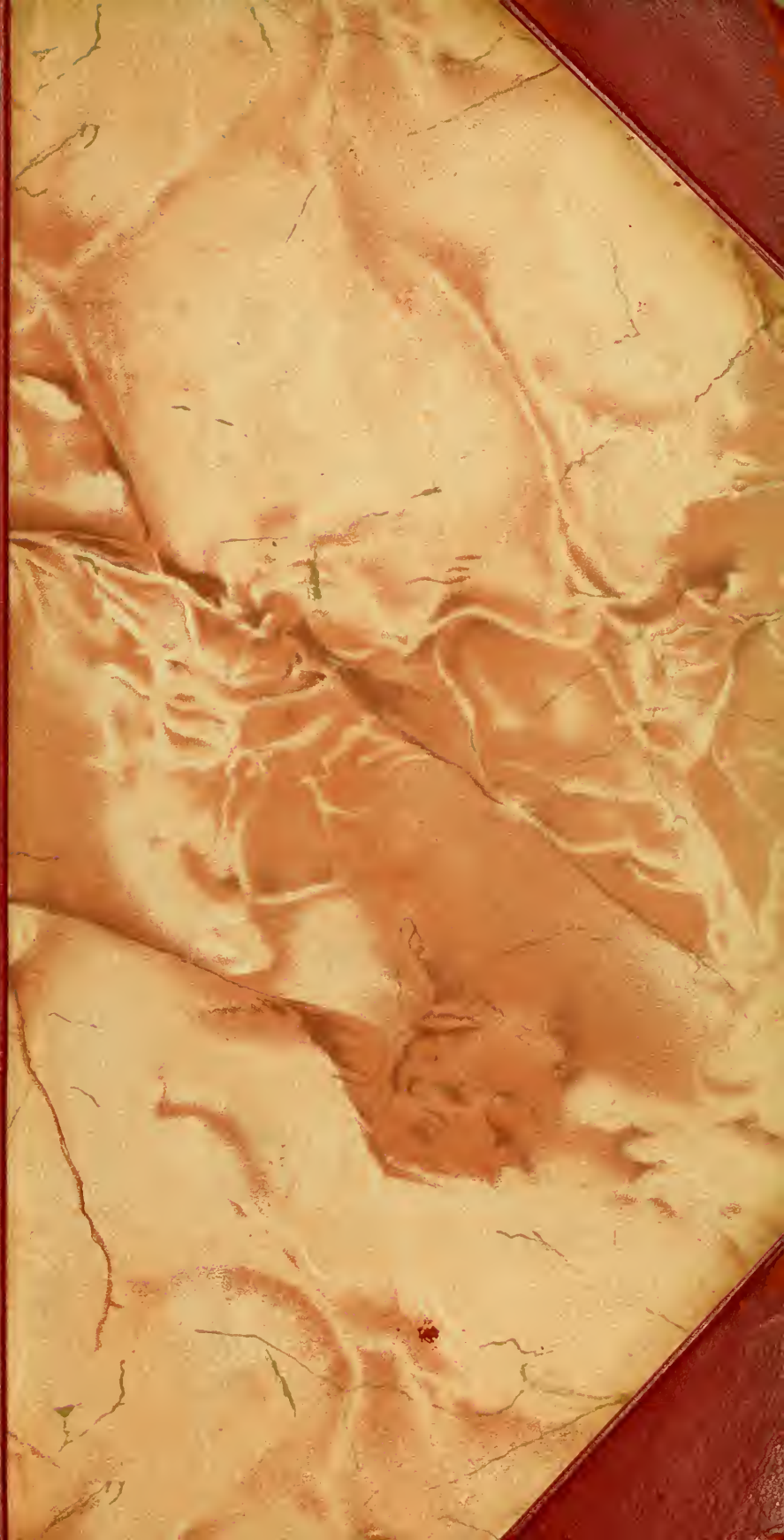


3.
8.
1
1860





CONGREGATIONAL LIBRARY
BOSTON, MASSACHUSETTS

THE
Congregational Quarterly.

VOLUME II.



CONDUCTED, UNDER THE SANCTION OF THE
Congregational Library Association,
AND THE
American Congregational Union,

BY

REVS. JOSEPH S. CLARK, D.D., HENRY M. DEXTER, ALONZO H. QUINT,
AND ISAAC P. LANGWORTHY.

BOSTON:
CONGREGATIONAL BUILDING, CHAUNCY STREET.
NEW YORK:
ROOMS OF AMERICAN CONGREGATIONAL UNION.
1860.

PRESS OF EDWARD L. BALCH,
No. 34 School Street, Boston.

TABLE OF CONTENTS.

American Congregational Union, 160, 244, 349, 424.	Pond's The Church,.....339
Anglo-American Churches in 1776,.....311	Primitive Piety Revived,.....235
Associations, Ministerial, their origin in	Punchard's View of Congregationalism, 231
New England,.....203	Rawlinson's Evidences,.....235
Biographical Sketches :	Samson's Spiritualism Tested,.....235
Codman, John, (with portrait,).....1	Scriver's Gotthold's Emblems,.....81
Cooley, Timothy M.,.....272	Seiss' Gospel in Leviticus,.....81
Dimmick, Luther F.,.....370	Shedd's Confessions of Augustine,.....338
Strong, Caleb, (with portrait,).....161	Smith's Tables of Church History,.....79
Taylor, Nathaniel W., (with portrait,)...245	Steele's Chief of the Pilgrims, .....414
Tyler, Bennet, (with portrait,).....351	Stuart's Hebrews,.....414
Books Noticed :	Taylor's Moral Government of God,....338
American Christian Record,.....232	Thayer's Tales from the Bible,.....339
Arnot's Roots and Fruits of the Christ- ian Life,.....415	Thompson's Morning Hours in Patmos, 340
Baird's Elohim Revealed,.....232	Turnbull's Christ in History,.....235
Bateman's Life of Bishop Wilson,.....234	Tyler's Bible and Social Reform,.....338
Bouton's Commemorative Discourse,....82	Tyler's Memoir of Lobdell,.....81
Broadway Tabernacle Dedication Ser- mons, .....82	Young Merchant,.....414
Biblical Reason Why, .....339	Warren's (Mrs.) Morning Star,.....414
Bickersteth's Rock of Ages,.....415	Warren's The Sisters,.....81
Carpenter's Here and Beyond,.....81	Webster's Dictionary,.....83
Cornell's How to enjoy Life,.....339	Wilson's Presbyterian Almanac,.....231
Crosby's Obituary Notices for 1858,....231	Wise's Vindication,.....340
Cutting's Historical Vindications,....340	Words that Shook the World,.....339
Emmons' Works,.....80, 231	Children, How the Puritans trained their, .198
Gibson's Year of Grace,.....340	'Christian' Connection, .....305
Goodhue's Crucible,.....340	Church and Society,.....329
Henderson's Minor Prophets,.....80	Church Building,.....29
Hitchcock's Religion of Geology,.....232	Churches and Ministers in Portage and Summit Counties, O., 269, 386
Hopkins' Puritans,.....78, 234	" " Windham Co., Ct., 25, 178, 289, 376
Huntington's Christian Believing and Living, .....82	Churches, Congregational :
Kurtz's Manual of Sacred History,....415	In America, Statistics of,.....97
Liefde's Signet Ring,.....339	In Europe,.....302
Life's Morning and Life's Evening,....339	Formed, lists of,.....93, 242, 346, 422
Meta Lander's Fading Flowers,.....83	Welsh, in the United States,.....401
Metcalf's Moral Obligation,.....415	Codman, John, D.D., Sketch of the Life of, .1
Mooar's Manual of the South Church in Andover, Ms.,.....82	Congregational Church Polity adapted to the Foreign Missionary work,.....28
	Congregational Library Assoc'n, .96, 244, 348
	" Missionaries in South Africa, .229
	" State Associations, Officers, &c., 159

