

THE PREACHING OF THE CROSS THE POWER OF GOD.

A

SERMON,

DELIVERED AT SOUTH BERWICK, JUNE 26, 1850,

BEFORE THE

MAINE MISSIONARY SOCIETY,

AT ITS

FORTY-THIRD ANNIVERSARY.

BY REV. J. J. CARRUTHERS, D. D.,
PASTOR OF THE SECOND CHURCH IN PORTLAND.

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S E R M O N .

I COR. I: 18.

THE PREACHING OF THE CROSS IS TO THEM THAT PERISH FOOLISHNESS ;
BUT UNTO US WHO ARE SAVED, IT IS THE POWER OF GOD.

By *the cross*, is not here meant either the instrument or the event, as such, of the Saviour's death. In the mere circumstance of such a death, there was nothing strange either to Jew or Greek—nor in its announcement, aught that could have drawn from any of Paul's hearers, the imputation of imbecility or folly. Had he, in addition, told them that the sufferer was innocent of any crime, that he had for years been eminently the benefactor of the people at whose instigation he was put to death, that he had taught them the lessons of celestial wisdom, and, by a "delegated power," had healed all manner of disease; the Jew might have disputed a testimony so discreditable to his nation, and the Greek might have wondered at the importance given by the preacher to an instance of popular ingratitude and cruelty of which his own national history furnished some affecting parallels; but neither would, on this account, have advanced the charge of foolishness. The charge was provoked and extorted by the unheard of claims preferred on behalf of the sufferer, and by the affirmed purpose of his death. According to the plain and unequivocal testimony of Paul, the sufferer was "the prince of life," divine as well as human, God manifested in the flesh; and his sufferings, though in part inflicted by the cruelty of men, were the result of divine fore-

knowledge and design. The design was distinctly specified. The agony of Calvary—and all the pains and sorrows of which this was the climax and the consummation, were declared to be of the nature of an atonement for human guilt, necessary, suitable and all-sufficient, by an exclusive dependence upon which, each hearer and believer of the fact would be saved from otherwise inevitable destruction, and secure the favor of God in this life, and at death, the pure, perfect and perpetual felicity of heaven. He further testified that the simple declaration of that fact was the divinely appointed means of moral reformation, and made no secret of his purpose to confine himself to this as the only instrument by which men could be raised from their degradation, cleansed from their pollution, exalted to the true dignity of a rational and immortal nature, and become the fit associates of the blessed—the inmates of the skies. All this he affirmed, not occasionally, but constantly; not in dark, mystic, and ambiguous phrase, but with great plainness of speech, avowedly repudiating that wisdom of words which would have veiled and hidden the native glory of his theme, and made the cross of Christ of none effect. *This* was “to the Jews, a stumbling block; and to the Greeks, foolishness.”

The least intelligent of the Gentile hearers of “the word” could readily perceive that this involved a charge against mankind at large of deep depravity and guilt—a charge which the ambassadors of Christ were never slow, in express terms, to advance and to sustain. Such a charge, save as to its extent and indiscriminateness, did not surprise them. Similar allegations often fell from the lips of their most admired orators, and were plentifully interspersed throughout the writings of their most popular philosophers and poets. The purest, however, and most perfect of those moral codes to which Gentile wisdom and virtue had given birth, and which were tacitly recognised in the oft repeated charge of corruption and crime, did not condemn the human race in terms so absolute, so unmitigated,

and so universal, as did, by implication, the customary language of the preachers of the cross. The Greeks and the Barbarians stood equally aghast, when they heard the words of condemnation uttered against those objects and forms of worship which their strictest moralists had taught them to revere and to observe—against conceptions, emotions and conduct which were in their view essentially and præeminently virtuous,—against customs and usages venerable for their antiquity, and sustained alike by the authority of the great and the practical approbation of the wise and good.

The Jews were, and had long been, in possession of a code of morals absolutely perfect; but it had been made void by their traditions. The commandments of the Lord which were, as they came from him, “exceeding broad,” had been narrowed, curtailed and circumscribed, so as to pass uncensured and uncondemned a thousand acts and forms of iniquity; and leave the great mass of the community at ease in their transgressions. When they heard themselves arraigned as criminals, and in terms as absolute and unmodified as those which were applied to sinners of the Gentiles, they indignantly repelled the accusation, and regarded, proclaimed and treated the accusers as recreant to the honor of their ancestry, and revilers of their nation. Their indignation was still more provoked by the affirmation of their inability to please God even by their most rigid and exact conformity to the requirements of their established ritual. That they should be represented as so deeply sunk in moral degradation, so thoroughly polluted and depraved, as to need, for their elevation and correction, an instrumentality and agency extraneous to their own, were, and they distinctly saw it, a virtual equalizing of them with the despised Gentiles, a setting at naught of all their ablutions and penances and prayers, a clear and plain assertion of their exposure to the curse and wrath of God.

Jews and Gentiles alike scorned and denounced as madness the preaching of the cross as professedly designed and fitted to

exalt and purify and save the human race. That He who had suffered on the accursed tree was "Immanuel, God with us,"—that his sufferings had such inherent virtue as to atone for the grossest crimes, and free the criminal from condemnation—and that a belief of these astounding propositions, a reliance on them, a practical repudiation of all other means and methods of deliverance from condemnation and corruption, and a simple and sincere trust in the saving power and sanctifying grace of Christ, would effectually liberate and cleanse the soul, and send forth through all the ramifications of human thought and feeling and utterance and action, a healing and a holy virtue—this was "to them that perished, foolishness." They could not brook it. It gainsayed all their cherished conceptions. It struck at the very root of principles and prejudices which approved themselves alike to the carnal understanding and the corrupt heart. It prostrated the power of man, and poured contempt on all his moral aims and efforts and achievements. It exhibited the Jew and Gentile as alike guilty and depraved, alike inexcusable and imbecile. It exacted from all an acknowledgement of wickedness and worthlessness in the sight of God. It excluded all boasting, made void all self-glorifying, and placed the virtuous and the vile on the same footing of demerit and absolute dependence, for salvation and for sanctity, on the grace and power of a crucified, though revived, risen and exalted Christ. These were not only the natural inferences and deductions which discerning and reflective hearers drew from the representations made by the Apostles. The Apostles themselves asserted and maintained them. They not only admitted but avowed the tendency of their doctrine to humble that it might exalt—to impoverish that it might enrich—to denude mankind of all fancied excellence, that it might clothe them with the attributes of real and abiding greatness of condition and of character—to demolish and destroy every vestige of self-righteousness, and to induce, on the part of all its recipients, an unhesitating and unmeasured acquiescence in the once hated and obnoxious adage, "him that glorieth, let him glory in the Lord."

Nor was this a matter of affirmation only. The truth of their testimony had been exemplified. The inspired writer of this epistle was a living and thankful witness of its veracity and virtue. He was by birth an Hebrew of the Hebrews—by descent, a son of Abraham, a scion of the tribe of Benjamin. By profession and by practice he had been a Pharisee; and, in point of character, had stood, for many years, as high amongst his people, as the most distinguished and eminent of his contemporaries. None even of his most malignant enemies could justly accuse him of disrespect to the religious institutions of the land, or of defection from the religious usages prescribed by Moses or received by tradition from the fathers. None could entertain an antipathy more virulent than was once his own, to the doctrine of the cross. He despised it. He assailed it. He devoted himself to its destruction. He breathed threatening and slaughter against its innocent abettors—and hesitated not to imbrue his hands in the blood of those who stood up for its defence. He did all this ignorantly in unbelief. “The light of the knowledge of the glory of God in the face of Jesus Christ” had shone into his mind, revealing the moral deformity and vileness that were there, and simultaneously disclosing the sovereign remedy and sure refuge of the cross. His once high imaginations were now cast down, his boasted righteousness turned to loathsomeness and shame, his pride to self-abasement, his hatred of Christ and his followers to ardent, earnest, active and inextinguishable love. He was now “a new creature in Christ Jesus,” and so closely were now all the principles he held, all the privileges he enjoyed, and all the prospects he entertained, connected with the once detested doctrine of a crucified Redeemer and Saviour—so fully had he realized, in his own person, the heart-purifying and evil-overcoming power of the doctrine he proclaimed, that in the most solemn and awful form of adjuration he exclaimed, “God forbid that I should glory, save in the cross of my Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

The Corinthians, to whom this epistle was addressed, had once been amongst the most vicious and vilest of their race. They belonged to a community proverbially licentious and dissolute, by whom every abomination was not only practised but deified and adored, and who were, even by Grecian moralists and teachers, regarded and represented as corrupt and contaminated to the core. These Corinthians were now devout, moral, and humane—shining by the lustre of their virtue like “lights in a dark place”—flourishing like flowers in the midst of pollution and putridity—exemplifying every grace that could adorn and dignify humanity. What had wrought the change?—a change so sudden—so certain—so effectual. Erudition had not done it. Authority had not done it. Eloquence had not done it. The unprecedented and unparalleled transformation had been wrought by “the preaching of the cross.” They had thus been experimentally brought into a perfect coincidence of sentiment and feeling with the great Apostle. Their hearts vibrated in unison with his. Not one of their number dissented from or disputed the unrivalled adaptation and efficiency which he claimed for the doctrine he announced; and the recollections of every memory, the glowing gratitude of every heart, responded to the declaration—“the preaching of the cross is to us who are saved the power of God.”

This great truth, which it is the sole object of this discourse to illustrate and defend, is of no limited or temporary or transient application. This once so well adapted and so effective instrumentality retains undiminished its wonder-working virtue. It is still foolishness to many,—and those who would imbibe the spirit, and adopt the sentiments, and follow the example of the Apostle of the Gentiles, must, even now, lay their account with treatment analogous to that which greeted him, whenever and wherever he announced and executed his commission. The carnal mind is not more willing in our day, than it was in his, to admit its own corruption, criminality and weakness. Systems of belief and practical habits, as directly opposed to the

principles and precepts of the gospel as were those of a remote antiquity, still exist and dominate amongst mankind. The preaching of the cross, wherever fully and faithfully exhibited, still rouses into energetic action the perversity, the pride, the passions of the corrupt heart. An earth-born philosophy still interposes its high-sounding maxims in disproof and repudiation of the truth as it is in Jesus. Poetry still celebrates, and music still lends her aid to chant the praises of the vain and vile; and to cast reproach on those who seek—as the Apostles sought—to sanctify and save their race. Declaimers, too, there are, who aim at notoriety, and have their reward in the noisy plaudits they elicit by their vehement and vociferous invectives against the narrow-mindedness, the uncharitableness, ignorance, imbecility and folly, of those who speak to their fellow men as fallen and condemned; and seek to raise, to renew, and to redeem them, by the preaching of the cross. Would that fact and duty did not authorise and constrain us to admit that some who sit in the chair of nominally Christian instruction, have virtually formed an unholy alliance with the “enemies of the cross of Christ,” and substituted lessons which Epictetus might have taught, and means and modes of moral culture and correction which even he would scarcely have commended, for the matter and the form of apostolical tuition! “Conscience,” say they, “must be educated. The moral sense must be roused into exercise and action. The moral faculties must be brought into a course of progressive development and expansion, and move onward *pari passu* with the intellectual, towards the destined perfection of humanity. The noble instincts and high aspirations of our nature must be cherished, fostered, fed, with the flowers of poesy and the mellow fruits of a mild and beneficent philosophy. Society progresses, and ancient modes and forms of tuition are not in keeping with the attainments and resources of this enlightened age. We must discard the antiquated notions and nomenclature of the schools. We must trust for the moral regeneration and improvement of

the people to the power of education, to the ever expanding spirit of the age, to the multitudinous facilities now furnished for the diffusion of knowledge, the formation of a correct public taste, and the establishment of such a standard of social morals as, when universally recognized, will, beyond all precedent and promise, beautify and bless our world." This is no caricature, no misrepresentation, no overcharged picture of actual phenomena. Phraseology like that now used has become familiar to our ears and eyes, so familiar as scarcely, in its intensest form, to awaken our surprise, or even excite our sorrow for a defection, so unutterably dreadful, from the simplicity and purity and power of the glorious gospel of the blessed God. Thanks to divine goodness and wisdom, we have this gospel in a form too tangible, too easily accessible, and too enduring, to be otherwise than willfully and criminally ignorant of what it was in apostolic times, and what it will be till time shall end. Thanks to the foreseeing and provident benevolence that has raised up and qualified and sent forth so goodly a number of men who are "set for the defence" of the truth, and who are "not ashamed of the gospel of Christ." Thanks, above all, be given to that distinguishing and sovereign mercy that has chosen and called so many thousands and tens of thousands in our own land, and throughout the world, whose common experience attests, and whose common acknowledgements avouch that gospel to be "the power of God unto salvation."

Were the adaptation and efficiency of the preaching of the cross, as the means of moral reformation and renewal, a matter merely of arbitrary, unexplained, and by us inexplicable appointment on the part of God, reason would that we should gratefully accept, and, with cheerful and unquestioning readiness, employ it for this purpose. The so called "laws of nature" can, for the most part, be no otherwise explained than that such is the will of the Creator. Why those laws are what they are, why they respectively and conjointly operate as we know they do, are questions which even the wisdom of this

world has seldom agitated—and questions, besides, which, however agitated, would leave the facts of the case precisely as they are. The common sense and physical exigences of mankind, combined with the instincts of their animal nature, have ever led them to recognize and act upon the preëxisting arrangements of creative power and a controlling Providence; and the great majority at least have been utterly unconscious even of a desire to penetrate into the primary reasons for arrangements which they find ready to their hand, so easily available, and so universally effectual. The most erudite and perspicacious give daily proof of the necessity that is laid on them, to conform to arrangements, of the ultimate reason of which they can give no account. They are forced to take them as they are, without knowing anything more of the *primum mobile* of their adaptation and adjustment, than does the rudest and most untutored of the species. *They* must breathe the air, and walk the earth, and sustain their animal existence by the use of food, just as others do who are too indolent or too wise to ask why the Creator and Governor of all things did not appoint other than the existing laws of respiration, gravitation, and vitality. Instinct and necessity, if nothing else, will ever restrain them from the suicidal attempt to set aside these divine adjustments, and supersede them by means and measures of their own. It were well if the same necessity were felt for recognizing and adopting the means divinely appointed, sanctioned and employed for the moral regeneration of our race. The necessity exists. The history of the world abounds with proofs and illustrations of the utter abortiveness of all human devices for the effectual correction and eradication of the evils that afflict humanity. These evils are too deeply seated, too widely diffused, too thoroughly interwoven with the very framework and texture of the human mind, to be reached and removed by any instrumentality which created and finite wisdom can devise. This wisdom has seldom aimed at more than the prevention and amelioration of those forms of moral turpitude that are palpable and patent to the

senses, whilst, for the most part, there has been a total oversight of the too well attested fact that these said forms are but the foliage and the fruits of that moral *upas* which strikes its roots deep into the innermost recesses of our nature. We would not unduly disparage or depreciate the efforts even of an ill-informed and superficial philanthropy. Our argument will suffer nothing by conceding to these well-meaning reformers of their species all that they can claim for the suitability and even the efficiency of their plans and projects of improvement. Even could they realize, what we must regard as their utopian expectations, could they resist, repel, and even remove whatever is most odious and most injurious in the moral and social habits of mankind, — what guarantee can they afford to give against the reproduction and reëpearance of these evils, and the origination, by their own instrumentality, of other evils still more virulent and more inveterate? They do not even profess to deal with the hidden elements of individual character — they are seemingly unconscious, and when told of it, are unwilling to admit that in these elements there is aught requiring corrective or curative appliances — but if there be such elementary and inherent evils, what is there, in their best adapted measures, to destroy them?

Besides, these measures, even if successful to the remotest limit of the most sanguine expectation, are not fitted nor designed to generate the seeds and secure the growth of individual and social virtue. They aim simply at the destruction of what *is*, not the production of what *ought to be*. The absence of what is evil does not imply the existence of what is good, — and, constituted as man is, and as society is, with faculties and powers and surrounding instrumentalities that will always be employed for evil or for good, it is a strange oversight of these philanthropists that, whilst guarding against the one, they make no provision for the other. They crop industriously the weeds of depravity — but they have no implement to till the soil, and no seed wherewith to secure a more lovely and more healthful produce.

Now, against all human devices for the moral amendment of our species, we place “the preaching of the cross;” and alongside of it the palpable proofs of its efficiency. And he must be a bold man who will attempt to deny or to invalidate these proofs. They are not drawn from the records or traditions of former ages, though these would abundantly supply them. They are not brought from the distant parts of the earth; though, in the present day of missionary enterprise, we know, and all may know, that they are there. We bid the scornful denier or sceptical impugner of our testimony look around and listen, and, if he has eyes to see or ears to hear, he will be overwhelmed with the evidence of his own audacity. However narrow the circle of his intercourse and observation, it will be strange indeed if, even within that circle, there be not some to whom the preachers of the cross can make their confident appeal, and call for their corroboration of the fact that such preaching, though “to them that perish foolishness, is, to such as are saved, the power of God.” This, in their experience, has reached the radical evils of the heart. It has implanted there the seminal principles of a celestial virtue, and though these be, in the best of Christians, but partially developed, they have already produced such fruits as mere human philanthropy has never reaped nor gathered to its garner.

Now if, of this phenomenon, repeated in all ages, under all circumstances, and in ten thousand times ten thousand instances, we could give no other account than that so it is—that God has so ordered and so ordained it—that in his inscrutable wisdom, he has connected such instrumentality with such effects—it were the quintessence of folly to substitute any other instrumentality—and worse than folly not to employ that which he has graciously provided. Even in such a case, we would confidently challenge the suffrages of the whole school of Bacon, in favor of the surpassing wisdom of the man, who practically observes this established law of the great moral Governor, and is not careful to supply any other reason for his conduct than that

the law exists. The "philosophy of facts" can find no richer demonstrations than are furnished by the moral phenomena uniformly and exclusively resulting from the successful preaching of the cross.

