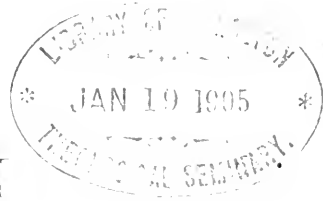


THE PRAYER OF CHRIST THAT HIS PEOPLE MIGHT BE ONE.

A
SERMON



DELIVERED AT CALAIS, JUNE 25TH, 1856.

BEFORE THE

MAINE MISSIONARY SOCIETY.

AT ITS

FORTY-NINTH ANNIVERSARY.

BY DANIEL TALCOTT SMITH,

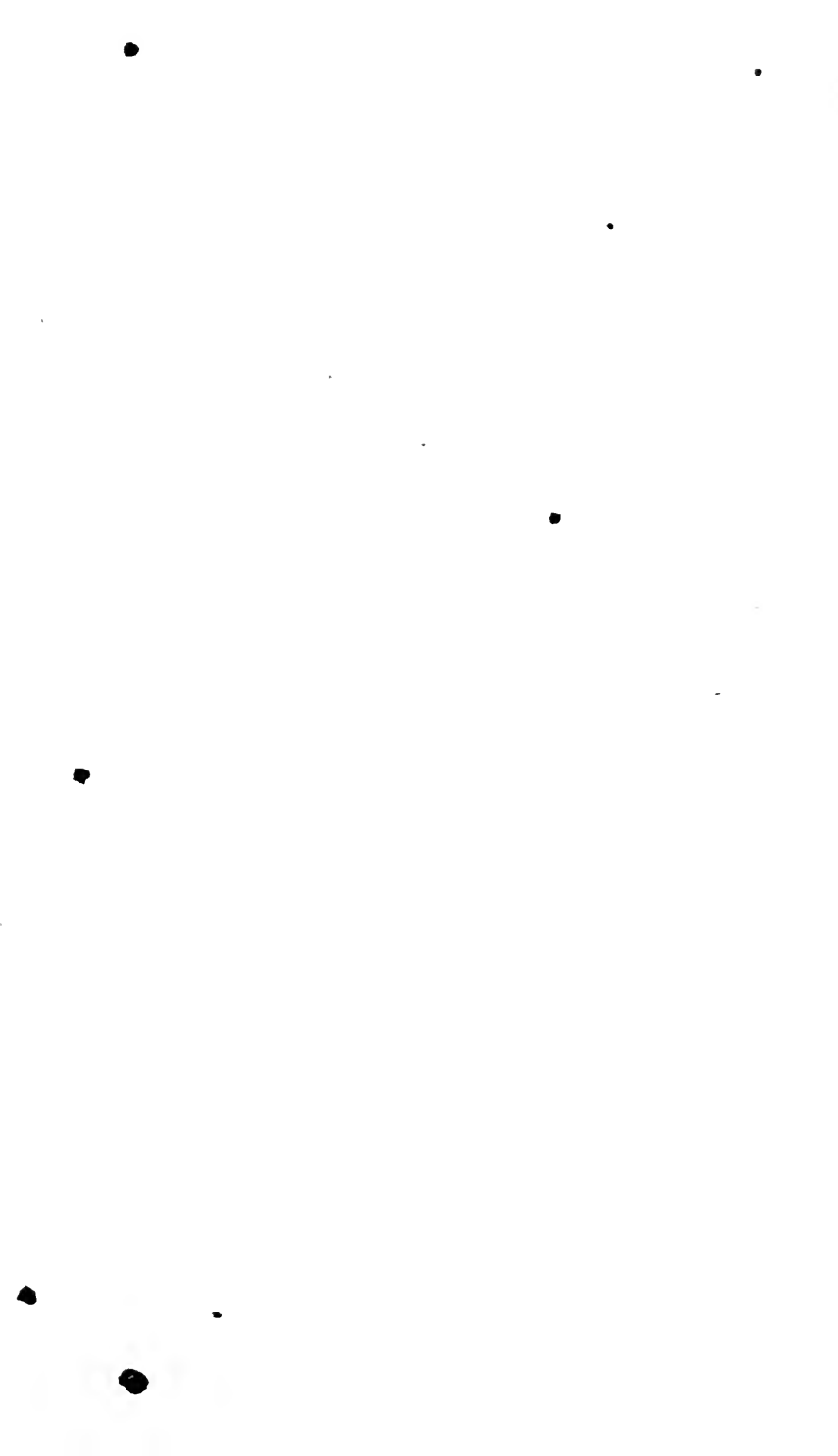
PROFESSOR IN THEOLOGICAL SEMINARY, BANGOR.

PORTLAND:

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S E R M O N .

JOHN 17, 21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

The chapter from which the text is taken may be regarded as, in some respects, the most wonderful and impressive portion of the Bible. Human language is here put to its highest use. Even in the ordinary use of language, as a means simply of intercourse between man and man, we are compelled to own that there is a mystery involved, which we cannot find out by all our searching. The mystery is heightened, when the Infinite One himself vouchsafes, as he does throughout the Bible, to communicate to mortals in the terms they are accustomed to employ among themselves, his own thoughts and purposes and will. But when, as here, the august communion between the divine Redeemer and the Father who has sent him, yet with whom he is himself one God, Infinite, Eternal and Unchangeable, is couched in human phrase, and that too of a form and structure so simple and so plain, that the merest babe in knowledge may discern all that is most essential in its import, we hardly know which of the two the more forcibly compels our wonder, the capability of the instrument for being employed in such a way, or the condescension that is displayed in its employment.

This is no place to enter into speculation in regard to the fact that the Savior prayed. It is enough for us that he did so, and that his prayer is here recorded for our benefit. A

prayer of Christ, uttered under any circumstances, must be full of interest for all who have any just conceptions of his character and work. We often read of his praying, but it is rarely that we have the means of knowing what was the burden of his prayers. Let us be thankful that so full an account has come down to us of the prayer he uttered on this occasion. What a void had there been in the history of the Savior's life, had these memorable words been lost to our knowledge! The occasion, so well fitted to bring into expression the deepest longings of that heart of unutterable love, and the prayer so far transcending all that we could otherwise have imagined of what prayer could be!

The hour of darkness is just at hand. The Savior stands in full view of all that awaits him in the closing scenes of his humiliation, but as he prays, it is the thought of his people that swallows up every other thought, and every petition has more or less directly a reference to *them*. Whatever else he introduces is either suggested by something, or draws something along with it, that pertains to their condition and their wants. When he speaks of himself, as soon to be no more in the world, he adds immediately, *but these are in the world*. When he urges the petition, *Father, glorify thy Son*, the ground presented is, *that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*.

But we are to regard the Savior's prayer as dictated no less by unerring wisdom, than by boundless love. We may be sure that in now, as it were, bringing to a close his earthly intercessions, the great Petitioner will gather up and condense in one pregnant and all comprehending utterance a summary of whatever may in any age be needed to carry into full accomplishment his purposes of beneficence in their

behalf, for whom he has already done so much, and for whom he is now about to pay so dear a ransom.

The prayer of the Savior contemplated in this light, challenges for all its parts our most earnest and reverent attention. Every thought which it suggests derives from its position here an emphasis which in no other connection could belong to it. But the petition of the text contains an emphasis which is even additional to that which belongs to it, simply as being a portion of this prayer. The place it occupies here is altogether peculiar. It occurs in the text, you will notice, as a resumption, with enlargements, of something which has been already said before. The petition first occurs in the 11th verse, with immediate reference to those who were now believers, those who had so long enjoyed the personal presence of the Savior and had been kept by him, but who were upon his departure to be exposed to new and threatening dangers. *“And now I am no more in the world, but these are in the world and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”* The Savior now returns from following the course of thought suggested by the petition as so limited, in order to extend it to all who should hereafter become his disciples. *Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.* Now in this method of procedure we see an indication of the peculiar importance which, in the view of Christ himself, belonged to the petition. He might have so framed it originally, as to have included at once all his followers, both present and to come, but every one sees that had he done so, the expression of his desire would have been compara-

tively weak. And I cannot help asking you to observe how widely remote is the character of the petition, as presented in this form, and the character indeed of the whole prayer of which it constitutes a part, from the mode of thinking attempted of late in certain quarters to be revived, which professes to find in the church some vague and shadowy subsistence, additional to the individual members that belong to it.

The design of Christ to include in this petition all his true followers in every age of the world, is sufficiently obvious. In what sense precisely he prays that they may all be one, is a question which demands to be considered. Whatever may be the nature of this union, we are authorised to assume, that what Christ regarded as being so important, must be something for the realization of which some kind of adequate provision has been made, either in the nature of things, or by explicit revelation, and that it must be something which stands closely connected with the union of believers with the Father and the Son. For the specification is *that they also may be one in us*, that is, one with one another, as being all of them alike *in us*. It may be assumed still further, that the union in question must be a union visible in its essential features to the world, and that it must be of such a nature as to admit of being explained upon no other supposition than that Jesus is the Christ;—*that the world may believe that thou hast sent me*. Let us briefly apply these tests to some of the principal views which might be taken of the nature of that union among the followers of Christ which is contemplated in the Savior's prayer.

The view which has obtained the most extensive prevalence thus far among those who claim to bear the name of Christ, is that the union spoken of consists in, or necessarily involves at least, an outward fellowship with one visi-

ble head, acknowledged as Supreme on earth. But had such a union been designed, is it conceivable that there should not have been a clear indication somewhere made of the appointed head? The Apostles evidently knew of no such head, for Paul, we remember, withstood Peter to his face, and for none but Peter is any claim to original primacy advanced. Yet the Savior prays for those who were already his disciples, that they might all be one, in the same sense, most clearly, as that in which he prays that his people might in future times be one. Then, too, while such a union would confessedly be visible enough, yet if sustained by means like those which the Church of Rome employs, (and we can conceive of its being long sustained in no other way,) it would have no more power as an argument for the divine commission of the founder of christianity, than the mysterious union which cements together the Zincoli or the Thugs.

Nor are we at liberty to regard the Savior's prayer as contemplating either one and the same form of outward organization for his people, throughout all the world, or their being everywhere united in the maintenance of a system of religious belief the same in all its minute details. For here, too, the difficulty meets us, that no such method of organization, no such detailed system of religious belief, has been anywhere prescribed; and in the absence of any divinely attested and explicit rule of uniformity, the constitution of the human mind makes uniformity impossible.

The connection indicated between the union prayed for of believers among themselves, and the union which they all in common have with the Father and the Son, might of itself suggest, that what the Savior has in mind is simply a participation in one and the same character, living for the same objects, and being animated by a common hope. But had this been the meaning of the Savior, his prayer would have

been simply that his people might be his people; for to be one in this sense belongs to the very idea of the church. The church in this sense has always been, and must be always, one; but I hardly need to say, how far is such a oneness from fulfilling the condition indicated in the clause, "*that the world may believe that thou hast sent me.*"

We know it to be true of every sincere disciple of the Lord Jesus, that he needs only to be brought to a clear and vivid recognition of the actual character of any other disciple, whoever he may be, to become sensible of the existence of a bond of mutual sympathy and love, by the side of which all influences that tend to alienate are but as the attraction which a passing meteor exerts upon the earth, compared with that which keeps it circling through all time, around the great central orb. Yet on how many battle-fields of christendom is there reason to believe, that those who were thus truly one in heart have met to shed the heart's blood of one another! And that, too, not always notwithstanding their common faith and hope, but too often, incredible as it might seem to be, professedly on account of it! How often may it not have been, that those whose highest purpose, however defectively developed, and however perverted by evil passions yet remaining unsubdued, was still to do the will of their Father in heaven, have doomed others to the scaffold, or the stake, for following out the same purpose, more wisely, more constantly, more directly, with greater self denial, and more painful and exhaustive labor, if not with a more ardent and consuming zeal! Surely a unity of spirit which leaves room for outward antagonism such as this, is not the unity for which the Savior, in praying, urged the argument, *that the world may believe that thou hast sent me.*

The prayer of Christ contemplates that what is called

the invisible church on earth should itself become in some way, so to speak, visible to the world, as being truly one. It is not implied in this that it can ever come to be certainly and distinctly known, either by the church or by the world, who are and who are not the true and living members of Christ's mystic body; but it is implied that the great outlines of that body may be so presented upon the surface of human society, that men shall be compelled to see and own the fact of its existence, as a whole, with all its diverse and innumerable parts, however remotely scattered, and however sometimes apparently antagonistic even to one another, yet mutually compacted and knit together in a wondrous and indissoluble unity. But before this condition of things can be attained, and in order indeed that it may be attained, the fact of its own true unity must first be clearly recognized by the church itself. We cannot easily suppose that the intimate relation which subsists between the followers of Christ, can ever be apprehended by the world, any farther, to say the least, than it is discerned and felt and practically admitted by themselves.

It may be stated then briefly, as the import of the Savior's prayer, that his people everywhere might come to acknowledge one another in the relation which they all sustain to him in common, as being one with him by faith and love, and depending on him as their Savior, as possessing a measure of his likeness, and devoted supremely to his service. This is all that is necessary to make them consciously to themselves, and manifestly to those around them, one with one another. For such a mutual recognition must necessarily involve the conscious exercise of love to one another, as bearing all of them the moral image of Him who is to all the object of supreme attachment, as being all the objects of his peculiar love, and being all habitually animated by the

same ruling purpose, to serve and honor him. Such a recognition would not exclude all difference of opinion in regard to the interpretation of the common standard of belief, or of judgment in regard to the means that should be adopted for the attainment of the common end. It would still leave room, under the necessary conditions of our present imperfect state of being, for conflicting interests to be variously developed; but it would diffuse everywhere an element of peace, the power of which would only become the more conspicuous, by its being seen to prevail over everything which most strongly tends to produce division and mutual hostility among men.

There is certainly a foundation laid in the essential constituents of the christian character for a conscious union in affection among the followers of Christ throughout the world, the outward spontaneous manifestation of which would command the attention of mankind as a moral phenomenon unprecedented in human history, except as connected with the development of Christ's religion, and challenging for its explanation a resort to principles such as mere human philosophy has never dreamed of. Something of this kind was actually witnessed in the first ages of the church, to a greater extent, apparently, than it has ever been witnessed since, and it is impossible to say how large a part of the early triumphs of the gospel is to be attributed to the fact. But it is only very imperfectly, at best, that the power of the christian faith and hope to evolve the highest harmony from amidst the clashing elements of an evil world has ever been displayed. And small, comparatively, has been the ground afforded hitherto for urging upon the consciences of men the argument to which the Savior himself attached so much importance — "*that the world may believe that thou hast sent me.*" Hitherto, indeed, the course of

argument most obvious to the defenders of the faith has rather gone to prove the divine vitality of that religion which neither the mutual animosities of its professed adherents, nor the united efforts of its enemies, have been able to extinguish. And truly the argument has been a strong one. But let Christ's people become one in the sense in which he prayed that they might be one, and in which, as we have seen, they may be, and a stronger argument still will present itself to an astonished world. When we consider how much there is for christian love to overcome, we may well believe that the spectacle of its triumphs, when it shall have taken to itself its great power, and shall truly reign on earth in the hearts of the redeemed, will be the chief instrument employed in completing the subjugation of the nations to the obedience of the faith.

The introduction of this subject cannot be deemed inappropriate to an occasion like the present. Our design as a Missionary Association is to do what we can, within a limited field, to bring our fellow-men to believe in Christ. It is our wisdom, then, to give diligent heed to what the Savior indicates to us in the text, as being closely connected with the attainment of this end. And it is a question of great practical interest, by what means can the condition of things among his people, for which he prays, be most effectually promoted.

The peculiar importance of this question at the present day is hardly capable of being overrated. Always important, it has acquired within a period comprehended in the memory of many now living, an importance which it has never had before, since the first few centuries of the christian era. And the urgency with which it forces itself upon the attention of the followers of Christ throughout the world, is continually becoming more and more imperative.

