, it was proposed last year to send the Congregational Quarterly to any minister requesting it, whose people should have contributed five dollars, or more, to the treasury of the Union ; and in addition to this, to send either of the other publications above named to any minister whose people should have contributed twenty, or more dollars ; and any two of them, when the amount contributed should have been forty dollars, or upwards. This offer was made with the express understanding that it was for the benefit of those only who *were not, and were not able to be,* subscribers on their own account. A considerable number of ministers have in this way been supplied with one or more of these valuable publications, who would not otherwise have received them.

The same offers are made for the coming year. Let it, however, be distinctly understood that the Periodical desired, in any case, can be sent *only when the money contributed is actually received by the treasurer.* Money sent to the Union in repayment of indebtedness for loans, and money given to another church, to be made a special grant, will not entitle to the Reviews. The offer is made only to direct contributors to the funds of the Union, whose contributions are available for the payment of its grants. As the Union is obliged to purchase the publications, it cannot take the care and responsibility of looking after promises, however reliable, of future contributions, to see whether they are fulfilled. When the contribution from any church comes to hand, and with it a request for either periodical, under the arrangement as explained, the numbers from January onward will

be sent. The Board regret that they are not able to respond to the earnest appeals sometimes made to them for books by ministers who are doing frontier work, and who so greatly need them, especially works of reference. They will be happy to appropriate money given specially to meet this want, or to transmit books, should any generous giver place either in their hands.

RESPONSES FROM THOSE AIDED.

We have not space to give extracts at much length from letters which show the wants of those who have gone to the frontiers, and the happy results of the grants made by the Union. We have done this liberally in former reports, and it is therefore the less necessary now. It is, indeed, impossible to give to the public the details in many cases of the struggles and sacrifices passed through by those who are endeavoring to supply themselves with houses of worship, especially by ministers and their families, without wounding the delicacy of private feeling. The following letter from a Christian lady, the wife of a minister, may serve as a specimen, in place of many: —

“ *Dear Sir,* — You will excuse an interested, though unauthorized, person for addressing you informally, in behalf of a small struggling church of the West. I hear their questionings, — some of which are not answered in the reports of the Congregational Union, — I know of their discouragements, their anxieties, and their utter inability to provide for themselves a house of worship. Can you bear with me while I write something of their history? They came to this country less than five years ago, with small means, to avail themselves of the benefits of the homestead laws. Arriving, they provided the most temporary shelters for their families, broke a few acres of prairie, when they found their means exhausted, and they were obliged to leave their families and go to the older settlements to work and earn a supply of food for their wives and little ones. Knowing very little about the time it takes to tame this wild prairie, they expected the following year to reap the benefit of their toil. But for two successive years, the grasshopper ate up *everything* they planted. The third year the blackbirds — so notorious for their depredations — took large quantities of their crops. Through all these discouragements they have persevered; the men going from twenty to thirty miles to get work, hauling their fuel the same distance. The most cruel thing of all is, that they had to leave their families scarce half protected by their “shanties” from these fierce prairie winds that seem to sweep with unbroken fury from the heights of the Rocky

Mountains, and break upon their dwellings. From the first they have kept up their Sunday school and prayer-meeting, never being too poor to give to the cause they love most—the cause of the Redeemer. I know that they are regarded by the neighboring communities as a marvel of integrity, energy, and perseverance. During the last year, the Dubuque and Sioux City Railroad has been opened up among them. They have succeeded in getting their farms under pretty good cultivation. Our town, it is expected, will be a division station, and will be the most important point in the county. Emigration will flood the county, and there is not a church building in it. We are in a great strait for a building in which to gather these new-comers, that they may not, as thousands have done, renounce their religion as soon as their wandering feet have pressed our soil. Our people want to build a church worth nine or ten hundred dollars. According to your rules, they could not hope for a donation of over three hundred dollars. Is it your opinion they could get that much, and also effect a loan of two hundred or more, if needed? I have written as a private individual to you, in this way, because our necessities are so pressing. Furthermore, I am personally interested. My husband is the pastor of the church, and I see that the *peculiar hardships incident to our present situation are killing him*. A church building would materially lessen his labors, and thus prolong his life. I have just been into the study to read the foregoing to him, and to ask his approval of the course I am pursuing. He says, ‘*tell them we must have a church if we build it of sods!*’ And that anything they do for this people, looking to future remuneration, will not be lost; for a more reliable people are not to be found upon the face of the earth.’ Will you please drop a line, either of encouragement or discouragement, as the case may be? *Please do not delay.*”

Many, many such are the pleas that come to us. The reading of them would seem to be enough to move any Christian, who has the means at his command, to give liberally to aid those who are making such sacrifices, and struggling so nobly. Many churches that have been aided have sent us the warmest thanks, with the announcement of precious revivals of religion and increased prosperity, as the result of their entrance into a new house of worship.

THE FUTURE OF OUR WORK.

What will it be? that is, on what scale and with what results? What *ought* it to be? It is easier to answer the latter than the former. That God is loudly calling the Congregational Churches to

do, in the spirit of self-sacrifice if need be, a great work for Christian freedom and spiritual religion, no thoughtful observer of the course of events can doubt. That His voice is not heard, or at least is not heeded, by a very large portion of Congregational ministers and churches, is painfully apparent. In this great work of aiding our own sons and daughters, to secure for themselves the Christian sanctuary with its life-giving word and ordinances, in the progress of which more than seven hundred have been reared, it is mortifying to be obliged to state that *more than three fourths* of our upwards of three thousand churches ARE BEARING NO PART WHATEVER. Three fourths of all the Congregational ministers who have the charge of parishes, do not present to their congregations the wants of their suffering brethren, and give them an opportunity to contribute for their relief. If they *would once a year do this*, at least one hundred thousand dollars annually might easily be raised. But failing to do it, the weak churches are left to call and wait and pray in vain, and the Trustees of the Union are compelled, in grief of heart, to report to them a treasury almost empty, and in fact over-pledged. Nor should any of the churches that are so remiss stand excused on the ground that they are called to contribute to local church enterprises. This might possibly in some cases justify a failure to contribute to help the weak in the desert places for a single year. Most of the stronger churches in the towns and cities find themselves called on to help, more or less, new churches needing aid immediately about them. Yet, if all these stronger churches decline to interest themselves in the needs of those who are going into the new settlements and striving there to lay the foundations of permanent Christian institutions, it will be impossible to give them the assistance without which, in most cases, they will fail.

THE OPENING FIELD.

A mere glance at a map which represents the aspect of our country as it is to-day, will show us the opening field. Look at the middle tier of States and Territories beyond the Mississippi, — Missouri, Iowa, Kansas and Nebraska, Colorado, Utah, Nevada and California. How long before these vast regions, now that the thoroughfare to the Pacific and to Asia is opened through them, will swarm with rapidly growing millions? How fast must those heterogeneous millions be supplied with Christian institutions, if they are to be assimilated to our American type of thought and feeling, and raised to a refined and Christian civilization? Look again at the northern tier, — Wisconsin, Minnesota, Dacotah Montana, Idaho, and Washington. At the rate of a mile a

day, another great thoroughfare is pushing on through these States, with eager multitudes following in its wake. See likewise on the south the immense domain of Texas, New Mexico, and Arizona, somewhat behind the others in the career of progress, but soon, beyond all doubt, to be on the track of a third connecting line of transit from the Great River to the Pacific. With this glance at what the younger part of the living generation is to see accomplished, and a little reflection as to the results that speedily must follow, can any sane man doubt as to what ought to be the spirit and the purpose of our Congregational churches in regard to the establishment of permanent Christian institutions over all this grand area? Ought not every minister and every Christian to feel that it will be a shame to him to have lived and died and done nothing of any importance to secure it all to Christ, — to Christian intelligence and virtue?

A NOBLE USE OF MONEY.

A thoughtful man or woman to whom God has entrusted property, must often be led to raise the question, How shall I so use this trust that by it I may honor Christ and bless the world to the utmost that is possible? How shall I so dispose of it, that when I have done with life, it may most effectually perpetuate my influence on earth? A man who shall give five hundred dollars a year, say for twenty years of his life, may leave *twenty churches virtually built by him* to bless all coming generations. He who gives five thousand dollars at once, and builds in a single year ten or twelve Christian sanctuaries in which shall perpetually be dispensed the word and ordinances by which men shall be trained for heaven, does a work the ultimate value of which only the judgment day itself will fully reveal. He who in the final disposition of his property, when life is drawing towards its close, shall leave his ten, or twenty, or thirty thousand dollars for the building of temples of the living God for the use of those who are to fill this land in coming years, will be a blessed minister of good to men, and will be helping to elevate and save his country, when he himself shall be walking with the redeemed of God and with the Lamb. It is earnestly hoped that the Congregational Union may be made the instrument of dispensing many such sacred charities.

By order of the Board of Trustees.

RAY PALMER,
CHRISTOPHER CUSHING, } *Secretaries.*

SUMMARY OF TREASURER'S REPORT.

*American Congregational Union, in Account with N. A. CALKINS,
Treasurer.*

Cr.

1871.			
May 1.	By Balance in Treasury May 1, 1870.		\$14,808.68
	“ Contributions received		
	from Maine	\$1,215.65	
	“ New Hampshire	692.78	
	“ Vermont	1,088.52	
	“ Massachusetts	15,679.62	
	“ Connecticut	8,714.79	
	“ Rhode Island	646.26	
	“ New York	10,988.43	
	“ New Jersey	71.08	
	“ Pennsylvania	148.72	
	“ Maryland	141.80	
	“ Ohio	2,034.57	
	“ Indiana	40.36	
	“ Illinois	3,003.17	
	“ Michigan	708.05	
	“ Wisconsin	1,265.67	
	“ Minnesota	264.00	
	“ Iowa	2,201.61	
	“ Missouri	660.90	
	“ Kansas	349.95	
	“ Nebraska	46.00	
	“ Colorado	25.00	
	“ California	760.96	
	“ Oregon	263.85	
	“ Tennessee	10.00	
	“ Georgia	25.00	
	“ Louisiana	27.45	
	“ Interest	187.20	
			\$51,261.39
			<u>\$66,070.07</u>

Dr.

1871.
 May 1. To Appropriations paid to aid in Building Houses of Worship
 for Congregational Churches, as follows:—

At Sherman,	Maine,	Washburn Memorial Church	\$500.00	
" "	" "	" " (Special)	1,814.84	
				\$2,314.84
" South Seabrook,	New Hampshire,	(Bal. Loan)	500.00	500.00
" Belmont,	Massachusetts,	1st Cong. Church of Waverley	500.00	
" " "	" " "	" " (Special)	1,462.04	
" Lynn,	" "	Chestnut St. Cong. Church	400.00	
" " "	" " "	" " (Special)	845.00	
" Quincy,	" "	Evangel. " "	500.00	
" " "	" " "	" " (Special)	4,500.00	
" Southboro,	" "	2d Cong. " "	600.00	8,807.04
" Brooklyn,	New York,	Park " "	6,750.00	
" " "	" " "	Puritan " "	655.00	7,405.00
" Jersey City,	New Jersey,	2d " "	500.00	500.00
" Canterbury,	Delaware,	" " "	594.35	594.35
" Gambier,	Ohio,	" " "	400.00	
" " "	" " "	" " (Special)	450.00	
" Marietta,	" "	2d " "	300.00	
" " "	" " "	" " (Special)	677.35	1,827.35
" Aledo,	Illinois,	" " "	450.00	
" " "	" " "	" " (Special)	332.00	
" Chicago,	" "	Park " "	500.00	
" Morris,	" "	" " "	400.00	
" " "	" " "	" " (Special)	332.00	
" Morton,	" "	" " "	300.00	
" Utica,	" "	" " "	500.00	
" " "	" " "	" " (Special)	500.00	3,314 00
" Essex,	Michigan,	1st " "	200.00	
" Hancock,	" "	1st " "	500.00	
" Northport,	" "	1st " "	400.00	
" " "	" " "	" " (Special)	155.00	
" Ray Centre,	" "	" " "	300.00	
" " "	" " "	" " (Special)	80.00	1,635.00
" Augusta,	Wisconsin,	1st " "	150.00	
" Bloomer,	" "	" " "	500.00	
" Mondori,	" "	1st " "	400.00	
" " "	" " "	" " (Special)	206.00	
" Osborn,	" "	" " "	488.00	
" Peshtigo,	" "	" " "	500.00	
" Richwood,	" "	Birds' Creek " "	150.00	2,304.00
" Mazepa,	Minnesota,	" " "	350.00	350.00
" Amity,	Iowa	1st Congregational Church	\$400.00	
" Beacon,	" "	Welsh " "	400.00	
" Belle Plain,	" "	1st " "	400.00	
" Blackhawk,	" "	1st " "	350.00	
" " "	" " "	" " (Special)	105.00	
" Corning,	" "	" " "	350.00	
" Council Bluffs,	" "	" " (Special)	3,816.35	
" Fayette,	" "	1st " "	400.00	
" " "	" " "	" " (Special)	134.00	
" Fort Dodge,	" "	" " "	300.00	
" " "	" " "	" " (Special)	105.00	
" Genoa Bluffs,	" "	" " "	320.00	
" Lansing Ridge,	" "	Ger. Evan. " "	275.00	
" Marshalltown,	" "	1st " "	500.00	
" Nashua,	" "	1st Evan. " "	500.00	
" " "	" " "	" " (Special)	115.00	
" New Providence,	" "	" " "	500.00	
" Onawa,	" "	1st " "	500.00	
" " "	" " "	" " (Special)	2,222.43	11,692 78

Amount carried forward.

\$41,334 36

<i>Amount brought forward,</i>					\$41,334.36
At Parkersburg,	Iowa,	1st	Congregational Church	\$400.00	
" "	" "	" "	" (Special)	100.00	
" Prairie City,	" "	" "	" (Special)	196.00	
" Rome,	" "		Congregational Church,	400.00	
" "	" "		" (Special)	345.00	
" Webster City,	" "	1st	" "	400.00	
(Total amount paid for building churches in Iowa, \$13,533.78.)					1,841.00
" Cahoka,	Missouri,	1st	" "	400.00	
" "	" "	" "	" (Special)	100.00	
" Glenwood,	" "	" "	" "	500.00	
" "	" "	" "	" (Special)	603.50	
" La Clede,	" "	" "	" (Special)	70.00	
" Lathrop,	" "	" "	" "	500.00	
" "	" "	" "	" (Special)	250.00	
" Wellsville,	" "	1st	" "	400.00	
" "	" "	" "	" (Special)	100.00	
					2,923.50
" Eureka,	Kansas,	" "	" "	350.00	
" Fort Scott,	" "	1st	" (Special)	770.25	
" Leavenworth,	" "	3d	" (Colored)	350.00	
" "	" "	" "	" (Special)	150.00	
" Seneca,	" "	1st	" "	500.00	
" White Cloud,	" "	1st	" "	500.00	
					2,620.25
" Plattsmouth,	Nebraska,	1st Evan.	" "	400.00	
" Weeping Water,	" "	1st Cong.	" "	450.00	
					850.00
" Poulder,	Colorado,	" "	" "	500.00	
					500.00
" Dixon,	California,	" "	" "	400.00	
" Hydesville,	" "	" "	" "	450.00	
" "	" "	" "	" (Special)	160.00	
" Nortonville,	" "	" "	" "	300.00	
" Soquel,	" "	" "	" "	450.00	
					1,760.00
" Astoria,	Oregon,	1st	" "	500.00	
" "	" "	" "	" (Special)	433.85	933.85
" Greenville,	Louisiana,	" "	" (Colored)	200.00	200.00
Total amount paid for building 65 churches,					\$52,962.96
To amount paid on account of pastors' libraries					406.93
" Salaries of officers and clerk				\$7,850.00	
" Rent of rooms for offices in New York and Boston				856.00	
" Travelling expenses of Secretaries				442.02	
" Printing Annual Reports, Circulars and Blanks				515.52	
" Postage, Rev. Stamps, Telegrams, Stationery and Expressage,				210.10	
" Printing, Filling out and Delivering Life Members' Certificates,				38.50	
" Office expenses, repairs, etc.				66.99	
" Advertising and subscriptions for papers				11.55	
" Legal fees				4.25	9,995.00
Balance in Treasury May, 1871,					2,705.18
					\$66,070.07

Amount of appropriations pledged to 24 churches \$10,050.00
 Amount pledged to churches in excess of balance in treasury 7,344.82

Examined and found correct.

JAMES B. ELWELL, } *Auditing*
 DWIGHT JOHNSON, } *Committee.*

MAY 11, 1871.

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THE
Congregational Quarterly.

OCTOBER, 1871.

EDITORS AND PROPRIETORS:

ALONZO H. QUINT,
ISAAC P. LANGWORTHY,

CHRISTOPHER CUSHING,
SAMUEL BURNHAM.



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Yours very truly
Wm Carter

THE

Congregational Quarterly.

WHOLE No. LII.

OCTOBER, 1871.

VOL. XIII. No. 4.

WILLIAM CARTER.

EVERY people that has ever attained to greatness has cherished from its very infancy a great purpose, and confidently anticipated the attainment of a great destiny. This purpose and corresponding high anticipation of the future have been transmitted from father to son through successive generations; it has quickened and directed the activity of the people, and formed its character.

No better illustration can be selected of the truth of this than the early history of the religious fathers of New England. One of their reasons for being dissatisfied with their adopted home in Holland, notwithstanding the religious liberty they there enjoyed, was, that their church had there no field for expansion and no hope of growth. They longed to extend the area of English freedom, in which they had even then a lively faith, notwithstanding the violence and injustice with which they had been treated. They earnestly desired to plant the church of Christ, as they understood it, and to sow the good seed of the kingdom where there was an open field for its growth and productiveness. No sooner were they firmly settled in the wilds of America, than they were fired with zeal to take possession of this good land in the name of the Lord, and to found on this continent a vast empire of Christian freedom.

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It is among the most vivid memories of every man of New-England birth and training, that, in his childhood, to no appeal to the popular heart was there a more ready and earnest response than in behalf of the propagation of the Gospel in the new settlements. Already, in the early life of the most venerable men among us, was the purpose and expectation of peopling North America by men of our language, our freedom, and our religion, as distinctly formed in every New-England heart, as the purpose to conquer the world was, of old, in the heart of the Roman. It called forth the most fervent prayers of devout men and women, and inspired the warmest enthusiasm of children and youth.

It is interesting and profitable at this day to trace the lines along which that purpose has acted in its efforts to penetrate and pervade a continent, by reviewing the lives of the men who have been in an eminent degree the active agents of our churches and people in carrying this great purpose into execution.

Such were the men who, in their several generations, forsook the friends and homes of their childhood and youth, for the purpose of planting the church of Christ along our ever-receding frontier. It is fit that their lives should be recorded while they are yet fresh in our recollections, that their memories may not perish.

Such a man was William Carter, the subject of this memorial sketch. He was born at New Canaan, Conn., December 31, 1803. His parents were Ebenezer and Rhoda (Weed) Carter, both of whom descended from a New-England ancestry, and were warmly attached to the faith and religious order of their fathers. They were very fair specimens of New-England life and character as these existed at the close of the last century, while as yet they were unmodified by the new and various influences to which the people of New England have since been subjected. They were moderate and frugal in their expenses, industrious in their habits, and devoted to the rearing and training of a large family of children for usefulness to their country and the church of God. Idleness was unknown in their dwelling. Their children were either at school, availing themselves of such advantages as the Connecticut district

school then afforded, or taking such part in the labors of the farm and the household as their strength was adequate to. No child of that day could be brought up by New-England parents either in ignorance or idleness. What advantages were afforded by the Connecticut common school at that time, may be judged from the fact, that it was not easy to find one, who, having enjoyed those advantages, could not read intelligently, spell correctly, and write the English language with a reasonable degree of grammatical accuracy. And the young men who, after having passed through the common school, entered upon a course of classical study, did so under the great advantage of having already laid a foundation of good, substantial, English education.

In this manner, Mr. Carter passed his childhood and youth till his sixteenth year, when his father sent him to the academy in his native town, to prepare for college. This is a fact very characteristic of New-England life. Society has always been there eminently democratic. The wealthy families have never had any monopoly of the learned professions. The ranks of professional life have constantly been recruited from the farms and the workshops. Young Carter's father desired to educate him for the medical profession ; he himself desired to be a lawyer, though, as he says in a sketch of his life which he drew up shortly before his death, he was willing to comply with his father's wishes, rather than remain upon the farm. His mother wished and earnestly prayed that he might be a minister of Christ. For this he felt he was not prepared ; for he was not at heart a Christian. He devoted himself assiduously and successfully to his studies, and was in due time prepared to enter college. But unexpected obstacles interposed ; his father, by giving his name for another, was involved in pecuniary embarrassment and unable to assist him. He was therefore detained some two years from prosecuting his studies, and was engaged in teaching, and for the most part was compelled to rely on his own efforts for support while in college.

When, after this delay, in 1824 he entered Yale College, he had still no personal Christian experience. Religious impressions had been made upon his mind, convictions of his lost and guilty state had been experienced, and in his twelfth year he

hoped he had been born of the Spirit. But no one except his mother regarded and treated him as a Christian, and he, after a time, ceased to live a religious life. Thus he passed the first two years of his college course and entered upon the third. Then it pleased God to send to Yale College one of those seasons of religious revival with which, in common with many other American colleges, it has so often been blessed, and young Carter began a new life. He says of himself: "In 1827, my junior year in college, I was led, I trust, to a full and final consecration of myself to Christ." Up to this time he had retained his cherished longing for the profession of law; but, to use his own language, "It then seemed to me that I could not be a lawyer and such a Christian as I wanted to be. I promised the Lord I would be anything he would have me to be, — a minister, if it was his will, and he would open the way for me. The result was that I saw no other way open." In reference to this great event, more need not be said. It was the beginning of a new life, which death itself, we are assured, has not terminated, but only transferred to a new and higher sphere.

To God only are fully known the blessed results of that revival in Yale College. William Carter's conversion was only one among many of its blessed fruits. He had a friend and classmate, Edwin Stevens, — they had been associated in their studies preparatory to college. He, too, was full of worldly ambition, and, withal, not a little sceptical as to the truth of the Christian religion. But God had mercy on him also, in this blessed revival. He was led to see himself a sinner, and seek the mercy of God at the cross of Christ, and in his case the result was, that he entered the ministry and went as a missionary to China, and many years ago went up from that missionary field to his blessed reward.

Immediately after Mr. Carter's graduation in 1828, he was employed as a teacher in the Hartford grammar school. His scholarship in college was such as to secure for him one of the high honors of his class, and the fact of his obtaining such a position as that tendered him at Hartford immediately on his graduation, is a proof not merely of his scholarly traits, but also of the high estimation in which his character was held. I am informed from trustworthy sources that his life in his

new position at Hartford was marked by great thoroughness as a teacher, and very exemplary fidelity as a Christian, in caring for the spiritual welfare of his pupils.

But his stay in Hartford was destined to be short. After remaining in that position a year and two terms, he was called from it to one of still higher responsibility, that of tutor in Yale College. In this position he remained a little more than three years, discharging his duties with the same fidelity as at Hartford, and at the same time pursuing his studies for the Christian ministry in the theological department of the college.

Mr. Carter entered the theological school in 1830. Two years earlier an event occurred in that institution which was not only of great importance to the young men who were more immediately concerned in it, but has unquestionably exerted great influence on the whole State of Illinois, from the lake to the mouth of the Ohio, and on that whole group of great States known hitherto as the Northwest. It gives me sincere pleasure to bear testimony to the self-sacrificing and unworldly spirit which prevailed among the theological students of Yale at that time. Nowhere could there have been found a more fervent interest in those enterprises which were then just coming into efficient activity for the evangelization of our rapidly-extending new settlements, than in the praying circles which used to be held in those theological rooms. As a result of this, several young men, some of them of high promise as to talent and general ability, resolved to devote their lives to the missionary work in some portion of the Mississippi valley, and formed themselves into an association with that end in view. After much correspondence and inquiry, they had chosen the then infant State of Illinois as the field of their future lives and labors.

Prominent among the plans of this association was the founding of Illinois College, at Jacksonville, of which the members of the association were to be friends, guardians, and, such of them as should be selected, trustees, while they devoted themselves to their missionary work in their several fields in the region around it.

With this association Mr. Carter connected himself, and

thus took his share in the self-denying life-work which its constitution imposed on its members. If any one asks why a young man of his talents and acquirements, to whom such places were open as he had already filled with acceptance, should take such a step, there is but one answer, — the love of Christ constrained him. Had it been his intention to spend his life in the gratification of his tastes and in the pursuit of his youthful ambitions, he would not have renounced the legal profession. His wish was to live for Christ, and to go and do such work for Him, however difficult and self-denying, as would be likely to remain undone unless he did it.

In the fall of 1833, having completed his studies for the ministry, he resigned the tutorship for the purpose of entering on the missionary work to which he had devoted his life. He was married in the fall of that year to Elizabeth Bell, of Darien, Conn., the loving and faithful companion of his life, who accompanied, sustained, and cheered him in all his journey, and survives in a solitary widowhood to mourn his death.

A few weeks after his arrival in Illinois, Mr. Carter, not then an ordained minister, was invited, in connection with the writer of this article, to assist in organizing the Congregational church of Jacksonville. This was the third Congregational organization in the State, those of Quincy and Mendon having a little the priority, though both dating from the same year. No one can well now judge of the boldness, one might almost say the audacity, of this step. To the best of my knowledge, there was not, on the first day of January, 1833, any Congregational church farther west than northeastern Ohio; and the state of opinion existing on the subject, both West and East, was not such as to justify the expectation that one would ever be formed. In New England the prevailing sentiment was that it was better that an emigrant on crossing the Hudson should consider himself identified with the Presbyterian church. In the West, the claim was resolutely made that Congregationalists had no right to organize churches here; that this was Presbyterian ground forever, rendered such by the celebrated "Plan of Union." Directly in the face of these prejudices, the Congregational church of Jacksonville was organized, of about thirty members, who found themselves unalterably attached, not only to the

faith, but to the order of their fathers ; and the result shows that they were not long to remain alone in this attachment, or in organizing churches in accordance with their tastes and convictions.

Of this infant church Mr. Carter soon became the pastor. This office he held for about four years, performing its duties with a zeal, ability, and success which are still remembered by the older members of the church with grateful affection. During those four years, the membership of the church was increased to about one hundred, largely by the addition of those who were won to Christ under his ministry.

In the fall of 1838, he resigned his charge at Jacksonville. He was not brought to this step by any alienation of his people ; but partly by a conviction in his own mind, that there were too many churches in Jacksonville, and that he could be more useful where there was more real destitution of Christian privileges than here ; and partly by the fact that Christian people, both in the Congregational and Presbyterian churches, felt that the two churches ought to be united, and had more than once tried to secure such a union on some basis of compromise between the two systems of government. All such efforts, as might have been foreseen, finally came to nothing ; but they rendered the pastor insecure in his position, and uncertain of the future, and for the time being weakened the Congregational church.

His next field of labor was Pittsfield, Pike Co., Ill., where he spent the remainder of his days, in labors abundant, in trials and conflicts many and various, and in successes of which there are many living witnesses, and many among the glorified ones who have entered the celestial city. For those whose experience has made them familiar with the first beginnings of towns in central and southern Illinois, it is unnecessary to give any description of the field of labor upon which he entered, when he commenced his work in that town ; to convey any just idea of it to those who have not such an experience, I fear is impossible. Conceive of a small village, containing a few hundred people, drawn together by the fact that that spot had been designated as the county town, without wealth, with no homes but such as had been hastily and rudely built within a

few months, or at most a very few years, to meet their present necessities, without schools, or any public school system in accordance with which they could be founded; the population, though so few and feeble in resources, divided into several different religious sects, and generally adhering with great tenacity to their sectarian preferences, or, still worse, feeling little interest in any religion; the large majority of Southern origin, having those intense prejudices which slavery had been already for generations nourishing in the Southern heart, and prepared to regard any Northern man with suspicion; among them a considerable number of lawyers and politicians who had been attracted thither by the hope of achieving eminence through the law and politics, among whom were, indeed, some worthy citizens, but not a very few who had all the usual vices of the selfish, ignorant, and yet cunning demagogue. Conceive, if you can, of such a village, and you will not be far from a true conception of Pittsfield, and of nearly every village in all that region, as it was in its origin. Mr. Carter had left the churches and schools and settled order of a New-England home, to lay the foundation of the church of Christ, and of a Christian social order, in such a community as this. That it tried his faith and patience to the utmost, and made him feel his need of more than earthly wisdom, may well be believed. That he ever regretted his choice of a field of labor, I have no evidence.

Of the Congregational church in Pittsfield he was ever regarded as the father. When he commenced his labors with that church, it was Presbyterian in its organization, and in full connection with the General Assembly. In accordance with the wishes of the pastor and a large majority of the members, its connection with the Presbyterian church was severed, and a Congregational organization was adopted. This change was effected quietly and without a conflict, and it is believed contributed greatly to the subsequent prosperity of the church. He became the pastor of the church shortly after its organization, and held that office for more than twenty-seven years. In the course of his pastorate about four hundred and thirty members were added to the church.

During the first nine years of his work in Pittsfield, he also

had charge of the Congregational church at Summer Hill and Rockport, and saw that church increase under his ministry from about a dozen to one hundred members.

Some three years before his death, he resigned the pastoral charge of the Pittsfield church, and never afterwards sustained the pastoral office ; though during these closing years of his life he never intermitted his labors in the ministry except when failing health disqualified him to perform them. He continued to reside at Pittsfield, and was employed in various missionary efforts in the region around : sometimes in supplying destitute churches, but the greater portion of the time as a Sunday-school missionary. In this last work he was greatly interested and eminently successful.

In his own sketch of his life already referred to, he thus sums up results. "During my ministry I have been permitted to receive to membership in the church more than six hundred persons, by far the larger portion of them on profession of their faith. I feel that I have been an unprofitable servant. And yet I feel thankful that I have been able to see even so much fruit of my labor. From the first, I think it has been my controlling desire and prayer and labor, to gather souls into the kingdom of Christ." Of the truth of this last statement no one who has been intimately acquainted with his history has any doubt. I have the same evidence that William Carter lived to gather souls into the kingdom of Christ, that I have that the covetous man lives to make money.

In a letter addressed to the writer shortly before his death, he says : " I became early interested in the enterprise in which you, from the first, had a leading part, and to which you have devoted your life ; and, in the fall of 1833, I came to Illinois as a friend of Illinois College." Of the truth of this he has given abundant proof in a ministerial life among us, extending through a period of more than thirty-six years. In common with all the brethren who were associated with him in the great missionary enterprise, he was profoundly convinced that the churches must lay broad and deep the foundations of learning, — not of mere secular learning, but of Christian learning, and he adhered to that conviction through all his life. About

twenty years before his death, he was called to a seat in the Board of Trust, in the institution, and only resigned that position in obedience to that call which sunders all earthly relations. How much is implied in the performance of the duties of this trust, with such fidelity as we could always depend upon in him, is not known to all, perhaps not to many. The services rendered to Illinois College by its trustees, have, through all its history, not only been quite gratuitous, but at their own charges. He could not have performed that service more faithfully or efficiently had he been in receipt of such compensation as our state or national government is accustomed very properly to make to those who perform services no more delicate or responsible. The whole amount of direct donations which he made to the college, in defraying his own expenses, in attending the meetings of its trustees, would be no mean benefaction to the cause of learning, especially when it is remembered that the sum must have been saved from the slender salary which the infant churches to which he ministered were able to pay him. If our Lord was just in his commendation of the superior generosity of the poor widow that cast her two mites into the treasury, then surely the missionary trustees of Illinois College are to be ranked among the most liberal benefactors of the cause of learning in our times.

To the value of his services as a trustee, I rejoice to bear my testimony. Though firm and independent in his own opinion, he was candid and open to conviction: he was sound in judgment, and therefore a safe and trustworthy adviser. As a patient, persevering friend of the institution in all its trials, difficulties, and conflicts, he had few equals and no superiors. That we shall no more hear his voice in our deliberations, or be guided by his wisdom, or strengthened by his words of sympathy and encouragement, fills our hearts with sadness.

His services to the cause of Christian learning in the Northwest were not limited to Illinois College. He was for several years a member of the Board of Directors of the Chicago Theological Seminary, punctual in his attendance on its meetings, and deeply interested in the success of that important institution. During the last years of his life, he found the

burden of attending the meetings of the board inconvenient to him, and at his own request he was excused from further service in that capacity.

Mr. Carter was one of the fathers of the General Association of Illinois. In the year 1844, he, with eight other ministers and five delegates from churches, organized that body, with a keen sense of their fewness and feebleness, but with strong, and, it seems, well-founded faith of a brighter future. There were then in the State but two District Associations, and less than three thousand church members. He lived after that event a little more than a quarter of a century; and yet the last General Association which he attended, and of which he was the preacher, ranked among the most dignified and influential of our annual Congregational gatherings.