Congregational Theological Seminaries in America,.....	186	Field, Rev. Levi A.,.....	89
Congregationalism in Eastern New York,.....	33	French, Rev. Daniel L.,.....	419
" in Michigan,.....	190	George, Rev. Enos,.....	86
" in Minnesota,.....	67	Goodrich, Rev. Chauncey A.,.....	241
Cooley, Timothy M., D.D., Sketch of the Life of,.....	272	Haseltine, Rev. Nathan S.,.....	237
Councils, the Authority of,.....	53	Hawes, Rev. Erskine J.,.....	418
Dimmick, Luther F., D.D., Sketch of the Life of,.....	370	Hawkes, Dea. Benjamin,.....	238
Dorchester, Ecclesiastical troubles in, in 1810-'12,.....	5	Holbrook, Rev. Willard,.....	240
Editors' Table and Notes, 77, 96, 225, 336, 340, 421.		Jewett, Rev. Luther,.....	416
Free Church, Free Gospel, Free Government,.....	313	Kimball, Rev. David T.,.....	239
Index,.....	425	Knapp, Rev. Jared O.,.....	419
Keeping our own Vineyard,.....	390	Loring, Rev. Levi,.....	341
Lay Element in the Churches,.....	293	Maltby, Rev. John,.....	416
Libraries, Old, Notes upon,.....	14	Metalf, Mrs. Elizabeth C.,.....	238
Library of the Fourteenth Century,.....	268	Morton, Rev. Josephus,.....	86
Marvin's Sermon at Holliston,.....	390	Newman, Dea. Mark,.....	236
Meeting Houses, Views of,.....	64, 212, 266, 412	Nichols, Rev. Henry M.,.....	417
Michigan, Congregationalism in,.....	190	Perkins, Mrs. Harriet O.,.....	85
Ministers, List of Orthodox Congregational in America,.....	141	Perry, Rev. Gardner B.,.....	341
Minnesota, Congregationalism in,.....	67	Pratt, Rev. Enoch,.....	238
Ministerial Associations, their Origin in New England,.....	203	Talbot, Rev. Samuel,.....	92
Ministers Ordained or Installed, list of,.....	93, 242, 346, 422	Ward, Rev. Jonathan,.....	341
" Dismissed, list of,.....	93, 242, 346, 422	Ordination,.....	380
" Married, list of,.....	95, 243, 347, 423	Orton, Job, D.D., Confession of Faith of,.....	279
" Deceased, list of,.....	95, 243, 347, 423	Portage and Summit Counties, O., Churches in,.....	269, 386
Missionary Labor at the West,.....	223	Preaching by Steam,.....	215
Missionary Spirit of the Pilgrims,.....	282	Religious Progress of the past year,.....	72
Necrology, Congregational,.....	84, 236, 341, 416	Revival Spirit of the Pilgrims,.....	404
Nelson's Reminiscences,.....	363	Seminaries, American Congregational Theological,.....	186
New England Denominations in 1760 and 1860,.....	173	Slavery, how abolished in Massachusetts,.....	42
New York (Eastern), Congregationalism in,.....	35	Statistics:	
Obituaries:		American Ecclesiastical,.....	220, 409
Adams, Mrs. Sarah H.,.....	84	Congregational American,.....	97
Baker, Rev. John,.....	237	" Foreign,.....	302
Boardman, Mrs. J. E. H.,.....	90	Denominational, in New England in 1760 and 1860,.....	173
Cochrane, Rev. Sylvester,.....	344	Presbyterian, from 1828 to 1859,.....	308
Coleman, Rev. Ebenezer,.....	84	Welsh Congregational, in the United States,.....	401
Cook, Rev. Chauncey,.....	344	Strong, Caleb, sketch of the Life of,.....	161
Cummings, Dea. Joseph,.....	345	Taylor, Nathaniel W., D.D., sketch of the Life of,.....	245
Eddy, Zachariah,.....	240	Tobacco Chewer, Confessions of a,.....	49
Ellingwood, Rev. John W.,.....	420	Tyler, Bennet, D.D., sketch of the life of,.....	351
		Washburn's Address,.....	313
		Welsh Congregational Churches in the United States,.....	401
		Windham County, Ct., Churches and Ministers in,.....	25, 178, 289, 376
			(See Index, page 425.)

Vol. II.

[ONE DOLLAR A YEAR, IN ADVANCE.]

No. 5.

THE
Congregational Quarterly.

JANUARY, 1860.



CONDUCTED, UNDER THE SANCTION OF THE

Congregational Library Association,

AND THE

American Congregational Union,

BY

REVS. J. S. CLARK, D.D., H. M. DEXTER, A. H. QUINT,

AND I. P. LANGWORTHY.

BOSTON:
CONGREGATIONAL BUILDING, CHAUNCY STREET.
NEW YORK:
ROOMS OF AMERICAN CONGREGATIONAL UNION,
348 BROADWAY.

CONTENTS.


	PAGE.
JOHN CODMAN. By Rev. James H. Means, Dorchester, Ms.	1
A FEW NOTES ON OLD LIBRARIES. Rev. Henry M. Dexter, Boston..	14
CHURCH-BUILDING. Rev. Isaac P. Langworthy, Chelsea, Ms.	20
CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, Ct. Rev. Robert C. Learned, Berlin, Ct.: Continued.	25
THE CONGREGATIONAL CHURCH POLITY ADAPTED TO THE FOREIGN MISSIONARY WORK. Rev. A. L. Thompson, Missionary to Persia...	28
HISTORY OF CONGREGATIONALISM IN EASTERN NEW YORK. Rev. Joseph P. Thompson, D.D., New York.	33
HOW SLAVERY WAS ABOLISHED IN MASSACHUSETTS. Rev. Joseph S. Clark, D.D., Boston.	42
CONFESSIONS OF A TOBACCO CHEWER. Rev. ———, D.D.,	49
THE AUTHORITY OF COUNCILS. Rev. Alonzo H. Quint, Jamaica Plain.	53
THE NEW BROADWAY TABERNACLE, NEW YORK CITY. Rev. Joseph P. Thompson, D.D., New York.	64
CONGREGATIONALISM IN MINNESOTA. Rev. David Burt, Winona, Minn.	67
THE RELIGIOUS PROGRESS OF THE PAST YEAR. Rev. Henry M. Dex- ter, Boston.	72
EDITORS' TABLE.	77
BOOKS OF INTEREST TO CONGREGATIONALISTS :	
<i>Hopkins' Puritans</i>	78
<i>Smith's Tables of Church History</i>	79
<i>Emmons' Works, Vol. II.</i>	80
<i>Henderson's Minor Prophets</i>	80
<i>Carpenter's Here and Beyond</i>	81
<i>Tyler's Memoir of Lobdell</i>	81
<i>Warren's The Sisters</i>	81
<i>Scriver's Gotthold's Emblems</i>	81
<i>Seiss's Gospel in Leviticus</i>	81
<i>Huntington's Christian Believing and Living</i>	82
<i>Broadway Tabernacle Dedication Sermons</i>	82
<i>Bouton's Commemorative Discourse</i>	82
<i>Mooar's Manual of the South Church in Andover, Ms.</i>	82
<i>Meta Lander's Fading Flowers</i>	83
<i>Webster's (Pictorial) Dictionary</i>	83
CONGREGATIONAL NECROLOGY.	84
CONGREGATIONAL QUARTERLY RECORD.	93
QUARTERLY MEETING OF THE CONGREGATIONAL LIBRARY ASSOCIA- TION.	96
EDITORIAL NOTE.	96
STATISTICS OF THE AMERICAN ORTHODOX CONG'L CHURCHES, AS COLLECTED IN 1859: Compiled by Rev. Alonzo H. Quint, Jamaica Plain, Ms.	97
LIST OF ORTHODOX CONGREGATIONAL MINISTERS IN THE UNITED STATES, WITH THE POST-OFFICE ADDRESS OF EACH.	141
OFFICERS OF THE GENERAL ASSOCIATIONS, AND SESSIONS FOR 1860,	156

DEAR BROTHER :

We send you the accompanying number of the " Congregational Quarterly," to invite your attention to its contents and objects, and— if these commend themselves to your judgment—to solicit your subscription. On receiving ONE DOLLAR, with your address, we will forward to you the succeeding numbers for this year, as they are issued—the four making a volume of 450 to 500 pages. Should you decline or accept our invitation, as above, we should esteem it a great favor if you would call the attention of some parishioners or friends to the character, importance, and CHEAPNESS of this periodical, or speak of the same in the sewing-circle or social meeting, for the purpose of widening the circulation of this denominational Quarterly; a work so long and so much needed in our churches. As an apology for thus presuming upon your kindness, we have only to say that the exceedingly low price FIXED for this work precludes us from employing Agents, and throws us upon the generosity of the friends of the Redeemer and of the Church polity of the Puritans. In any event, do not trouble yourself to return this number to us.