Look for a moment at the demand for missionary labor, which is created by the unexampled progress of population among ourselves. Look at the new fields of labor which are opening with such astonishing rapidity throughout the Mohammedan and Pagan world, and at the manifestation of a spirit of inquiry now made at many points which have long been occupied by missionaries of the cross with comparatively little success. Consider, too, the fact, that over all the world the secular openings for intellectual activity have been multiplied, and are still multiplying, beyond all precedent, and that the most splendid lures are everywhere held out to turn men aside from devoting themselves to the work of extending the knowledge of salvation; and then say whether there ever was a period when so strong a necessity existed for employing the utmost economy of effort in every thing that relates to the advancement of the Redeemer's Kingdom. Was there ever a period when the folly of the children of light, as displayed in the wasteful expenditure of labor necessarily involved in their divisions and mutual animosities, was so conspicuously and shamefully contrasted with the wisdom of the children of this world? But there is another point of view, in which the necessity for union among the followers of Christ appears, if possible, in a still clearer light. With all that is encouraging in the new and peculiar opportunities that are now presented for preaching the gospel to every creature, it cannot be disguised that there are circumstances in the condition of the world that are full of evil omen. My impression is, that at no period since the downfall of Paganism in the Roman Empire, has there been anything to be compared with the formidable array of forces thoroughly and bitterly anti-christian, which is now marshalling itself throughout the domains of civilization. I cannot enter here

into a detailed statement of the grounds upon which this impression rests; but I will say, that if the opinion maintained by many able commentators, both of past times and of the present, that the thousand years spoken of in the Apocalypse designate a period which is now already at an end, or is fast closing, is capable of being shown to be untrue, it must be upon some other basis than the assumption that there can be no development of satanic power and subtlety and malice in the period now opening upon us, of such a nature as to justify the representation that for a long series of centuries the great adversary has been comparatively bound. It cannot indeed be doubted, that all along throughout the whole history of the church has the power of Satan been actively employed in opposition to its interests. But it must be admitted, that for many ages past his endeavors have been apparently directed with an immediate view rather to corrupt than to destroy it. Now, however, appearances indicate that he has changed his tactics, and that the effort once prosecuted so earnestly is to be renewed again, and on a larger scale than ever, to blot out christianity itself from under heaven. In regard to the ultimate result of the struggle, there can be indeed no real ground of apprehension. But I believe that the time is coming, and that it may not be far distant, when the heritage of Christ will be compelled to feel by a terrible pressure from without, that only in a true and living union of its once discordant parts among themselves is to be found the strength which, under God, is needful to accomplish, for *the camp of the saints and the beloved city*, the deliverance for which the divine promises are pledged.

In considering what are the means most likely to promote among the followers of Christ that mutual recognition, and that practical co-operation with one another, which we have

seen to be essentially involved in the fulfilment of their Redeemer's prayer, the thought is naturally suggested at the outset, that we are to beware both of attempting too much in the way of organization, and of attempting too hastily to effect in this direction, even what may ultimately perhaps become practicable and expedient. An attempt at an organized union of different sects, if it proves abortive, is very apt to make more offensively prominent, if it does not positively exasperate, the differences which have rendered it abortive. And even the temporary success which may sometimes attend a crude endeavor of this sort, is not unlikely to prove more disastrous in the end, than an immediate and total failure. If any dependence is to be placed upon visible organizations for securing the union that is sought, they must come into existence like the great institutions of civil society, as gradual developments unfolding themselves in accordance with tendencies already working strongly in a particular direction, rather than as the means of creating and directing tendencies that are merely seen to be desirable. Wherever this is not the case, there is always reason to apprehend that under the influence of artificial and irksome restraint, a reaction will arise, which will place new obstacles in the way of effecting hearty and enduring concord. The highest efficiency of the church universal as one body in Christ, like the highest perfection of the individual character, can be realized only so far as the rules, by which its action is controlled, are but specific manifestations of the law of liberty.

I suppose it may be affirmed in general, that whatever tends to promote the growth of piety in the church at large, has a tendency so far to bring its members into conscious and visible union with one another. The more there is of spirituality in the church, the more just will ordinarily be

the estimate of the reason which all true christians have to love one another, and of the peculiar strength of the bonds which unite them together, in comparison both with all other bonds, and with the grounds and motives for division. A very large constituent unquestionably, of the sectarian spirit everywhere is merely the dominant selfishness of our depraved nature, enlarged in the sphere of its activity to meet a corresponding enlargement in the domain of self, the man identifying his sect with himself, and following out in respect to it, with what he may complacently look upon as pious zeal, that perverse propensity to seek first and chiefly some limited and partial interest, which, if he were to continue to indulge it in the pursuit of ends more strictly personal, would encounter the unmixed condemnation of his conscience and of the world, as being utterly unworthy of a christian. To all appearance the sectarian spirit is often materially fostered by a reference to pecuniary considerations, as where it is perceived that a man's own personal subsistence depends in a great measure upon the prosperity of his sect, or that the burden devolved upon the individual in the support of religious institutions must be diminished by every accession made to the numbers and the strength of those who are interested in maintaining them.

Of course, in every step of genuine religious progress, there must always be a tendency to weaken the influence of these and of all similar elements of sectarianism.

But, after all, the most devoted and single hearted piety is no absolute safeguard against the error of practically restricting the exercise of christian sympathy to the members of a sect. When a good man's *views of duty* in relation to this matter are radically incorrect, it may even happen that just in proportion as he becomes more truly and thoroughly devoted to his Master's service, the more vehement and ex-

clusive will be the manifestation of his sectarian zeal.

Something more, then, is needed for the promotion of christian union, than mere general efforts to raise the standard of piety in the churches. In the first place it is desirable *that the attention of the churches should be generally and urgently directed to the importance of the subject.* Let ministers of various denominations and editors of religious periodicals feel that they have a mission to accomplish for the fulfilment of the prayer of Christ. Let them first become themselves thoroughly imbued with the spirit of that prayer; and then earnestly and perseveringly hold it forth for the contemplation of those who love the Savior. Let the followers of the Lamb be made to understand the true nature of that union to which their Master calls them; how much ground there is for it in the oneness of the christian character and faith and hope, how indispensable it is to the progress of salvation in the earth, and how great are the shame and guilt and danger involved in the contentions by which they have hitherto been rent and agitated, which have to so fearful an extent repelled from their own hearts the benignant influences of the heavenly Comforter, and shut the doors of mercy on the world; which have kept back from the Redeemer his well earned recompence, and set barriers to the triumphs of his cross. Let the subject be faithfully presented in its various bearings and aspects, and let it be urged incessantly upon the conscience of the christian world, and the appeal will meet with a response from millions of renewed hearts, and desires will be awakened which will not fail to stimulate to prayer and effort for the attainment of the great end, until Christ's people shall indeed be one.

The realization of a true union among christians will not be far distant, whenever they shall have generally come to feel that it is something which ought to be and must be, and

for the accomplishment of which they themselves as individuals are held most sacredly responsible, to the full extent of whatever influence they may in any way be able to exert.

It is a point which prominently demands the efforts of those who would labor for the promotion of christian union, *to insist upon the distinction which exists between those doctrines which are fundamental to the christian system, and those which have no claim to be regarded in this light.* The outlines of this distinction are to be determined, partly by the manner in which different doctrines are presented in the word of God and the importance which appears to be assigned them there, and partly by the extent to which they have been received by the church of Christ in all the periods of its history, and owned by the power of the Holy Spirit accompanying their presentation. That such a distinction exists is very generally admitted. The common mode of designating certain denominations of professed christians as *evangelical*, implies the recognition of it. But among those who employ this phraseology, there is often to all appearance an entire failure clearly to apprehend the fact that the denominations so designated are truly agreed in fundamentals. The feelings cherished are certainly not such as ought to flow from this admission, and efforts are needed to show the churches what the fact involves, and what consistency requires of those who professedly acknowledge it.

I remark again, that as another means of promoting union among the followers of Christ, *it is needful that they should be led to see how much room there is for honest differences of opinion among those who are alike entitled to be looked upon as christians.* It does not follow, because certain views of doctrine differing from our own are admitted to be comparatively unessential, that they are therefore necessarily acknowledged to have been arrived at in perfect christian

honesty. And I am inclined to think that the true ground of much of the estrangement that prevails among different evangelical denominations, is to be found in the erroneous views that are entertained in relation to this point. It is admitted that there is agreement in essentials; but there is a feeling cherished that so far as opinions differing from our own are entertained, in respect to doctrines which although they may perhaps be *unessential*, are yet far from being *unimportant*, the difference must be owing to some moral obliquity on the part of our fellow-christians which makes the whole truth unwelcome to them. Now while the general fact of an intimate connection between a right condition of the moral affections and substantial correctness of belief is alike taught by revelation, and verified by experience, it is certainly pushing the matter too far to assume, that where ever differences of opinion exist in regard to the doctrines of religion, they are necessarily to be regarded as indices of a corresponding difference in regard to the love of truth, and to the sincerity and earnestness with which it is pursued. Just think of a Calvinistic christian of ordinary attainments in piety, arrogating to himself superiority in this respect in comparison with such men as Fletcher of Madetey, and the Wesleys! But not only does christian humility stand in the way of such an assumption, the groundlessness of it is manifest to every one, who undertakes to examine for himself, with any good measure of impartiality, the foundations of his own religious views. He finds that while in relation to the great cardinal doctrines of christianity, the evidence presented is of such a nature that no laborious process of meditation or research is needful to the attainment of an assured certainty that they are true, the case is far otherwise with regard to the minor articles of his belief. The testimony of Scripture upon the

subjects to which these relate, he often finds to be scanty, ambiguous, remote, and sometimes even to involve apparent contradictions. Nor does the light of nature furnish him with any grounds upon which, to say the least, he can readily build an absolute assurance. He finds it as hard to reconcile reason with reason, as reason with Scripture, or Scripture with Scripture; and he is obliged finally to rest his belief upon a basis formed by striking a balance between conflicting difficulties. I do not at present speak of this condition of things as involving necessarily any impossibility of actually attaining certainty upon all the points referred to. I only allude to the nature of the process, by which alone anything like certainty can be rationally attained respecting them, as leaving ample room for a man's honestly failing to attain it, or for even resting at last in views which are not strictly in accordance with the truth. Why matters have been left so by the Father of lights, is a question which we need not consider here, any farther than to say that the fact may partly be ascribed to the essential limitation of our capacities, and to what stands in close connection with this, the necessary imperfection of language as a medium of conveying truth, and partly to the design of Providence to incite us to the employment of our faculties in the diligent and laborious investigation of divine things, to test our love of truth by the effort made needful in order to attain it, to give occasion for the exercise of charity and forbearance towards one another, and perhaps, not least of all, to render the volume of revelation a pleasing and attractive study to the minds which it was intended instrumentally to mould, instead of a dry and uninviting aggregation of abstract statements and formal definitions. But however the fact may be accounted for, thus it stands, and its bearing upon the subject of christian union is obvious and important. I see not how any well

informed and fair-minded theologian can take a full account of the arguments which lead him to think, upon the whole, that his own system of opinions is the true one, in distinction from other systems which he recognizes as containing also the substantial truth, without coming to the conclusion, however firmly he may feel himself settled, even in regard to the more distinctive points of his belief, that others who are at least in general equally capable with himself of weighing evidence, and who there is no reason to doubt are as thoroughly imbued as himself with the love of Christ and of his truth, may arrive by a perfectly fair process of reasoning, at doctrinal results, in many respects different from his own. And from such a point of view, how simple a matter and how easy to be effected, appears to be that union among christians for which the Savior prayed!

This leads me to remark that as another means for the attainment of the end proposed, it is desirable *that christians generally should be brought to feel that the whole truth which constitutes the christian system is not, in all probability, to be found in the doctrinal belief of any single denomination, and that no single denomination can with any just confidence be regarded as having in every respect a decided advantage over all the rest.*

I look upon it as only reasonable to suppose, that while certain elements of christianity are as yet but imperfectly apprehended by all the sects, there are a number of these, at least, each one of which may in particular respects approximate nearer to the truth than any of the rest, and that to say nothing of the instances where disputes turn rather upon forms of expression than upon what they signify, it may often be the case, that just at those points where contending sects are in the sharpest mutual antagonism, they are each of them, having gone astray in opposite directions,

far less remote from the truth itself than they are from one another's conceptions of it.

The general admission of such a view would certainly go far to soften the asperity of contention in the church, and thus prepare the way for the exercise of mutual love and for harmonious co-operation among its members. That there is ground for receiving it, few, I apprehend, who are capable of judging in the matter, will hesitate to acknowledge. Some may perhaps call in question the expediency of making the admission, as tending to produce an uncomfortable and dangerous uncertainty in relation to religious truth in general. But if the state of facts is in accordance with the supposition, the question as to the expediency of admitting it hardly needs to be considered. I believe, however, that in every point of view, the true expediency is on the side of freely and fully making the admission. For which, let me ask, is really upon every ground to be preferred, the faith of him who, under the actual conditions of the case, receives with the same undoubting confidence every distinct specification of an extensive and accurately worded formula of belief, or his who while he *knows Whom he has believed*, is also aware that upon many questions of minor importance, in relation to which the other cherishes an absolute conviction, he has himself, and can intelligently have, nothing more than an opinion? Which of the two will be the more likely to maintain his faith unshaken amidst the assaults of error? And then as to the comparative value of the testimony, which is borne to the truth in the face of sceptics and opposers, to whom will the greater credit be conceded, to the man who professes an entire assurance only upon those points in regard to which the decision of the church universal has always been substantially unanimous, or to him who is equally certain upon a multitude of other points, upon which those

whom he does not hesitate to acknowledge as christian brethren, are just as certain that he is in the wrong?

This habit of being equally certain about every thing that pertains to christian doctrine, passes, I know, with many, for a proof of high attainments in christian experience and knowledge, and of a comprehensive and commanding intellect. But in reality it may very commonly be traced either to a lurking unbelief, or to an incapacity for pursuing extended courses of investigation, and estimating the just weight of conflicting arguments.

The theologian who appears to be just as certain of the correctness of his own view of the origin of evil, or of the nature of the connection between the divine agency and the human, as he is of the doctrine of the atonement, leads me to suspect that he has never found the true basis upon which the latter rests, and that he is afraid to doubt, where I know he has no reason to be confident, because he does not feel that there is such ground any where for belief as ought to render doubt impossible.

But allowing that his faith in what is truly certain rests where it should rest, whence does he derive his assurance in regard to that upon which wise and good men have differed endlessly in all ages of the church? There is certainly room for a strong presumption, at the least, that he has either not examined, or is incapable of justly estimating, the grounds upon which alone an intelligent judgment can be formed about it.

The habit in question not only interposes a serious barrier in the way of all harmony of feeling and of action among different denominations, but it withdraws the attention of the world from the great argument for evangelical truth, found in the substantial oneness of belief which has always been maintained wherever the power of christianity

has been most signally displayed. And hence the importance of freely admitting doubt, wherever there is really ground for nothing else, and for giving those who differ from us the benefit of it, so far as to allow the possibility there is, that in some respects they may have made a nearer approximation to the truth than we have.

The thought is here suggested, that it may be another means of promoting union of feeling among christians of different denominations, *that their attention should be directed to the beneficial results which we may conceive it to have been the design of Providence to accomplish, through the instrumentality of the very diversities of opinion and of practice which lie at the foundation of many of the divisions of the church.* It may perhaps seem paradoxical to make use of the benefits in any way connected with division, as a means of bringing division to an end; but no less paradoxical is the fact, that the mutual hostility of opposing denominations is often manifestly heightened by contemplating the evils of division. There is a very common tendency not only to identify ourselves with our denomination, but our denomination with *the church*, and perhaps insensibly to hold the members of other denominations answerable as schismatics, simply on the ground of their differing from *us*, for all the calamitous consequences which we feel to be the result of schism. It is well, therefore, that the churches generally should come to feel that, deplorable as their divisions are, there are results incidentally connected with them which are still not wholly evil, and that in particular the witness borne by the great body of believers to the truth, and which is to so great an extent the witness of experience, is perhaps made in some respects still more convincing by its being thus presented as the witness of so many mutually independent attestators. It is a circumstance in

some respects favorable to the highest efficiency of a system of moral truth, that it should be exhibited in a great variety of aspects, and it is among the prominent results of the divisions of the christian world that the doctrines of christianity are so exhibited.

While, however, it is desirable that these and similar views should be made familiar, as a means of leading the followers of Christ to regard one another with greater kindness, the inquiry should never be lost sight of, whether all the benefits which are connected with the divisions of christendom may not be derived, and to an extent, indeed, immeasurably wider, under a condition of things which, whether with or without outward and formal union, shall yet involve all that is essential to that union for which the Savior prayed.

I will barely suggest, that it is desirable as another means of promoting christian union, *that a better knowledge of one another should be diffused among the different denominations, and, in particular, a better knowledge of what they are respectively accomplishing for the advancement of the Redeemer's kingdom in the world.* If it be true, as I believe it is, that in very many particular denominations, and some of them in other respects even tinctured with manifest and noxious error, there yet reside peculiar elements of truth and righteousness, and of power for working good, there is ground to entertain the supposition that through the cultivation of mutual acquaintance, an assimilative process might be instituted in the reciprocation of beneficial influence, a process which should gradually but surely undermine the foundations of sectarian distinctions, while at the same time it eliminated throughout the whole circle of its range, whatever of corruption either in doctrine or practice had once rendered the maintenance of those distinctions necessary. But whatever may be thought of this suggestion, let

the true spirit of Christ exist in a denomination, and so far as the fact is recognized and felt abroad, the spirit of sectarianism must stand rebuked. And if through the agency of a denomination the saving knowledge of Christ is seen to be extending, and the power of his atoning blood is more widely and signally displayed; if through the divine favor attending the labors of its missionaries, the wilderness and the solitary place are made glad for them, and the desert rejoices and blossoms as the rose, the heart which does not grow warm at the contemplation of the work achieved, and feel itself irresistibly attracted towards those who have been honored as the instruments of achieving it, as being itself truly and in the highest sense one with them in purpose, must be a heart which has yet to learn the first lessons of the school of Christ, and to exercise the first impulses of that life which is by faith in Him.