It has pleased God, however, to furnish us with some, at least, of the reasons of this arrangement — reasons which commend themselves alike to the enlightened judgment and the renewed heart, and are consonant, besides, with the experience of all who have felt and exemplified the regenerative and transforming power of "the truth as it is in Jesus."

The first step in every process of moral renovation must be the distinct perception of the inherent evil and odiousness of sin. The enactments of the divine law sufficiently determine its *criminality* — and the penalties annexed to that law sufficiently exhibit the *peril* to which the transgressor is exposed, — but neither nor both of these can instrumentally generate a hatred of sin, nor destroy the disposition to commit it. The law and the penalty must both be known, else there can be no consciousness of criminality, and no fear of punishment; but the knowledge of these can, in no degree, create a distaste, a disrelish and a dread of sin; and their utmost efficacy, as a means of moral cure, can reach no farther than to convince of guilt, and awaken the fear of merited and impending retribution. The communication of such knowledge is all important as a preliminary to the announcements of the gospel; since, without it, there could be no perception, no acknowledgement of the transcendent wisdom manifested in the substitutionary obedience and sufferings of Christ, by which the violated law is magnified, and its righteous penalty virtually and vicariously exhausted. But the hatred of sin, repentance for it, and the desire of freedom from its power and its pollution, can be generated only by the light thrown upon its vileness and its dread deformity, by the mysterious oblation of the cross. There, in that light, are seen, in striking and soul-saddening contrast, the righteousness, the purity, the benevolence of God — and the

aggravated criminality, the deep pollution, the base ingratitude, and foul demerit of the sinner. There, where all the malignity of human passion is let loose upon the person of the innocent and meek, yet mighty sufferer—there, where the Prince of this world is allowed to gather into a focus and concentrate on the gracious Mediator all the force for evil which his long practiced malice can command—there, where it pleases the Father himself to bruise his only Son, and put him to grief, and make his soul an offering for sin—there the sinner sees, as he never saw before, and as can nowhere else be seen, the intrinsic, unmitigated and matchless evil of disobedience and transgression. Connecting, as he is taught by God's word and inclined by God's Spirit to connect, his own sins with the sufferings of Inmanuel as their originating cause,—contemplating, in these sufferings, the propitiation which his guilt and God's equity demanded,—knowing, feeling, and devoutly acknowledging that Christ “bore *his* iniquities in his own body on the tree,” he is humbled, abased, agitated, overwhelmed by the mingled emotions of grief, and gratitude and gladness. He “looks on him whom he hath pierced, and mourns”—he looks again, and “beholds,” in the crucified one, “the lamb of God that taketh away his sin”—again he looks, and “the love of Christ constrains him thus to judge, that, if he died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again.”

It is essential to the love and practice of virtue, that these should be enforced by motives, such in kind, so obviously good, and just, and reasonable, as to commend themselves at once to the understanding, the conscience and the heart; and gain the consent and concurrence of them all. Such motives the preaching of the cross supplies. Whatever is august in divine authority, awful in divine justice, amazing in divine benevolence, is here exhibited in a light so clear and so commanding, that the minor considerations of interest, expediency, utility and

so on, by which the best of Pagan and of nominally Christian moralists have urged and enforced the practice of what is just and good, are merged and lost in the sublime sense of what is due to the author and purchaser of a free and full redemption. The obligations under which the inconceivable compassion of Immanuel has laid its worthless objects, the privileges, so precious and so permanent, that flow from his effectual mediation, the prospects so bright and brilliant that open up to the view of the astonished and delighted recipient of his grace, combine to fix the heart in firm and resolute determination to "abstain from that which is evil," to "cleave to that which is good," to "crucify the flesh with the affections and lusts thereof," to "walk worthy of a vocation" so "high," so "holy" and so "heavenly," to "carry about in the body the dying of the Lord Jesus," and to "glorify Him in the body and the spirit," which he has bought with such "a price," and blessed with such a portion. The progress of time, the force of habit, the effect of familiarity, which so sensibly impair the practical power of mere worldly motives to propriety and purity — tend only to increase indefinitely the moral influence that emanates and issues from the cross. It furnishes a perpetually present impulse to progressive holiness. Its power is never spent. It touches every spring of action, and urges onward, in an unceasing course of spontaneous practical submission to the authority, obedience to the will, and devotion to the declarative glory of Immanuel. Its virtue is felt and acknowledged by the young disciple when, in the freshness and bloom of youth, he commits himself to the conflicts of a regenerated life. It is felt and acknowledged by the maturer Christian who is enduring the heat and burden of the glorious warfare — and, in that hour when the combatant contends with death, his latest enemy, and sees, in near and gladdening prospect, the unfading crown of glory, he still draws all his strength, and that expected crown derives all its lustre, from the cross.

If, my respected hearers, you have given a sustained atten-

tion to these observations, you must have seen that the preaching of the cross has been spoken of as an instrument alone. The instrument, though divinely chosen and marvellously adapted to the object of its use, is powerful only when accompanied by the unseen energy of Him by whom it has been found and furnished. Apostles acknowledged this, and he who was "not behind the very chiefest Apostles," often and openly avowed it. The ancient church were taught by precept, by observation, and by experience, to look on themselves, and on the most gifted of the servants of Immanuel, as all equally dependent for the desired and expected results of the preaching of the cross, on the promised power from heaven. They habitually expressed this dependence by intelligent, earnest, constant prayer. They practically recognized the wisdom and goodness that so jealously reserved for "God in Christ," the undivided glory of those moral conquests that succeeded the preaching of the cross. They readily and constantly distinguished betwixt the panoplied soldiers of the cross and the invisible agency that sustained their courage and supplied their strength; and whenever, wherever, under whatever circumstances, victory was won, — the triumph was celebrated in thanksgiving to Him who alone had gained it. A subject this, my brethren, too vast and too voluminous, for anything like adequate discussion in the closing paragraph of a discourse already, it may be, too protracted. But it is one of unutterable interest; and in view of it, if duly pondered, we might obtain some salutary light upon a subject that must needs awaken the solicitude of every Christian now present. We should then arrive at a speedy and self-humiliating solution of the question why the preaching of the cross in our day is so comparatively inefficient. Comparatively inefficient, for it were alike ungrateful to the God of grace, and treacherous to truth, to suppress the acknowledgment that there are now everywhere visible — though in number alas too limited — the "living epistles" which proclaim the undiminished and sovereign virtue of the cross. But would not these be greatly multiplied, if, on

the part of those who preach, and of those who sustain the preaching of the cross, there were a deeper sense of the necessity, a more generally diffused desire for, and expectation of the promised power of that gracious, free and mighty Spirit, whose province and prerogative it is to "testify of Christ?" Here, my brethren, here lies the secret of our needed ability to prosecute successfully the glorious enterprize of saving and sanctifying the souls of men. We must preach the cross. Any and all other preaching will, for such ends, be absolutely and utterly abortive. But, whilst we preach, the prayer of conscious dependence — of fervent desire — of fixed and earnest expectation — must rise, and rise unceasingly, from hearts that harmonize with the purposes, and trust the promises, and place their whole reliance on the power of God. Such prayer offered upon earth, and such power sent down from heaven — the early achievements of the cross will be renewed; the strong-holds of Satan's empire, throwing still their dark and dismal shadows over the destined heritage of the Redeemer, will be undermined and overthrown; and millions upon millions of immortal souls, emancipated from their thralldom, purified from their pollution, and exulting in the hope of promised and approaching glory, shall attest the unequalled and unrivalled efficacy of the "preaching of the cross."

FORTY-THIRD ANNUAL REPORT
OF THE TRUSTEES OF THE
MAINE MISSIONARY SOCIETY,

AT THEIR

ANNUAL MEETING IN SOUTH-BERWICK, JUNE 26, 1850.

IN preparing the ANNUAL REPORT, it has been thought advisable to vary somewhat from the usual method. Instead of giving, as in former Reports, an alphabetical list of *Missionaries*, a list will be given of those Churches and Congregations, to which aid has been granted during the last year. To this the attention of the readers of this Report will in the first place be directed.

ALPHABETICAL LIST OF ASSISTED CHURCHES AND CONGREGATIONS.

In this list, or tabular view, are given in alphabetical order, the several churches and congregations, with the names of the respective missionaries, the date and amount of each missionary's appropriation, the average attendance on each congregation, the number of church members, the additions during the year by profession and letter, the number of hopeful conversions, the amount contributed to the Maine Missionary Society, and to other objects of benevolence, with such remarks appended, as may serve still further to illustrate the condition of each missionary district.

TABULAR VIEW.

The contributions to Home Missions, inserted in the following Table, are such as were paid into the Treasury during the year, ending June 24th, 1850. All paid afterward belong to the subsequent missionary year. When an * is found under the head of contributions for Home Missions, it denotes, that collections have recently been made, but not being paid before the Treasurer's accounts were made up for the year, they are not included in this Report, but will come into that of the next year.

Churches and Missionaries.	Date of Commission.	Length of commis.	Dollars approp'd.	Average congreg'n.	Church members.	Added by profes.	Added by letter.	Hopeful converts.	Contrib. to Home Missions.	Contrib. for other objects.
1. ALBANY. Rev. G. F. Tewksbury, P.	June 27, 1849	12 m	100	110	78	2	2	1	24	00
2. ALNA. Rev. Samuel Talbot, P.	"	12	100	125	91			1	20	00
3. AMHERST and AUBORA. Rev. H. S. Loring, P.	"	12	91	100	27			2	35	00
4. ANDOVER. Rev. Joshua S. Gay, P.	"	12	128	100	33		1		12	75
5. ATEINSON. BRADFORD. Rev. Eusebius Hale, s. s.	"	12	182	125	30	15	20	1	25	
6. BANGOR, North. Mr. Edward P. Kimball.	May, 1850	1	28	80	30	6	1	3	12	
7. BELFAST, North. Rev. Samuel Souther, Jr. P.	June 27, 1849	12	175	150	42	1	1	2	42	72
8. BIDDEFORD, East. Rev. Samuel S. Drake, P.	Oct. 1849	12	100	150	89				10	00
9. BINGHAM. SOLON, Village. Rev. Sydney Turner, s. s.	June 27, 1849	12	150	120	60				5	18
				100	14				2	11
10. BLANCHARD. SANGREVILLE. ABBOT. Rev. John A. Perry, s. s.	"	12	183	70	25	12	15	*		13
				75	14		1	10	00	
11. BROOKS and JACKSON. Rev. Luther Wiswall, P.	"	12	50	175	78	4	1	5	18	25
12. BROOKSVILLE, West. Rev. J. G. Merrill, P.	Jan. 10, 1850	6	50	90	53	2	5	3	23	00
13. BROOKSVILLE, East. Rev. Manning Ellis, s. s.	June 27, 1849	12	50	50	48	1		1		
14. BROWNFIELD. Rev. David Gerry, P.	Jan. 10, 1850	6	50	120	33				7	80
15. BROWNVILLE. Rev. William S. Sewall, P.	June 29, 1849	12	84	150	63	4		1	22	99
16. BURLINGTON. PASSADUMKEAG. Rev. Marcus R. Keep, s. s.	Jan. 10, 1850 Due	6	50 91	80	16	4		4	*	
17. CAPE ELIZABETH. Rev. K. Parkinson, P.	Oct. 13, 1849 Balance	8 1-2 4	105 50	140	36	1	3	1	27	52
18. CARMEL and HERMON. Mr. John Haskell.	May 1850	1	28							
19. CARROLL, LEE and SPRINGFIELD. Rev. Joshua Eaton. Mr. Eli P. Littlefield. Rev. Nathan Cobb.	June 27, 1849 Sept. 21, 1849 Jan. 1850	1 3-4 1-2 6	42 14 150		20	2			13	25

REMARKS.

1. This church and society have been weakened by deaths and removals. They "hope to become able to support the Gospel, without missionary aid, but not at present." One young man, hopefully converted during the year, has entered upon a course of preparation for the ministry.

2. "Religion has been low; but God is on the throne, and He has kept this people from division and apostasy, and has enabled them to pray in faith for the accomplishment of the promises concerning Zion."

3. During the three years of Mr. L.'s ministry, the people have received from the Missionary Society \$273, and have paid \$117. When the parsonage shall have been paid for, and some other arrearages liquidated, they will need less assistance than at present. The two hopeful converts reported are the parents of six children.

4. "There has long been an unhappy division among this people, so that a third part of those who might be expected to help in supporting the ministry, do comparatively nothing."

5. A few weeks were spent by Mr. Hale, the last fall and winter, on an exploring tour in the county of Piscataquis. But since December he has spent two-thirds of his time at Bradford, and one-third at Atkinson. For other particulars, see *Summary*.

6. The church is "weak and needs encouraging." Its members have spoken of "increased enjoyment," and of their "desires for more holiness of heart."

7. "Our congregation has never been larger, than at present. An invitation to preach has been extended from a neighborhood, to which there was before no access."

8. "Good attention given to preaching; we are at peace among ourselves; order, stability and attendance on the increase. But we are extremely deficient in active piety, and in the hearty consecration of tithes and offerings to the Lord."

9. Mr. Turner has spent one-half the time in Bingham, one-fourth in Solon Village, and one-fourth at Moscow, Forks of the Kennebec, and Carratunk. His "field of labor is encouraging, as it regards attendance on public worship, weekly prayer-meetings and monthly conferences, and a disposition to support preaching by pecuniary contributions. A decided advance at the Forks."

10. The church in Blanchard has been blessed with a precious revival—see *Summary*. The people are "poor, but united—one in society, and one in interest. Not one drop of ardent spirits sold in the place."—The way is preparing for the establishment of a Congregational church in SHIRLEY. In GREENFIELD, at the foot of Moosehead Lake, Sabbath congregations are 100—two Congregational church members, and fifty dollars subscribed for preaching.

11. "More than one-half our ability" (to sustain the institutions of the Gospel) "has been lost" (by deaths and removals) "within seven years." Much of the property is in the hands of those, who give no pecuniary aid, nor attend on public worship." Prejudice, however, is diminishing, and the church becoming more efficient.

12. Mr. Merrill was installed, as pastor of this church, the last winter. In his report, June 1st, he speaks of increased attendance on preaching, and solemn attention to the Word.

13. Never so much interest taken in the Sabbath school. Number attending increased from 25 to 75. "Things appear more encouraging, than for some years past."

14. During the first half of the missionary year, Mr. G.'s labors were divided between this place and two others. In January last, the church at Brownfield made arrangements for securing his services the whole time. But, since then, circumstances have changed again, so as to render it almost certain, that the former plan must soon be resumed.

15. A special interest has been manifest for more than a year in prayer for baptized children. Two of the children of the church hopefully converted during the year out of town.

16. Mr. Keep states in his Report, that at Burlington, where he spends three-fourths of his time, the aid of the Missionary Society "can be diminished every year, until wholly dispensed with."—At Passadumkeag, where but two church members remained, there was a special religious interest in the spring and summer of 1849, and four weekly prayer-meetings were sustained for several months. Four have been added to the Congregational church, and four to the Baptist church.

17. Some spirited and successful movements in the cause of temperance are reported from this place. A good proportion of the young people seem inclined to attach themselves to the congregation; also, two or three praying, working men of other denominations; and the pastor is encouraged by "the sympathy and kindness of brethren across the harbor."

18. No Congregational church in these towns. But many of the people are desirous of Congregational preaching. Mr. Haskell's meetings were well attended, and the prospects encouraging.

19. "Much room for labor in this great destitute field." At Springfield, there was, in the winter, a more than usual degree of religious interest. A part of Mr. Cobb's time has been spent at Passadumkeag.

Churches and Missionaries.	Date of Commission.	Length of commis.	Dollars approp'd.	Average congreg'n.	Church members.	Added by profes.	Added by letter.	Hopeful converts.	Contrib. to Home Missions.	Contrib. for other objects.
20. CHERRYFIELD. ANNSBURGH. Rev. Philip Titcomb, s. s.	Oct. 14, 1849	7 1-2 4 1-2	140 60	100	23 up out	2		15	7 24	15 00
21. CHESTERTVILLE. FAYETTE. Rev. J. H. Conant, P.	June 27, 1849	12	128	90	26 21			3	15 58	8 00
22. DEDHAM. Rev. Lewis Goodrich, P.	June 27, 1849	12	100	90	33 39 14	7		8	10 38	14 00
23. DENMARK. HIRAM. Rev. David Gerry, s. s.	June 27, 1849	6	63							
24. DEXTER. Rev. E. G. Carpenter, P.	June 27, 1849	12	150	100	49	2	3	2	10 00	20 00
25. DIXFIELD. Rev. Alfred Morse, s. s.	Sept. 1849	12	150	70	30	1	2	1	1 00 8 78	2 42
26. DIXMONT. PLYMOUTH. Rev. Israel Hills, s. s.	June 27, 1849	12	84		18 no ch.					
27. FOXCROFT and DOVER. Rev. Wooster Parker, P.	June 27, 1849	12	150	190	123	23	9	20	48 75	25 62
28. FRANKFORT. Rev. Stephen H. Hayes, P.	June 27, 1849	12	100	175	75	1	2		30 41	75 00
29 FRANKFORT MILLS. Rev. Charles D. Herbert, s. s.	June 27, 1849	3	84	175	no ch.			2 or more	25 00	
30. GARDINER. Rev. William L. Hyde, P.	June 27, 1849	12	125	175	56	1	7	1	10 95	30 00
31. GARLAND. ST. ALBAN'S. Rev. Peter B. Thayer, P.	Oct. 3, 1849	9	112½	125	62	11	5		5 00	20 00
	Balance,	3	31½	200	63	21		21	1 00	
Rev. Joshua Eaton. GLENBURN.	June 27, 1849				13	2	3		*	
32. GRAY. Rev. Allen Lincoln, P.	June 27, 1849	12	150	100	57	4	1	11	90 00 for 2 years	66 00
33. HARRISON. Rev. Charles Packard, P.	June 27, 1849	6	35	120	84				12 00	15 00
34. HOULTON. HODGDON. MONTICELLO. Mr. Daniel F. Potter, s. s.	July, 1849	9	273	60 30 40	26 8 4		2	1	5 00 2 00 8 50	
35. Letter D., FORT FAIRFIELD. Letter F., PRESQUEMISLE. SALMON BROOK. Rev. Joshua Eaton.	Sept. 21, 1849	9	273		11 4 8					
36. INDUSTRY. MERCER. Rev. Josiah Tucker, s. s.	Oct. 18, 1849	9	91	125	89	4		10	2 50	5 00
	Balance,	3	25	125	56	3		3	4 59	5 86

REMARKS.