Yours sincerely,

JOSEPH S. CLARK.
HENRY M. DEXTER.
ALONZO H. QUINT.
ISAAC P. LANGWORTHY.

 Our address is —

Congregational Quarterly,
Chauncy Street, Boston, Mass.



John Codrington

THE
Congregational Quarterly.

VOL. II.—JANUARY, 1860.—No. V.

JOHN CODMAN.

BY REV. JAMES H. MEANS, DORCHESTER, MASS.

NEARLY a half-century has passed since the earnest attention of the Christians of New England was drawn to the "Dorchester Controversy;" and he around whose pulpit that controversy raged, is better known to the present generation for his long fidelity and usefulness, as a pastor, than as the chief actor in a scene of ecclesiastical strife. We do not commence this sketch with any intent to rekindle extinct fires; but there are facts in his history which must be known, in order to the full understanding of the course of religious thought in New England, and of the steps by which the Congregational churches were led to their present position. Besides, as a devoted, influential, and, in some respects, a model minister, his name is one well worthy of a place upon these pages.

JOHN CODMAN was born in Boston, August 3d, 1782. His parents were Hon. John Codman, (born in Charlestown, Jan. 17, 1755,) a successful merchant, and a member of the Senate of Massachusetts, and Margaret Russell, daughter of Hon. James Russell, of Lincoln, Ms. Among remoter ancestors, on both sides, were several who enjoyed much influence and

honor in their day. His great-grandfather, Capt. John Codman, was highly respected as a citizen and military officer, and married, in 1718, a grand-daughter of Isaac Winslow, whose mother was, it is said, the first female who landed from the Mayflower. The circumstances attending the death of Capt. Codman, seem worthy of record here. "He had three slaves, Mark, Phillis, and Phœbe, who poisoned him with arsenic. The two former were convicted and executed. The place of Mark's execution was on the northerly side of the Cambridge road, and the gibbet remained until a short time before the Revolution. Phillis was burned at the stake, about ten yards from the gallows. It has been said that this is the only instance, in the history of the country, of that method of punishment under authority of the law."¹

Of Mr. Codman's early life, we have but few details. His parents were connected with the Brattle Street Church, in Boston, and he was there baptized by Rev. Dr. Samuel Cooper. He grew up under the ministry of Dr. Thatcher, an

¹ Memoir of Dr. Codman, by Rev. William Allen, D.D., Boston, 1853.

earnest and evangelical divine, who succeeded Dr. Cooper in 1785, and continued in office till 1802. He was also educated faithfully at home, "in the principles of Scriptural morality, and strict regard to the institutions of revealed religion."

In 1798, he entered Harvard College, and graduated with credit in the distinguished Class of 1802. At first, his name was omitted in the assignment of Commencement parts; but his class-mates, feeling that he had been treated with injustice, chose him to deliver before them a Valedictory Poem,—upon which the Faculty, acknowledging their error, gave him a place among his class-mates, with an English Poem as his appointment. This incident may show the hold which his genial and friendly temper had already given him on those who knew him best.

Soon after his graduation, his father suddenly died; and this event, together with the farewell exhortations of one so tenderly beloved, was the means of awakening deeper religious impressions than he had felt before. In November, 1804, he united with the Church in Brattle Street,—having, a little previous, in accordance with his father's last request, left the law-office he had entered, and commenced the study of theology. His first instructor was Rev. Henry Ware, then of Hingham; afterwards Hollis Professor of Divinity at Harvard. After about a year's residence with him, Mr. Codman removed to Cambridge, pursuing his studies, mainly under his own direction, in the society of personal friends. While residing here, in the early part of 1805, Dr. Wm. Cooper's "Four Sermons on Predestination" were put into his hands, with the request that he would prepare a review of them for the "Anthology"—the organ of the liberal party at that time. He commenced his task, undoubtedly under the influence of prejudices against the doctrine advocated, but as he read and meditated, the unpopular tenet presented itself in a new light, as

consistent with Scripture, and glorious as revealing God on the throne of the universe, "ordering all things after the counsel of his own will." He finished the Review; but it was printed not in the *Anthology*, but in the *Panoplist*.

From this time onward, Mr. Codman's views of truth were decidedly and unwaveringly evangelical; and his private journal shows the humility and fervor of his religious emotions. Having abundant pecuniary resources, he determined to avail himself of the superior advantages for a theological education, which the schools of Edinburgh then offered, and in July, 1805, sailed for Europe. Here he remained for nearly three years, studying under Dugald Stewart and Dr. Hunter, in the Scotch metropolis, and forming the acquaintance of such men as Wilberforce, Andrew Fuller, and William Jay.

In April, 1807, he was licensed to preach at Bristol, England, the certificate being signed by Samuel Lowell, William Thorp, and William Jay. He was soon invited to the Scotch Church, Swallow Street, London, where he continued to labor for about a year; and received, at parting, a piece of plate, inscribed with a testimony of the enduring regard of his auditors. In May, 1808, he returned home. His social position; his English style of dress and powdered hair; his animated oratory; and above all, the fervor and earnestness of his preaching, attracted much attention, and his services were sought by various churches. In August, he preached for the first time to the Second Church in Dorchester, at a Preparatory Lecture. His text on that occasion, which was an appropriate key-note for his future ministry, was, "I am not ashamed of the Gospel of Christ."

This Church had then been but recently organized. The original Church of Dorchester was gathered at Plymouth, England, in 1630, and emigrated with its pastors, Wareham and Maverick.

In 1636, the majority of its members removed to Windsor, Ct., and a new

Church was formed in Dorchester, under the pastoral care of Rev. Richard Mather. For over 170 years, this was the only Church in the town. In 1806, the increasing population rendering a division of the congregation expedient, a new meeting-house was erected; and, on the 1st of January, 1808, the Second Church was organized by an Ecclesiastical Council. The separation of its members from those with whom they had been long associated, was accompanied with most cordial and sincere expressions of good will. No diversity of religious sentiment occasioned or shaped the division; and in the new Church, as in the old, were found representatives of the different views and tendencies existing among Congregationalists at that day.

Preachers of both the liberal and the orthodox sides, were invited as candidates to the vacant pulpit; but no call had been extended to any one,—when, as before stated, Mr. Codman visited the place. The impression made by his first sermon was such, that he was requested to supply for two Sabbaths; after which the Church, by a unanimous vote, and the Society, with the dissent of only four, called him to the pastorate.