Such is an outline of the leading facts and events of Mr. Carter's life. More than an outline will not be looked for in this memorial. It remains that I sketch, as well as I am able, some of the more prominent and striking traits of his character. What strikes us most forcibly in this hasty review of his history is, that he was no dreaming theorist, but eminently a practical man. We see this in his own account of his conversion. He saw at a glance the sharp and definite issue which the Gospel presents to every man to whom it is addressed. He saw that the question was not one of speculation, but of practice; would he live for the world, or live for Christ? And his whole heart was in the purpose to forsake the world, and turn to God. It was consciously to him the final and unchangeable decision of the great practical question, not only of his earthly but of his immortal life.

The same practical character of his mind was apparent in his determination to devote himself to the missionary work in a new and then uncultivated State. There was to him no romance in it, but simply a great practical work to be done, and somebody must do it. Those new States would soon be filled with thronging millions, and without the church and the gospel of Christ, those millions would perish. Who, then, if not he, should follow those millions into the wilderness, and sow the good seed of the kingdom? The worldly advantages or disadvantages of such a life were not to be thought of; for it was

not for these, but for the kingdom of Christ, that he was to live.

He was most eminently a practical preacher and pastor. He saw very clearly the practical issue between the Gospel and every sinner, and he was earnest, skilful, and successful in urging it upon the attention of men, and in bringing them to a right decision. He was a practical man in his choice of themes for the pulpit. He was not deficient as a doctrinal preacher. He presented the doctrines of the cross clearly, earnestly, and abundantly ; but he presented them always in their practical, and not in their theoretical and scientific relations. He was neither ignorant of the theology of the schools, nor uninterested in it ; but the design of preaching he considered to be practical, and, therefore, he used the doctrines of the Gospel in the pulpit as instruments of persuasion, that he might win men to Christ. He handled freely and earnestly, in his public ministry, those great moral questions which have most deeply agitated society in our day, and shaken it to its very foundations. On such questions as temperance and slavery, he always spoke with freedom and earnestness, but with such moderation of temper, such wisdom of utterance, and such power of argument, as to secure the approbation of good men, and ultimately to disarm opposition.

To the close of his life he was a diligent student. But his studies were not directed by any ambition of literary reputation. In his studies he was still the same practical man as in his preaching and in his life. He read and studied that he might be a wise and successful minister of Christ, with just discrimination rebuking sin in high places and in low places, and seeking to find out the most successful means of confirming the faith of the doubting, and answering the cavils of unbelief. He preached to men's understandings and their consciences, and this he could not do without being himself a student and a thinker.

Directly in this practical line, he became quite early in his ministry interested in the study of prophecy : first, as a source of unanswerable argument to prove the divine inspiration of the Scriptures ; and then as a valuable guide to the church of

Christ in her voyage over the unknown seas she must navigate. It is a matter of regret to many of his friends that he did not give the results of his thinking [on this subject to the press. His last appearance before the public, on any occasion of much prominence, was in a sermon preached by appointment before the General Association of Illinois, in May, 1870. His subject was prophecy. The discourse excited much more than ordinary interest.

He was powerful in argument. His discourses were eminently logical. In all his relations to the people of his charge, and to the world at large, he stood upon his reasons. He expected his religious opinions to be received only so far as he was able to defend them by unanswerable and convincing argument. He did not confine the use of his well-known powers as a debater to the pulpit. If in his judgment the interests of truth and righteousness required it, he did not hesitate to meet any antagonist who might present himself through the village newspaper; and there was a high probability that any one who provoked him to such a conflict, either for truth or righteousness, would come off a wiser, though perhaps not immediately a happier man. He was not pugnacious; he had no love of controversy; he was impelled, whenever he engaged in it, by the love of truth, and nothing else. As a controversialist, he was free from all personal bitterness. If he sometimes gave hard blows, they were always aimed at falsehood and wrong, and not personally at his antagonist.

He believed in "revivals of religion," and made earnest efforts to promote them in his own congregation. It was in seasons like these that his abundant labors were eminently successful in winning men to Christ. It was also largely in connection with such seasons that he brought into the service of his Master his musical talents, which were of a high order, and which he had diligently cultivated. By means of his powerful and well-trained voice, he was able to give effective utterance to the rich treasures of evangelical sentiment which are garnered up in the sacred poetry of our language. It is a gift which every one who possesses, or is able to acquire, should diligently cultivate.

In his private life, he was eminently social, amiable, and genial. By this trait in his character he won the good-will and kindly esteem of all who knew him, — even of those whose principles and lives were rebuked by the faithful earnestness of his preaching.

He was no sectarian, but eminently fraternal and catholic in his spirit. He adhered with sincere attachment to the Congregational theory of the church, not, however, in an exclusive, but in a comprehensive spirit. He accepted it not only as in general conformed to apostolic example, but as the only form of church order which ever can be comprehensive, — in which all that belong to Christ can lay aside their differences about forms and ceremonies and governments of man's invention, and unite only in the Gospel, the whole Gospel, and nothing but the Gospel. The church at Pittsfield, largely gathered under his ministry, is a conglomerate, composed of persons educated in various Christian denominations, but consenting to lay aside their unimportant differences for the sake of union in Christian fellowship and effort. Such a union is not brought about by compromising any Christian truth, but by consenting to relinquish our hold on those ceremonies and governments which man has added to the word of God, — by loving the Gospel more, and man's inventions less. It is this catholic spirit, of which William Carter was an eminent specimen, which has done more to multiply Congregational churches in the valley of the Mississippi than all other causes combined. Mr. Carter was a Congregationalist, because he could not endure the narrow denominational spirit; because he could neither wear himself, or impose on others, any yoke which the Master hath not imposed. This is the spirit of Western Congregationalism. While it adheres to this spirit it will grow and prosper; in any other spirit it will become the smallest and weakest of sects.

In the true Christian sense, he was eminently a self-sacrificing man. The foregoing sketch clearly shows that even in his youth he knew where his power lay. He was conscious of possessing talents which would have secured him eminence at the bar. And that almost resistless power of argument which

he exhibited throughout his life shows that he was quite right in his estimate of himself. Yet this great talent he deliberately and consciously laid at the feet of his Saviour, and resolved not to use it for his own worldly aggrandizement, but to win souls to the kingdom of Christ. This was true Christian self-sacrifice. Having made the offering, he never took it back, but was ever willing that the divine Master should use it as he would, whatever consequences, so far as this world was concerned, should come to himself personally. He thought he heard the voice of God calling him away from his childhood home, from the churches and schools and colleges of New England, to a distant, wild, untrodden field, to lay foundations of other churches and colleges on the borders of the wilderness. He obeyed the call, and, like Abraham of old, went out, not knowing whither he went. He obeyed, and took up the work he found ready for him in that new and distant field, without ever having offered his talents in any other market. His inquiry was, where his work was to be found, and not what worldly compensation he could get for doing it. This is Christian self-sacrifice. This was the life of William Carter, and of many other Christian ministers who have spent their lives in laying Christian foundations in "the regions beyond." They may not have acquired fame in this world ; they did not seek it ; their record is on high.

In Mr. Carter's life there is one noble example which the men of this age have much need to study and imitate. It is eminently the vice of the age to combine insatiable avarice with unbounded prodigality ; he knew how to combine a strict frugality with a generous liberality. His style of living was plain and simple, corresponding to the slender stipend he received. But in that frugal home there was always not only comfort and plenty, but a generous and welcome hospitality. No weary, way-worn fellow-laborer ever called at his door without finding welcome and refreshment. According to his means, he practised a generous liberality in all the relations of life, and united his contributions with those of the great Christian host, to swell the stream of Christian effort for the evangelization of the world. The success of his life in this particular was owing partly to his own clear head and generous heart, and partly to

the life-long care, watchfulness, and sound judgment of his faithful wife. Young ministers who in this respect would imitate him, must not only be wise men themselves, but they must seek out and find for the companions of their lives, self-governed, self-sacrificing, discreet, and industrious women. I am far from thinking that this variety of the species woman is yet extinct.

Mr. Carter had no death-bed experience ; or, rather, his life for many months before his death was a death-bed experience. He had for several months been aware of symptoms indicative of a disease of the heart, which must before many years terminate his life, and which might at any time terminate it without any warning. Fully aware that such was his condition, he had made every arrangement for his departure, as if on a journey. He continued his labors whenever he was able to perform them ; but he held himself at all times ready for his departure. His cheerfulness was not impaired ; he spoke of his death as near with the utmost composure and cheerfulness, and with the fullest assurance of Christian faith and hope. Several months before his death he requested me to preach his funeral sermon, if I survived him ; and the sketch of his life, which I have referred to in this memorial, was prepared by him at my request in anticipation of that occasion.

For several weeks immediately preceding his death, he had been suffering from a cold, and unable to preach, though he was not confined to his house, but took his daily walks as usual. On the last morning of his life, he arose from his bed as usual, and dressed, but felt more unwell, and did not take his customary walk to the post-office. His wife finding him so much unwell, determined not to leave him alone. But she was under a necessity of leaving his room for a few moments. When she returned, she found him in a dying condition. He never spoke again ; in a few moments his spirit had departed ; he had done with earth. This was the death he anticipated for himself, and desired. His death occurred on Thursday, February 9, 1871, shortly after his entrance upon his sixty-ninth year.

His funeral was attended at the Congregational church in Pittsfield, Sabbath forenoon, February 12. I performed the

solemn duty which he had imposed upon me of preaching his funeral sermon. A great multitude of people filled the church and crowded around it. to pay the last tribute of respect and affection to a loved and venerated man. When, at the close of the services opportunity was given to view once more his features, which were not distorted by any death struggle, but tranquil as in sleep, hundreds availed themselves of the opportunity to look once more on that good man's face, before the coffin and the grave should hide it from human view. There was no distinction of sects or parties or classes there; all were eager to do honor to departed worth.

In life, health, and prosperity, humble, self-sacrificing piety is often treated with cold neglect. But around the coffin and the grave of departed goodness, men come to their senses and show an affectionate reverence which they never exhibit around the death scene of a prosperous worldling. It is a great privilege to attend the funeral of an aged minister of Christ, who has faithfully done his Master's work from youth to gray hairs, till God has called him away. On such an occasion you will see in what estimation men hold, in their heart of hearts, fidelity to the Gospel of Christ.

J. M. STURTEVANT.

Jacksonville, Ill.

THE REVISION OF THE ENGLISH BIBLE.

Two hundred and sixty years have gone by since our authorized version of the Bible was made by command of King James. Recently the question has been discussed, especially in England, whether there is not need, not of a new version, but of a revision of the old. All the eminent scholars who favor this are agreed that the changes should be as few as possible, and made in the most conservative spirit, so as to preserve the style and tone, and even rhythm, of that translation which we so deeply revere, and the very words of which long association has made dear and sacred. It is evident that this is a question which must be seriously considered. It is engaging the thoughts of increasing numbers of different classes, and being debated, not only in learned reviews, but in the periodicals which circulate among the people. Whatever objections may be felt, it is impossible for any to deny that weighty reasons are urged in favor of a revision. Various tentative efforts have been made by individuals, acting on their own responsibility; and, at the present time, a company of scholars, designated by the Convocation of Canterbury, in the Church of England, are actively engaged in the work.

It may be well for us, before considering the question thus suggested, briefly to glance at the history of our present and some earlier versions.

The first complete translation of the Bible into the English tongue was made by Wycliffe; the New Testament being finished in 1380, and the Old Testament in 1384. This, though before the invention of printing, had a wide circulation. But, being made from the Latin Vulgate, by one probably not familiar with the original tongues, it was necessarily imperfect, and unfit to occupy a permanent place.

A century later, in 1484, William Tyndale was born, destined for a work, the influence of which will be felt to the end of time. From his early youth he was interested in the translation of portions of the word of God. In 1523, in a dispute with a Romish priest, he uttered the bold words: "If

God spare my life, I will cause the boy that drives the plough to know more of God's law than either you or the Pope."

He soon found that England was no place for him, and sought an asylum in Hamburg, and afterwards in Cologne. In 1525, the first complete copy of the New Testament in English ever printed, was issued at Worms. Other editions rapidly followed. The Roman Catholics bought them up, in order to burn them. Tyndale made them pay a round price, and availed himself of the proceeds to publish larger and better editions. He also commenced a translation of the Old Testament, and had proceeded as far as Chronicles, when, in 1536, he was led to the stake, praying as he died, "Lord Jesus, open the eyes of the King of England."

Tyndale was a laborious and accurate scholar, familiar with Greek, Hebrew, and other tongues, and a master of pure and vigorous Saxon. As an interpreter, he was singularly without prejudice, so that he could say, "I call God to witness that I never altered one syllable of His Word against my conscience." He ought ever to be honored as one of the greatest benefactors of Christendom. While he was translating from the original tongues, Miles Coverdale, at Zurich, was preparing an English version from German and Latin translations, which was printed in 1535, — a year before Tyndale's death. This was the first complete English Bible ever printed. Two years later, in 1537, John Rogers, the martyr (who, notwithstanding his large and ever-increasing family, had opportunity for sacred studies), issued an edition of Tyndale's New Testament, and of the Old Testament, according to Tyndale's version as far as completed, — supplemented by Coverdale's, from the book of Ezra onward. This was published, for prudential reasons, under the pseudonym of Thomas Matthew; and thus, only a year after Tyndale's death, his last prayer was answered, and the royal license obtained for this translation.

At this time the demand for the Bible was large and constantly increasing, and a revised edition, edited by Coverdale, with a prologue by Archbishop Cranmer, was brought out in 1539. This is known as "the Great Bible" (because of its size), sometimes as Cranmer's.

In 1557, many of the leading reformers having been driven

to Geneva, an edition of the New Testament, based on Tyn-dale's, corrected by Beza's Latin translation, was published by them. This introduced the important innovation of verses, marked by figures, — an idea taken from the Greek Testament published by Robert Stephens in 1551. In 1560, the whole Bible was printed at Geneva, — the poetical and prophetic books of the Old Testament having been largely revised, — and notes, many of them strongly Genevan in doctrine, having been inserted. Whittingham, who was Calvin's brother-in-law, was one of the principal editors, assisted by Coverdale, probably by John Knox, and others. This version, called the Genevan, came at once into general use, and retained its popularity, even after the introduction of the version of King James, — passing through about one hundred and fifty editions in eighty years.

A little later, Parker, Archbishop of Canterbury, resolved to attempt further improvement, and with the aid of other scholars, eight of whom were prelates, published another version in 1568, — usually called “the Bishops' Bible,” — which deserves to be remembered, as it was, by royal command, made the basis of our present authorized version. It never, however, obtained that favor among the people which was enjoyed by the Genevan Bible.

About this time, we may say in passing, the Romanists, seeing the masses would have an English Bible, determined to prepare a translation of their own. Accordingly, what is called the Rhemish New Testament appeared at Rheims, in France, in 1582, translated from the Latin Vulgate; and this was followed twenty-seven years later, in 1609-10, by a version of the Old Testament, in two volumes, also from the Latin, printed at Douay, which is still the only English version sanctioned by Roman Catholic authority.

James I came to the throne of England in 1603, and shortly after, at the “Hampton Court Conference,” it was suggested that another effort be made to secure a satisfactory translation of the Bible. The Genevan and Bishops' Bibles were most generally circulated; but the former never had been sanctioned for public use, and the latter did not satisfy scholars.

King James, therefore, after due consultation with others,

nominated fifty-four leading scholars for the proposed work. They were impartially chosen from different sects and parties, solely on the ground of eminent qualifications, and were men every way worthy of their high trust.

Of these fifty-four, forty-seven only undertook the task. They were divided into six classes, to each of whom separate sections of the Old Testament and Apocrypha were assigned. For six years they pursued their work. "Three years were occupied in individual investigations. Three years more in the systematic and united work of the six classes. Each member of each class translated all the books entrusted to the class; then the whole class met and adopted a common text; then that text was transmitted to each of the other classes for revision; then a text of the whole Bible, approved by the entire six classes, was submitted to the final revision of six delegates, with six consulting assistants," and then placed in the hands of Dr. Miles Smith to be made ready for the press.

The *authorized version*, thus prepared by most learned men, using the greatest pains and care, availing themselves of the labors of other English translators for nearly a century, was issued at London, in a black-letter folio, in 1611.

It was not strictly a new translation. Dr. Homer, of Newton, who devoted many years to the collation of the authorized, with other versions, says that 89-90's of the New Testament are taken from preceding translations; in the Old Testament, the amount of alteration is rather more.

The exact pedigree of our version has been thus stated: "It was based on the Bishops' Bible of 1568, and that on Cranmer's of 1539, which was a new edition of Matthew's (Rogers') Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale; in other words, our authorized translation is mainly that of Tyndale from the original Hebrew and Greek." *

By this work, James, who would else have been remembered chiefly as a weak pedant, who balanced the contempt felt for him by others, by the complacency with which he regarded himself, has gained a place of lasting honor; and to his credit be it said, he clearly appreciated the greatness of the work, and counted it the glory of his reign.

* "Gothic and Anglo-Saxon Gospels," by Bosworth & Waring, London, 1865.

Yet this version, though recommended by royal authority, seems only gradually, and after many years, to have supplanted others in use ; and in sermons preached by Bishop Andrews, himself one of the chief translators, in 1621 (ten years after its publication), the texts were taken from the Bishops' Bible.

For two centuries and a half it has now maintained its place, quickening the spiritual life of successive generations : its terse and felicitous phrases stamped on the memory, its sacred words associating themselves with all the scenes of public and private life, with the joys and sorrows of the living, and the repose of the dead.

Nevertheless, though it be the most sacred of our books, the English Bible is a human work, — and it has the inevitable imperfection of all things human. The Scriptures, as first written, were inspired ; but our translation is so only so far as it exactly represents their meaning. Our desire should be — and this is also the right of every Christian — to have the most accurate representation of the original words of God which is possible. If, after the lapse of 260 years, our version can be so amended as to convey the idea of the original Scripture more precisely, then men will not rest till this is done.

Let us now see what are some of the reasons urged in favor of this ; keeping in mind the cardinal point, that what is proposed is not a new translation, but a *revision*, in which the aim is to be, to make as *little* change as is consistent with the truest accuracy.

Our first plan was to draw illustrations and arguments from the whole Bible ; but the field has so widened that it seems necessary to narrow the question, at least as far as any minute investigation goes, to the New Testament. And we may assume that if there be a revision of this, the opportunity will be embraced to amend the older Scriptures also.

The received Hebrew text to-day is essentially that which our translators used ; the principal changes needed arise from the present better understanding of the nature and laws of Hebrew poetry. With the light now thrown on this subject, many sections can certainly be made more intelligible and forcible. No scholarly reader of the Book of Job, for example, can fail to see how many of its obscurities might be removed,

and fresh beauties brought out, by a judicious revision. Our fuller knowledge, also, of the botany and zoölogy of the Holy Land, would lead to many desirable corrections in the names of plants and animals.

But we leave this branch of the subject with these meagre hints, and turn to the arguments presented for the revision of the New Testament.

Here we commence with those of the least importance.

First, a revision is desirable, *for the removal of obsolete words*, especially those which are often misunderstood.

As examples, we would name the use of the word "let," in the sense of hinder; "prevent," as meaning anticipate; "conversation," for manner of life; "quick," for living. The phrase (Acts 21: 15), "we took up our carriages," certainly conveys to many a wrong idea; it might be "made ready our baggage," even if we cannot go back to the quaint Genevan version, "we trussed up our fardels."

In 1 Tim. 5: 4, "if a widow have children or nephews," the last word should be grandchildren, though, in 1611, the term nephew was some time so applied. The "lively stones" of 1 Pet. 2: 45, in our day would be called "living" ones; as, indeed, the same Greek word is translated just before. The word "grudge" formerly had the meaning of "murmur," and so is used in the latter sense in James 5: 6, "grudge not one against another," to the obscuring of the precise sense. In 1 Cor. 4: 4, the apostle is made to say, "I know nothing *by* myself"; it should be *against* myself; and this was one meaning of the preposition "by" two hundred and fifty years ago. The frequent use of "which" for who, as applied to persons, and the employment of "his" for its, also, belong to the obsolete usages of former days. Other examples might be given, were it necessary.

Again, by a revision there might be secured *a uniformity in proper names*. It is to be regretted that so many are presented in two forms. Thus, we have not only Noah and Noe, Elijah and Elias, Hosea and Hosee, Isaiah and Esaias, and others, where few confound the identity; but in several places the reference is more obscure and probably misunderstood by many. Elisæus is not easily identified with Elisha, — the

“widow of Sarepta,” with the widow who dwelt at Zarephath ; if most would recognize Timotheus in Timothy, they could hardly be so sure that Marcus was Mark, and Lucas Luke, and the Judas of Acts the Jude of the Epistle. Most bewildering of all is it to read in Heb. 4:8, of “Jesus” giving rest, when the reference is to Joshua, the son of Nun.

So in Acts 17: the same word is first (v. 19) transferred as “Areopagus,” and then, three verses after, translated as “Mars’ Hill.” In another part of the same book (28:15), while we have one designation anglicized as “Three Taverns,” another in the same verse is given in Latin as “Apii Forum.” There ought to be uniformity of treatment.

In this connection we may mention as another blemish to be removed, *the frequent and unnecessary variation in the rendering of the same word.* Of course, there cannot be an absolute and unbending rule in regard to this ; for the same Greek word may have, in different connections, a diverse meaning. The prepositions, *e. g.*, must be variously translated. The word which in one place stands for “angels,” in another means only human messengers. But King James’s translators seem to have delighted in a *needless* license. In fact, they say in their preface, very frankly, “We have not tied ourselves to an uniformity of phrasing, or an identity of words, as some, peradventure, would wish we had done ;” and then go on to defend their liberty, on the ground that they ought not “to be in bondage to words and syllables,” and that if they “should say, as it were, to certain words, have a place in the Bible, always ; and to others of like quality, get ye hence, — they might be taxed, peradventure, with St. James’s words, namely, ‘To be partial in ourselves, and judges of evil thoughts.’” This is ingenious, but we can hardly suppose that the apostle intended to teach rhetoric and advocate synonyms.

The translators, however, used them very freely, and have thus not unfrequently obscured the course of thought, and prevented the easy comparison of Scripture with Scripture. There is one word (*καταργέω*), which is used twenty-seven times and rendered seventeen different ways ; another (*εγλόω*), which occurs twelve times, and is translated by nine different words. In even the same chapter (Rom. 4), the word *λογίζομαι* is ren-

dered twice by "count," six times by "impute," and three times by "reckon," and yet this is the key-word to the whole argument.

In Rom. 5 : 11 is the word "atonement," — the only place in our version where it is found ; but the Greek word so rendered occurs elsewhere, and is translated in one place "reconciling," in another "reconciliation." There are passages in different parts of the New Testament, which in the original are precisely identical, and yet this identity does not appear to the English reader. In Luke 7 : 50, "Thy faith hath saved thee," is the version of the same words rendered in Luke 17 : 19, "Thy faith hath made thee whole." The same expression is translated in Jude 13, "blackness of darkness," and in 2 Peter 2 : 17, "mist of darkness." The Baptist's "leathern girdle" of Matthew becomes "the girdle of a skin" in Mark, though both Evangelists used the same words. The "goodly apparel" of James 2 : 2, is changed needlessly to "gay clothing" in verse three, though the original is the same.

In other cases, quotations from the Old Testament in absolutely identical words, are varied (slightly, it is true) in the rendering of them.

In regard to such variations, Archbishop Trench urges with truth, "It must not be forgotten that through them a most interesting question as to the exact relations of the four several gospels to one another is entirely foreclosed to the English reader." So in the Epistles, "striking coincidences in language between one Epistle and another, which exist in the Greek, do not exist in the English." Ought not the reader of the common version to have the same power of seeing the correspondences which is enjoyed by the scholar ?

Often, also, the point of a sentence is lost because the same word is variously rendered ; *e. g.*, Paul, referring to the altar, inscribed "to the unknown God," is made to say, "whom therefore ye ignorantly worship, Him declare I unto you." The word rendered "unknown" is ἀγνώστῳ, that rendered "ignorantly" is ἀγνοῦντες, evidently a delicate rhetorical turn, and it should have been reproduced, "I saw an altar to an *unknown* God ; whom therefore ye worship *unknowing*," etc. So in 1 Cor. 3 : 17, we read, "If any man *defile* the temple of

God, him shall God *destroy*;" but in the original the same word is repeated, evidently to convey the idea of a correspondence between the offence and the penalty, and we ought to have this indicated, as, "If one *destroy* the temple, him shall God *destroy*."

There is a similar repetition in 2 Thess. 1:6, where we read, "It is a righteous thing with God to recompense *tribulation* to them that *trouble* you," where it ought to have been, "trouble to them that trouble," or "affliction to them that afflict"; indicating that persecutors will receive themselves just what they inflict on others. So in the oft-quoted passage, Phil. 2:13, we read, "God worketh in you both to will and to do"; it would be more exact and more forcible to say, "God worketh in you both to will and to work." In Rev. 4:4, our version says, "round about the *throne* were four and twenty *seats*"; but the Greek noun is the same in both clauses, and the variation obscures the fact that the redeemed are to reign hereafter enthroned with the Lord.

These must suffice as examples of the needless and sometimes injurious rendering of the same Greek, by varying English words. Trench, in his essay on the authorized version of the New Testament, mentions many others.

Further, there are *some texts inaccurately translated*.

The authors of our version were men of remarkable learning; but the critical study of the Hebrew, and still more of the Greek language, has made great advances since their day. Niceties and peculiarities in the use of the Greek article, for example, and of prepositions and of the tenses of the verb, are now familiar to scholars, which were unknown to them. We are, then, in a position to reproduce the finer shades of meaning better than they.

Dr. Trench points out these among other instances, where the exact force of the article is not given. Heb. 11:10: "He looked for a city," and it should be "*the* city which hath *the* foundations"; that is, the one predicted, whose foundations David and Isaiah had spoken of. John 3:10, Christ says to Nicodemus, not "art thou *a* teacher," etc., but *the* teacher? that is, the well-known, the famed teacher. So in 1 Tim. 6:10, Paul does not say that "the love of money is *the* root of all

evil," but *a* root, avoiding what now seems an exaggeration. And in the very difficult passage, Rom. 5 : 15-19, which should have been most exactly rendered, the articles have been repeatedly omitted, and we read "through the offence of one, many be dead," instead of "through the offence of the one, the many be dead," etc., where "*the* many" is necessary to show that the phrase is equivalent to "all" in verse 12, a fact of great importance in the interpretation. (So in verses 17, 18, and 19.)

These, like the changes which would be made by giving the precise force of moods and tenses, may seem trifling ; but is not this the true position to take, that nothing can be of trivial importance which removes us from the most exact understanding of every portion of the word of God ?

Other instances of inaccuracy are the following : [We can only state them, without attempting to defend our judgment, though the opinion expressed is in accordance with the *general* decision of the best critical authorities.]

Matt. 6 : 25. "Take no thought," should be, be not anxious.

Matt. 23 : 24. Strain *out*, should be substituted for, "strain at a gnat."

Luke 23 : 15. "Nothing worthy of death is done *unto* him," should be, *by* him.

John 8 : 58. "Before Abraham was, I am." There is a nice distinction in the Greek between γενέσθαι and εἰμι, Before Abraham was made, I am.

John 16 : 8. The Spirit shall *convince* the world, etc. ; not, as we have it, "reprove."

John 10 : 16. "There shall be one *fold*, and one Shepherd ;" the word is ποίμνη, *flock*, not fold : there will be many *folds*.

John 12 : 6. Judas not merely "bare," but *purloined* what was in the bag.

Acts 2 : 47, we read, "the Lord added to the church daily such as *should be* saved ;" but it is τοὺς σωζομένους, those being saved, or those in the way of salvation.

Acts 2 : 31. "His soul was not left in hell ;" it should be "the grave." Indeed, we may say, in general, our translation does not distinguish with care between Gehenna and Hades.

Acts 3 : 19. Repent, etc., "*when* times of refreshing shall come," should be, *that* they may come.

Acts 12 : 4. "Intending after Easter to bring him forth ;" a most strange and unfortunate rendering of τὸ πᾶσχα.

Acts 17 : 22. Paul was too good a rhetorician to assail the Athenians by calling them "too superstitious" ; he really complimented them : "I perceive ye are very religious." Nor did he, as said in verse 23, behold "their devotions," but their objects of worship.

Acts 20 : 28. Ἐπισκόπους is translated "overseers," obscuring the important fact that the title of *bishops* is given to those who in verse 17 are called the elders (presbyters) of the church.

1 Cor. 11 : 29. "Damnation" should be softened to condemnation.

Col. 1 : 15. "First-born of every creature," is translated by Ellicott, "first-born before every creature," by Trench, "born before the whole creation," though perhaps all would not agree to this.

Phil. 2 : 6. Instead of "thought it not robbery to be equal with God," it is generally conceded we should read, thought not his equality, etc., a thing to grasp at, or to be *cagerly retained*.

1 Thess. 5 : 22. For "abstain from all *appearance* of evil," we must read, from every form of evil.

1 Tim. 6 : 5. Instead of supposing that "gain is godliness," we should substitute, *godliness is gain*, which corresponds with the following verse, where the same words are repeated, and in the same order.

Heb. 2 : 16. Our translation is, "he took not on him the nature of angels" ; the words "*him the nature of*" being in italics ; it reads, literally, he taketh not hold of angels ; and the reference is not to the incarnation, but to the aid Christ brings to men ; and so Alford translates, "it is not angels he helpeth," etc.

Heb. 10 : 23. Ἐλπίς is rendered "faith," instead of hope.

Heb. 10 : 36. Our translators have inserted "*any man*," in italics, in the sentence, "if any man draw back." There is no warrant for this, and the only nominative rightly supplied is "*he*," whatever be the doctrinal aspects of the change.

Heb. 11:13. The ancient worthies did not "embrace" the promises, but seeing them afar off, they hailed them, or "saluted" them, as Tyndale put it.

Jam. 1:26. "If any man among you seem to be religious," ought to read, *think himself to be*, plainly a better sense.

But once more we must "truss up our fardels," and move on.

The most weighty reason for a revision, and that without which perhaps all others would be insufficient, is yet to be named: *the alterations which ancient manuscripts of the New Testament, brought to light since our version was prepared, compel us to make in the original text.*

Our translators had before them the Greek Testaments of Beza and of Stephens; but these were largely transcripts of the text, as edited by Erasmus; so that, according to Bishop Ellicott, "in the fourth edition of Erasmus, we really have the mother-text of our own authorized version." The first edition of Erasmus was prepared with only about six months' labor, and from MSS. which Ellicott says "were of no great critical value." The subsequent editions were improved, but still suffered because "based on scanty evidence and late manuscripts," containing some passages introduced on slight authority. The existence of the famous Vatican Codex was known to Erasmus, and, through a friend, he consulted it in one instance; yet, leaving this writing of the fourth century, he mainly followed one of the sixteenth. Now, we have five most important MSS. belonging to the fourth, fifth, and sixth centuries, none of which influenced our version in any perceptible degree, and the existence of three of which, at least, was unknown to our translators. These are, the Alexandrine, in the British Museum, of the fifth century; the Vatican, of the fourth; the Codex Ephræmi, in the imperial library at Paris, of the fifth century; the Codex Bezae, of the Gospels and Acts, of the sixth; and, the oldest and most important of all, the Sinai manuscript, discovered by Tischendorf only twelve years ago. These, and others of a later date, have all been made the subject of most critical examination and comparison, and are now placed within the reach of scholars.

And besides, a very large number of *ancient versions*, in different languages of the East, have been brought to light, some

of them more ancient than any existing manuscripts ; and in connection with this increase of material, there has been a commensurate increase of critical knowledge and power.

It cannot be said that there is at present any *received text* of the Greek Testament which has secured universal assent ; yet, in regard to many passages there is agreement, and the materials for criticism are so accessible, that a company of scholars meeting together might, in almost all instances, decide on the text for which the weight of authority preponderated.

Among the most important changes proposed on account of critical considerations are these :—

Matt. 6:13. The doxology in the Lord's prayer might be omitted, though this is not certain.

Matt. 19:17. Instead of the question, "Why callest thou me good?" several old manuscripts and versions read, "Why askest thou me concerning good?" though in Mark and Luke, the inquiry is as in our version of Matthew.

Mark 3:29. "Eternal damnation" would be eternal sin.

Some would omit Mark 16:9-20.

Luke 2:14. Dean Alford would read, "peace upon earth, among men of good pleasure" ; though others do not assent to this.

