

A SERMON

DELIVERED BEFORE THE

Maine Missionary Society

AT PORTLAND, JUNE 27, 1865.

AND THE

ANNUAL REPORTS

OF THE

TRUSTEES AND TREASURER.

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A

S E R M O N,

PREACHED AT THE ANNIVERSARY OF THE

MAINE MISSIONARY SOCIETY,

AT

PORTLAND, JUNE 27, 1865.

BY REV. JOHN C. ADAMS,

FALMOUTH.

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PORTLAND:

PRESS OF BROWN THURSTON & CO.

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# S E R M O N .

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Amos viii: 11 and 12.

BEHOLD THE DAYS COME, SAITH THE LORD, THAT I WILL SEND A FAMINE IN THE LAND; NOT A FAMINE OF BREAD, NOR A THIRST FOR WATER, BUT OF HEARING THE WORDS OF THE LORD: AND THEY SHALL WANDER FROM SEA TO SEA, AND FROM THE NORTH EVEN TO THE EAST; THEY SHALL RUN TO AND FRO TO SEEK THE WORD OF THE LORD, AND THEY SHALL NOT FIND IT.

THE word of the Lord is a vital necessity. A famine of the word is more to be deprecated than a famine of bread, by so far as the soul is worth more than the body.

We have had illustration of the evils attendant on such destitution, — evils by no means spiritual, exclusively. Had the word of the Lord been proclaimed through the South faithfully and fearlessly, the rebellion, with all its stupendous atrocities, would have been simply impossible.

But that word was not proclaimed. The fear of man which bringeth a snare, the love of praise, of ease, of gold, shut the mouths of those who should have warned the people from God, or opened them to demonstrate the divine origin of slavery, and the perpetual, binding obligation of defending and spreading it. At length the fruit of suppressing and perverting the word of the Lord was fully ripe; and to-day the South feeds on soot and bitter ashes, — and the nation mourns.

The text speaks of a famine of the word of the Lord to come. Such a famine, already wide-spread in our land, assumes more alarming features, as we contemplate our near future. It will come, not directly as a judgment from God's hand, but, in part, as the result of God's favor toward us, in the unequalled growth and prosperity of the country, and, especially, in the subjugation of the rebellion.

One in-pouring tide of migration has been constantly setting westward, while the whole south, just beginning to be opened to free speech and free institutions, presents a field appalling for its vastness and its destitution.

At the same time, the number of those who should proclaim the word of the Lord is diminishing, not only relatively, but absolutely. We cannot hope that, by any effort now possible, the supply can be made to overtake the demand. Multitudes must famish and die, — not of a famine of bread, or a thirst for water, but of a famine of hearing the word of the Lord. Well for us if the nation perish not. That it may not perish, let us consider the means by which, in part, the deficiency may be supplied, and, in the end, the demand overtaken.

We will inquire,

I. *After the sources of supply — the material of which ministers are to be made.*

It is obvious and trite to say that parents must consecrate their sons to the work of saving the nation from that famine of the word of which, otherwise, it will die. Let none who have not dedicated to the ministry of the Word a son, sons, if there be sons to dedicate, hold themselves guiltless of the nation's death, or worse, the death of the myriad souls that make up the nation. Let none such, I say, hold themselves guiltless: God will not.

There will be dull scholars to be dismissed to secular pursuits, wayward boys who will not be influenced; there will

be some who have a decided call, in the strong original bent and constitution of their minds, to other vocations.

But who can doubt that, were Christian parents, (and all parents are bound to be Christians) dismissing ambition and covetousness, to give their sons to their country and to Christ in his gospel, thousands who are now lost to the cause of human salvation, would be secured to the great work ?

Dismissing ambition and covetousness, I repeat. For it cannot be questioned that the thirst for political and social distinction, or of wealth, as the children's portion — to say nothing of the sordid dread of educational expenses — has been, and is, in many a father's, many a mother's heart, a weighty objection to consenting that a promising son (as what parent's son is not ?) should become a preacher of the gospel. Let selfish considerations be waived, and let it be the highest parental ambition to see a son in the ministry,\* and a new face would shortly be put on our condition.

But the whole responsibility does not come upon parents. Churches must look after the young men in their communion, and see that none of reasonably promising character and qualities are allowed to subside into the business of

\* Here let me introduce an extract from an unpublished autobiography :

"It is true, sometimes I was almost ready to lie down in the furrow — rising, as I frequently did, even in Summer, at day-break — doing what was necessary about the house, taking my breakfast, and sometimes walking forty miles or more, without rest, returning at seven or eight in the evening. Sometimes, in those days, when I had become so tired as to be ready to give up, the thought that I might live to see my debts paid, and my children educated, would give me such a spring that I would almost forget that I had a body. One instance, particularly, has often recurred to my mind when I have thought of the way in which God has in mercy led me. I had been over to the 'Marsh' through the northern part of Prospect, and turned down the river towards Searsport, where I had business. I was extremely tired, and thought, for the moment I must give out. Just then, the thought struck my mind, 'I shall yet see my debts paid, and *hear G. preach the gospel.*' It gave me such a start, that I ran up the hill like a school-boy, and do not recollect that I felt tired again for that day."

With such fathers there will be no lack of sons for the ministry.

merely getting a living, or getting rich, without a full presentation of the claims of the ministry, and adequate assurance that, if they will give themselves to that high calling, the church will provide all needed assistance. A church of one hundred members, and not one preparing for the ministry, ought to be a rare exception to the general rule.

The time ought soon to come when, in the statistics of our General Conference, there shall be an added column for those who are in an educational course preparatory to the ministry. The time ought soon to come when ciphers only in that column, opposite the name of a church of any considerable numbers, shall be as uncommon, almost as discreditable, as ciphers only in the column reporting donations or Sabbath School scholars would be now.

Is it said that there are many churches of one hundred members in which not one can be found adapted to the purpose? The more shame, I had almost said, for such churches. But let fathers and mothers look into their families, in that spirit of consecration which has been inculcated, and let churches look into the Sabbath School for what may be found there, and with the prayerful, earnest purpose to turn such material to best account, and no church will long be without some youthful representative among the candidates for the ministry.

I go further, and say that there are young men, boys, not as yet hopefully pious, who are, nevertheless, so hopeful in all natural qualities and endowments, that there is strong probability, almost moral certainty that, if they are encouraged, and put on a course of training, under proper auspices and influences, and with such prayer as, in the case supposed, will be offered, they will become pious and preachers of the gospel; and, being selected from the very fact of natural adaptedness preceding all spiritual gifts, they will make the best class of ministers.

But suppose that half of them stop short in some secular



pursuit — as they will *not*. Not every officer educated at the nation's cost is a Grant, a Sherman, a Howard. And for those who do not hear God's voice calling them to the ministry, they will make the honest lawyers, the pure statesmen, the high-minded merchants whom — as we so often hear — we need as well as ministers.

And their education will pay — pay a thousand fold. Our country's needs require any number of educated men, men educated at our New England institutions, and under best New England influences. The people are destroyed for lack of knowledge — not religious knowledge exclusively — but knowledge in political economy, in the origin and nature and objects of government, in history — knowledge in all the duties and responsibilities devolving on citizens, knowledge which will not, indeed, renew the heart, or, directly, save the soul, but which will prevent crimes which are blunders as well, and which, seen as both blunders and crimes, will never be committed. And the educated young men of whom I speak, failing of the ministry, will, nevertheless, dissipate the general darkness, and, themselves formed under such influences, will mould society for good — some of them showing in the end that God is wiser than man, and that one whom — contrary to the hopes of Christians — He has not called into *the* ministry, may, notwithstanding, minister most efficiently for Him in Congress, in the Cabinet, in the Presidential chair, in the Freedman's Bureau, or as General of Division.

Take, then, a promising youth where you can find him: by your sympathy, your aid, your prayers, make the most of him; and, in due time, you will have ministers enough; and of those who turn into other walks, a better, more public-spirited, useful class than you have now — men who will be bound to you, to the institutions which have trained them, by ties of gratitude and respect, “as by hooks of steel” — while they can never forget the companions of their early

studies, nor undervalue the cause and the calling to which these have given themselves.

Does some one say, "It costs too much money — if those already of hopeful piety can be brought forward, it must do?" Then I say that the children of this world are wiser in their generation than the children of light. I say, too, that the war — among other things which it has blown up — has exploded all penny-wise, pound-foolish maxims; that the Sanitary Commission, the Christian Commission, the bounties, and all the inconceivable expense lavished like water in crushing the rebellion, have proved that we can do what we will do. And I say that one thing which we ought to do, and can do, is to see that every young man who, by nature or by grace, has in him capabilities of goodness and greatness, should have needed encouragement for their development. We cannot afford to let stones fit for the wall lie by the wayside. We cannot afford to stumble over nuggets of gold without stooping to pick them up. Knowledge, *secular* knowledge — with just a *seasoning* of that fear of the Lord which is the beginning of wisdom — would have saved, if the whole truth were told, a million of lives, and, to the country at large — all the debts and devastations of war included — probably from seven to ten billions of dollars, besides an interminable catalogue of sins and woes.

Educate, then; educate for the ministry, on the wide scale which you should, and you educate a mass of mind which will be your defense against popular ignorance, superstition, demagogism, anarchy, barbarism.

But not to parents and to churches, merely, does this appeal come. To none does it address itself more loudly, more distinctly than to those who fill the high places of instruction in the institutions of learning. None wield an influence more momentous than theirs. No man should fill a presidential or professional chair, especially the former, whose piety and whose sense of the vital importance of an evan-

gical ministry are not such that the great majority of suitable young men who pass from his moulding hands will go, naturally and of course, to the theological seminary and the pulpit. Immeasurable the wrong inflicted on the church and the world by one whose high station and official influence are perverted to turning young men from the right ways of the Lord. Incalculable the benefit which he confers who remembers that a New England college is founded for Christ and his church; and who is not satisfied unless his full power is expended in forming for the ministry every pupil in whom the needful endowments of mind and heart are found.