I remark again that it is important for the cultivation of harmony of feeling among christians, *that there should be as little as possible interference of one denomination with another in their labors.*

The sectarian spirit is never able to vindicate itself with greater plausibility than when those who are zealously laboring to win souls to Christ are compelled to see their endeavors frustrated, or made comparatively ineffectual, through the influence of a rival denomination. To say nothing here of the waste of labor which such interferences involve, and the disastrous impression made by them upon the minds of those whose salvation the conflicting parties are perhaps equally desirous to promote, the effect produced in cherishing embittered feeling among the sects is most earnestly to be deprecated. It is matter of devout gratitude to God, that through his favor the prosecution of the Foreign Missionary Enterprise in modern times, by the va-

rious evangelical denominations of christendom, has suffered so little embarrassment from this cause thus far, and that He has put it into the hearts of those who conduct the action of the different organizations, to form and carry out their plans with so wise and comprehensive a reference to the highest success of the efforts of each other. The home field, however, has always presented peculiar difficulties in relation to this point. And by the frequent and painful collisions of the sects continually occurring here, it is forcibly suggested to inquire whether, notwithstanding all the acknowledged difficulties of the subject, it may not be possible to devise some method of procedure which shall secure to the efforts for propagating christianity at home, a measure at least of the same freedom from such embarrassments which attends the labors bestowed among the heathen in foreign lands.

And in connection with this inquiry occurs the last suggestion which I have to offer in relation to the means to be employed for the promotion of christian union, and that is, *that the duty should be urged upon the followers of Christ, in our new settlements at least, of adopting such terms of communion as shall allow them to welcome to their immediate fellowship all applicants for church privileges who furnish good evidence of christian character.* It is a principle distinctly recognized by the leading authorities upon the subject of congregational order and discipline, that no church can justly debar any from its membership, who in the judgment of charity must be regarded as the true disciples of the Lord Jesus Christ. As matter of fact, however, our churches generally require, as a necessary qualification for admission, an assent to creeds and covenants so framed as to place obstacles in the way of receiving many whose christian character is still unhesitatingly acknowledged. True,

it is comparatively seldom that in our older settlements cases can arise in which the fact will occasion serious hardship. It can rarely happen that within the limits of any moderately populous neighborhood, a christian believer will fail to find a church so constituted as to allow of his admission to its privileges. And as soon as such an one becomes united in christian fellowship with those whose views are in harmony with his own, unless his own are seriously defective upon fundamental points, he is acknowledged at once as a christian brother, and welcomed to communion in the very churches which, by the principles of their constitution, are precluded from admitting him to their immediate society. It may admit of question, therefore, how far, if at all, it is advisable, at least at present, to attempt any alteration in the existing arrangements of churches which are already constituted. In our more recent settlements, however, the condition of things is such as to call for the adoption of some method of procedure, in the formation of new churches, which shall practically allow of the admission to church fellowship, in one and the same immediate connection, of all sincere believers in the Lord Jesus Christ. Men are brought together in these settlements from all sections of the country, and from all parts of the civilized world. Every grade of character, and every variety of opinion and of feeling in reference to all the subjects of human thought and speculation, have their representatives among them. Only a very small proportion of the whole population concentrated near a given point, can be supposed in general to have any experience of personal religion, or even any deep sense of the value of the Gospel. All that can ordinarily be expected under the most favorable circumstances is, that in any single neighborhood the number of persons of all denominations, friendly to the maintenance of religious insti-

tutions, should be sufficiently large to enable them, by a cordial combination of their efforts, to secure to themselves and to their children the enjoyment of the stated preaching of the Gospel, the regular administration of the sacraments, and the various privileges connected with a church organization. Believers thus situated, if firmly and heartily united in one body, may by the divine blessing hope not only to keep themselves in the love of God, but also to accomplish something towards extending the knowledge of divine truth around them. But standing apart, either as so many isolated individuals, or organized into a number of distinct and feeble religious communities, it seems almost a miracle, even if they are able to maintain their own personal religious life, amidst the adverse influences to which they are on every side exposed. Union under such circumstances, visible, organised union, presents itself as the first law. But under what conditions shall the necessary union be effected? The only method which appears in any good measure to meet the demands both of christian fellowship and of fidelity to christian truth, is that the articles of faith adopted by the church to be established, should include those points only in which all evangelical churches are agreed, and that they should be adopted with the explicit reservation on the part of the church, of a right to exercise a discretionary power in receiving at any time those who, while they may find difficulty in acceding fully in all respects to the form of words prescribed, may still give unquestionable evidence of personal consecration to the Savior.

It will be seen to be implied in the plan proposed, that the creed of a church is to be looked upon not so much in the light of a test, as of a testimony; and that its true use consists not in its furnishing a standard, by which to estimate in all cases the character of one who claims to be a

follower of Christ, but in its being a means of maintaining in the world those views of truth which it is believed that Scripture was designed to teach, in distinction from the errors which its language may be perverted to support.

And it is a consideration which deserves attentive notice here, that the method which this plan involves of exhibiting the testimony of particular churches upon points of doctrine, is in strict accordance with the method in which the church universal, the pillar and ground of the truth, has in all ages borne its testimony. We are accustomed to believe that the utterance of the church, as a whole, in regard to all the great essential doctrines of religion, is abundantly distinct and full, and yet it would be hard to frame a statement, so vague and general, upon any really distinctive truth of christianity, as to bear the application of the famous test, *Quod semper, quod ubique, quod ab omnibus*.

The course of procedure recommended may be objected to by some in view of the practical evils which, it may be thought, would result from its adoption. It may be said, that in churches so organized, the faithful presentation of the truth would be continually hampered and embarrassed by the difference of views prevailing among the members, and that there would be ground to apprehend, as its gradual results, the decay of christian knowledge, the corruption of belief, and the decline of vital piety. But the question is, are we not shut up in the course of Providence to the adoption of some plan which shall be substantially equivalent to that proposed, and if so, may we not trust the great Head of the church to watch over and protect its interests? May we not hope that by a credible manifestation of sincere faith in Christ, and of devotion to his service, being practically made the sole requisite to church membership, the purity of the church will be at least as effectually secured as

it is upon the system now adopted among ourselves? Of course, the doctrinal views entertained by an applicant for admission to church fellowship must always be taken into the account, in estimating the validity of his claims to be received. But may not enlightened christian charity be trusted as safely to determine, in particular cases, what amount of error in opinion must be pronounced incompatible with saving faith, as to make a rule beforehand for the determination of every case that may possibly arise?

So far as regards the embarrassment which might be occasioned to the faithful preaching of the whole truth of revelation, it may be observed that by far the greater part of the virulence of opposition which is sometimes manifested by good men to what we regard as revealed truth, is doubtless owing to the sectarian spirit; and that provided this spirit can be kept down by the absence of sectarian organizations, there is reason to anticipate that the full presentation of the truth as it is in Jesus, will rarely be attended with any serious difficulty. I believe that the scriptural doctrine of election, for example, as received by Edwards, may be exhibited with the utmost fulness of detail in a manner which, if it does not command the distinct assent of every sincere christian, will yet awaken no bitterness of opposition, except from those who are really unreconciled to the government of God; and that wherever this or any other doctrine is so presented, as to do violence to the feelings of a heart that is in unison with Christ, there must ordinarily be some great defect in the mode of exhibition. And it would be a healthy discipline for the temper of christian ministers, and well for the purity of their doctrine, and for the success of their labors among all classes of men, could they be placed in such circumstances as should make them continually sensible, in the highest possible degree, of the necessity of

commending themselves to the consciences of their hearers, and speaking the truth in love.

The danger which might exist under the operation of the plan proposed, of the gradual corruption of doctrine and practice in a church originally composed of faithful men, would need to be continually kept in mind; but it must always be true, that sleepless vigilance on the part of its members is the essential condition of a church's purity. It may well be doubted, however, whether any peculiar danger upon this ground is to be apprehended from the practical adoption of the principle that every one who gives credible evidence of discipleship, is entitled to the privileges of church membership. Under all ordinary circumstances, the number of such persons who are greatly defective in their views of essential truth must always be small, in comparison with those who by the combined light of revelation and of personal experience have been led to the substantial acknowledgment of the faith once delivered to the saints. I know that a little leaven leaveneth the whole lump; but wherever a church is in any good measure faithful to its obligations, it may be looked upon as certain that there will always be exhibited a prevailing tendency, under the power of christian fellowship, towards the advancement both in knowledge and in holiness of those who are weak in the faith, and that the whole progress of mutual assimilation among the members generally will be in the upward direction rather than the downward. It is true we may not assume too confidently, that a church will be faithful to its obligations, and hence there is real danger here; but were the danger in question ten-fold greater than it is, I see not how we could be authorised, in the absence of any clear sanction in the word of God, to adopt and carry out a principle which, under existing circumstan-

ees, would exclude from all possibility of the enjoyment of the privileges of church fellowship, any whom there was reason to think that Christ himself had received. When I remember the terrible words which set forth the guilt and the doom which those incur who offend one of Christ's little ones, I am constrained to feel that there is a danger *here* which cannot be too fearfully regarded, and in comparison with which all considerations of apparent expediency are as the small dust of the balance.

Perhaps it may be thought that in introducing these remarks upon the organization of churches in our new settlements, at the conclusion of a discourse upon the general subject of Christian Union, I have lost sight in a measure of the true extent of the theme originally proposed. It is not, however, without special design that this particular topic has been allowed to occupy so prominent a place in the discourse. I believe that the influence of the institutions of our country is destined to be felt as widely and as deeply in the religious world as in the political. Our religious institutions, however, as distinguished from our political, appear to be, in a peculiar sense, in a process of formation. Of the churches which a century hence will overspread our land, the great majority are yet in all probability to be organized, and to be organized in sections of the country which are as yet wholly unoccupied, or may be characterized at present as new settlements. Nor will it perhaps be regarded as overstepping the limits of probability, to express the opinion that the churches yet to be formed in our own land, together with those which are to be formed either directly or indirectly under their influence in other lands, will a century hence constitute a large majority of the churches of christendom, and will give to the great church of the future its peculiar character and shape. It seems to

me that if we are ever authorised to anticipate the development of the designs of Providence, we may believe without presumption that it enters into the vast plan, in accordance with which so heterogeneous a population is now pouring itself out upon the wide expanse of this western continent, to secure by the necessity thus laid upon the followers of Christ, the visible exhibition to the world, at no distant period, of the essential unity of that holy society of which they all are members. If the immediate result of the new and surprising conditions under which the work of rearing up the stupendous fabric of empire in America is going on, should not be the diffusion of a fierce and self-destroying barbarism; if the institutions of a christian civilization are to be perpetuated, (and I believe no other high civilization contains the elements of anything but quick decay,) it must be, so far as human vision is able to discern the prospect, through the establishment of a christian fellowship so comprehensive, so intimate and firm, that not only shall it supersede, so far as it extends, all organizations that are properly sectarian, but that as those whom it embraces go forth to their destined conquest of the world, the spirit of it shall be diffused abroad, and shall draw together by a divine attraction, from among all who in every land have named the name of Christ, the hearts that truly bear his image, until the curse of schism shall have been banished from the church, and there shall be one fold and one shepherd.

There is a tendency to such a consummation visible even in the progress of society at large. Particularly is it favored by the increasing attention paid in recent times to the critical study of the scriptures, by the extensive and thorough investigations that have been pursued in dogmatic history and in the general history of the church, and more than all perhaps by the clearer apprehension that has been at-

tained by leading minds, of the essential imperfection of all finite knowledge of the infinite.

In the various departments of benevolent effort is the necessity for christian union continually making itself more deeply felt. The constantly increasing facilities of communication between remote bodies of believers are at once awakening the desire for it, and rendering it attainable. It is not enthusiasm only which discerns the indications of a preparation actually going on for the ultimate disruption of the bonds of sect. When we take into account the immense activity which has been witnessed during the last half century throughout the whole realm of intellect, we cannot but acknowledge that there has been less done comparatively in the origination of new sects within the pale of christianity, than in any other half century of the christian era. Nor can it be affirmed, notwithstanding all the eagerness with which polemic theology has been pursued, that so far as non-essential points of doctrine are concerned, it has engaged the attention of the christian world to a degree in any measure corresponding with the zeal which has been manifested for the conversion of the nations. Our Bible Societies and Tract Societies, our Sabbath School Unions, our Young Men's Christian Associations, are all but so many manifestations of the spirit of the age in its bearing upon the great matter of christian fellowship. I am not unmindful indeed that there are exceptions presented to this view in recent developments originating probably in state policy, of a spirit of persecution existing still in certain protestant States of continental Europe, and in yet more deplorable manifestations nearer home, of a narrow jealousy between denominations which have ordinarily acted together in a worthy harmony; but the very notoriety which belongs to these exceptions, and the peculiarly revolting aspect which they carry,

are owing to the fact of their being movements in opposition to a current in which the general mind of christendom is strongly and irreversibly impelled.

The tendency in question is full of encouragement; but it still leaves a burden of responsibility resting on ourselves in relation to the subject that has been before us. Let us endeavor, my brethren and fathers in the ministry, to become thoroughly imbued with the spirit of the prayer of Christ, and let the fulfilment of it engage our desires and prayers and labors while we live. The ministers of the gospel have always been fearfully answerable for the distractions of the church. Let us make sure that we ourselves are clear in this matter. Let it be our fixed and single aim to build up the kingdom of the Redeemer in the world, in distinction from advancing the interests of a sect. We cannot indeed avoid the wish, nor should we avoid it if we could, to bring others to think as we do in regard to every thing that pertains to religious truth and duty; but let us beware how we allow our desires for this object to interfere either with our own efforts or with those of others, for bringing men to Christ. Our single-hearted faithfulness to the higher end may sometimes involve the serious curtailment of our worldly ease and comfort. We may be sorely tried by the bigotry and narrowness of sectarian fellow-workers entering into our labors uninvited. We may see that the immediate result of our most earnest and long continued toils is likely after all to be the advancement of a rival party, and we may find it needful in keeping ourselves true to duty, to resist the urgent solicitation of impulses not yet entirely subdued to the obedience of Christ. But as we would not at last be charged by Him with having stood in the way of the fulfilment of his prayer, let us see to it that no love to a sect, no instinct of retaliation, no prospect of

personal advantage however plausibly disguised by a show of general expediency, shall ever tempt us to lend ourselves to measures which can by any possibility inflict another wound upon the bleeding body of the Lord. Be it even that the cause of truth itself may sometimes appear to suffer within a limited extent from the exercise of christian magnanimity upon one side only. Let the God of truth be trusted for its vindication. The God of love and peace will not withhold his blessing from those who have chosen rather to suffer wrong than do it, and from the seed of their example will be gradually matured a rich harvest to his praise.

Once more, Brethren and Fathers, pray for the peace of Jerusalem.

ANNUAL REPORT

OF THE

TRUSTEES OF THE MAINE MISSIONARY SOCIETY.

Another year has fled, and again we meet, on this our 49th anniversary, to review the past, and to gird ourselves afresh for the cares and labors of the future.

Those two beloved missionaries who were spoken of in our last Annual Report, as being laid aside by disease, Rev. Messrs. Fairfield and Howard, at a very early period after the commencement of their labors, were not permitted to resume them. Their work on earth was done, and they have entered into their rest. Another individual, in more advanced life, whom we seldom failed to greet at our annual meetings, has been very recently called to his reward. For more than fifteen years, Dr. Cummings was one of our Trustees; and in the fulfillment of the trust reposed in him was eminently prompt, judicious and faithful. The cause of this Society was dear to him; and in the religious journal which for a long time he so ably conducted, he was its earnest and effective advocate. How suddenly has he passed away! But the memory of his virtues and services remains to console his surviving friends, and to incite those who have yet an opportunity of working in the Master's vineyard, to labor with increased diligence while it is day.

The usual Tabular View will now be given. Where a * is attached to donations to the Maine Missionary Society, it is designed to show that those sums, though collected within the year, are not acknowledged in the Treasurer's Report, but will be in the report of next year.

TABULAR VIEW.

Churches & Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	No. in Sabbath School.	Contributions for Home Missions.	For other objects.
1. ACTON. Rev. Jonas Fisk, s. s.	Jan. 1, 1856.	6m	50	150	39				50		
2. ALBANY. Rev. Lorrain Rood, s. s.	April 1, 1855.	7	87 50	150	61	1			90	5	
3. ALEXANDER. COOPER. Mr. Sam'l D. Hosmer, s. s.	Ap. 25, 1855.	6	100	64 94	14 18		3	3	30 32		
4. ALNA. Rev. Sam'l Talbot, p.	June 28, '55.	12	125	100	82	1			45	24 25 25	
5. AMHERST & AURORA. Rev. Henry S. Loring, p.	May 1, 1855.	12	75	100	37				110	15 73 41	97
6. ANDOVER. Rev. Mark Gould, p.	June 28, '55.	12	150	100	46	3	4	3	113	17 13 15	50
7. BALDWIN & SEBAGO. Rev. Cyril Pearl, p. Rev. John Moore.	Sept., 1855. March 1856.	3 3	100 31			9		20			
8. BELFAST, North. Rev. J. R. Munsell, p.	June 28, '55.	12	200	175	62	14	1	1	75	60	11 51
9. BENTON. HUNTER'S MILLS. Rev. Benjamin Dodge.	Sept. 6, 1855.	1	32								
10. BENTON. FAIRFIELD. Rev. Benj. Dodge, s. s.	Oct. 1, 1855.	9	150	120 75	13 11				60	6 42*	
11. BINGHAM. SOUTH SOLON. SOLON VILLAGE. Rev. Sydney Turner, s. s.	June 28, '55.	12	150	75 76 87	54 41 7			1 2	40 48	6* 3* 3*	3
12. BLANCHARD. GREENVILLE. SANGERVILLE. Rev. John A. Perry, s. s.	June 28, '55.	12	225	75 60	53 no ch			5	60 60	28 4	10
13. BRADFORD. KENDUSKEAG. Rev. Sol. E. Bixby, p. Rev. James B. Tufts.	June 28, '55. May 3, 1856.	12 1	225 32	175 170	30 65		2		not rep.	11 45 5 [2687]	23 25
14. BRISTOL MILLS. Mr. Truman A. Merrill.	June 28, '55. Nov. 10, 1855.	3½ 7½	48 63	95	31	14	1	5	50	13	21 75

REMARKS.