20. For some six or eight months Mr. Titcomb has preached in Cherryfield but half the time; the other half chiefly at Annsburgh, and a few Sabbaths at Columbia. The number of Congregational families at Cherryfield is small; but they value very highly the ministrations of the Gospel, and cannot be content to live without them. They are hoping to build a house of worship. For further particulars respecting Annsburgh see *Summary*.

21. From \$2,000 dollars taxable property in Chesterville, \$100 are paid to the minister. The pecuniary ability of both these churches is small, and no prospect at present of increase. Some Sabbaths have been spent by Mr. Conant at *Monmouth*, where are from 20 to 25 members of Congregational churches; seven of them "male members in active life, and exerting a good influence."

22. For some account of what has been accomplished in this place, see *Summary*.

23. During the first six months of the missionary year, Mr. Gerry preached in each of these places one-fourth of the time. Under date of December 29th he wrote, that "things have moved on as usual in Hiram and Dexter, with little or no advance."

24. "The past year has been one of peculiar trials and pecuniary embarrassments. Still, the field is one of hope and promise. This little flock is too precious, and exerts too important an influence, to be left unattended."

25. "But few, in comparison to the whole number of inhabitants, attend public worship. Most of our young people seek employment out of the State. The church is united, and willing to make sacrifices."

26. "Increased interest in Sabbath schools; Sabbath congregations increased. In Plymouth the cloud has seemed about to give a refreshing rain once and again; nor has the cloud yet passed by."

27. For progress reported in this church, see *Summary*.—"Our denomination is gaining in this County; and never was it so important, that preaching should be sustained in all the places now occupied, and in some new ones."

28. An important post, well occupied, but with many discouragements. "Our prospects certainly look dark; yet our people hope." And why should they not?

29. During the year of Mr. Herbert's continuance in this thriving village, a very neat and convenient house of worship was built and dedicated. The Sabbath school was continued, for the first time, and with much interest, through the winter. No church has yet been organized. There are, however, materials for one; and the prospect is very encouraging of maintaining permanently in this place the institutions of the Gospel.

30. There has been, during the year, an increased attendance on public worship; and as the people "seem very desirous to walk without crutches," it is confidently expected that they will soon dispense with the aid of the Missionary Society.

31. At Garland, "there is still harmony in the church—attendance upon the means of grace generally good.—At St. Albans, the Spirit of God has been at work in a truly wonderful manner." See *Summary*.

The church in this place is feeble, in numbers and property, but has manifested a strong desire for the preaching of the Gospel. Mr. Eaton has supplied them, at different times during the year, twelve Sabbaths; and his meetings were "very well attended."

32. "Most of the young people who regularly attend church are associated in Bible classes,—through the year. After a severe struggle, the Society has purchased a parsonage, and their last payment will be made this year."

33. During the past year, the Rev. A. Chute has, at his own request, been dismissed from this church, and Mr. Packard, with fair prospects of usefulness, settled in his place.

34. During the last three months of Mr. Potter's mission, he spent one-fourth of the time at NEW LIMERICK, where is no church, but an average congregation of about forty. By a few, in all these places, the means of grace are highly valued, and the continuance of missionary aid is earnestly solicited.—As yet, the people in this region "do not feel located; they know not whether they shall remain;" and hence the want of "that stimulus, which is afforded by the belief, that the little now done is a step taken towards the permanent upholding of Gospel institutions."

35. The churches in the Upper Aroostook are small, and the people in general poor. But "the desire to hear the word, and the eagerness with which it was listened to, encouraged the missionary to believe, that his labors would not be in vain." One Sabbath was spent in a logging camp, in preaching to "a very respectful and orderly congregation; so that your missionary felt it good to be there."

36. In Industry serious difficulties in the church have recently been adjusted. As one very pleasant result, four persons, unwilling before to join the church, have been received; others, it is hoped, will soon follow, fruits of "two precious sprinklings of Divine influence in different parts of the town—one last year, the other this."—In Mercer, very perceptible improvement, and prospects quite encouraging.

Churches and Missions.	Date of Commission.	Length of commis.	Dollars appropri'd.	Average congreg'n.	Church members.	Added by profes.	Added by letter.	Hopeful converts.	Contrib. to Home Missions.	Contrib. to other objects.
37. KENNEBUNK PORT, 1st par. Rev. John Baker, P.	June 27, 1849	12	100	125	71	2	2			*
38. KITTERY POINT. Rev. Reuben Kimball, P.	June 27, 1849	12	100	85	44	1		1	8 00	
39. KNOX and vicinity. UNITY. Rev. Sumner Clark.	Oct. 1849	11-2	42		22 31				14 00 2 00	
40. LEVANT. Rev. Charles B. Smith, P.	July 16, 1849	6	91							
41. LIMINGTON. Rev. John H. Garman, P.	Jan. 10, 1850	6	84	200	45	3	4	20 00	20 00	
42. LINCOLN. Rev. Alvan J. Bates, P.	June 27, 1849	12	100	150	81			27 75	18 00	
43. LITCHFIELD. Rev. Timothy Davis, P.	June 27, 1849	12	250	150	31	2		1	5 00	7 00
44. LOVELL. Rev. Selden Wentworth, s. s.	June 27, 1849	12	84	100	61			2		
45. LUBEC. MACHIAS PORT. Mr. William G. Tuttle.	Oct. 10, 1849	3	91		26 30					
46. LYMAN. Rev. Amasa Loring, s. s.	June 27, 1849	6	37½		118				44 29	
47. MADISON. NORTH ANSON. Rev. John Peiham, P.	June 27, 1849	12	100	150 150	35 44	2 1	1 3	1 3	4 00 6 00	26 00 5 00
48. MECHANIC FALLS. Rev. Enos Merrill, P.	June 27, 1849	12	100	115	41		4	1	17 54	20 00
49. MILLBRIDGE. STEBEEN. Mr. John Parsons, s. s.	July 6, 1849 March 6, 1850	6 3 3-4	182 56		100 110					
50. MILO. Mr. Charles Temple.	May, 3 1850	1	28	75	20			6	6 00	
51. MONSON. SEBEC and vicinity. Rev. Horatio Hsley, P.	June 27, 1849 Jan. 25, 1850	12	100 35	125	99	12	8	18	32 78	60 00
52. NEWFIELD. Rev. Edmund Burt, P.	June 27, 1849	12	50	115	55		2	1	*	23 50
53. NEW PORTLAND. KINGFIELD. FLAGSTAFF. Rev. Henry White.	Aug, Dec. 1849	6	182		15 10 37				2 00 2 00 1 00	
54. NEW VINEYARD. Rev. David Turner, P.	June 27, 1849	12	50	100	40		2		5 50	
55. NORWAY. Rev. H. W. Strong, s. s.	April 3, 1850	3-4	21	100	72	1		1		

REMARKS.

37. A new Temperance Society has been formed in this congregation, which several intemperate persons have been induced to join.—Fifty dollars more, than ever before, have been raised for the support of the Gospel. Young people more than usually interested in this effort.

38. Mr. Kimball's labors among this people ceased in the month of May. The Rev. A. W. Fiske is now under a call to be their pastor. Their condition, within a few years, has been materially improved.

39. The church in Knox consists of members living in three different towns, and has had for several years but little preaching.—The house of worship in Unity has been removed to the village in the hope, that when ready for use it will be constantly occupied, and "that the little band of disciples will be so increased, as at length to sustain the ordinances of religion for themselves."

40. "There is material enough here for a large Society; but the process of building must be slow. There are some cases of unusual seriousness at present." (June 3d.)

41. Notwithstanding many discouragements, "progress is made and good accomplished." By the administration of discipline, within the last six months, "the church has gained strength, while her numbers have been diminished."

42. "The congregation is steadily increasing. More subscribed than ever before. Our place of worship has become too strait for us."

43. This church has been feeble from the beginning; it is so still. In the autumn and spring the congregation is considerably increased by the young people, who resort to the schools that have been established in this place.

44. "Conflicting opinions and interests have so far divided the members of this church, that it is not thought best to make any effort to secure regular preaching during the coming year."

45. Mr. Tuttle preached seven Sabbaths in Machias Port, and six in Lubec. In the former place he found the greater number of hearers; in the latter, "more of enterprize and public spirit."

46. The last winter this people made provision for giving their minister his whole support for the coming year—"thus accomplishing what they had not done for fifteen years—a state of independence." *Since then*, they have raised for the Missionary Society \$20.

47. During the six years of Mr. Perham's ministry in Madison, "a meetinghouse has been erected at an expense of \$1800; \$200 have been raised towards a parsonage; more than fifty per cent. added to the amount subscribed for preaching, and the number of resident church members more than doubled."—In Anson, during the same time, the church has "more than doubled its numbers."

48. "The Missionary Society has accomplished here a good work. The effect is obvious in an improved state of morals, and in the religious growth of several. Good attention on the Sabbath; monthly concerts well attended; the Sabbath school promises much."

49. In both these places there is a growing interest in the services of our missionary, indicated by the fact, that while during his first year they provided for his Board only, they now assume the responsibility of one-half his support. In this movement (at Millbridge) the young men have taken the lead.

50. For some years past there has been very little Congregational preaching in this place. Recently an interest has been awakened, and by a Divine blessing upon the labors of our missionary, several instances have occurred of hopeful conversion.

51. In fulfillment of an additional mission, granted the last January, five Sabbaths were spent by Mr. Ilsley in Sebec, Abbot and Greenville. In Sebec they are hoping to obtain preaching during the year to come for one-half the time.—For good news from Monson, see *Summary*.

52. Mr. Burt has been settled in Newfield, within the year past. He reports the Society as increasing in numbers; and anticipates the day, as not very distant, when it will rise to a condition of self-support. One individual has obtained hope in Christ, "and some few others are in an interesting state of mind."

53. "In the church at Kingfield are two male members, and both of them are well stricken in years. In the settlements along the Dead River are some 400 souls who hear the voice of no minister of Christ, from one end of the year to the other, except as they are occasionally visited by a missionary." Other extracts from Mr. White's Report may be found in a following page, under the head of "Desolations of Zion."

54. "Most of our members are young people, and as they advance in life will become more able to help. We are expecting that two or three will join the church soon." Since March, Mr. Turner has spent a part of his time in Kingfield.

55. Since the last annual meeting, the pastor of this church has been dismissed, and an arrangement has been made with Mr. Strong to supply them for a year.

Churches and Missionaries.	Date of Commission.	Length of commis.	Dollars approvd.	Average congreg'n.	Church members.	Added by profes.	Added by letter.	Hopeful converts.	Contrib. to Home Missions.	Contrib. to other objects.
56. OLDTOWN. Rev. Samuel H. Merrill, P.	June 27, 1849	12 mo.	200	150	22	4		1	10	30 00
57. ORLAND. Rev. H. W. Strong. Mr. Hiram Houston.	April 3, 1850 May, 1850	3-4 1	21 28	125	up out				8 00	
58. ORRINGTON. Rev. Franklin Davis, s. s.	Sept. 1849 Oct. "	1 9	28 91	125	57	2		1	10 00	9 49
59. OXFORD. Rev. Isaac Carlton, P.	June 27, 1849	12	175	110	52		1		28 25	4 00
60. PATTEN. Rev. Isaac Weston. Mr. R. W. Emerson, s. s.	June 27, 1849 April, 1850	2 1-4 3	63 91	60	23				3 00	
61. PEMERÖKE. COOPER. Rev. Benjamin G. Snow, s. s.	Aug. 30, 1849	3	91		19 18					
62. PHILLIPS. Rev. Thomas W. Clark, P. Rev. Asa Rand.	June 27, 1849 May, 1850	12 1 3-4	150 49	125	46	1				
63. PITSTON, 1st church. " Village, " Rev. Sumner Clark, s. s.	July, 1849 Jan. 10, 1850	2 6	56 59	125	42 90		1			
64. POLAND. Rev. Stephen Gould, P.	June 27, 1849	12	50		45 19				18 00 5 00	
65. SEBASTICOOK. SIDNEY. VASSALBOROUGH. Rev. Henry Richardson.	July 17, 1849	2	56		12 34				13 91 5 00	
66. SEDGWICK. Rev. John H. Merrill, P.	June 27, 1849	12	200	100	29	3	4		42 00	15 25
67. SHAPLEIGH. Rev. Levi Loring, s. s.	March 25, 1850	1	28	55	17				12 50	
68. SKOWHEGAN. SOUTH SOLOX. Rev. Asa T. Loring, s. s.	June 27, 1849	12	125	100	21 20	4 1	5 6	8	7 40 9 80	25 00
69. STANBISH. Rev. Ansel D. Harris, P. Rev. Caleb F. Page.	June 27, 1849 Jan. 10, 1850	12 3	100 28	75	47	1			12 50	12 50
70. STRONG. Rev. William Davenport, s. s.	June 27, 1849	12	150	100	71	23	2	30		
71. SWANVILLE. Rev. Dana Claves.	July 16, 1849	3	91		29				21 00	
72. SWEDEN. Rev. John P. Foster, P.	June 27, 1849	12	100	100	51	3	1	6	5 00	20 00
73. TEMPLE. Rev. Alpha Morton, P.	June 27, 1849	12	100	65	67				23 50	2 00
74. TURNER. Rev. John Dodd, s. s.	June 27, 1849	12	63	100	90	11	2		25 31	2 00
75. UNION. Rev. Samuel Bowker, P.	June 27, 1849	12	91		61	3		2	13 50	
76. WASHINGTON. WINDSOR. Rev. N. W. Sheldon, s. s.	Oct. 3, 1849 Dec. 1849	2 3	56 45	85	30 20				4 00	

REMARKS.

56. "This place is improving fast. The greater part of the more intelligent, substantial men are with us. The value of our pews has increased 30 per cent. Men, who three years ago did not attend meeting, and gave nothing for the support of the Gospel, are now among the most liberal supporters."

57. Within the past year a very neat and commodious house of worship has been erected in this place, and the pulpit (since it was ready for use) constantly occupied. About thirty members of the church at Bucksport reside here, and a spirit has been developed, which is full of promise for the future.

58. The church in this place feels greatly encouraged. "Not only church members, but those who are not, are interested, and seem disposed to do what they can to beautify the house of God, and to maintain public worship."

59. "More than half the church members live out of town; eight or ten have left us within as many months. The congregation was never larger. No religious meeting is sustained by any other denomination. If we leave the place to desolation, what will become of this people?"

60. It is still the day of small things with this people. The Academy established here, and its influence upon the surrounding country, make it a post important to be occupied. "No spirits have been sold here for two or three years past."

61. Under date of Dec. 24, Mr. S. wrote that the church at Cooper, which he supplied one-fourth of the time, "were still feeling the happy influence of the revival enjoyed there during the year." Since then, his labors have been confined to Pembroke.

62. Mr. Clark was dismissed in October last — under circumstances which tended to "dishearten" the church, and to produce "unhappy prejudices" in the community. The church is "united in sentiment and affection;" and a minister of the right stamp, "*holding on and holding out from year to year*," would have a fair prospect of usefulness.

63. Considering the unhappy divisions, which have prevailed here, and "the inconvenience of holding meetings in two places," Mr. Clark considers the condition of affairs quite as favorable as he had reason to anticipate."

64. "More harmony than for many years past. The tide of emigration is nearly stopped. The congregation is gradually increasing."

65. The church at S-bastcock is in a very depressed, feeble state, while the condition of the community urgently demands stated, faithful preaching. There is some hope that the other two churches will obtain a permanent industry.

66. The circumstances, in which this church is placed, are somewhat discouraging; but Mr. Merrill expresses the confident opinion, that if the means of grace are continued, "two years will show quite a change in the aspect of things."

67. Scarcely any Congregational preaching in this place for more than a year past. Mr. Loring has been favorably received by them, and they have made arrangements to secure his services for the year to come.

68. "Within the last six months a decided improvement. The congregation (in Skowhegan) has increased, and gives the appearance of permanence. Nor has evidence been wanting of the Spirit's presence and blessing. The four persons, added to the church in Solon, are heads of families, and are the first additions for almost twelve years."

69. Mr. Harris was obliged, by ill health, to relinquish his pastoral charge the last August. Mr. Page left the first of April.

70. For an interesting account of this place see *Summary*.

71. Several copies of the New England Primer, distributed in this place by Mr. Claves, "were received almost with acclamation." The good woman, whose gifts and labors were spoken of in the last report, "for a memorial of her," has been taken to her rest.

72. See *Summary*.

73. During the last seven years, deaths and removals have reduced the number of members in this church from 100 to 57, and the amount of subscription 40 per cent.

74. "Within a little over two years this people have come up, in their support of the Gospel, \$125, besides raising \$100 towards a parsonage;" and they have received rich spiritual blessings.

75. "Our additions this year have added to our pecuniary and moral strength. The power of error and prejudice is losing its hold on many minds. The burden of sustaining the Gospel presses heavily on a few; but their purpose is to *hold on*."

76. In both these places, there is much need of strengthening the things that remain. Three members of the church at Windsor have recently joined the Adventists. In Washington they hope to sustain Congregational preaching, with some assistance, half the time.