John 5:4. "For an angel came down," etc., would be omitted.

John 8:1-11. The account of the woman taken in adultery is found in only one of the early manuscripts. The weight of authority is, therefore, against it, though it may have been a true story, which was circulating in oral tradition.

Acts 8:37. We are sorry for our Baptist friends, but these words, "And Philip said, If thou believest," etc., and the reply, are not in any ancient manuscripts, and were inserted by Erasmus from the Vulgate.

Acts 9:5 and 6. The words, "It is hard," etc., "And he, trembling," etc., are without authority in this place, though found in other chapters of this book. Erasmus inserted them here.

1 Tim. 3:16. Instead of "God manifest in the flesh," the oldest manuscripts, with one exception, read, (ὃς) *who* was manifest, etc.

1 Pet. 3:15. The best authorities give, instead of "Sanctify the Lord God in your hearts," sanctify Christ in your hearts as Lord.

1 John 5:7. The words, "in heaven, the Father, the Word and the Holy Ghost," etc., would unquestionably be omitted; but in the same epistle (2:23) the clause, "He that acknowledgeth the Son hath the Father also," which our translators marked in italics, would be restored to good and regular standing.

Jude 1. Instead of "sanctified by God," we should read, beloved by God.

Rev. 14:1. Those standing with the Lamb on Mount Zion have "*His name* and His Father's name upon their foreheads."

Rev. 22:14. Tischendorf and others would read, instead of "Blessed are they who do his commandments," etc., they who *wash their robes*. (Comp. Rev. 7:14.)

These alterations are proposed simply on critical grounds, to bring us nearer to the Word as given by inspiration; and if we adhere to readings which we have reason to believe incorrect, are we not in danger, as Dr. Smith's Bible Dictionary puts it, of "offering to God the unclean sacrifice of a lie"?

Such are the chief reasons urged in favor of a revision.

Other points might have been named; many of the headings of the chapters will not stand the test of criticism; italicized words, not in the original, are too frequently supplied; some phrases might be as truly, and yet more delicately, rendered. But such topics we must pass by, in order to glance, though necessarily briefly, at what is said on the other side.

First. Some cry out against "*altering the Bible*." It seems to them as if men wished to place sacrilegious hands on things sacred.

Now we must honor, and ought to maintain, the reverence felt for our English version. Its very words are hallowed by association, and it is painful to give up even a single text.

But this is too high a question to be decided merely by our feelings. We must carry an appeal to the supreme court of our most deliberate *judgment*. There it will appear that our authorized version is not the inspired Bible. The Scripture, *as it came from the sacred penmen*, is the Bible, and any version

is so, only as it represents the exact teaching of the Holy Ghost. This statement raises a very weighty and solemn inquiry, Whether we can with honesty *refuse* to amend a translation felt to be defective? If the greater abundance of manuscripts, especially of ancient copies, leads us to believe that some passages, inserted formerly, do not belong to the true text, have we a right to continue to circulate them? If other passages are made to convey an inaccurate meaning, ought we to permit them to be quoted as authoritative? Nay, fearing to "handle the word of God deceitfully," can we rest satisfied, *as a matter of conscience*, with any but the most perfect transcript of its meaning, which is in any way attainable?

But it is said, again, that by the proposed changes, we shall "*unsettle men's minds.*"

There are those who fear the effect of letting it be known that our version needs amending. But this must be known; it is being published abroad every day. And the attempt to conceal facts, which are, or are supposed to be, dangerous to be known, always leads to exaggerated conceptions of the extent of the danger. It seems as if that which men desire to hide, must be formidable.

Now, the facts are, that the large majority of the changes which would probably be made, are, in themselves, trifling. A great number would hardly be noticed in the reading of the Word. They are to be made only on the principle of reproducing the original as exactly as possible. And while we admit that other alterations are of consequence, and that a few have a bearing on the proof of important doctrines, yet these would not alter the belief in a single vital point. The doctrine of the Trinity, *e. g.*, does not depend on the text concerning the "three heavenly witnesses," nor would the faith of a single believer be shaken by giving it up. Some who have experimented in revision have found it practicable also to use only the old vocabulary. We need introduce no new or modern words, and we ought to adhere to the almost perfect style of our masters of translation.

Those fearing that the foundations will be destroyed, would find that the old Bible is really unchanged; and to multitudes, distressed by vague assertions that our present version is in-

correct, there would come even a strong confirmation of faith, because after criticism had spent its force, so little change was necessary ; and so this word "revision" only "signifieth the removing of those (few) things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

It is urged, still further, that *it would be impossible to bring all Christians to agree upon and use, as now, a common version.* This is, unquestionably, a real and weighty objection. And were this a mere matter of feeling or inclination, it might be decisive. But when a path opens to which duty points, we cannot be stopped by difficulties.

It is not certain that all would not agree ; at least all, save those ordained to be perverse schismatics, like men who *must* translate βαπτίζω, immerse. And they will have their separate versions any way.

A revision ought to be made on broad principles, and by the aid of scholars of different lands and different sects. Even those who have departed from the catholic faith of the church might well be consulted. And the desirableness of agreement in a common standard is so manifest, that we cannot renounce the hope, that, guided by the good Spirit, a body of Christian scholars, true to fixed canons of criticism, loyal to God's word, might send forth a revised version of such authority that it would be presumption to refuse it. Certainly, if this is not done, the Unitarians will, ere long, like the Immersers, introduce versions of their own. The evil is upon us, and it is at least a question whether an authoritative revision is not, after all, the best way to meet it.

We may allude to one other objection, which Dr. Ellicott considers the greatest of all, that *one revision will encourage others*, and so in the end far greater changes than now proposed will be brought about. Possibly, this would be the case, but it is by no means certain. Our present version followed others which had succeeded each other in rapid succession, and was, by God's blessing, so satisfactory as to close the series until now. May it not be that a cautious and reverent revision, preserving still the savor of our old Bible and its historic identity, will satisfy the demands of present time, and stop the

call for further change? May we not meet the duty now pressing, and rest without anxious thought concerning the morrow?

In a word, no one desires a revision for its own sake. If ever undertaken, it will be because it is felt to be demanded by simple loyalty to the true word of God; and if *thus* demanded, we must go forward, confident that He who has given the Bible, will avert the dangers of the undertaking and help us to surmount its difficulties.

We only add, that while convinced that a revision must sooner or later be made, *we need not act in haste*. Perhaps the time for this work has not yet fully come. There is a possibility that some other Greek manuscripts, or ancient oriental versions, may be brought to light. The labors of individual translators, which are being published, though marked by personal peculiarities, and therefore defective, are preparing the way for more satisfactory results. Such an edition of the New Testament, with suggested emendations, as Tauchnitz has recently published, will show what is proposed, and remove the fear of any destructive change. The combined efforts of scholars, like that of the committee of the Convocation of Canterbury, we may expect to approach still more nearly to what is desired; and it seems necessary that by such attempts the way should be gradually prepared, and the Christian public be familiarized with the idea of a revision.

The Commission which shall finally accomplish the work, must be organized on the broadest scale. England is the natural centre and field for the work,—the version of King James being revised where it originated. But the aid of scholars from all parts of the kingdom must be sought; the aid of dissenters as well as churchmen. What are differences of organization in the presence of that commanding Word, whose supreme authority all alike recognize? America, where so large a portion of the English-speaking population is found, must send her delegates also. Missionaries, familiar with living Oriental tongues, and with the customs of the East, will be most important helpers. The work must be performed patiently, reverently. All love of innovation, all ambition of scholarship, must be subordinated to the supreme purpose of faithfulness to God's truth.

We have heard of the artist trembling as he ventured to retouch one of the defaced works of a great master. So should our English Bible be corrected only by reverential hands.

Then — is it too much to hope for? — we should have still the same version which guided our fathers, and has blessed us; but that version, giving us more perfectly the exact shades of thought, corrected in the few places where inaccuracies crept in, brought into closer conformity to those more ancient and authentic copies of the Scriptures which God's providence secretly guarded for centuries, and has now opened to us, surely for some good end; and so an *English Bible*, which may be for centuries yet future a sure guide, and a perfect transcript of God's revealed will.

JAMES H. MEANS.

Dorchester.

SUPERIOR TOLERANCE OF THE PLYMOUTH MEN. — “The spirit of Robinson appeared to watch over his feeble flock on the coast of New England, long after his body was mouldering beneath the Cathedral church at Leyden. Again, their twelve years' residence in Holland had brought the Pilgrims in contact with other sects of Christians, and given them a more catholic spirit than pertained to those whose stay in England had been embittered by the strife of contending factions in the Established Church. Whether these reasons fully account for the superior liberality of the Plymouth Colonists, or not, the records show, that as they were distinct from the Puritans in England, and had been long separated from them in Holland, so did they preserve that distinction in some measure in America. The Pilgrims of Plymouth were more liberal in feeling, and more tolerant in practice, than the Puritans of Massachusetts Bay. The simple forms of democratic government [*i. e.*, in its absolute form, precisely as practised in the Congregational churches] were maintained in Plymouth for eighteen years, until the growth of the Colony compelled the introduction of the representative system.” — *Arnold's History of Rhode Island*, vol. I, p. 13.

THE FIRST CHURCH IN WEST SPRINGFIELD.

THE town of Springfield, Mass., of which, until 1774, West Springfield was a part, was settled in 1636. In November, 1696, the inhabitants on the west side of the river, consisting of thirty-two families, received from the general court permission to "procure and settle a learned and orthodox minister to dispense the word of God unto those that dwell there, and that they be a distinct and separate precinct for that purpose." "The First Church in West Springfield" was organized in June, 1698. No record remains, nor does it appear that any was ever kept of the names or numbers of those who constituted the church at its organization, or of those who were added to its membership during the first twenty-two years of its history.

Rev. John Woodbridge was the first pastor of the church, and was constituted such at its organization. So far as appears, he kept no records either of his work or of its results. He was described by a contemporary as "a man of great learning, of pleasant conversation, of a very tender spirit, very apt to communicate, and that had an excellent gift in giving advice and counsel." His wife was a granddaughter of the celebrated "Apostle to the Indians," — John Eliot. He died June 17, 1818, after a pastorate of twenty years, and at the age of forty.

The second pastor of the church was Rev. Samuel Hopkins, who was ordained June 1, 1720. It has been said of him that he was "an eminently prudent and faithful minister," a man of "ardent piety, whose heart was earnestly set upon the salvation of his people." He wrote about fifteen hundred sermons; published "Historical Memoirs, relating to the Housatunnuck Indians"; baptized 660 persons, and admitted 210 to the membership of the church. His wife was a sister of Rev. Jonathan Edwards. He died Oct. 5, 1755, at the age of sixty-one, and in the thirty-sixth year of his ministry.

Rev. Joseph Lathrop, the third pastor of the church, was ordained August 25, 1756. He is still remembered by many who yet survive, as a man of "august presence and profound wisdom." Both Yale and Harvard Universities conferred upon him the degree of doctor of divinity. He was elected to the

professorship of theology at Yale, but did not accept it. He assisted about twenty young men in their studies for the ministry; wrote about five thousand sermons, of which, besides many miscellaneous papers, seven volumes were published; baptized 1,266 children, and admitted 513 persons to the membership of the church. He closed his labors and his earthly life, Dec. 31, 1820, in the ninetieth year of his age, and sixty-fifth of his ministry.

Since Dr. Lathrop's ministry, the church has had eight settled pastors, all of whom, with the possible exception of Mr. Hunter, still survive, and are in more or less active service; two of whom, Drs. Sprague and Foster, received the degree of doctor of divinity while at West Springfield; and upon four of whom, Drs. Vermilye, Wood, Field, and Hawks, the same distinction has been conferred since their removal to other fields.

Rev. William B. Sprague was ordained August 25, 1819, and was pastor of the church ten years. During his ministry 131 were added to the membership of the church,—the year 1824 witnessing a larger accession than any preceding year since its organization. In July, 1829, he was dismissed to accept a call from the Second Presbyterian Church, at Albany, New York. August 29, 1869, he returned to West Springfield to commemorate, by discourses suited to the occasion, the fiftieth anniversary of his settlement there.

Rev. Thomas E. Vermilye was ordained May 6, 1830, and was pastor of the church five years. During his ministry fifty-six were added to the church. He was dismissed April 29, 1835, to become pastor of the Northern Dutch Church, at Albany, New York, and has for many years been one of the pastors of the Collegiate Reformed Church in the city of New York.

Rev. John M. Hunter was pastor of the church from August 24, 1835, until February 16, 1837, and received fourteen accessions to its membership. He was subsequently settled in Bridgeport, Ct. Of his present residence nothing is known.

Rev. A. Augustus Wood was ordained December 19, 1838, and was dismissed to accept a call from the Pearl Street Presbyterian church in the city of New York, August 28, 1849.

His ministry began with an extensive revival, and during the eleven years of his pastorate there were 223 accessions to the church.

Rev. Henry M. Field, having been previously pastor of the Third Presbyterian Church, in St. Louis, was installed January 29, 1851. The number added to the church during his ministry, was twenty. He was dismissed November 14, 1854, and is now editor of the *New York Evangelist*.

Rev. Theron H. Hawks was ordained March 7, 1855, and dismissed to become pastor of the Second Presbyterian Church, in Cleveland, Ohio, April 1, 1861. There were eighty-two accessions to the membership of the church during his ministry.

Rev. Eden B. Foster was installed October 10, 1861; received forty-nine persons into the church; and was dismissed March, 1866, to resume the pastorate of the John Street Church, in Lowell, from which he came to West Springfield.

The eleventh and last pastor of the church was Rev. Henry M. Grout. He was installed July 9, 1867; received forty accessions to the church; was dismissed January 2, 1871; and is now engaged in editorial work in Boston.

The first house of worship in the parish was erected in 1702. It stood near the centre of the park, about ten rods south of the cemetery. It was a unique structure, forty-two feet square upon the ground, and ninety-two feet high, and had three roofs, each succeeding story being smaller than the one which preceded it. Until 1743, the people assembled for worship at the call of the drum. At that time a bell was procured, which, having been two or three times broken and recast, was transferred to the present house and long did service there. The present house was dedicated June 20, 1802. A difference of opinion respecting its location had long delayed its erection;¹ and the controversy was terminated by an offer from Mr. John Ashley of thirteen hundred pounds, as a fund for the support of the ministry, upon certain conditions, one of which was that the parish should erect a "spacious and elegant meeting-

¹ The old house had become greatly dilapidated; so that at one time, as the story is told, when a business meeting was being held, and a shower arose, it was moved that the congregation adjourn to the shelter of a tree.

house" on a spot designated by himself. The offer was accepted, and the house located where it now stands. At different times, various alterations have been made in its interior, and the lofty pulpit has been more than once lowered.

In the year 1855, it was furnished with an organ, and in the year 1860, the walls were frescoed. The recent and rapid growth of that part of the town which lies south of the "hill," together with a deepening desire for a place of worship which shall be yet more "elegant," if not more "spacious," has led to a movement for a third edifice to be located upon some spot adjacent to the park, and not far from that which was occupied by the first. And in November, 1870, after some months' agitation of the question, it was voted that, if individuals would erect such a house, the parish would accept and use it as their place of worship.

At the next regular annual meeting held in April following, this vote was rescinded; as a result of which action those families residing south of the hill, together with a few from the north side, withdrew from the parish for the purpose of forming a separate organization. Seventy-six members of the church asked and received letters of dismissal, and a new church was duly organized on the 10th of April last. A new house of worship, of brick, and with stone trimmings, is now in the process of erection. Its location is on the north side of the park, and just east from the cemetery. The cost is expected to be not far from \$30,000.

The practice of "lining the hymns" was discontinued in 1781. Four years later, in 1785, articles were adopted by the church terminating the "half-way covenant" system.

The church has been blessed with seasons of more or less marked religious awakening, and with corresponding accessions to its membership. During the last one hundred and fifty years of its history, the records of which have been kept, the whole number of persons received to full communion has been 1,364. In 1735, forty-eight were thus received; in 1816, forty-three; in 1824, forty-nine; and in 1839, one hundred and one. These were the only years when the number of accessions reached forty. The church has enjoyed, however, an almost unbroken prosperity; and a prosperity which—comparing de-

acades, and bearing in mind that there are now several churches where there was once but one, and that fewer families are left to worship with the mother church than there were fifty and indeed thirty years ago — has rather increased than waned. Beginning with the first year covered by existing records, — the year 1721; — there were added to its membership during the successive decades, the following numbers: 42, 102, 65, 52, 52, 55, 71, 104, 81, 134, 113, 174, 113, 103, 101. Comparing half centuries, we have the following results: during the first, the accessions were 313; the second, 445; the third, 606.

The First Parish of West Springfield originally included all that territory which now belongs to Holyoke on the one side, and Agawam on the other. And there are, at this time, not less than seven Congregational, three Baptist, two Methodist, one Episcopalian, one German Reformed, and three Roman Catholic — in all seventeen — churches upon ground which was once occupied by that one whose history we have thus briefly sketched.

HENRY M. GROUT.

Boston.

JOHN HOOPER, Bishop of Gloucester, was the first father of Puritan Non-conformity. "History, while it has done justice to the character and the abilities of this eminent man, has not done similar justice to his opinions. He appears on its pages as a conscientious opponent of all ecclesiastical ceremonies and habits that are not expressly warranted by Scripture, as a sufferer for his opinions on this subject, and as a martyr for the Protestant religion; but he was more than this. All Protestants and Puritans have been accustomed to hold his name in reverence, but it belongs in a more especial manner to the English Non-conformists of the nineteenth century. It was his voice which first publicly proclaimed the principles of religious freedom. He stood alone amongst the English Protestants of his age in denying the right of the State to interfere with religion." — *Skcats's Free Church of England.*

LESSONS ON POPULATION SUGGESTED BY GRECIAN AND ROMAN HISTORY.

RECENT investigations have thrown new light upon the downfall of Greece and Rome. J. R. Seeley, Prof. of History in the University of Cambridge (England), the author of that remarkable work, "Ecce Homo," has lately published several essays upon Roman Imperialism, in which the causes of the fall of the Roman Empire are analyzed with unusual discrimination and thoroughness. It would seem from the facts here stated and the opinions expressed, that the *real causes* of decay in this once powerful nation have been greatly misapprehended. Such, at least, is the necessary deduction from the facts he states, and such is the conclusion which he maintains.

After noticing various changes in the condition and government of this people, Prof. Seeley remarks: "We are forced, then, to the conclusion that the Roman Empire, in the midst of its greatness and civilization, must have been in a stationary and unprogressive, if not in a decaying condition. Now what can have been the cause of this unproductiveness or decay? It has been common to suppose that it was a moral degeneration in the Romans, caused by luxury and excessive good fortune. To support this, it is easy to quote the satirists and cynics of the Imperial time, and to refer to such accounts as Ammianus gives of the mingled effeminacy and brutality of the aristocracy of the capital in the fourth century. But the history of the wars between Rome and the barbaric world does not show us the proofs we might expect of this decay of spirit. We do not find the Romans ceasing to be victorious in the field, and beginning to show themselves inferior in valor to their enemies. The luxury of the capital could not affect the army, which had no connection with the capital, but was levied from the peasantry of the whole empire, a class into which luxury can never penetrate. Nor can it be said that luxury corrupted the generals, and through them the army. On the contrary, the empire produced a remarkable series of capable generals. . . . Whatever the remote and ultimate cause may have been, *the immediate cause* to which the fall of the Roman Empire can be

traced is a *physical*, not a moral decay. In valor, discipline, and science, the Roman armies remained what they always had been, and the peasant emperors of Illyricum were worthy successors of Cincinnatus and Caius Marius. But the problem was, how to replenish those armies. Men were wanting; the empire perished for want of men. Nor was it in the army only that the empire was compelled to borrow men from barbarism. To cultivate the fields, whole tribes were borrowed."

Prof. Seeley then proceeds to show, that in filling up the ranks of the army they had to depend not only more and more upon a barbaric element, but that in the cultivation of the soil and use of unoccupied lands, the country fell gradually into the hands of barbarian tribes, such as the Vandals, the Goths, the Franks, the Germans, etc. After noticing at some length the effects of these changes, he remarks, "Facts of this order stand in a much closer relation to the fall of the empire, than many which are habitually adduced to account for it. The drain of wealth to the East, fiscal oppression, the rapacity of officials, the tyranny by which the curiales, or respectable middle class of provincial towns, were crushed, the growth of servility and effeminacy, all these are causes which might, and probably did, bring on the ruin of the empire. But they were causes operating indirectly and indefinitely; and they ought not to divert our attention from the immediate and adequate cause,—that want of population which made it impossible to keep up a native army, and which caused a perpetual and irrepressible stream of barbaric immigration. The barbarian occupied the Roman Empire almost as the Anglo-Saxon is occupying North America; he settled and peopled, rather than conquered it."

From a careful review of Roman history, it seems that this want of increase of population commenced quite early. We are told that Julius Cæsar, when he attained to supreme power, found an "alarming thinness of population"; and the returns of the census from the second Punic war to the time of Augustus, show "no steady increase of citizens that cannot be accounted for by the extension of citizenship to new classes." It has been very justly said, that wherever wars or destructive plagues prevail, a stationary population cannot bear such ravages so well as one that is progressive.

The marriage relation had become so much neglected, that it was found necessary to call the attention of the citizens repeatedly to the importance of this institution, and their duties in respect to it. Laws were passed granting special favors and privileges to induce men to assume this relation. It was found also that the increase of population was impeded by "infanticide," and attempts were made by legislation and other means to check this crime, but without much success. While "the aversion to marriage" and "the unwillingness to multiply" are mentioned as becoming stronger and stronger, the historian nowhere undertakes to explain the causes of such perversity of disposition.

After attempting to account for some changes, Prof. Seeley says: "Perhaps enough has now been said to explain that great enigma which so much bewilders the reader of Gibbon, namely, the sharp contrast between the age of the Antonines and the age that followed it. A century of unparalleled tranquillity and virtuous government is followed immediately by a period of hopeless ruin and dissolution. A century of rest is followed, not by renewed vigor, but by incurable exhaustion. Some principle of decay must clearly have been at work; but what principle? We answer, it was a period of sterility or barrenness in human beings; the human harvest was bad."

It may be remarked, in corroboration of the theory or conclusions of Seeley, that the prevalence of luxury and vice will, in any community and under all circumstances, tend to check the multiplication of the race; hence diminution of numbers was no more and nothing less than what we should look for. Admitting or knowing that a state or community has become thoroughly corrupt, we may assuredly predict of it, that, if left to its own course,—if the tide of moral corruption be not stemmed or stayed,—it will of necessity (by operation of natural laws) dwindle and die out. But in such a state of things, the main cause may be of a physical nature, arising from changes in human organization.

We make only one quotation more from Prof. Seeley, preferring always to use his own language, lest it might be said that his statements or conclusions were not fairly represented. After describing the stationary condition of the Roman popula-

tion, he says: "The same phenomenon had shown itself in Greece before its conquest by the Romans. There the population had even greatly declined; and the shrewd observer, Polybius, explains, that it was not owing to war or plague, but mainly to a general repugnance to marriage and reluctance to rear large families, caused by an extravagantly high standard of comfort."

This allusion to Greece has led us to examine somewhat carefully several different histories of this nation, but without finding much information or light shed upon this particular point. As far as any facts are stated or theories expressed on population, they harmonize perfectly with those already described as connected with Roman history. Polybius is the most discriminating writer on this topic, and it is needless to remark that no higher authority could be quoted. These are his words: "In our times, all Greece has been afflicted with a failure of offspring; in a word, with a scarcity of men; so that the cities have been left desolate, and the land waste, though we have not been visited either with a series of wars, or with epidemic diseases. Would it not be absurd to send to inquire of the Oracles by what means our numbers may be increased, and our cities become more flourishing, when the cause is manifest, and the remedy rests with ourselves? For when men give themselves up to ease and comfort and indolence, and would neither marry or rear children born out of wedlock, or at least only one or two, in order to leave these rich, and to bring them up in luxury, the evil soon spread, imperceptibly, but with rapid growth; for when there was only a child or two in a family for war or disease to carry off, the inevitable consequence was that houses were left desolate, and cities by degrees became like deserted hives. And there is no need to consult the gods about the mode of deliverance from this evil; for any man would tell us that the first thing we have to do is to change our habits, or, at all events, to enact laws compelling parents to rear their children."

This statement of Polybius was applied to Greece long before its downfall, in fact at the time when this nation came under the government of Rome, and had been considered quite prosperous. But Polybius asserts that this decline in popula-

tion commenced even before this period ; at a time, too, when the nation was apparently enjoying a high state of prosperity. Such a change in population does not harmonize with the theory of Malthus, and some other writers on this subject.

We quote from one more writer, whose testimony in such matters must be good authority. Thirlwall, in the concluding chapter of his last volume on the History of Greece, has these remarks : "It has been usual in modern times to attribute this decline of population to the loss of independence ; to the withering influence of a foreign yoke ; in a word, to Roman misrule. But it seems certain that when the changes thus occasioned are represented as the main causes of the decline of population in Greece, their importance has been greatly exaggerated ; while others, much more efficacious, have been overlooked or disregarded. For, on the other hand, it is clear that this decline did not begin at that epoch, but had been going on for many generations before. It is evident, on the whole, that the increase of population was not checked by oppression or by any calamity. The evil was not that the stream of population was violently absorbed, but that it flowed feebly, because there was an influence at work which tended to dry up the fountain head. Marriages were rare and unfruitful, through the prevalence of indifference, or aversion towards the duties and enjoyments of domestic life. The historian traces this unhealthy state of feeling to a taste for luxury and ostentation. But this explanation, which could only apply to the wealthy, seems by no means adequate to the result. The real cause struck deeper, and was much more widely spread. Described in general terms, it was a want of reverence for the order of nature, for the natural revelation of the will of God ; and the sanction of infanticide was by no means the most destructive or the most loathsome form in which it manifested itself. This cancer had been for many generations eating into the life of Greece." What this cancer was, apart from infanticide, the writer does not very clearly indicate ; but one thing is evident, that it was some violation of the laws of nature, thereby defeating the intentions of the Almighty in the propagation of man. The evil was so terrible, as, with kindred ones, to strike a death-blow at the prosperity of Greece.

Are there not facts resembling the above in the history of our own country?¹ May we not as a people be passing through certain changes in population similar to those stated in these extracts from the histories of Greece and Rome? Let us see what comparisons may be instituted.

First. That there has been a gradual decline in the relative increase of our *native* population is very evident. Town and family records show that the first settlers had on an average to each family about eight children, and that this average has steadily decreased with each generation; so that from the best statistics which can be obtained, it is doubtful whether the average number of children to every married couple at the present time exceeds three, certainly it does not reach four.

If we apply here a fact settled by mortuary statistics, that about two fifths of all children born die before reaching adult life, the chances for natural increase of population surely cannot be large. Again, if a comparison is instituted between the annual birth rate and death rate of our people, it will be seen at once that the margin left for increase is very small. In fact, these two great integers of life and death have for many years been approaching nearer and nearer to each other. This change has gained rapidly in the present century, and is becoming more and more marked with each successive generation. If it continues increasing half a century or more, what is to be the result? And when the change reaches the point that the offspring do not make good in numbers the producing stock, will not the ratio of decrease become much more rapid?

Again, while families consisting of eight or ten children were once quite common, now they are found only here and there. Formerly the number of married couples without offspring was proportionately small; but such families have every year been constantly increasing, so much so, that it is estimated that the number having no children, or only one, compose now about one third of all New England families.

Closely connected with this topic, there is another ominous feature of the times, viz., that the marriage rate is relatively decreasing; especially is this the case among the more intelligent classes, and those favored with worldly means. In fact,

¹ The local references in this paper apply more particularly to New England.

there are strong evidences to show, that the marriage institution itself, with all its sacred objects, as laid down in the formulas, whether prescribed by church or state, is treated every year with less and less consideration. The relation is coming to be viewed more and more in the light of a partnership; as a matter of convenience and comfort; in other words, to be based more and more upon the supremely selfish traits of human nature. As one of the elements entering into this question, children are regarded as a burden and expense; no inconvenience or sacrifice can be submitted to for their sakes. With some, at the outset, it is a settled question, a foregone conclusion, to have no trouble from this source; while with others there is a fixed determination that the cares and responsibilities from such a quarter shall be very limited.

Again, connected with and partly growing out of this selfish view of marriage, the sacredness and permanence of the institution set lightly upon such parties. Causes for divorce are easily found. It makes a wonderful difference with the permanence of an institution, whether it be regarded as a matter of individual, personal convenience, or as based upon a divine command.

This decline in the marriage rate, and this growing instability of the institution, must have an influence upon the great question of population. Besides, if divorces continue to multiply as they have done for a few years past, this will certainly tend to weaken the relation, and make it more and more unstable. And there are agencies, if we mistake not, operating in society, some silently, others more publicly, that look strongly in this direction; among which, some things uttered by the advocates of Woman's Rights, so called, should not escape notice. While it is admitted that woman has suffered many wrongs in society, and that there are good grounds for her greater improvement in health, employment, position, etc., we fear the manner and spirit with which her claims, together with the right of suffrage, are sought to be obtained, will have a tendency, in many cases, not only to prevent marriage, but directly and indirectly will be instrumental in *causing* numerous divorces. In fact, some of the leaders in this movement avow sentiments that are decidedly hostile to the

sanctity and perpetuity of the marriage relation, and which if practically carried out, would break up entirely the family institution.

In this connection, it may not be improper to consider more particularly that criminal practice which prevailed more or less, both in Greece and Rome, and which is mentioned by different writers as having had an influence in checking their population, — and that, too, in spite of legislation, — viz., “infanticide,” or foeticide. The existence of this practice at the present day is abundantly testified to, not in newspapers and medical journals only, but by our statute books, which fail, as of old, to eradicate the evil. Nor is this, perhaps, to be so much wondered at, when we consider that in this, as in all cases of “imperfect obligation,” so called, it is difficult, perhaps impossible, to reach the evil by acts of positive legislation. Notwithstanding all the efforts of legislators and philanthropists, it still lurks among us in a variety of forms, doing its deadly work, sometimes even showing a disposition to vindicate itself in the face of day ; and in the opinion of many who have investigated the subject most carefully, it has at the present time a perceptible influence on population. But its history, its extent, and its effects cannot well be traced here, for the reason that, like certain social evils, it ordinarily shuns the light ; it is personal, secret, occupying the very lowest scale amongst the “deeds of darkness.”

And further, as it would be difficult to determine which are the most common, *the arts of prevention*, or *the acts of destruction*, so it might be equally difficult to decide which are the most pernicious ; but one thing is certain, they are all, in motive, in inception, and in execution, criminal in the sight of the Creator. They violate one of the most important of his organic laws ; they aim to defeat one great, primary object for which the sexes, as such, were created. Upon what other class of sins (unless we may except idolatry) did the judgments of God, as described in the Old Testament, fall with more severity ? And in the case of Greece and Rome surely, these judgments, which are the penalties of violated law, were not withheld ! We say judgments, for certainly the consequences of this practice were so mischievous and so fearful, that they

may well be styled judgments, — a direct retribution for crime or disobedience. Can we expect that its influences will be less pernicious in these latter days, or its consequences less baleful? Can we expect a change in the moral government of God, or an amelioration of his judgments on such offences in our own land and in our own times? Most assuredly His laws cannot be violated with impunity.

There is another class of facts connected with the history of Greece and Rome, that has its parallel in some respects in our own history. Both these nations were more or less filled up by the transfer or emigration of people from other countries. This change of population was effected in part by war; but trade, education, and other attractions also drew large numbers into Greece and Rome. This foreign or barbarian element was much more prolific than that of the native inhabitants of those two nations. Neither was there a mixing up, or intermarrying to much extent, between the two classes. As a natural consequence, the purely native stock declined relatively in numbers, fading gradually away; and not only were they finally outnumbered, but they were overpowered both in war and in every department of government, as well as of society. This was their weakest point; it stole upon them so imperceptibly and covertly as to undermine the foundations of society before they actually realized their situation or danger.

Are there not changes going on quietly in New England similar in some respects to the above? Within a half century there has grown up already in Massachusetts a foreign element by birth and parentage, equal to almost one third of its whole population. This foreign element is increasing far more rapidly than the native class, having relatively nearly one third more births every year than the strictly American people. This element in the States of Maine, New Hampshire, and Vermont is as yet comparatively small, though steadily increasing. But in Rhode Island and Connecticut it is much larger, bearing to the American a similar proportion to what it does in Massachusetts. Now, if the same relative increase in the two classes continues fifty or one hundred years, what a change will be wrought in the character of our population?