1. The condition of this people is improved. There is more of harmony among them, and an increased attendance on public worship.

2. Mr. Rood left Albany in November; since then, they have had but little preaching. They are now in hope of obtaining a minister.

3. Increase of congregation and an interesting Bible Class at Cooper. The members of the infant church at Alexander are "active and interested in the work of Christ." Methodist preaching in each of these places during the winter, a fourth of the time. Seven of the church at Alexander (June 4, 1856,) have moved away.

4. No material change reported in the condition of this church and people.

5. The pastor of this church is expecting soon to leave.

6. Notwithstanding difficulties and divisions in the church, a few mercy drops have fallen.

7. "During the spring some 40 persons in the town of Baldwin have hopefully experienced religion, some of whom it is hoped will join the Congregational church." A new meeting-house is about to be built at Sebago, and a parsonage provided in the town of Baldwin.

8. Nothing of special interest reported.

9. After one Sabbath had been spent by Mr. Dodge at Hunter's Mills, it was not thought best to make any further effort at present to sustain Congregational preaching in that place.

10. In some respects, the prospect in both these places is brightening. At Fairfield, (Kendall's Mills) a house of worship is very much needed.

11. Nothing of special interest reported. The expectation is, that during the coming year Mr. Turner's labors will be equally divided between Bingham and South Solon.

12. "We have nothing among us, at Blanchard, so hopeful and promising as the Sabbath School. The interest in it has increased, and is still increasing." The hopeful conversions of the past year were among the members of it.

13. In April Mr. Bixby left these churches, and has gone to Halifax, Vt. Mr. Tufts has preached three-fourths of the time at Bradford, and one-fourth at Atkinson. The people have listened to his preaching with earnest attention, and are anxious that he should remain with them.

14. With the early death of the beloved pastor of this church, (Rev. H. Fairfield,) the work of God among the people did not cease. Several hopeful conversions have since occurred. The indications are still encouraging. "Prayer meetings are well attended, and a degree of seriousness seems to pervade the minds of many." "The church has suffered severely from the general depression of business."

TABULAR VIEW.

Churches & Missionaries.	Date of Commis'n.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	No. in Sabbath School.	Contributions for Home Missions.	For other objects.
15. BROOKSVILLE, <i>West</i> . BROOKSVILLE, <i>East</i> . Mr. Wm. A. Tenney. Rev. Thomas Smith.	July 26, '55. Jan'y, 1856. March, 1856.	3 $\frac{1}{2}$ 1 $\frac{1}{2}$	64 48		72 41	19 7		30 12	not rep.		
16. BROWNFIELD. HIRAM. Rev. David Gerry, <i>p</i> .	June 28, '55. Jan. 11, 1856.	6 6	87 75		38 15			8 do	do	16 55	
17. BROWNVILLE. Rev. Wm. S. Sewall, <i>p</i> .	June 28, '55.	12	125	108	89	1		2	75	20	70 35 19
18. BURLINGTON & vic'y. Rev. J. E. M. Wright, <i>s. s</i> .	June 28, '55. Nov. 1, 1855.	3 9	63 187	80	22	2		12	50	12	25*
19. BUXTON, <i>North</i> . Rev. Geo. W. Cressey, <i>s.s</i> .	June 28, '55.	12	100	80	55	3	4	1	72	28	13 12
20. CHESTERVILLE. Mr. Jonas Burnham.	June 28, '55.	12- $\frac{1}{2}$ time	40	75	29			1	25		
21. DEDHAM. Rev. Edw. S. Palmer, <i>p</i> .	June 28, '55.	12	150	100	47	7	3	2	100	68	21 32
22. DIXMONT. Mr. George A. Pollard.	July 26, '55.	3	48		15					2	
23. DOVER & FOXCROFT. Rev. Wooster Parker, <i>p</i> .	June 28, '55.	12	150	166	132	1	2	1	100	68	07 23 85
24. DURHAM. Rev. Wm. V. Jordan, <i>s.s</i> .	June 28, '55.	5	62	70	40	3			25		23
25. EDGCOMB. Rev. Amasa Loring, <i>p</i> .	Oct. 15, '55.	8 $\frac{1}{2}$	71	120	87				80	8	15

REMARKS.

15. In West Brooksville, last December, a new and convenient meeting-house was finished and dedicated. The pews have all been taken, and a very precious revival has been enjoyed. Of the 19 recently admitted to the church, but three were new converts. One of the number was an aged woman, formerly a member of a large Congregational Church in Penobscot, now extinct. She rejoiced to come into the West Brooksville Church, in company with children and children's children. The Church in East Brooksville also has been blessed by the influences of the Holy Spirit, uniting hearts long alienated from each other, and turning a goodly number of souls from darkness to light.

16. During the last six months Mr. Gerry has preached three-fourths of the time at Brownfield and one-fourth at Hiram. At the former place "some mercy drops have fallen, and eight persons connected with Congregational families are indulging hope." The congregation has been larger the past year than for several years previous.

17. No symptoms of progress reported in the financial affairs of this society, but some indications of the reverse.

18. The Church has been blessed during the year by the quickening and converting influences of God's Spirit. (See a subsequent part of this Report.)

19. "The people are prompt and stable, attend upon and listen to the preaching of the word, and seem disposed to do what they can to support it. A considerable number of young persons are pious. Each family takes a copy of the Journal of Missions, the American Messenger, and the Child's Paper."

20. This Church occupies a union house at Keith's Mills somewhat more than one-third of the time, and has had preaching during the past year from Mr. Burnham, Preceptor of the Farmington Academy.

21. During the past year Mr. Palmer has been ordained as pastor of this Church. In future he is to have the rent of the parsonage (a building that cost \$1000) added to the salary which was before given him, instead of being deducted from it.

22. Since Mr. Pollard left Dixmont, there has been no supply of Congregational preaching, and the prospect for the future is by no means encouraging.

23. During the past year this Church has had experience of severe trials. Its prospects at present are dark. On the first Sabbath of this month, (June, 1856,) its pastor requested a dismissal.

24. Mr. Jordan's labors at Durham ceased in November, and during the winter they were without preaching. They have recently secured the services (on the Sabbath) of Rev. J. S. C. Abbott, of Brunswick, for two months.

25. "Death and Emigration have greatly reduced the strength of this church, yet a good degree of enterprise still remains; so that on the whole it may be said of us—faint yet pursuing." Mr. Loring was installed as their pastor the last winter. "A new impulse has been given to the Temperance cause, by reviving the old pledge movement."

TABULAR: VIEW.

Churches & Missionaries.	Date of Commis'n	Length of commission.	Dollars Appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful Conversions.	No. in Sabbath School.	Contributions for Home Missions.	For other objects.
26. FALMOUTH WEST. Rev. R. Parkinson <i>p.</i>	Jun. 28, 1855	12m	100	150	81		2	64	24	75	75
27. FARMINGTON FALLS. MERCER. Rev. John Forbush <i>s. s.</i> MERCER: 1-2 the time.	Jun. 28, 1855 Jan. 11, 1856	6 3	100 31	135 130	14 50		2	60 40	2 2	80 76	
28. FORKS OF KENNEBEC. Rev. Josiah Tucker.	Jun. 28, 1855	3	96		no ch.						
29. FRANKFORT MILLS. Mr. W. Newell <i>s. s.</i>	Oct. 15, 1855	8½	106	75	19			56	32*		17
30. GARLAND. ATKINSON. Rev. P. B. Thayer.	Jun. 28, 1855	12	150	125 125	66 28	4	7	8 100	20 6		30
31. GILEAD. (3-4 the time) Rev. Edward Burr <i>s. s.</i>	June 28, '55.	12	100	75	26		1	50	12	22*	1 02
32. GOULDSBORO'. Rev. Samuel Hopley.	June 26, '55.	1	17		no ch.						
33. GRAY. Rev. Allen Lincoln <i>p.</i>	June 28, '55.	12	150	120	46		2	70	[38]		6
34. HARPSWELL. Rev. Jonas Fisk.	June 28, '55.	3	48		56	1		45			
35. HARRISON. (1-2 time.) Rev. John Debl <i>s. s.</i>	Jan. 11, 1856.	6	50	100	93	7	1	16	50		
36. HOULTON. HODGSON. Mr. R. W. Emerson <i>s. s.</i>	June 28, '55.	4	50		11 15			20 75			

R E M A R K S .

26. This church and parish have been accustomed and now are, to pay unusually well (in proportion to their ability) for the support of the ministry, but found themselves constrained the past year to apply for Missionary aid. Mr. Parkinson was installed as their pastor on the 15th of November last.

27. Mr. Forbush's labors in this field ceased with the first six months of the missionary year, and he is now supplying at Boothbay Harbor. Mr. Burnham preaches at Farmington Falls two Sabbaths out of four.

28. Rev. S. Turner, having ceased as a missionary to visit the settlements above Bingham, it was thought advisable to give a three month's mission to Mr. Tucker. His labors were divided chiefly between Caratunk, the Forks and the Moose River. He found very few professing christians.

29. Of the nineteen members of this infant church, seven have removed to other places of residence. The "little flock" however that remain are laboring on in the cause of their Master with Steadfastness and perseverance. In due season they will reap if they faint not.

30. "Some of the church in Garland have recently been revived, and two young persons of the Sabbath School, hope they have given their hearts to God." They are hoping in future to secure the services of their pastor for the whole time.—Atkinson will be united probably with Bradford.

31. Some improvement in the condition of this people. "A future home for the minister has been secured by the purchase of twelve acres of good land, together with a house and barn which have been removed on this lot of land, though the necessary repairs are not yet completed."

32. Mr. Hopley was received with kindness, and the people were disappointed that he could not remain longer with them. Another missionary was appointed to succeed him, but failed of fulfilling his mission.

33. At the last annual meeting, several new members were added to the parish and "the people have contributed more for their minister's support the present year than ever before." Things appear to be looking up a little in Gray.

34. Our missionary found the people in this place in "quite a scattered and feeble state." His endeavors to strengthen the things that remained were attended with some degree of success. But the suspension of public worship for several months can scarcely fail to have had a disastrous influence.

35. Several prominent church members and supporters of the Gospel (to the amount of about \$150) have removed from this place. Very serious obstacles to the success of the Gospel are the contentions and misconduct of professing christians. Yet God, has been gracious. "A revival commenced last fall, and continued part of the winter which resulted in the hopeful conversion of about forty souls, mostly young persons. About thirty have already united with the different churches, and others are expecting to unite."

36. Mr. Emerson left this field of labor for want of support. The pulpit of the congregational meeting-house in Houlton has been recently occupied by a minister of the Free Will Baptist denomination, and much interest has been awakened.

TABULAR VIEW.

Churches & Missionaries.	Date of Commis'n.	Length of Commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	No. in Sabbath Schools.	Contributions for Home Missions.	For other objects.
37. ISLE DE HAUTE. Rev. Joshua Eaton, s. s.	June 28, '55.	12m	100	50	no	eh					
38. INDUSTRY. Rev. John Forbush, s. s.	Jan. 11, 1856.	1	32		67				50		
39. JACKSON & BROOKS. Mr. N. P. Baker.	Jan. 25, 1856.	1-2	16	75	60				40	2	
40. KENNEBUNKPT, 1st p. Rev. John Baker, p.	June 28, '55.	12	100	100	73				60	18	25
41. KITTEBY. Rev. A. W. Fiske, p.	June 28, '55.	12	125	70	49	1			65	20*	22
42. LEWISTON. Rev. Uriah Balkam, p.	Jan. 11, 1856.	6	100	200	53	2	9	2	127	20	45
43. LIMINGTON. Mr. John Parsons, s. s.	April 15, '56.	6	75	140	89				100	10	04
44. LINCOLN. Rev. Alvan J. Bates, p. MATTAWANKEAG PT.	June 28, '55.	12 1	225 24	125	25	3		4	70	19	50 23 50
45. LITCHFIELD. Rev. Benj. Smith, p.	June 28, '55.	12	100	100	68		1	3	61	11	38 39
46. LOVELL. Rev. Joseph Smith, p.	June 28, '55.	12	100	100 125	84	1	1	2	36 80	10	33 40
47. MACHIASPORT. BUCK'S HARBOR. Rev. G. Bacheller, s. s.	June 28, '55.	12	150 75	150	50	7	120		52	5	05

REMARKS.

37. "The absorbing question with us at present, is about our meeting-house. We propose to move forward and lay out our means as far as we get them, trusting in Providence for success to carry it through." During a season of special religious interest on Deer Isle the last winter, Mr. Eaton spent a few weeks there, assisting the Rev. Wm. A. Merrill. For this extra service, performed by consent of the Trustees, he received a part of his compensation (\$17.50) from the treasury of this society.

38. A month's mission at Industry, was given to Mr. Forbush, in the hope that a permanent arrangement would be made for him to divide his labors between that place and Mercer. But no such arrangement was made. At West Mills, in Industry, Mr. Burnham is expected to preach one Sabbath in four.

39. Mr. Baker found the people "hungry for preaching." Liberal subscriptions have since been obtained, and the hope is indulged that they will again be blessed with a stated ministry.

40. Mr. Baker's labors at Kennebunkport ceased the last January, and in May his pastoral relation to that Church was dissolved. They will not be content to live without the preached gospel.

41. "The encouragement for building up this Church and society is small, for lack of available materials, and in consequence of removals and little business." Mr. Fiske is not expecting to remain at Kittery for more than six months.

42. This Church and society have been but recently organized, and being in the midst of a numerous and rapidly increasing population, have a fair prospect of occupying very shortly an independent position. But for this year, in consequence of the expense incurred by building a chapel, and of not receiving anticipated aid from manufacturing companies, they found themselves under the necessity of soliciting missionary aid.

43. About a year since Mr. Gannan was dismissed from this Church, and removed to Scarborough. For several months this people remained destitute. At an expense of \$150 they have repaired their parsonage and house of worship, and have now obtained the services of one in whom they appear to be well united.

44. Something has been done in the way of fitting up and rendering more complete the furnishing of the sanctuary. A small organ has been given by friends in Massachusetts. The attendance on public worship has been increased during the year.

45. "More has been done the past year for ministerial support, and for benevolent objects, than ever before. Unusual attention to religion during the winter in our neighborhood. The Sabbath school never perhaps more interesting than at the present time (June 10)."

46. Nothing of special interest reported.

47. It has been the most interesting season, in a religious point of view, during the last six months, in this town, which it has known for the last 16 years. See more of detail in another part of this Report.

TABULAR VIEW.

Churches & Missionaries.	Date of Commiss'n	Length of Commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful Conversions.	No. in Sabbath School.	Contributions for Home Missions.	For other objects.
48. MADISON. SOUTH ANSON. Rev. T. G. Mitchell <i>s. s.</i>	June 28, '55.	12m	150	125	30 40		2	9	117 13 25		7
49. MAPLE GROVE & FORT FAIRFIELD. BLOCK SCHOOLHOUSE SALMON BROOK. Rev. E. Knight <i>S. S.</i>	June 28, '55.	12	275	80 50 35	13 8				60 35 30	15*	
50. MECHANIC FALLS. Rev. W. V. Jordan <i>s. s.</i>	Nov. 29, '55.	6	100	115	47		2	4	72 45		20
51. MONMOUTH. Rev. Jos. H. Conant <i>s. s.</i>	June 28, '55. Jan. 11, 1856.	6 6	63 75	70 150	31	1		6	75 4 12		10
52. MT. DESERT. Rev. Sam'l Bowker <i>s. s.</i>	Jan. 28, 1855.	2	17	115	106				75 46		
53. MONSON. Rev. Horatio Hsley <i>p.</i> Mr. R. W. Emerson <i>p.</i>	June 28, '55. Jan. 1, 1856.	3 6	25 50	100	70			8	62 33		60
54. NAPLES. CASCO. Mr. William Carruthers.	July 26, '55.	3	83		no ch.						
55. NEWFIELD WEST. Rev. Wm. Pierce <i>s. s.</i>	June 28, '55. Nov. 15, '55.	4½ 7	47 73	100	71				60 14		17
56. NEW VINEYARD. KINGFIELD. FLAGSTAFF & vicinity Rev. David Turner <i>p.</i>	June 28, '55.	12	100		32 37 10					6	
57. NORWAY VILLAGE. Rev. Asa T. Loring <i>p.</i>	June 28, '55.	12	200	175	43		6	8	80 20		15

REMARKS.