Knowing the diversity of sentiment existing, he gave no answer till he had made an explicit statement of his belief in a letter addressed to the Church. In this he says: “As Arian and Socinian errors have of late years crept into some of our churches, I think it my duty to declare to that Church of Christ, of whom I may have the pastoral charge, that I believe the Father, Son and Holy Ghost to be the one living and true God; and that my faith in general, is conformed to the Assembly’s Catechism, and to the Confession of Faith drawn up by the elders and messengers of the Congregational churches in the year 1680, and recommended to the churches by the General Court of Massachusetts.” He also desired the substitution of Dr. Watts’ Psalms and Hymns for the collection of Dr. Belknap, which

was then used, as the latter appeared defective and its preface contained “expressions derogatory to the glory due to the one God, Father, Son and Holy Ghost.”

This certainly was explicit enough, and would seem to leave no room for future misunderstanding. Both Church and Society “agreed to the communication and request;” the Parish Committee saying in their letter, “although there may be a difference of opinion among us respecting some parts of the Holy Scriptures, your communication is received with pleasure and general satisfaction.”

The personal views of the candidate were plainly seen to be of the stricter sort; at the same time it was known that strong social ties connected him with the liberal party, and for this reason, probably, it was hoped his course and preaching would be such as to be acceptable to all.

Under these circumstances the call was accepted, and on the 7th of December, 1808, a council consisting of the representatives of eleven churches of Boston and vicinity assembled for the ordination. The Confession of Faith read by the candidate was full, elaborate and most unequivocally orthodox. Rev. Wm. E. Channing preached the sermon, and I have heard Dr. Codman say that he gave him the preference over Mr. Buckminster, the pastor of the Church to which he himself belonged, because he then believed him more sound in his theology. The sermon certainly justified such an opinion. It was founded upon the words; “Be instant in season, out of season,” and the preacher had evidently caught the spirit of his text. His words rang out clear and stirring as the notes of a trumpet. The discourse was printed and elicited much commendation, but is not included in the author’s collected works. A few extracts will be read with interest as indicating the views held by Dr. Channing at that time. After illustrating the nature of ministerial earnestness, the preacher proceeds to suggest considerations fitted to excite it:

“First, the importance of ministerial earnestness will be seen, if we consider what concern God has expressed, what infinite means he has employed for that great end which the Christian ministry is designed to advance. The salvation of man is the leading object of the providence of God. This his merciful voice promised to our guilty parents immediately after the fall. For this the cumbrous fabric of the Mosaic dispensation was reared. For this prophets were inspired and were enabled successively to cast a clearer light on futurity. For this the Son of God himself left the abodes of glory and expired a victim on the cross.”

After urging, Secondly, the example of Jesus Christ, and Thirdly, our dependence on earnestness for success, he proceeds :

“Fourthly, as another most solemn incitement to earnestness, let a minister consider the dangerous circumstances of his people.” “He sees immortal beings, committed to his care, advancing with rapid steps to the brink of an abyss, from which they are never to arise. And can he be unconcerned? Can he read of that fire which is never quenched, of that worm which never dies, and yet see without emotion fellow beings to whom he sustains the tenderest connexions, hastening forward to this indescribable ruin?” “Negligent minister, look forward to the tribunal of God. Behold a human being there condemned, whom thy neglect has helped to destroy. In that countenance of anguish and despair, which might have beamed with all the light and purity of Heaven; in that voice of weeping and wailing which might have sung the sweet and happy strains of angels, see and hear the ruin which thou hast made.”

Having considered, Fifthly, the felicity which a faithful ministry is suited to communicate, he adds :

“Lastly, let the minister of Christ be excited to an earnest and affectionate discharge of his duties, by the consideration that his own eternal interests are in-

volved in it.” “Of all men, a cold, negligent minister has the darkest prospects.” “Need I describe to you his anguish on that day, which will prove him a false, heartless minister of Jesus Christ, which shall discover to him many souls lost through his neglect, in which the searching eyes of Jesus shall be fixed on him in righteous indignation, in which he shall hear the voice of the Saviour saying to him, ‘Behold the inestimable souls for which my blood was shed, which I committed to your care, but which your negligence has helped to destroy. Depart with them far from me into everlasting fire.’”

Such was the sermon. It was followed by the ordaining prayer from Dr. Eckley of Boston, and the Charge from Dr. Osgood of Medford. Then the Right Hand of Fellowship was presented by the Pastor of the First Church in Dorchester, Rev. T. M. Harris, a most estimable man, whose name is still cherished by his surviving parishioners with deep affection, but whose preaching, according to his own description of it, was far from being discriminating.

Speaking of the “inhabitants of the town,” who were all, before, his parishioners, he said, “Standing fast in one spirit, and striving together for the faith of the Gospel, they have paid little attention to lesser matters, and words of doubtful disputation, and have been indoctrinated rather in those important truths in which all agree, than in those speculative topics about which so many differ. The modern distinctions of sect and party are scarcely known, and have never been advocated among them. To be disciples and followers of the Lord Jesus has been their only endeavour; and to be called Christians the only appellation by which they have aimed or desired to be distinguished.”

The Rev. Charles Lowell, who alone of all the Council still survives, offered the concluding prayer, and the young pastor was left to his solemn work.

On the very day of his settlement, his spirit was tested slightly by an invitation to an "Ordination Ball" in the Town Hall, and his prompt refusal to be present gave some offence. This, however, was soon passed by, and for about a year he was permitted to labor in peace, with encouraging tokens of success.

On the 6th of December, 1809—the eve of the anniversary of his ordination—an ominous letter was presented, signed by forty of his parishioners. It exhibits the difficulty which was the central point of controversy for the three succeeding years: and in it, and in the reply which followed, the respective parties took the stand from which they never wavered.

We present, therefore, the substance of both communications.

"We do not presume," say those who opened the correspondence, "neither have we a wish, to prescribe what doctrine would be most congenial to our feelings to hear from you, but are willing you should exercise your own opinion. It is, however, our humble opinion, that for a clergyman to be enabled to do good, promote the happiness and welfare of the parish, he must have the love, good-will and affections of his people, and thereby cause a punctual attendance on public worship.

But the principal object we have in view, at this time, is to represent to you that there is a dissatisfaction and uneasiness in the parish, which appears to be daily increasing, and we fear if it is not soon checked, there will be much disorder and confusion, which we sincerely deprecate.

The principal cause of which, we apprehend, arises from a disappointment that many of your parishioners feel from your not making your exchanges generally, with those ministers, who preach the public lectures in Boston, on Thursdays, and with them *indiscriminately*. This we did expect, and this we think we have a just claim to expect, from your own observations, previous to your being settled as our minister. This we humbly

submit to your candid consideration, and remain your friends, well wishers, and obedient humble servants," &c.

To this, two days after, a reply was returned, equally courteous, and yet decided in its tone:—"With regard to the principal object, which you profess to have in view at this time, you must give me leave to say, that I never can, and never shall *pledge* myself to exchange pulpits, with any man, or body of men whatever, and that I never did, from any observations previous to my being settled as your minister, give you any just claim to expect it. At the same time, you may rest assured that in my exchanges, as in every part of ministerial duty, it will be my endeavor, as it always has been, to conciliate the affections, and to promote the peace and happiness, but especially the spiritual welfare of the people committed to my charge. I remain, with sentiments of the utmost friendship and esteem, your affectionate pastor," &c.

The issue was thus joined. It will be our aim to present a true and fair statement of the more important facts and decisions connected with the struggle which followed; leaving those curious for the minute details, to consult the documents published at the time.¹

In April, 1810, an effort was made to pass a vote in the Parish Meeting, expressing a desire "that Mr. Codman should exchange with the ministers who compose the Boston Association," &c. This was unsuccessful at the time, but at a similar meeting in October, the vote was carried, and a Committee chosen to wait on the pastor, to know whether he would or would not comply with the wish of the parish, thus expressed. They returned with the

¹ The most important of these are: *Proceedings of the Second Church, &c.*, exhibited in a collection of papers. Boston: S. T. Armstrong, 1812. *Memorial of the Proprietors of the New South Meeting House, in Dorchester, to the Ministers of the Boston Association.* With their Report on the same. Boston: Watson & Bangs, 1813. *Review of the Dorchester Controversy, in the Panoplist for June and July, 1814, ascribed to Jeremiah Evarts.*

answer, "that he cannot pledge himself to exchange with any man, or any body of men whatever."