Nor can it be amiss to say in this connection, that the claims of the ministry should be presented clearly, fully, forcibly to young men, and their consciences aroused to distinct cognizance of the matter. They must be constrained to take the subject into candid consideration, and carefully to weigh motives for and against.

It would be well if an advocate for Christ and his gospel, armed at all points, his own soul in a glow, were sent from college to college, from academy to academy, to expend his best energies, by public addresses and private conversations, in obtaining recruits for the ranks of the ministry. And his mission should by no means be restricted to those already hopefully pious. Young men generally, as young men, strong and capable of much good, therefore bound to achieve much good, should be the class which he seeks to gain. Christ's claim to the service of a young man is none the weaker that he makes no profession of piety. Let that claim be urged. Let the young man see that a wo impends over him if he preach not the gospel. That may as well be the turning-point in his religious character as any other. It has been the turning-point with many. Many a young man in yielding to convictions of duty, in the choice of a profession, has yielded all.

But — returning to the question how the needed material is to be obtained — a regular educational process — begun in the academy, continued in the college, finished in the seminary, takes time — a third part of a generation's life.

Meantime the famine of hearing the word of the Lord is growing more intense. Is there no medium between starvation and satiety? If a man may not go forth an accomplished scholar and theologian, may he not learn so to deliver his message that men may hear and believe and be saved? He surely may. The history of whole denominations shows it. The biography of private Christians shows it. The history of our own seminary shows it.

There should be, then, a large number in whose training many things, in themselves desirable, have been dispensed with; and who, by brief, special culture, superadded to large measures of christian experience already attained, shall be reasonably qualified to meet the present emergency. Not all the host needs to be heavy artillery.

Having found our material, a second question comes up as to the means of shaping it for the intended service —

II. *How shall educational advantages be provided for those who have the ministry in view?*

Academies, colleges, theological schools, must be liberally endowed. The Seminary at Bangor, (to come to our own State), the College at Brunswick, should be able to take by the hand, each worthy applicant, giving him assurance that his personal consecration to the studies which shall fit him for usefulness shall be considered full offset to any pecuniary assistance which may be requisite. A seminary or college whose professorships merely are endowed is just half endowed. Scholarships are needed as well. All honor to him who shall so bestow the riches entrusted to his stewardship that, at the least, our leading college and school of theological training may have no more occasion, with wearisome re-

iteration, to cry, Give! Give! but, instead, be able henceforward freely to impart to their children what they have freely received from him who shall have thus won a name as imperishable from the annals of education and religion in our State, as the brightest name of patriotic renown which the history of rebellion suppressed shall hand down to all coming time.

In this connection it may be added that the American Education Society is not to be forgotten — though, were colleges and theological seminaries endowed, it would seem that that honored agency might cease—its occupation being gone. Meantime, let the notion be utterly relinquished that any favor is conferred, any obligation laid on a young man whom such agency, or any other, assists in his preparation for the ministry. The idea is preposterous. It is every Christian's duty, every *man's* duty, in such way as best he can, to be a minister — his duty to volunteer in person, or, if that be not permitted him, to furnish a substitute — if *that* is in his power. And as the citizen who stays at home, while his substitute encounters the dangers and hardships of war, has the easiest (if not the best) of it, so he who finds one to take his place in the ministerial host may not think that he lays that substitute under obligation. Henceforward let it be understood that *beneficiary* means one who confers, not one who receives a benefit. Let it be understood that, if a young man is ready to furnish the capital of bone and muscle, of brain and heart, of intellect and soul, the least that the church can do is thankfully to accept the gift, and and see to it that — whether in a direct personal way, or through munificent public endowments — no appliance shall be wanting thoroughly to furnish the aspirant for every good word and work.

But it is sometimes said that if a young man has in him the making of a good minister, he will, unaided, work his own way, and be all the better for the discipline.

So I would argue if I had money, and was awfully afraid of being asked to part with some of it for the purpose under consideration. Yet there is in the idea a degree of plausibility, sufficient, in a charitable view, to save the suspicion of avarice as its origin. But as well might it be argued that, if a half-grown colt has in him the making of Job's war horse, he might as well be paying his way by dragging the plough and the harrow.

Yes; a young man *may* pay his way. He may, at length, arrive at eminence of attainment and usefulness. But through what years of toil and anxiety! Through what hope deferred, making the heart sick! With what an incubus of debt—often; with what heavy drafts upon all the vital energies; what waste of the freshness and bloom of youth; with what irreparable loss of the golden years which should have rolled him easily and rapidly to the field of his life's work! Yes! our glorious regiments might have marched from the banks of the Penobscot and the shores of Casco to Richmond; and those of them who did not line the road-side with their bodies, might have arrived in time for the surrender—saving government the expense of transportation. Nay! they might, before starting, have been sent into the fields to feed swine and raise wheat—providing their own rations for the campaign!

Where, in all worldly concerns, is shown such lack of wisdom as when a young man is held back, for some of his best years, from the service for want of which the world is perishing, by the economical policy which lays upon him the necessity of laboring, meantime, for his own subsistence, while, with a divided mind, he is looking toward the distant, still receding goal?

The discipline of study and self-culture is discipline enough for the time. The time and strength expended in laboring for food and raiment is largely subtracted from the length and the efficiency of professional life.

But supposing that we have found our materials and given them the proper shape — supposing, in other words, that we have found our young men, and have educated them — there comes up a third point of vital moment. It may be expressed thus :

### III. *Ministers must be supported better.*

Not that baits should be offered to covetousness in paying large salaries: but men, as good — it may be — as the average of those that are in the ministry, should not be *excluded* by the necessity of getting a living and supporting a family. A minister should himself be able to set an example of liberality by contributing a tithe — at least — of his income to charitable objects. He should be able to refresh body and mind, and prolong his term of effective labor, and fit himself better for it, by spending at least another tithe on needed books and periodicals; in traveling to association and conference — county and state; to the meeting of the American Board; to the commencement of his college; to the anniversary of his seminary; to councils and meetings of special interest; to the “May meetings” — or June — as the case may be. And since much of this is work, often hardest work, instead of play, he should be allowed a little real relaxation; he should be allowed, if he lives far inland, once in a great while — all professional cares left with his black coat at home — to snuff the salt-water air, and take a cooling dip; or, following apostolic precedent, go a fishing; or, if he be a dweller on the shore, two or three times in his life to see the White Mountains at a less distance than from “Blackstrap,” or Munjoy Hill. If it be the privilege of only a favored few to visit the old world, it may be permitted more, at intervals of a score of years, to enlarge their views of their own land, its extent, its condition, its resources, its needs, its prospects, by going in search of the ever retiring West. And thus the second

tithe of a reasonable income is — you may well believe — expended.

And if your minister can lay aside another tithe for old age, (which is generally supposed to come early to ministers,) or for sickness, or for fatherless and dependent children, who shall say that he has not the same right to do so with any other man? Who shall say that it is not equally incumbent on a minister with any other man to provide for his own household — even for himself? And thus three tithes are spent. The remaining seven-tenths should be sufficient to feed and clothe, to educate his family, to meet all demands of hospitality — indispensable grace in a bishop — and of society in general. Whether or not they are, let relatives in more lucrative business than preaching the gospel, or possessing inherited wealth, who find themselves yearly constrained to aid their ministering sons and brothers — let *them* say. Let the “sunny-side” column in the newspaper answer. Let the somewhat seedy apparel, and somewhat scant fare, and more scant supply of books, and all means of mental advancement of those who have no rich relations, and whose people do not take the papers, and have not learned the trick of surprising their minister — let *them* say. And for the “sunny-side” column referred to — it looks bright; but it has a “shady” side.

The proclamation of seeming praise-worthy liberality is, in fact, and oftentimes, a confession that, whereas a church or society is able to pay its minister a competent salary, it does not; and so has preferred partially to supply the deficiency in a way which appears to confer an obligation, thus putting people in the false position of benefactor and patron, and minister in the humiliating one of dependent and recipient — to the disadvantage of both.

“Generous,” is the heading of a recent newspaper paragraph. “The Rev. John Smith’s salary has been raised from \$900 to \$1200!” Did you ever see a philosophical



toy consisting of a piece of wood, tapering to a point from the center to each end, and rolling up an inclined plane, till, when it gets to the top, it is really lower than when it started? That is the salary paid in a currency which depreciates faster than the nominal advance can overtake! Mr. Smith's salary had really been cut down from \$900 to \$300. For the \$900 was gold — or its equivalent—hard and heavy and yellow, while the \$1200 was, both for the depreciation of the paper in which it was paid, and from the ease with which the payers came by it, worth not more than half its nominal value. But that did not occur to the friend who, in the interest of the parish, communicated the statement. When a salary yields an adequate support there may be generosity in adding to it — certainly not sooner — unless the people are poor. Yet some ministers would be a nice speculation with even more than a support.

But the poor churches — those that are really poor — what shall they do? When they have done what they can, let them call on the Missionary Society. But the society adds but a scanty pittance—generally speaking. Then let it call—as it does — on the comparatively rich churches. And common humanity, not to say Christianity, as well as the Congregational doctrine of the binding fellowship of the churches, makes it obligatory that the strong should bear the burdens of the weak — especially when the strength on the one hand and the weakness on the other, is partly through the tide of population setting from small places to large.