If the young people from the native stock should continue moving to the West and the South in the same proportion as they have for the last twenty or thirty years, and should there be the same decrease in births as there has been for the last fifty years in the same class, there will certainly be great changes, not only in numbers, but in power and influence. In a republican government, it has been said, "brains rule." This is true to some extent ; but there is a power which brains do not always control, viz., *ballots*. Without forecasting or prophesying anything further in this direction, which is not at all agreeable, we leave the reader to draw his own inferences.

In view of the facts stated above, two questions naturally arise : 1st, What are the causes ? and, 2d, What are to be the results ?

It is true there is a wide difference between the civilization, character, condition, etc., of the Grecians and Romans, and that of our own people ; still there may be in some respects certain resemblances, or similar physical developments, which may lead to corresponding results. While we have no means of obtaining definite knowledge of the physical organization of these ancient people, the comparison can be carried on only by general inferences. But human nature was the same two thousand years ago as to-day ; its physical laws will ever remain the same, and, to a certain extent, will always bear the same fruits. In attempting to answer the questions here raised, we can indicate only a few points, or suggest certain lines of inquiry ; time and space will not allow a complete exposition of our theory on population, or a thorough discussion of the subject in all its bearings. The facts stated above as to the *natural* increase, or rather want of population, afford a favorable opportunity to explain and illustrate some points connected with this theory.

The great law of propagation is based upon the perfect development of man's physical organization. Such was the intent and design of the Creator. Such is the nature and necessity of the law as developed in human organism. This perfection consists in a complete, harmonious development and healthy action of all the organs in the system. And in proportion as you depart from this harmony or balance, devel-

oping any particular class of organs to an abnormal or extreme extent, this great law of propagation is at once affected. With this change come in the laws of hereditary descent, which of course have a powerful agency. To illustrate the theory, let us take three different points of view.

Wherever are found the most harmonious development and healthy action of all the organs in the human system, there population will multiply the fastest, provided there is no violation of physical laws, other things being equal, such as climate, food, etc. Illustrations of this class may be found among the English, the Scotch, the Irish, the German, the Canadian French, and the first settlers of New England.

Take now the extreme development of a purely animal nature, where the mind has received but little or no cultivation, and there is a deficiency in the nervous system and the finer physical qualities. Here, in the direction of this gross and sensual nature, God has wisely set limitations to the great law of propagation, so that no such tribe or people can multiply or flourish much through many generations. Illustrations of this type may be found in certain tribes in Africa, in the South Sea Islanders, and the North American Indians.

Let us now look at the other extreme in society, where there is a great predominance of the nervous temperament. Here the brain and the nervous system have been highly cultivated for a long time to the neglect of other parts of the body. Continued excitement and strain of all the mental faculties, the refinements and fashions of an artificial state of society, etc., gradually work a change, not only in the relations between body and mind as a whole, but in the relative proportions of the former, as well as in the different faculties of the latter. There follows a loss of muscular power generally, as well as deficiency in the vital forces, which depend upon a well-developed, sanguine, and lymphatic temperament. The reproductive organs suffer too, by becoming in some respects enervated and relaxed, and again, by assuming a more artificial, irritable, and capricious character. In the case of woman the change is specially marked. There is not only increased liability to weakness and disease, but the organs of gestation and lactation are particularly impaired, thereby

disabling her more or less for the bearing and nursing of offspring. It affects also the marital relations, as well as the parental and domestic. There is not found in such an organization the same instinctive fondness of children, and willingness to make sacrifices for them. Instead of love of home, domestic work, and care of children, there is the craving for excitement, fondness for society, devotion to fashion, ambition for public life, etc. It is needless to say that such changes affect powerfully the great law of propagation.

The Greeks and Romans, so far as we can judge of their physical organizations, were striking specimens of this type of character; and probably no other people approximate so nearly towards the same physical standard as the present inhabitants of New England. It does not follow that external influences or the character of a people should be precisely the same in all respects, to produce similar changes or effects in physical organization. The agents may vary in a variety of ways, but the results in the main correspond. In the extracts referring to the fall of Greece and Rome there are two points to which we invite particular attention. Prof. Seeley says of Rome, the cause was "*physical*, not a moral decay"; that it was manifested in the "want of population," which arose from a "period of sterility," a "general reluctance to rear families."

Now, what was "this principle of decay," if it was not a change in *physical organization*, which in some way interfered with the great law of propagation? There certainly must be such a law based somewhere in the human constitution, whether the theory here advanced be correct or not. A distinguished French writer makes this remark, that "just in proportion as individuals or a community become perfected in civilization, in the same proportion the race inclines to run out." The truth of this statement—the result of extended observation—is based upon the fact, that an undue or great predominance of the nervous temperament, especially if it exists in both parties, is decidedly unproductive, and that the evil is manifested in a variety of ways. This fact can clearly be proved from the laws of physiology, and is abundantly confirmed by illustrations from history and every-day life. It is a fundamental law, applicable not only to the human race, but,

in a certain degree, to the whole animal creation. In attempts to perfect the breed of domestic animals, it has been found that there were limits beyond which the law of propagation cannot go without extinguishing the stock.

The point referred to in Greece was an "aversion to marriage," an "unwillingness to raise up children," arising from "*an extravagantly high standard of comfort.*" The cause here assigned, in remarkably striking language, is one full of meaning, and if it had such an influence with the Greeks, it certainly has, at the present day, a more powerful influence upon our people.

As to the nervous temperament, if only here and there one had a great predominance, its effect on population would be very limited; but when it comes to this, that all or nearly all the community have such an organization, its effect on human increase is powerful. So when nearly every individual is seeking supremely that "*extravagantly high standard of comfort,*" with all the energy, perseverance, and ingenuity he can command, many things standing in the way of it must and will be sacrificed. If the marriage or parental relation is thought in any way to conflict with this object, *it must be sacrificed.*

As a people, we have set up a "high standard of comfort," that is extravagant and too expensive; it has too many wants, and requires such an amount of physical stamina and brain power as to result in premature exhaustion. This standard is based too much on mere wealth, and the selfish nature of man; it is not calculated to develop harmoniously, or in the most healthy manner, all parts of the human body; nor to aid, as it should, in developing the moral and religious character of man in accordance with the revealed will of God.

As to the results of such a type of organization, they were determined, in the case of Greece and Rome, near two thousand years ago,—the former flourishing some six hundred years, and the latter five hundred. It is now two hundred and fifty years since the first settlement of New England, and as a people, we are already reaching a crisis—a culminating point in history—where it is becoming a question whether there is from year to year any actual increase or not of native

population. And if a decline once commence, the *decrease* may be rapid. We cannot well deceive ourselves if we would, for there are agents or causes working gradually and quietly, which seriously threaten the best interests of our people. Is there not a "principle of decay" operating to destroy the vitality and perpetuity of the Puritan stock? Must the historian ascribe its downfall to ignominious causes, similar to those which wrought the ruin of Greece and Rome? Can there not be brought to bear redeeming influences from the family, the school, the church, or the press, sufficient to prevent a result so sad and inglorious? It may not be inappropriate to apply here the old maxim in reference to another department of the divine government, "Though the mills of the gods grind slowly, yet they grind exceeding small."

NATHAN ALLEN.

Lowell, Mass.

ABOUT 1380, Wycliffe completed a translation of the Bible into English, — the first ever made public. "It was not made for his own use, but for the enlightenment of his country. His object was to throw the broad blaze of revelation upon the corruptions of the Church, to expose before his fellow-men the errors and superstitions into which they had fallen, and to disclose to their view the narrow path which they had missed. The numerous copies of Wycliffe's translation preserved for four centuries and a half, attest the early publicity of his version, and the diligent means employed for the multiplication of transcripts. It may safely be affirmed that not one of the partial versions previously made, had ever been as widely diffused as this; and it was the formation of the bold idea of its general circulation, and the execution of the daring and unexampled project, that constitute the peculiar and glorious characteristic of the reformer's enterprise." — *Bagster's English Hexapla.*

REVIVALS: HOW DISCERNED AND PROMOTED.

THE attention of the church and of the world, especially in these later years, has been turned to what are called "Revivals of Religion," and all have been inclined to discuss them freely.

The majority of the churches of our land look for revivals, and pray for them with more or less intensity of desire and hope.

The majority of pastors, too, long for seasons of special spiritual refreshing and ingathering among the people where their love and labor centre. Not a few, reading of revivals in adjacent regions, or witnessing the unusual converting and redeeming energies of God, look with sorrow upon the dearth and desolation of their own fields, and cry, "O, Lord! how long!"

There has come to be a general impression that revivals may be sought in the use of special means, and may be expected. Whatever may be our theory in regard to the uniform, unfaltering zeal and activity and hope and life of the people of God, or in regard to the result upon the world of this devotion; whatever may be the *possibilities* of the church as to her enriching harvests through all the months and years, — the *fact* is, that the history of the church has been one of revivals.

It may be said, indeed, that the church of Christ, in the New Dispensation, was *born* in a revival, whose power and pervasiveness and remarkable developments shook all the eastern world, and has been characterized ever since as the "Pentecostal blessing." This revival was immediately succeeded by others of a kindred nature, and, through all these eighteen centuries, the work of evangelization and redemption, though steadily progressing, has, nevertheless, been marked with unequal energies and results among the peoples and the nations. Thus, the phrase, "revival of religion," has been adopted, and the idea has been accepted, as expressive of God's method of enlarging his church and saving souls.

The word "revival" has literal and primary reference to the church, and means a *reliving* of her members. It does not imply that the church, preceding this awakening, is absolutely

dead ; but that the distinctive features of Christian enjoyment and activity are feeble in their presence and power, and that these have been quickened, so that the people of God are consciously and manifestly awake to their own good and the good of the world about them.

The word "revival," in the popular sense of the term, means an unusual turning of the world's attention to the claims of Christ and the welfare of the soul. Thus, the revival about which we think and talk and write and pray, is always associated with numerous inquirers and numerous conversions. This is what many of the churches of our land in these last years have been experiencing, what all our churches need, and, it may be added, what God is willing to grant, if his people will seek Him with their whole heart.

Now, it is undoubtedly true that God sometimes signifies his willingness to revive his work, and, indeed, calls his people to renewed exertion and hope, when they do not discern His presence and voice, and so fail of the refreshing.

It becomes, therefore, an exceedingly important question, What are the *indications* of a revival as approaching, and to be enjoyed, if the ways and will of God are rightly interpreted ?

In seeking to answer this question, it hardly need be said that these indications are so various and manifold and dissimilar, that no comprehensive answer can be given. These foreshadowings, however, and prophetic possibilities, may be classed under two general heads.

I. Those which are confined to the church.

II. Those which are confined to the people of the world.

Among those indications confined to the church, and prominent among them all, is the *desire* of Christians, few or many, that God would come and work savingly among them.

This desire, for a time, may be confined to a few, and perhaps to only one in all the church ; but is, nevertheless, prophetic.

It has been born of God for a special end, and gathers about it an intensity of meaning.

In a certain church of Ohio, blessed a few years since with one of the most extensive and thorough revivals ever experi-

enced in the State, this desire of which I am speaking seemed to be the inheritance and burden of the pastor alone through weary and wakeful weeks. He waited anxiously and hopefully for others to express it; but waited and prayed in vain. At last he called the officers of the church together, and opened unto them his heart.

They were good men, and loved the church, but had felt no unusual desire in this direction, and therefore were not prepared to counsel him or to give him hope. The pastor asked them if they would meet with him for a half hour every morning, and pray for the outpouring of the Spirit. They cheerfully consented; and every morning, for a week and more, they bowed in his study and prayed together. But there was no soul-quickenings, no special sense of spiritual destitution, no moving anxiety, not even any remarkable fervency in prayer.

One morning, however, the voice of the petitioner began to tremble, and his eyes to fill. Soon his emotion became so deep and overpowering that the prayer of words was lost in the sublimer prayer of tears. The next, bending beside him, took up the petition, but soon faltered and ceased, in the same uncontrollable emotion. Then the next, and the next, attempted prayer, and failed, till there was no voice in that sacred place save the inarticulate voice of tears, and the voice of God answering back that his children had been heard and had prevailed.

Here was the beginning of a work of grace that was glorious in its results on earth, and will be memorable in heaven forever. Its first foreshadowing, so far as any knowledge has come to me, was in this *desire* possessing the pastor's heart. After these days of conversation and prayer, all the officers were burdened with it. Then the church caught the spirit; and then souls came flocking to Christ till the whole city was moved, and marvellous results were wrought.

In another church of this same State, more recently, and almost equally refreshed, the pastor found, in his visitations, a mother in Israel, who said one day, "I am burdened for souls, and it seems as if my prayer for a revival cannot be denied." Not long after, the pastor found another oppressed with the same unutterable desire, and still another. There might have

been others ; but these three, each aged and feeble, and unable to engage in any active, outside service, told him the story of their burden, and rejoiced him in the prophecy thus proclaimed. They were counselled to meet together for consultation and prayer as often as they could, and, as far as practicable, to communicate their feelings to the various members of the church. The result was, that soon others began to feel and to express unusual desire in the same direction, and in a few short weeks, the Lord granted them a glorious visitation. From all ages and classes and professions they came confessing Christ, and the church was girded with a love and strength it never had before.

Had not this desire been cherished and encouraged and communicated, it is possible and probable that no extensive revival would have been enjoyed, if, indeed, there had been any conversions. These two cases have been cited because, above all others, they have been familiar to the writer ; and because it is believed they illustrate the general foreshadowings of a revival.

Now, it is exceedingly important that this desire for a revival, by whomsoever felt in the church, should not only be cherished, but be made known. No coldness on the part of the church in general ; no fear that sympathy will be sought in vain ; no discouragements of time or place, should ever lead them whom the Spirit has impressed, to be silent or hopeless. The pastor of the church, should know the desire ; if it is not born in him, but others feel it, they should freely and fully state it. If, from any peculiarity of theory or of experience, he who ministers at the altar has no sympathy to give, then others should be sought, and to them the story told. At all events, the soul that is thus oppressed should make it known, and all who are in sympathy should co-operate in special prayer and work, remembering, if it have application, the blessed promise that where “ *two* are agreed,” they shall be heard and answered.

Following close upon this desire, if it be cherished and made known, and embodied in practical exertion, will usually be found the still more prophetic foreshadowings of *faith*. To these praying and working ones will be given courage and

hope and assurance. They will begin to feel and speak as if the blessing was near. They will have, indeed, the blessing on themselves; and when this comes, the holy fire will spread until the world is attracted by its flame.

I remember well an aged woman who was about to leave the church and the State for the following half year, but who said, "I am almost persuaded to sacrifice my visit, for I am assured the Lord is coming to his people here." There were no indications at that time of any gracious visitation, save in the desire of a few, which, in her case, had ripened into faith; but the Lord did come, and her own children were among the first to receive the blessing.

II. In regard to the second class of indications, — those discoverable among the people of the world, — it is sometimes the case that a revival is heralded by an isolated conviction and conversion, when the church, through and through, is cold and dead. Under the silent and mysterious operations of the Spirit of God, some soul is singled out oppressed with a sense of sin, and is lead to ask of the church, "What shall I do to be saved?" The church is startled; is covered with a feeling of shame and ignorance, and inability to help, and becomes as deeply conscious of its work as is the inquiring sinner who stands and seeks the way. "Can it be," the members ask, "that God is here?" "Oh, how unprepared we are!" they tearfully exclaim; and so, by the very shock, and revelation of inquiry, the attention of the church is called to their sin and this their unfaithfulness. If they discern the voice and heed it, they take themselves to their altars and their closets, make confession in the public place, and the attention of the world is thus secured. As a result of this, those who have thought little of their need of Christ, who have shunned, perhaps, the means of grace, will be impressed by what they hear and see; will begin to discuss the great question of their soul allegiance, and the Holy Spirit will lead them, one by one, to the healing fountain.

It is safe to say that the church is the channel of divine communication and blessing to the world; that God works through his chosen people in the redemption of the soul. But it is not safe to say that a particular church is always used of

God to begin the revival with which it is blessed. A startling providence, or family affliction, or energy from God, for which no human cause in all the region can be found, may cause the conversion of some single soul that shall impress the church and the world around, leading to remarkable results. The mission of the church is to discern the signs of the times.

There is another question arising here, of the utmost practical importance to pastors and to churches.

How shall the revival, evidently begun, be best promoted?

All admit that human wisdom is to be used and human work is to be done. The Spirit may be grieved away, and the world may be disgusted by the misguided zeal of God's own people. This is, doubtless, often the result, in the midst of foolish machinery and wild excitement, when men seem to dictate to God his method and time of work, or appeal only to the emotional in men. Religion is principle, and not emotion. There will be emotion more or less in all conversions. But the genuine, lasting thing, is a new principle implanted in the heart, by the grace and Spirit of God. It is time for the church and the world to accept this doctrine, and in all efforts to save or be saved, to act upon it. The service of God, in the truest, divinest sense, is man's "reasonable service"; not reasonable only in that it is promotive of the highest human good; but reasonable in that the wants of the soul, the provision and claims of Christ, are deliberately and calmly considered, as are all other great questions of life.

It is an inquiry, then, of no trivial nature, how can we best co-operate with God, who waits to work redeemingly among us? I almost fear to touch this point, because the condition of the church, the peculiarities of the world, the adaptation of pastor and people to special modes of work, and a score of other things, are so various. No rule can be established as to the number and character of public services; no plan can be adopted beforehand, no programme can be pre-arranged. The grand essential is, for the *church to discern and follow the leadings of the Spirit of God*. And it may be remembered, that that Spirit will suggest and prompt and lead in the best and divinest way, if the people are prayerful and attentive and willing.

Among other things, however, as exceedingly important and really essential, it may be suggested, —

I. That Christians should feel and should work in the abiding conviction, that *God, not man, converts souls.*

He hears prayer. He blesses effort. He uses men in this glorious work. He makes means effectual. But *He, himself*, by his own divine Spirit, gives birth to souls. There may be noise ; there may be violent emotion ; there may even be temporary peace wrought by the exciting agencies of men. But the genuine passage from death to life is the result of the conviction and help and leadership of the Holy Spirit of God.

In all thought and work to win souls, this must be remembered. God wants our energies. He has constituted us co-laborers with Him. He surrounds us with glorious privileges, and endows us with wondrous possibilities. Success has been promised to crown our humble efforts. But the work is *God's*, and the glory must be given to Him. Without Him, we can do nothing.

It is therefore essential :

II. *That the church should make much of prayer*, prayer especially for the Holy Spirit, and the apprehension of His will. In all the public services of the church, in all private visitations, in all homes and all closets, prayer should be humble and fervent and full of faith. No work should be undertaken without prayer for guidance and help. No human agencies should be relied upon. Up to God the eye and heart of his people should turn, imploringly and trustingly. There should be special and united prayer, too, for individual men, present or absent, as the case may be, concerning whom, from any cause, there is felt a special interest. Separate days may properly and profitably be set apart for prayer and work for one and another, as the Lord shall direct. Never should Christians allow themselves to forget the eternal truth, that God alone can save sinners, and that he has appointed prayer unto this gracious end.

Did the limits of this article permit, numerous illustrations could be given of the power of special prayer, and the result of special days devoted to it : when all the people bowed before

God, and plead his promises. But the reader, of any breadth of Christian experience or observation, will be able to recall such illustrations, and so I pass to notice, —

III. That the ambassador of Christ should exalt his work as a *preacher of the word*, and all the people should feel commissioned to tell the “Story of the Cross.”

It is not enough for the world to feel their need of Christ. The way to Him, so plain to us who have been led into it, is oftentimes the darkest, most mysterious way; not only to children, but to men of education and of culture; men who, all their life long, have been trained in Gospel truth. Strange as it may seem to us, the alphabet of Christianity has not been learned by the multitudes about us. Many who have studied the “philosophy of the plan of salvation,” who have intelligent and correct views of the great doctrines of salvation, yet, under conviction of sin, have no knowledge of the redeeming plan. They confess their need of Christ; but “how to find Him,” as they say, “What to do?” and “What are the hopeful evidences of conversion?” are to them the unanswerable questions. Often to the full-grown man the way is darker and more mysterious than to the trusting child.

Thus, there is need of the Gospel, in all its simplicity; not need of the weightier doctrines that dawn on riper experience and are evolved thereby; but need of the “old, old story, of Jesus and his love.”

Of course, there should be declared the exceeding sinfulness of sin, the enormous guilt of rebellion against God and rejection of Christ, and the fearful danger of delay. All the great doctrines and truths of revelation may have their place in a revival. But the body of truth presented should be the claims of God, the love of Christ, the duty of *immediate* acceptance and confession. Pastor and people, in public and private, “should persuade men,” drawing all encouragement from the promises of God and the experiences of his people. Much also should be made of *personal effort*, from house to house, in which the whole church, as far as may be, should engage.

IV. In regard to public services, their time, their character, their number, no rule can be established. These must be left

somewhat to the habits and the judgments and the practicalities of the church and of the people. It should, however, be borne in mind that much is gained in holding the thought and the heart of man steadily to the subject.

Often the dissipating and counteracting influences of the world weaken religious impressions and resolutions, where they would be deepened and ripened, if men were called daily to the house of prayer.

Some of the most pervasive and permanent revivals have resulted from morning and evening meetings, for weeks and months together ; and many revivals, I doubt not, have been curtailed in their breadth and power by the fear of pastor or people to multiply the means of grace.

My own experience and observation induce me to say, that early morning meetings for conference and prayer are of pre-eminent value. In many extensive revivals with which I have been acquainted, nearly all the converts gave their first testimony of love to Christ, and consecration to His service, in the inspiration and freedom of these morning meetings. But the time and number of public services must be regulated by the possibilities of the people. It is safe, however, to say that God calls his people in revivals, to increase their activities, and to supply the demand of inquirers, according as they need instruction or exhortation or encouragement. Thus, one service may be given up wholly to preaching, another to prayer, and another, with great advantage, to the narration of Christian experience. Sometimes all these features may be combined in that order which the Spirit of God shall prompt. Some of the most impressive and effective meetings with which the writer has ever been familiar, have been wholly devoted to the story of conversions. Such as had been long in the Christian life would go back to their own consecration, mention the difficulties they met, and the way they overcame them, tell of their misconceptions and mistakes ; thus there would be given a variety of personal experience adapted to the varying wants of inquirers present.

A meeting here and there may properly and wisely be given up to exhortations and to song. The remark that "souls are sung into heaven, as well as prayed there," has much of truth

in it. The power of song upon the heart is beyond our estimate. Under the inspiration of such words as, —

Come to Jesus, just now :
He will save you, just now.”

Or, “We are travelling home to heaven above,
Will you go ?”

Or, “Shall we gather at the river ?”

Or, “Say brothers, will you meet us ?”

results have been wrought that were perfectly amazing. That church, therefore, mistakes which does not make much of song in revivals, and which does not use the inspiring words and tunes, born and baptized in the midst of glorious awakenings.

V. It is exceedingly important that such as are anxious, should have the opportunity of expressing it publicly, and should be induced to *commit* themselves in the presence of the church and the world. God *demand*s confession. It is the divine economy, that, beyond the direct blessing which the confession brings, the energy of one's own decision is augmented by declaring it to the world. A request for prayer, or an indication in any way that prayer is desired, is in itself a help. So the public announcement of a decision, when the soul has reached it, will be found of almost infinite advantage, not only in stimulating God's people, but in strengthening the soul itself. This, therefore, should always be encouraged ; and it should be remembered, that in the place and among the people of prayer, when the Spirit is present, and Christians are alive with love, and unchristian hearts are moved, there are helps to this decision which will be wanting at other times and places. It should be remembered, too, that *the point of decision is the turning-point of the soul's life.*

Let pastor and people, then, insist with all tenderness and earnestness, upon *immediate and open surrender and confession.* And let all encourage the sinner to believe that when this surrender is made unconditionally and fully, Christ accepts the offering. It may not be all light and peace and joy at once ; but salvation has come, and the evidences will follow.

I cannot close this article, without urging upon my dear

brethren in the ministry, the importance of *watching over each new convert, and giving him something to do for the Master.*

The fruits of many a revival have been meagre, and the lives of the converts barren, and the church but little strengthened by the additional numbers, because these "lambs of the fold" have been left alone. Conversion is not the *end*, but the *beginning* of the Christian life. The work of the new-born soul is not *done*, but only *begun*. All those whom God gives his people, therefore, should be encouraged to participate in public services of a social character. They should speak and work for Jesus. Upon every one should be placed responsibility. Unto every one should be given definite work, and over every one should be exercised the watch-care of the deepest love. The demand of our age and land is for workers in the vineyard of the Lord; and the church will never gird herself with might until this demand is met. Thus those, whose love is fresh and sparkling, whose hope is sweet and satisfying, whose faith is vigorous and strong, should be taught to bring all their blessed gifts to the work of winning souls.

These pages have been written, not so much with the thought of instructing ministers, as with the thought of calling their attention to some of the methods of God's working, and to some of the methods of man's helping. And they have been written with the hope and prayer that pastors and people, recently refreshed, may receive yet larger blessings; and that those who are sighing over the desolations of Israel, may be encouraged to look for a revival, and labor for it in the coming months.

J. E. TWITCHELL.

East Cleveland, Ohio.

CATALOGUE
OF THE
STUDENTS
OF THE
THEOLOGICAL SEMINARY, ANDOVER,
JULY, 1810.

SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Ephraim Abbot	<i>Concord N. H.</i>	<i>Harvard</i>	1806.
Winthrop Bailey	<i>Berlin</i>	<i>Harvard</i>	1807.
John R. Crane	<i>Newark N. J.</i>	<i>Nassau Hall</i>	1805.
Hooper Cumming	<i>Newark N. J.</i>	<i>Nassau Hall</i>	1805.
Abel Cutler	<i>Sudbury</i>	<i>Williams</i>	1807.
John Field	<i>Hardwick</i>	<i>Williams</i>	1807.
John Frost	<i>Sandgate Vt.</i>	<i>Middlebury</i>	1806.
Adoniram Judson	<i>Plymouth</i>	<i>Brown</i>	1807.
Samuel T. Mills	<i>Saybrook Conn.</i>	<i>Yale</i>	1807.
Samuel Newell	<i>Roxbury</i>	<i>Harvard</i>	1807.
Samuel Nott	<i>Franklin Conn.</i>	<i>Union</i>	1808.
Gamaliel S. Olds	<i>Marlborough Vt.</i>	<i>Williams</i>	1801.
Samuel Parker	<i>Ashfield</i>	<i>Williams</i>	1806.
Sylvester Selden	<i>Chatham Conn.</i>	<i>Williams</i>	1807.
Richard S. Storrs	<i>Long Meadow</i>	<i>Williams</i>	1807.
Nathaniel Swift	<i>Warren Conn.</i>	<i>Williams</i>	1806.

MIDDLE CLASS.

John Bascom	<i>Chester</i>	<i>Williams</i>	1807.
John Chandler	<i>Elizabethtown N. J.</i>	<i>Yale</i>	1808.
Seth Chapin	<i>Mendon</i>	<i>Brown</i>	1808.
Daniel A. Clark	<i>Rahway N. J.</i>	<i>Nassau Hall</i>	1808.
Joseph W. Clary	<i>Hartford N. Y.</i>	<i>Middlebury</i>	1808.

Jonathan Cone	<i>Colchester Conn.</i>	<i>Yale</i>	1808.
Matthew R. Dutton	<i>Watertown Conn.</i>	<i>Yale</i>	1808.
Darius O. Griswold	<i>Goshen Conn.</i>	<i>Williams</i>	1808.
Gordon Hall	<i>Granville</i>	<i>Williams</i>	1808.
Richard Hall	<i>New Haven Vt.</i>	<i>Middlebury</i>	1808.
John Kimball	<i>Hanover N. H.</i>	<i>Dartmouth</i>	1807.
Jeremiah Mayhew	<i>New Bedford</i>	<i>Brown</i>	1808.
John Patten	<i>Topsham Maine.</i>	<i>Bowdoin</i>	1808.
Josiah Peet	<i>West Haven Vt.</i>	<i>Middlebury</i>	1808.
Benjamin Rice	<i>Sturbridge</i>	<i>Brown</i>	1808.
Ezekiel Rich	<i>Greenwich</i>	<i>Brown</i>	1808.
Abraham M. Smith	<i>E. Hampton, N. Y.</i>	<i>Yale</i>	1808.
Ebenezer P. Sperry	<i>Cornwall Vt.</i>	<i>Middlebury</i>	1808.
William A. Tompson	<i>Berwick Maine.</i>	<i>Bowdoin</i>	1808.
Comfort Williams	<i>Wethersfield Conn.</i>	<i>Yale</i>	1808.
Timothy Woodbridge	<i>Stockbridge</i>		

JUNIOR CLASS.

John Brown	<i>Brooklyn Conn.</i>	<i>Dartmouth</i>	1809.
Garrett G. Brown	<i>Bethlem Conn.</i>	<i>Yale</i>	1809.
John F. Clark	<i>N. Brunswick N. J.</i>	<i>Nassau Hall</i>	1807.
Joshua Dean	<i>Taunton</i>	<i>Brown</i>	1809.
John W. Ellingwood	<i>Beverly</i>		
Micaiah Fairfield	<i>Pittsford Vt.</i>	<i>Middlebury</i>	1809.
Cyrus W. Gray	<i>Sharon Conn.</i>	<i>Williams</i>	1809.
Jacob Ide	<i>Attleborough</i>	<i>Brown</i>	1809.
Jonathan Lee	<i>Salisbury Conn.</i>	<i>Yale</i>	1809.
Samuel J. Mills	<i>Torrington Conn.</i>	<i>Williams</i>	1809.
Ansel Nash	<i>Williamsburgh</i>	<i>Williams</i>	1809.
Luther Rice	<i>Northborough</i>	<i>Williams</i>	1810.
James Richards	<i>Plainfield</i>	<i>Williams</i>	1809.
Robert C. Robbins	<i>Colchester Conn.</i>	<i>Williams</i>	1809.
John F. Schermerhorn	<i>Schenectady N. Y.</i>	<i>Union</i>	1809.
Edward Warren	<i>Marlborough</i>	<i>Middlebury</i>	1808.
William R. Weeks	<i>Steuben N. Y.</i>	<i>Nassau Hall</i>	1809.
Stephen M. Wheelock	<i>Rutland Vt.</i>	<i>Burlington</i>	1809.
Simeon Woodruff	<i>Litchfield Conn.</i>	<i>Yale</i>	1809.

[The above is a *verbatim* reprint of a catalogue found among the collections of the late Rev. Dr. Israel W. Putnam, and now in the possession of Rev. A. H. Quint; except that we have prefixed the title, and the names of the classes. It *was*, evidently, originally a "broadside," but Dr. Putnam cut it up, and pasted each class on paper, so as to make an octavo

pamphlet, which is bound in a volume with other pamphlet catalogues. The date of printing seems to be fixed as in the summer of 1810, from the following internal evidence: it gives the class of 1810 (the Senior class above) precisely as it graduated in September, 1810; it inserts no names but those of persons who had been admitted (as of MSS. entry on these pages) prior to July, 1810; it omits the names of all who had been members, but who had left prior to July, 1810; and it includes, in the lower classes, names of persons who died after that date, one of whom died in Jan. 1811. No names of professors are given in the *same type* (which is *very* old in style), but Dr. Putnam supplied the names (with title of catalogue) from a later "broadside." Dr. Putnam continued this substitute for a triennial, by cutting up a "broadside" of Sept. 1813. He added to each class the names of those who had been members, but who did not complete the course; and also ages, dates of admission, and subsequent occupation.]

THE STATE, AND RELIGION IN ITS SCHOOLS.

THE history of popular education begins with the Christian era. Paganism, as far as it had a method, ceased to educate the youth when Christianity began to do it. The Romans did not look with favor upon public instruction. They believed the work were better done at home, or, at least, under parental direction ; and notwithstanding Pliny's familiar letter on the plan for a school for boys, the Roman policy was very much that of Montaigne, who, in one of his essays, expresses the opinion that education implies at least one tutor to one scholar, and refers to what he considered the very absurd recent attempts of a rattle-brained schemer to lump a dozen boys together in one room, and teach them all at once. The position of the Greeks was different. Aristotle recognized the education of the youth as one of the functions of the state. Luther was not more clear on the point, nor the men of Hartford, in 1642. He even recognized the common interest of all citizens in the work as the basis of a general taxation. With Christianity, however, the real history of education begins. To the impulse to redeem the world, society owes the attempt to cultivate it. The church saw its duty in this matter as early as the third and fourth century ; and if the method adopted was not what we consider the best, it was, at least, the best which was known in those times. It is praise enough for the Christian fathers that they discovered the unknown land, and, with what instruments and ideas they had, set to work to possess it.