A fortnight later, at an adjourned Parish Meeting, it was voted—40 yeas to 35 nays—that, "if the Rev. Mr. Codman's principles are such that he cannot comply with our request, the connection between him and us become extinct."

At the same time a Committee was appointed to request the ministers, with whom the pastor had been in the habit of exchanging, not to preach "in his pulpit" any more until the difficulties were settled. Letters were accordingly sent to Dr. Griffin and Mr. Huntington, of Boston; Dr. Morse, of Charlestown; Messrs. Bates, of Dedham, Gile of Milton, Strong, of Randolph, Homer and Greenough, of Newton. This extraordinary proceeding was without effect. Mr. Bates and Dr. Morse replied in earnest protests; the latter pointing out the obvious inconsistency of requiring the pastor to exchange with the Boston Association, and then requesting him, a member of that Association, *not* so to officiate.

The friends of Mr. Codman now felt it important to manifest their sentiments in a formal way, and addresses were sent from eighty-three gentlemen and one hundred and eighty-one ladies, (including almost all of the members of the Church,) expressing sympathy, bearing testimony to his usefulness, and urging him to "bear up under the host of troubles that beset him."

In December, an advertisement appeared in the "Boston Centinel," offering sixty-nine pews for sale, "together with all the right, title, and interest the proprietors have in the Rev. Mr. Codman."

Thus this year closed, and the next began with no cessation of strife.

In April, 1811, fifty-seven gentlemen of the Society again addressed him, declaring their "determination to support him as their pastor," and urging him not to think of resigning his charge. On the other hand, at the Parish Meeting, held

on the 24th of June, a Committee was appointed "to confer with Mr. Codman, and request that a separation take place between him and the Society over which he presides; but should he not comply with the request, to propose to him to join in calling a mutual ecclesiastical council, to hear and determine on all matters of controversy," &c.

His friends immediately met, and by vote requested him not to accede to the proposal for a separation,—and chose a Committee to advise with him, and render whatever aid he might want. Negotiations now commenced with reference to the calling of a Council. Three months were occupied with preliminary correspondence; the main point in which, for the first two months, was the demand, on the part of the pastor, that the charges against him should be exhibited *in writing* previous to the issuing of the letters missive. After being repeatedly refused, as "unreasonable and unprecedented," this was at last conceded; and various articles of complaint, which will be noticed hereafter, were presented. The Parish Committee claimed, however, the right to prefer new charges, should any be discovered before the assembling of the Council; this was objected to, but finally it was agreed that the Council should itself decide as to the propriety of admitting new articles of complaint. Meanwhile, seven aggrieved members of the Church presented charges, which were referred to a Committee of brethren, before whom the pastor presented a full and satisfactory defence.

In the appointment of the Council, six churches were designated by each side. Mr. Codman selected those under the charge of Dr. Prentiss, of Medfield; Dr. Lyman, of Hatfield; Mr. Greenough, of Newton; Dr. Austin, of Worcester; Dr. Morse, of Charlestown, and Dr. Worcester, of Salem. The Parish Committee chose the churches under charge of Dr. Reed, of Bridgewater; Mr. Eliot, of Watertown; Mr. Thatcher, of Dedham; Dr. Bancroft, of Worcester; Dr. Kendall,

of Weston, and Mr. Thayer, of Lancaster. The Council met on Wednesday, Oct. 11th; and undisturbed by railroad trains, and an anxiety to get home at the earliest possible moment, were occupied in hearing the parties and their advocates until Saturday. They met again on the following Monday, and continued their private deliberations till Thursday, when their Result was published. The high standing of the members of the Council, and of the advocates who appeared before them; the attention which this prolonged controversy had already excited; and the fact that an important point in regard to ministerial rights, in which many other pastors were interested, was to be decided, combined to give to these proceedings the highest interest.

Dr. Prentiss was chosen Moderator. The business was introduced by Benjamin Parsons, Esq., Junior advocate for the parish, who presented the charges of the Parish Committee and of the aggrieved brethren. These may be found in full in the published "Proceedings," &c., before referred to.

They related, first, to the "great disappointment that a respectable number of the Church, and a majority of the Society have experienced at the pastor's not exchanging with the Boston Association indiscriminately, &c." Connected with these complaints concerning exchanges were charges of unfeeling conduct towards a family in affliction, of disrespect towards other ministers, of an undue multiplication of religious meetings, and also the charge of having "circulated cards in Mr. Harris's parish respecting the catechism, cautioning them to beware of innovations, undoubtedly meaning for them to beware of their Rev. Pastor who had introduced Dr. Watts' catechism," &c.

The aggrieved brethren added, in their paper, the charge of deception, giving two specifications. One related to Mr. Codman's declarations to two gentlemen previous to his settlement, that "he expected to be on most intimate terms of

friendship" with the members of the Boston Association, which they construed as amounting to a promise to exchange with them. The other specification referred to a denial, on one occasion, of having circulated cards in Mr. Harris's parish. They also complained that the pastor had refused audience to an aggrieved brother.

After evidence had been presented to justify their charges, the pastor put in such papers as he wished, but called no witnesses, and said nothing by way of re- crimination. Daniel Davis, Esq., Solicitor General of Massachusetts, appeared as advocate of the Church and of the minority of the parish, arguing that the proceedings against the pastor had been oppressive, and the attempt to force him to leave his Church was an encroachment on the rights of his clients. He was followed by Rev. Joshua Bates, of Dedham, (afterwards the president of Middlebury College) as the personal friend and defender of Mr. Codman.

Hon. Samuel Dexter closed the public discussion by a three hours' speech, which all united in confessing one of extraordinary eloquence and power. No full report of it exists, but from notes now before us, which were taken at the time, the advocate seems to have treated all doctrinal differences as "mere matters of speculation," and often left the close examination of the facts of the case to descant, with impassioned earnestness, on the beauty of Charity, and the evolution of Order, from the diverse and apparently confused movements of nature. His treatment of Mr. Codman was, in general, highly courteous, though he did intimate once that by his conduct he was becoming "not the shepherd, but the wolf of the flock." The list of complaints on paper appeared somewhat formidable, but the only point on which much stress was laid, was that relating to exchanges; it was even stated authoritatively by Mr. Dexter, that if that were out of the way, "all other difficulties could be settled in five minutes."

In the course of the proceedings, some

of the charges, those, for example, concerning the frequency of the meetings, and disrespect to his brethren, seem to have been abandoned. The council then, postponing the consideration of the articles respecting exchanges, voted all the rest "not sustained," excepting the complaint referring to the circulation of cards, which they deemed "an indiscreet and improper act," "though it is not proved that there was an evil or unchristian design in the transaction."

These votes cleared the docket of all charges affecting Mr. Codman's character; but the main point remained unadjudicated.

The discussion of this commenced in the private session of the Council on Tuesday afternoon, and continued till Wednesday evening. The Reviewer in the *Panoplist*, who was one of the Council, gives a minute account of the course of argument. On the part of the parish it was argued in substance, that the refusal to exchange with many of the Boston Association was a denial of their ministerial character and a condemnation of them unheard; that if a minister is unworthy to be admitted into another's pulpit, he is unworthy to preach; that if a difference in regard to particular doctrines is allowed to separate between brethren, it is impossible to tell where the evil will stop; that in this case, a scruple was needless, since no minister exchanging with Mr. Codman would enter on controverted points; and that, though the pastor has the right of controlling his own exchanges, yet the people have their rights also, and their wishes are to be regarded; and if the pastor cannot do this, he would be "very useful in some other place."