Let there be more of an equality. Because a minister goes into a poor and obscure place, where many of his expenses are necessarily increased — as of books and travelling—and where educational advantages are almost nominal, so that he must send his children abroad, or bring them up with most limited opportunities at home — and where he himself is shut out from many sources of mental quickening and improvement, there is neither reason nor justice in putting

him on short allowance for food and raiment. In view of his inevitable disadvantages and privations, his income should be larger, in proportion to his necessary expenses, than that of his more favored brother in the wealthy town or city.

And where the money is, there is the responsibility. On the richer churches, according to their wealth, it devolves to see that the Treasury of the Maine Missionary Society is so well filled that its managers shall be able to disburse liberally to good men, wherever there is reasonable encouragement for sustaining a minister—the more liberally the greater the sacrifice he is obliged to make:

In announcing this third topic I said that, to the needful supply of preachers, ministers must be supported better. And though I am not the appointed advocate of the Maine Congregational Charitable Society, it may be permitted me to say that the effect cannot be otherwise than happy for one who is weighing the claims of the ministry, to know that there is a society which will stand between absolute want and those whom he may leave in dependence.

If it be objected that all this implies that candidates and ministers themselves are not sufficiently disinterested; that we want men who are willing to endure hardness, and to trust Providence for the families which they may leave destitute, I deny the implication; and then I say that the church must cease to demand or expect of its servants to be any more disinterested or devoted than itself—must level itself up to its proper plane, and then its candidates and its ministers will be nearer what they should be, and there will be more of them. Are you who stay in security at home to be less patriotic than he who shoulders his musket and marches gallantly to the front? Are you not bound to fit him out; to feed and clothe and arm him; to follow him with Sanitary stores and Christian ministrations; with your prayers and good wishes? Are you not bound, instead of dispar-

aging him as mercenary, to tone up his sentiments by your own comprehensive, patriotic, philanthropic views; to clarify and elevate, if need be, his ideas and motives? Are you not bound, if he is disabled, to pension him; if he falls, to provide for his widow and children?

There would be ministers enough, disinterested and devoted enough, were the church (of which, indeed, ministers are part) what it should be. Did the church rise to the height of the great argument, did each Christian man understand his high calling, and feel himself bound to preach the gospel as best he can, young men, candidates and ministers, would be borne up on a tide of devotedness—up and on. No fear that a comfortable support, or freedom from needless cares would spoil them.

The fact rather is that many a minister *has* been spoiled, sadly damaged, at least, for want of such a support, when it was in his people's easy ability to furnish it—and *because* it was easy for them. Had they been poor he could willingly have shared their poverty.

Many a young man has entered the ministry with no thought prominent before his mind but the thought of serving his Master in doing good to his fellow-men. But he has found the question of daily bread forcing itself on his notice. He has found himself cramped and perplexed for means to satisfy most common and urgent wants, while those whom he provides with spiritual sustenance have bread enough, and to spare for him, were they disposed so to do. It is well if, in his sense of injustice, he is not embittered toward those from whom he had right to expect better things. Almost of necessity he comes down from his high stand; turns aside, perhaps, partially or wholly, to secular pursuits. His sons, looking upon their father's—and their mother's—needless trials, trials all the harder for being needless, inwardly resolve never to put themselves in the way of such liabilities. Small blame to them.

On the church rests the responsibility of turning them from their fathers' calling. On the church rests the responsibility of the lamentable fact, that an increasingly, alarmingly large proportion of pious students in our colleges feel themselves at liberty to turn aside to secular pursuits. They may be deficient in the spirit of self-sacrifice; but it is not strange that they settle to the level of the christianity which surrounds them. When the church deems the gospel important to be sustained, even at some cost, young men enough will be found ready to examine its claims on their personal service. Whatever Christ may require of them, let *us* not expect them to monopolize all benevolence and self-sacrifice.

Something might be added on economy of ministerial life, in not over-working beginners, (or experts, even,) in the matter of mere preaching. The loss from this source is by no means inconsiderable. A young lawyer or physician is not plunged at once into a full tide of practice. He works into his profession by degrees. But a young minister is required, on peril of summary dismissal, to do the work of a veteran. The two sermons kill or disable him, and he adds another to the catalogue of mysterious providences.

And if many young ministers are lost to the church by excessive labors and responsibilities at the start, there is some loss, too, in the disposition to discard, with unnecessary haste, those who are beginning to be old.

*"Get what you can, and keep what you get,"* may be a very mean maxim in its usual application. Properly qualified, it is a wise maxim, when the needed supply of ministers is the subject.

But never was the exhortation of Christ to his disciples so seasonable or so urgent as now—Pray ye the Lord of the harvest that he would send forth laborers into his harvest! Never were Christian men so summoned to instant, earnest, persistent effort. Let us not be indifferent

to the call. Let patriotism — not less than love of Christ and of the souls for whom he died — let patriotism stimulate to every exertion, every sacrifice, that the number of those who shall proclaim the words of the Lord throughout the land may be indefinitely increased.

So shall famine be averted — that famine of which, unrelieved, the nation will waste and die. So shall the nation grow and thrive. So shall it become a name and a praise in all lands, and through all time. So shall Christ see of the travail of his soul. So shall the king say Well done! good and faithful servants!

## FIFTY-EIGHTH ANNUAL REPORT.

*June 28th, 1865.*

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The Trustees, in presenting their Report, would gratefully recognize the kindness of God in the preservation of their own lives, and the lives of all the Missionaries of the Society, save one, who have been in its employment the past year. One, full of years and virtues, whose relations to the Society were coeval with its origin, who for half a century was one of its Board of Trustees, and for the last fourteen years one of its Missionaries, has recently closed his ministry of almost three-score years, and entered into rest.\* His venerable form and silvery head are low in the grave.

Another, *formerly* a Missionary of this Society, the Rev. Wm. Davenport, has passed to his better home. And still another, a man of unexampled activity, the Rev. Cyril Pearl, has fallen suddenly by the way. Only some two or three weeks before his death, he remarked that he "had vitality enough for three bodies." "Surely all flesh is grass." What we do must be done quickly.

The following is a list of the fields of labor occupied the past year, and the Missionaries employed, with such facts of interest as have transpired in connection with their labors, so far as reported.

\* Rev. David Thurston preached his first sermon July 4, 1805.—his last, April 20, 1865. He died at Litchfield, May 7, 1865, at the age of 86 years and 3 months.

1. ACTON.—Rev. Francis P. Smith, 12 mos., \$100.

Hopeful conversions, three. The state of things is represented as encouraging.

2. ALBANY.—Rev. S. Gould, 12 mos., \$200. Average congregation, 125, an increase of 25 per cent. since the last annual report. Conversions, 2. Added to the Church by letter, 3. Donations to M. M. S., \$21.

The prospects of this church and Society are hopeful. They annually increase their appropriations for the support of the gospel. In 1861 they raised \$150; 1865, \$245. Their minister has lost both his sons in the war.

3. ALEXANDER.—Mr. Gilman A. Hoyt was commissioned in August to labor here 10 weeks. After six weeks he was drafted into the army, and served his country as a soldier till the close of the war.

This Church "is ready to die." Yet the people were deeply interested in Mr. Hoyt's labors, and defrayed half the expense of his mission. Congregation, 60.

4. AMHERST AND AURORA.—Rev. D. S. Hibbard, 12 mos., \$150. Congregation, 60. Donations to M. M. S., \$266. Other objects, \$10.

The past is the first year of Mr. Hibbard's labors in this field. He found the church in a low and feeble state. But they have been encouraged to renewed efforts. Funds have been raised for the repair of the parsonage and the house of worship. It may be hoped that the sun of righteousness will soon shine upon them with healing in his beams.

5. ANDOVER.—Rev. William V. Jordan, 12 mos., \$125. Congregation, 125. Conversions, 2. Donations, \$74.

The condition of this church is pleasant and hopeful, and their relations to their minister agreeable.

6. BANGOR. Essex Street. Mr. George H. Pratt, 10 weeks, \$50. Donation to Home Missions, \$10.

This out-post in the city of Bangor has been supplied several years by the students of the Seminary. This mission is to continue the supply in vacation.

7. BELFAST, NORTH, AND FREEDOM.—Mr. Samuel Morrison, 9½ mos., \$121. Congregation, in North Belfast, 110; Freedom, 80. Donations to M. M. S., in North Belfast, \$7; Freedom, \$10.

Our missionary's labors have been very acceptable and highly

appreciated. He represents the field at Freedom as decidedly hopeful, one that should be supplied with constant preaching. At North Belfast, divisions in the church exert a paralyzing influence upon her energies, and darken the prospects of her usefulness and prosperity. There is special call for great searching of heart and deep humility.

8. BINGHAM AND SOLON. — Rev. John K. Deering, 12 mos., \$200. Congregation, in Bingham, 100; in Solon, 125. Conversions in B., 2. Additions to the church in B., by profession, 2; letter, 3; in S., 1 by profession. Donations to M. M. S., in B., \$15.60; in S., \$6.43; other objects, \$49.37.

9. BLANCHARD.—One-half the time, Rev. Henry S. Loring, 12 mos., \$100. Congregation, 70. Donations to M. M. S., \$14.45; other objects, \$37.

10. BOOTHBAY, 2d church. — Rev. William Leavitt, 3 mos., \$12.50. Mr. Leavitt labored three months with this church under a commission of the previous year, and then sickness compelled him to suspend his labors. Congregation, 110. One hopeful conversion. One added to the church by letter. Donations to M. M. S., \$5; other objects, \$30.

It would be a wise arrangement for both the churches in this town to unite in supplying one minister, who should divide his labors between them; preaching once in each house every Sabbath. This may be done with great convenience. United they can give a minister an ample support. The wisdom of appropriating missionary funds to give each church the entire labors of a pastor is at least questionable.