Their schooling was, no doubt, mainly ecclesiastical, but in time the learned faculties grew up from it ; and it does not detract from the honor which belongs to those efforts that they were made at first under a religious impulse, and with a view to promotion and usefulness in the church. Gradually the cry for a humanistic culture arose. This was to be expected and to be desired. The true and intended direction of the divine religion was not, indeed, to be secularized itself, but to affect and leave secularity. The Saviour pointed to the world as the destined field of Christianity, and it would have

been a reproach to the Gospel had it not displayed an ability to reach the lay masses as well as the ecclesiastic, and to call out in the minds of its pupils the desire to be trained in all knowledge, as well as in a definitely religious culture.

It was natural, also, that the demand for this kind of training should come from laymen and not from churchmen; and the fact that it did arise in this quarter, instead of showing that the light was expiring, proves that it was growing. The sunlight of Christian truth was taking effect on new regions of mind, and awakening in them, also, a desire to be nourished. The churchmen may not have comprehended the movement. But as friends of religion they had no reason for alarm when the nobles began to demand, very generally, a more humanistic culture for their children, instead of one which was chiefly designed to fit them for the church.

Protestantism came into the world as a plea for laymen. Professor Draper very justly places the *De imitatione Christi* among the precursors of the Reformation, and remarks that to understand the commotion it made we should entitle it "*Every man his own priest.*" Luther made a similar plea for education. He praised the study of nature, and censured Erasmus for depreciating it. He declares that music is good to drive away the devil, and that it is a shame not to know natural science. So dim was the knowledge of the times on this subject, that the only illustration which occurred to him in support of his position was the shame that children should not comprehend the process by which the peach-stone in germination bursts its shell. Yet here stands the fact that Luther desired to have natural science studied in the public schools. All honor to him for this, although, as we read his few and groping words, and compare them with what Herbert Spencer has written on the same subject, it is like passing from the era of the Jewish prophets into the light of Christianity.

There is not time to trace, even briefly, the advance of this humanistic element in modern education. And yet we should, at least, remark how strong it had grown by the time of Montaigne. His two essays on the subject betray in about equal degrees an absence of systematic conception, and a recognition of the coming downfall of the old methods and of the general

principles on which the new was to be built. In the reign of Louis the XIV, Fénelon, the sweetest, the truest, and the most Christian spirit of the age, devoted himself to the subject with far broader and higher views, and with thorough method. Had he placed himself in open opposition to the spirit of the age, and been recognized as in any sense a destructive, the generation who followed him, and especially Rousseau, might have been more ready to acknowledge his leadership. The educational progressives who followed him might then have seen what it has since required, — the courage and penetration of a Von Raumer to point out that Pestalozzi, in the leading and permanent features of his system, was but the disciple of Fénelon. But the archbishop of Cambray was not only profoundly imbued with faith; he was also a Jansenist, and held those views of human nature, and of the work of the Gospel in it, which St. Paul represented among the apostles, and, among the fathers, St. Augustine. These views affected his theory of education so far, that, while he allied it with humanistic culture, and would carry it on in a gentle and natural manner, he did not proceed on the principles subsequently avowed by the progressives. He did not believe that human nature held in itself the germs of the redeemed estate, nor that education was little more than a process of development carried on by those who, having more experience, were able to put the lad of sixteen years where they themselves were at the age of thirty. These views excluded Fénelon from the authorities who weighed with Rousseau, and may account for his overlooking him and going back to the hints of Montaigne.

Montaigne was not the author of a system. But, like Coleridge in recent philosophy, he was a great master of fertile suggestion. He received what Von Raumer calls the Pelagian view of education; and Rousseau, who, more than any other man of his time, stirred Europe with the call for a new education, adopted for his *point de depart* the most essential of his maxims. Lord Bacon defined art to be “man added to things.” The essence of Rousseau’s theory was, that education is *man added to the child*. Thus Rousseau gave himself to what has been called the Pelagian pedagogy.

The first overwhelming attack on the old system was made

in the *Émile*. Rousseau was a genius. He displayed that strange approach to insanity which not a few revolutionary and recreating men have shown; as, for example, Comte and Mahomet. It is not easy to reduce what he says to order. Like the Ionian orators who came to the Spartan king, the beginning of his speech and the middle goes for nothing, but the end is greatly to the point. He brings out here and there certain great fecundating ideas. Like Montaigne, he undervalued both home and culture, and placed too much dependence on tutors. In the work now alluded to, he enters on a formal theory of the formation of the life of man. He acknowledges that he is corrupt (by heathenism and not by a fall) and that he must be regenerated,—not by grace, however, but by education. He remarks that revolutions might change society and yet be useless, for the reason that they had not changed the individual soul. This is the work of education. It was, he says, man vitiated by heathenism—the human soul, and not society directly—that the Gospel came to reform.

He takes up the relation of the state to the subject. He repudiates the opinion that there ever was, or ever can be founded, a state in which religion does not serve as the basis. He propounds the theory of a civil religion, but limits it to those general dogmas which are common to all states, and the foundations of all creeds. What they are he does not define, but asserts somewhat magniloquently (for Rousseau was a great dogmatist in his way, as these progressives are apt to be), “that they are the necessary emanation of the human conscience.” Substituting these shadowy propositions for what he calls local and partial dogmas, he founds the religion of the citizen and of the state; not the religion of the individual, with which the state has nothing to do. This religion of the citizen he proclaims in the name of the sovereign, not in the name of God, which he disclaims the right to do,—and not as dogmas of salvation, but as principles of sociability, without which it is impossible for society to exist. The civil creed is, in his view, the basis on which private conscience can build what it pleases. Sects are free; but the sovereign has the right to banish any who refuse to subscribe to the civil creed, not because they are impious (a question with which the

state has nothing to do), but because they are the enemies of human society.

On these principles, Rousseau would have the state regulate the public education. He maintained that education belonged to the state, and not to the church; that teachers should be laymen, and, generally, married. He wished nature to be used as text-book, and the humanistic culture introduced, as well as exercises of address and strength, and scholars to be taught to observe, and be self-reliant. Manual labor should be made attractive and be required. (Hence Voltaire's sneer at the gentleman carpenter of Rousseau.) Practical ideas should be given by things themselves. Singing, drawing, ideas of utility, such as reading, writing, reckoning; ideas of history, in the form of narratives without book or date; and when the child reaches a sufficient age, instruction in morality, religion, and duty in general, were to complete the course.

Such was substantially the revolutionary doctrine of the *Émile*. It applied to the higher education of the college of France in a measure, but directly and principally to the common school, which France did not yet possess, and for perceiving the want of which, we can forgive Rousseau many of his opinions, and even make an effort to forget something of the shameful life of this bold teacher, as he crowds forward to put himself beside the great teacher of the Gospel.

These views excited wide attention, partly because the saying of Mad. de Boufflers about Helvetius applied to them: "This man has told everybody's secret," and partly because of their original and fecundating power. In France they created an immense excitement. The *Émile* was burned by order of Parliament. But the effect of the book was largely destructive. In the constructive way, which is, after all, the true test, it amounted to little in France.

In Germany, however, its positive results were more important. Basedou and Pestalozzi, successively excited by the *Émile*, introduced its principles to practice, and became instrumental in giving the impulse from which came at length, in the dark hour of Germany, and while France was exulting in Jena and Austerlitz, the Prussian school system, with its presage of Sadowa and Sedan, of reconquered Lorraine and united Fatherland.

With the peculiarities of Basedou and of Pestalozzi we have nothing now to do, except so far as they affect the relation of the public education to religion. And this they did in two ways. First, by removing the schools from the custody of the church, and assigning them to the state. The teacher was now to be neither a minister nor a priest, nor to have the special education which the church gives those who are fitting for its ministry. The teacher was to have his own function, and his own preparation for it ; and as he was to be a layman himself, his only preparation might be that of a secular training.

But more important were the changes proposed in study and instruction. The progressives assailed the old text-books and the old curriculum. They applied methodical ideas to the questions, what pupils should study ? what branches were worth most to children ? at what age they should begin with each, and how much time should be devoted to it ? The result was a wide advocacy of a more realistic or humanistic course of study. Pedagogy was now growing up, out of a mere exercise of the natural common-sense, into a science. Masters of the Ichabod Crane pattern were fading from the romance of teaching, and the Ezekiel Cheevers from its *striking* examples. Scientific methods began to be thought of. John Locke, famous old Robert Ascham, Fénelon, Luther, and Pestalozzi, taught the schools of Europe in their maxims. Amid all, and perhaps before all, Pestalozzi pressed, on with his fundamental principle, that the method, or basis of education, was to be *sought*, and not to be *constructed*. He and the whole body of the progressives cried out that the old methods were artificial, constructed to suit a purpose, and not formed on intelligent acquaintance with man and the world.

These were the essential features of the new pedagogy. They were not proclaimed as unfriendly to religion. Basedou was, perhaps, the least friendly to it ; but he directed instruction in natural religion to be given to children in their tenth year ; and that, in their fourteenth, instruction in Christian doctrine should commence. Pestalozzi once held the same opinion. Afterwards he declared that the child's religious instruction should begin from the cradle, and never intermit. Thus far no one has hinted at an education which is purely secular,

nor that the state should wholly divest itself of the religious function. Certainly not Rousseau. He repudiated the thought. The "civil creed" which he proposed to adopt was none of the highest, it is true. Amid all the shocking inconsistencies of his life, he himself professed a higher; and yet it was, by the supposition, the very highest which would in any way represent the collective faith of society. Rousseau went so far as to ostracize the atheist, and deny his right to be represented. He even quoted against him some lines of Plato, which intimated in good Greek that such an enemy of good order should not complain at being required to die *pro bono publico*.

Such, then, are, in brief, the steps by which the natural method has made its way. It is not to be considered as by any means the triumph of the secular system of governmental education. It does not even show the complete success of the humanistic scheme. It is simply the triumph of scientific over empiric instruction, and of a natural over an artificial method. This review has led us quite through the period in which the ideas which underlie the new pedagogy were asserted most thoroughly and most radically. These ideas have certainly revolutionized the common methods of teaching. But we fail to discover in our examination of the subject the evidence that they have "pelagianized" the theory of education, or produced any reason for the further secularization of the public school system on account of the relation of the schools to the state, and the equal rights of all citizens in them. The new system has grown up in a different relation to the church, but in the same relation to Christianity. The sharpest scrutiny cannot find in the method itself a reason why Christian instruction should not be given in the schools. And thus far we have found no such reason in the democratic theory of the state, and of the right of the citizens under it. As to the position that all interference of the state in the religious instruction of the schools, and any attempt to prescribe what it shall be, or direct it, is, *per se*, an infraction of the rights of conscience, and that the liberty of the citizen will never be completely vindicated until the state has abandoned this ground; it is, perhaps, all that is required to be said at this point in the argument, that the democratic theory of government was fully

formed without the discovery of any such necessity. Even the fanaticism of liberty and the destructivism of Rousseau, left the state invested with a religious function. We therefore see the new system fully launched, and yet with nothing in its methodology, nor in its relation to the state nor of the state to it, incompatible, *per se*, with religious, or even with Christian instruction in the public schools.

This review has been followed out so much at length, because it enables us to see where our educational system came from, with what theories of government it connects, and to decide with more precision what its religious capabilities are, both in its methods of instruction and in its relation to free government.

We have now reached the point at which the French Revolution left this subject. It is politically the position taken by the American Constitution and by the founders of the republic. As far as system goes, it is the point reached by Pestalozzi, and represented more or less in the reorganization of the Prussian schools under William III. It indicates, with more or less exactness, the position of Mr. Mann, and of the Massachusetts Legislature, and represents the place which religious instruction is to take in the educational system which has sprung up under it.

Thus far, during the whole period under review, — the Christian era, — education has gone forward with steady and yet natural progress, developing the principles and ideas that lay in it, receiving from time to time new light and new influences, but never abandoning its character as suited to a Christian view of the state, and of the common education which the states should require.

Here, now, we meet a new doctrine, and one which, on examination, proves to be not a development, but a revolution. It appears that our schools do not yet move without some friction, and it is proposed to meet these new difficulties by the entire secularization of the state, and of the system of public education which it sustains. How much such a project as this implies, we shall soon see. Its first and immediate effect would be the exclusion of prayer, of the reading of the Bible, of the use of religious hymns, and the prohibition of any, even the

simplest, religious instruction. It would be the prohibition, under penalties, of Christianity in the schools. And as a slient Christianity is paganism, it would be the substitution o paganism.

The adoption of such a policy would at least bring to a close the history of the influence of Christianity over the education of the people.

Against this proposal we have some considerations to press.

We call attention at the outset to the immense difficulty, if it be not the absolute impossibility, of separating religious instruction from any practical system of public education.

It has been quietly assumed by some that it is an easy matter to have a public school which would accomplish all the state has in view, and yet give no religious instruction. They urge that a *complete* education is not what the state has in mind, but only what is needed to qualify its subjects to be citizens ; and that the system presupposes, on its intellectual side, that there will be other schools for higher or different training, and, on the moral side, that the church and the home and various religious institutions will do what is needed. The state, they say, does not merely tolerate all religions. It goes further, and stands impartial among them, with no religion of its own, any more than a policeman's club. Goethe said there were three kinds of unbelievers, — unchristians, antichristians, and another class who were simply *nicht*-christians. These writers appear to have their eyes on a school system, which, without being unchristian or antichristian, might yet work well as simply *nicht*-christian.

The possibility exists only in words. Basedou, Pestalozzi, Rousseau, bold speculators as they were, and much as they might have been pleased with such a neutrality, were compelled to recognize the connection of education in all its grades and departments, in common and public schools, as well as in the church and the home, with religion. It does honor to their candor that they recognized the fact.

Very true, reply our opponents. A complete education cannot omit a religious training. But let the state in the public school assume responsibility only for the secular part, while the church and the home provide for the religious.

The first sentence of this reply shows its weakness. It confesses at once that a *complete* public school education is not to be hoped for under the proposed system, but only one which might answer well enough for civic purposes, and which would leave conscience and the religious nature to be cared for by church and home. A system so imperfect is not fit to be called a public education. What if the children have no instruction at home, and never see the inside of a church? Is the state, in that case, to be satisfied with the secular little pagans, and their heathen training for citizenship? Such are the citizens who a few months ago were doing their whole duty by Paris. And, moreover, this view of matters gives the Romish priests, who once did all the educating an excellent reason for saying that they should be allowed to do it again. The atheism of the schools, which they themselves aided and abetted, would then be the unanswerable ground for their destruction. The Bible in the school is, to-day, the divine "salt" which breaks the force of the Romanist appeal to the conscience of his congregation. Take it away, and what will prevent them from carrying that conscience with them against the whole system?

Another objection to this theory is, that it draws apart the idea of the religious and the secular in the child's mind, just at the time when they should be knit together, and fosters that checker-board view of morality and of religion which contains in it the essence of all immorality. Education must present these two elements, the secular and the spiritual, religion and morality, simultaneously, or it becomes the inculcation of an enormous falsehood. The summer day cannot perform its function in six hours of heat succeeded by another six hours of light. The two must act together, in twelve hours of light and heat. The theory is visionary. This neutral or simply not-christian instruction, which is neither antichristian nor unchristian, is nothing more real than a theatrical display of pen-and-ink puppets. Where is there such a man or woman to make a teacher of? Where is there such a school? The teacher is a creature in whom the secular and the spiritual combine, and the resultant is the composite product, character, with its irrepressible power of influence. Until that *man* with religious nature

in him is got out of the world, religious influence of some kind cannot be got out of the school-room. We must return first to the ancestral mollusk, and raise up a new race with no religious nature in it, or we cannot protect the child from both secular and religious instruction.

But suppose it were possible to cool the teacher down into a non-religious, cold-blooded, secular animal, how would it be with the studies? The children must study something. The progressives think highly of history; but how about the Protestant reformation for mixed classes? What will be done with Torquemada and Charles V? What teacher could conduct a class on this principle through the history of France, or tell them of English Deists, or the French *Encyclopédie*? The child reads of this man Rousseau, who assumed to teach mothers how to rear their offspring, when his own children were lying in a foundling hospital. Is he to pass silently by as a model man? Suppose he does; would a very large amount of mathematics and of atomic chemistry make amends for the damage done that day to the child's conscience and character, by permitting him to receive such an impression, and go home with it uncorrected. The church and the home are powerless in the case. The matter requires attention in school, on the spot. And the school system is worse than null if it does not absolutely require instruction in such matters.

By and by the scholar reaches the high school. He then begins to study chemistry, biology. He gets Carpenter's physiology; he studies a theory of the brain; he dips into theories of life. He hears something of the atomic theory, of the doctrine of force. He takes a peep into psychology. There is no religious influence in the school to qualify in any way the pursuit of these studies. They are above all the realms of study which are full of the Deity; but the scholar is led through them without an intimation of such religious things. A Christian instruction would make those studies safe and wholesome. But in a system of purely secular education, they become a school of atheism. And who could protest? What has morality to do with the question of man's descent? What has ethics to say about how the world was made? What does morality care about the associational psy-

chology, or about the physical basis of life? Yet these are the real enemies of society. These are the Titan immoralities. Brothels, dram-shops, and gambling saloons are only the small vermin that infest fields where such classical demons as these have destroyed the religious principle of the people.

The administration of the schools on as low and moderate a plan as that which is now prevalent, would protect the pupils in such studies. The Bible on the table is an interpreter at the door. The recognition of religion in the school system as above morals, and of piety as higher than ethics, is a safeguard against the moral exposure of scientific study, which, without such protection, would be very great. In a school which recognized Christianity, studies which under a secular system might swiftly become atheistical, could be pursued with the happiest results. This is only another case in which the spirit of the Lord in the school brings liberty.

But they tell us that no one has proposed to exclude morality, but only religion. But how will this relieve the case? Conscience lays hold of questions of morality as well as those of religion, and it is the variations of conscience which make the trouble; morality stands on the ground of conscience as much as religion. All theories of life tend to become matters of conscience. Familism is certainly not religion; we consider it not even morality; but there are those who see in it a matter of conscience. A people who have just passed through the war of slavery, ought not to forget that it is not only about creeds and religion that conscience exercises itself. It seizes ethical questions with equal vigor and intensity. Here then remains, even if religion were excluded from the schools, room for differences as deep and wide as ever. The Southern school-books were once expurgated of free sentiments, to suit the views of the people. A similar demand might be made as regards other matters of a purely moral or ethical character, and conscience is as obstinate and as sacred when acting on slavery or on marriage, as when it contends for justification by faith. Those who are pleased with the theory of teaching morals, but remaining silent on religious subjects, should remember that it is the same conscience which approaches both classes of subjects, and that it approaches them both in the same way,

that is as matters of duty. It is Jesus himself who has taught us the absolute identity of the claim of duty, whether presented in ethical or in religious relations. What we call morals is conscience acting in ethical relations, and what we call religion is the same conscience acting in higher and divine relations. To commence with one carries you up to the other; and what is the education which appeals to conscience in its lower relations, but ignores it in the higher?" The attempt to keep morality in the schools, and to relegate religion to the church and the home, must fail. Conscience, with all its rights and all its troubles, would still remain to vex the peace of the schools, and moreover the dissolution cannot be made. It would make the school and the home work against each other. It would immerse the child six hours a day in an acid bath which filled his pores with a secular education, and then immerse him in the alkali bath of church and home, in hope that the residuum would be salt of good flavor. Very little salt would remain at the end of the process. All that was best would foam off in the effervescence of the contention between the boyhood as trained at school, and the boyhood as trained at home. The secular and the moral in education are one. "We know nothing," says Schleiermacher, "of an antithesis between the moral and the political."

But another fact demands our attention in making up the argument against the secularization of common-school education, and that is, the political or constructive genius of Christianity.

Gentlemen tell us that religion and politics must be kept apart. They assume that the Gospel has nothing to do with the state, with the laws, nor with civil and political institutions.

As far as these views are a protest against churchly intrusion and the intermeddling of ecclesiastical influence, they are just. But to one who knows that the hope of Christianity is to redeem the world, it sounds strange to hear that the Gospel has nothing to do with civil affairs. To assert the non-political character of Christianity is to propound a solecism, and pluck from the Gospel the hope which is its brightest and divinest ornament, — the hope of redeeming the world.

In a free people, affairs have a natural gravitation to politics.

Reforms go there, moral ideas flow thither, principles become implicated in the questions of that field ; and for the reason that the combined and general action of the people on any subject is, and must be, political. "Christianity," says Roth, in a passage quoted by Mulford, "is essentially a political principle and a political power. It is constructive of the state, and bears in itself the power of forming the state, and of developing it to its full completeness."

Political relations are the greatest in which man can act on earth ; and to put religion out of this field, and to confine it to the church and the home and individual life, is to construct a social order which is doomed to subversion by the voice which created it. Christianity will act in private relations, and do a great and a contented work there. But its leaven is for the world. It is not a mere criticism of what is going on ; it is a creation as well. It is not merely destructive of the devil's kingdom ; it is also constructive of the kingdom of God. The hope of the world lies, very largely, in this political, constructive power of Christianity, and its history is both a commentary on the greatness of this power, and an attestation of its essentiality to the system.

Another fact to be pressed against the secularization of the schools is, that the doctrine of liberty implied in the argument for it is a false one. It proceeds on the assumption that any restraint on conscience is, *per se*, a crime against freedom.

The French Revolution, which is responsible for this theory of liberty, in which freedom is conceived of as the absence of restraint, was itself the great test and disproof of the doctrine on which, in no small measure, it was founded. It was a freedom that could be attained only by the subversion of society. And at last, when the authors of these teachings had made trial of them, when under their influence the institutions of society were swept away, when M. Proudhon had seen put to full proof the maxim, "*La propriété c'est le vol*," then came the painful discovery that, although restraint had disappeared, the people were not free ; then came the anarchy which is the bloom of this freedom of arbitrariness, with the "man on horseback," who is its ripe fruit, and whose mission it is to construct the mobs of libertinism into the armies of Cæsarism.

It is not to be denied that with these full proofs of history in view, the French doctrine of liberty has had great influence in this country. It has spread by a kind of inherent power of diffusion among the lower classes. Jefferson held something very like it; and it lies at the bottom of most of the arguments for the removal of the Bible from the schools, as far as they make the case turn on the right of conscience.

So much depends, in a matter like this, on the definition of liberty, and popular opinion, even when impatient of the scholastic discussion of the subject, is so much under the influence of the ideas developed in such discussions, as to make it necessary, before advancing further, to inquire briefly for the just conception of the citizen's liberty, and to glance at the way in which the rights and liberties of freemen are realized.

The first point that deserves attention here is, that the liberty of the citizen, or civil liberty, is not identical with the much discussed problem of the freedom of the will. And yet the French definition of liberty derives its plausibility from the confusion of these two principles, and proceeds to discuss the exceedingly complicated problem of the citizen's rights, as if it were identical with the highly metaphysical dogma of the free will, and its abstract power to the contrary.

The free will is a sovereign will. The essence of its liberty is its own autonomy or superiority to restraint. Hence comes the French definition of civil freedom, or liberty to do what one pleases, and the demoralizing inference that the liberty to act without restraint implies the right to do so. The next step, as has been twice illustrated in the history of the people who, more than any other, represent these ideas, is the carnival of wilfulness, the extirpation of freedom, and the reign of terror.

Personal freedom is, however, a broader and more practical matter than this absence of restraint. It is a *law* of liberty. The assertion of freedom lies in the will, but the freedom itself is deeper, and must be sought in the citizen's character. The action which is arbitrary is not free. It does not represent the whole man, but only enough of him to be called wilful, and wilfulness is recognized, even by common men, as a kind of servitude. The action which springs from impulse or from appetite is not free. The wrathful Achilles and the drunken Silenus

were both slaves. The action which is simply unrestrained is not free. It has no law of freedom nor character, and is mere caprice. True freedom has elements of permanence which are grounded in character, and is neither capricious, momentary in its action, nor changeful. It is regulated by the laws of its true being, and realizes its freedom in the liberty to be itself and act itself out according to the divine appointment.

Civil freedom, like that of the will, implies, the natural power to the contrary, the power to turn traitor to itself. But the commission of that crime is not an act of freedom. It is rather the renunciation of it.

On this account, immoral laws are subversive of liberty, because they are against nature. They are even more dangerously repressive than despotic power. Liberty flourished under the arbitrary system of our fathers more than under the immoral license of the French Revolution. Give a man more liberty than he has character, and he soon runs himself into limbo; and when he is there, he is as free as when he was abroad. He was always a slave, because the law of liberty was not in him. Freedom precludes external constraint, because it acts from laws in itself. It implies the power to the contrary. But the use of that power against the law of nature and of right is not an act of liberty, but the abdication of it. The freeman and the good man are practically identical. The free man is he who acts out in obedience to a law in himself the life which God designed he should lead. Every other liberty is the worst kind of antinomianism. It is libertinism, not liberty. It is the stuff in fallen man and falling republics out of which imperialism is constructed. Such then, in general, is the conception of civic freedom which is assumed in this discussion.

Let us now pass to consider how civil and political freedom is realized.

The first and really most important fact that meets us in considering this question, is that the realization of civil freedom is in political rights established in laws and institutions.

The French theorists were continually carrying their reasoning back to the supposed man who, antecedent to the formation of society, framed the original social contract; as if such a creature could have, at that dark period of history, valuable

personal rights to discuss in a social contract. A man's natural rights are valuable to him only under the shelter of organized society. Outside of its pale, life, property, happiness, are nowhere respected. When man begins to speak of natural rights, he has already reached an advanced stage. But in the estate of nature, natural rights are impalpable.

The realization of freedom is only in political rights established and vindicated by the laws and political institutions of a country. Rhetorical assertions do not help the case very much. French freedom exists only in talk. "Freedom," says a recent writer on constitutions, "does not gain much while it is held as an ideal conception, and is left to the pages of scholars, or the rhymes of poets, or the voices of orators." Gen. Grant and his armies did more for freedom in this nation than all the orators. To quote Bluntschli, again from the notes of Mulford, "Freedom in its civil and political conception can never be separated from the process of rights which is its ground and its support." Man has natural rights, but they do not emerge in the state of nature, any more than his natural powers do in an uneducated state. Human freedom strives continually to express itself in political rights. The natural right of conscience to be free is impalpable among savages. It exists only in highly and justly organized society. Conscience is freest, not where the least amount of restraint is thrown upon it, but where the largest amount of established political rights give it liberty to follow out its own constitution. A Parisian society with no restraint on conscience, and in which every man was absolutely at liberty to do as he pleased, would not realize the idea of the free conscience as well as a Calvinistic Edinburgh, in which freedom was supported by political rights, and yet restrained by laws against libertinism.

The amount of religious liberty which a people enjoy is not determined by the minimum amount of moral restraint they live under, but by the maximum amount of rights which are guaranteed to them. On that account New England, in the strictest times of the Theocracy, was freer than Rationalism could make France in a whole eternity of tribunes. On this account, too, Calvinism, in spite of its severities and austerities, has bred freemen. People who are so anxious that every

conscience should be free, ought to remember that they will not make it thus free by abolishing Sunday laws, nor by diminishing the social censure of infidelity, nor by conceding more license to the Romanists, nor by sweeping away the political Protestantism of the land; but simply by guarding and establishing the rights of conscience, to be true to itself, and to act out the best that God has put in it. Human freedom made a great advance in winning the right to read the Bible. It remains to be seen whether there is any progress for freedom in the repression of that right at the dictation of reactionary parties. Freedom embodies itself in the right to read it, and not in the extinction of the restraint which the establishment of that right supposes.

It is not so simple a matter to sustain, even among a free people, the political guaranteed rights on which freedom of conscience depends. What is going on at this moment in New York, or was recently transpiring in Paris, should teach how easy it is for freedom to perish in a libertine condition of things. In such matters, and when the old order stood in the interest of truth, virtue, and religion, it is better for freedom to move slowly. Rights are sustained by character; and both their defence and their original institution require character. The right to read the Bible at home and at church and in the school, has unquestionably done more already for character and more for freedom than any amount of French liberty to do what you please would accomplish in many a century.

These remarks may serve to show how little freedom has to fear from the Bible in the schools. Society is not bound to listen to all complaints that might on sufficient encouragement be expressed; and it is no more required to adapt its legislation to the oddities of peculiar people, nor to the impatience of restraint which every sound and healthy system must awaken in some minds. Freedom does not depend on such things, but on the character of the people as developed under their moral and political institutions. The freedom is first of all in the national character; and yet, when we consider the influence of law on man, we cannot say wholly there, but in character, and in the rights guaranteed by civil institutions. Such freedom as this requires a nation educated in the laws of character, and whose freedom

does not exhaust itself in protest against restraint. The use of the Bible in the schools will conduce to civil freedom, because it will aid in the realization of civic character. Liberty has more to fear in the suppression of the present use, because it would wear away something from the active value of those rights on which civic virtue and manhood depends.

But passing this point, we remark next, that the concession to the state of some religious character is the only hope we have of maintaining the public school system. The administration of streets and drains, the regulation of police, the assessment of taxes, and the management of courts, are so purely secular in their nature, that when contemplating such portions of the governmental functions, we can easily believe that the state should bear no religious responsibility whatever. But when we enter the public schools, we are in a sphere which connects itself so obviously with conscience and with the moral nature, that the first thought of every Christian man would be, that the government which has this system in charge cannot ignore for itself, nor delegate to other hands, all religious instruction.

A striking attestation of this principle is seen in the position of a class of writers who maintain that the government must be secular, and the school religious, and that for this reason no public school system can be maintained. But they do, indeed, despair of the republic, when they abandon the public school. The safety of the democracy requires compulsory education. The work cannot be intrusted to churches or to corporations, nor to individuals. They could not do it if they would. It should be noticed, however, that the advocates of this doctrine agree with us in the belief that a government entirely secular could not be the administrator of schools.

The public school is a democratic necessity, because popular intelligence is essential to the working of the political system. But is not popular character rather more essential? And must not the state have morals taught in the schools as well as letters? But where shall we divide the two branches of instruction? Morals rise, in one straight line, into religion. When religious teaching has been ignored for a long enough period to have ripened the fruits of such a course, there will be quite as

many consciences to be troubled about instruction in morals as are now disturbed by the use of the Bible. There is already at work a small party who maintain (under their voices, perhaps, at the present time) that the laws of fornication are an injustice, and that the doctrines of chastity and of the sacredness of marriage taught in the schools are an outrage. Morals rise and fall, and veer about. Murder is, with us, one of the chief crimes; but among the Sierra Nevadas the greatest amount of reprobation was expressed, not against murder, but against horse-stealing. Conscience does not look at morals with an unvarying eye, any more than it does at religion. Mr. Horace Mann had an idea familiar to the English deists, and it is one which an overmuch study of Paley may perhaps foster, that whatever might become of revealed religion, natural religion is on an immovable foundation. In the Massachusetts report of 1838 he proposes "to introduce the sublime truths of ethics and natural religion as a poising power between bigotry and profligacy." This is an example of that illusive phantasmagoria which floats so naturally over the unsalted sea of Rationalism. This "beautiful and sublime ethics, and natural religion, which is a poising power between bigotry and profligacy," are allies who do not remain long in each other's company, and whose wont it is to break ranks when the struggle comes, and form anew, with bigotry and profligacy on one side, and ethics and revealed religion on the other. The school system which requires the ethics, can receive them only as indissolubly one with the religion, and the state that cannot sustain a statute like the Massachusetts law of 1826, which requires the principles of piety as well as those of morality to be taught, cannot sustain a common school system.

The suppression of that significant requirement of *piety* among the things to be taught, would transform the school system from a support of civic freedom into a menace of it. The restraint it would remove would but poorly compensate for the damage to the positive institutions on which our civilization depends for the nurture of the people in practical freedom. The American theory does not presume that liberty is a mere negation. On the contrary, it is a strong and free character; and it cannot be repeated too often, that the ques-

tion whether a people are free or not does not depend wholly on the civil and political restraints they have got rid of; but, in a most important sense, on the kind of manhood which is fostered by their civil and political institutions.

Now, cries the progressive educator, this is the seventeenth century revived; this is Calvin, Geneva, Puritans, witch-burning. Unquestionably there is an element in the position we have taken, which, if the proportions which justice, wisdom, and the experience of the nineteenth century would suggest were destroyed, might issue in trouble. But the other theory is no safer.

Call our view, if you please, B, and the other C. Now, B is a line which, multiplied by infinity, produces, perhaps, Torquemada. But C is a line which, multiplied in the same way, produces atheism. But this multiplication is what no people educated in the freedom and knowledge of the Bible would allow. The wisdom of life does not consist in finding a line which cannot be drawn out until it gets into mischief somewhere, but in taking any one of these infinitely extensible lines, and teaching it to behave itself properly, and stop where it should. The writers we allude to cannot rest until they have brought their theories to the shore of some boundless ocean, with nothing more before them. But there, where they hoped to find peace, they stand, theory and all, in the edge of the storm, their feet planted, not on the ground for cities and homes, but on the place for beacons and signals of danger. "The wisdom of life," said Burke, "is a doctrine of proportions." There is a French mania in human nature which breaks out in the passion for bringing the infinitely diversified system of society down to a mathematical logic. It will never see that the world moves on a line which is a resultant of many forces, and that its straight line, instead of being a path for human feet, is the merciless cut of a sword through the homes and hearts of the people.