Churches and Missionaries.	Date of Commission.	Length of comms.	Dollars approp'd.	Average congreg'n.	Church members.	Added by proses.	Added by letter.	Hopeful convs.	Contrib. to Home Missions.	Contrib. to other objects.
77. WATERVILLE. Rev. Richard B. Thurston, P.	June 27, 1849	12 m	200	160	37		1	38 15	19 00	
78. WELD. Rev. J. B. Wheelwright, s. s.	Jan. 10, 1850	6	37½	150	50		1	15 60		
79. WESTON and vicinity. Mr. R. W. Emerson, s. s.	June 27, 1849	6	182					1 30		
80. WHITNEYVILLE. NORTHFIELD. Rev. Gilman Bacheller, s. s.	Nov. 1849	8	91	125	30					
81. WILTON. Rev. J. H. M. Leland.	Feb. 28, 1849	1	28		19			19 61		
82. WINSLOW. Rev. Albert Cole, P.	Jan. 10, 1850	6	50	140	72			1 23 50	22 00	
	Balance	6	50							
83. WOOLWICH. Rev. Jotham Sewall, Jr., s. s.	Jan. 10, 1850	6	35	80	62	2		24 32	51 64	
84. YORK, 2d parish. Rev. Morris Holman, P.	June 27, 1849	12	84	100	27			2 12 17		

REMARKS ON THE ABOVE.

77. The congregation is increasing; and there is strong encouragement to believe, that this society will become independent of missionary aid.

78. "Advancement on the part of the church in brotherly love; and though we cannot report any conversions, yet, if the people of God are blessed by the Gospel, we need not be discouraged."

79. In this missionary field Mr. Emerson spent 20 weeks, preaching three-fourths of the time in Weston, and one-fourth in Danforth and other neighboring plantations. No Congregational church, and but few professors of religion. His services were favorably received.

80. Mr. Bacheller has preached half the time at Whitneyville, one-fourth at Northfield, and one-fourth at Marshfield, within the limits of Machias church. "The gold fever has carried off a number who have assisted in the support of preaching."

81. Since the last annual meeting, this church has been afflicted by the departure of Rev. Jos. Smith, then laboring with them as stated supply. Mr. Leland was highly acceptable, and they would have been glad to retain him among them. The prospect now is that they will soon obtain another.

82. During the past year, Mr. Cole has attended religious meetings to good acceptance in North Vassalboro', where a new meetinghouse is about to be erected. After the present year, he hopes to live on what his people will pay.

83. "Most of our young men scatter from us on the sea, or elsewhere, to exert a wider influence than if they settled among ourselves. For this our youth are growing up, and have more need of the influence of religious institutions, than a class of youth more stationary in after life."

84. "This society," says the pastor, "is certainly on a much better footing, than when I was settled. During the past winter there was considerable seriousness."

A short mission was given to the Rev. James Carruthers at Back Cove, in the town of Westbrook; and another in Exeter and vicinity to the Rev. John Sawyer, who, though fifteen years in advance of that period, when human "strength is but labor and sorrow," is still able to work, and loves to work in his Master's vineyard.

SUMMARY.

Eighty-four missionary fields have been occupied in the State during the past year, comprising 105 churches, and more than twenty-five towns and plantations, where no churches [Congregational] have been organized.

Of these eighty-four fields, thirty-six are churches and congregations that have been blessed with the ministrations of the Gospel, the whole of the time during the year; and nine for six, eight, or ten months of the year. In two other instances, such *was* the arrangement for the year to come, at the last annual meeting; but it was broken up by the dismissal of the pastors. Five churches have been supplied three-fourths of the time; one, two-thirds; ten, one-half; one, one-third, and seven, one-fourth—mostly through the year. To some of the remaining churches, continuous preaching has been afforded for one, two, or three months; to others, only the occasional service of an itinerant missionary.

The whole number of missionaries employed has been eighty-seven. Of these, fifty-two have been in commission for the whole year; six, for 10 months; seven, for 6 months; one, for 7 months; one, for 5 months; six, for 3 months, and fourteen for shorter periods. The whole amount of service performed by the missionaries has been nearly sixty-three years; and that portion of it, for which they have been remunerated by the Society, twenty-eight years. Of those who have been continuously with particular congregations, forty-three have been pastors, and twenty-one stated supplies. Four pastors have been dismissed, and one or two others are expecting to be. Seven have been settled, and one is under a call, and six have become stated supplies to as many churches, for a year.

The average attendance on public worship in all the congregations, has been more than ten thousand; and more than half this number have received instruction in Sabbath schools and Bible classes.

The whole number of members in the several churches (including many non-residents) is 4,413. The additions during the year have been 318; of which about 220 were by profession.

To the missionary churches the precept admits of peculiarly interesting application—freely ye have received, freely give. Of this precept they have not been unmindful. The aggregate

of contributions, so far as reported, has been—to Home Missions, \$1,204 31: to other objects, \$873 17—in all, \$2,077 48; being more than 20 per cent. of what they receive *from* the Maine Missionary Society.

OBJECT OF THE MISSIONARY SOCIETY.

The leading object of this Society has been for many years, and still is, to encourage a stated, permanent ministry; for this purpose, it extends its aid to churches not able to give their pastors a competent support, in the hope, that, by the blessing of God, they will become self-sustaining establishments. In many instances this result has been already attained. Three such cases have occurred during the past year.

The church in Pembroke, to which aid was afforded in the early part of the missionary year, for the purpose of sustaining a preacher one-half the time for three months, found itself, at the expiration of that period, able to secure the labors of a minister the whole time for a year without assistance. The church in Lyman informed the Trustees the last winter, that missionary aid would no longer be needed by them. Similar intelligence has recently been received from the church in South Solon, so far as the half year is concerned for which they are supplied. The pastor of the church at Litchfield has kindly consented to receive for the coming year, what *they* will be able to raise. An amount, less than for the past year by an aggregate of \$150, is applied for by the churches of Gardiner, Waterville and Frankfort. A commission to the amount of \$91, granted the last year for the benefit of East Machias, was not fulfilled, a sufficient compensation having been provided by the people.

OBSTACLES IN THE WAY OF INDEPENDENCE.

Considering the pecuniary embarrassment and pressure the past year, it is not, perhaps, a just occasion for surprise, that a larger number of churches have not declared themselves no longer in need of missionary aid. Several of them report a diminution of numbers and strength, by reason of deaths and removals and losses of property—so that they find it difficult to continue their former subscriptions. There is also, in many places, the paralyzing influence of a “low state of religion”—indisposing to those efforts and sacrifices which, in a different state of feeling, would readily be made.

“Most of our congregation,” says one of our missionaries, “have not been taught the value of the Gospel in early life, and

hence, to some extent, a recklessness in regard to the obligation to sustain it, as well as a want of regular attendance upon its ordinances." "There is hardly one in the place," says another, "who learned in his youth to respect the Gospel, to attend public worship, or to do any thing for its support." "I labor," says another, "under the same discouragements with a physician, who should undertake to re-form and and revive an old, worn-out, broken down person, whose habits of violating the laws of health had become almost as inveterate, as the laws of nature themselves. To this must be added the fact, that everything is in a loose, disorganized state: and that a majority of those who now manage affairs, are constitutionally, and by practice, so sluggish, that so long as they continue in authority, it may be inferred with certainty, that they will deal with a slack hand."

In such circumstances, the rise of a society from dependence to self-support must needs be slow, and "long patience" is needed on the part of the pastor, of his church, and of those who help them. It is a good work to strengthen the things that remain, and are ready to die, while vitality enough exists to encourage the hope, that absolute death can be averted, and health and vigor restored, or imparted. "For about seven years," says a beloved missionary, "I have tried to use what little ability I possess, to promote the interests of this people. You have seen how few and feeble are the pillars, on which a minister can rely; and, in the midst of such a population, how much counsel and wisdom a minister needs. But, to plod on, almost alone, in the midst of such prospects, requires more faith than I possess; more zeal, more nerve, more brass and iron in the framework of body and mind. I know not, what shall hinder a common man, with little adaptation to such work, from breaking down. I cannot help inquiring, sometimes, whether I may not be released from such pressure. But I leave it cheerfully, for the most part, with the Great Disposer." With Him the matter may safely be left. He will not be unmindful of the promise, that those who sow in tears shall reap in joy. Cast thy burden upon the Lord, and he will sustain thee. And let not the precept be forgotten, bear ye one another's burdens, and so fulfill the law of Christ.

Some new societies have recently sprung into an organized, separate existence, which give very fair promise of growth and permanence, and hold out an inviting encouragement to missionary patronage and aid.

Others make urgent appeals to our sympathies by their feebleness, and by the many adverse influences with which they have to contend. These are the "weak," which we are directed to "help." They would rejoice in being able to provide for their own without the aid of sister churches; but since they have not the ability, let the abundance of others minister to their want. It is not well, however, for them to rely upon foreign aid *beyond what is needful*. The effect of this will be a weakness, an inefficiency, much more injurious, than would be the inconvenience of increased self-denial and sacrifice. After a fair trial has been made, should there be no advance, and no reasonable expectation of any, it will then be a question, whether it is advisable still to bestow the bounty of the churches upon so unproductive and so unpromising a field: and whether it will not be "more *benevolent* to abandon one church to desolation, than to attempt to rear it at an expense, which might give to several other churches a healthy and permanent existence."

It has been a rule of the Massachusetts Missionary Society, not to bestow its aid upon any church, that did not pay one per cent. upon its taxable property for the support of the Gospel. Were this rule adopted by this Society, its aid would not, on that account, be withdrawn from many of the churches now assisted by it. Most pay more than one per cent. In one church, \$100 are paid by persons holding but \$2,000 of taxable property. But there are *some* churches now upon our list, that upon this principle would not receive any further aid. We trust they will not continue to ask it.

THE DESOLATIONS OF ZION.

Some few of our missionaries have performed, during the whole, or a part of the year, an itinerant service. From the report of one of these, we give the following extracts:—"It is truly affecting to see the condition of our churches in this region. The influence of a fallen church in a community is most disastrous. The church in N. has four male members. They have had no conferences and no communion seasons for a long time. In S., where there is a branch of a church in a neighboring town, they have not had a sermon from a minister of our order for more than a year. In F. there is the remnant of a small church organized by father Sewall, forty-two years ago. Two female members still survive, and they adorn their profession. One of them, who is a widow, said to me, I have been praying the Lord, that he would send us a minister, and now my prayers

are answered. In this town there are probably one thousand inhabitants. A Methodist minister preaches in one corner of the town once in four weeks; and there is no other preaching in the place, but that of a circuit preacher once in six weeks. No Sabbath school in the town, year in and year out. I held a lecture at the house of a Mr. C., in L., who, with his wife, are members of the Congregational church in Turner. Mrs. C. had not heard a Congregational minister, nor communed with a church of our order, since she left T.,—seventeen years. To some in this region, the Gospel is like a gushing fountain to the traveller in a dry and thirsty land, where no water is; and it is truly refreshing to the missionary, under all his toils and privations, to be permitted to open this fountain to the Lord's thirsty people. There is an affecting destitution of religious reading in this region. It is not uncommon to find families that never owned a Bible. Seven such I supplied, with which were connected thirty children, one of them twenty-seven years old. The Sabbath, in this region, seems to be generally regarded, even by professed Christians, *chiefly* as a season of cessation from manual labor. Whatever may have been accomplished here for the interests of different sects, it is plain that comparatively little has been effected for the cause of Jesus Christ."

"And now," continues the missionary, "I could easily sit down and weep over what I have written, and over much more that I could relate, and most of all over the apparently little success which has attended my labors. Oh how many unhappy influences operate against the missionary in almost every step of his progress! How few does he find to sympathize with him in his work, and stay up his hands by their prayers! How often is he constrained to exclaim—all seek their own, not the things which are Jesus Christ's. Under such circumstances, how sweet is it to remember that God is not unrighteous to forget our work and labor of love, which we have shown towards his name, in that we have ministered to the saints, and do minister." Of the sweetness of this remembrance, they may partake, who, in the spirit of Christian love, send forth the missionary.

But let us now ask you to listen to

GOOD TIDINGS.

The most cheering fact in the history of the past year is, that to several of the missionary churches have been granted times of refreshing from the presence of the Lord. In **BLANCHARD**,

“the revival commenced,” (as we are informed by Rev. Mr. Perry,) “about the first of August last. An elderly citizen sickened and died in very trying circumstances. On his death-bed he called all his family around him, gave each his dying counsel, and particularly admonished his children to prepare to follow him into the eternal world. The parting words were heard and heeded by at least one of the number. A daughter became seriously impressed by the father’s exhortation, and soon indulged a hope in the Saviour. This was the first case. To a young man, apparently thoughtless, while watching with him, the dying man propounded the solemn inquiry: ‘Will you prepare to meet me in heaven?’ This question in the still hour of midnight, and from the husky voice of the sinking sufferer, went like an arrow to his heart; and he had no rest, until he was prepared, as he hopes, to give it a satisfactory answer. From that time cases of seriousness and conversion occurred, at intervals, during all the fall and winter. No unusual or extra means have been resorted to. The whole scene throughout was marked by stillness and solemnity; and so far the subjects of the work, fifteen in number, appear well. The Holy Spirit was evidently present doing his own work on many a mind and heart. To God be all the glory.”

“Early in March last a meeting was held in ATKINSON, of all denominations, for several successive days. The meeting proved one of special harmony and interest. Fifteen souls were hopefully converted. Of these, eleven have already united with our church. Yesterday, (June 9th) fifteen persons, mostly youth, from among the best families in town, were received into the church, just doubling their number. Two weeks before, six were received into the church at BRADFORD, and more are expected.”

The village of ANNSBURGH, (where the Rev. Mr. Titecomb, of Cherryfield, for several months past, has labored one-half the time,) “contains about one hundred people, and is increasing somewhat. The six or eight professors of religion, resident there, have been much revived and strengthened in a very pleasant revival; and about fifteen or sixteen have, within the last six months, indulged hope in Christ.”

In DEDHAM, since the opening of the last missionary year, a parish has been organized, a minister ordained, and the congregation increased. The brethren of the church are few in number, hard-working men, having but little capital; but they love the Gospel, and are willing to do all they can to have it. Since

January 7, a work of grace has been going on which has rejoiced their hearts and encouraged their efforts. Two now stand propounded, and several are still (June 5th) under anxiety. The hopeful conversions have been fifteen."

"In presenting my annual report," writes the Rev. Mr. Parker, of FOXCROFT, under date of June 7th, "I can speak of progress. During the spring months, the convicting and converting influences of God's Spirit were granted us, and some twenty, as we hope, connected with our society, have been brought into the kingdom of Christ. The attendance in the sanctuary and in the Sabbath school is greater than in any preceding year.

"We cannot doubt that the Spirit of God has been at work in ST. ALBANS, during the year, in a wonderful manner. God's people have been quickened, and sinners in large numbers convicted and converted to God. Forty or more have recently indulged hope in Christ. The first Sabbath in May, twenty-one united with the Congregational church in that place. Nearly or quite as many have united with other denominations."

"The past year has been one of deep interest to the people in MONSOX. The revival commenced in a particular neighborhood, (where meetings had been held,) and spread from thence until the interest became very general through the town. It has been confined principally to the youth, though a few heads of families were hopefully brought in. Twelve have been added to the church by profession, and eight by letter. Quite an accession has been received by the Baptist church."

"During the year," writes the Rev. Mr. Davenport, of STRONG, "we have gained a new, neat, convenient house of worship, without embarrassment, or foreign aid, (in the building of it,) in which Sabbath services are regularly and constantly attended. A protracted meeting of about three weeks continuance, increasing in interest to the end, resulted in the reviving of many believers, and in the hopeful conversion of about thirty persons, twenty-one of whom have united with the church."

Last winter SWEDEN was blest with a revival. "All the members of the church were aroused to a deep interest. Never, it is often said, has such good feeling existed, never such union and harmony. About twenty-five have come out for Christ." Two have united with the Congregational church; others are expected.

Several instances of hopeful conversion have occurred in

other places. By one missionary the following account is given:—

“The two instances, in which hope has been expressed the past year, are of considerable interest. They are the parents of six children. They have generally been regular in their attendance upon our Sabbath meetings, though they were reported, when I came to the place, to be strong Universalists. Last winter, while I was absent on a journey, the husband was taken sick, but was not considered dangerously so. He had begun to recover, when he sent for a Methodist brother, to whose great surprise he declared, that he wanted the love of God shed abroad in his heart to help him bear his sickness. He continued in that state till after my return, when he seemed gradually to indulge a hope, and appeared well.”

The whole number of hopeful conversions reported is 239; and is considerably larger than in any former year since 1843. These trophies, as we hope, of renewing grace, are not to be regarded as the only good results of missionary labor. Believers have been edified and comforted; and “an influence has gone forth,” (to borrow a representation from Wisconsin equally applicable to Maine,) “in the highest degree salutary upon the surrounding community. Order, decorum, good society, the observance of the Sabbath, temperance, correct sentiments on moral subjects, are some of the incidental results of Home Missions, which impress every beholder.” The beneficial influence exerted upon the young, who can estimate its extent or value?

Several valuable facts might be gathered from the reports of our missionaries, illustrating the advancement of temperance, and the prosperous condition of Sabbath schools in the respective fields of labor, during the past year.

STATE OF THE TREASURY.

On the 24th inst., when the accounts of the Treasurer were closed, the receipts had amounted to \$11,684 98. Of these, \$9,870 12 1-2 had been the avails of congregational collections, and individual donations. The sum total of receipts exceeds that of the last missionary year, by \$2,347 44. Since the last annual meeting \$11,217 31 have been paid from the Treasury, including \$543 42 for the payment of a loan obtained during the preceding year. The Society is now free from debt, and there is a balance in the Treasury of \$499 67. The dues of the Society to those employed by it, amount, at the

present time, to about \$5,200: for the payment of which, the Treasurer will have no other means, in addition to the balance on hand, save the benefactions of churches and individuals, now to be received.

LEGACY.