11. BRISTOL.—Mr. R. C. Russel.

Mr. Russell, a graduate of Union Theological Seminary, was commissioned at the last annual meeting of the Trustees to labor in this place one year; but, as he alleged, a change came over his views of church polity, and in the autumn he left his field, and connected himself with the Episcopal Church. The people paid him for the time he labored.

12. BROOKSVILLE, E. AND W.—Rev. Benjamin Dodge, 12 mos., \$125. Conversions, 3. Added to the church in West Brooksville, by profession, 3.

13. BROWNFIELD.—Mr. Isaiah P. Smith, 11 mos., \$92.

The Spirit has been poured upon this church, and some thirty hopeful conversions are reported.



14. BROWNVILLE.—Rev. N. W. Sheldon, 3 mos., \$12.50.

15. BUNTON, NORTH.—Rev. G. W. Cressey, 12 mos., \$100. Congregation, 95. Conversions, 1. Donations, M. M. S., \$25; other objects, \$54.

16. CARMEL AND KENDUSKEAG.—Mr. George Lewis, 2½ mos., \$70.

17. CASCO AND NAPLES.—Rev. Thomas T. Merry, 10 mos., \$167. Hopeful conversions in Casco, 15; in Naples, 40. Added to the church in Casco, by profession, 9; letter, 3; in Naples, by profession, 2; letter, 2. \$40 contributed to benevolent objects.

Mr. Merry was blessed in his labors and enjoyed a season of refreshing. Still he has felt it his duty to leave these churches and enter another field of labor.

18. COLUMBIA.—Rev. B. F. Sanborn, 5 mos., \$83.

This town has been divided, and the village where Mr. Sanborn labored, has been incorporated as *Columbia Falls*. There is no Congregational Church in this place. At the close of his mission Mr. Sanborn left, as the interest on the part of the people was not sufficient to renew their subscriptions. The little church at *Cherryfield* would have been glad to unite with the people of *Columbia Falls*, in the support of Mr. Sanborn, but even this plan failed.

19. DEDHAM.—Rev. James Wells, 12 mos., \$125. Congregation, 110. Contributions to M. M. S., \$44.48; other objects, \$106.

Mr. Wells, after having served well his country as a chaplain in the army, has resumed his pastoral labors, much to the gratification of his people. This church has been sadly bereaved by the war.

20. DEER ISLE, NORTH.—Rev. W. A. Merrill, 5¼ mos., \$88. Congregation, 85. Contribution M. M. S., \$28; other objects, \$15.

Mr. Merrill was commissioned for a longer time, but felt it to be his duty, much to the sorrow of his people, to leave for another field. He had been instrumental in the formation of the church and the erection of a house of worship; had been blessed with revivals, and his removal was a loss deeply deplored.

21. DURHAM.—Rev. W. H. Haskell, 9½ mos., \$94. Congregation, 80. One hopeful conversion. Donation to M. M. S., \$15; other objects, \$15.

This is a hard and unproductive field, and our missionary feels it his duty to seek another.

22. FRANKFORT.—Mr. Wellington R. Cross, 2½ mos., \$70. Congregation, 75. Donation to M. M. S., \$24.

Mr. Cross rendered acceptable service, and the people showed their appreciation by paying half the appropriation.

23. GARLAND.—Rev. P. B. Thayer, 12 mos., \$150. Congregation, 150. Conversions, 2. Donations to M. M. S., \$36; Foreign Missions, \$36. Christian and Sanitary Commissions, \$200.

To the pastor's salary have been added \$100, and a leave of absence of several weeks was granted him for service in the Christian Commission. This is a prosperous church and will probably soon cease to need the aid of the M. M. S.

24. GRAY.—Rev. Ebenezer Bean, 12 mos., \$125. Congregation, 120. One Conversion. Added to the church by profession, 3. Donations to M. M. S., \$27; Foreign Missions, \$22; Christian Commission, \$100.

The condition of this church must be hopeful and encouraging.

25. GOLDEN RIDGE AND VICINITY.—Mr. B. A. Robie, 2 mos., \$56.

26. GUILFORD, ABBOTT AND SANGERVILLE.—Rev. J. A. Perry, 12 mos., \$175. Congregations, in Abbott, 150; Guilford, 75; Sangerville, 87. Conversions, in Abbott, 3.

The Sabbath Schools in Abbott and Sangerville are large and flourishing, and the most promising feature in this hard field.

27. HARRISON.—Mr. C. C. Watson, 1 mo., \$32.

Mr. Watson is a member of Union Theological Seminary, and spends a long vacation with this church. For the last two winters this church and people have employed a young man of the Baptist denomination, a member of Waterville College, to supply their pulpit. He rendered very acceptable service, and was highly useful in promoting the spirit of evangelical piety.

28. HOULTON AND LINNEUS.—Rev. E. G. Carpenter, 12 mos., \$300.

Since Mr. Carpenter commenced his labors in Houlton several other societies have sprung into existence, dividing the believers in evangelical religion into very small and feeble bands, when, if all united, they would make but one congregation of respectable size, and be barely able to give a competent support to one minister. The evils of such divisions, among Christians agreeing in the

essentials of true religion, are manifold and grievous. When will the friends of Christ be more wise?

29. ISLAND FALLS AND VICINITY.—Rev. E. Fobes, 3 mos., \$50. Congregation, 45.

30. ISLE AU HAUTE.—Rev. Joshua Eaton, 12 mos., \$100. Congregation, 40. Conversion, 1. Contribution to M. M. S., \$282; other objects, \$10.85.

Congregation increasing, and an awakened interest to have the gospel preached.

31. KENNEBUNKPORT.—Rev. John Parsons, 9 mos., \$75. Congregation, 80. Donations to M. M. S., \$26.

32. JACKSON AND BROOKS.—Mr. Charles E. Brastow, 1 mo., \$28.

Mr. Brastow's labors were very acceptable, and a movement is made looking towards his settlement, an event much to be desired. This church has been several times disappointed in the expectation of the settlement of a pastor, and have long been destitute. They are a people well instructed and rooted in the faith of the gospel, and would highly enjoy an intelligent and faithful ministry.

33. KITTERY.—Rev. Thomas Ellis, 12 mos., \$125. Congregation, 125. Donation to M. M. S., \$23; other objects, \$49.

The congregation has increased the past year about one-fourth, on account of the influx of population employed on the government works.

34. LEE, SPRINGFIELD AND CARROLL.—Rev. C. H. Emerson, 12 mos., \$300. Congregation in Lee, 50; Springfield and Carroll, 27. Added to the church in Lee, 2 by profession. Contribution to M. M. S., \$10; other objects, \$57.

Mr. Emerson labored the first three quarters of the year in Lee, and divided the last quarter between this place and Springfield and Carroll. These churches are small and feeble, both of them containing only 43 members.

35. LITCHFIELD.—Rev. David Thurston was commissioned for 12 mos., labored 9½ mos., \$75. Congregation, 120. Conversion, 1. Added to the church by profession, 1; letter, 1. Donations, \$151.64.

Although at the great age of 86 years such were the health and vigor and zeal of this aged servant that he preached regular-

ly twice every Sabbath, taught a Bible class in the Sabbath School, and conducted a prayer-meeting in the evening. Besides this he attended a weekly prayer-meeting, and frequently lectured in some out-neighborhood on the evening of a week day. His last sermon, newly prepared, was preached April 20, on the occasion of the annual State Fast. In seventeen days after this he entered into rest. He brought forth fruit in old age.

36. LIMINGTON.—Rev. A. H. Johnson, 10 mos., \$104. Congregation, 150. Weekly prayer-meeting, 60. Conversions, 15. Contributions, \$30.

From the number of conversions and the large attendance at the weekly prayer-meeting it is judged that this church must be in a prosperous state. The church and society pay  $2\frac{1}{3}$  per cent. on their taxable property for the support of Christian ordinances. God helps those who help themselves.

37. LOVELL.—Rev. Joseph Smith, 12 mos., \$115.

Mr. Smith has two preaching places in the same town. In one, his congregation numbers 100, in the other, 125. This church has been blessed with a precious revival. Conversions, 70. Added to the church by profession, 51; by letter, 5. Sabbath School flourishing. Thirteen family altars erected; a stand for a parsonage purchased and about to be fitted for occupancy. Donations to M. M. S., \$22; other objects, \$135.25. For further notice of this revival see subsequent part of this report.

38. MACHIASPORT.—Rev. G. Bacheller, 6 mos., \$25.

This church is in a low, declining state, greatly needing the outpouring of the Spirit.

39. MADAWASKA SETTLEMENT.—Rev. E. N. Raymond, 10 mos., \$167.

Our lone missionary at this distant, frontier post, reports four hopeful conversions. He occupies two stations, fort Kent and St. Francis. But the English-speaking population are so few, and the difficulty of access to the French Catholics is so great, that the expediency of long continuing this mission is extremely doubtful.

40. MADISON BRIDGE.—Rev. Thomas G. Mitchell, 12 mos., \$125. Conversions, 2. Added to the church, 1. Contributions, \$90.

There is a good degree of religious interest among the people.

Leave of absence was granted their pastor for seven weeks' service in the Christian Commission, and on his return they made him a donation of \$200.

41. MADISON, EAST, AND S. SOLOX.—Rev. C. R. Daggett, 10 mos., \$83.

42. MECHANIC FALLS.—Rev. Joseph Kyte,  $\frac{3}{4}$  mo., \$11, on commission of the previous year.

Mr. Kyte has been dismissed and gone into the service of the Am. S. S. Union. This church has since been destitute. It is small and feeble.