The difficulty in the case before us does not arise in the principle that religious instruction is to be given in the public schools. We think we have shown that such instruction is necessary for their perpetuity, and that nothing would more speedily or more effectually insure their downfall than to abolish it.

The difficulty in the case lies in the administration of the principle, and not in its admission. On this point we shall make some suggestions at the proper time. At present, it is sufficient to remark that the difficulties which the question presents are such as to make it only a problem in statesmanship. It will always remain difficult, if not impossible, to administer religious instruction in the schools to the entire satisfaction of every citizen. This, however, does not satisfy us that no such instruction should be given. It is our opinion that the amount of friction under the present system has been greatly exaggerated. The writer of this paper has had some considerable connection with mixed public schools, and his experience is, that the trouble which disturbed consciences make with the religious instruction given under the laws of Massachusetts is very inconsiderable. Probably there has been more said about it in the pages of this article than would be heard in the working of the system the whole Commonwealth through in a twelve-month. And yet, if there were many times the amount of friction there is, it does not follow that the principle is bad. Its administration would become a nicer problem. But the trouble of such administration is not to be declined, while the principle from which it arises is so important, and especially while there is reason to believe that some religious instruction is necessary to perpetuate the public school system itself. Very just is the emphatic remark of Cousin: "If you would destroy the religion of the people, keep it out of the public schools;" and equally just, had he said, *If you would destroy the schools of the people, keep religion out of them.*

It is not the design of this article to discuss this subject in its legal or constitutional aspects. It is proper, however, to remark that the best opinion seems to concur in the position we have tactily assumed, that the state governments, in recognizing a distinction between morals and piety, and in requiring the youth to be instructed in religion, plant themselves on the ground which legalizes the use of the Bible. Judge Storer, in the recent and already famous decision in what is known as the Cincinnati case, takes the position that the word "religion," in our laws and Constitution, can refer to nothing but the worship of Almighty God, — and that, too, not the "unknown

God," but the Deity of revelation and of Christianity. Judge Storer adds, "It is impossible for those who believe in Christianity to doubt that it is the duty of government to foster and encourage it among all citizens. This is a point wholly distinct from the right of private judgment in matters of religion and of the freedom of public worship according to the dictates of one's conscience." He says, also, "that the prohibition of religious tests in the Constitution was designed to cut off forever the possibility of the alliance of church and state." It was not then designed to prove unfriendly to religion. He adds, "the real difficulty lies" (not in ascertaining the principle, which is plain enough, but) "in ascertaining the limits to which government may rightfully go in fostering and encouraging religion."

We feel at liberty to assume this general principle, and pass on to glance at the really difficult question, what to do with this principle in the special case we are discussing.

We have the schools, and the Bible is in them. Its presence there marks in the eye of the law the identity of morals and religion, and is a response to the statute which requires *piety* to be taught.

Now, whence comes the demand to exclude the Bible, and what has it to show for itself?

It comes from the infidel who does not believe in Christianity, and from the papist who does not believe in the Bible.

The first pushes his claim with an utter hostility to religion, — wishing to extirpate it from school and state, — and yet in entire friendliness to the public school, and believing that it would be better without a trace of religion in it. The Romanist pushes his claim as an enemy of the whole system of civil schools, but as a friend to religion. The church, and not the state, is the educator in his view. The schools without the Bible, and having no trace of religious instruction, would please him no better than now. He would give no bond to support them. He raises the cry of an injured conscience, not because the use of the Bible hurts him, but because he sees his way, through that course, to get rid of the public school, which is the real pain. Were the Romanist the friend of the public school, the case would admit of an easy adjustment. As it stands now, the Catholic laity, unprompted, have no complaint.

Silence the priests, and this noble army of martyrs would lose their voices. What they feel is no pain of their own, but the priests' smart. As between the schools and the priests, the question is probably one that admits of no settlement, and for the simple reason that they are not friends of the schools.

The infidel party ought to find an equally irreconcilable question before them, because they are not friends of religion. The papist strikes at the school, and the infidel at the religion. They join hands, for the moment, in the attack on the Bible. And now the strange question arises in the ranks of the far more numerous party of those who are friends both to the schools and religion, whether they may not save both their points by sacrificing the Bible. Some are not satisfied with the use which is now made of the Bible in the schools. It appears to them a very poor apology for what it should be. Another some doubt whether it is as wise to use the Bible as the basis of devotional reading in the school, as it would be to introduce it as a text-book in the courses of study. But these views affect only details, not principles. Here is the school system with the Bible in it, and here are the papists and infidels clamoring to burn it.

What shall be done?

Cousin, in writing on this subject, drops the remark, "that the popular schools of a nation ought to be imbued with the religious spirit of the nation." And this is the position which we may take with regard to the practical question before us. The amount of religious instruction and of religious character which the state should give to the common school is that which can be given to them in the name of the nation, and will depend on what the character of the nation is. The injustice of much of the religious interference that has been practised in the education of some nations, lay in the violation of this principle. Nothing is despotic which a man imposes on himself. Everything is despotic which another forces on him. No constitution which fairly represents the mind of a people themselves, is despotic; but anything, even of a feather's weight, which does not represent that mind, is. A man will work himself more severely than a slave, and remain free. A people whose convictions and views were those of our Puritan forefathers will

impose on themselves the strictest Calvinistic Protestantism, and retain their liberties because it is self-imposed. It is an invariable principle that the "civil creed," and the amount of religion which may be legally introduced into the school system, is that which fairly represents the religious spirit of the nation, and I am careful to say their spirit and not their creed.

What this is can be ascertained only by the voice of the people, as expressed in laws and positive institutions. It will not be up to the best religion in the land, but it will rise far above the lowest. It must be chosen, not because it is, *per se*, the best thing to be thought of, nor as a settlement for all time, but because it is at the moment a just representation of the social conscience.

Should it be pressed too far, and rise in spiritual character too high, there will be complaint of injustice to conscience. The law will gall because it is not self-imposed. Should it sink too low, there will be outcries against the libertinism and immorality of the system.

It is inevitable in such a matter, as in everything which relates to society, that the system which works well for the community at large, and which represents it well, should wear with some friction on individuals who do not hold the average position. This is the cost of civilization and society. The quoting of such a fact, however, is not an argument against the use of the Bible in the schools, but against the possibility of society; and it is to the credit of Rousseau's candor that he made this use of it.

It follows from these views, that the right to use the Bible in the schools consists in the right of the nation to have a religious character, and that how far it should be thus used, and whether it is to be used there at all or not, will depend on the question whether it does or does not represent the religious spirit of the nation. If it does, there will be no injustice in retaining it. If it does not, it will be useless to prolong the struggle.

As far as the practical right or wrong of this question goes, everything turns on the decision of this point. In itself, the Bible in the schools is right; religious and Christian instruction is right; and, moreover, that is the side which a Christian man

would seem to be required to defend. But he is a citizen as well as a Christian, and if the kingdom of God is not yet in the heart of society as a grain of mustard seed, the Christian must plant it, and wait its development. The civil creed must be self-imposed. It must represent the religious spirit of the people. If it is imposed on them by a consistory or by a court of arches, it will be in the nature of tyranny.

The civil standard may rise, and it may decline. When the religious spirit is declining, the old system will chafe, and there will be complaints of oppressed consciences. When it is rising it will seem lax, and there will be complaints of the libertinism of law. A state highly Christianized would admit a more highly religious school system, and the more we carry the people up; the more we can attempt. The reason that our old school system had to be modified, was not that it was, *per se*, an oppression from the day it was enacted, but because the foreign immigration, and the changes of time, had produced an immense revolution in the religious spirit of the people, and required the readjustment of the civil creed in the school system.

It would be an immense wrong to banish the Bible, and to secularize the public schools, because it would destroy their representative character. It would be equivalent to saying that there is no religious spirit in the nation. The use that is now made of the Bible may not be all we could desire; but it is something, and is good enough until it can be made better.

The way to make it better is not to quarrel with the statute, but to labor and pray for the higher evangelization of the nation. When the laws of Christ are in their hearts, and there is something nobler than now to be represented in the religious system of the schools, there will be no real oppression to conscience in increasing the amount of religious instruction. We say no *real* oppression of conscience. An average system will undoubtedly press hard in exceptional cases. And it will probably prove to be beyond the possibilities to eliminate such example of hardship from the public system.

The most elastic system cannot adapt itself to every possible variety of conviction. The secularization of the school system would not relieve the difficulty. Conscience would remain, to work on worldly questions as powerfully as on others; and,

besides, that very secularization which is proposed as a measure of relief, would be considered by a much larger number the greatest possible outrage on conscience.

There is no course for the state but that of even-handed, just representation. Society must and will gradually conform to its own established system. The state bends as far as possible to the citizen, and the citizen forms himself slowly to the national system. Between sects and denominations the state stands impartial, and yet it requires religion and piety to be taught. And by religion and piety is not meant paganism, nor the religion of nature, nor that qualified system which a serious infidelity would accept. The words can refer only to the general and commonly accepted principles of revealed religion, — or, in other words, to the Bible without note or comment.

The position of the English government towards all sects outside of the Established Church is one of toleration, and they enjoy, under the law, religious toleration. The American idea recognizes the independent and equal relation of each sect to the state. It is a relation in all cases identically the same, without regard to the numerical greatness or insignificance of the body. Still, while our government disowns the principle of mere toleration, it does not stand on the ground of indifference to all, which would be the attitude of a perfectly secularized government. The state is impartial, but not indifferent. It does not *tolerate* all sects, but represents their common ground.

There are unquestionably elements in society which cannot be represented. They are antagonistic to the common conviction, and can only be thrown out of notice in the policy of the state; as, for example, what notice could be taken in our legislation of the existence among us of Confucianism? The laws give the followers of this faith liberty to believe what they will, and to worship as they please; but on what principle of statesmanship can it be required that our school system be arranged to stand on ground common to them and to Christians, or so as to give no offence to a Confucian conscience? These are antagonistic elements; and what would please the Confucianist would displease the Christian, — at least by its omissions, if in no other way. The Confucianist has very likely a case against the

government. But there is no help for it. The People is greater than the citizen. The government is not a microcosm of the state, in which everything that is unworthy appears along with the nobler elements, but in diminished size. In the exercise of a sound discretion, and guided by an enlightened justice, it is the representation of all that is characteristic and worthy to be represented. This is the only theory of the state which is at once philosophical and free.

These principles, applied to the question under discussion, would require the Bible to be retained in the schools as long as Christianity has social power enough to retain it there. The duty of those who have Christian convictions, or who receive the Bible, is in any case clear. They would be untrue to themselves should they abandon the position which their own belief assigns them.

It is not too much to say, that at the present time the Bible is the representative book. Multitudes who discard theology receive it devoutly; others, who doubt its plenary inspiration, reverence it as containing a revelation from God. To the immensely greater part of those who are interested in the schools, it represents the highest and best conscience of the world, and is at once its guide and support.

It is a great mistake to suppose that the Bible has at present an unimportant influence in the schools. There is such a thing in the world as symbols, and at no period of our lives are they so quickly read or so deeply felt as in childhood. The Bible on the teacher's table is a Christian standard floating over the school, a silent suggestion of the source whence morality as well as religion derives its sanction and its authority. Let the conscience it has raised up in the world respect its own parentage enough to defend its honor and its rights. Let the faith which has walked in the light of the word of God be misled by no sophistries. Let the freedom which the Bible, more than anything else, has developed and vindicated, use its powers to transmit to posterity that book which is itself the best guarantee which liberty ever received, and the best foundation on which to rear it in the education of the people.

KINSLEY TWINING.

Cambridge, Mass.

CONGREGATIONAL NECROLOGY.

Rev. HIRAM BINGHAM died at New Haven, Ct., November 11, 1869, having just entered upon his eighty-first year. He was a native of Bennington, Vt.; son of Dea. Calvin and Lydia Bingham. Both lines of his ancestry are directly traced to England, whence they emigrated in the early part of the last century. His grandfather was Joseph Bingham, who was born and lived at Norwich, Ct.; became a lieutenant in a company of Provincials during the French war, about 1756; was a man of courage and extraordinary muscular power; and, after the close of the war, removed with his two sons, Jeremiah and Calvin, from Norwich to Charlemont, Mass. Just before the opening of the Revolution, Jeremiah and Calvin purchased a farm in North Bennington, Vt., and removed thither with their parents. In the famous battle of Bennington, these two brothers were prominently engaged with the volunteer militia against the British, under Col. Baum; while their father, then a deacon in the church, and too infirm for service in the field, assembled a company of women and aged persons at the old meeting-house, and there proposed that they engage in "prayer to the God of battles for their sons and brothers, fighting for their homes and for liberty." Doubtless Dea. Bingham's prayers, on that day, were weapons quite as mighty as the swords and guns of the yeoman soldiery. After the close of the war, Jeremiah, the elder brother, removed to Cornwall, Vt., where he was moderator of the first town meeting, one of the original members and first deacons, and also moderator and clerk for many years of the Congregational church; where also he lived, beloved and honored by his fellow-citizens, to the age of almost one hundred years, and left a large influence in posterity for the subsequent service of the church.

Calvin, the younger brother, remained with his aged parents on the farm in Bennington, where he also was highly honored for his fidelity as a Christian, and an officer in the Congregational church, and died at the age of eighty years. He had a family of thirteen children, — seven sons and six daughters, — all of whom, save one daughter, lived to maturity. Two of the sons became ministers of the Gospel, and two physicians.

Hiram was the fifth of the seven sons of Calvin, and was born at Bennington, October 30, 1789. In his youth he was the one selected by his parents, of all their children, as their supporter in advanced

life. About the age of twenty-one, however, he became hopefully converted, uniting with the Congregational church in his native town in May, 1811; and now, notwithstanding the known dependence of his parents upon him, he strongly felt it to be his duty to prepare for the Gospel ministry. His parents at length acquiesced, and he at once began his preparation for college with the Rev. Elisha Yale, D. D., of Kingsbury, N. Y. With Mr. Yale he spent a part of two years; entered Middlebury College a year in advance, in 1813; was graduated at the same institution in 1816, and at Andover Theological Seminary in 1819. As early as the last year of his college course, the idea of foreign missionary service pressed upon Mr. Bingham's mind. The coming of Henry Obookiah to this country, who, with other natives of the Sandwich Islands, here became acquainted with the Gospel, awakened a deep Christian sympathy in the churches; the American Board determined to establish a mission at the Islands, and to the earnest question, "Who will return with these boys to their native land to teach the truths of salvation?" Mr. Bingham and his classmate, Asa Thurston, were the first to respond, and offer their services to the Board. They were ordained at Goshen, Ct., September 29, 1819, by the North Consociation of Litchfield County, the Rev. Heman Humphrey, D. D., preaching the sermon. The occasion was one of great interest. It was the first ordination of foreign missionaries in the State of Connecticut. On the 11th of October following, Mr. Bingham was married, at Hartford, Ct., to Miss Sybil Moseley, of Westfield, Mass., who, out of sympathy with the new missionary enterprise, had been led to attend the ordination, and to whom he was first introduced on that occasion. On Friday, 15th of October, the Mission church was formed at Boston, consisting of seventeen members, viz.: Messrs. Bingham and Thurston, and five assistants, with their wives, and three natives of the Islands, hopeful converts to Christianity; and the missionaries received their instructions the same day, in Park Street Church, from Dr. Worcester, Secretary of the American Board. The company sailed from Boston October 23. The voyage occupied one hundred and sixty days, while a whole year elapsed before the news of their arrival was received in this country. A traveller can now reach those Islands in sixteen days.

After an exploration of the Islands, Mr. Bingham, in September, 1823, was stationed at Honolulu, on the Island of Oahu, and Mr. Thurston at Kailua, on the Island of Hawaii. The history of that first mission to the Islands of the Pacific is but the history of the rise and progress of the Sandwich Islanders from utter barbarism to

civilization and Christianity. A marvellous change in fifty years! It is as if Divine Providence had been waiting for this unbelieving age and these humble instrumentalities to present to the world a *fact*, incontrovertible and decisive, which should forever vindicate, beyond all cavil, the inherent excellency and power of the Gospel of Christ! And with all this work the name of Hiram Bingham is identified. No one was more faithful or efficient than he. He had one ruling purpose which stimulated and sustained him in the darkest hours. He was a remarkably industrious man. He was student, preacher, school-master, singing-master, writing-master. There was scarcely any gift which he did not cultivate and could not employ in his work. He had that rare facility of adaptation for want of which often more eminent talents are useless. He translated familiar hymns, school-books, and large portions of the Scriptures into the language of Polynesia. An important aid to his success, it is thought, was his musical taste and his ability as a singer. Within three years after he landed, not less than sixty hymns had been printed in the Hawaiian language. He found the work given him to do, and he did it well.

On account of the failing health of his wife, Mr. Bingham was compelled to return to the United States in 1840, after a period of a little more than twenty years' labor at the Islands. He continued in the service of the Board during the five following years, and did not until the end of that time wholly abandon the hope of returning to the mission. After so long an absence, however, believing that he could not easily accommodate himself to the new state of things, and unwilling yet to be laid aside from service, he began to act as stated supply to various churches, particularly the church in Chester, Mass., and the Temple Street Church, New Haven, Ct. His wife died at Easthampton, Mass., February 27, 1848. His second marriage was in 1852, to Miss Naomi C. Morse, teacher of a young ladies' school in New Haven; and with her he became in some measure associated with the school, meanwhile preaching occasionally. In 1863, an annuity was secured for him by the friends of missions in different parts of the country, which somewhat relieved the poverty and added to the comfort of his old age. His death occurred after a brief illness, at his chosen home in New Haven. His funeral was attended from the North Church in that city, of which he was a member. Dr. Leonard Bacon made an address, in which he drew an impressive contrast between the feelings the event awakened *here*, and that which would have attended his funeral services in the Islands, the field of his life's labor and success.

Of the five children of Mr. Bingham, all born at the Sandwich Islands, the only son and two daughters have returned to the missionary service. Mr. Bingham made a valuable contribution to the missionary literature of our country in an octavo work of 616 pages, entitled, "A residence of twenty-one years in the Sandwich Islands," or "The Civil, Religious, and Political History of the Sandwich Islands," published at Hartford, Ct., in 1847. It is characterized as a book "diffuse and somewhat cumbrous," but of "great historic value," giving a "generally accurate" history of the mission down to 1845. He was also the author of a little work of 58 pages, entitled, "Bartimeus of the Sandwich Islands," published by the American Tract Society. In the *Missionary Herald*, January, 1870, Dr. Anderson says of Mr. Bingham, and his work and field at Honolulu: "The more important conflicts between sin and holiness in that part of the world were fought there, and the missionary stationed there required undaunted courage and an inflexible will. These, allied with good-nature, cheerfulness, and a calm persistency, Mr. Bingham possessed in a high degree. We may, perhaps, say that he was made for that position. The two successive kings, and the chief men and women who ruled in his time, deferred unconsciously to the moral power he was constantly exerting upon them; and the strong-minded, strong-willed Kaahumann was very much like him, in the best features of her mind and character, after her conversion. The traits of character which sometimes embarrassed his deliberations when in counsel with his brother missionaries, and which stood in the way of his acquiring a large personal influence among the churches of his native land, were among the things required in the peculiar circumstances of his position during the first twenty years of the mission. In addition it may be said that he was sincere and honest, without pretence, without selfish ends, an enemy to every form and species of wickedness, and fearless in rebuking it; of irreproachable character, loved by the good, and dreaded and hated by the wicked."

A. W. W.

Mrs. MARY CARTER CLARK died in Amherst, N. H., April 7, 1871, in her seventy-third year. She was born in Newburyport, Mass., Oct. 14, 1798. She was the daughter of Nathaniel and Eliza (Cutts) Carter. Her father was a prominent merchant in that city previous to the great fire there in 1811, by which, and by losses of vessels at sea about the same time, the family was reduced from wealth to comparative poverty. Her mother was a granddaughter of Rev. Edward Holyoke, D. D., one of the former presidents of Harvard

College. The daughter Mary, the subject of this notice, soon after the losses of the family, went to Portsmouth, N. H., to reside with a maternal uncle, with whom she passed several years of her youth.

She was married Dec. 25, 1816, to George Wheelwright, Esq., collector of the port of Kennebunk, Me. Of their five children, a son and a daughter died in early childhood. Three still live : George A. Wheelwright, Esq., graduate of Bowdoin College, for many years a teacher in Portland, now residing in Wells, Me. ; Dea. J. S. Wheelwright, merchant in Bangor ; and Mary C., the wife of Rev. C. P. Felch, Aurora, Ill.

Mr. Wheelwright died at Bangor, Me., April 14, 1845. Mrs. Wheelwright became the wife of Rev. William Clark, then District Secretary of the A. B. C. F. M., Dec. 26, 1848, and soon after removed with him from Fryeburg, Me., where he then resided, to Amherst, N. H., where she continued till her death.

To natural personal charms in Mrs. Clark, dignified, graceful bearing, refinement and delicacy of feeling, quick perception of propriety, mildness and gentleness, were added good sense, a strong intellect, improved by generous culture. Possessing unusual conversational powers, modest, unpretending, kind, and conciliatory, she was attractive to the young and the aged. The recognition of God, as a present God, in all the vicissitudes of life, acquiescence in the allotments of His providence, and filial trust in Him, were peculiarities of her character and life.

Mrs. Clark greatly esteemed the ministers of Christ for their work's sake ; loved His church and people. Greatly interested in the Christian enterprises of the age, she kept herself informed of their condition, success, and prospects ; contributed habitually, cheerfully, and generously towards their support. In all domestic relations she was a beautiful model and given to hospitality.

As her husband was called by official duties from home much of the time, she not only uncomplainingly submitted to his frequently long absences, cheerfully and lovingly aiding him in preparation for the same, but aided him much as respondent in his absence to his correspondents, and thus enabled him to be much more with the churches abroad than he could otherwise have been.

In her severe sickness of more than two years' continuance, Mrs. Clark exhibited the lovely traits ever shown in the days of her health. Very slowly did death do its work. But exhausted nature yielded at last. Gently she "fell asleep in Jesus."

ALLEN HAZEN, of Hartford, Vt., died at St. Johnsbury, Vt., June 2, 1871.

He was the son of Asa and Susannah (Tracy) Hazen, and was born Aug. 6, 1795, on the place which was his home through life, though a few years of early manhood were spent away. Thomas Hazen, his grandfather, was one of the first settlers of the town, coming from Connecticut in 1765, and building his log cabin on the same place which has always remained in possession of the family. His descendants were numerous, and some of them have done and are still doing honor to Vermont and other States, in the ministry and other callings. Gen. Hazen, of Fort McAllister fame, is of this family.

Austin Hazen, oldest brother of Allen, spent his life in the ministry in his native town and in Berlin, Vt., and four of his sons are now on the list of our Congregational ministry, — two in Vermont and one in Connecticut, — while the oldest, Allen, has been for twenty-five years a missionary of the American Board among the Mahrattas in India. Another nephew, Austin H. Wright, was the widely-known and beloved physician of the Nestorian mission.

The mental characteristics of the subject of this sketch made him a promising candidate for professional life, and he entered Dartmouth College with the class of 1817. Weakness of his eyes, however, compelled him to abandon his course of study in the Sophomore year. He spent a year or two after as a clerk in Boston, and then found his way to Wheeling, Va., as a teacher. Here he made friends, and success was opening before him, when alarming pulmonary symptoms were developed, and he was compelled to abandon his work and set his face homeward, with but scanty hope of reaching his friends alive. The changes which fifty years have wrought are suggested by his route in this emergency. To return to Vermont, he went down the Ohio and Mississippi in a flat-boat to New Orleans, and came thence to Boston by a sailing vessel, but spending a year in the custom-house at New Orleans, principally to earn the means of continuing his journey. While there he passed through the perils of the yellow fever, and experienced a violent attack. Only the foresight which had provided the medicine necessary in such an emergency saved his life.

Returning to Vermont at last, and with health improved, the old home soon came into his possession, and he spent his life as a farmer. In January, 1832, he married Hannah Putnam, daughter of Col. Israel Putnam Dana, of Danville, Vt., with whom he constituted the head of an exemplary Christian family. She survives him, with two

sons and one daughter, — Rev. Henry A. Hazen, of Pittsfield, N. H., being one of the sons.

Sound judgment, superior intelligence, and inflexible honesty gave Mr. Hazen extensive influence among his fellow-citizens. He several times represented Hartford in the legislature, was often called to be administrator of estates, and was sought for various other posts of responsibility.

His patriotism was like the love of a child for an honored parent. Tenderly he prayed and wept for his country in her late struggle, but always with confidence in her ultimate triumph. His religion was based on a clear apprehension of Christian doctrine. It was a steady light, because of the constant exercise of uncompromising principle. Few men deny the gratification of their tastes as much as he did, for the sake of liberally supporting the institutions of the Gospel at home and abroad; few apply so carefully the spirit of the New Testament to all business transactions; fewer still are so marked for punctuality. His seat in church was never vacant without good reason. With much business on hand, he could almost always find time for the weekly prayer-meeting. His harmonious Christian life was a perpetual reproof to the partial and fragmentary Christian.

As a counsellor of ministers and of the churches, he was discreet and esteemed. Results commonly vindicated the soundness of his opinions, and his pastor always found him a trustworthy friend. His æsthetic culture seemed to aid him to a sweeter foretaste of heaven, and in the beautiful garden where he labored so lovingly he found some of the highest satisfactions of his life.

His last sickness was a lung fever, which assailed him violently while visiting friends in St. Johnsbury. It did not permit him to give any free expression to his feelings; but he was able to say "Yes," most positively, to the inquiry, if, in view of death, all was bright beyond. While his loss has brought grief to the household within whose circle his gentle graces shone with exceeding beauty, the churches of the vicinity have lost a devoted friend and wise counsellor.

B. F. R.

Mrs. MARY CUSHING RAND, who was born in Ashburnham, April 27, 1782, died in that town June 12, 1871, aged 89 years. Her father was Rev. John Cushing, D. D., who was pastor of the Congregational church in Ashburnham fifty-five years. Her mother was Sarah Parkman, daughter of Rev. Ebenezer Parkman, of Westborough. Thomas Parkman Cushing, of Boston, who liberally

endowed academical institutions in Ashburnham, was a brother of Mrs. Rand. She enjoyed the usual opportunities for education in the country towns at that period, and also a term of study in Boston. In 1804 she was married to Mr. Elisha Coolidge, of Boston. By this marriage she had one son, the late Elisha Tileston Coolidge, of Cincinnati, Ohio. After the death of her husband in 1806, she returned to the home of her parents, and superintended the affairs of the household till their death at an advanced age, her father dying in 1823, and her mother in 1825. In 1826 she was married to Rev. Asa Rand, then editor of the Boston Recorder, with whom she lived nearly forty-five years. Her husband returning to the ministry in 1840, for fifteen years thereafter she held the position of a pastor's wife in New York and Ohio. In 1855, when past the age of seventy-three, she returned with her husband to Ashburnham, and to the people among whom she was reared and had been greatly esteemed, to enjoy a quiet home in the evening of life, and also to take care of an aged and infirm brother. It was a joy to her to be able to close that brother's eyes in death before she was called away. Living a few years after this, and retaining her faculties remarkably, age nevertheless was becoming more of a burden, and she stood awaiting the summons to depart. Preparation was made as coolly as if she was about to start upon a journey. She wondered at times why the Master tarried so long. At last, after a few days of illness, she fell asleep most peacefully.

Mrs. Rand was an excellent specimen of the gentlewomen of olden time. In industry, energy, decision, perseverance, patience, good, practical sense, kindness of heart and evenness of disposition, prudence of speech and action, — she was a model. As a daughter, wife, mother, mother-in-law, and in her public relations to the people where she resided, she was most faithful and very highly esteemed. She was a sincere friend and punctual correspondent to the end of life. She was an earnest Christian, and felt great interest in the church her father served so long, and in the cause of Christ and of philanthropy in general. She lived for others pre-eminently. Her way through life was radiant with blessings conferred and in good deeds done. Yet she was utterly without pretension or show. She thought herself the least of all. Her hope of salvation was in Christ alone. Thus another faithful one has departed. Another link, uniting us to the past, is severed. May her mantle fall on many who shall fill up the departed ranks of the good on earth.

J. D. C.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

IN the arena of conflict between sceptical scientists and Christian philosophers we welcome the athletic Dr. McCosh. As a practised dialectician he is a formidable opponent, and he brings to the defence of the truth a varied and extensive erudition. His recent lectures on "Christianity and Positivism"¹ are timely and valuable. The style is clear and strong, and, with rare exceptional sentences, it is scholarly and attractive. The author is too broad in his sympathies to be a bigot, and too liberal and progressive in his tendencies to reject a truth because it is new. He encourages a spirit of free inquiry, and fosters no jealousy of philosophy or of science. In this volume he gives three Lectures on Christianity and Physical Science, four on Christianity and Mental Science, three on Christianity and Historical Investigation, and in the Appendix three articles: I. Gaps in the Theory of Development; II. Darwin's Descent of Man; III. Principles of Herbert Spencer's Philosophy.

There are portions of the book which evince extensive reading and a remarkable acquaintance with the latest developments of science, and the pretentious assumptions of scientific men. The first lecture is compact and instructive. But there are other parts of the volume which are far more rhetorical than scientific, and are tedious from the want of due progress in the thought. This may be accounted for in some degree from the fact that these lectures were written to be orally delivered; but when we consider that his audience consisted of the theological students in Union Seminary, the circumstance that the lectures were to be thus spoken is a very poor apology for their being so popular in their style.

Dr. McCosh evidently has not been in this country long enough to fully appreciate the American mind. His lectures compare very unfavorably in style with the "Boston Lectures," which were addressed, not to theological students, but to popular audiences.

Sometimes he uses a word in a strange sense. Thus he says of "Matter and Force," "I believe that we know both of these by intuition." The word "intuition" must be employed in a broad sense in such a connection as this! He indulges in the old tautological phrase, "every effect is caused"; and then explains his meaning to be, "that everything which begins to be has a cause."

Here and there a sentence is so introduced that it is difficult to determine whether he is expressing his own sentiments or those of a party

¹ Christianity and Positivism: a series of lectures to the times on Natural Theology and Apologetics. By James McCosh, D. D., LL. D., President of the College of New Jersey, Princeton. New York: Robert Carter & Brothers. 1871. 12mo. pp. 369. \$1.75.

under review. Thus he says, "It is now acknowledged that the logical processes of definition and reasoning can do little in religion." (p. 157.)

And again, "Every one sees how flickering a light the reason, in the sense of the logical understanding and the reasoning process, can throw on the grand problems of religion, which the heart insists upon having solved." (p. 160.) If he here sets forth his own views, we marvel at the statement.

To give dramatic power to his discourse, he takes great liberties, to say the least, in varying the tenses of his verbs. Thus, "The intellectual era seems to culminate in Greece in the days of Pericles, when free thought and art and literature have reached their zenith. But in that very age, a new and a vastly greater power comes into view. Socrates is defeated, and yet Socrates conquers. He drinks the hemlock, and dies; but it is in the hope of an immortality. . . . A new struggle for existence has begun. It was exhibited and symbolized at Thermopylae." (p. 56.)

A speaker, by allusions to himself, may sometimes bring his personal influence to bear most effectively upon his audience; but these personal allusions, when transferred to the printed page, seem to indicate an offensive self-consciousness or a personal vanity. This point finds illustration in the following sentences: Respecting the "Correlation of the Forces," he says, "I was prepared, from its first announcement, to receive this truth; for it follows directly from a doctrine laid down by me twenty-one years ago, in my work on 'The Method of the Divine Government.'" (p. 14.) Again, "And here I may remark, that Mr. Mill has been showing (I think successfully, and I have been aiding him in my own way) that what are usually called conditions are truly parts of the cause." (p. 22.) And again, "Where, when, and whence did we get the first seed, or living creature, producing seed after its kind? When they show us this, I engage, if they do it while I am alive, to point out some nice adaptations in the production of this before unknown phenomenon." (p. 27.)