At their semi-annual meeting in January last, the Trustees received the following very gratifying intelligence from Hon. William P. Haines, of Biddeford:—"Miss Sarah McIntire, of this town, who died last Sunday morning, December 16th, aged 69, by her last Will and Testament, (a copy of which I have made and inclose,) has made the Maine Missionary Society residuary legatee and devisee of her estate, after sundry devises and legacies are satisfied. The personal estate, other than that specially bequeathed, may be about \$1500, and the real estate consists of about twenty-five acres of land in Biddeford, adjoining the Depot, and pretty near the village, of considerable value, and variously estimated. After appropriating the proceeds of the personal estate, subject to administration, there will be a charge upon the real estate of about one thousand dollars to pay the residue of the legacies, the debts, and expenses of administration." Since then, we are informed by Mr. Haines, who is the Executor, that the Will has been approved, and no question has been raised, and no doubt exists, with respect to the validity of the Society's title to the property, thus generously bequeathed. How soon the Society will be able to derive from it any pecuniary benefit, is uncertain. At present, it would not be judicious to make sale of it.

During the past year it has been ascertained that four individuals in the State intend to give annually to this Society, \$100. Others have expressed the intention to give fifty or seventy-five dollars. It is confidently hoped, that instances like these will be multiplied of those, who, having bountifully received, will bountifully give, for the purpose of imparting to their needy fellow citizens, by means of their worldly substance, durable riches and righteousness.

PROGRESS—PAST AND FUTURE.

Though the number of missionaries in the field, during the past year, has not been equal to that in the three preceding years; yet evidence of progress in the missionary work may be found on the one hand, in the withdrawal from our patronage of

three churches, who, trusting in God, intend to support their minister without it: and on the other, in the fact that several congregations, before destitute of constant preaching, have, during the year, by our assistance, obtained a stated supply. In two places on the Penobscot, houses of worship have been erected, (where as yet no church has been organized,) and a spirit has been evinced which gives fair promise that the means of grace will be steadily enjoyed, and that, in a few years, the people will be able and willing of themselves to sustain them.

In the comparatively new County of Piscataquis, the denomination to which this Society is particularly allied, is manifestly gaining strength; and though for some years to come, large drafts may continue to be made upon this Society, in aid of its now feeble churches, there is good reason to believe that they will experience a healthy growth, and will arrive in due season at a vigorous and independent maturity.

Progress has been made in the fiscal concerns of the Society. With the exception of a single year, (1835) the amount of donations has never been so large as during the past year. That of the year preceding, it exceeds by upwards of \$1,800. This fact, occurring in a year of unusual pressure and scarcity of money, is full of encouragement, and demands our grateful acknowledgements to Him, in whose hand are the hearts of men, and who turneth them whithersoever he will.

But most of all are our praises due to the God of all grace, that he has remembered our churches in their low estate, and has granted to so goodly a number of them, so precious a reviving. Let it be our hope and prayer, that others, during the coming year, may receive a similar blessing; and that they, whose harps are now upon the willows, may find occasion to sing a new song to the King who dwelleth in Zion. With his people, the watchword must still be—*forward*; and again—**FORWARD**. A great work is yet to be accomplished, even in Maine. Of our 225 Congregational churches, not half can be relied upon to support, unaided, the institutions of religion. Add to the 365 incorporated towns of the State, those plantations in which a sufficient number of families reside to demand stated preaching, in more than one-half of the whole number, no Congregational churches have been organized. In some of these places are flourishing churches of other evangelical denominations, supplied with able and faithful ministers. To some extent, also, those parts of the State, where is no constant

preaching, receive the occasional visits of some circuit or itinerant minister. But many portions of the State, including thriving agricultural towns and populous villages, as well as the sparsely inhabited settlements of the upper Oxford, Franklin, Somerset, Piscataquis, Penobscot, Aroostook and Washington, are but very scantily supplied with sound, competent instruction from any source. And thus destitute they will continue to be, until the Gospel is sent to them by those who know its value, and can sympathize with Him who, beholding the multitudes in his native land, that were scattered abroad as sheep having no shepherd, had compassion on them, and directed his disciples to pray the Lord of the harvest, that He would send forth laborers unto his harvest. *His* harvest—a harvest to be gathered for *HIM*. Upon the Congregationalists of Maine devolves the duty, the privilege, of doing their part towards gathering the harvest within their own commonwealth. Here He has much people to be instructed, converted, sanctified, saved. Let not the good work linger. During the missionary year, now begun, let there be at least another two thousand dollars added to the receipts of our Treasury. Should occasion require, let a larger supply be obtained of devoted missionaries—good soldiers of Jesus Christ—able to endure hardships in his service—hoping for their reward in His approbation, with such measure of success as He may be pleased to grant them. And let earnest, persevering prayer be offered, that He would send forth laborers; and that while they go everywhere preaching the Word, the Lord would work with them, and confirm the Word with signs following—even with converts unto righteousness, numerous as drops of morning dew.

AMERICAN HOME MISSIONARY SOCIETY.

During the year ending the 1st of April, the receipts of this Society were \$157,160: the missionaries employed, 1032; the number of congregations and missionary districts supplied, in whole or in part, at stated intervals, 1575, (including five congregations of colored people, ten of Welsh, twenty-six of Germans, one of Norwegians, and one of Swedes—two missionaries in Minnesota, two in Oregon, two in, and two on their way to California.) The additions to the churches assisted by the Society, have been not far from 6,682. Seventy-one missionaries, in their annual reports, make mention of revivals of religion; and 3,108 cases are reported, by less than one-third of the whole number in commission, of hopeful conversion.

It may be well to cheer us in our labors, to learn that the same enterprize in which we are engaged, the enterprize of Home Missions, is awakening an increased interest, and is carried forward with ever-increasing energy and success throughout the land. So let it be, until this GREAT HOME of ours, from Madawaska to the Gulf of Mexico, and from the Atlantic to the Pacific, embracing not only its millions of native-born citizens, but other millions of emigrants from the Old World, shall be pervaded by the light of the Gospel, and all its inhabitants, through the blessing of God upon the means of his own appointment, shall be ONE IN CHRIST JESUS.

ANNUAL MEETING.

THE Forty-third Annual Meeting of the Maine Missionary Society was held in South Berwick, June 26, 1850. Rev. Dr. Dwight, D. D., President, in the chair, who opened the meeting with prayer and reading the Scriptures.

The Annual Sermon was preached by Rev. J. J. CARRUTHERS, D. D.—for which thanks were tendered to the preacher, and a copy requested for publication, through Rev. John R. Adams, Committee on behalf of the Society.

The Treasurer's Report was presented, accepted and adopted.

The Report of the Trustees was read by Rev. Dr. TAPPAN, which, on motion of Rev. A. Cole, sustained by others, was accepted and ordered to be printed for circulation. The mover, as did also Rev. Drs. CLEVELAND, of Rhode Island, and POMROY, of Boston, addressed the assembly.

The following named gentlemen were elected officers for the ensuing year, *viz*:—

PRESIDENT:

Rev. WILLIAM T. DWIGHT, D. D., Portland.

VICE PRESIDENT:

Rev. JOHN W. ELLINGWOOD, Bath.

CORRESP. AND REC. SECRETARY:

Rev. BENJAMIN TAPPAN, D. D., Augusta.

TREASURER:

WILLIAM SWAN, Esq., Portland.

TRUSTEES:

Rev. WILLIAM T. DWIGHT, D. D., (President) *ex. off.*, Portland.
 Rev. DAVID THURSTON, Winthrop.
 Rev. BENJAMIN TAPPAN, D. D., Augusta.
 Rev. JOHN W. ELLINGWOOD, Bath.
 Rev. ENOCH POND, D. D., Bangor.
 Rev. JOHN W. CHICKERING, Portland.
 Rev. EDWARD F. CUTTER, Belfast.
 Rev. DAVID SHEPLEY, Yarmouth.
 Rev. ISAAC ROGERS, Farmington.
 Rev. STEPHEN THURSTON, Searsport.
 WILLIAM SWAN, Esq., Portland.

AUDITORS:

WILLIAM C. MITCHELL, Esq.
 WILLIAM D. LITTLE, Esq.

The next Annual Meeting of the Society will be held with the Congregational Church in YARMOUTH, (Rev. Mr. *Alden's*,) the 4th Wednesday of June, 1851.

PREACHERS.

First, — Rev. J. A. DOUGLASS, Waterford.
Second, — Rev. EDWARD S. DWIGHT, Saco.

TREASURER'S REPORT.

WILLIAM SWAN, TREASURER.

ACCOUNT OF MONIES RECEIVED AND PAID FOR MAINE MISSIONARY SOCIETY,
FOR THE YEAR ENDING THE 24th OF JUNE, 1850.

Receipts as follows:

In the Treasury at the Annual Settlement, June, 1849,	\$ 32 20½
Received Dividends on Bank Stocks, Oct. 1849, and April, 1850,	212 00
“ “ “ on 5 Shares in Lewiston Falls Manufacturing Co,	50 00
“ Interest on Notes due the Society,	66 00
Third installment of Legacy bequeathed the Society by the late Hon. Wil- liam Richardson, of Bath,	1000 00
Fourth instalment of Legacy bequeathed to the Society, by the late Hon. Charles Hunt, of Gorham,	62 50
On account of Legacy, bequeathed to the Society, by the late John Pear- son, Esq., of Bangor,	250 00
	1,312 50
Received from Moses H. Metcalf, Esq., balance in his hands after defray- ing expenses relating to the last Will and Testament of E. C. Holmes, late of Winthrop, — as approved by the Trustees,	174 35
Received for Annuities, Contributions, Life Memberships, Donations, &c.,	9,870 12½
	\$ 11,717 18

Disbursements as follows:

Paid Principal and Interest of a Note due to the Treasurer of Bowdoin College, dated Dec. 14, 1848 — for money borrowed by authority of the Trustees,	543 42
Postages to June 1, 1850,	15 72
Bad bill credited in the Receipts,	5 00
Paid Orders drawn by the Trustees, amounting to	10,419 67
Usual Commissions on Receipts,	233 70
Balance in the Treasury, subject to order of the Trustees,	499 67
	\$ 11,717 18

PORTLAND, June, 24, 1850.

Errors excepted,

WILLIAM SWAN, *Treasurer.*

PERMANENT FUNDS.

Amount of Permanent Funds, as standing on the Books of the Society, is . . . \$6055 00

Consisting of the following items, *viz*:—

Lands in Aroostook, Houlton, Batchelder's Grant, and Bangor, valued at	\$1,300 00	
Five Shares in Lewiston Falls Manufacturing Co.	500 00	
Eleven Shares in Manufacturers' and Traders' Bank,	550 00	
Thirteen " in Canal Bank,	1,105 00	
Fifteen " in Casco Bank,	1,500 00	
Two Promissory Notes, satisfactorily secured,	1,100 00	
		<u>\$6,055 00</u>

JUNE 24th, 1850.

Errors Excepted.

WILLIAM SWAN,
Treasurer of Maine Miss'y. Society.

PORTLAND, June 24, 1850.

We have examined the foregoing Account of WILLIAM SWAN, Esq. Treasurer. and find the same correctly cast and properly vouched — showing a balance in his hands of \$499 67.

WM. D. LITTLE,	}	<i>Auditors.</i>
WM. C. MITCHELL,		

Synopsis:

Showing the proportion contributed (exclusive of Legacies, Dividends and Interest — and Contributions out of the State) within the limits of each

DISTRICT CONFERENCE.

AROOSTOOK,	45 46
CUMBERLAND,	2,187 28
FRANKLIN,	184 49
HANCOCK,	645 00
KENNEBEC,	1,107 99
LINCOLN,	1,614 31
OXFORD,	189 32
PENOBSCOT,	1,149 09
PISCATAQUIS,	131 77
SOMERSET,	151 99
UNION,	142 78
WALDO,	419 76
WASHINGTON,	444 34
YORK,	1,009 92
	<u>\$9,423 50</u>
Miscellaneous,	1,977 95
Out of the State,	283 53
	<u>\$11,684 98</u>

MAINE MISSIONARY SOCIETY.

There has been paid into the **TREASURY**, since the annual settlement, June 25, 1849, and up to June 24th, 1850, the following sums; all of which have been *particularly stated* and acknowledged, from time to time, in the **CHRISTIAN MIRROR**— and were received from the following sources, *viz*:—

<i>Acton</i> —Contrib. from Female Sewing Circle, from S. Merrill and wife, and in the Cong. society.	20 13	<i>Elmhill</i> —Collec. in Cong. ch. and society, to constitute a L. M.,	30 00
<i>Albany</i> —Contrib. for L. Ms. by the Female Benevolent Soc., and coll. in Cong. church and society.	24 00	<i>Boothbay</i> —Contrib. and donations for L. M., <i>viz</i> :—	
<i>Alfred</i> —Donations from Cong. church and society, in full of L. M.,	19 50	in the 1st Cong. ch. and soc., 40 00	
<i>Alna</i> —Collection in Cong. church and society, and annuities,	20 00	“ 21 “ “ 30 00—	70 00
<i>Amherst and Aurora</i> —Contrib. by Ladies Cent Society; at the monthly concert; donations, &c.,	36 00	<i>Boston, Mass.</i> —Donations from sundry individuals, for two L. M., &c., per hand of Dr. Tappan,	60 00
<i>Audover</i> —Collections in Cong. church and society, &c.,	12 75	<i>Braintree</i> —Contribution from the Female Cent Society,	3 12
<i>Auson</i> —Contrib. from Cong. ch. and society; and from the Female Missionary Society, in full of L. M.,	9 00	<i>Bremen</i> —Donation from two females,	50
<i>Aroostook</i> —Donation from the Rev. Joshua Eaton,	2 00	<i>Brewer, (West)</i> —Donations in part for L. M., annuities, contribs., &c.,	50 17
<i>Aroostook Co. Conf.</i> —Contributions,	18 66	<i>Brewer Village</i> —Contribution from 3d church to complete L. M.,	14 32
<i>Atkinson</i> —Contributions from sundry individuals,	1 25	<i>Bridgton</i> —Collection in Cong. ch. and society, (Rev. Mr. Page's) donations in full of L. M., annuity, &c.,	17 00
<i>Auburn</i> —Collec. in church and society, dona's. for L. M., annuities &c.,	41 00	<i>Bristol</i> —Collec., donations, and annuities in Cong. church and soc.,	14 00
<i>Augusta</i> —Collections, donations for L. Ms., annuities, &c.,	481 57	<i>Brooklyna, N. Y.</i> —Donas. from sundry individuals for two L. M., per hand of Rev. Dr. Tappan,	50 00
<i>Bangor</i> —Contributions, annuities, donas. for L. M., &c., from 1st church and society,	432 60	<i>Brooksville</i> —Donations,	1 00
from Hammond St. church and soc., including Sabbath school,	319 71	<i>Brownfield</i> —Collec. in Cong. church and society, and Female Missionary Society,	7 80
from Central ch. and soc.,	82 00—834 40	<i>Brownville</i> —Collections in Cong. ch. and society, and by Female Missionary Society, both amounting to	22 99
<i>Bath</i> —Dona's. from individuals,—collections—annuities, &c., <i>viz</i> :—		<i>Brunswick</i> —Contrib., collec., and donations, for L. M., in Rev. Dr. Adam's church and society,	64 00
from Winter St. ch. and soc.	533 76	<i>Bucksport</i> —Collec. in the Cong. ch. and soc., donations for L. M., collection in Sab. school and monthly concerts, annuities, &c.,	225 50
from Central ch. and soc.	282 89—816 65	<i>Burton</i> —Contribution from Ladies' Cent Society, dona's. and annuities,	24 00
<i>Belfast</i> —Collections, dona. for L. M., annuities, &c., in the Rev. Mr. Cutter's society,	112 48	<i>Calais</i> —Donas. from Female Domestic Missionary Society, and from sundry individuals for four L. Ms.,	80 00
<i>Belfast, (North)</i> —Bitto in ch. and society, for L. M., annuities, &c.,	42 72—155 20	<i>Camden</i> —Contrib. by Female Missionary Society, donations in part for L. M., &c.,	33 75
<i>Bethel</i> —Collection in Cong. church & society, Female Cent Society, and monthly concert,	20 00	<i>Cape Elizabeth</i> —Collects. in Cong. ch. and society for L. M., and contrib. by Female Missionary Society,	27 52
<i>Biddeford</i> —Collections, contributions, and donations, for L. M. in the 2nd. Parish,	141 62	<i>Carroll</i> —Donation from Col. William Stevens,	5 00
do. for a L. M. in the First Parish,	16 00—157 62	<i>Castine</i> —Contrib. by the Gentlemen's Association, donations for L. M., collections at monthly concert, annuities, &c., &c.,	149 38
<i>Bingham</i> —Contribution by Cong. ch. and society,	5 18	<i>Chesterville</i> —Collect. in Cong. church and society, in part for L. Ms. and annuities,	15 58
<i>Bloomfield</i> —Contrib. in Cong. ch. and society, the Cent Society, for L. M., annuities, &c.,	40 23		