On the other side, it was said, that Mr. Codman had always refused, before, as well as after his settlement, to pledge himself to exchange with any man or body of men, though ready to perform whatever might appear to be his duty; that there was an effort now being made to force

upon him a compulsory system of exchanges, contrary to all reason, contrary to all usage, even that of the Boston Association; that a minister has not only, as all admit, a legal right to his pulpit, but must exercise his discretion, as one morally responsible for the instructions given to his people; that he may have good reasons for not exchanging, though they are such that he cannot mention them publicly; that to give the parish the right of control in this matter, would be to place the minister at the sport of temporary passions and prejudices; that if those who would preach for Mr. Codman would not introduce any controverted points, promiscuous exchanges would not enable his opponents, "to hear what can be said on all sides," which they allege as a main reason for such exchanges, and, finally, that true charity laments over the sins and errors of men, but does not deny their existence,—that she "rejoiceth not in iniquity, but rejoiceth in the truth."

The motion was then made, "That in the opinion of this council, the aggrieved brethren and the majority of this parish have just cause of complaint against the Rev. Mr. Codman for having neglected to exchange ministerial labors with the ministers of the Boston Association generally." Upon this question the ministers and delegates were equally divided; those selected by either party coinciding in the wishes of those who called them, and so the motion was lost. Had it prevailed, the purpose was avowed of introducing another, advising the dismissal of the pastor, unless he would change his course.

The council then adjourned, leaving the main point of dispute still undecided; but their meeting was not in vain, for their decisions impressed the community most favorably in regard to Mr. Codman's moral character, and no more was heard, save on a single occasion, of the charges impeaching that. It was certainly no slight triumph for a young man, placed in circumstances so trying, surrounded so long by eyes watchful for errors, to escape

with so full a vindication. Indeed the delegate from Medfield, whose pastor was in the chair, had the face to say to him: "I am not willing to admit, Mr. Moderator, that any man has a higher respect for his minister than I have for mine. Yet I think it probable that a zealous, persevering opposition would enable his opposers to produce more instances of what some persons would call imprudence, than have been produced against Mr. Codman."

It was hoped that the pastor's opponents would now quietly withdraw; but only three weeks after the dissolution of the first council, a Parish Meeting was held with reference to the calling of a second, and a Committee chosen for that end. It was proposed to drop all other complaints except that regarding exchanges, and to demand a dissolution of the pastoral tie on account of the divided state of the Society.

The Church at once rallied to the support of its pastor. A Committee to whom the expediency of uniting in the proposed Council was referred, reported at length, expressing the most full satisfaction in his labors, and testifying to the blessing that had attended them. They declared their opinion that there is "no just cause" for his dismission, and that they should regard that event as "an awful calamity." They assigned six weighty reasons why the calling of another Council is objectionable; but yet recommended assenting to such a course should the parish insist.

The parish did insist, and accordingly each party designated four churches to be invited. The venerable Dr. Lathrop, of West Springfield, was mutually agreed upon as Moderator and Umpire, it being thought quite probable, from former experience, that the other ministers and delegates would be equally divided. Besides the Moderator, the Council consisted of Dr. Prentiss, of Medfield; Dr. Worcester, of Salem; Rev. Daniel Dana, of Newburyport, and Rev. Samuel Stearns, of Bedford, with their delegates, selected by

the Church; Dr. Barnard, of Salem; Dr. Reed, of Bridgewater; Rev. John Allyn, of Duxbury, and Rev. Nathaniel Thayer, of Lancaster, with their delegates, selected by the parish. To this body was referred the question as to exchanges, and also the expediency of sundering the connection between Mr. Codman and the parish; the Church, by a decided vote, refusing to submit any question as to his dismission from his charge over them. A paper was presented, signed by three hundred and five attendants on his ministry, expressing an earnest desire to enjoy his services in future; and it was stated that of one hundred and fifty Church members, all but seven or eight were of the same mind.

The Council met May 12, 1812, and continued in session till May 14th. The principal subject acted on was expressed in the following motion: "In the opinion of this Council, it is expedient that the ministerial and pastoral relation between the Rev. Mr. Codman and the Second Parish in Dorechester, be dissolved."

Upon this, the ministers and churches selected by the parish voted in the affirmative; the others in the negative. The Moderator then gave his casting vote in the *negative*; accompanying it by the following explanation in the published result: "I gave my vote in the negative, on a full belief and strong persuasion, that from this time forward, Mr. Codman would open a more free and liberal intercourse with his ministerial brethren, and thus remove the only objection alleged against him, and the only reason urged for his dismission. If his future conduct should be the same as in time past, in this respect, I should be much disappointed and grieved; and if I should find myself thus disappointed, I should certainly have no hesitancy in giving my vote for his dismission, if called in Providence to give my voice on the question."

The Council added some friendly observations, exhorting to prudence and tenderness in the matter of exchanges, and to

mutual kindness, to which all agreed; each doubtless interpreting the words in accordance with his own views.

Thus the second Council left Mr. Codman in possession of his pulpit, with no definite settlement of the disputed point. He felt, however, that the recommendation of the Moderator was entitled to respect; and endeavored, so far as his principles would possibly allow, to conform to it. He soon made an exchange with Dr. Lathrop, and proposed such an arrangement with two others belonging to the Boston Association. But his opponents were not satisfied; indeed, it is beyond question that these partial concessions only increased the excitement; and a correspondence ensued, in the progress of which, even the forms of respect and courtesy were, on their part, laid aside. The letters have never been printed, but authentic copies are preserved. The demand was made for a definite promise to exchange with certain specified individuals, which was refused; subsequently, the old complaint against the pastor was renewed: "Are one or two exchanges," it was asked, "to be all the indulgence we are to receive, and they, with so long an intervening space, that expectation languished through weariness?"

With strange inconsistency, however, Mr. Codman was reproached for what he had already done, and asked the "serious question," "How can you expect to answer, at the bar of God, the admission of Dr. Lathrop to the pulpit?"

The reply to this was calm, decided, kind; asserting a desire to comply with the result of the Council,—stating explicitly, "I think it my duty not to ask a dismissal,"—and expressing the hope "that God, of his infinite mercy, will give me some of those who now oppose me for the seal of my ministry, and that they will yet thank the man who dared to be faithful to their souls, at the risk of their displeasure."

Matters now hastened to a crisis. At a Parish Meeting, Nov. 24th, 1812, a Com-

mittee was appointed to wait on the pastor, desiring him to ask a dismissal. Upon his declining to do this, a motion was passed, by fifty-five affirmative votes against forty-five in the negative, declaring that he had "forfeited his office," and that the parish would no longer allow him to preach in their meeting-house, or pay him any salary. Twelve reasons were assigned for this, being in the main a restatement, in severer language, of the charges made to the first Council.

A Committee was also appointed to "carry into effect the aforesaid vote, and to supply the pulpit."

On the next Sabbath, Nov. 29th, when Mr. Codman entered the church, he found eight men posted on the pulpit stairs—four on each side—to prevent his passing. Advancing, however, with a determination to maintain his rights, he crowded hard upon them, demanding admission to his pulpit. Dea. Badlam, who was a magistrate, in the name of the Commonwealth, also ordered them to desist from their unlawful purpose. Finding they would not yield, Mr. Codman commenced the public services, standing below. While he was engaged in prayer, a preacher employed by the Committee of the parish was admitted into the pulpit; the services, however, proceeded without interruption. At their close, after addressing the preacher by name, and forbidding him to officiate in that place, Mr. Codman and his friends left the house.

The intruder then went through with the usual exercises, had a very short intermission, lunched in the meeting-house, and was nearly through his second sermon, when the pastor and his friends assembled for worship in the afternoon.