48. Each of these churches has been afflicted by the loss of a highly valued member. But the church in Madison has been delightfully refreshed by "the presence and work of the Spirit." Four persons, whose former faint hopes have been strengthened, and six others, more recent converts, stand propounded—June 6th.—for admission to the church. Two or three others are expected.—The Spirit came without observation, in connection "with ordinary means and efforts."

49. "No special religious interest has existed during the past year either in the Church or among the impenitent." The only "success" reported relates "to the improvement of morals, and a more full attendance upon the means of grace."

50. "This church is but a little one—only thirty-one resident members and some of them entirely disabled. They are doing what they can to maintain the institutions of religion. Prayer-meetings are well attended. Sabbath meetings one third larger than last December, when I came here. No special religious interest since I came."

51. "The church united and in a very quiet state." Some additions are expected as the fruits of the special religious interest of the last winter. "We have just commenced preparations for building a meeting-house at the center, and hope to have it completed sometime the next autumn."

52. Since the lamented departure of Mr. Hsley to the west, this church is again blessed with a pastor, whose labors among them began in January last, and who received ordination in May. As the result of prayer-meetings, in which the Baptists and Congregationalists united, the place has been blessed with an interesting revival, "the subjects of which are, almost without exception, young persons."

53. After faithfully laboring in this wide field for two years, Mr. Bowker thought it his duty the last September to leave, and is now at Turner. Since his departure this place has not been supplied.

54. No prospect at present of establishing congregational preaching in these places.

55. This society has been weakened by removals, and serious injury has been done by the delusions of "spiritualism." Mr. Pierce has taken his leave of them for the present year at least, and "they feel very much disheartened."

56. "Some increase of interest in New Vineyard of late."

57. During four years many changes have occurred in this congregation and the Church have only been able to little more than hold on their own." Still there have been cheering indications of progress. The pastor's instructions of the young in a Bible class, and the weekly prayer-meetings, have been manifestly blessed. Some eight or nine persons have been brought, as is believed, to the saving knowledge of the truth, some of whom have already been united with the church.

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58. NORWAY CENTER. Rev. Horace Pratt <i>s. s.</i>	Aug. 13, '55.	12m	100	100	51				50	10 00	5
59. No. 11 MASARDIS. FORT KENT. Rev. M. R. Keep <i>s. s.</i>	Jan. 7, 1855.	12	250		no ch.						
60. OLDTOWN. Rev. Eben'r Douglass <i>p.</i>	Sept. 1, 1855.	10	167	100	50	30	3	40	100	10 00	20
61. ORLAND. Rev. Hiram Moulton <i>p.</i>	June 28, '55.	12	150	100	31	2	14	80	25	00	61
62. ORONO. Rev. S. L. Bowler <i>s. s.</i>	June 28, '55.	2 $\frac{3}{4}$	42	100	50		2	88	23	90	43 19
	Sept. 20, '55.	9 $\frac{1}{2}$	158								
63. ORINGTON, EAST. Mr. Prescott Fay.	Nov. 1, 1855.	1 $\frac{1}{2}$	48	100	55			90	16	32	
64. OXFORD. WEST MINOT. Rev. G. F. Tewksbury <i>s. s.</i>	May 4, 1855.	12	150	150	43	1	1	2	75	6 38	5
65. PASSADUMKEAG. Mr. Thomas L. Ellis.	July 26, '55.	1	16		8					8 24	
66. PATTEN (1-4th time.) VICINITY OF PATTEN. Rev. Ephraim Fobes.	June 28, '55.	12	60	100 150	20	1		60			
67. PEMBROKE. Rev. Geo. W. Finney.	Dec. 25, '55.	3	48		19						
68. PERRY. Mr. J. W. Kilder <i>s. s.</i>	June 28, '55.	12	150	40	56		2				
69. PHILLIPS. AVON. Rev. S. L. Gould <i>s. s.</i>	June 28, '55.	12	250	100 50	41		2	100	5	25	

R E M A R K S .

58. Some twenty-four dollars have been expended in fitting up the house of worship, and a valuable gift of carpets and mats for the same purpose has been received from a non-resident sister of the church. There is property enough in this church and parish to enable it to live, and material enough for a good congregation independently of the population at the village.

59. Nothing particularly encouraging reported from this region, except the attachment expressed to our missionary, and the desire for the continuance of his services.

60. Mr. Douglass was ordained pastor of this church on the 14th of November last. During the winter and spring the church has been blessed with a very precious season of revival. Thirty have been added to the church, and twenty more are expected. Of the fifty, three-fifths are heads of households. "Unto God be all the glory."

61. For account of a revival in this church, see a subsequent part of this Report.

62. Some advance towards a self-supporting condition was hoped for in Orono, but in the present state of their affairs it has required more than ordinary effort to equal the payments of former years.

63. Mr. Fay's services were acceptable, and an invitation was given him to settle at Orrington, which he declined. Since he left, the pulpit has been supplied from the Seminary in Bangor.

64. "At West Minot there seems to be an increasing interest in religion in several neighborhoods, where evening lectures have been sustained. There are several cases of awakening."

65. "A few in this place are very desirous of having preaching at least a part of the time. But there is at present very little material to make a permanent reliable congregation." The place has been supplied of late with Baptist preaching one half the time.

66. "More signs of declension at Patten, than of advancement. There is peace and union in the church, and yet it seems to be growing feebler." In the vicinity, Mr. Fobes has preached in seven different places, to six congregations numbering from fifteen to seventy.

67. An unhappy division in this place has thrown serious obstacles in the way of sustaining the preached Gospel.

68. Eight persons have been cut off from this church during the year, and several others suspended. In other respects, save the work of discipline, but little evidence seems to have been given of vital action. Mr. Kidder is expecting to leave at the end of his present mission.

69. Nothing reported from this field indicative of progress.

TABULAR VIEW.

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70. PITSTON. Rev. Nath'l Chapman s.s.	March 1856.	12m	125	80	30			8	60			
71. PORTLAND. (Abyssinian Church.) Rev. Benj. Lynch s. s.	April 10 '55.	12m	200	50	43					1	25	
72. ROCKPORT. Rev. A. L. Skinner s. s.	July 26, '55. Oct. 1, 1855	2 9	48 150	100	23			8	45	6		
73. RUMFORD. Rev. J. G. Merrill s. s.	June 28, '55.	12	125	100	66	3	2	3	50	[9]	20	
74. SANFORD. Mr. George L. Becker.	March 15, '56.	1	32	73	52				45	9*		
75. SEARSPORT EAST. Rev. David Thurston s. s.	June 28, '55.	12	100	100	22		5		62	9	40	
76. SEDGWICK. EAST BROOKSVILLE. Rev. L. Goodrich s. s.	June 28, '55.	12	200	80	32				50	20		
77. SKOWHEGAN. Rev. L. W. Harris s. s.	Feb., 1856.	5	125	150	9					4		
78. St. ALBANS. Rev. Henry White s. s.	April 1, '55.	12	64	150	43				50	13	52	
79. SPRINGFIELD, LEE & CARROLL. Mr. C. H. Emerson s. s.	June 28, '55.	12	300	75	18				not rep.			
80. STANDISH. Rev. James P. Hadley p.	June 20, '55.	12	150	75	65	1	2	2	do.	44	95	21

REMARKS.

70. "There was some special religious awakening in this place in the spring," (chiefly before the coming of Mr. C.) and its influence is still felt. "The congregation is larger," it is said, "this season, thus far, than it has been for several years."

71. Mr. Lynch, at the close of his mission, left the church infested by spiritualism, and in a very broken feeble state.

72. "There has been quite an extensive revival in this community, connected mainly with the labors of our Methodist friends, but extending through the whole community, and affecting our society. Some exceedingly interesting cases of conversion have occurred. The interest has now subsided, but a good state of feeling exists. It is pleasant to see how readily they put on and keep on the harness." Mr. Skinner is under a call to become the pastor of this church, but has not yet given his answer.

73. "A better state of feeling and action in the church. Increased interest in the Sabbath School and Bible Class. One hundred dollars have been expended in repairing the house of worship."

74. Unhappy divisions have existed here, but the hope is expressed "of the reunion of the professed followers of Christ. Quite a number attend and pay towards the support of preaching, who never did before." Mr. Becker has engaged to remain for a year.

75. A "disastrous influence" is exerted upon the spiritual interests of many in this society by their being absent the greater part of the time at sea. There is in general a very good attendance on public worship of those at home, and if those concerned in navigation had been as highly prospered the past year as before, the society might have dispensed with any further missionary aid.

76. The ministry of Mr. Goodrich at Sedgwick ceased in March, and "they do not think of sustaining meetings the coming year;" except for a few Sabbaths that portion of the Church and Society who live in Brooklyn.

77. A hall has been purchased and very conveniently fitted up for public worship in this populous and growing village; and the attendance given and interest expressed in the services of Mr. H., thus far, have been highly encouraging. A Sabbath School has been organized under favorable auspices. Mr. H. preaches at Skowhegan the whole time.

78. The destitutions in this region are truly appalling. There is but one settled minister of any denomination in some ten towns lying contiguous to each other. At St. Albans there are some indications of progress.

79. The services of Mr. Emerson have been highly acceptable. Of late an effort has been made with good prospect of success, of procuring the means of building in Springfield a house of worship.

80. "Two individuals appear (June 13) quite anxious. Several young men and women have entered the Sabbath School for the first time." An effort is in progress to obtain an organ.

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81. STRONG. Rev. Wm. Davenport, <i>p.</i>	June 28, '55.	12m	175	125	64	1			80	16 50	
82. SUMNER SOUTH HARTFORD, } Rev. Benj. G. Willey, <i>p.</i>	June 28, '55.	12	84	150	77		12		not rep.	15	
83. SWEDEN. Rev. Chas. B. Smith, <i>s. s.</i>	June 28, '55.	12	150	125	50	2		60	12 70	15	
84. TEMPLE. Rev. Simeon Hackett, <i>s. s.</i>	June 28, '55.	12	100	130	70	1	1	60	6 85	5	
85. TURNER. Rev. Sam'l Bowker, <i>s. s.</i>	Dec. 1, 1855.	7	88	125	78		25	80	15 72		
86. UNION. Rev. Daniel F. Potter, <i>p.</i>	June 28, '55	12	112 50	100	70			80	21 41	19 25	
87. UNITY. FREEDOM. Rev. Nath'l Chapman.	March 1, '55.	12	250		35 25				[1216] [3375]		
88. VASSALBOROUGH. SIDNEY. Mr. F. Southworth, <i>s. s.</i>	July 26, '55. Jan. 25, 1856. May 20, 1856.	3½ 1-2 1-2	56 16 16	90 70	28 14			50 50	13 18 6 58	66 56 6 58	
89. WALDOBORO' BAY. (One-half the time.) Rev. N. W. Sheldon, <i>s. s.</i>	Jan. 11, 1855.	5½	46	100	30			not rep.			
90. WASHINGTON. (One-half the time.) Rev. N. W. Sheldon, <i>s. s.</i>	Aug. 13, '55.	6	52		32			no s. s.	11 50		
91. WATERVILLE. Rev. Wm. B. Green, <i>p.</i>	Sept. 20, '55.	9½	77	175	57	2	2	100	[6 50]		

REMARKS.

81. Property in the parish somewhat lessened. Attendance on public worship and at the Sabbath School lessened by loss of the bridge. "General harmony, but unusual indifference and worldliness."

82. In the revival in Sumner and Hartford, the last winter, other denominations largely shared. "The subjects of the work with us are principally grown persons, several of them heads of families." "The building of a new meeting-house has been commenced, and is in a good state of forwardness."

83. "This church has had a severe trial during the year, in disciplining one of its deacons. The result has been to bind the members together in closer bonds, and to develop a manly independence, but rarely found in a church so small and feeble." Within the two last years, beside some other extra expenditures, they have bought a parsonage. Few Churches in the State have a stronger claim for sympathy and aid.

84. Some advance made during the year.

85. The building of a new house of worship in the village has been from various causes delayed, but will be completed, it is believed, the next autumn. For an account of the precious revival still in progress in this place, see a subsequent part of this report.

86. This church has been weakened by deaths and removals, and some of its members are withdrawn from active service by age and sickness. But their desire is unabated for gospel ordinances, and this desire is seconded by corresponding effort.

87. At the expiration of the year for which Mr. Chapman was engaged in this field, he removed to Pittston. The church at Unity thought it best to give their attendance and aid in concurrence with churches of other evangelical denominations.

88. There is but small encouragement to hope for the building up of a strong self-supporting Church in either of these places. Mr. Southworth has labored with them the most of the time during the year past, to very good acceptance. Provision has been made at Vassalboro' for repairing their house of worship.

89. This 2d Church in Waldoborough was organized on the 4th of March last, consisting in part of the fruits of a recent revival in that town. A house of worship had been previously built. The prospect is fair of building up a good society.

90. By the labors of Mr. Sheldon, this church seems to have been quickened, and some young persons, about the time when his mission ended, appeared more than usually thoughtful.

91. Several families have removed westward. Some improvements have lately been made in the house of worship.

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92. WELD. Rev. S. Titcomb <i>p.</i>	June 28, '55.	12m	100	95	40		2		125	8 22	12 88
93. WHITNEYVILLE. JONESBORO'. MARSHFIELD. Rev. Isaac Weston <i>s. s.</i>	May 15, '55.	12	48	130	25 14 no ch.		8		75		
94. WILTON. Rev. Alpha Morton <i>s. s.</i> Rev. John Baker <i>s. s.</i>	May 15, '55. Jan. 17, 1856.	7 $\frac{1}{2}$ 5 $\frac{1}{2}$	125 92	100	65	4	2		60	20 19	8
95. WINNEGANCE (in Bath & Phipsburg.) Rev. Sam'l H. Merrill. Mr. Charles F. Morse.	Jan. 9, 1856. March 8, '56.	$\frac{3}{4}$ 1 $\frac{3}{4}$	24 16	75	no ch.			23			
96. WINSLOW. Rev. D. Shepley <i>s. s.</i>	June 28, '55.	12	150	125	65			2	100	13 18	20
97. WOOLWICH. Rev. S. S. Drake <i>s. s.</i>	June 28, '55. Jan. 11, 1856	6 6	50 62	175 150	53				75	[20]	
98. YORK 2D PARISH. Rev. Morris Holman. <i>p.</i>	June 28, '55.	12	125	100	32	3	1		77	18	12

REMARKS.

92. "An attentive audience on the Sabbath — a full attendance on the (Sabbath) prayer-meetings and the interest manifested in the Sabbath School by both parents and children," are mentioned as grounds of encouragement.

93. Our missionary was cordially received. In W. there had been some awakening under Methodist preaching, and several young persons were indulging hope. The church seems already to have been much encouraged and quickened. At Jonesboro' where for several years they have been without preaching, "there is quite a waking up on the subject. They have a flourishing Sabbath School and things of a serious nature are working up."

94. This people were much afflicted by the departure of Mr. Morton to Massachusetts the last autumn, but his place has been well supplied by one whom they hope to retain. They have commenced the building of another house of worship in the center of the village, and hope to complete it by another spring.

95. This place is a village some four miles below the city of Bath, where is a population of 600 souls, and many persons actively and prosperously engaged in milling and ship-building. It is hoped that if the ground should be occupied by a judicious, faithful Missionary, the foundation may shortly be laid of a flourishing Church and Society. Mr. Merrill (first sent there) being called away to the Bethel in Portland, his place was supplied for several weeks by Mr. Morse, from the Seminary in Andover, who labored in W., (during the spring vacation in that Institution,) with much diligence and success. Twenty-three individuals, "all of them grown up persons," have expressed a hope in Christ.

96. "Looking back five years nearly," says the highly esteemed laborer in this field, "I think I can see a very decided change for the better." Though some members of the society pay a little less than one fourth per cent. upon their property, yet some advance has been made by the society in general in their subscriptions for the support of their minister, and during the past year \$100 more were given than he was entitled to by contract.

97. "An increasing attendance—more engagedness on the part of the church, and several instances of individual seriousness." The two houses of worship in which Mr. Drake alternately preaches have recently been repaired.

98. "The general aspect of the place the same as before.

To the feeble Church in LISBON a very valuable service was rendered during six weeks in the spring, by Mr. J. H. Windsor from Iowa, a member of the Middle class in the Seminary in Andover, who very kindly offered, though not a licentiate, and therefore not commissioned by the Trustees of this Society, to conduct religious meetings, and labor in various ways for their spiritual good, asking nothing of the people, but his board, and the payment of his travelling expenses. He was "most cordially received," and his services were highly acceptable. He left the place "with many regrets," believing that "the field was whitening for the harvest," and anxiously inquiring "who shall gather the fruits."

S U M M A R Y .