43. MERCER, FARMINGTON FALLS, AND N. CHESTERTVILLE.—Mr. W. W. Dow, 2 mos., \$33.

Mr. Dow left this field at the close of his mission, Sept. 1, 1864, and these places are now destitute, and loudly call for aid.

44. NEW VINEYARD, W., NORTH VINEYARD, INDUSTRY, AND S. ANSON.—Rev. A. R. Plumer,  $10\frac{1}{2}$  mos., \$170.

45. NEWFIELD.—Rev. George S. Kemp, 12 mos., \$100. Congregation, 100.

Our missionary regards the state of things here as encouraging.

46. NORWAY CENTER.—Rev. Philo B. Wilcox, 12 mos., \$125.

47. NORWAY VILLAGE.—Rev. A. H. Tyler, 12 mos., \$187.50. Congregation, 150. Donations to M. M. S., \$20; other objects, \$60.

48. OXFORD.—Mr. Thomas Crowther has just commenced a mission with this church.

49. PATTEN, SHERMAN, AND ISLAND FALLS.—Rev. W. T. Sleeper, 12 mos., \$350.

No report from Mr. Sleeper. He has been abroad some time soliciting funds to complete the meeting-house in Patten, which is nearly ready for dedication.

50. PEMBROKE AND PERRY.—Mr. Charles H. Pope, 3 mos., \$84. Congregation in Pembroke, 100; in Perry, 130.

Mr. Pope was warmly received by both of these feeble churches, and they assumed the entire expense of the mission. They would be glad to retain him as their minister, but he regards himself as consecrated to the missionary work on the Pacific Coast.

51. PHIPPSBURG.—Rev. Francis Norwood, 12 mos., \$50.

52. PRINCETON AND TOPSFIELD.—Rev. C. L. Nichols, 12 mos., \$138. Congregation in Princeton, 80. Conversions, 10. Added to the church by profession, 8; letter, 2. Donations to M. M. Society, \$25; other objects, \$45.

The first six months of the year Mr. N. confined his labors to Princeton; the last six months he preached in Topsfield one-fourth of the time. Princeton was blessed with a precious revival in the autumn. Both these towns are interesting and hopeful fields for missionary labor.

53. ROBINSTON.—Rev. G. B. Richardson, 12 mos., \$200. Congregation, 125. Conversions, 2.

This church is distinguished for the constancy with which it sustains public worship and other means of grace even when without a minister. Its pecuniary strength is much reduced by emigration, and missionary aid is needed. It would not be easy to find a church more worthy of it.

54. ROCKPORT.—Rev. J. E. M. Wright, 6 mos., \$100. Congregation, 75. Donations to M. M. S., \$13; other objects, \$22.

Mr. Wright has been in the army as chaplain during the year, but the pulpit has been supplied thirty-eight Sabbaths by sundry persons; about three months by Mr. Charles E. Brastow. Mr. Wright has asked and received a dismissal, much to the regret of his people.

55. SPRINGFIELD AND CARROLL.—Mr. Henry Farrar, 1½ mos., \$13.

56. STANDISH.—Rev. Calvin Chapman, 12 mos., \$125. Congregation, 70. Contributions to M. M. S., \$24; other objects, \$23.

57. STRONG.—Rev. Jonas Burnham, 12 mos., \$125. Congregation, 125. Added to the church by letter, 5. Sabbath School as large as the congregation. Of the 123 members of the church, 55 are reported as absent. Contributions to M. M. S., \$14; other objects, \$11. Raised for S. Schools, \$50.

58. STOW, CHATHAM, AND SWEDEN.—Rev. E. B. Pike, 12 mos., \$100. Mr. Pike preaches half the time to the church in Stow and Chatham, and half to that in Sweden. Congregation in Stow and Chatham, 95. Conversions, 3. Added to the church by profession, 3; letter, 2. Contributions to M. M. S., \$7.50; other objects, \$30.75.

The fruits of the revival of the preceding year in Stow and Chatham are represented as occasion of gratitude and joy. The Sabbath School is as large as the congregation, nearly every member of the church attending either as teachers or scholars.

Congregation is Sweden, 80. Sabbath School, 80. Contributions to M. M. S., \$10; other objects, \$10. It is an unusual and interesting fact that in the last three churches mentioned, the Sabbath Schools are reported as large as the congregation.

59. ST. ALBANS, KENDUSKEAG, AND PLYMOUTH.—Rev. Wm. S. Sewall, 12 mos., \$195.

Mr. Sewall preaches half the time in St. Albans, one-fourth in each of the other places. The three congregations amount to 225. One conversion in St. A. Five added to the church by profession—three of whom were the children of the acting pastor. Contributions in St. A. for M. M. S., \$15.90; other objects, \$50. In Plymouth, M. M. S., \$6; other objects, \$48.

60. SUMNER AND HARTFORD.—Rev. B. G. Willey, 12 mos., \$50. Congregation, 145. Weekly prayer-meeting, 50—an unusual proportion of the congregation. Added to the church by profession, 3. Contributions to M. M. S., \$20; other objects, \$83.

61. TEMPLE.—Rev. Simeon Hackett, 12 mos., \$125. Congregation, 100. Contributions to M. M. S., \$18; Foreign Missions, \$5.

62. TURNER.—Rev. Stacy Fowler, 12 mos., \$75. Congregation, 150. Added to the church by profession, 3; letter, 1. Contributions, \$50.

This church no longer asks aid of the M. M. S. Some special religious interest prevails here at the present time.

63. UNION AND WASHINGTON.—Rev. F. V. Norcross, 12 mos., \$125. Mr. N. preaches three-fourths of the time in Union, one-fourth in Washington. Congregation in each place, 120. Conversions, 2. Added to the church in U. by letter, 1; in W. by profession, 1. Donations in U., for M. M. S., \$20.50; other objects, \$21.05.

The pastor is greatly encouraged by the hopeful conversion of two young men, who promise to become efficient helpers.

64. VEAZIE, ORONO, AND UPPER STILLWATER.—Rev. Smith Baker, Jr., 9½ mos., \$139. Congregation at Veazie, 120; Orono, 150. Conversions, 5. Added to the church, 1.

Mr. Smith now confines his labors to Veazie and Orono.

65. WELD.—Rev. Stephen Titcomb, 12 mos., \$100. Congregation, 75. Contributions to M. M. S., \$14.75; other objects, \$52.75.

The house of worship is to be taken down to be removed, and

rebuilt in a more central place. Charitable aid is needed in this enterprise.

66. WEST MINOT.—Rev. Horatio Ilsley, 12 mos., \$100. Congregation, 150. Added to the church by profession, 2; letter, 3. Donations, \$106.65.

“The attendance upon the means of grace has been unusually good during the year.” Sabbath School never so flourishing.

67. WHITNEYVILLE AND NORTHFIELD.—Mr. Joseph Danielson, 2½ mos., \$36.

68. WILTON.—Rev. John Lawrence, 12 mos., \$150. Added to the church by profession, 1; letter, 4. Donations to M. M. S., \$37; Foreign Missions, \$55; other objects, \$73.

69. WINDHAM.—Rev. Luther Wiswall, 12 mos., \$100.

70. WOOLWICH.—Rev. Charles Packard, 11 mos., \$91.67. Congregation, 120. Conversions, 56. Added to church by profession 29; by letter, 1. Eleven stand propounded. Others expected soon to unite. Donations to M. M. S., \$20; other objects, \$72.

This has been one of the most favored churches in the State the past year. More of this hereafter.

71. VASSALBORO', NORTH.—Rev. John Dinsmore, 12 mos., \$100. Congregation, 125. Sabbath School, 125. Conversions, 5. Given to M. M. S., \$10. No Congregational church here, but 12 members of other Congregational churches residing here.

Our missionary regards this as a hopeful field. It is a place of large business, and with proper culture may soon be able to support Christian ordinances.



## S U M M A R Y .

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Seventy one missionaries have been employed during the past year, of whom fifty-six are ordained ministers. Thirty-seven had missions extending through the year—thirteen from six to eleven months, and twenty-one a less time. The whole time of service is fifty-three years and six months; and that portion for which they have been compensated by this society, about twenty-one years. Eighty-five feeble churches have been aided in supporting the ordinances of religion, and missionaries have labored in five or six places where there is no Congregational church. The number of fields occupied has been less than the previous year simply because suitable laborers could not be found.

The number of hopeful conversions, so far as reported, is 285. Additions to the churches by profession 130, by letter 36, in all 166. The amount contributed by these churches and societies for charitable purposes, so far as reported, is \$2798.15—of which \$675 43 were for the Maine Missionary Society. The aggregate congregations reported amount to 5289.

But these statistics are exceedingly incomplete on account of defective returns. From thirty stations, there is no report of the attendance upon public worship. From thirty-seven, there is no account of contributions to Home Missions, and thirty-six make no report for other objects. Thirty do not report a dollar for *any* charitable object. Whether this is the fault of the churches in withholding till it “tends to poverty,” or of the re-

porters, or whether it is to be divided between them, does not appear. In any case it is an evil which should be hereafter corrected.

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### THE TREASURY.

At the last annual meeting Hon. Asa Redington was re-elected to the office of Treasurer—an office he filled with signal ability and fidelity. After a few weeks he resigned the office, and it became necessary for the Trustees to provide another man to fill it. Joshua Maxwell, Esq., of Portland, was chosen to take charge of the financial affairs of the society the remainder of the year. With great generosity he has faithfully discharged the duties of Treasurer as a gratuity.