The most unsatisfactory portion of the volume is that which treats of the so-called "Boston Theology." We object to the phrase. Prominent as the Unitarians have been for the last half century in this old city of the Puritans, they have no such possession of the city as would warrant the appropriation of its name to their theology. Moreover, Dr. McCosh includes under this term not only Unitarians, but deists and infidels; and in this comprehensive classification there is no such unity of doctrine among the diverse elements as can be designated by such a phrase. Dr. McCosh takes great pains to compliment the Unitarians and free-thinkers on their "literary ability," their "beautiful papers with noble thoughts and elevated sentiments," and their influence "on literature altogether for good," all which would be in better taste had they not made themselves offensive as a body of mutual admirers, and claimed for themselves, in this regard, a relative position far above their merits. Their attainments in belles-lettres we have no disposition to dispute; but in sacred learning, minute analysis, and broad philosophical grasp, they have never yet reached the standard of the Evangelicals whom they vainly despise. It

is a curious fact that he ascribes the free thought of Boston to the influence of Coleridge, while in this country it is the old-school orthodox party who cherish the highest regard for the writings of that author.

Of Dr. Channing, Dr. McCosh remarks: "His firm and consistent opposition to slavery is a continued rebuke of the conduct of many chicken-hearted or timeserving Evangelicals, who are loud enough now in their denunciations, but could keep wonderfully quiet an age ago, and ever said hush when the troublesome subject was started." That there were "Evangelicals" deserving of this censure is true, and we have no disposition to shield them; but this sentence conveys the impression that the Evangelicals were specially in fault in this regard, — an impression which the enemies of orthodoxy have industriously and persistently made and enforced, but the falsity of which ought ere this to be understood. Who were the only two martyrs in the great antislavery agitation? Orthodox ministers. A large proportion of the prominent radical Garrisonians were taken from this class, and a still larger proportion of those who were true to antislavery sentiments, without being untrue to Christian institutions. Of the fifty-six agents employed by the American Antislavery Society prior to 1837, forty-three were ministers. In 1837, more than half of the Evangelical ministers in Massachusetts, if we except the Episcopalians, were members of antislavery societies on the principle of immediate emancipation; while only one in eight of the Unitarian ministers had the honor of such an enrolment. Dr. McCosh should inform himself on this subject before, even by implication, he lends his influence to perpetuate an old and exploded slander.

With but little of argument, the author represents infidelity as the natural outgrowth of Unitarianism. It is an easy matter to assume this, as the Romanist assumes that infidelity is the legitimate fruit of Protestantism; but Dr. McCosh ought to have appreciated this as a vital point, on which the full force of his artillery should be brought to bear.

Our author further says of Dr. Channing: "But everybody sees that he has failed to prove that Socinianism, or Unitarianism, is in the Bible, in the letter or in the spirit of it." "Everybody" is a broad phrase to use in such a connection. The declaration may well be regarded as effrontery by the serious-minded Unitarians, and it is a criticism made not without justice by the editor of *The Liberal Christian*, viz.: "He knows much less than he ought to know, although wholly unconscious of it himself, of the nature and tendencies of the Unitarianism which he condescendingly patronizes with one hand, and disparages and rebukes with the other."

Dr. McCosh enters upon the discussion of the subject with the assertion, "I feel as if I were familiar with the Boston Theology"; and again he says, "I am speaking what I know." We would suggest that if he continues to treat American schools of philosophy and speculation as superficially as he has in this volume, and in such a confident air, he must not think strange should some Americans suspect him of equal flippancy on other themes with which they may be less familiar.

While we notice these defects in the volume before us, we do not fail to recognize the merits of the discussion and the valuable service which the distinguished author renders to the cause of truth.

THE students of theology are greatly indebted to Dr. Hodge for preparing his course of lectures for the press, instead of leaving them to be published posthumously. But the extent of their indebtedness can be appreciated only by a consideration of the character of the works themselves. Under the title of "Systematic Theology," he gives us the results of his life-long study. The first volume, of stately proportions, with the date of 1872, has already appeared.¹ Nearly two hundred pages are introductory, treating of "Method, Theology, Rationalism, Mysticism, Roman Catholicism, and the Protestant Rule of Faith." Then comes "Part I., Theology Proper," in which are given thirteen chapters on "The Origin of the Idea of God; Theism; Anti-Theistic Theories; Knowledge of God; The Nature and Attributes of God; The Trinity; The Divinity of Christ; The Holy Spirit; The Decrees of God; Creation; Providence; Miracles, and Angels."

It is not necessary for a person to agree fully with the author in all his theories in order to appreciate the great worth of this volume. It evinces vast learning. It embraces much of the history of doctrines, and is written in a simple, lucid, and admirable style. We are gratified to see that while giving prominence to the Scriptures and to catechisms, he yet honors reason by acknowledging that it is its prerogative "to judge of the credibility of a revelation," and concedes to it the "*judicium contradictionis*." He assumes "the validity of those laws of belief which God has impressed upon our nature," including in these laws "first truths, which God has implanted in the constitution of all moral beings, and which no objective revelation can possibly contradict." He honors science, which is science indeed, by admitting that "it may happen in the future, as it has in the past, that interpretations of the Bible, long confidently received, must be modified or abandoned, to bring revelation into harmony with what God teaches in his works."

When we notice divergent lines it is interesting to trace them to the very point of departure. The slight turning of a small switch sometimes leads on to wide separation. So far as there are differences between Prof. Hodge and the New England Theology, we find the switch just here. "The question is not first and mainly, What is true to the understanding? but, What is true to the renewed heart? . . . It might be easy to lead men to the conclusion that they are responsible only for their voluntary acts, if the appeal is made solely to the understanding. But if the appeal be made to every man's, and especially to every Christian's, inward experience, the opposite conclusion is reached. We are convinced of the sinfulness of states of the mind as well as of voluntary acts, even when

¹ Systematic Theology. By Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, New Jersey. Vol. I. New York: Charles Scribner & Co. 1872. pp. 648. \$4.00.

those states are not the effect of our own agency, and are not subject to the power of the will." (p. 16.) This appeal to "the inward teaching of the Spirit," he represents as "the distinguishing feature of Augustinianism"; and yet Professor Hodge does not presume to make this "inward experience" any "part of the rule of faith," but only "an invaluable guide in determining what the rule of faith teaches."

In maintaining "the salvation of infants," he reconciles the doctrine with our Lord's assertion that "only a few enter the gate which leadeth unto life," by asserting that "this is to be understood of adults. What the Bible says is intended for those in all ages to whom it is addressed. But it is addressed to those who can either read or hear." (p. 26.) We would ask, and *we press the inquiry*, if he gives infants the benefit of such a theory of interpretation as this as to *salvation*, why should he not also give them the benefit of it as to *character*, and maintain that what the Bible teaches as to the moral condition of mankind is intended to apply only to adults "to whom it is addressed"?

We anticipate with interest the forthcoming volumes.

"RELIGION of the Present and of the Future"¹ is the title of a volume of sermons just given to the public by President Woolsey. It consists of twenty-five discourses, and is dedicated to the graduates of Yale as an acknowledgment of the respect and love which they have shown the author.

We need not say that these sermons are of marked ability, — for this is true of every product of this classic and fertile mind. They are philosophical, without being ostentatiously so in form; theological, while free from the nomenclature of the schools; evangelical and practical, yet eminently suggestive to the thoughtful mind. The style is elegantly simple. Many of the themes are unusual, having been selected for special occasions, and hence the volume is of peculiar interest to professional men, leading their minds somewhat out of ordinary channels; and as the fruitage of a mind whose prominent associations have been classic rather than theological, it has to ministers a freshness which is specially attractive.

WE are gratified at being able to announce that American biblical students can now avail themselves, at moderate cost, of Dean Alford's celebrated "New Testament for English Readers,"² in four sumptuous octavo volumes. This great work has hitherto been within the reach of comparatively few, and its size and expense have prevented its republication in this country. But Messrs. Lee & Shepard, of this city, have made complete arrangements to supply the American market, and large editions have been printed in England for them.

¹ The Religion of the Present and of the Future. Sermons preached chiefly at Yale College. By Theodore D. Woolsey. New York: Charles Scribner & Co. 1871. 12mo. pp. 402. \$1.75.

² The New Testament for English Readers; containing the authorized version with marginal corrections of readings and renderings, marginal references, and a critical and explanatory commentary. By Henry Alford, D. D., Dean of Canterbury. Boston: Lee & Shepard. Four volumes. 8 vo. \$16.00.

Of the value of this book it is scarcely necessary to speak ; its reputation is established among all biblical students, and as a thesaurus of all accessible knowledge on New Testament matters it has no rival. This edition is intended for those who are not familiar with the Greek language, and to put them in possession of some of the principal results of the labors of critics and scholars of the sacred text. There are, of course, many instances in which this cannot be done, for there are niceties of meaning and connection "which," in Mr. Alford's words, "depend on the import of the constructions and the particles in a language far surpassing our own in its power of expressing the varying shades and slightest turns of thought." But it is believed that there are far more cases where there is no reason why these results should not be imparted to him. And the more we value the inspired Word of God, the more anxious ought we to be that all should possess every help to insure the purity of its text, and to ascertain and establish its true meaning.

Two fundamental principles running through this work are to be noticed. First, Mr. Alford regards the canonical books of the Old and New Testaments as given by inspiration of Almighty God, and in this respect to differ from all other books in the world ; and he rests his belief "on the consent of Christ's Holy Catholic church," and on evidence furnished by these books themselves : second, that God delivered this revelation of Himself to man by the vehicles of human testimony, human speech and human writing, and, consequently, he finds in these books all the phenomena necessarily incident to these human vehicles. Thus, the sacred writers testified that which was true ; the Spirit of Truth dwelt in them specially for this purpose ; but He did not divest their testimony of its human character. Mr. Alford's amplifications of these propositions are very interesting and suggestive, and cannot fail to command respect, even where they do not secure the immediate assent of the reader.

In regard to alleged discrepancies, Mr. Alford puts forth a very common-sense view, not new by any means, but gathering increased weight from the high authority indorsing it. He says, in substance, that the evangelists wrote what they saw or heard, or which they found in trustworthy records, and in this remembrance and selection were guided by the Holy Spirit. But each one reported and selected according to his own personal characteristics of thought and feeling. The result of this may be thus stated : Each of the Gospel records is true, relating facts which happened and *as* they happened. If we could now see the details of the events, we should see *how* these narratives are true ; but not thus seeing, we must be prepared to find some discrepancies in these independent accounts, and we must not expect that we can reconcile them in all cases. The time will probably come, but is not now, when we shall be permitted to glorify God for the truth of his Word in every particular. With these views, Mr. Alford never attempts to force discrepancies into accordance, and says "I shrink from doing so, and I see no end to be gained by doing so. On the other hand, I believe the confirmation of the faith, gained by the testimony

which these discrepancies furnish to the absolute independence of the narratives, to be of infinitely more importance than would be the most complete piecing together of them into one apparently harmonious whole."

We are glad that this great work is now well before our public; it will stimulate to increased study in biblical literature, and the more thoroughly the Bible is studied, the more complete will be its triumphs over all its enemies. The general reader will find the volumes full of interest, and the critical student will find all that he can desire. It should be said that this edition has the great value of a careful comparison with Tischendorf's Sinaitic manuscript, and it is also conformed to the last edition of Alford's well-known Greek Testament.

THE first volume of what is familiarly known as "The Speaker's Commentary,"¹ containing Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, has been published by Charles Scribner & Co., and will be followed by the remaining volumes in rapid succession. The somewhat singular title (Speaker's) has its origin in the fact that, about seven years ago, the Speaker of the House of Commons conceived the idea of this commentary, mentioned it to several prelates and theologians, and finally consulted the Archbishop of York, who, in the face of many and great practical difficulties, at last distributed the labor of preparing the work among different scholars. Speaker Denison's desire was for a commentary in which the latest information might be made accessible to men of ordinary culture, in the conviction that while the Word of God does not change, it must touch at new points the changing phases of physical, philological, and historical knowledge, so that the comments that suit one generation are felt by another to be obsolete.

The text is reprinted, without alteration, from the authorized version of 1611, with marginal references and renderings, and amended translations are given in the notes. Thirty-six English divines are engaged upon the work, a large portion of whom are widely known for their valuable contributions to the literature of the Bible. Judging by this initial volume, we think they have done their work well. The especial characteristics are, compactness and directness in the notes, and the giving of the results of the latest and best studies without detailing the processes by which these results have been attained. While the natural bias of the book is in the line of reverent belief rather than willing scepticism, there is an evident intention to meet all difficulties fairly; and where there are apparent antagonisms between the Bible and science, — as on certain geological points, the antiquity of man, etc., — the commentators do not utter themselves dogmatically, but advise to a suspension of judgment until further research shall furnish a sound basis for decision. A cautious conservatism is another characteristic, and refreshing, too, in these days of wild specu-

¹ The Holy Bible, according to the authorized version, with an explanatory and critical commentary, and a revision of the translation, by bishops and other clergy of the Anglican Church. Edited by B. F. Cook, M. A., Canon of Exeter. New York: Charles Scribner & Co. Vol. I. pp. 928. 8vo. \$5.00.

lations and rash conclusions. Of course, we have not examined the volume so thoroughly as to enable us to pronounce it wholly good ; this would be impossible ; but we do believe, from the somewhat careful examination we have given to different portions, that it is a well-arranged, well-digested, sound, and scholarly work, admirably adapted to the wants of the public, and putting them in possession of the latest information and criticisms of biblical matters. We have found the notes and essays excellent specimens of condensed scholarship ; and if the remaining volumes of the series (eight in all) shall equal this, we shall feel that a great and honorable service has been done in one of the most glorious of causes, — the promotion of a clear understanding of the Word of God. As Charles Scribner & Co. publish this commentary, it is, of course, well printed and bound.

REV. DR. COWLES completes his labors on the prophetic books of the Bible by his recently published commentary on the "Revelation of John."¹ This is marked by the same excellences that characterize the other volumes of this author, prominent among which are simplicity of statement, conciseness, and an ever-present desire to ascertain the most natural interpretation of the symbolic text. In view of the diverse theories that have been put forth in regard to the Apocalypse, he says that his aim has been to evolve the laws of interpretation applicable to this book out of the book itself,—an aim more praiseworthy than easy of attainment. Dr. Cowles agrees substantially, on many important points, with Professor Stuart, and, primarily, as to the time when John wrote, and thus all events referred to or prefigured in Revelation must be determined upon this basis. Dr. Pond, of Bangor, in his work "The Seals Opened" (just published by Hoyt, Fogg & Breed, of Portland), differs radically from Stuart and Cowles, and he refers so frequently to the latter in his discussions, that the two books should be read in connection. The theory of each is plausible, and the reader may, and probably will, be in doubt as to which is most conclusive in its arguments, and will rise from the perusal with a stronger conviction than ever that the Bible is a book "in which are things hard to be understood," especially the book of Revelation, and, very possibly, things that the Lord never intended us to understand.

PROF. GARDINER'S "Harmony of the Four Gospels,"² in English, is simply a reproduction of his "Harmony of the Four Gospels" in Greek, noticed at length in our last number, with such portions omitted as require an acquaintance with the Greek language. The text is that of the common version, with such changes only as have been well settled by the latest critical studies. The arrangement of paragraphs, of quotations

¹ The Revelation of John ; with Notes, Critical, Explanatory, and Practical, Designed for both Pastors and People. By Rev. Henry Cowles, D. D. New York : D. Appleton & Co. 8vo. p. 254.

² "A Harmony of the Four Gospels," in English. According to the authorized version. Corrected by the best critical editors of the original. By Frederic Gardiner. Andover : W. F. Draper. 8vo. pp. 287. \$2.00.

from the Old Testament, parallel references and notes, is systematic and perspicuous, and the synoptical tables are valuable and wellnigh indispensable aids to the student. The book is elegantly printed on excellent paper, and the only drawback we notice is a long list of "Errata." Our way with such lists, if not too long, is to transfer the corrections to their proper places in the text, and then carefully remove the list from the book.

In this connection we mention with commendation a little work by Prof. Gardiner, called "Diatessaron, or the Life of our Lord," in the words of the gospels. This attempt to make one continuous narrative is quite satisfactory, and the book has a unique attractiveness from the very nature of its construction. It is published by Mr. Draper, of Andover, with his usual elegance of paper and type.

We have not space in this number to say all that we would like regarding the "Portable Commentary" recently published by Gould & Lincoln of this city, and we refer our readers to their advertisement on another page. It is the only satisfactory work of the kind within our knowledge. In the two portable volumes we have a succinct and yet thorough critical and explanatory commentary on the whole Bible, — sound in the faith, abreast of modern thought and study, and just such a work as Sabbath-school teachers and intelligent laymen have long wanted, but have been unable to procure. The larger commentaries are too bulky and too expensive for general use, and also contain a great deal that can interest or instruct only the critical student. This work, on the contrary, imparts all the information wanted by the average reader, and at a cost within his easy reach. The type is fine, but clear, and when it is borne in mind that the book is not designed for continuous reading, but for reference, the seeming objection is removed. We shall refer again and more critically to this work.

AMONG the valuable works issued by Lippincott, we have received "A Greek and English Concordance of the New Testament."¹ Every student of the Bible is led by experience to appreciate the aid of a good Concordance, and no thorough student is satisfied with simply an English work. Those who cannot avail themselves of the cumbersome and expensive "Englishman's Greek Concordance of the New Testament," will be happy to know that they can now have, in convenient form and at moderate expense, a Concordance which will show at a glance all the passages in which any given Greek word can be found, under such an alphabetical order as greatly to facilitate their studies. A full English Index is added, which is of great value to those who are not familiar with the Greek. The name of Dr. Abbott is a sufficient guarantee of the critical correctness of the work.

¹ A critical Greek and English Concordance of the New Testament. Prepared by Charles F. Hudson, under the direction of Horace L. Hastings. Revised and completed by Ezra Abbott, LL.D., Assistant Librarian of Harvard University. Second Edition. Revised. Philadelphia: J. B. Lippincott & Co. 1871. 12mo. pp. 502. \$2.50.

THE "True Site of Calvary"¹ is the title of a beautifully printed, thin volume, prefixed by a map of the holy city, issued by Randolph & Co. The design of the work is to prove that "the grotto of Jeremiah," or, rather, "the crown of the isolated, skull-shaped hill, situated a few rods north of the Damascus Gate," in which hill the vast grotto was excavated, is the very spot where our Lord suffered and died. The paper shows much research, and the theme is one of tender and sacred interest.

AN anonymous writer puts forth in a small volume one part, or chapter, of an unfinished work, with the title, "Thoughts on Mediation, or, the Relation of Christ to the World."² In this case, certainly, we doubt the correctness of the old proverb, "Ab uno disce omnes." The subject is too difficult and too important for such fragmentary treatment; and while it is evident that the author has something to say and ability to say it, the incompleteness of this published portion of his book places him at a disadvantage with the reader. He discusses the function of thought with care and discrimination, and his main line of argument is conclusive, if his premises be admitted. But here he differs from many modern writers, — notably the "scientists," so called, — as he distinguishes man from all other animals by the function of thought, and bases his argument on this distinction. These functions are classed as, I. That of Language. II. Proportion, or the relation of forms, subdivided under three heads, — pure mathematics, applied science, and art. III. Jurisprudence, or Law; — in all which the author claims man is not only superior to, but essentially different from, all the animals. By language he has general ideas, society; through proportion he has form, beauty, art, mathematics; from law, order, government, morals.

The book is sufficiently dry to suit the average metaphysician, and its readers will be in number similar to those audiences described in the newspapers as "small but appreciative."

VERY much has been written, some of it wisely and well, upon the Lord's Prayer. It is a fertile theme. The author of the little volume before us³ evidently preached the book before he printed it. Taking each petition as a text, and giving to each about the same space, makes sermons of very unequal richness and value. He found it necessary to expand and compress, here and there, somewhat to the disadvantage of the book as a whole. It is pleasant reading, however, and has much that will be useful to the general reader. The volume is neatly printed and well bound.

¹ The True Site of Calvary, and Suggestions relating to the Resurrection. By Fisher Howe, author of *Oriental and Sacred Scenes*, with an illustrative map of Jerusalem. New York: Anson D. F. Randolph & Co. pp. 68. \$1.00.

² Mediation. The Function of Thought. Andover: W. F. Draper. 16mo. pp. 213. \$1.25.

³ The Lord's Prayer, by Henry J. Van Dyke, D. D., pastor of the First Presbyterian Church, Brooklyn, N. Y. New York: 1871. pp. 194. \$1.25.

OF "the state of the dead" little can be known beyond what is plainly revealed in the Bible. When we enter the domain of speculation, one man's opinion is about as good as any other man's, for by neither is the world made essentially the wiser. Just why a second edition of Mr. West's book¹ is called for we have failed to discern after looking it through with some care. He is a firm believer in the resurrection of the body, "every atom," in the immediate development of every infant, on entering heaven, into a full-grown person, so that "*there will be no infants in heaven.*" Italics are his. He is bold in his language, using the words "damned," "damnation," "hell," and such like, as frequently, and often as needlessly, as some of the writers of a century ago. He seems to forget that there is a golden mean between temerity and timidity. The work, however, has some good qualities.

REV. JOHN WEISS has written a book,² in which he attempts to tell what is, or should be, the American religion; and, as nearly as we can understand his views, the prominent characteristics of this religion are a great deal of Weiss, and a very little of Christianity. Mr. Weiss is a singularly fascinating, and at the same time disappointing writer. He has a richness and versatility of expression, an epigrammatic and often poetic style, and a beauty of illustration, which continually delight the reader. But he is so conspicuous that he seems as if exhibiting his literary wares, like a Jew, in front of his clothing-store. He is one of those "liberal" souls who think all who do not agree with them to be bigots or fools, and does not seem to know that it is possible to deal fairly with those who differ, and that people have the same right to believe in Christ that he has to reject Him. He throws most brilliant ridicule and splendid rhetorical contempt upon established religions, beliefs, and practices, and abuses Christians and Christianity in a style which shows how much he enjoys the sport. He accounts no one religiously honest but himself, and makes it evident on every page that if there be an American religion, he is its exponent and high-priest. There are some excellent thoughts in this book, elegantly expressed; there is much that rises into the realm of real poetry; there is on every page something to charm the thinker and scholar. But the animus of the book is radically defective; and when the reader has mastered its contents, he finds that the "conclusion of the whole matter" is a futile attempt to destroy true Christianity, without offering any satisfactory substitute.

HISTORICAL AND BIOGRAPHICAL.

PROTESTANTS as well as Roman Catholics are indebted to Patrick Donahoe, of this city, for a fine edition, in two bulky octavo volumes,

¹ The State of the Dead, by Rev. Anson West. Philadelphia: J. B. Lippincott & Co. 1871. pp. 258.

² American Religion, by John Weiss. Boston: Roberts Brothers. 16mo. pp. 326. \$1.50.

Count De Montalembert's great work, "The Monks of the West."¹ We have turned its pages and tried its quality with pleasure and profit, and are wearied with continual surprise at the erudition and painstaking of the author, and also with the candor with which he discusses his subject. He has not substituted panegyric for history, nor has he ventured upon the ignorance of the reader by gloss and unworthy bias. At least, so it seems to us. We confess that the book opens to us a wealth of knowledge, and that it is one more of the cumulative evidences of the stores of ecclesiastical literature held by the Roman Catholic church in the writings of her learned men. And we take occasion to say that we consider it one of the encouraging "signs of the times," that the Catholics are putting forth so many books of sterling merit. Time was, and that not long ago, when a book by a Catholic writer was a rarity among us; but it is so no longer, as our Literary Review has frequently proved. What we Protestants claim, is, that discussion and investigation will ultimately vindicate and establish truth; and while we radically differ on many fundamental principles, and consequently on processes and conclusions, from the Catholics, we are not unmindful of truth and piety wherever found; and certainly, in many of the books issued recently by Mr. Donahoe and the Catholic Publication Society, there is a pervading spirit of love to God and man that may well be sought for by all. We are writing these sentences for our reading and thinking men, and largely with this view, to show, or rather indicate, that an intelligent understanding of religious and ecclesiastical matters, in their ancient or modern phases, is not to be obtained without a candid study of leading Catholic writers. It is neither safe nor creditable for a Protestant scholar or writer, much more a disputant, to be ignorant of Catholic literature. We are rigidly Protestant, and the more we read and study both sides of the subject, the more positive do we expect to become in our views; but at the same time, we would avail ourselves of all accessible truth, and there is much of it that is to be found only in Catholic writings.

As to "The Monks of the West," it is valuable, and we suspect that few of our readers are aware of what stores of wisdom and of history are here waiting their perusal. The introduction discusses the character of monastic institutions, the nature of monastic vocations, the services rendered to the world by monks, and their life and labors; and in this chapter is an admirable vindication of prayer, and the decline and practical fall of the system. We differ *in toto* from the author's views as to the need, or propriety, of the system; we do not believe that God designs his children to labor in this way, or that he favors this isolated goodness; but this difference of view does not prevent us from acknowledging the great piety and arduous labors of scores of devout monks, and from candidly admitting that they were, at times, preservers of the faith, and even of the Scriptures. But grant that they were the only learned men! This is just

¹ The Monks of the West, from St. Benedict to St. Bernard. By Count de Montalembert. Boston: Patrick Donahoe. 2 vols. Svo. pp. 699, 757. \$8.00.

what we criticise. Diffusion of knowledge, as opposed to concentration or centralization, is what we advocate ; and so we urge that these hundreds of monks, instead of poring over their parchments within cloistered walls, should have removed the candle from its ecclesiastical bushel, and let its light be for the nations.

Following the introduction are three chapters in which are discussed the Roman empire after its conversion to Christianity, and the monastic precursors of the East and the West. Then, beginning with St. Benedict, the lives and labors of the monks are traced down to the year 735. The concluding portions of the work are devoted to the social and political influence of monks, and the Anglo-Saxon nuns. A vast amount of contemporary history is given with these narratives, and we have been especially interested in that part of the book which treats of Christianity in the early days of Great Britain. The sketch of "the venerable Bede" is full of information.

Of course, from our point of view, the radical defect of the book is, that it is ardently Roman Catholic ; but we started with this fact, and applied ourselves only to what is of value to all interested in ecclesiastical history. Another defect, — and yet we scarcely see what he could omit, — is the author's diffuseness. But, in these days, students and the public shun closely-printed octavos ; books are too many, and knowledge must be condensed. This diffuseness is a common characteristic of continental Catholic writers, and, perhaps, is to be accounted for by their comparative seclusion, and from the miscellaneous matters, public and social, which make such drafts upon the people of to-day. The typographical execution of the book is excellent, and creditable to the publishers, while the price is very much lower than that of the English edition.

MISCELLANEOUS.

NO writer of the English language has become so perfect a master of the art but that he will gladly avail himself of every legitimate help. And many there are who will gratefully welcome Mr. Soule's "Dictionary of English Synonyms."¹ While availing himself of previous works of a similar character, he has added, in this volume, treasures gathered "from a wide field of miscellaneous reading, during a long series of years." The arrangement of the synonyms is alphabetical and admirable.

IF in figure, or parable, or simile, any one can portray the beginning, course, and end of drunkenness, give him the advantage of it.² The "Alle-

¹ A Dictionary of English Synonyms, and Synonymous, or Parallel Expressions ; designed as a practical guide to aptness and variety of phraseology. By Richard Soule. Boston : Little, Brown & Company. 1871. 8vo. pp. 456. \$2.00.

² The Black Valley. The Railroad and the Country, with an account of the introduction of water. An Allegory. By S. W. Hanks, with striking illustrations. Boston : Congregational Publishing Society, No. 13 Cornhill. pp. 186. \$1.00.

gory" of Rev. Mr. Hanks has peculiar excellences, is a book whose usefulness will be limited only by its circulation. Let it go everywhere, we say. The illustrations are well executed, and give double force to the text. The names of the stations themselves are a powerful argument: "Sippington, Medicineville, Tiptleton, Topersville, Drunkard's Curve, Rowdyville, Quarrelton, Riotville, Beggarstown, Woeland, Gamblersville, Fightington, Brothelton, Robbers' Den, Prisonsont, Deliriumton, Demonland, Hornet's Nest Thicket, Screech Owl Forest, Horrorland, Serpentland, Maniacville, Idiot Flats, Black Valley, Great Desert, Cloudland, Thunderland, Stormland, Whirlwind Crossing, Destruction." Each station has a chapter or paragraph, describing its situation on that crowded downward road.

THOMAS WENTWORTH HIGGINSON is a somewhat prolific writer. He is among the best of Harvard's essayists. His style is clear, sharp, racy, and one would seldom tire in following him through his chosen subjects. In his "Atlantic Essays,"¹ which have just been gathered into a pleasing and attractive volume, the topics are varied, each complete in itself, and replete with the love of the versatile and fertile author. They are as follows: A plea for culture; Literature as an art; Americanism in literature; A letter to a young contributor; Ought women to learn the alphabet; A charge with Prince Rupert; Mademoiselle's campaigns; The Puritan minister; Fayal and the Portuguese; The Greek goddesses; Sappho; On an old Latin text-book. We are more especially interested in the chapter on the Puritan Minister. We are quite disposed to give the writer full credit for intended candor in his statements of both facts and fictions concerning this best abused class of men that have ever lived. But we are persuaded that no one, unacquainted with their history, would form a just estimate of their character by reading this essay. It is greatly wanting in fairly using the statements he has seen fit to insert, whether true or false. Most ingeniously he has arrayed the blemishes, mistakes, severities, and follies which have been alleged against these pioneers, — a century ahead of their times, — without accompanying them with the counter-statements which are indispensable to a right understanding of the case. But these come in by themselves, after the extravagances and misstatements have been allowed to make their full impression. Had they been properly intermingled, a very different impression would be made. One reading Young, or Palfrey, or even Bancroft, would hardly suspect that the same class of men were described. We are sure that the religious prejudices of Mr. Higginson gave a shading quite beyond his intentions.

MESSRS. JAMES R. OSGOOD & CO. have published in a volume, "Castilian Days,"² the entertaining and instructive articles which appeared under

¹Atlantic Essays. By Thomas Wentworth Higginson. Boston: James R. Osgood & Co. 1871. pp. 341. \$2.00.

²Castilian Days. By John Hay. Boston: James R. Osgood & Co. 1871. 12mo. pp. 414. \$2.00.

that title in the Atlantic Monthly, written by Mr. John Hay. These papers were written at Madrid, last year, and give a view of Spanish life and customs, including the political aspects of society. It is saying but little in recommendation of this work, to remark, that we vastly prefer the prose writings of the author to his poetical effusions.

Indeed, we are free to add, that the style of this volume is vigorous and graceful, and that it gives much valuable instruction on a theme which will command general interest.

BRIEF NOTICES.

THE third series of "Bible Sketches" is full of suggestive thoughts to the young reader, and embraces subjects of the deepest interest to all. The first was from the creation to the Israelites' entrance into Canaan. The second, from the Israelites' entrance into Canaan to the close of the New Testament. This, the third, is the Life of Christ on Earth. It is divided into twenty-six chapters, with some period of that wonderful life for the text of each: as, "Jesus the Word of God," John 1st, chap. i. 18;" "The Manger in Bethlehem;" "The Holy Child Jesus;" "The Brothers;" "Nicodemus;" etc., etc. While the style and illustrations are comprehensible to the younger class of readers, they are by no means uninteresting to those of maturer years. We should be only too glad to see this book in the hands of all our Sabbath-school children. American Tract Society; Hurd & Houghton.

IF our religious societies are to be tolerated in publishing pure fiction in place of fact, or what *might* be instead of what *has been*, we should say that our Tract Society has not done amiss in giving to the public, in a very excellent form, "Six Boys: a Mother's Story." It is well conceived, and, in general, has a remarkable naturalness about it. The conversations are home-like. The "heroic" and the "tender" sentiments are less prominent than in most books of this class. Many a mother, widowed or not, will find useful and suggestive experiences in this very readable volume. In some particulars they will be reminded of "Stepping Heavenward," which is saying a good deal in commendation of this work. American Tract Society; Hurd & Houghton.