Our missionaries have labored during the year in 98 missionary fields, comprising 108 churches, and about 30 towns and settlements, where are no churches. Of the several places thus occupied, 45 have been supplied all the time, 12 three-fourths, 20 half the time and upwards, and 23 one-fourth and upwards.

The missionaries employed have been 95; of whom 77 were ordained ministers. Fifty-seven have been in commission all the year; 14 for six months and upwards; and 24 for periods less than six months. Two pastors of churches, and six, who for one or two years had been stated supplies, have relinquished their respective charges. Five of the eight have left the State, and three are still laboring within its limits. Over seven of the churches receiving missionary aid, pastors have been installed.

Two churches (West Falmouth and Edgecomb) which heretofore have supported their pastors without assistance, have during the last year sought help and received it. A new church has been organized, of 27 members, at Waldoborough Bay, with a new house of worship, and with fair prospects of stability and growth. In the settlement called Winnegance, partly within the limits of Bath, and partly within that of Phipsburgh, an attempt has been made to introduce Congregational preaching, and to prepare the way for the organization of a Congregational church. Our missionaries there have been kindly received, and their labors,

being accompanied by the gracious influences of the Spirit, have resulted in several hopeful conversions.

The number added to the several churches during the past year, has been 235; by profession 150, and 85 by letter.

The whole number of members reported is 4809. The hopeful conversions during the year have been 346, a number very considerably larger than in any other year since 1842. The amount contributed to the Maine Missionary Society has been \$1144,75; to other objects of benevolence, \$1007,30; in all, \$2152,05; being about 20 per cent. upon the amount received from this Society.

STATE OF THE TREASURY.

The balance on hand at the beginning of the year was \$2420,83. More than \$800 of this amount might be regarded as a surplus fund; being the excess of money received during the year ending June 25th, 1855, beyond what was in the Treasury at the commencement of that year. This Society being auxiliary to the American Home Missionary Society, upon condition of paying over to that institution "its surplus funds," good faith seemed to require a fulfillment of that condition; and in August last \$500 were remitted to New York.

An attempt has been made during the past year to make to such of our missionaries as might desire it, quarterly payments. Every such application in October last was complied with. In January there would have been a serious deficiency of means, but for the very opportune payment of a legacy of \$1000 from the late Mr. Folsom of Bucksport. Payments for the third quarter were requested to the amount of more than \$1250, and though not so promptly as was desirable, have been paid.

The whole amount received during the year by donations, has been \$9,144,75; by legacies, \$2,651; from other sources, \$667,89—in all, \$12,463,64; of which \$520,70 were not at once available to the benefit of this Society. From the State, during the year, has been paid directly to the Institution at New York \$511,82; making an aggregate of contribution to the cause of Home Missions from congregations and individuals in Maine, during the year, of \$9,656,57. The amount this day due from the Society, for labor already performed, is about \$4,650. Its liabilities for commissions virtually granted, but not yet fulfilled, \$1,600. Towards meeting these claims, we have now in our treasury \$841,89.

NEED OF MORE LABORERS.

Neither during the last year, nor for several years preceding, has help been withheld from any feeble church requesting it for want of funds. But the men that were needed we have not always been able to find. More laborers are wanted, not only as pastors and stated supplies of feeble churches, but as evangelists, traversing wide fields, and visiting in rotation several churches and places in which no church organization exists. One of our missionaries speaks of some “ten towns, lying contiguous to each other, where there is but one settled minister of any denomination.” It would not be difficult to find within the limits of the State, other regions equally extensive and equally destitute. Could more men be found of the right stamp—the Father Sewall stamp—willing to engage in the work of an itinerant, a portion of the funds of the Society might well be employed in maintaining them.

Let His directions be suitably regarded, who, beholding the paucity of laborers, compared with the plenteousness of

the harvest, bids us pray that laborers may be sent forth, and He will furnish a larger supply.

In the mean time let us remember, that the cause of Home Missions throughout our territory is one. There are States and Territories of vast extent, more needy than Maine, in which, also, by reason of the rapid increase of population and wealth, the encouragement for missionary labor is greater than in Maine; and if all which is contributed in this State should not for the present be needed by the men actually laboring within our own borders, let us rejoice that we may aid in the still mightier work of evangelizing the West.

In Massachusetts, less than \$5,000 were expended for missionary labor within that Commonwealth during the year ending with May last; while upwards of \$50,000 collected in that State, were paid into the treasury of the American Home Missionary Society. In Maine, let us do what we can to provide for our own. But to be wholly unmindful of the Macedonian cry, which comes to us from the great valley of the Mississippi, and from the shores of the Pacific, would be hiding ourselves from our own flesh; would be not only disregarding the claims of a common humanity, of a common country, but withholding a helping hand from our own brothers and sisters, our own sons and daughters.

If our annual contributions to the great cause of home missions, were ten-fold larger, the whole amount would be needed, and might be very profitably expended.

In another way, our churches are contributing both material and spiritual aid to the evangelization of the country. One missionary brother speaks of five or six young men, who had left his congregation during the past year, "for other parts of the land," all of whom had become interested in religion, and given evidence of piety. Another writes thus:

“Several of our young people have become pious, and we are happy to learn that they are making themselves useful in other churches, if not in ours. Some are in Portland, some in Boston, some in New York, and others are in Virginia, Minnesota, Wisconsin, and California. The more enterprising and promising of our young people leave home, as soon as they come of age, and some at an earlier period. From childhood upward, they need religious training in the family, the sanctuary and the Sabbath School. The labor which we have performed in this direction, has been attended with encouraging results.”

HOLD ON.

From facts like these, we may derive encouragement to *hold on* in the effort to sustain feeble churches, even when they are making no perceptible progress towards a self-supporting condition. While they and their pastors are raising up the children to serve the Lord Jesus Christ, and to do good to their country and to mankind, our help is not granted in vain, and we can afford to have long patience and perseverance in bestowing it.

It is peculiarly gratifying to receive from some of our missionaries such accounts as the following: “I regard this church,” says one, “as a model church for enterprize and benevolence, as well as for active piety.” “I regard this field,” says another, “as an encouraging one. There is harmony of action on the part of church and parish, and the church are ready to stand in their place, and do what they may. It is pleasant to see how readily they put on and *keep on* the harness. We have some most excellent members, working men and women.” After this, we are not surprised to learn that “the congregation has increased, and there is quite a prospect of considerable increase to the

church." How affecting a contrast is presented in another communication. "We have much opposition to encounter; but that is not half so discouraging, as the spiritual death that reigns in the church. There has been some degree of interest and tenderness on the part of the impenitent. The Spirit seemed to be near, but the church appeared to be dead, and no effort of mine could arouse them and bring them to action. I felt that I had more sympathy in my labors out of the church, than in it. The people have not paid me yet," (when eleven months of the year had expired,) "one-third of their subscription. There has been nothing at all contributed for home missions, or for any other benevolent object."

Can such a church prosper? Will the Lord bestow his blessing upon it? How small the encouragement for this Society to extend to such a church its fostering care! It is not the design of Missionary Societies to relieve feeble churches from the necessity of exertion and self-sacrifice for their own benefit, but rather to invite them to self-denying effort. It has been well said, that "that which relieves the needy from exertions, which they would otherwise make for themselves, ceases to be a help, and becomes a hindrance, adding weakness instead of strength." If, therefore, missionary aid is not productive of increased endeavors on the part of those who receive it, to sustain their own institutions, and to make advances, if possible, towards a self-supporting condition, we fail in one important particular of doing the good that we desire; and it becomes a very serious question, whether it be not our duty to withhold any farther nutriment from those withering, unfruitful branches, before they are wholly dead. Even when the minister is not all that could be wished, is that a reason why the people should not fulfill their own engagements? why the church

should let go its hold on God? or should refrain from all those efforts which they are required to make for their own spiritual good, and for the salvation of the perishing around them?

ADVANCE.

Indications of advance during the past year, may be found in the increase of what is raised by some societies for the support of their ministers; in expenditures in some places for repairing the parsonage and sanctuary; in purchasing and fitting up a hall for public worship at Skowhegan; in building houses of worship at Lewiston, Waldoborough, and West Brooksville; in the progress towards completion of the same good work at Sumner and Turner; and in hopeful beginnings for a similar purpose at Monmouth, Sebago, Isle de Haute, Wilton, and Springfield.

REVIVALS.

But in reviewing the past year, the most delightful feature is to be found in those precious revivals, with which several of our missionary churches have been blessed, including some that were in a condition of extreme depression and weakness. Thus at Baldwin, where but nine church members remain, all of whom, but one, are females, a very pleasant religious interest existed during the winter and spring—the fruits of which are about forty hopeful converts—some of whom, it is hoped, will connect themselves with the Congregational church.

At Orland, an unusual spirit of prayer was noticed at the annual concert of prayer for colleges. Meetings for prayer were held every evening during the month of March. Almost all who have expressed hope in Christ, are persons in middle life.

At Burlington, the interest commenced with the young

married people, and several new family altars have been erected. No extra means have been employed, and no outward excitement has been manifest. About twelve cases have occurred of hopeful conversion. Difficulties previously existing in the church, have been settled, and persons united who were at variance.

Quite an extensive revival has taken place in the village of Rockport, connected mainly with the labors of Methodist brethren, but extending through the whole community, and affecting the infant church and society in our connection.

Amidst some peculiar difficulties and discouragements, the Lord has been pleased to bless the church in Harrison. A revival commenced last fall, and continued part of the winter, commencing among the Baptists, but extending to several families of the Congregational society, which has resulted in the hopeful conversion, in all about forty, mostly young people, of whom fifteen or sixteen have attended on the worship, and been connected with the Sabbath School of our denomination.

In connexion with ordinary means and efforts, the Spirit has come, like the gentle dew, to the church and society at Madison Bridge, strengthening the very faint hope that some individuals had before indulged, and causing several others to rejoice in hope, who before were living without hope and without God in the world.

The feeble church at Oldtown, reported the last year as consisting of twenty-six members, within a short time after the settlement of its present pastor, has experienced a very precious season of refreshing and enlargement. Forty persons are reported as being recently renewed, and from six to ten reclaimed. Thirty persons were admitted to the church, on the 18th of May, and twenty more are expected

at the next communion. Thirty out of the fifty who will then have been added to the church, are heads of families.

Of twelve hopeful converts in the congregation at Sumner, the greater number are of adult age, and several of them heads of families.

From the church and society at Machiasport, which have long been in a declining and distracted state, we have the following account :

“ During the year, there has been gratifying attention to preaching and other means of grace. Many of our young men, who had been in the habit of going after error, now attend our meeting. Many members of the church are enjoying a very pleasant state of religious feeling. There have probably been, during the year, in town, about forty-five instances of hopeful conversion, mostly in the neighborhood of Buck’s Harbor ; an unusual proportion are heads of families, from twenty-five to thirty-five years of age. We have not known so interesting a season in this place, for the last sixteen years.”

“ When I came to this people last November,” writes the Rev. Mr. Bowker, from Turner, “ I was met with a kind and cordial reception. There had been to a considerable extent, an experience of reverses. But they were not entirely discouraged. Their motto was—faint but pursuing. During the winter, we almost believed that there were some tokens of the Spirit’s presence. But not until April, did it fully appear that a cloud of mercy was gathering over us. We were taken by surprise, when it was known that a spirit of anxious solicitude had gained possession of many minds. During these two and a half months, this precious work of grace has been progressing. Noiselessly and peacefully, as a summer’s evening, the Divine Spirit has gone from house to house, and from heart to heart, till fathers and mothers,

sons and daughters, to the number of twenty-five, have become the hopeful subjects of grace. And the Holy Spirit is still moving (June 16) upon many minds, and the prayer is going up from many hearts that the Lord would abide with us. The members of this church have been greatly revived and encouraged. Their spiritual strength has been renewed, and there is an unwonted degree of harmony in their efforts for the enlargement of Zion's borders. Thirteen were propounded for admission to the church the last Sabbath, and it is hoped that as many more will soon be found ready to make profession of their faith in Christ."

Other missionary fields that have been blessed, are East and West Brooksville, Winnegance, Monson, Norway Village, Brownfield, Bristol, and Blanchard.

THE AMERICAN HOME MISSIONARY SOCIETY.

during the last year, has received and expended nearly \$200,000. The laborers in its employ have been 986; occupying nearly twice that number of stations. Fifty-six new churches have been organized, while 50 churches before aided, have risen to independence. Five thousand six hundred and two members have been added to the churches assisted by it; 50 revivals of religion are reported, and 2005 souls (by 352 missionaries) as hopefully converted. During the 70 years of its existence, the gospel has been proclaimed through its missionaries at 4300 stations, in 36 States and Territories; 137,941 souls have been gathered into churches receiving its aid; and of these churches, "1000 have passed from the list of its beneficiaries to that of its patrons." It is most earnestly and devoutly to be wished, that this noble institution, with its auxiliaries, and all other evangelical associations engaged in Home Missions in these United States, may carry forward this great work with unabated zeal, and

augmented vigor. Very much land yet remaineth to be possessed. The places of ministers, not suffered to continue by reason of death, call for a new supply. New churches are forming, that need pastors. New settlements are multiplying with astonishing rapidity, demanding at their very birth the institutions of the Gospel. Does not this whole land, with its teeming millions and its immense resources, belong to Jesus Christ? Is it not a part of His purchased, promised possession? Much of error must be "overturned" and removed, before He can reign over its whole extent. Even now dark clouds are lowering; and mighty efforts are put forth to strengthen opposing interests, and give them the ascendancy. But we will hope in God—the God of our fathers—who has planted in this land a people dear to Him—a people who love and honor Him. Thy kingdom come, is their daily prayer. The interests of that kingdom they seek first to promote, and while they pray and labor for its advancement, the God of Heaven He will prosper them. Let them labor on, in the spirit of dependence on Him, and with much prayer for His favor and blessing, in the mighty enterprise of spreading through this whole land the light and grace of the glorious Gospel,—the day will come, which Jeremiah Evarts, before he ascended to glory, saw in vision; "when the sun, as he rises on a Sabbath morning, and travels westward from New England to Oregon, shall behold converted millions assembling, as if by a common impulse, in the temple, with which every valley, mountain and plain shall be adorned; and the morning psalm and evening anthem, commencing with the multitudes on the Atlantic coast, shall be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by thousands of thousands on the shores of the Pacific."

ANNUAL MEETING.

The Maine Missionary Society held its forty-ninth annual meeting with the church in Calais, June 25, 1856. The meeting was opened with reading the Scriptures and prayer by the President. The sermon was by the Rev. Prof. Smith, from John xvii. 20, 21, on the subject of Christian Union. The Treasurer's Report was read and accepted; then followed the Report of the Trustees by the Secretary. A motion to print and publish this Report was offered by the Rev. Asa D. Smith, D. D., of the city of New York, and being seconded, was carried. Brief and pertinent addresses were made by Rev. Messrs. Cushman, Drummond, Cutter, Parker and Carruthers. After the taking up of a collection in aid of the Society, the public services were closed with prayer and benediction by the Rev. Dr. Carruthers of Portland.

At a meeting of the Society for business, the Rev. Dr. Chickering was appointed to express the thanks of the Society to Professor Smith, for his sermon, and to request a copy for the press.

The committee appointed in 1853, consisting of Rev. Messrs. D. Thurston, Tappan, and Ellingwood, "to collect some historical notices of this Society," were instructed to report at the next annual meeting. The same persons were appointed a committee of arrangements for the Jubilee Anniversary of the next year.

The following persons were chosen officers of the Society for the ensuing year:

PRESIDENT:

WILLIAM T. DWIGHT, D. D.

VICE PRESIDENT:

JOHN W. ELLINGWOOD, D. D.

COR. AND REC. SECRETARY:

BENJAMIN TAPPAN, D. D.

TREASURER:

JOHN HOW, Esq.

TRUSTEES:

REV. WM. T. DWIGHT, *ex officio*.
 REV. DAVID THURSTON.
 REV. BENJAMIN TAPPAN.
 REV. JOHN W. ELLINGWOOD.
 REV. ENOCH POND, D. D.
 REV. JOHN W. CHICKERING, D. D.

REV. DAVID SHEPLEY,
 REV. STEPHEN THURSTON, D. D.
 REV. EDWARD F. CUTTER.
 REV. ISAAC ROGERS.
 JOHN HOW, Esq.

WOODBURY STORER, Esq., }
 WILLIAM D. LITTLE, Esq., } AUDITORS.

The Central Church in Bath was appointed as the place for the next annual meeting, on the 4th Wednesday of June, 1857.

REV. GEORGE B. LITTLE, *First*, }
 REV. E. G. CARPENTER, *Second*, } PREACHERS.

TREASURER'S REPORT.

Receipts and Disbursements of JOHN HOW, Treas'r of Maine Missionary Society

RECEIPTS.