From his report it appears that the balance on hand at the beginning of the year was \$432.13. There have been received in legacies, \$1377.58; in donations and contributions, \$9694.81; income from permanent fund, \$1496.94; from other sources, \$73. The whole amount is \$13,074.46, which constitutes the available funds for the year just closed. Of this sum \$9616.32 have been paid to the missionaries. The Treasurer's report shows how the balance of receipts has been disposed of. There is left in the hands of the Treasurer \$524.93.

Orders have recently been drawn on the Treasurer in behalf of the missionaries to the amount of 2490.97, which is the entire indebtedness of the society to these laborers in the vineyard. This will all be paid the present week, if the funds come in as on former anniversary occasions.\* There is pledged to the missionaries, for future future labor, only \$830. The available funds of the society have been \$1624.75 more than last year. There has been no necessity of hiring money, and \$500 have been added to the permanent funds.

\*Instead of commencing the new year in debt, as is not uncommon, the Treasurer has loaned for three months, \$3000.

## REVIVALS.

It is cause of devout thankfulness and joy, that amidst the upheaval and intense excitement of the nation, in the terrible war in which we have been involved, God has not forsaken the churches. In the opening of this scene of blood and carnage, it was an anxious inquiry, Can we reasonably expect, while engaged in this work of mutual slaughter, that the Divine Spirit will be poured upon the people to multiply converts, and enlarge the churches? But we have learned, so wonderful is the grace of God, that while men are engaged in the work of destruction, the work of salvation may go steadily forward. God's purposes of mercy will not be frustrated.

The past year, in some parts of our land, has been distinguished by glorious revivals. Nor have our mission churches in Maine been wholly passed by. Gentle dews have been distilled on a goodly number, and several have had large refreshings from the presence of the Lord. The churches most extensively blessed, are those of Princeton, Casco, Naples, Limington, Brownfield, Lovell, and Woolwich.

The church in Woolwich is one of the early churches of this State, having been organized one century ago the 12th instant. But it had so declined as to need aid in sustaining Christian ordinances. Rev. Charles Packard commenced labors there last August. "The week of prayer" was observed at the opening of the year, and was followed with rich displays of Divine grace. No foreign aid was employed, and yet the good work went forward till eighty souls hoped they were born of God—fifty-six of whom belonged to Congregational families. Twenty-nine have already united with the church, and eleven stand propounded; Nearly all the young people of the society have shared in the work, and a number of the middle aged. Eight family altars have been erected.

The work in Lovell has been still more extensive. It occurred in connection with the labors of Rev. John U. Parsons. The

work is represented as bearing the marks of a genuine work of grace. About seventy, connected with the Congregational Society have hope. "Fifty-one have united with the church by profession, five by letter, including the child of eleven, and the man of seventy-five—the oldest and the youngest giving equally satisfactory evidence that they had been renewed by the Holy Ghost." Thirteen family altars have been erected, and the future prospects of the church are bright and hopeful.

North Waterford was for a few years, though not for the last year or two, a missionary station of this society, although no church had been organized. Mr. Parsons labored there a short time in the early Spring. The Holy Spirit attended the word preached, and some eighty persons are reported as hopeful converts.\* A commodious house of worship was erected a few years since. A church has been organized of members dismissed for this purpose, from the church of Rev. Mr. Douglass, in the south part of that town. Additions from among the recent converts have been made, and the church now consists of sixty members. A flourishing Sabbath school has been established, five hundred dollars have been subscribed for preaching, and they are now ready to settle a pastor as soon as a suitable man can be obtained. They have already made application to this society for aid in sustaining the ordinances of religion.

The church in Turner has gathered such strength as no longer to ask aid in the support of their ministers.

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### EMBARRASMENTS.

The principal one is the want of more preachers, the spring-tide of whose piety shall rise so high that they can cheerfully labor in uninviting fields—men who shall have more of Paul's burning zeal to preach the gospel "not where Christ is named"—who shall "endure hardness as good soldiers." It costs little

\*These, added to those reported by the missionaries, make the number of hopeful converts, three hundred and forty.

self-denial to preach the gospel to well established churches, reared by the labor of other hands, where society is enlightened and refined. But to go where society is to be moulded, churches formed, and there amidst coldness, and poverty, and neglect, to lay the foundations of many generation—this is a different matter, costing the abnegation of self, and the high consecration of the soul to Him, “who though he was rich, yet for our sakes became poor, that we through his poverty might be rich!”

This is the class of men we need—more of whom we must have, before the gospel shall be preached in all our waste places—before “the wilderness and the solitary place shall be glad, and the desert rejoice and blossom as the rose.”

But from whence are they to come? The classes in our theological seminaries are small. The proportion of the pious young men in our colleges, who intend to enter the ministry is much less than in former years. The state of the country has called a large number of preachers and students to the camp and the hospital. This state of things calls loudly upon the churches to abound in prayer that the Lord of the harvest would send forth laborers into his harvest—men baptized with the Holy Ghost, and made wise to win souls.

Then to encourage young men of piety and culture to enter the ministry, a far more liberal support should be afforded them. It is a small matter for the prosperous Christian to cast his annual pittance into the missionary box compared with what it is for his christian brother to toil through the year amidst the privations and hardships of some distant outpost of Zion. The self-denial should be more equally divided between these brethren, and the former give more largely for the support and comfort of the latter.

This want of ministers presses hard. It is felt in the diminished number of preachers which the Trustees have been enabled to find for the work entrusted to their supervision. The calls for men have been frequent and urgent, when it has been impos-

sible to respond favorably. The right men were not to be found. It is believed twenty more might have been usefully employed.

While the loyalty of the churches to the government of the country is very general and hearty, it is a humiliating fact that some of the missionaries have been seriously annoyed and embarrassed by the cropping out of a fierce disloyal spirit. One of them writes:—"Many have so much respect for the Sabbath and the sacred desk, that an *honest* prayer for the country, its officers, its sick and wounded soldiers, shocks them seriously. They are so prejudiced and embittered by partyism, that a minister to be successful with them, must ignore the fact or need of a country." Others are annoyed in the same way. In the application for aid, and as an argument why it should be granted, the Committee of one church say—"We live among a disloyal and God-defying people."

It may well excite our surprise that any Christian man should complain that his minister should pray for his country, especially when that country is agitated by the throes of a mighty rebellion. That any man made free by the Son of God, should sympathise with an enterprise whose avowed object was to rear an empire founded in human slavery—that he should think it just ground of coolness and complaint that his minister should pray that such flagitious wickedness should not prevail, strikingly illustrates the amazing capabilities of human nature.

But against even *this* form of human imperfection and wickedness the missionary is called to contend. His duty, however, is obvious and imperative—to pray for all men—all that are in authority. Patriotism and religion require it at his hand, and no human authority may turn him aside.

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### THE WORK TO BE DONE,

Even in Maine, is a great work. "Much land remains to be possessed." With a territory as large as all the rest of New

England, with resources sufficient for a population of two or three millions, there rests upon the present generation of God's people a vast responsibility to see that every part of the State is supplied with the institutions of the Gospel. Our brethren of other denominations will perform a part of the work, and we will rejoice in all their Christian success. But there will still remain room and work for the Maine Missionary Society sufficient to tax the energies of all our churches. With their increasing numbers and growing wealth, may not the great Master justly look for more liberal returns of prayers, and property, and influence—all consecrated to the high purpose of thoroughly evangelizing this State? It was a startling and humiliating statement of the last annual report, that "For the last seven years, the average annual *donations* have been more than eighteen per cent. less than the average of the seven immediately preceding years." Had the inspired rule—"according that a man hath"—been universally adopted, instead of eighteen per cent. less, there would have been, at least, eighteen per cent. more! There are individual members in our churches whose annual income is several times more than the entire property of some individual churches, who struggle hard to enjoy the privilege of a preached gospel. Could these wealthy brethren visit these feeble bands, and learn the story of their weakness and their struggles, they would, if imbued with the spirit of Christ, esteem it a privilege and a luxury to give largely of their abundance for their relief.

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#### AMERICAN HOME MISSIONARY SOCIETY.

Its receipts for the year ending April 1st, were \$186,897.50—less by \$8,640.39 than the year preceding. This falling off is in legacies, not in the regular annual contributions, which have been increased \$17,342.89, or 14 per cent. Its expenditures exceed those of the preceding year by \$40,639.81. More missionaries

have been employed—in all 802. Thirty-two more years of labor have been performed. There has been an increase in the number of churches that have reached the condition of self-support—in the contributions for benevolent objects—in the numbers of young men preparing for the ministry;\* and, what is cause for special thankfulness to God, in the number and power of revivals of religion, and the hopeful conversion of souls to Christ.

‡ The total receipts of the thirty-nine years, which cover the entire history of the society, is \$4,559,485.98. The total years of labor is 23,796. The whole number of additions to the churches, 182,702.

This is a great work to be accomplished by the society in about one generation, calling for devout gratitude to God. Yet when compared with what men accomplish in secular pursuits, we may find occasion for modesty and humiliation. The expense of the late war for two days—perhaps a day and a half—was greater than the expense of the A. H. M. Society for thirty-nine years. The useless and extravagant expenditures of the members of the churches, which support this society, would probably amount to more annually than they have given to this object in all the years of its history.

Is it not time for the church to come up higher, and plant herself upon more exalted principle—that of a full consecration to God? She is not her own—precious blood has been shed for her ransom. When she shall have perfectly learned the divine art of living not unto herself, wonders will be wrought, which will cast into the shade all her previous achievements.