<i>Cherryfield</i> —Collection in Cong. ch. and society,	7 34	<i>Georgetown</i> —Dona. from S. Watson,	4 00
<i>Cumberland</i> —Contrib. by the Ladies' Missionary Society, and from others in Rev. Mr. Blake's Society, for L. M.; annuities, &c.	50 25	<i>Gilead</i> —Dona. from Mrs. W. Chapman to complete L. M.,	10 00
<i>Cumberland Centre</i> —Donation from Sabbath school, in part of L. M.,	6 58	<i>Gorham</i> —Contributions for L. M., by the Female Missionary Sewing Circle, by the "Young Ladies in the Academy," and collections in Rev. Mr. Adams's church and society,	210 34
<i>Cumberland Co. Conf.</i> —Contribs.	64 47	<i>Gray</i> —Collection in Cong church and society, and donations for L. Ms.,	90 00
<i>Damariscotta</i> —Collections, annuities, donations, L. M., &c.,	68 02	<i>Hallowell</i> —Donations from Mrs. S. E. Bond for L. M.,	100 00
<i>Danforth</i> —Donations from sundry individuals,	80	contr. by Female Relig. Society, collections, donations, annuities, &c.	286 72 386 72
<i>Danville</i> —Donations from two individuals,	3 00	<i>Hampden</i> —Collection in Cong. ch. and society, from Young Ladies' Cent Society, donations for L. M., annuities, &c.,	111 00
<i>Deidham</i> —Contribution by Cong. ch. and society,	10 38	<i>Harrison</i> —Collections in Cong. ch. and society,	12 00
<i>Deer Isle</i> —Donation from a member of Rev. Mr. Adams's church,	3 00	<i>Havana, Cuba</i> —Donation from Mrs. Thrasher,	1 88
<i>Dennysville</i> —Contrib. by Cong. ch. and society, to constitute Rev. J. H. Stearns a L. M.,	20 00	<i>Hebron</i> —Dona. from Mrs M Howard	2 50
<i>Dexter</i> —Collection in Cong. church and society,	10 00	<i>Hodgdon</i> —Donation from N. Harrington.	2 00
<i>Dirfield</i> —Donation from "a friend,"	1 00	<i>Houlton</i> —Donation from Rev. D. F. Potter,	5 00
<i>Dixmont</i> —Collection in cong. church and society, and annuities,	8 78	<i>Industry</i> —Donations from sundry individuals, by hands of the Rev. Mr. Tucker,	2 50
<i>Durham</i> —Contrib. in Cong. church and society, donations in part of L. M., annuity, &c.,	18 37	<i>Jackson and Brooks</i> —Collections, donations, and annuities,	16 25
<i>Eastbrook</i> —Dona. from Mrs. C. Parsons,	3 00	<i>Jonesboro</i> —Collection in Cong. ch. & society, for L. M., &c.,	30 00
<i>Eastport</i> —Collects. in Central Cong. church and society, monthly concerts, donations, annuities, &c.,	32 00	<i>Kennebec Co. Conf.</i> —Contributions, donations and subscriptions from sundry individuals,	40 00
<i>East Thomaston</i> —Contrib. in Cong. church and society, and from Cent Society, in part for L. M.,	31 75	<i>Kennebunk Port</i> —Contrib. in South Cong. church and society, donations for L. Ms., annuities, &c.,	111 50
<i>Edgcomb</i> —Donation for L. M., and collection in church and society,	23 16	<i>Kingfield</i> —S. Stanley and wife,	2 00
<i>Ellsworth</i> —Collect. in Rev. Mr. Tenney's ch. and soc., in the Female Circle of Industry, donations for L. M., &c.,	109 12	<i>Kittery Point</i> —Collection in Congregational church and society,	8 00
<i>Fairfield</i> —Donations, \$6 of which in part for L. M.,	7 00	<i>Knox and vicinity</i> —Contribution by sundry individuals,	12 00
<i>Fall River, Mass.</i> —Dona. from "a friend," forwarded by the Rev. Eli Thurston, for two L. Ms.,	50 00	<i>Kohala, Sandw. Isl.</i> —Donation from the church of Rev. E. Bond, (Missionary) by hands of Rev. Dr. Cummings,	10 00
other donations for two L. Ms., &c., forwarded by Rev. Dr. Tappan,	61 65	<i>Lebanon</i> —Collection in chnreh and society, and donations,	33 50
<i>Falmouth</i> —1st church, collect. in ch. and soc., donations, annuities, &c.,	13 50	<i>Lee</i> —Dona. from J. B. Ludden, Esq.,	2 50
<i>Farmington</i> —Collects. in the Cong. church and soc., and contribs. by Female Aux. Missionary Soc., &c.,	63 58	<i>Levant</i> —Collection in Cong. church and society, for L. M.,	20 00
<i>Flagstaff</i> —Dona. from an individual,	1 00	<i>Lewiston Falls</i> —Collect. in the Cong. church and society, donation for a L. M., and from the scholars in the Academy for L. M., annuities, &c.,	127 00
<i>Foxcroft and Dover</i> —Collects. in the Cong. ch. and soc., annuities, &c.,	48 75	<i>Limcriek</i> —Collection in the Rev. Mr. Freeman's society, sundry donations, annnity, &c.,	23 00
<i>Frankfort</i> —Collections and contribs. in Cong. church and soc., towards L. Ms. to be designated,	30 41	<i>Limington</i> —Coll. and contributions in cong. church and society,	27 75
<i>Frankfort Mills</i> —Dona. from sundry individuals, \$20 of which to constitute Rev. E. D. Herbert a L. M.,	28 00	<i>Lincoln</i> —Collections at the monthly concerts,	5 00
<i>Franklin Co. Conf.</i> —Contribution,	8 42	<i>Lincoln Co. Conf.</i> —Contribution,	9 00
<i>Fryburg</i> —Donations in part for L. M., contribution in the Cong. ch. and society, annuities, &c.,	35 00	<i>Lisbon</i> —Dona., and S. Moody's an.,	5 00
<i>Gardiner</i> —Collection in Cong. church and society,	10 95	<i>Litchfield</i> —Contrib. from Female Missionary Society, from Cong. church and society, and donations from sundry individuals,	18 00
<i>Garland</i> —Contribution in Cong. ch. and society,	5 00	<i>Lyman</i> —Collection in Cong. church and society, and from Female Benevolent Society for L. Ms.,	44 29

<i>Lynnfield, Mass.</i> —Donation from the Rev. A. P. Chute,	3 00	<i>Orland</i> —Donations from sundry individuals,	14 00
<i>Machias</i> —Contribution from Female Missionary Society, collections, donations, annuities, &c. for 4 L. Ms.,	80 00	<i>Orono</i> —Contrib. on Sabbath to complete L. M., and collection in Cong. church and society,	19 25
<i>Madison</i> —Annuity for 2 years, from Benjamin Weston,	4 00	<i>Otisfield</i> —Collection in Cong. church and society, in the Female Missionary Associa., annuities, donations,	15 98
<i>Mechanic Falls</i> —Collection in Cong. church and society, annuity, and donation in part for L. M.,	17 54	<i>Orford</i> —Collection in Cong. church and society, annuity, and donation in part for L. M.,	28 25
<i>Merris</i> —Contributions from sundry individuals,	4 59	<i>Orford Co. Conf.</i> —Contribution,	6 86
<i>Milo</i> —Dona. from Mrs. A. M. Metcalf,	1 00	<i>Parsonsfield</i> —Donation from Dea. S. Garland,	5 00
<i>Mtrot</i> —Collections, contrib. by Ladies' Benevolent Association, annuities, &c., &c.,	58 08	<i>Patten</i> —Donation from Sam'l A. Ecleth, Esq.,	3 00
<i>Miscellaneous</i> —Collection at Annual Meeting in Bath,	129 10	<i>Pennsylvania</i> —Dona. from A Friend of Missions,	2 00
from Moses H. Metcalf, Esq.,		<i>Penobscot Co. Conf.</i> —Contributions,	54 42
balance due the Society in his	174 35	<i>Phippsburg</i> —Collection in Cong. ch. and society,	15 00
Donation from "Seth," \$20,		<i>Poland</i> —Collection in Cong. church and society,	13 00
" " "Delia," Down		<i>Portland</i> —Collection in 2nd Church and Society, including collection, special donations for L. M., other donations, annuities, &c., &c.,	309 60
East, \$10,	30 00	Portland Missionary Sewing Circle, for L. M., &c.,	112 00
third installment of Legacy left the Society by Hon. W. Richardson, of Bath,	1000 00	Collection in High Street Church and Society, including donations for L. M., annuities, &c., &c.,	377 75
on account of Legacy to the Society, by the late John Pearson, Esq., of Bangor,	250 00	Collection in 3d Church and Society, including collection by Ladies' Missionary Circle, for L. M., other donations, annuities, &c.,	206 75-1006 10
fourth installment of Legacy to the Society, by the late Hon. Charles Hunt, of Gorham,	62 50	<i>Portland</i> —Contrib. and collection in Cong. church and society, to complete L. M., &c.,	46 25
Dividends on Bank Stock, Oct. 1849, and April, 1850,	212 00	<i>Prospect</i> —Collection in Cong. church and society, in part for L. M.,	12 00
Dividends on five Shares in Lewiston Falls Manufacturing Company,	50 00	<i>Richmond</i> —Donations from sundry individuals to complete L. M., annuities and contributions,	25 16
Donation from the widow of a former Missionary in Me., now residing in N. York,	6 00	<i>Rumford</i> —Collec. in Cong. church and society,	5 50
Interest on notes due the Society,	66 00-1570 95	<i>Saccanappa</i> —Donations from sundry individuals, in part of L. M., annuities, contributions, &c.,	64 00
<i>Monmouth</i> —Annuity from N. Pierce,	2 00	<i>Saco</i> —Collections,—contribs. by the Young Ladies' Sewing Circle, by Female Charitable and Benevolent Societies, 1st Parish—donations for 7 L. M., annuities, &c.,	258 50
<i>Monson</i> —Collections in Cong. church and society, and in the Female Benevolent Society,	32 75	<i>Sandford</i> —Collections and contributions in the Cong church and society, and annuity, amounting to	35 00
<i>Monticello</i> —Donation from Dea. John Wadlin,	8 50	<i>Sangerville</i> —Contribution by Cong. ch. and society, balance of L. M.,	10 00
<i>Mount Desert</i> —Donations from two individuals, \$8 and \$5,	13 00	<i>Scarboro'</i> —Contribution from Female Missionary Society,	8 50
<i>Newburyport</i> —Annuity from Mr. William Thurston,	2 00	<i>Skowhegan</i> —Collection and donation in Cong. church and society,	7 49
<i>Newcastle</i> —Collection in church and society, annuities, &c.,	11 77	<i>Searsport</i> —Collections and donations in Cong. church and society, Social Circle, annuities, L. M., &c.,	100 00
<i>New Gloucester</i> —Donations from the Donation Society and Female Benevolent Society, annuities, &c.,	35 25	<i>Sebasticook</i> —Collection in the Cong. church and society,	5 00
<i>New Sharon</i> —Collection and contrib. in the Cong. church and society,	28 80	<i>Sedgwick</i> —Contributions and donations from, for L. Ms., &c., forwarded by Rev. Mr. Merrill,	42 00
<i>New Vineyard</i> —Collection from sundry individuals,	5 50	<i>Sidney</i> —Donation and contribution,	8 91
<i>New York City</i> —Donation for L. M., and in part of L. M.,	28 00		
<i>Norridgewock</i> —Collections in Cong. church and society, annuities and donations for L. M., &c.,	50 00		
<i>North Yarmouth</i> —Collections, contributions, annuities and donations, in First and Second Parishes including L. M.	160 36		
<i>Oldtown</i> —Contributions in the Rev. Samuel H. Merrill's society, in part for L. M.,	10 00		

<i>Sidney & Augusta</i> —Donation to complete L. M.,	15 00	<i>Waldo Co. Conf.</i> —Contribution,	9 15
<i>Solon Village</i> —Collection in Congregational society,	2 82	<i>Warren</i> —Donations from the Benevolent Society, from the Sub. school, (in part for L. M.) annuities, &c.,	64 15
<i>Somerset Co. Conf.</i> —Contributions,	9 92	<i>Washington</i> —Collections, donations, annuities, &c.,	40 50
<i>South Berwick</i> —Collections, contributions at monthly concert, donations for L. M., and from Ladies' Missionary Society, in Rev. Mr. Allen's church and society,	92 13	<i>Washington Co. Conf.</i> —Collections, §39, §130, and §21;	190 00
<i>South Paris</i> —Collection in Cong. ch. and society, donations for L. M., annuities, &c., &c.,	63 40	<i>Waterford</i> —Collection in the Cong. church and society, in North Waterford Female Benevolent Society, donation, annuity, &c.,	26 00
<i>South Solon</i> —Collection in Cong. ch. and society,	9 85	<i>Waterville</i> —Collections in Cong. ch. and society, for L. M., donations, annuities, &c.,	38 65
<i>Springfield</i> —Dona. from R. S. Wright, §5; a Female Friend, 75c.,	5 75	<i>Wells</i> —Collection in Cong. church & society, and Female Assistant Society, in part for L. M.,	15 00
<i>Standish</i> —Monthly contributions in church and society, handed by Rev. Mr. Harris,	12 50	<i>Wells</i> —Collection and donation for L. M., in 1st Cong. ch. and society,	35 00
<i>St. Albans</i> —Donation from S. Russell,	1 00	Do. in 2nd Society,	8 00—43 00
<i>Sumner</i> —Contribution by Cong. ch. and society,	4 75	<i>West Brooksville</i> —Donation—\$20 of which for L. M. of A. D. Wasson, by his father,	22 00
<i>Swainville</i> —Collection in Cong. ch. and society, to constitute Rev. DANA CLAYES a L. M.,	21 00	<i>Weston</i> —Donation by an individual,	50
<i>Sweden</i> —Collection in Cong. church and society,	5 00	<i>Whiting</i> —Deacon Gilpatrick,	2 00
<i>Temple</i> —Collection in Cong. church and society, donation in part for L. M., and contribution from Female Missionary Society,	23 50	<i>Wilton</i> —Collection in Cong. society, by the Female Missionary Society, annuities, &c.,	19 61
<i>Thomaston</i> —Collection in Rev. Mr. Woodhull's church and society, by the Female Missionary Society, donations, &c.,	31 00	<i>Windsor</i> —Donations from sundry individuals,	9 00
<i>Thorndike</i> —Donation from S. Stone,	2 00	<i>Winslow</i> —Contribution, annuities & donations,	23 50
<i>Topsham</i> —Donations for L. M., collection in the Cong. church and society of Rev. Dr. Clement. annuities, &c.,	73 00	<i>Winthrop</i> —Contribution by Female Assistant Missionary Society, collection in Rev. Mr. Thurston's society, annuities, donations, &c.,	63 75
<i>Turner</i> —Contributions from sundry individuals in the Rev. Mr. Dodd's congregation, contribution from the Ladies' Benev. Society, and Young Ladies' Missionary Society, &c.,	25 31	<i>Wiscasset</i> —Donation from the Ladies' Missionary Society, and from other sources, for three L. M., &c.,	65 65
<i>Unity</i> —Donation from Jonah March,	2 00	<i>Woolwich</i> —Collection in Cong. church and society,	24 32
<i>Union</i> —Collection in Cong. church and society,	13 50	<i>Worcester, Ms.</i> —Rev. S. Sweetsir,	15 00
<i>Vassalboro'</i> —Donation from a friend, by hands of Rev. Dr. Cummings,	5 00	<i>Yarmouth</i> —Collection in the Newell Society, for L. M. of Rev. Mr. ALDEN, and sundry other donations and collections,	48 67
<i>Waldoboro'</i> —Collections in Cong. ch. and society, contribution by the Female Benevolent Society, sundry donations for L. M., annuities, &c.,	210 34	<i>York</i> —Collection in church and society 1st Parish, for L. M., 20 82 Do. and annuity, 2d Par., 12 00—	32 82
		<i>York Co. Conf.</i> —Collections, §13 18, and §21,	34 18
			<hr/> \$11,684 98

WILLIAM SWAN, *Treasurer.*

PORTLAND, JUNE, 24th, 1850.

Life Members.

THOSE WITH AN ASTERISK PREFIXED, DECEASED.

Maine.

Merrill Rev Stephen,	Acron	Nason Miss Margaret,	Augusta
" Mrs H. A.,	"	" Miss Mary E.,	"
* Cummings Dea Asa,	Albany	" Miss Julia,	"
Friend son of a,	"	Redington Alfred,	"
Haskell Miss Hannah,	"	" Mrs Luey,	"
Lawrence Henry C.,	"	" Samuel M.,	"
Lovejoy Miss Ellen Maria,	"	* Sewall Henry,	"
Tewksbury Rev George F.,	"	" Mrs Elizabeth,	"
" Mrs Sarah,	"	Smith Mrs Thomas W.,	"
* Goodenow, Mrs Sarah A.,	Alfred	Stanwood Miss Susan,	"
Orr Rev John,	"	Starrett Rev David,	"
Carleton Mrs Daniel,	Alna	" Mrs Susan,	"
Jewett Jeremiah,	"	* Tappan Dr E. Sawyer,	"
Pearson Jeremiah,	"	" Miss Hannah,	"
" Paul,	"	" Rev Benjamin, D. D.,	"
" Mrs Paul,	"	" Mrs Eliza B. T., twice,	"
Talbot Rev Samuel,	"	" Miss Elizabeth T.,	"
* " Mrs Samuel,	"	" Miss Jane W.,	"
Gray Rev J. S.,	Andover,	* " Miss Catherine H.,	"
Hubbard Rev Anson,	"	" T. L. Winthrop,	"
Flint William K.,	Anson	" Miss Anna W.,	"
" Mrs Sarah,	"	Wainwright Mrs Ann E.,	"
* Leathhead Mrs Mary,	"	" Robert D.,	"
Snipe Mrs Sarah,	Arrowsic	Williams Daniel,	"
Bixby George,	Athens	" Mrs Hannah,	"
Merrill Mrs C. E.,	Auburn	" Miss Helen,	"
Mitchell Rev Thomas G.,	"	* " Miss Mary,	"
Allen Miss Elizabeth,	Augusta	Silby Mrs Polly,	Aurora
* Bridge James,	"	Pearl Rev Cyril,	Baldwin
Brooks William A.,	"	Adams Dea. Eliashib,	Bangor
" Mrs Susannah,	"	" Miss Mary A.,	"
Child James L.,	"	Allen Dea James,	"
" Mrs Jane H.,	"	Babcock Mrs Abby,	"
" Daniel C.,	"	* Brown Benjamin,	"
" Grenville H.,	"	" Theodore S.,	"
" Miss Rebecca J.,	"	" Mrs Sarah S.,	"
" Miss Hannah S.,	"	* " William S.,	"
" Robert W.,	"	* " Charles E.,	"
Craig Elias,	"	Brooks Dansecomb,	"
" Mrs Eliza,	"	Crosby Timothy,	"
Deering Stephen,	"	* " Mrs Hannah,	"
" Mrs Caroline,	"	" James,	"
" Miss Mary,	"	" Mrs James,	"
" John P.,	"	" Miss Sarah H.,	"
Dole Albert G.,	"	" George A.,	"
Gage Mrs Joanna,	"	" John L.,	"
Hamblin Mrs Eleanor,	"	" Miss Olive,	"
" Lewis B.,	"	" James H.,	"
" Miss Margaret,	"	Dennett Mrs Harriet A.,	"
Holcomb Jonas G.,	"	Dennison Mrs Isaac,	"
Ingraham Rev J. H.,	"	Dickinson Mrs Martha,	"
" Mrs J. H.,	"	Dow William L.,	"
Keen Miss Sarah A.,	"	" Mrs Delia L.,	"
Little Miss Elizabeth,	"	" Miss Alice E.,	"
Nason Edward A.,	"	Drummond Alexander,	"
" Mrs Julia Ann,	"	Duren E. P.,	"
		" Freeman H.,	"
		" William G.,	"