Balance in the Treasury June 25, 1855,	\$2,420 83
Income from the Permanent Fund:—	
Dividends on Bank Stock,	491 20
" 1 share in At. & St. Lawrence R. R. Co.,	6 00
" 3 shares in Portland, Saco & Ports. R. R. Co.,	9 00
Interest on notes receivable,	33 00
" City of Portland bond,	60 00
Rent on Building in Kennebunk,	5 00
	604 20
Interest on money loaned,	12 69
LEGACIES.—Of Miss Eveline Sewall, late of Kennebunk, additional by Wm. B. Sewall, Esq.,	251 00
Miss Elizabeth Langdon, late of York,	100 00
Seth Morse, Esq., late of Paris, (balance)	100 00
Jos. B. Folsom, Esq., late of Bucksport,	1000 00
Hon. Wm. Richardson, late of Bath, (9th instal't,	1000 00
Mrs. Sarah L. Mason, late of Kennebunkport,	208 00
	2,651 00
Of Rev. B. Tappan, D. D., for supplying the pulpit in sundry places,	51 00
Annuities, contributions, life memberships, &c.,	9,144 75
	\$14,884 47

DISBURSEMENTS.

Paid W. T. Johnson for printing Book of Receipts,	\$4 25
Paid Fuller & Fuller for printing Missionary Sermon and Report,	165 00
Paid Carpenter & Co. Express bill,	8 00
Paid Mrs. Narcissa S. Bourne income of legacy of Miss Eveline Sewall, late of Kennebunk,	269 70
Paid Treasurer of American Home Miss'y Society, by vote of Trustees,	500 00
Additional legacy of late Miss Eveline Sewall, transferred from Permanent Fund, according to the provisions of the Will,	251 00
Paid Trustees' orders,	12,511 04
CONTINGENT EXPENSES:—Discount on \$500 of legacy of late J. R. Folsom, paid by Dr. Tappan,	
For bringing money from York,	5 25
Discount on draft on Portsmouth,	25
Collecting check on Kennebunkport,	50
Postage,	1 00
	15 00
	<u>22 00</u>
Commissions on Receipts,	311 59
Balance in the Treasury,	841 89
	<u>\$14,884 47</u>

The PERMANENT FUND consists of

Land in the County of Aroostook, valued at	\$300 00
Land in Bangor, valued at	300 00
Land and building in Kennebunk, valued at	200 00
5 Shares in Lewiston Falls Manufacturing Company,	500 00
24 Shares in Canal Bank, Portland,	2400 00
20 Shares in Casco Bank, Portland,	2000 00
15 Shares in Manufacturers' & Traders' Bank,	750 00
9 Shares in State Bank, Boston,	540 00
3 Shares in Portland, Saco & Portsmouth Railroad,	300 00
1 Share in Atlantic & St. Lawrence Railroad,	100 00
Scrip of the City of Portland,	1000 00
Notes receivable,	1100 00
	<u>\$9,490 00</u>

Errors excepted.

JOHN HOW, *Treasurer.*

PORTLAND, June 20, 1856.

The undersigned have examined the accounts of John How, Esq., Treasurer, (to which the foregoing is an abstract) and find the same properly vouched and correctly cast, with a balance of eight hundred forty-one \$9-100 dollars in the Treasury.

WM. D. LITTLE,) *Auditors chosen*
 WOODBURY STORER, } *by the Society.*

DONATIONS

FROM JUNE 25, 1855, TO JUNE 20, 1856.

AROSTOOK CONFERENCE.			Cumberland Conference, 9,10 23,82, 32 92
<i>Burlington</i> —Coll.,	\$11 50		
<i>Lincoln</i> —Coll.,	19 50		
<i>Passadunk</i> —Coll.,	8 00		
<i>Aroostook Conference</i> , 2, 9,	11 24		
	\$50 24		
CUMBERLAND.			
<i>Auburn</i> —Ann. 6, don. 10, coll. 34,	50 00		
<i>Brunswick</i> —Ann. 14,50, coll. 41,80,	56 30		
<i>Cumberland</i> —Sab. Sch. 1,75, col. 43,	44 75		
<i>Falmouth, 1st parish</i> —Coll.	10,08		
“ 2d “ “	24,75		
	— 34 83		
<i>Freeport</i> —1st cont. L. M. 30,			
Cent Soc. 13, coll. 80,	123		
“ 2d cont. L. M. 40, Ct.			
Soc. 15,60, coll. 84,40,	140		
	—263 00		
<i>Gorham</i> —F. M. S. 80,84, coll. 40,62,			
don. 5,	126 46		
<i>Gray</i> —Coll.,	38 00		
<i>Harpwell</i> —Coll. 3,74, don. 2,	5 74		
<i>Lewiston Falls</i> —L. M. 80, coll. 146,-	85		
	226 85		
<i>Lewiston</i> —Pine St. Ch. coll.,	20 00		
<i>Mechanic Falls</i> —Con. & mon. coll.	45 00		
<i>Minot</i> —Ann. 10, L. M. 6, coll.			
and don. 11,	27,00		
<i>Minot, West</i> —Coll.,	8,38		
	— 35 38		
<i>Naples</i> —(For preaching.)	12 86		
<i>New Gloucester</i> —F. M. S. 42,50, coll.			
55,25,	97 75		
<i>North Yarmouth</i> —Coll.,	16 00		
<i>Portland, 2d Ch.</i> —F. M. S. 200,			
S. S. 20, L. M. 40,			
coll. 136,	396,00		
“ 3d Ch.—F. M. S. 114,			
L. M. 75, col. 113,12,	302,12		
“ Union Mis. Circle,	107,00		
“ <i>Abysinnian Ch.</i> —Col.	1,25		
	—806 37		
<i>Pownal</i> —Coll.,	32 25		
<i>Scarborough</i> —L. M. 10, don. 5, coll.			
13,62,	28 62		
<i>Standish</i> —Coll. 20,25, 24,70,	44 95		
<i>Westbrook, 1st Ch.</i> —Don.	10,00		
(<i>Saccarappa</i>), 2d Ch.—Cont.			
10, 40,	50,00		
	— 60 00		
<i>Yarmouth</i> —L. M. 105, F. M. S. 20,			
Cent S. 41,97, coll. 106,35,	273 32		
			\$2351 35
		FRANKLIN.	
		<i>Farmington</i> —L. M. 50, F. M.	
		S. 23,07, m. c. 5,	
		coll. and don. 37,-	
		03,	115,10
		<i>Falls</i> —Coll.,	2,80
			—117 90
		<i>New Sharon</i> —Coll.,	10 38
		<i>New Vineyard</i> —Coll. 3, 3,	6 00
		<i>Phillips</i> —Coll.,	5 22
		<i>Strong</i> —F. M. S. 11, coll. 5,50,	16 50
		<i>Temple</i> —F. M. S. 2,35, coll. 4,50,	6 85
		<i>Weld</i> —F. M. S. 3,75, coll. 4,47,	8 22
		<i>Wilton</i> —Ann. 4, coll. 7, F. M. S.	
		9,19,	20 19
		<i>Franklin Conference</i> , 7 9,75,	16 75
			\$208 01
		HANCOCK.	
		<i>Aurora and Amherst</i> —L. M. 6, Cent	
		Soc., 4,73, Sab. Sch. 5,	15 73
		<i>Bluchill</i> —Don.,	3 50
		<i>Bucksport</i> —L. M. 40, ann. 2, m. con.	
		19,35, coll and don. 86,	147 35
		<i>Castine</i> —L. M. 65, coll. and don. 28,	93 00
		<i>Deer Isle</i> —F. M. S. 15,75, coll. 9,-	
		64,	25 39
		<i>Eastbrook</i> —Don.,	3 00
		<i>Ellsworth</i> —F. M. S. 20, L. M. 20,	
		coll. and don. 170,	210 00
		<i>Mount Desert and Tremont</i> —Coll.,	46 00
		<i>Orland</i> —Coll.,	25 00
		<i>Sedgwick</i> —Coll. for L. M.,	20 00
		<i>Hancock Conference</i> ,	6 00
			\$594 97
		KENNEBEC.	
		<i>Augusta, S.</i> —L. M. 60, mon. c. 74,58,	
		coll. and don. 318,05,	452 63
		<i>Gardiner</i> —L. M. 25, coll. 16,	41 00
		<i>Hallowell</i> —L. M. 70, m. c. 74,62,	
		ann. 2, cont. 47,	193 62
		<i>Litchfield</i> —Coll.,	11 38
		<i>Monmouth</i> —Ann. 2, coll. 2,12,	4 12
		<i>Richmond</i> —F. M. S. 42,50, L. M.	
		39,09, don. 7,83,	89 42
		<i>Vassalborough</i> —Coll. 8,18, don. 5,	13 18
		<i>Waterville</i> —Coll.,	6 50
		<i>Winslow</i> —Ann. 2, don. 2, coll. 9,18,	13 18
		<i>Winthrop</i> —F. M. S. 22, coll. 5,50,	27 50

<i>Kennebec Conference.</i>	7 10	<i>Corinna</i> —L. M. in part	5 00
	—	<i>Dudham</i> —Coll. 35 33,24,	68 21
	8859 63	<i>Dismout</i> —Ann.,	2 00
LINCOLN.			
<i>Alna</i> —Ann. 4, coll. 16,25,	20 25	<i>Hampden</i> —L. M. 55, F. M. S. 13,75,	89 00
<i>Bath, Winter St.</i> —L. M. 110,		col. 20,25,	26 87
Cent S. 27, ann. 17, coll.		<i>Kenduskeag</i> —L. M. 6, coll. 20,27,	10 00
and don. 484,66,	638,66	<i>Oldtown</i> —Coll.,	23 90
" <i>Central Ch.</i> —L. M. 60,		<i>Orono</i> —Coll.,	16 32
ann. 11, coll. and don.		<i>Owington</i> —L. M. 5, coll. 11,32,	80 00
155,	226,00	<i>Penobscot Conference</i> , 69, from "a	
	—	friend of Missions," 20,	80 00
<i>Bowdoy, 1st Ch.</i> —Coll.,	12 00		51448 82
<i>Bremen</i> —Don.,	1 50	PISCATAQUIS.	
<i>Bristol, 1st Ch.</i> —Mon. con.,	20,00	<i>Atkinson</i> —Coll.,	6 00
" <i>2d Ch.</i> —Coll. 10, 3,	13,00	<i>Blanchard</i> —Coll.,	28 00
	—	<i>Bradford</i> —Con.,	11 45
<i>Ely, comb</i> —Coll.,	8 00	<i>Brookville</i> —F. M. S. 7,94, cont.	20 70
<i>Lisbon</i> —L. M. to compl.,	5 00	10,66,	68 07
<i>Phippsburgh</i> —F. M. S. 20, coll. 25,62	45 62	<i>Dorcy and Forecroft</i> —L. M. 20, Cent	20 00
<i>Thomaston</i> —F. M. S. 18,75, gent. 14	32 75	Soc. 5,58, coll. 42,49,	33 00
<i>Topsham</i> —Coll.,	16 11	<i>Garland</i> —Coll.,	4 00
<i>Union</i> —L. M. 10, coll. 11,41,	21 41	<i>Monson</i> —Coll.,	2 00
<i>Waldborough</i> —L. M. 5, ann. 12, F.		<i>Sauger villa</i> —Don.,	—
M. S. 12,75, coll. and don. 44,25,	74 00	<i>Sebce</i> —Coll.,	5260 22
<i>Warren</i> —Ann. 6, Benev. Soc. 36,70,			
coll. 17,30,	60 00	SOMERSET.	
<i>Washington</i> —L. M. 10., don. 1,50,	11 50	<i>Anson, S.</i> —F. M. S. 9,50, coll. 2,50,	12 00
<i>Wiscasset</i> —L. M. 5, coll. 20,	25 00	<i>Bingham</i> —Coll.,	7 00
<i>Woodwich</i> —Coll.,	20 00	<i>Bloomfield</i> —Coll.,	12 00
	—	<i>Mulison</i> —Coll.,	13 00
	81250 80	<i>Mercer</i> —Coll.,	2 76
OXFORD.			
<i>Andover</i> —Mon. con. 3,92, coll. 13,-	17 13	<i>Norridgewock</i> —L. M. 25, coll. and	53 00
21,		don. 28,	4 00
<i>Bethel, 1st Ch.</i> —Cent Soc. 9,		<i>Skowhegan</i> —Don.,	9 00
coll. 31,71, L. M. 15,	55,71	<i>Solon Village</i> —L. M. 5, coll. 4,	13 52
" <i>2d Ch.</i> —Don. 2., coll.		<i>St. Albans</i> —L. M. 5, Cent Soc. 5,52,	
10,	12,00	coll. 3,	5126 28
<i>Norway, 1st Ch.</i> —Coll. 10, don.			
3,	13,00	UNION.	
" <i>2d Ch.</i> —F. M. S. 11,		<i>Albany</i> —Don. 3, ann. 2,	5 00
coll. 9,	20,00	<i>Bridgton, N.</i> —Don. 5, coll. 9, 14,69	
	—	" <i>Centre</i> —Coll.,	9,94
	33 00		23 04
<i>Oxford</i> —Coll. 9, don. 20,	29 00	<i>Brownfield</i> —L. M. 6, coll. 6,05, 4,-	16 55
<i>Paris, S.</i> —Coll. 15,19, L.M. 10,	25 19	50,	83 42
<i>Rumford</i> —Coll.,	9 00	<i>Fryeburg</i> —L. M. 55, don. 10, coll.	5 50
<i>Sumner and Hartford</i> —Coll.,	15 00	18,42,	10 33
<i>Turner</i> —F. M. S. 12,22, coll. 3,50,	15 72	<i>Harrison</i> —Cont.,	
<i>Oxford Conference</i> , 14 5,79 15,75,	35 54	<i>Lovell</i> —Coll.,	5247 29
	—	<i>Otisjubil</i> —Ann. 2, don. 13, coll. 16,-	31 50
	5247 29	50,	12 70
PENOBSCOT.			
<i>Bangor, 1st Ch.</i> —L. M. 105,		<i>Swaden</i> —Coll.,	50 00
S. Sch. 69, coll. and		<i>Waterford</i> —L. M. 15, F. M. S. 5,	
don. 316,88,	481,88	coll and don. 30,	8298 64
" <i>Hann. St.</i> —L. M. 120,			
S. Sch. 21,84, coll.		WALDO.	
87,81,	229,65	<i>Belfast</i> —Coll. 48, don. 3,	51,00
" <i>Central Ch.</i> —S. Sch.		" <i>N.</i> —Coll. 20, mon. con.	60,00
50, coll. 284,82,	334,82	40,	111 00
	—	<i>Camden</i> —F. M. S. 28,95, coll.	49,45
<i>Brewer, W.</i> —L. M. 10, don.		" <i>Rockport</i> —Cont.,	6,00
11, coll. 32,	53,00		55 45
" <i>Willsboro</i> —L. M. 5, coll.			
23,17,	28,17		
	—		
	81 17		

<i>Frankfort</i> —Coll.,	34,75	<i>Lyman</i> —Don.,	2 00
“ <i>Mills</i> —Don.,	8,00	<i>Newfield</i> —Coll.,	14 00
	— 42 75	<i>Saco</i> —L. M. 40, F. M. S. 20, coll.	216 00
<i>Freedom</i> —Coll.,	33 75	and don. 156,	2 00
<i>Jackson</i> —Don.,	2 00	<i>Sanford</i> —Cont., (balance)	2 00
<i>Searsport</i> —Coll., 63, don. 5,	68,00	<i>Shapleigh</i> —Don.,	2 00
“ <i>East</i> —Cont.,	9,00	<i>Wells, 1st Ch.</i> —Coll. and cont.	
	— 77 00	for L. M.	87,38
<i>Swanville</i> —Don.,	1 00	“ <i>2d Ch.</i> —Coll.,	10,00
<i>Thorndike</i> —Don.,	2 00		— 97 38
<i>Unity</i> —Ann. 4,50, coll. 7,66,	12 16	<i>York, 1st Ch.</i> —Coll.,	35,00
<i>Waldo Conference,</i>	8 57	“ <i>2d Ch.</i> —Coll.,	18,00
	—		— 53 00
	\$345 68	<i>York Conference,</i>	23 00
			—
			\$740 96
WASHINGTON.			
<i>Dennysville</i> —Monthly concert,	30 00	OTHER STATES.	
<i>Eastport</i> —Coll. 30, L. M. 40,	70 00	<i>Bridgewater, Mass.</i> —A friend of	
<i>Machias</i> —F. M. S. 32, L. M.		Missions,	2 00
20, cont. 10,25,	62,25	<i>Cambridge, Mass.</i> —Erro Mainensis,	5 00
“ <i>East</i> —Cont.,	32,00	<i>Chelsea, Mass.</i> —Dr. J. Mitchell,	6 00
“ <i>port</i> —Coll.,	5,05	<i>Lowell, Mass.</i> —S. W. Stickney and	
	— 99 30	S. C. Shapleigh,	20 00
<i>Robbinston</i> —Don.,	5 00	<i>Newburyport, Mass.</i> —Wm. Thurs-	
<i>Whiting</i> —Don.,	5 00	ton and wife, ann.,	4 00
<i>Washington Conference,</i>	21 97	<i>Roxbury, Mass.</i> —Rev. D. M. Mitch-	
	—	ell,	5 00
	\$231 27	<i>Worcester, Mass.</i> —Rev. Dr. Sweet-	
		ser,	15 00
YORK.			
<i>Biddeford, E.</i> —Coll.,	5,52	<i>Oxford, N. H.</i> —Rev. Enos Merrill	
“ <i>W.</i> —Coll.,	35,90	and wife,	5 00
	— 40 52	<i>Norwich, Conn.</i> —A lady,	2 00
<i>Buxton, N.</i> —Cont.,	23,08	<i>California.</i> —A lady,	1 00
“ <i>S.</i> —Coll. and don.,	29,13	<i>Weymouth, N. S.</i> —Mrs. J. K. Mayo,	20 00
	— 52 21		—
<i>Kennebunk</i> —L. M. 20, coll. 22, don.	87 00	From donors unknown,	\$85 00
45,		Annual meeting at Portland,	31 00
<i>Kennebunkport, 1st Ch.</i> —Coll.	18,25		— 135 19
“ <i>2d Ch.</i> —Coll.,	40,90		
	— 58 25	Amount of donations as above,	\$9,144 75
<i>Kittery</i> —Coll.,	24 25	Legacies,	2,651 00
<i>Lebanon</i> —Coll.,	33 50		—
<i>Limerick</i> —Coll. and cont. 20,81,			\$11,795 75
don. 5,	25 81		
<i>Limington</i> Coll.,	10 04		

LIFE MEMBERS,

RECOGNIZED SINCE THE LAST ANNUAL PUBLICATION.