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## OUR COUNTRY

Presents a field for religious enterprise of deep and thrilling interest. God has crowned our arms with success. Armed re-

\*It is not easy to reconcile this statement with other accounts on the subject from highly responsible sources.



bellion is overthrown. The clarion of peace sounds through the land. The wall of partition between the North and South, more formidable than that which separates China from Tartary, has been broken down, and the whole South is now open to a free gospel. Four millions of freedmen, and as many more scarcely less degraded and imbruted by slavery, are now accessible to the gospel of Him who came to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Could the voice of God to the American Church more distinctly or imperatively command—"Go ye in and possess the land? Go speak the truth in love—enlighten the ignorant—reform the vicious—call back the wandering—bind up the broken heart—speak peace to the penitent—point perishing millions to the Lamb of God, and bid them live."

Shall not the churches of Maine bear a part in this noble, God-like work? Can they not, will they not, in addition to the care of their own poor, bless their country on a larger scale? Now that the immediate and pressing wants of the Government are abated, and the wants of the suffering soldiery are rapidly passing away, will they not appropriate a liberal portion of their income, hitherto bestowed upon those objects, to the sublime purpose of sending the pure gospel to the perishing millions of the South? Especially will not they whose wealth has been augmented by thousands and tens of thousands during the convulsions of the last four years, give for this purpose, not in stinted measures, but as God has prospered them, and as the magnitude of the cause requires? Will not our young men, the precious sons of Zion, gird on the gospel armor, and go forth and preach the unsearchable riches of Christ in this open, vast, and needy field.

Let the church respond to the call of Providence, and come fully up to the demands of duty, and not a generation shall pass away before this country shall reach a far higher plane of intellectual and moral elevation than ever before. Relieved from the incubus which has hitherto preyed upon her vitals, and rising

as a strong man to run a race, she shall ere long become the light of the world, and the glory of all lands.

What we do must be done quickly. Of the thirty-two original members of this society, not one remains among the living. Of the fifty-two who were elected members immediately after its organization, it is believed that only one, the venerable Dr. Jenks, is this side the veil which separates us from the spirit world. The fathers, where are they? As the night cometh in which no man can work, may we so work while the day lasts, that our blessed Lord may say to each of us—"Well done, good and faithful servant."

## ANNUAL MEETING.

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The fifty-eighth annual meeting of the Maine Missionary Society was held in the Second Church, (Rev. Dr. Carruthers,) in Portland, June 28, 1865. Devotional services were conducted by the President. Sermon by Rev. John C. Adams. Text,—Amos viii: 11, 12. The Treasurer's report was read by the President; and that of the Trustees by the Secretary.

On the acceptance and adoption of the reports, brief and spirited addresses were made by Rev. Messrs. Pond, Carruthers, Willey, Massie, of England, Fellows, Gates, of Iowa, and Atkinson, of Oregon, Brewer, of Mass., and Carpenter.

The following resolutions were adopted :

1. On motion of Dr. Pond, That the local Conferences of Maine be requested to appoint committees, one in each of their bodies, to assist in exploring the wants of each Conference, and thus co-operate with the Secretary of Maine Missionary Society in carrying forward the great work entrusted to its hands.

2. On motion of Dr. Carruthers, That the ministers of the churches, — especially the stronger churches, — should severally spend two weeks of each year in visiting the different sections of the home missionary field, (the churches respectively supplying their pulpits meanwhile,) with the view of extending the information of the churches, and proportionately increasing the efficiency of the Maine Missionary Society.

A vote of thanks to the Treasurer was passed, gratefully acknowledging his generous and gratuitous services.

Rev. A. Fuller was chosen a committee to present to Rev. J. C. Adams the thanks of the Society for his sermon delivered on the occasion, and request a copy for the press.

Officers of the Society for the ensuing year were chosen.

PRESIDENT.

REV. GEORGE E. ADAMS.

VICE-PRESIDENT.

HON. GEORGE F. PATTEN.

COR. AND REC. SECRETARY.

REV. STEPHEN THURSTON.

TREASURER.

JOSHUA MAXWELL, Esq.

TRUSTEES.

REV. GEO. E. ADAMS, *ex-officio*.

REV. URIAH BALKAM.

REV. ENOCH POND.

EBEN STEELF. Esq.

REV. DAVID SHEPLEY.

DEA. J. S. WHEELWRIGHT.

REV. STEPHEN THURSTON.

REV. GEORGE LEON WALKER.

DEA. SAMUEL ADAMS.

REV. WOOSTER PARKER.

REV. SETH H. KEELER.

AUDITORS.

HENRY M. PAYSON, Esq.

WILLIAM D. LITTLE, Esq.

The next annual meeting is to be held with the Central Church in Bath, the fourth Wednesday of June, 1866.

PREACHERS.

REV. ALEX. MCKENZIE, *First*.

REV. GEORGE W. FIELD, *Second*.

## TREASURER'S REPORT.

*A Condensed Statement of the Account of Hon. Asa Redington and Joshua Maxwell, Esq., as Treasurers of the Maine Missionary Society from June 16, 1864, to June 22, 1865.*

### RECEIPTS.

To Cash on hand, June 16, 1864,		\$432 13
" Cash received as Legacies,	\$1,377 58	
" Donations and Contributions,	9,694 81	
" Income from Permanent Funds,	1,496 94	
" Cash received from Rev. Stephen Thurston, for Preaching while on duty,	60 00	
" Cash returned by F. Southworth for over-payment, -	13 00	-12,642 33
		\$13,074 46

### DISBURSEMENTS.

By payment to Missionaries from June 16, 1864, to June 22, 1865,		\$9,616 32
" Cash paid for Blank Diplomas,	55 30	
" Cash paid for printing the Annual Report,	214 47	
" Cash paid Charles A. Lord for printing Treasurer's Monthly Reports of Receipts, etc.,	137 50	
" Cash allowed for Asa Redington's Bill for expenses at Searsport,	15 68	
" Amount retained by Asa Redington for services from June, 1863, to Aug. 5, 1864,	552 73	
" Cash paid Rev. David Shepley for services as Provisional Secretary,	225 64	
" Cash paid Rev. Stephen Thurston for salary and expenses in part,	758 39	
" Government Tax on Legacies,	40 17	
" Cash repaid John Storer, Esq.,	25 00	
" Cash repaid William Hobart,	15 00	
" Cash paid Express Company,	2 50	
" Cash paid for stationery,	15 65	
" Cash paid Mrs. Bourne for income of the Sewall Legacy,	355 05	
" Cash paid for U. S. Government Bond with money donated by Henry Darling to be invested in the Permanent fund,	515 13	
" Cash on hand, June 22, 1865,	524 93	-13,074 46

PORTLAND, June 26, 1865.

We have examined the accounts of Joshua Maxwell, Esq., Treasurer, of which the foregoing is an abstract, and find the same correctly cast and properly vouched, showing a balance of five hundred and twenty four dollars, ninety-three cents, as therein set forth.

W. D. LITTLE, } *Acting*  
H. M. PAYSON, } *Auditors.*

# DONATIONS

*From June 16, 1864, to June 22, 1865.*

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## AROOSTOOK CONFERENCE.

Houlton,	\$40 00	Burlington,	13 77
Lincoln,	6 00	Linneus,	5 00
Patten,	14 00	County Conference,	16 50
Island Falls,	2 50		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>
Sherman,	3 75		\$111 52
Carroll and Springfield,	10 00		

## CUMBERLAND CONFERENCE.

E. Baldwin,	2 00	South Freeport,	20 00
Gray,	26 00	Freeport,	51 24
Portland—Bethel church & Soc.,	20 00	Gorham,	132 33
“ 3d church & Soc.,	220 00	Falmouth, 1st Parish,	53 00
“ *High St. ch. & Soc.,	28 00	“ 2d “	15 00
“ 2d Parish ch. & Soc.,	421 00	Pownal,	35 40
“ Union Miss. Circle,	79 00	Cape Elizabeth,	20 00
“ Mrs. W.,	70 00	Oak Hill,	20 00
“ Legacy, Miss Poole,	50 60	Harpwell,	5 00
“ Donation,	25 00	Yarmouth—Newell Soc.,	5 00
“ State St. ch. & Soc.,	413 15	“ Central ch. & Soc.,	90 00
“ St. Lawrence St. ch.,	20 00	“ 1st ch. & Soc.,	158 76
West Auburn,	30 00	Mechanic Falls,	60 00
Auburn—High St.,	50 00	Topsham,	2 00
Standish,	24 50	Brunswick,	154 73
Minot,	11 50	Saccarappa,	25 10
Lewiston,	35 00		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>
Windham,	7 00		\$2,379 81

## FRANKLIN CONFERENCE.

Chesterville,	5 00	Phillips,	12 00
Farmington,	157 00	Wilton,	37 00
Temple,	8 00	County Conference,	25 00
Weld,	22 00	Industry,	1 00
Strong,	18 06		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>
New Sharon,	16 05		\$301 11

\*High Street Church took up its collection in June, amounting to \$415; but it was not in the Treasurer's hands till after his accounts for the year had been audited.