THE UNION BIBLE COMPANION, by that veteran in literary labor, S. Austin Allibone, contains the evidence of the divine origin, preservation, credibility, and inspiration of the Holy Scriptures; an account of various manuscripts and English translations, all the books and the chief doctrines of the Bible, and plans of Christian work, with a copious analogical index. It is in all respects a useful, compact, and desirable manual for Biblical students. Published by the American S. S. Union, and for sale by Eben Shute, No. 40 Winter Street, Boston. Price \$1.00. — "LUCY'S WAY OUT OF THE DARK," and "The Two Boys, and what They Did with a Year," are excellent Sunday-school books, just issued by the Congregational Publishing Society. — "Papers for Home Reading" is a col-

lection of articles written by Rev. John Hall, of N. Y., when he was editor of a magazine in Ireland. These articles are on practical topics, and abound in good suggestions, and the volume is well suited to the family circle or to the Sabbath school. We confess, however, that we should much prefer to see a more able and thorough work from the pen of so distinguished a preacher as Dr. Hall. New York: Dodd & Mead. Price, \$1.75. — We have not time to give a full analysis of Henry Dunn's interesting work on "THE STUDY OF THE BIBLE," but we shall hope to do so in a future number. The questions involved in the discussion demand more than a passing notice, and we can only recommend the book to the attention of our readers. New York: G. P. Putnam & Son. — We had intended to review Rev. Jesse H. Jones's book on "THE KINGDOM OF HEAVEN"; but an examination of its contents convinces us that labor and space would be more than wasted by so doing. When a man exhausts his brains on such propositions as "The United States of America is the Kingdom of Heaven which Christ came to establish upon earth," and that "Jesus Christ lived on the earth and died on the cross to give woman the ballot," we have no disposition to meddle with his vagaries, or advertise his book. It is not creditable to our denomination that such stuff should emanate from any of its members. — Robert Carter & Brothers are doing good service by republishing books which, a generation ago, were among the most valuable in religious literature. The two now before us are, "BLUNT'S UNDESIGNED COINCIDENCES IN THE OLD AND NEW TESTAMENTS, and PALEY'S HORÆ PAULINÆ," and "CHALMERS'S ASTRONOMICAL AND COMMERCIAL DISCOURSES." It is doubtless true that scholarship in all its departments has greatly advanced since these books were written, and consequently, many positions taken by the writers may need modification; still, the volumes contain much that is very valuable and that could ill be spared. — "FRESH LEAVES IN THE BOOK AND ITS STORY," is a volume which contains a great deal of useful and interesting matter pertaining to the history of the Bible. The language of the author in the preface is not too strong: "It directs to the story of the Divine Book, as contained in itself, marks the inspired men who tell it, and shows how the separate books of the Old Testament are, as it were, built into one another, each one successively needful to the understanding of those which come after it." New York: Robert Carter & Brothers.

"THE SUNDAY AT HOME" is a valuable English periodical, strictly religious, and beautifully illustrated. Each number has sixty-four pages, superroyal octavo, with superior engravings. By a special arrangement with the London Religious Tract Society, the American Sunday School Union, E. Shute, agent, 40 Winter Street, Boston, will furnish it for \$3.00 per annum, or 30 cents a single number.

EDITORS' TABLE.

It is not without congratulations that we close our volume for the present year. It is the handsomest, and, we think, the most valuable volume which it has ever been our privilege to issue. Our subscribers, without exception, we think, are not only satisfied that they receive a full equivalent for their money, but are led to marvel that we furnish so large, elaborate, and elegant a work for so small a sum. We can only say that we have subordinated pecuniary considerations to the one great purpose — to make the Quarterly an honor to the denomination which it represents, and a means of promoting unity and prosperity.

We have had distinguished contributors the present year, and are happy to announce that we shall open the new year with an engraving of the late Samuel H. Taylor, LL D., and a sketch of his life and labors, by Professor Park. The general plan and character of the Quarterly will remain unchanged. About one hundred pages of the January number will be devoted, as usual, to the statistics of the churches, which are annually becoming of greater historic interest and value.

We anticipate the continued co-operation of many of the most distinguished writers in our land. And we solicit the permanent and increased patronage of our brethren in all our churches.

It is necessary that subscriptions should be renewed, as it is not our custom to send the Quarterly, unless specially requested to do so, to any subscribers until the subscription price has been received.

Receipts are sent enclosed in a number of the Quarterly, and not by letter, unless a postage stamp is sent by the subscriber, with the request that a receipt be forwarded him by mail.

Any friendly co-operation in promoting the still further improvement of our columns, or in extending the circulation of our work, will be gratefully appreciated.

CONGREGATIONAL QUARTERLY RECORD, 1871.

CHURCHES FORMED,
1871.

ALLENDALE, Mich., Sept. 27.
 ALMA, Mich., Aug. 3, 9 members.
 ARKANSAS CITY, Kan., Aug. 13.
 AUGUSTA, Kan., Aug. 10, 11 members.
 BAVARIA, Kan., July 20.
 BRYN SERON (near Arvonnia), Kan., July 9,
 15 members.
 CASEY, Io., July 15, 12 members.
 CEDAR POINT, Kan.
 COLLINS, Ill., Sept. 10.
 COLOMA CORNERS, Wis., Aug. 17, 17
 members.
 DOUGLAS, Kan., Aug. 11.
 EAST PORTLAND, Or.
 GRANITE FALLS, Minn.
 HARLAN, Io., June 25, 8 members.
 LEMONS, Io., 12 members.
 LUANA, Io., May 13, 12 members.
 NURSERY HILL, Neb., Sept. 10.
 POLK, Io., June 16, 11 members.
 POMONA, Tenn., July 23.
 ROSEVILLE, Cal., Sept. 19.
 SOUTH PITTSFORD, Mich.
 STUART, Io., June 12, 12 members.
 WASHINGTON, Io., July 9, 6 members.
 WEST SPRINGFIELD, Mass., July 10, 75
 members.
 WINFIELD, Kan., Aug. 13.
 WOONSOCKET, R. I., Sept. 5, the 3d Ch.

MINISTERS ORDAINED,
1871.

ARNOLD, S. A., to the work of the Ministry
 in Wauponsie Grove, Ill., Sept. 8. Ser-
 mon by Rev. Julian M. Sturtevant, Jr., of
 Ottawa.
 BARROWS, ALLEN C., over the Ch. in
 Kent, O., June 30. Sermon by Rev. Carlos
 Smith, of Akron. Ordaining prayer by
 Rev. Elijah P. Barrows, D. D., of Middle-
 town, Ct.
 BARROWS, CHARLES DANA, over the
 Kirk St. Ch. in Lowell, Mass., July 13.
 Sermon by Rev. Jacob M. Manning, D. D.,
 of Boston. Ordaining prayer by Rev.
 Eden B. Foster, D. D., of Lowell.
 BELT, SALATHIEL D., to the work of the
 Ministry in Pekin, Ill., June 25. Sermon
 by Rev. John K. McLean, of Springfield.
 BRADLEY, CORNELIUS B., to the work of
 the Ministry in Oberlin, O. Sermon by
 Rev. George Brown, of Newark, N. J.
 CLAPP, CEPHAS F., to the work of the
 Ministry in Prairie du Chien, Wis., June
 21. Sermon by Rev. Samuel W. Eaton, of
 Lancaster.
 DIXON, JULIAN H., over the Ch. in Bran-
 don and Springvale, Wis., Sept. 6. Ser-
 mon by Rev. William E. Merriman, D. D.,
 of Ripon College.
 EELLS, MYRON, to the work of the Ministry
 in Hartford, Ct., June 15. Sermon by Rev.
 Robert G. Vermilye, D. D., of Hartford
 Seminary.
 HERRICK, EDWARD P., over the 2d Ch. in
 Middle Haddam, Ct., June 15. Sermon by
 Rev. William H. Moore, of Berlin.
 JONES, DAVID E., over the Ch. in Roxbury,
 Ct., June 21. Sermon by Rev. Gardon
 W. Noyes, of Woodbury. Installing

prayer by Rev. Daniel D. T. McLaugh-
 lin, of Morris.
 JONES, JOHN H., over the Ch. in Bristol
 and North Bloomfield, O., Aug. 22. Ser-
 mon by Rev. Henry L. Hitchcock, D. D.,
 of Western Reserve College.
 MITCHELL, CHARLES L., over the Ch. in
 Little Valley, N. Y., June 28. Sermon by
 Rev. Edward Anderson, of Jamestown.
 Ordaining Prayer by Rev. Henry M. Hig-
 ley, of Otto.
 PANGBORN, DANIEL K., to the work of
 the Ministry in South Canton, N. Y., May
 10. Sermon by Rev. George Anderson, of
 Stockholm.
 PINKERTON, MYRON W., to the work of
 the Ministry in Ripon, Wis., July 14. Ser-
 mon by Rev. Simon J. Humphrey, of
 Chicago, Ill. Ordaining prayer by Rev.
 William A. Chamberlin, of Oshkosh.
 REED, EDWARD A., over the 1st Ch. in
 Springfield, Mass., June 14. Sermon by
 Rev. E. A. Huntington, D. D., of Auburn
 Theological Seminary. Ordaining prayer
 by Rev. Eli B. Clark, of Chicopee.
 STOCKING, WILLIAM R., to the work of
 the Ministry in Westfield, Mass., June 19.
 Sermon by Rev. John L. Taylor, D. D., of
 Andover Seminary. Ordaining prayer
 by Rev. Moses P. Parmelee, of Erzroom,
 Eastern Turkey.
 WATSON, ALBERT, over the Free Ch. in
 Lawrence, Mass. Sermon by Rev. James
 H. Merrill, of Andover.
 WHITNEY, CHARLES H., to the work of
 the Ministry in Harwich Centre, Mass.,
 Aug. 31. Sermon by Rev. Edward A.
 Rand, of South Boston.
 WOOD, FRANKLIN P., to the work of the
 Ministry in Acton, Mass., July 24. Sermon
 by Rev. Jacob M. Manning, D. D., of Bos-
 ton. Ordaining prayer by Rev. Henry J.
 Richardson, of Lincoln.

MINISTERS INSTALLED,
1871.

BAKER, Rev. JOHN W. H., over the First
 Ch. in Brewer, Me., Aug. 31. Sermon by
 Rev. John R. Herrick, D. D., of Bangor
 Seminary. Installing prayer by Rev.
 Enoch Pond, D. D., of Bangor Sem-
 inary.
 BECKWITH, Rev. EDWARD G., over th
 2d Ch. in Waterbury, Ct., July 12. Ser-
 mon by Rev. Nathaniel J. Burton, D. D.,
 of Hartford.
 BILLINGS, Rev. RICHARD S., over the Ch.
 in Dalton, Mass., July 26. Sermon by Rev.
 Stephen R. Dennen, of Woburn.
 BOYNTON, Rev. CHARLES F., over the Ch.
 in Eldora, Io.
 CLARK, Rev. PERKINS A., over the Ch.
 in Charlemont, Mass., Aug. 16. Sermon
 by Rev. Aaron M. Colton, of Easthampton.
 Installing prayer by Rev. Charles Lord, of
 Buckland.
 COOPER, Rev. JAMES W., over the 1st Ch.
 in Lockport, N. Y., June 21. Sermon by
 Rev. Nathaniel J. Burton, D. D., of Hart-
 ford, Ct.
 CROSS, Rev. W. H., over the Ch. in Tomah,
 Wis., July 12. Sermon by Rev. William
 E. Merriman, D. D., of Ripon College.

- DICKSON, Rev. JAMES A. R., over the Northern Ch., Toronto, Ont., June 14.
- DOUGLAS, Rev. EBENEZER, over the 3d Ch. in Woonsocket, R. I., Sept. 5. Sermon by Rev. Edward O. Bartlett, of Providence.
- FAIRBANK, Rev. JOHN B., over the Ch. in Fort Wayne, Ind., Sept. 3. Sermon by Rev. Joseph E. Roy, D. D., of Chicago, Ill.
- FITTS, Rev. JAMES W., over the Ch. in Topsfield, Mass., June 22. Sermon by Rev. George N. Anthony, of Peabody. Installing prayer by Rev. Charles B. Rice, of Danvers Centre.
- FORD, Rev. F. F., over the Pine St. Ch. in Lewiston, Me., June 22. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary.
- FRASER, Rev. JOHN, over the Eastern Ch., Montreal, Ont., June 3.
- HART, Rev. EDWIN J., over the Ch. in Cottage Grove, Minn., July 18. Sermon by Rev. James W. Strong, D. D., of Carleton College.
- JACKSON, Rev. SAMUEL N., over the Zion Ch., Toronto, Ont., June 15.
- JONES, Rev. HENRY W., over the Ch. in Swampscot, Mass., July 6. Sermon by Rev. Henry M. Parsons, of Boston.
- RICHARDSON, Rev. GILBERT B., over the Ch. in Cumberland Centre, Me., Aug. 29. Sermon by Rev. Martin L. Richardson, of Sturbridge, Mass. Installing prayer by Rev. Francis Southworth, of Portland.
- RICHARDSON, Rev. MARTIN L., over the Ch. in Sturbridge, Mass., June 29. Sermon by Rev. Joshua Coit, of Brookfield. Installing prayer by Rev. John Haven, of Charlton.
- ROWLAND, Rev. L. S., over the Ch. in Saratoga Springs, N. Y., July 25. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Installing prayer by Rev. Edward Y. Hineks, of Portland, Me.
- SEGUR, Rev. S. WILLARD, over the Evan. Ch. in Gloucester, Mass., June 14. Sermon by Rev. Alexander McKenzie, of Cambridge. Installing prayer by Rev. George N. Anthony, of Peabody.
- TENNEY, Rev. CHARLES, over the Ch. in Chester, N. H. Sermon by Rev. Sewall Tenney, D. D., of Ellsworth, Me.
- TENNEY, Rev. WILLIAM A., over the Ch. in Astoria, Or., June 18. Sermon by Rev. Thomas Condon, of Dalles. Installing prayer by Rev. Sidney H. Marsh, D. D., of Pacific University.
- VAILL, Rev. WILLIAM K., over the Ch. in Packardville, Mass., Sermon by Rev. William S. Tyler, D. D., of Amherst College. Installing prayer by Rev. Julius H. Seclye, D. D., of Amherst College.
- WALKER, Rev. CHARLES S., over the Ch. in Darien, Ct., Aug. 1.
- WILLEY, Rev. S. H., over the Ch. in Santa Cruz, Cal., June 28. Sermon by Rev. Joseph A. Benton, D. D., of Pacific Theological Seminary.
- COOPER, Rev. JAMES W., from the Ch. in Rockport, Mass., June 6.
- CRUICKSHANKS, Rev. JAMES, from the Ch. in Spencer, Mass., July 12.
- DEAN, Rev. W. H., from the Ch. in Bridge-water, Ct., June 21.
- HAZEN, Rev. TIMOTHY A., from the Ch. in Housatonic, Mass., July 31.
- HOUGHTON, Rev. WILLIAM A., from the Ch. in Berlin, Mass., July 19.
- FIELD, Rev. ARTEMAS C., from the Ch. in Alstead Centre., N. H., Aug. 16.
- GROSVENOR, Rev. CHARLES P., from the Ch. in Canterbury, Ct.
- LOVE, Rev. W. DELOSS, from the Spring St. Ch., Milwaukie, Wis.
- MARTYN, Rev. WILLIAM C., from the Pilgrim Ch. in St. Louis, Mo., Sept. 1.
- MESERVE, Rev. ISAAC C., from the Ch. in Portland, Ct., July 6.
- NILES, Rev. GEORGE H., from the Ch. in St. Charles and Saratoga, Minn., Sept. 1.
- PARKER, Rev. CHARLES C., from the Ch. in Gorham, Me., Oct. 1.
- PIERCE, Rev. WILLIAM G., from the Ch. in Elmwood, Ill.
- RIDDELL, Rev. SAMUEL H., from the Ch. in Tamworth, N. H., July 12.
- TORREY, Rev. CHARLES C., from the Ch. in Georgia, Vt., July 12.
- VAILL, Rev. WILLIAM K., from the Ch. in Shutesbury, Mass., June 28.
- WALES, Rev. HENRY A., from the Ch. in Elmwood (Providence), R. I., June 27.
- WALKER, Rev. AVERY S., from the Ch. in Fairhaven, Mass., July 27.
- WATSON, Rev. CHARLES C., from the Belknap Ch. in Dover, N. H., July 17.

MINISTERS MARRIED.

1871.

- BODWELL—KIMBALL. In Woburn, Mass., June 15, Rev. Joseph C. Bodwell, Jr., of Hartford, Ct., to Miss Lydia Ann Kimball, of Woburn.
- BRADLEY—CUMMINGS. In Oberlin, O., Rev. Cornelius B. Bradley, to Miss Cummings.
- BULLARD—NELSON. In Cincinnati, O., Rev. Henry Bullard, of St. Joseph, Mo., to Miss Helen M. Nelson, of Cincinnati.
- DE FOREST—CONKLING. In New Haven, Ct., June 5, Rev. J. K. H. De Forest, to Miss Sarah C. Conkling.
- KITTREDGE—MCNAIR. In Elmwood, N. Y., June 28, Rev. Josiah E. Kittredge, of Glastenbury, Ct., to Miss Emma McNair, of Elmwood.
- NEWMAN—MCMANUS. In Brunswick, Me., Aug. 15, Rev. Stephen M. Newman, to Miss M. Louie McManus, of Brunswick.
- PARMELEE—FARR. In Thetford, Vt., June 9, Rev. Moses P. Parmelee, of Erzsroom, Turkey, to Miss Julia Farr, of Thetford.
- PINKERTON—BYINGTON. In Chicago, Ill., June 15, Rev. Myron W. Pinkerton, to Miss Laura M. Byington.
- POST—GOODRICH. In Sterling, Ill., July 26, Rev. E. H. Post, of Lowell, Ind., to Miss Jessie H. Goodrich, of Sterling.
- SMYTHE—AYER. In Bangor, Me., June 20, Rev. Newman Smythe, to Miss Annie Ayer, both of Bangor.

MINISTERS DISMISSED.

1871.

- AIKEN, Rev. JAMES, from the 2d Ch. in Hanover, Mass., June 20.
- BAKER, Rev. SMITH, Jr., from the Ch. in Orono, Me., July 1.
- CLARK, Rev. SERENO D., from the Ch. in Provincetown, Mass., July 11.

- STOCKING—LYMAN.** In Southampton, Mass., June 20, Rev. William R. Stocking, Missionary to Persia, to Miss Hattie E. Lyman, of Southampton.
- TRASK—PARKER.** In Dunbarton, N. H., Aug. 1, Rev. John L. R. Trask, of Holyoke, Mass., to Miss Abbie J. Parker, of Dunbarton.
- WEBBER—LADD.** In Middlebury, Vt., Aug. 29, Rev. George N. Webber, D. D., of Middlebury College, to Miss Carrie K. Ladd, of Middlebury.

MINISTERS' WIVES DECEASED.

1871.

MINISTERS DECEASED.

1871.

- BARDWELL,** Rev. JOHN P., in Minn., July 30.
- COOKE,** Rev. THEODORE, in Stowe, Mass., Aug. 27, aged 55 years.
- FORBUSH,** Rev. JOHN, in Upton, Mass., July 19, aged 71 years.
- HYDE,** Rev. CHARLES, in Hartford, Ct., July 27, aged 74 years.
- JOHNSON,** Rev. S. B., in Winfield, Kan., Aug. 26.
- JONES,** Rev. WARREN G., in Bozrah, Ct., Aug. 24, aged 68 years.
- LIGHTBODY,** Rev. THOMAS, in Lamoille, Ill., July 15.
- MANLEY,** Rev. IRA, in Keene, N. Y., Feb. 5, aged 91 years.
- PUTNAM,** Rev. JOHN M., in Elyria, O., Aug. 18, aged 77 years.
- RAND,** Rev. ASA, in Ashburnham, Mass., Aug. 24, aged 86 years.
- ROBINSON,** Rev. REUBEN T., in Melrose, Mass., Aug. 24, aged 45 years.
- WRIGHT,** Rev. EBENEZER B., in Huntington, Mass., Aug. 19, aged 76 years.

- BARTLETT,** Mrs. CHARLOTTE P., wife of Rev. P. M., in Hartford, Ct., June 13.
- CONE,** Mrs. ABBIE C., wife of the late Rev. Jonathan, in New Haven, Ct., Aug. 31.
- DUTTON,** Mrs. MARTHA G., wife of Rev. Horace, in Northboro', Mass., June 25, aged 26 years.
- JOHNSON,** Mrs. —, wife of Rev. Albion H., in Antioch, Cal., June 3.
- MORTON,** Mrs. CHARLOTTE, wife of Rev. Alpha, in West Auburn, Me., Sept. 4.
- RAND,** Mrs. MARY C., wife of Rev. Asa, in Ashburnham, Mass., June 12, aged 89 years.
- RICHMOND,** Mrs. RELIEF, wife of Rev. THOMAS T., in West Taunton, Mass., Aug. 24, aged 64 years.
- TUPPER,** Mrs. PERSIS L., wife of Rev. Martyn, in Waverley, Ill., June 7, aged 67 years.
- WARD,** Mrs. JULIA E., wife of Rev. E. J., in Grafton, Vt., Aug. 8, aged 30 years.
- WISNER,** Mrs. SARAH H., wife of the late Rev. B. B., D. D., in Andover, Mass., June 30, aged 72 years.

THE AMERICAN CONGREGATIONAL ASSOCIATION.

IN the April Quarterly, under the above heading, it was said, "More than the faintest hope is indulged that our page in the next issue of the Quarterly will bear the glad news of a site secured, of plans adopted, of a contract made and success assured," for the Congregational House. The refusal of the Gardner estate on Beacon, near Tremont Street, was maturing, and the possibility of the purchase of the Club House adjoining, and opening up to Somerset Street, was being anxiously considered. Both have been purchased, and thus a most desirable site has been "secured." Plans for necessary changes have been presented, though not formally adopted, and the entire cost of site and buildings have been proximately estimated. It will vary little either way from \$400,000. So good facilities are afforded for stores on Beacon Street, that rentals may be relied on for the payment, by a sinking fund, of, at least, three eighths of the whole cost. So that if \$250,000 are speedily secured from the churches, the hoped-for "success will be assured." Of this sum, \$168,000 is in hand, or reliably pledged. The remaining \$82,000 must come from individuals and churches that have not made the one generous, memorial gift. Out of 3,121 churches, only 451 have contributed a farthing. The earnest and importunate call of the Directors of this Association is upon the remaining 2,670 Congregational churches, to make now their liberal response, by an investment in this memorial, Family House. This call will never be repeated upon any church once generously giving. But no other way is left to this Board, except to press this call until the ONE GIFT is secured, be it large or small. This seeming importunity is forced from the necessities of the case. It is one that does not admit of postponement or delay. It is a portion of the King's business which demands haste. Boston has responded, and is reliable for one half the sum named above. To the churches of Massachusetts, of Connecticut, of New England, of the West and the South, not yet having responded, this urgent appeal is addressed. Let a subscription paper be passed through the parish so as to secure the names of the givers with the amount, so that each church can make its own record on our memorial book, which is being made up for the archives of the Library. The present is the time, though it may not be every way the convenient time. To all our churches this building will be a blessing, so let each make its response with the ability God hath given. Each church has a vital interest in the welfare of every other church; so let each share the responsibility in providing and furnishing the Denominational Home. The thought cannot be entertained that any church, large or small, and especially in New England, would fail to have a *share* in this work. The responsibility cannot be placed on any given locality, or churches of any given ability. It comes to all for *something*. Remote churches must make common cause with those near, though with less amounts, if this well-begun enterprise is carried creditably to completion. Not a few of our most distant churches have fully recognized this fact and sent on their funds for investment. Let others follow so good an example. Inquire further of, or remit to,

ISAAC P. LANGWORTHY,

40 Winter Street, Boston, Mass.

AMERICAN CONGREGATIONAL UNION.

THE Union is embarrassed at the present time, not from any falling off in its receipts, nor from any want of success, for at no previous period in its existence has its hold upon the confidence and affection of the churches been so manifest as now, but simply from the rapidity with which the work of church-building grows on its hands. New churches have been formed for the last three years at the rate of a hundred a year, but the pecuniary resources of the Union have not enabled it to aid more than about sixty-five churches a year. Hence the number of houseless churches has increased at the rate of about thirty-five a year, or, in the last three years, one hundred. These unsheltered churches are now pleading for help; and one hundred more new churches will be added this year, some of which will be urging their claims before the year closes.

Appropriations have been paid to aid in erecting houses of worship for churches in the following places since those reported in the Congregational Quarterly for July:—

Bruceville,	<i>Ill.</i> ,	Welsh Cong. Ch.	\$250
Crescent,	"	" "	300
Middleville,	<i>Mich.</i> ,	" "	350
Menomonee,	<i>Wis.</i> ,	" "	500
Waseca,	<i>Minn.</i> ,	" "	500
Saint Cloud,	"	" "	500
Fontanelle,	<i>Iowa</i> ,	" "	500
Webster,	"	" "	300
Williamsburg,	"	(Stellapolis, P. O.,) Cong. Ch.	350
Locust Lane,	"	(Decorah, P. O.,) German Cong. Ch.	200
Paola,	<i>Kan.</i> ,	Cong. Ch.	500
Olympia,	<i>Wash. Ter.</i> ,	(Special \$238.)	700
			\$4,950

Pledges have been made to other churches which will be fulfilled as soon as these churches comply with the necessary conditions, and the Union has the funds. These pledges still exceed by some thousands of dollars the amount in the treasury.

Will not the pastors and the churches consider the pressing wants of the new and feeble churches, and contribute liberally to meet their exigencies? One princely manufacturer in Massachusetts has recently sent the Union fifteen hundred dollars, with the remark, "I hope the above will stimulate two or three churches to build meeting-houses that would otherwise defer it." May it not also stimulate others, whom God hath blessed with abundant means, to follow his noble example?

A missionary in Kansas writes, "I do wish that many in the East who live in luxury and have fine houses of worship, could see what a power four or five hundred dollars would be here on the frontier. I pray that God will bless all such homes, and make them centres of joy and love; but I also pray that some such wealthy Christians might fully realize what a blessing it would be here if I had a church building as good as their wood-sheds or cow-houses."

Will not the strong learn to bear the burdens of the weak?

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

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 (p. 105), and which are indexed alphabetically (p. 182); the officers of General Associations and Conferences (p. 205); and the students in Theological Seminaries (p. 307), who are arranged alphabetically in each class.

The reader is reminded that a peculiar name frequently occurs more than once on a page, and that the same name is spelled in various ways.

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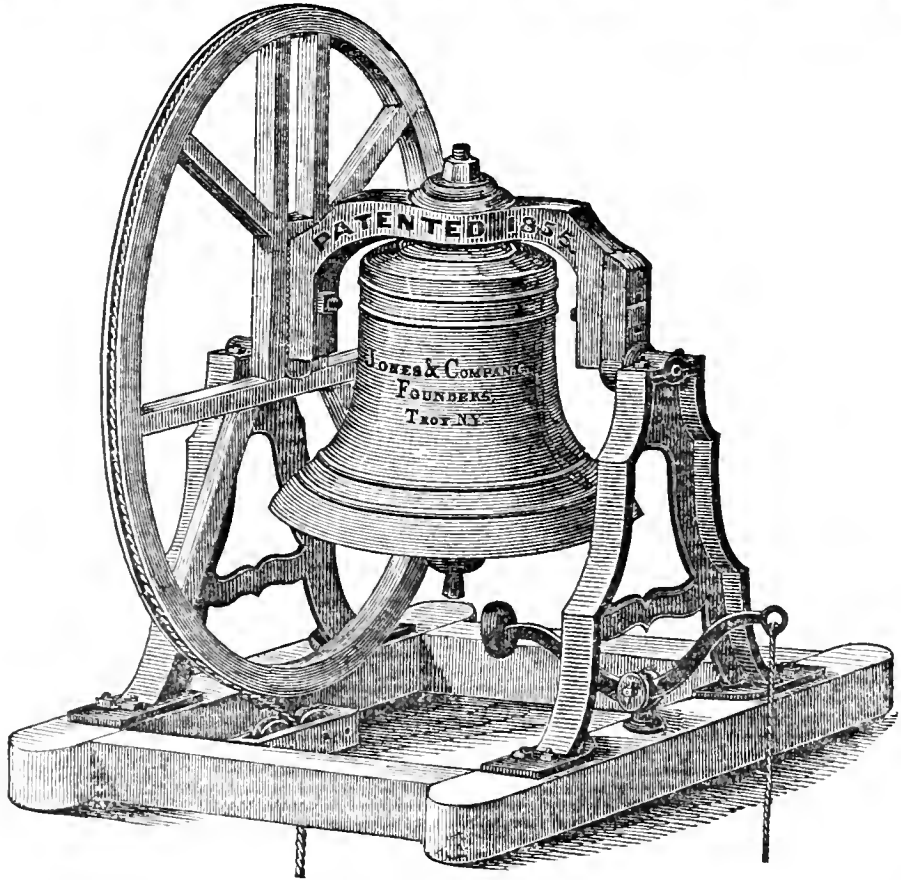
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1868	4,003,601 88	20,113	62,353,529
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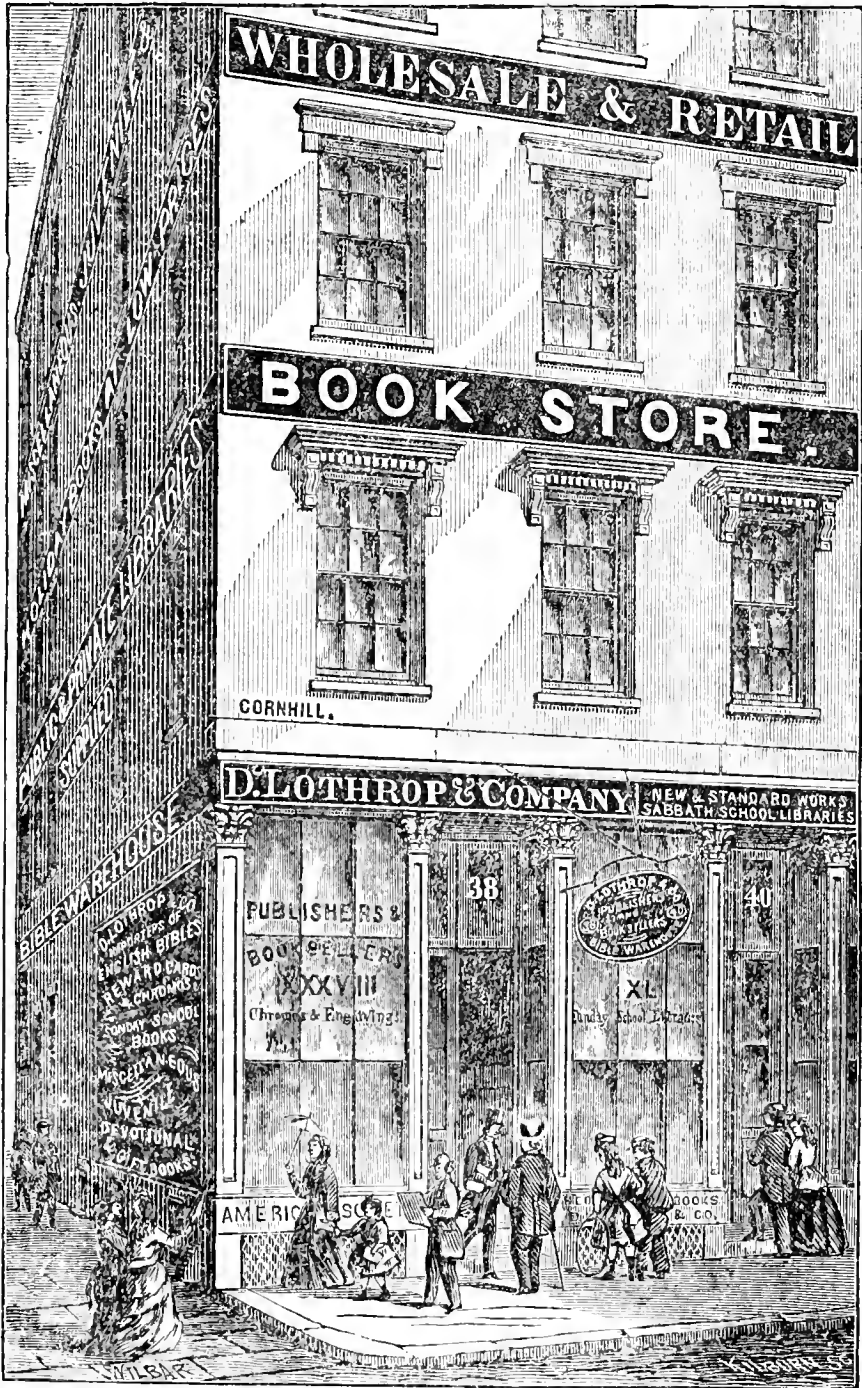
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“There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of Truth; but his own disciples called him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear: his hair of the color of philbert full ripe, and plain almost down to his ears: but from the ears downward somewhat curled, and more orient in colour, waving on his shoulders. In the midst of his head goeth a seam, or partition of his hair, after the manner of the Nazarites: his forehead, very plain and smooth; his face without spot or wrinkle, beautified with a comely red: his nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in color to the hair of his head, not of any great length, in the midst of an innocent and matre look; his eyes gray, clear and quick. In reproving, he is terrible, in admonishing, courteous and fair-spoken: pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen weep. In proportion of body, well-haped and straight; his hands and arms right, and delectable to behold; in speaking, very temperate, modest and wise. A man for singular beauty, surpassing the children of men.”

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