Bradford, Miss Clara F.,	<i>Andover.</i>	Belcher, Hannibal,	<i>Farmington.</i>
Monroe, Miss Eunice,	"	Butler, Mrs. Julia W.,	"
Paine, Mrs. Lois,	"	Lewis, Mrs. Ellen A.,	<i>Frankfort.</i>
Perkins, Luke,	"	Smith, Capt. William,	"
Bradbury, Thomas W. S.,	<i>Augusta.</i>	Treat, Miss Ellen,	<i>Frankfort Mills.</i>
Webb, Mary Bowdoin,	"	Dodge, Mrs. Mary,	<i>Freedom.</i>
Bragg, Isaac N.,	<i>Bangor.</i>	Chandler, Capt. Edward,	<i>Freetown.</i>
Coe, Mrs. Mary M.,	"	Dillingham, Mrs. Patience,	"
Cummings, Ephraim C.,	"	Gray, George W.,	"
Dole, John Thurston,	"	Harrington, Miss Anna R.,	"
Dutton, Mrs. Maria,	"	Reed, Miss Hannah,	"
Jewell, Miss Emily B.,	"	Talbot, Mrs. Mary,	"
McNamara, Miss Mary Eliza,	"	Talbot, Mrs. Sally,	"
Malthy, Miss Henrietta Caroline,	"	Thing, Mrs. Louisa,	"
Merrill, Benjamin,	"	Souther, Miss Amie Blanchard,	<i>Fryeburg.</i>
Partridge, Mrs. Mary B.,	"	Hall, Mrs. Christiana,	<i>Gardiner.</i>
Patten, Moses,	"	Nash, Mrs. Hannah,	<i>Gray.</i>
Stanwood, Mrs. Mary Lyman,	"	Woodbridge, Miss Eliza,	<i>Hallowell.</i>
Willey, Mrs. Louisa,	"	Curtis, Mrs. Almira,	<i>Hampden.</i>
Wyer, Miss Elizabeth,	"	Hardy, J. L.,	"
Burnham, Rev. Charles,	<i>Bath.</i>	Willcox, Mrs. Anne G.,	<i>Kennebunk.</i>
Fuller, Dr. A. J.,	"	Burnham, Samuel Jr.,	<i>Kennebunkport.</i>
Harwood, Miss Lizzie P.,	"	Stone, Miss Mary E.,	"
Harwood, Thomas P.,	"	Wells, Isachar,	"
Davidson, Mrs. Sarah,	<i>Belfast.</i>	Pickard, Horace,	<i>Lewiston Falls.</i>
Ferguson, Mrs. Jane,	"	Freeman, Mrs. Charles,	<i>Limerick.</i>
Poor, James J.,	"	Hayes, John C.,	"
Mayo, Mrs. George O.,	<i>Brewster.</i>	Boynton, Mrs. Stephen,	<i>Machias.</i>
Sargent, Miss Susan P.,	"	Foster, Mrs. Mary C.,	<i>Maria.</i>
Skinner, Arthur Brainard,	"	Haskell, Caleb,	<i>New Gloucester.</i>
Deering, Mrs. Alice P.,	<i>Brighton.</i>	Marsh, Deacon Shubael,	"
Stickney, Mrs. Patty,	<i>Brownfield.</i>	Nelson, Otis,	"
Lee, Joseph,	<i>Brownville.</i>	Dole, Mrs. Caroline F.,	<i>Norridgewock.</i>
Bloigett, Mrs. Sarah P.,	<i>Backport.</i>	Smith, Miss Lovina,	<i>Norway.</i>
Darling, A. Dennis,	"	Chase, Mrs. Joseph B.,	<i>Orono.</i>
Skinner, Miss Harriet,	"	Parsons, Dea. Sherlock,	"
Skinner, Miss Hannah Jane,	"	Goodwin, Rev. Thomas S.,	<i>Phippsburgh.</i>
Swasey, Mrs. Sewall B.,	"	Larrabee, Mrs. Hannah,	"
Rounds, Gerry,	<i>Buxton.</i>	Bent, Mrs. Mary,	<i>Portland.</i>
Aylward, Mrs. Mary,	<i>Caldus.</i>	Clark, Miss Elizabeth Dwight,	"
Ives, Rev. Alfred E.,	<i>Castine.</i>	Drinkwater, Mrs. Margaret,	"
Ives, Mrs. Alfred E.,	"	Duran, Mrs. William,	"
Perry, Miss Hannah M.,	"	Farley, Mrs. Charles,	"
Ritchie, Mrs. Jane,	"	Fernald, Mrs. Rebecca,	"
Wood, Miss Harriet A.,	"	Gilman, N. J.,	"
Huston, Albert Childs,	<i>Dunsmuir.</i>	Gouldard, Miss Mary P.,	"
Hurston, Henrietta Augusta,	"	Gould, Miss Alice M.,	"
Haskell, Deacon Edward,	<i>Dear Isl.</i>	Greely, Eliphalet,	"
Mayo, Miss Mary Elizabeth,	<i>Dover.</i>	Greely, Mrs. Philip,	"
Hosmer, Rev. Samuel D.,	<i>Eastport.</i>	Haskell, Dea. Sewall B.,	"
Stickney, Gideon,	"	Howe, Mrs. Edward,	"
Hale, Miss Mary Sophia,	<i>Ellsworth.</i>	Howe, Nathan,	"

Merrill, Dr. Thomas H.,	<i>Portland.</i>	Titcomb, Rev. Stephen,	<i>Wald.</i>
Moody, Mrs. Lucy S.,	"	Titcomb, Mrs. Stephen,	"
Moody, Albus Rea,	"	Gooch, William,	<i>Wells.</i>
Nowell, Mrs. Henry,	"	Littlefield, Dea. Christopher,	"
Shirley, Arthur 2d,	"	Littlefield, George,	"
Staples, Mrs. Julia,	"	Maxwell, Barak,	"
Tucker, Jonathan,	"	Rankin, James,	"
Waterhouse, Mrs. Ann,	"	Shepley, Miss Elizabeth,	<i>Windslow.</i>
Webster, Mrs. Eliphalet,	"	Trott, Miss Esther,	<i>Woolwich.</i>
Woodbury, William,	"	Blanchard, Sylvanus W.,	<i>Yarmouth.</i>
Woodbury, Mrs. Octavia,	"	Blanchard, David Prince,	"
Hagar, Mrs. Henrietta L.,	<i>Richmond.</i>	Burbank, Dr. Eleazer,	"
Starrett, Dea. Cephas,	<i>Rockland.</i>	Hayes, Mrs. Hannah P.,	"
Merrill, John,	<i>Saccarappa.</i>	Lawrence, Mrs. Elizabeth,	"
Murch, Mrs. Nancy,	"	Loring, Mrs. Sarah R.,	"
Goodale, Miss E. W.,	<i>Saco.</i>	Mitchell, Mrs. Hannah,	"
Rumery, Mrs. James,	"		
Sweat, Moses,	<i>Sanford.</i>	OTHER STATES.	
Jones, Mrs. Olive,	<i>Searsport.</i>	Blanchard, Rev. Amos, D. D.,	<i>Lowell, Mass.</i>
Simpson, Mrs. Elizabeth,	"		
Moody, Dea. Isaac,	<i>Staudish.</i>	Foster, Mrs. Harriet,	<i>W. Newbury, Mass.</i>
Mitchell, Dea. Samuel,	"	Mitchell, Dr. Jacob,	<i>Chelsea, Mass.</i>
Stone, Wm. Irving,	<i>Thorndike.</i>	Trask, Miss Mary A.,	<i>Gloucester, Mass.</i>
Dresser, Dea. Amos,	<i>Turner.</i>	Goodrich, Mrs. Lucy Ann,	<i>Pembroke, N. H.</i>
Potter, Mrs. Albina A.,	<i>Union.</i>	Lord, Mrs. Harriet N.,	<i>Montpelier, Vt.</i>
Allen, Mrs. Catherine R.,	<i>Waldoborough.</i>	Collier, Mrs. Allen,	<i>Cincinnati, O.</i>
Starrett, Isaac P.,	<i>Warren.</i>	Valentine, John,	<i>Keosauqua, Iowa.</i>
Vaughan, Jos. W.,	"	Gay, Mrs. Calvin,	<i>Allston, S. C.</i>
McDowell, Mrs. Harriet,	<i>Washington.</i>	Hamilton, Mrs. Isabella M.,	<i>Columbia, Cal.</i>
Whitney, Mrs. Martha,	<i>Waterford.</i>		

CONSTITUTION OF THE M. M. SOCIETY,

IN ITS REVISED FORM, AS ADOPTED JUNE 23, 1855.

ARTICLE I. This Society shall be called the Maine Missionary Society.

ART. II. The object of this Society is to extend the knowledge of God our Savior, and to send the glorious gospel to those that are destitute of the public and stated means of religious instruction.

ART. III. This Society believe, and will endeavor to propagate those doctrines, which are called the doctrines of grace, and use the peculiar doctrines of the reformation, and which are comprehended in the Westminster Assembly's shorter Catechism.

ART. IV. This Society shall be auxiliary to the American Home Missionary Society, on the conditions of the seventh and eighth articles of its Constitution, with the name and under the charter of the Maine Missionary Society.

ART. V. The payment of two dollars annually into the Treasury of the Society, shall constitute a member of the Society, and the payment of not less than twenty dollars shall constitute a member for life.

ART. VI. The Officers of the Society shall be a President, Vice President, Corresponding and Recording Secretary, Treasurer, and eleven Trustees, including the President, who shall be chosen at the annual meeting by ballot. The President shall be ex-officio a member of the Board of Trustees, five of whom shall constitute a quorum. The officers shall all continue in office until others are elected.

ART. VII. The president shall preside in the meetings of the Society and of the Trustees, and call special meetings of the Board whenever requested by three of its members. The Secretary shall take charge of the books and correspondence of the Society, and exhibit the records of its proceedings at each annual meeting. The Treasurer shall have charge of the funds and property belonging to the Society, and shall present annually a full and accurate account of all receipts and disbursements. He shall also give sufficient security to the Secretary of the Society for the faithful discharge of his trust, before he enters upon the duties of his office. The Trustees shall meet semi-annually, at the time and place of the annual meeting of the Society, and at such other time and place as they may direct. They may adjourn or hold special meetings as they think proper. They shall also manage and dispose of the property of the Society, and have a general superintendence over all its business. At the annual meeting they shall exhibit to the Society a particular statement of all their proceedings, and of the labors and success of their missionaries.

ART. VIII. The Society shall meet annually on the fourth Wednesday of June, at such place as they may appoint. At each annual meeting a sermon shall be preached, and a collection taken up. Every meeting shall be opened and closed with prayer.

ART. IX. The constitution may be altered or amended by a vote of two-thirds of the members present at any annual meeting; but no such alteration or amendment shall be made unless a motion expressing the same in writing shall have been made at a previous meeting of the Society, one year before it is acted upon.

ART. X. The missionaries employed by this Society shall endeavor faithfully to promote the great interests of religion, by all the means in their power, and shall make returns of their transactions to the Trustees.

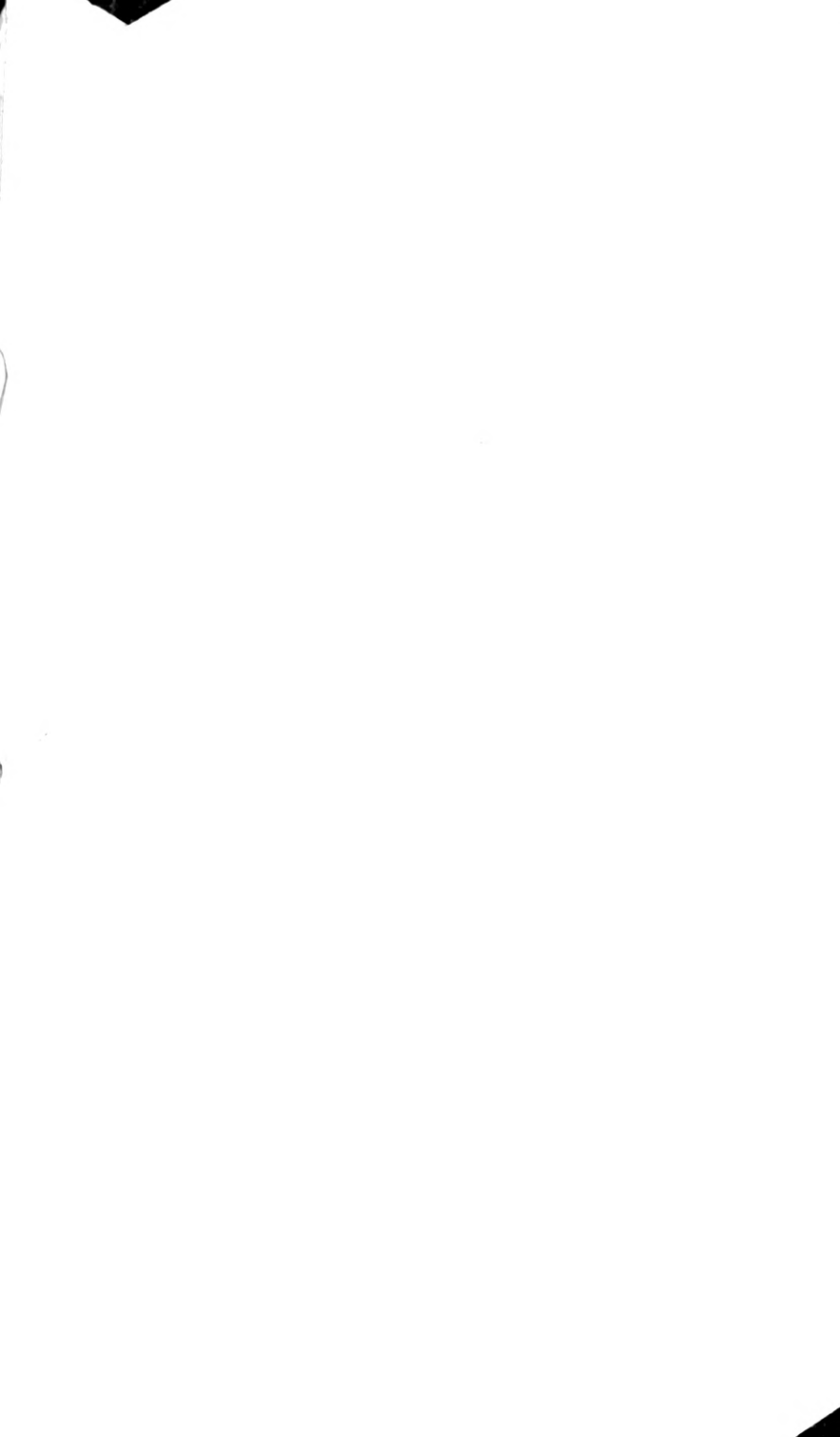
ART. XI. The funds of this Society shall be raised from the annuities and life memberships of members, and from the voluntary donations and bequests of the charitably disposed.

This Society will cordially unite with any other Societies established for the promotion of christian knowledge, who may be disposed to co-operate with them in their designs.

SEVENTH AND EIGHTH ARTICLES OF THE CONSTITUTION OF THE AMERICAN HOME MISSIONARY SOCIETY

ARTICLE VII. Any Missionary Society may become auxiliary by agreeing to pay into the Treasury of this Society the whole of its surplus funds, and sending to the Secretaries for Correspondence a copy of its Constitution and Annual Reports, mentioning the names of its Missionaries and the fields of their operations.

ART. VIII. Every Auxiliary Society which shall agree to pay the whole of its funds to this Society, shall be entitled to a missionary or missionaries to labor in such field as it may designate; at least to the amount of its contributions; provided such designation be made at the time of payment.



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The prayer of Christ : that his people

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