## HANCOCK CONFERENCE.

Ellsworth,	66 00	Bucksport,	173 00
Isle au Haute,	2 00	Trenton,	10 00
Castine,	99 93	County Conference,	8 75
East Brooksville,	13 60	Amherst & Aurora,	2 66
West Brooksville,	7 17		
Deer Isle,	15 00		
Bluehill,	39 70		\$119 86

## KENNEBEC CONFERENCE.

Richmond,	52 55	Winslow,	136 25
Gardiner,	22 50	Vassalboro,	2 93
Augusta—So. ch. & Soc.,	412 79	County Conference,	6 00
Hallowell,	23 00	Pittston,	8 00
Litchfield,	9 10		
Winthrop,	91 94		\$975 06

## LINCOLN AND SAGadahoc CONFERENCE.

Bath--Winter St. ch. & Soc.,	278 00	Phippsburg,	20 55
“ Central ch. & Soc.,	130 00	Topsham,	27 50
“ Individuals,	200 00	Union,	20 50
Rockland,	96 90	Alna,	27 32
Newcastle—2d ch. & Soc.,	80 00	Boothbay,	8 00
“ 1st ch. & Soc.,	6 50	Woolwich,	20 00
Warren,	20 00		
Waldoboro,	83 22		\$1018 49

## OXFORD CONFERENCE.

County Conference,	21 00	Bethel—1st ch. & Soc.,	46 25
Norway Village—ch. & Soc.,	20 00	“ 2d ch. & Soc.,	40 00
“ 1st ch. & Soc.,	10 00	South Paris,	13 00
Dixfield,	5 00	Oxford,	10 00
Andover,	20 00		
Turner,	22 25		\$227 50
East Sumner,	20 00		

## FISCATAQUIS CONFERENCE.

County Conference,	43 50	Abbott & Sangerville,	15 85
Blanchard,	14 45	Atkinson,	5 00
Monson,	36 85	Bradford—a friend,	1 00
Garland,	37 00		
Brownville,	16 60		\$209 92
Foxcroft & Dover,	39 67		

## PENOBSCOT CONFERENCE.

Bangor—1st ch. & Soc.,	272 98	Kenduskeag,	20 00
“ Hammond St. ch. & Soc.,	140 63	Old Town,	14 40
“ Central Ch. & Soc.,	320 00	Veazie,	4 00
“ Essex Street,	7 68	Dedham,	44 48
East Orrington,	16 00	Orono,	20 00
Brewer Village—ch. & Soc.,	15 88		
“ 1st ch. & Soc.,	18 46		\$922 51
Hampden,	28 00		

## SOMERSET CONFERENCE.

Norridgewock,	55 28	Bingham,	15 00
St. Albans,	20 10	Skowhegan,	1 00
Mercer,	6 50	Fairfield,	5 00
Solon Village,	6 43	Anson,	7 50
Madison,	13 00		
East Madison,	4 00		\$138 81

## UNION CONFERENCE.

Fryeburg,	36 00	Brownfield,	5 00
Otisfield,	12 25	Waverford,	18 00
Lovell,	22 54	Albany,	21 00
Sweden,	11 50		
Bridgton—1st ch. & Soc.,	30 30		\$175 59
South Bridgton,	19 00		

## WALDO CONFERENCE.

Camden,	53 44	Searsport—2d ch. & Soc.,	28 01
Rockport,	13 00	Winterport,	22 18
Belfast—1st ch. & Soc.,	122 55	Freedom,	10 00
North Belfast,	7 00	County Conference,	9 00
Stockton,	118 88		
Searsport—1st ch. & Soc.,	126 40		\$510 46

## WASHINGTON CONFERENCE.

County Conference,	21 50	Eastport,	55 00
East Machias,	90 70	Robbinston,	24 50
Machias,	117 37	Dennysville,	92 03
Milltown & St. Stephen,	40 00	County Conference,	25 04
Princeton,	53 75		
Calais,	183 10		\$702 99

## YORK CONFERENCE.

Wells—1st ch. & Soc.,	58 00	Alfred,	13 00
“ 2d ch. & Soc.,	17 00	South Berwick,	180 57
Kittery,	23 00	Buxton,	13 71
Biddeford,	40 00	North Buxton,	26 00
Lyman,	33 28	Sanford,	119 50
Acton,	19 50	Elliot,	6 40
Saco,	125 00	Lebanon,	42 25
Kennebunk—2d ch. & Soc.,	158 00	Limington,	14 00
“ 1st ch. & Soc.,	27 50	County Conference,	23 10
Kennebunkport—So. ch. & Soc.,	34 00		
“ 1st ch. & Soc.,	28 25		\$1000 06

## MISCELLANEOUS.

Newburyport, Mass.—William		Constantinople, Turkey—A friend,	2 00
Thurston and Wife, Annuity,	8 00	State Conference at Searsport,	101 40
Worcester, Mass.—Rev. S. Sweetsir,	30 00	Bucksport—Dea. Darling, for	
Chelsea, Mass.—A friend,	5 00	permanent fund,	500 00
Ohio—Mrs. M. A. Garland,	1 00	Legacies from sundry persons,	1 377 58
New York—A friend,	1 00	Rev. S. Thurston, for preaching,	60 00
Hanover, N. H.—A friend,	20 00		
Andover, Mass.—Prof. E. C. Smyth,	10 00		\$2,117 98
Philadelphia—A friend,	2 00		

## TOTAL.

Amount of Donations, as above,	-	-	-	-	9,839 99
Legacies,	-	-	-	-	1,377 58
					\$11,217 57



## LIFE MEMBERS

*Recognized since the last Annual Report.*

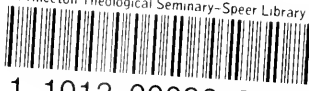
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Howard, Gen. O. O.,	Augusta.	Lord, Noah B.,	Lebanon.
Lord, Miss Annie P.,	do	Lord, Mrs. Sophronia D.,	do
Strout, Miss Addie,	Brunswick.	Ward, Stephen G.,	Linneus.
Furbush, Mrs. Maria,	do	Kyte, Mrs. Emily T.,	Mechanic Falls.
Smyth, Miss Mary C.,	do	Bridgham, James G.,	do
Kilgore, Mrs. Harriet L.,	Bridgton.	Weston, Mrs. Lucilla P.,	Madison.
Kimball, Mrs. Elizabeth,	Bath.	Longfellow, Mr. Cephas,	Machias,
Adams, Israel,	Bethel.	Boyden, Mrs. Anne,	do
Parker, Mrs. Eliza,	do	Bennett, Edwin,	Newmarket, N. H.
Pond, Miss Elizabeth M.,	Bargor.	Bennett, Mrs. Edwin,	do
Blanchard, Mrs. Melissa,	Blanchard.	Foss, Miss Drusilla,	Oak Hill.
Carter, James M.,	Bucksport.	* Mitchell, William C.,	Portland.
Carter, Samuel,	do	Thurston, Stephen R.,	do
Rounds, Miss Mary,	Buxton.	Marr, Sylvester,	do
Eastman, C. S.,	Boston.	Paysen, Charles,	do
Rockwood, Mrs. Caroline,	Calais.	Walton, Rev. J. E.,	do
Perkins, Rev. Geo. A.,	Constantinople.	Walton, Mrs. Helen M.,	do
Prince, Carrol D.,	Cumberland.	Chase, Miss Fannie L.,	do
Whittier, Rev. Charles,	Dennysville.	Twitchell, Mrs. Margaret J.,	do
Foster, Dea. S. T.,	E. Machias.	Woodbury, Martha D.,	do
Seavey, Mrs. Elmira,	do	Emery, Sarah A.,	do
Seavey, Miss Martha O.,	do	Woodbury, Mrs. Elizabeth T.,	do
Pine, Mrs. Samuel,	Eastport.	Perkins, Mrs. Eliza B.,	do
Croan, Mrs. Mary,	do	Clark, D. W.,	do
Getchell, Mrs. Joshua,	Exeter, N. H.	Thurston, William,	do
Getchell, Miss,	do	Loring, David C.,	do
Fairbanks, Miss J. W.,	Farmington.	Loring, George,	do
Butler, Miss Carrie,	do	Loring, Margaret,	do
Smith, Dea. James,	Garland.	Loring, David E.,	do
Smith, Miss Sylvia,	Hallowell.	Loring, Hannah E.,	do
Emerson, Miss Delia,	do	Hartshorn, Rev. V. J.,	do
Smith, J.,	Kennebunkport.	Brock, Mrs. George,	do
Ellis, Rev. Thomas L.,	Kittery.	Maverick, Charles E.,	do

Fickett, Isaac,	Portland.	Wentworth, Mrs. Charles,	So. Berwick.
Larrabee, Robert J. D.,	do	Norton, Dea. Charles E.,	do
McDowell, Mrs. Mary C.,	do	Plummer, Mrs. J. H.,	do
Perry, Miss Jane E.,	do	French, Capt. J. R.,	Stockton.
Bailey, Mrs. Elizabeth D.,	do	Seidus, Dea. Henry,	Union.
Fickett, Mrs. Margaret,	do	Baker, Rev. Smith,	Veazie.
Burnham, Mrs. George,	do	Kimball, Mary A. F.,	Wells.
Woodbury, Mrs. Mary R.,	do	Drummond, Charles U.,	Winslow.
Richardson, Rev. G. B.,	Robbinston.	Dunbar, John P.,	do
Hayes, Dea. David,	Saccarappa.	Britton, Isaac,	do
Jordan, Dea. Dominicus,	Saco.	Barrett, Alden,	do
Windsor, Mrs. Lucy Ellen,	do	Cobb, Catharine,	do
Sawyer, Dea. Charles C.,	do	Parsons, Mrs. Pamela,	Wilton.
Wythe, Mrs. Mary L.,	San Andries, Cal.	Lawrence, Rev. John,	do
Hall, William F.,	St. Louis, Mo.	Trott, Dea. Jotham,	Woolwich.
Hall, Mrs. William F.,	do	Blanchard, Mrs. Adelaide S.,	Yarmouth.
Barker, Miss Ann,	So. Berwick.	Cleaves, Mrs. Mary,	do
Yeaton, Miss Carrie,	do	Loring, Mrs. Lucy E.,	do
Plummer, J. H.,	do	Brown, Mrs. Ellen B.,	do
Lincoln, Miss Ann,	do	Howard, Major C. H.,	do



BX7146 .M2A7 1865  
A sermon, preached at the anniversary of  
Princeton Theological Seminary-Speer Library



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