The other service having been completed, he entered his pulpit and preached as usual; having, on the floor of the house, two hundred and twenty auditors, while the other preacher had only forty-eight. It was a most exciting day; and those who remain, who witnessed its scenes, still speak of them with the

deepest feeling. A mother in Israel once assured us that she sung in church on that day with full voice, though she never could sing before or since!

On the morrow, it was evident that the authors of this outrage had overreached themselves. From all sides came a cry of condemnation; their own friends refused to defend them; and that very day they were induced to offer terms of compromise. An arrangement was soon concluded, in substance the same which had been before rejected by the opponents of the pastor, by which they relinquished to him and his friends all their pews, at the original cost, at the same time promising to take no further part in parish affairs.

The bond to purchase the pews, which was the ratification of this treaty of peace, was signed on the 7th of December, 1812, the fourth anniversary of Mr. Codman's ordination, and three years and a day from the commencement of declared hostility.

We should not have occupied so much space with the details of this struggle, did we not believe it to have a historical value. The whole Christian community at the time felt a deep interest in it, and its result settled an important question as to a pastor's right to the control of his pulpit, and also hastened the separation, which soon afterwards took place between those, who, while essentially differing and known to differ, had kept up the form of a hollow truce and the appearance of a fellowship which was not real. We may regret, but we cannot deny, that the separation was necessary. It is evident from the accuracy with which ministers were selected by both sides so as to favor their own views, that a division into two classes already existed, and was only manifested, not made, when they separated.¹

¹ As to the motives which influenced Mr. Codman, we are willing to leave his actions and written words to speak for themselves. A writer in the *Christian Examiner* for Sept., 1855, has ascribed to him an "artful and politic" course, prompted by a natural fondness for power, and "the ambition of being a party leader." But was not his declaration of his

We gladly turn now to the brighter scenes which filled the remainder of Dr. Codman's life.² We trust the impression has not been left by the space occupied by this controversy that he was, in spirit or in act, a man of strife. Far otherwise. The quiet labors of benevolence and piety were the ones congenial to him, and though he always felt that God had called him to contend for the truth, it was a duty sent, not sought.

He was now left with a united Church and a united Society. Those who had suffered together had become closely bound in one, and with many the years of conflict had been a season of much prayer and spiritual growth.³

By an interesting compensation, the severest trial of his life led to his highest earthly joy. While visiting Newburyport, to seek advice and aid in the perplexities which beset him, he became acquainted with the daughter of Ebenezer Wheelwright, Esq., a respected merchant of that town. To her he was married on the 19th of January, 1813, and the day of his death she was a comfort and aid. Attractive in person and manners, of unusual power and activity of mind, endowed with great executive ability, gifted with remarkable conversational talent, and having all her gifts and graces crowned by a cheerful and devoted piety,

faith and doctrinal sympathies explicit from the first? And does not his correspondence show a constraining sense of responsibility, as one entrusted with the care of souls? In the article referred to, from beginning to end much stress is laid on the asserted fact that he led his parishioners, before his settlement, to expect that he would pursue a different course in regard to exchanges from that which he afterwards adopted. But let it be remembered that he uniformly denied this, and further, that this very point was brought before the first council under the charge of deception, and by a vote of 20 to 3, they pronounced the charge *not* sustained.

² He received the Degree of Doctor of Divinity from the College of New Jersey in 1822, and from Harvard College in 1840.

³ It was at this juncture that a Ladies' Weekly Prayer Meeting was established, the meetings of which have never been intermitted, and, though its fiftieth anniversary is near, are still attended by several of the original members.

she was indeed "an help meet for him." Few pastor's wives have entered so fully into their husbands' labors, or so closely united their influence with his. Her memory survives, fragrant as his own, in the homes blessed by their joint ministrations.

The years of a happy domestic life in the midst of an increasing family, and of a peaceful and diligent ministry, passed rapidly by.

We have no more unusual or exciting events to detail, and we leave the order of chronological narration.

From this time onward for thirty-five years, Dr. Codman was mainly employed in quiet labors among the people of his charge. The only rest he sought was in occasional journeys, and in three visits to Europe. His longest absence was in 1835, when he was appointed one of a special deputation to the Congregational Union and Benevolent Societies of Great Britain. He was cordially received, and spoke at a large number of the London Anniversaries in May of that year. Of this journey he published a record in a volume entitled "A Visit to England." But from all his wanderings he returned with delight to his cherished home and appointed work.

As a pastor, he was most affectionate and faithful. No class among his people was neglected. His tender sympathies brought him very near to the afflicted. Though himself wealthy, the poorest were never forgotten or despised. He loved to gather the children around him, and once, at least, each year, he welcomed all to his house and grove, when they were sure of having a merry time.

As a preacher, he was always earnest and evangelical; not so much seeking profound or brilliant thoughts as pouring forth the emotions of a loving heart; frequently dwelling on topics of Christian experience; delighting in the Scriptures, and preaching much textually, or expounding choice passages; especially glad to speak of the love of Jesus. "Of this,"

he said in his twentieth anniversary sermon, "I have never tired, and it is as new and fresh to me to-day, as it was the first time I ascended this desk." His discourses were peculiarly noted for their appropriateness. He was skillful in improving occasions, and saying the right thing at the right time. Therefore his services were acceptable, not only to his own people, but in the surrounding churches, and were often sought at ordinations and anniversaries. During his ministry his Church increased with a steady growth. Even during the period of strife, he was cheered by tokens of the power of truth, and there was but one year subsequently in which he did not receive members, both by letter and profession. The years 1827, 1840 and 1842, were especially "times of refreshing," in which more than one hundred were hopefully converted.

But it is more easy to see and feel than to describe the influence of a prolonged and devoted ministry like his. Had he changed from place to place, there would have been more variety and excitement, but we doubt whether he would have accomplished more. As it was, his life moulded the life of his people; not their opinions, merely, but the tone of thought and feeling. His warm and steady love won theirs in return. To a large number, he was the only pastor they ever knew. He had baptized them, patted them on the head in childhood, received them into the Church, married them, baptized their children, sympathized with them in their sorrows as well as joys. How could any transient laborer gain a hold and place like his? His work was so well compacted that it survived him; he so welded the Church together, that they have kept united ever since. His memory is fondly cherished, and his words quoted reverently to this day. These are not showy results, but they are real and blessed.

While thus laboring at home, Dr. Codman was always a ready helper and contributor to all enterprises of Christian be-

nevolence. When the American Tract Society was organized at Boston, in 1814, he was chosen the First Corresponding Secretary, and after holding that office for seven years, became one of the Executive Committee. He was also one of the thirteen who, in 1825, met in Boston and recommended the formation of a National Home Missionary Society, and for over twenty years, was an active member and presiding officer of the Executive Committee of the Massachusetts Missionary Society. The cause of Foreign Missions also was dear to him, and for twenty-one years he was a corporate member of the American Board. Nor did he forget to help forward candidates for the ministry, establishing a scholarship in connection with the American Education Society, and showing his interest in the Theological School at Andover, of which he was for several years a visitor, by a donation of fonts of Hebrew and Greek type, and by the bequest of 1,300 valuable volumes to its Library. Such specifications might easily be multiplied. Well has it been asked, "What enterprise of benevolence ever urged a just claim on the pecuniary support of the Church, that met not a cordial response from him?" He was always a generous giver. When the "Village Church," in Dorchester, was organized, he contributed largely to the erection of a sanctuary and the support of preaching, the whole amount of his donations being nearly \$4,000.

Much of his time was also employed in attendance on Ecclesiastical Councils, where his advice was much valued, especially as a peace-maker in cases of difficulty. He had unusual skill in reading character, and that intuitive judgment which discerns, rather than reasons out, the right course.

Besides all these claims upon him, he was "given to hospitality." His residence was beautifully situated, and commanded an extensive prospect of land and sea. Upon this he used to gaze with untiring

delight; and repeat, as he pointed out objects of special attraction,

"Scenes must be beautiful which, daily view'd,
Please daily."