Duren Charles M.,	Bangor,	Ellingwood Rev J. W., (twice)	Bath
* Dutton Samuel P.,	"	* " Mrs J. W.,	"
" " Miss Ruth,	"	" " Mrs Harriet T.,	"
Eaton Rev Joshua,	"	Ellsworth Miss Emily A.,	"
" Mrs Joshua,	"	" " Miss Frances M.,	"
Fiske James B.,	"	Field Henry W.,	"
" Mrs Rebecca,	"	" Mrs Almira H.,	"
" John,	"	Fiske Rev John O.,	"
" Mrs Mary P.,	"	" Mrs Mary A.,	"
Godfrey Edwin D.,	"	" Miss Catherine H.,	"
Harlow Nathaniel,	"	Foster John,	"
* " Mrs Mary,	"	Gannett Mrs M. T.,	"
" Charles W.,	"	Gove Hartley W.,	"
" Miss Sarah P.,	"	Haley Mrs Samuel,	"
" Nathaniel H.,	"	" Miss Dorcas M.,	"
" Bradford,	"	Harward Thomas,	"
" Sarah G.,	"	" Mrs Hannah,	"
Haskins Robert R.,	"	" Miss Elizabeth,	"
Kimball Stephen,	"	" Thomas P., (twice)	"
Little Rev George B.,	"	Houghton Dea Levi,	"
Littlefield Joseph E.,	"	Hyde Gershom,	"
* Loomis Rev Harvey,	"	" Mrs Gershom,	"
Lord Nathaniel,	"	" Henry A.,	"
Maltby Rev John,	"	" Mrs Henry,	"
" Mrs M. M. G.,	"	" Mrs Jonathan,	"
McDonald John,	"	" Miss Sarah G.,	"
" Mrs O.,	"	Jenks Mrs C. S.,	"
Mills William H.,	"	Kendall George W.,	"
* Peabody Mrs Charlotte C.	"	" Mrs G. W.,	"
Pearson Mrs Sophia S.,	"	Kimball Mrs Abraham,	"
" Miss Harriet H.,	"	" William O.,	"
Pickering George W.,	"	King Mrs William,	"
* Pike Daniel,	"	Lambard Miss Sarah H.,	"
Pond Rev Enoch, D. D.,	"	* Lemont Adam,	"
Sandford William,	"	* Lincoln Mrs Betsey H.,	"
" Mrs Rebecca,	"	" Miss Lucy H.,	"
Shepard Rev Geo., D. D.,	"	" Miss Sarah G.,	"
" Mrs Elizabeth, (twice)	"	Low Miss Sally,	"
" George H.,	"	Magoun David C.,	"
" Thomas,	"	" Mrs H. C.,	"
* Smith Rev John, D. D.,	"	" Edward H.,	"
" Rev D. Talcott,	"	" David N.,	"
" Mrs Eliza Ann,	"	* Marsh Thomas S.,	"
Sylvester Samuel,	"	Mitchell Ammi R.,	"
" Mrs Charlotte,	"	" Mrs Ammi R.,	"
Thatcher Dea George A.,	"	" Mrs Nancy M.,	"
Titcomb Albert,	"	" Miss Harriet N.,	"
Tupper Mrs Mary Ann,	"	" Miss Lucretia,	"
Walker Asa,	"	" Grenville J.,	"
" Mrs M.,	"	" Mrs James,	"
Weston Mrs Ann S.,	"	" Miss Caroline G.,	"
White Thomas A.,	"	Morse Mrs Edwin A.,	"
Agry Mrs Thomas,	Bath	" Mrs Franklin,	"
Allen Miss Sarah A. L.,	"	Neally Mrs E. S. J.,	"
* Arnold Mrs Mary Jane,	"	Oliver James,	"
" Augustus,	"	Osgood Miss Rebecca,	"
* Bailey Mrs Sarah,	"	Page Miss Isabella P.,	"
Blake Mrs Mary G.,	"	" Miss Sarah A.,	"
Blasland Mrs Mary,	"	Palmer Rev Ray,	"
Bovey John,	"	" Mrs Ray,	"
" Mrs John,	"	Patten Mrs George F.	"
Bowman Mrs Samuel G.,	"	" Miss Statira,	"
Church Mrs Sarah B.,	"	" James T.,	"
Clark Freeman,	"	" Miss Pauline,	"
* " Mrs Freeman,	"	" Miss A. Augusta,	"
" Miss Frances L.,	"	" George M.,	"
" Miss Agnes E. L.,	"	" Mrs James,	"
Clapp Charles,	"	Percy Isaiah,	"
" Mrs Rachel,	"	* Phillbrook Mrs Elizabeth,	"
" Charles, Jr.,	"	Putnam Mrs Dr. T.,	"
" Mrs Jane T.,	"	Reed Mrs Clarissa,	"
" Miss Sarah J.,	"	* Richardson William,	"
Donnell William,	"	* " Mrs William,	"
" Mrs Harriet,	"	" Mrs Maria,	"
" Miss Henrietta W.,	"	" Henry L.,	"

Richardson Frederlek L.,	Bath	Frost Mrs Lucinda M. S.,	Bethel
" John G.,	"	* Frost Rev Charles,	"
" George L.,	"	Twitchell Peter,	"
" Miss Sarah B.,	"	Wright Eli,	"
" Miss Mary J.,	"	Clark Dea Asa,	Bildeford
" Mrs David,	"	* Cleaves Mrs Sarah,	"
" Mrs Green,	"	Drake Rev Samuel S.,	"
Robinson Capt Sannel S.,	"	Haines William P.,	"
" Mrs Jacob,	"	" Mrs H. F.,	"
" Miss Frances J. G.,	"	Jordan Ralph T.,	"
" Orville A.,	"	Lord Rev Thomas N.,	"
" Miss Betsey N.,	"	March Mrs Nancy W.,	"
Rogers Mrs Hannah C.,	"	Pierce Rev William,	"
" Mrs Sarah,	"	" Mrs William,	"
" Miss Margaret,	"	Thornton James B.,	"
Russell Mrs Betsey,	"	" Mrs Eliza B.,	"
Sewall Mrs David,	"	" Henry,	"
" Benjamin Crosby,	"	" Miss Eliza G.,	"
" Mrs B. C.,	"	" Miss Frances A. S.,	"
Shaw Mrs John,	"	Wadlin Mrs Phebe,	"
Simpson Mrs Elizabeth T.,	"	Turner Rev Sidney,	Bingham
Smith Mrs Mary T.,	"	" Mrs Betsey,	"
* Sprague Mrs Mary,	"	Perry Rev John A.,	Blanchard
" Peleg,	"	Dole Mrs E. P.,	Bloomfield
" Miss Nancy E.,	"	Hathaway Rev G. W.,	"
" Miss Harriet E.,	"	* " Mrs M. S. W.,	"
Stetson Mrs E.,	"	* Holt Rev Fineld,	"
Stinson Mrs D. T.,	"	* McLellan Bryce,	"
Tallman Mrs Eleanor,	"	Snow Mrs Polly,	"
" Scott,	"	* Cole Rev Albert,	Bluehill
" Miss A. M. McK.,	"	* Fisher Rev Jonathan,	"
" Mrs Mary,	"	" Mrs Dolly,	"
" Miss Julia M.,	"	Stevens Dea Benjamin,	"
* Taylor John,	"	" Mrs Mary F.,	"
Thompson Mrs Sarah,	"	Stone Rev Harvey M., (twice)	"
" Miss Abby D.,	"	" Mrs Elizabeth, do.	"
Trevett Miss Lucy J.,	"	Thomas Mrs Melinda H.,	"
Trott Miss Elizabeth W.,	"	Blair Mrs Margaret,	Boothbay
Trufant Gilbert,	"	Gannett Rev George,	"
" Mrs Gilbert,	"	Gould Rev Samuel L.,	"
" Mrs Gilbert C.,	"	" Mrs Ann P.,	"
" Miss Susan T.,	"	Weymouth Mrs Elizabeth,	"
Turner Mrs Mary,	"	Johnson Thomas,	Bremen
Weeks Miss S. Augusta,	"	" Mrs Ann,	"
Baker Jeremian Y.,	Belfast	Dole Rev Nathan,	Brewer
Beeman Edwin,	"	Munsell Rev J. R.,	"
Caldwell John S.,	"	" Mrs J. R.,	"
* Cutler Rev Elbridge G.,	"	Shed Daniel,	"
Cutter Rev Edward F.,	"	Smith Rev Thos., (twice)	"
" Mrs D. F.,	"	Cordis Samuel, (twice)	Bridgton
Davidson Miss Abigail,	"	Fessenden Rev Joseph P.,	"
Field Mrs Abigail,	"	" Mrs Phebe,	"
" George W.,	"	Killborn John,	"
* Hall Frye,	"	" Mrs Mary,	"
Havener J. L.,	"	Johnson Samuel W.,	Bristol
Heath Solyman,	"	Wiswall Rev Luther,	Brooks
Kimball John S.,	"	" Mrs S. R.,	"
" Mrs T. G.,	"	Ellis Rev Manning,	Brooksville
Langworthy James,	"	Merrill Rev Josiah G.,	"
Maddocks E. K.,	"	Wasson Dea David,	"
Marshall Thomas,	"	" D. Atwood,	"
Palmer L. R.,	"	Gerry Rev David,	Brownfield
Poor Clarence O.,	"	" Mrs David,	"
Souther Rev Samuel Jr.,	"	Merrill Mrs Phebe,	"
Towle Joshua,	"	Rider Gilman,	Brownville
* Wales Rev Nathaniel,	"	Sewall Rev Wm. S.,	"
Wildor Mrs J. W.,	"	" Mrs Miriam P.,	"
Barker Mrs Frances,	Bethel	* Wilkins Rev Isaac E.,	"
" Frances,	"	Adams Rev G. E., D. D. (twice)	Brunswick
Bowker Mrs Abigail,	"	* " Mrs Sarah A.,	"
* Brown Robbins,	"	Cleveland Prof Parker,	"
Burbank Jehidiah,	"	* Dunlap David,	"
" Mrs Frances,	"	* " Mrs Nancy M.,	"
Carlton Isaac,	"	Fitz Miss Hannah S.,	"
Ellingwood Mrs Zeruiah,	"	Ham Mrs Mary,	"

Johnson Mrs Samuel,	Brunswick	Weston Rev Isaac,	Cumberland
Packard Rev Alphens S.,	"	Huston James G.,	Damariscotta
Page Mrs Abigail N.,	"	" Mrs J. G.,	"
Epham Rev Thomas C., D. D.,	"	Morse Mrs Mary G.,	"
Nelson Mrs Persis,	Buckfield	Sherman Miss Martha,	"
Blodgett Dea Bliss,	Bucksport	Clark Charles,	Danville
" Mrs Mary,	"	Adams Rev Jonathan,	Deer Isle
" Henry,	"	" Mrs Hannah A.,	"
Darling Dea Henry J.,	"	" Miss Sarah,	"
" Mrs Caroline C.,	"	" J. Edwards,	"
Moulton Dr. Jotham,	"	Haskell Mrs H. B. C.,	"
" Mrs Mary,	"	Small Miss Melinda,	"
* Pond Samuel M.,	"	Sylvester Mrs Harriet,	"
Sparhawk Mrs Maria S.,	"	* Wines Rev Abijah,	"
" Miss Jane M.,	"	Kilby Dea John,	Dennysville
Swazey Sewall B.,	"	" Mrs Lydia C.,	"
Tinkham Mrs A. W.,	"	Stearns Rev J. H.,	"
Walker Rev J. B. R.,	"	Carpenter Rev E. G.,	Dexter
Woodman Benjamin,	Burlington	" Mrs S. B.,	"
Akers William,	Buxton	* Libbey Rev Daniel,	Dixfield
Bartlett Rev George,	"	Morse Rev Alfred,	"
Brown Asa,	"	" Mrs Alfred,	"
Hill Samuel,	"	Hills Rev Israel,	Pixmont
Paine Zenas,	"	Follansbee Jeremiah,	"
Arnold Mrs Mary,	Calais	* Newall Rev Israel,	Durham
* Barker Samuel F.,	"	" Mrs E. M.,	"
" Mrs Ann D.,	"	Pierce Samuel,	"
Christopher Mrs Lydia,	"	Scales Nathaniel,	"
Darling Samuel,	"	Strout Dea Osgood,	"
Downes Dea George,	"	Adams Rev John C.,	East Machias
Byer Mrs Lydia,	"	Davis Mrs Eliza J.,	East Orrington
Keeler Rev S. H.,	"	Prince Dea Ezekiel,	Eastport
" Mrs Mary,	"	" Benjamin D.,	"
Lord Jacob,	"	Vinton Mrs Frederic,	"
Robbins Dea James,	"	" Frederic,	"
Swan Francis,	"	Weston Mrs Jane N.,	"
" Mrs Hannah,	"	* Baker Azariah,	Edgecomb
Carlton William,	Camden	Sherman Joseph,	"
Chase Rev B. C.,	"	" Mrs Elizabeth,	"
" Mrs A. S. B.,	"	* Chandler Rev Samuel,	Elliot
Codman William H.,	"	Chapman Rev Calvin,	"
" William Swan,	"	" Mrs Lucy B.,	"
Parkinson Rev Royal,	Cape Elizabeth,	Dutton Dea Samuel,	Ellsworth
" Mrs Juanna Z.,	"	" Mrs Elizabeth,	"
Stevens William,	Carroll	" George P.,	"
Adams Dea Samuel,	Castine	" Miss Alice E.,	"
" Mrs Lucy S.,	"	Fickey Miss Rebecca,	"
" Alfred F.,	"	Hale John M.,	"
" Miss Sarah F.,	"	" Mrs Sarah M.,	"
" Samuel J.,	"	" Miss Sarah F.,	"
" George M.,	"	Herbert Mrs Charlotte,	"
" Miss Mary M.,	"	" George,	"
" William F.,	"	" Rev Charles D.,	"
" Mrs Mary B.,	"	" Miss Charlotte,	"
* Crosby Rev John,	"	* Hopkins Mrs Jane,	"
Gay Mrs Phebe P.,	"	* Hovey Mrs Mercy,	"
" James L.,	"	* Nourse Rev Peter,	"
Jarvis Mrs John H.,	"	" Mrs Mary G.,	"
" Miss Delia F.,	"	Penbody Mrs Mary L.,	"
Little John T.,	"	Peck Mrs Susan,	"
" Miss Frances,	"	Snell Mrs Jane C.,	"
Webber Frederick,	"	Tenney Rev Sewall,	"
Adams Mrs Abigail H.,	Cherryfield	" Mrs Sarah,	"
Smith Henry P. A.,	"	Freeman Barnabas,	Fairfield
Conant Rev Joseph H.,	Chesterville	" Mrs Rhoda,	"
Conant Mrs J. H.,	"	Dome Rev Charles,	Falmouth
Pierce Cyrus,	"	* Knight Dea Oliver,	"
Sewall Rev Jotham, (twice)	"	Wilde Rev John,	"
" Mrs Jenny,	"	* Abbott Jacob,	Farmington
" Dea Oliver,	"	* " Mrs Betsey,	"
Bucknam Ichabod,	Columbia	" Miss Sallucia,	"
Loring Mrs D. T.,	"	* " Rev Samuel P.,	"
Cooper Mrs Elizabeth,	Cooper	* " Mrs Hannah B.,	"
Blake Rev Joseph,	Cumberland	" Alexander H.,	"
" Mrs Hannah,	"	Belcher Hiram,	"

Belcher Mrs Evelina,	Farmington	Walker Mrs Eliza,	Fryeburg
Burnham Jonas,	"	" Mrs Catherine,	"
" Mrs Jonas	"	" Miss Sarah E.,	"
Cutler Mrs Clara Ann,	"	" Barnes,	"
Goodenow Robert,	"	" Simcox C.,	"
* Green Mrs Abigail S.,	"	Webster William,	"
Rogers Rev Isaac,	"	* Winsor Mrs Ruth,	"
" Mrs E. E.,	"	Hyde Rev William L.,	Gardiner
Stanley James,	"	Sprague Seth,	"
" Mrs Julia A.,	"	Stinson Rev Hermon,	"
Titcomb John Jr.,	"	" Mrs L. W.,	"
Clarke Gilman,	Foxcroft	* Williams Den E. Bancroft,	"
Hale Rev Eusebius,	"	Sawyer Rev John,	Garland
Parker Rev Wooster,	"	Frost Milton G.,	Gilead
" Mrs W. A.,	"	Adams Rev John R.,	Gorham
Doak James,	Frankfort	" Mrs Mary Ann,	"
Hayes Rev Stephen,	"	Bradley Rev Caleb,	"
" Mrs E. B.,	"	Card John C.,	"
Treat Upton,	"	Hunt Mrs Mary C.,	"
" Mrs Sarah H.,	"	Irish Marshall,	"
Anderson Stephen,	Freeport	" Mrs Maria M.,	"
Bacon George,	"	Jameson Rev Thomas,	"
" Mrs George,	"	Libbey Dea Joseph,	"
Brewer Horace,	"	" Mrs Joseph,	"
Curtis Theodore,	"	Mead Mrs Jane C.,	"
" Ambrose,	"	Paine Samuel,	"
Dillingham Cornelius,	"	Parkhurst Mrs M. L.,	"
* Harrington Enoch,	"	Peabody Mrs Hannah M.,	"
" Mrs Enoch,	"	Phipps Mrs S. T.,	"
" John,	"	* Robie Thomas S.,	"
Hyde Caleb H.,	"	" Mrs Clarissa A.,	"
Litchfield George,	"	" Mrs Frances A.,	"
Merrill Richard,	"	" Mrs Martha P.,	"
Nye Mrs Hannah B.,	"	Stephenson Miss Harriet,	"
Parsons Rev E. G.,	"	Stevens Mrs Sophia,	"
" Mrs Caroline M.,	"	Waterman Mrs Ann E.,	"
Soule Moses,	"	Waters Cornelius,	"
" Rufus,	"	Weston Edward P.,	"
" Mrs Susan,	"	" Mrs Mary E.,	"
Train Mrs Helen A.,	"	Doughty William P.,	Gray
Waite Joshua,	"	Lincoln Rev Allen,	"
" Mrs Joanna,	"	" Mrs J. A.,	"
" Alfred,	"	Merrill Robert,	"
Weeman James P.,	"	Nash Samuel,	"
* Barrows John S.,	Fryeburgh	Pennell Dea Luther,	"
* " John S.,	"	" Mrs Mary S.,	"
" Reuel,	"	Vinton W. H.,	"
" Mrs Ann K.,	"	* Weston Rev Daniel,	"
* " Thomas P.,	"	Azry Miss Sarah H.,	Hallowell
" Miss Ann A.,	"	* Alden Augustus,	"
" George B.,	"	Baker Miss Ellen B.,	"
Buswell Henry C.,	"	* Belden Rev Jonathan,	"
" Mrs E. O.,	"	" Mrs Martha,	"
" Charles H.,	"	" Miss Louisa,	"
* Chase Stephen,	"	* " Jonathan H.,	"
Clark Rev William,	"	Bond Elias,	"
" William B.,	"	" Mrs Sophia E.,	"
Colby Joseph,	"	" Mrs Thankful S.,	"
* " Mrs Elizabeth,	"	Brown Miss Lucia P.,	"
" Mrs Ruth M.,	"	Cutler Miss Sarah,	"
* Cook Amos J.,	"	Dole Dea Ebenezer,	"
" Mrs E.,	"	" Mrs Hannah,	"
Fossenden Mrs Sarah,	"	" Henry Lyman,	"
Frye Isaac,	"	* " Samuel Munson,	"
" Mrs Ann,	"	" Miss Ellen B.,	"
Hurd Rev Carlton,	"	* Dummer Mrs Sarah,	"
" Mrs S. E.,	"	Eunons Mrs Lucy,	"
" Mrs E.,	"	" Henry V.,	"
* Osgood Mrs Abigail,	"	* Gillett Rev Eliphalet, D. D.,	"
Shirley Edmund,	"	Gilman Mrs Lucy D.,	"
Souther Samuel,	"	" Miss Sophia B.,	"
" Mrs Mary,	"	Gordon Mrs Sarah C.,	"
" John W.,	"	" Miss Sarah M.,	"
" Thomas,	"	* Johnson Rev Samuel,	"
" Miss Georgiana,	"	Lakeman Miss Anna,	"

Leigh Mrs Eliza,	Hallowell	Lord Miss Ernestine A.,	Kennebunkpor
Lincoln George S.,	"	Mason Benjamin F.,	"
Marshall Miss Sophia E.,	"	" Mrs Sarah L.,	"
Masters Andrew,	"	Mitchell John,	"
" Mrs Ruth A.,	"	Moody Asaph,	"
Moody Mrs Susan C.,	"	" Miss Sophia,	"
" Miss Mary E.,	"	Nowell Mrs Sarah A.,	"
Morton Mrs Sarah W.,	"	Perkins Mrs Elizabeth,	"
Nason Bartholomew,	"	" Miss Mary,	"
* " Mrs Elizabeth,	"	Smith James,	"
" Mrs Martha C.,	"	" William,	"
Newman Thomas W.,	"	Stone Israel,	"
Packard Miss Sarah,	"	" Mrs Miranda	"
* Page Benjamin,	"	Walker Oliver,	"
" Mrs Benjamin,	"	Biske Rev A. W.,	Kittery Point
" Miss Harriet,	"	Tilton Mrs Abigail,	Knox,
" Rufus K.,	"	Baron E. W.,	Lebanon
* " Mrs Martha H.,	"	Chamberlain Nathaniel,	"
" Mrs Matilda,	"	Grant Joseph,	"
" William Rufus,	"	Hayes Mrs Sarah,	"
" Mrs William Rufus,	"	Loring Rev Joseph,	"
" John O.,	"	" Mrs Susan S.,	"
" Miss Lucretia,	"	Moody John,	"
" Miss Sarah,	"	Shapleigh Samuel,	"
" Miss Clarissa P.,	"	" Charles,	"
" Francis H.,	"	Wentworth Mrs Rebecca,	"
" Henry R.,	"	Kenniston Dea Thomas B.,	Levant
" Simon,	"	Barker Simon,	Limerick
" Mrs Fraziette,	"	Freeman Rev Charles,	"
" Benjamin V.,	"	* Adams Rev Weston B.,	Lewiston Falls
Parsons Miss Susan,	"	* " Mrs Harriet,	"
* Rogers Rev Nathan B.,	"	* Chapin Rev Horace B.,	"
Smith Miss Susan Ann E.,	"	Clark Charles,	"
* Stickney Mrs Dorothy L.,	"	" Mrs Sarah,	"
" William,	"	Drummond Rev James,	"
" Mrs Caroline,	"	Little Mrs Hannah,	"
" Paul,	"	* " Mrs Melinda C.,	"
Baron Mary Lincoln,	Hampden	Pickard Mrs Hannah,	"
Crosby Dea Benjamin,	"	" Daniel Webster,	"
" Mrs B.,	"	" Josiah,	"
Dudley Mrs Elias,	"	Sewall Jotham B.,	"
* Ellis Miss Hannah P.,	"	Bates Rev Alvan J.,	Lincoln
Mason Rev Javan K.,	"	Ayer Rev Thomas,	Litchfield
" Mrs Sarah R.,	"	Davis Rev Timothy,	"
Kellogg Mrs Eunice,	Harpowell	" Mrs Lucy,	"
Packard Rev Charles,	Harrison	Smith Dea Thomas,	"
Pierce Mrs Caroline,	"	Card Dea Edward,	Lyman
" Mrs Sukey,	"	Carrier Dea Isaac,	"
* Searle Rev Joseph,	"	Loring Rev Amasa,	"
Bourne Abraham L.,	Kennebunk	" Mrs Louisa L.,	"
Cressey Rev George,	"	Haley Mrs Susan Ann,	Lubec
* " Mrs Caroline M.,	"	Brown Rev Amos,	Machias
Dana Mrs Mary,	"	" Mrs Sophia,	"
Dorrance James,	"	Crocker Dea William A.,	"
Hill Mrs Abigail S.,	"	* " Mrs Eliza S.,	"
Kimball Rev Ivory,	"	Farnsworth Mrs Deborah,	"
" Mrs Sarah K.,	"	Pope James,	"
Sewall Miss Lucy,	"	* Steele Rev Marshfield,	"
* Titcomb James,	"	Haskell Miss Lucy S.,	"
Williams Charles W.,	"	Perham Rev John,	Madison
Baker Rev John,	Kennebunkport	" Mrs Lucilla T.,	"
" Mrs Sarah K.,	"	" Rosalvan C.,	"
" Rev Silas,	"	Weston Nathan,	"
" Mrs Eliza S.,	"	" Benjamin Jr.,	"
Bowman Rev George A.,	"	" Mrs Ann S.,	"
Burnham Seth,	"	Merrill Rev Enos,	Mechanic Falls
Clark Henry,	"	" Mrs Hannah A.,	"
" Mrs Susan L.,	"	Valentine John,	"
Jefferds William,	"	Thatcher Mrs Lucy F.,	Mercer
" Dr George P.,	"	Thompson John,	"
Lord Mrs Phebe,	"	Tucker Rev Josiah,	"
" Daniel W.,	"	" Mrs Esther,	"
" Mrs Lydia,	"	Jones Rev Elijah,	Minot
" Charles A.,	"	" Mrs Bathsheba,	"
" Mrs E. L.,	"	Kendrick Rev Daniel,	"

Kendrick Mrs Sally,	Minot	Turner Mrs Lydia,	Otisfield
* Ladd William,	"	Carlton Rev Isaac,	Oxford
* Scott Rev Jonathan,	"	" Mrs Isaac,	"
Arnold Miss Mary S.,	Monmouth	Muzzy A. H.,	"
Davee Mrs Theresa S.,	Monson	* Norton Winthrop B.,	"
Davidson Mrs Polly,	"	Garland Samuel,	Parsonsfield
Hills James,	"	" Miss Mary Ann,	"
" Mrs Ann B.,	"	Hodgdon Israel,	"
Isley Rev Horatio,	"	Lawton Rev Christopher J.,	Passadumkeag
" Mrs Susa W.,	"	Conant John,	Patten
Tenney William,	"	Fobes Rev Ephraim,	"
Brown Rev Charles M.,	Mt. Desert	Goss Rev Jacob C.,	Phippsburgh
* Eaton Rev Ebenezer,	"	* Hill Mark L.,	"
Chute John,	Naples	Clark Rev Sumner,	Pittston
Cushman Rea David,	Newcastle	Nichols Mrs Sarah W.,	"
" Mrs Emeline H.,	"	White Rev Calvin,	"
" Miss Emeline A.,	"	* Williams Rev Thomas,	Poland
Adams John Jr.,	Newfield	Abbott Mrs Mary S.,	Portland
Garland John,	"	Appleton Elisha W.,	"
Bradbury Mrs Sarah L.,	N. Gloucester	" Miss Ann,	"
Collins Miss Sally,	"	* Bailey Lebbeus,	"
Foxcroft Joseph E.,	"	Baker Edward W.,	"
" Mrs Abigail,	"	Barrett Miss Abby S.,	"
Haskell William B.,	"	Beale Samuel N.,	"
Marsh Mrs Elizabeth,	"	Blanchard Nathaniel,	"
* Mosely Mrs Nancy,	"	Branscomb Mrs Charissa,	"
Prince Rev Newell A.,	"	* Browne Thomas,	"
Rowe Miss Prudence,	"	Brown Mrs Ann,	"
Stevens Mrs Lydia,	"	" Philip G.,	"
Hawes Rev Josiah T.,	New Sharon	* Byram Mrs Lucretia R.,	"
" Mrs Temperance,	"	Cammett Mrs William,	"
Abbott John S.,	Norridgewock	Card Miss Harriet,	"
" Mrs Elizabeth T.,	"	Carruthers Rev James, (10 times)	"
Allen William,	"	* " Mrs Robina,	"
* Dinsmore Dea William W.,	"	* " Miss Jane,	"
Hale Ezekiel,	"	* " Miss Ellen,	"
Loring John,	"	" Rev John J., D. D.,	"
Peet Rev Josiah,	"	" Mrs John J., (twice)	"
" Mrs Sarah,	"	* Chabourne Miss Betsey,	"
Selden Calvin,	"	Chase Mrs Deborah R.,	"
" Mrs Harriet,	"	Chickering Rev John W.,	"
White Rev Henry,	"	" Mrs John W.,	"
Withereil Samuel B.,	"	Chute Mrs Mary,	"
* Hayes Mrs Lucy,	North Yarmouth	" Mrs M. E. D.,	"
" Miss Betsey,	"	Clark Mrs Samuel,	"
Hobart Rev Caleb,	"	Clark Miss Lois,	"
" Mrs Sarah A.,	"	Crie James,	"
Sweetser Dea Sylvanus,	"	" Mrs Lucy A.,	"
* " Mrs Alice,	"	Cummings Rev Asa, D. D., (twice)	"
* " William,	"	" Mrs Phebe,	"
* Holt Uriah,	Norway	" Miss Hannah,	"
Wadleigh Mrs Catherine,	Oldtown	" Miss Sarah M. N.,	"
Buck John,	Orland	" Henry T.,	"
" Mrs Sarah T.,	"	" Dea Aaron,	"
" John A.,	"	Cutter Levi,	"
Brown Albert G.,	Orono	" Miss Amelia,	"
" Mrs Mary Ann,	"	Dana Woodbury S.,	"
" Miss Mary L.,	"	" Mrs Elizabeth T.,	"
" George A.,	"	" Mrs Betsey,	"
" Samuel J. M.,	"	Darling Miss Martha,	"
" Benjamin H.,	"	Davis Mrs Louisa P.,	"
" Edward P.,	"	Day Mrs Eunice,	"
Colburn Mrs Penelope G.,	"	Dean Mrs Harriet A.,	"
Graves Joseph,	"	Delano Miss M.,	"
Davis Rev Franklin,	Orrington	Downer Mrs Mary B.,	"
* " Mrs Susan A.,	"	Dwight Rev William T., D. D.,	"
" Mrs Eliza T.,	"	" Mrs Eliza L.,	"
Goodale Ephraim Jr.,	"	" Henry E.,	"
" Walter,	"	Freeman Rev Amos N.,	"
Mayo Lenette,	"	Gerrish Joseph M.,	"
Blake Silas,	Otisfield	" Mrs Mary Ann,	"
" Mrs Sophia C.,	"	Goodenow William,	"
* Hancock Elias,	"	" Henry,	"
Richardson Rev J. P. (twice)	"	Gould Edward,	"
" Mrs Mary,	"	" Mrs Althea C.,	"

Gould William E.,	Portland	Stevens Mrs E. C.,	Portland
" Elizabeth M.,	"	Stewart Mrs Maria,	"
" John M.,	"	Storer Woodbury,	"
" Howard,	"	" Mrs Mary B.,	"
* Greely David,	"	Swan William,	"
" Eliphalet,	"	" Mrs Mary,	"
Griffith Miss Eliza D.,	"	Sweetser Samuel,	"
" Miss Sarah F.,	"	" Miss Helen M.,	"
" Miss Maria P.,	"	Thaxter Mrs Martha E.,	"
Hartshorn Oliver S.,	"	" Miss Mary Swan,	"
" Mrs S. E.,	"	" William Swan,	"
Harwood William E.,	"	Thomas Mrs William W.,	"
" Mrs Charlotte,	"	Thompson Mrs E. P.,	"
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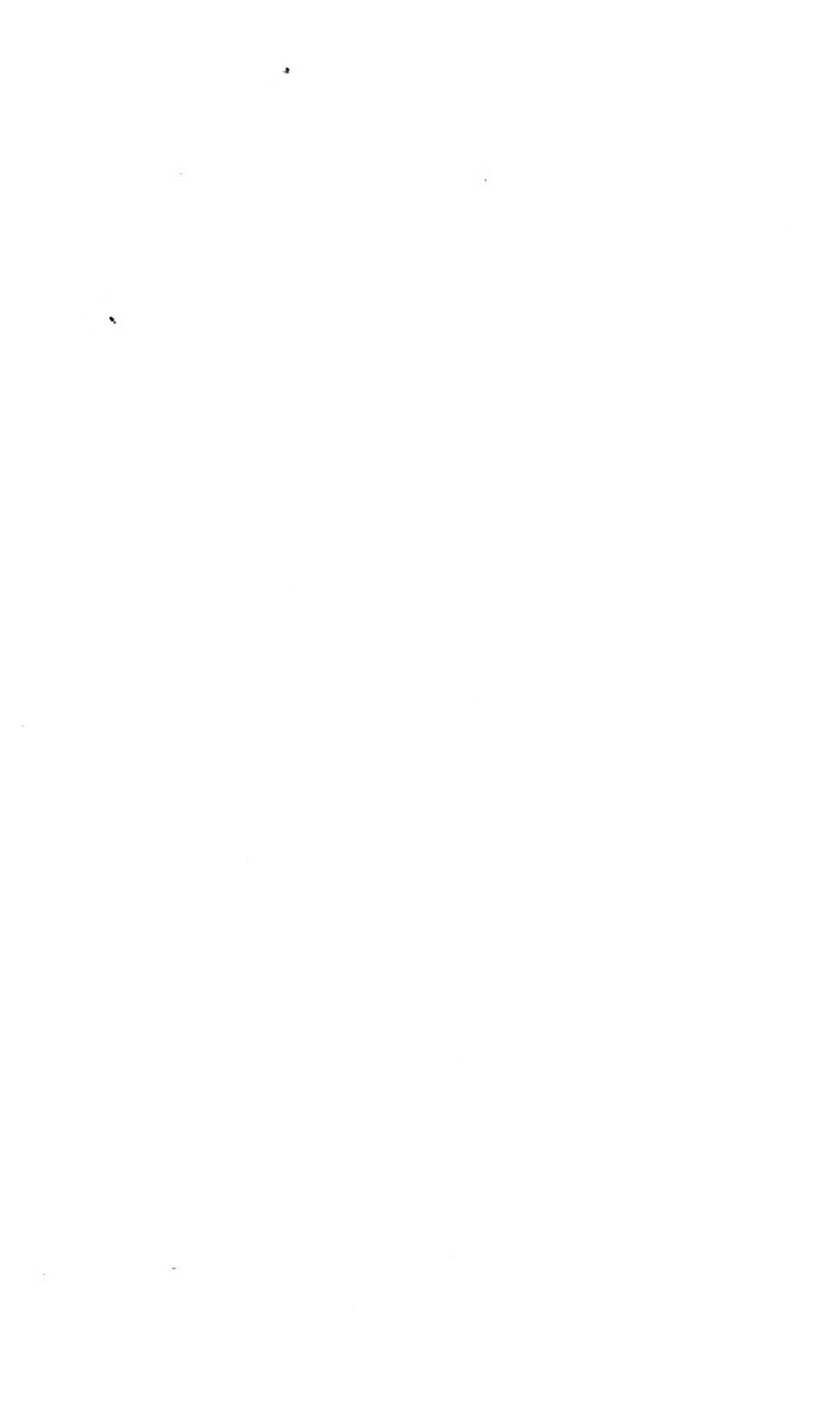
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