What a large circle of connections and friends, and how many clerical visitors from this and other lands, were welcomed to this spot. In the olden time, when ministers made free with each other's houses, strangers would come not unfrequently, with wagons, wives and children, and they were never coldly received, nor sent empty away. The heart of the master of the house was large enough for all; and his genial and kindly temper and cheerful sociability, made all truly at home. So favored seemed his lot, that we hardly wonder that one of his visitors exclaimed, as if in surprise, "all this, and heaven too?"

It is generally considered a wise dispensation of Providence, that ministers have not a large portion of worldly goods; and we have heard of a parish so anxious to carry out the divine will, that they said in substance to their pastor, "the Lord keep you humble, and we'll keep you poor;" but we are glad that some are raised up, like Dr. Codman, to show that a large estate does not necessarily ruin them, nor unfit one to be a lowly and devoted pastor. He might, at any time, have retired from his office and lived upon his income; but no duty was avoided, no liberty taken on that account. It was his joy to spend his strength in the labors of his calling, and his wish to cease from them only when his life ended.

God granted his desire. The thirtieth year of his ministry was drawing to its close, before his strength began to fail. More than a whole generation had passed away since he had commenced his work. Of over eighty members of the Church who had welcomed his coming, eleven only remained. On the 5th of December, 1847, he entered the sanctuary for the last time. It was a communion Sabbath. He had first met his people at a

Preparatory Lecture ; he was to bid them farewell at the table of the Lord.

May we also mention, as a coincidence which appeared striking at the time, that on that day he conducted him, who was afterwards chosen to succeed him in office, to the pulpit stairs, which he himself was too feeble to ascend ; so that the work of the one ended, and of the other began, in the same service.

After the sermon, with trembling hands he distributed the emblems of the Saviour's love ; and with a voice quivering with emotion, as his eyes streamed with tears, commended his loved flock to the care of the chief Shepherd.

A mysterious malady, the nature of which the physicians could not determine, was attacking the seat of life ; and eighteen days followed, of increasing weakness and pain. His mind was calm ; his sense of the preciousness of Christ deep and cheering ; his confidence in the faithfulness of God unwavering. On the morning of the 23d of December, in the 66th year of his age, and the 40th of his ministry, he fell asleep. Just as the sun was rising, the church-bell which for so many years had called the people to meet their beloved and revered pastor, tolled forth the tidings of his death. How did the hearts of hundreds vibrate at each sad stroke. Few words were spoken that morning ; many tears were shed.

In the sanctuary, fitly shrouded with badges of mourning, the last rites were performed. Dr. Storrs, of Braintree, the constant, sympathizing, and valued friend of the deceased, preached the funeral dis-

course ; Rev. William M. Rogers, of Boston, who had been trained under his ministry, offered the funeral prayer ; a long and sad procession of relatives, parishioners, and clergymen of various denominations, followed the body to the tomb. A few months afterwards it was removed to a spot, which he had selected and given as a parish cemetery : where his friends have placed a plain, but enduring monument, and on it inscribed his name, and these words,—“ *Our Pastor.*”

A simple epitaph, but how expressive to those among whom he had labored for nearly forty years. As the wise, affectionate, devoted Pastor, he will long be remembered in Dorchester ; while in a larger circle his name will be honored as that of one, ready not only to labor, but to suffer in the service of Christ ; and who labored and suffered, not in vain.

NOTE.—Dr. Codman had eight children, two of whom died in infancy ; three sons and three daughters survived him, and are still living. In 1845, his second daughter was married to Rev. William A. Peabody, then pastor of the Congregational Church in East Randolph. Mr. Peabody was born in Salem, Ms., graduated at Amherst in 1835, and was settled in East Randolph in 1843. Having acceptably filled the pastoral office there for six years, he was appointed Professor of Latin in Amherst College, and entered on his labors with buoyant enthusiasm. After only six months of service, he died in February, 1850, at the age of thirty-four. His courteous manners, quick intelligence, cheerful, ardent and affectionate disposition, made him greatly beloved by all who knew him ; and his early death was mourned as a severe loss to the College, and to the Church.

A FEW NOTES OF OLD LIBRARIES.

BY REV. HENRY M. DEXTER.

AN essay on the general subject of old books, or old collections of them, however welcome in itself, would hardly be germane to the speciality of these pages ; and is not to be here attempted. But

some scattered memoranda of ancient libraries of monks and theologians, have accumulated in the possession of the writer, which may be of general interest, and some of them are here set down, in a

desultory way, rather as a relief for the reader's mind between graver and greater matters, than for any other purpose; and yet in the feeling that whatever introduces us more closely to the inward life of the scholars of the past must needs be grateful to every true scholar of the present. An exact list of the works on the shelves of Francis Bacon, or John Milton, (we have John Bunyan's,¹ at the grandest period of his life) would be hailed as a new tie between their minds and ours. In a gentler temper than that of Cassius we love to inquire, concerning each imperial spirit in the world of letters:

“ Upon what meat doth this our Caesar feed,
That he is grown so great? ”

There were libraries that deserved the name—even by the side of the choicest collections of our day, long before there was such a thing as a printed, or even a bound volume. But, with the exception of the general notion that the old collections comprised the Classics, the Scriptures, the comments of the Fathers, and the contents of the Schoolmen, we have little idea of them except as proofs of an industry and carefulness on the part of the transcribers which argue that they had culture enough to make the drudgery a labor of love. Copying was reduced to a system in nearly every monastery. The “*Scriptorium*” was daily witness of the systematic toils of such monks as had taste, skill and will in that direction; and was sometimes supported by funds given for that express purpose. Matthew, of Paris, (p. 51) tells us that Robert, one of the Norman leaders, gave two parts of the tythes of Hatfield, and the tythes of Redburn, for the support of the *Scriptorium* of St. Albans; and in the church of Ely there is a charter of Bishop Nigellus,

granting to the *Scriptorium* of the monastery the tythes of Wythessey and Impitor, and two parts of the tythes of the Lordship of Pampesward, with 2s. 2d. and a message in Ely, *ad faciendos et emendandos libros*.²

The utmost care was taken to ensure the correctness of this copying. Silence was enforced while it was going on, lest some collateral remark should insensibly steal in to confuse or corrupt the text; and it was common for authors to affix or prefix to their works a special admonition to care in copying. Thus Ælfric's “*Homilies*,” as found in the Lansdowne MSS. in the British Museum (No. 373, vol. iv.) has this preface:

“ I adjure you who shall transcribe this book, by our lord Jesus X^t, and his glorious coming, who will come to judge the quick and the dead, that you compare what you transcribe and diligently correct it by the copy from which you transcribe it—the adjunction included—and insert it in your copy.”

Alcuin³ has preserved certain verses which were sometimes hung upon the walls of the *Scriptorium*, by way of admonition to silence and care.

“*Ilic sudeant sacre scribentes famina legis.
Nec non sanctorum dicta sacrata Patrum.
Ilic interserere caveat sua frivola verbis.
Frivola nec propter erret et ipsa manus:
Correctosque sibi quærant studiosæ libellos,
Tramite quo recto penna volantis eat.
Per cola distinguant proprios, et commata sensus,
Et punctos ponant ordine quosque suo.
Ne vel falsa legat, taceat vel forte repente.
Ante pios fratres, lector in Ecclesia.
Est opus egregium sacros jam scribete libros,
Nec mercede sua scriptor et ipse caret.
Podere quam vites, melius est scribere libros,
Ilic suo ventri serviet, iste animæ.
Vel nova, vel vetera poterit proferre magister
Plurima, quisque legit dicta sacrata Patrum.”*

It is a curious fact, and one now little known, that the scarceness and dearness of books in those days of the copyists, led to the adoption of an expedient closely resembling our modern circulating libra-

¹ While in prison, and writing the *Pilgrim's Progress*, he had only the *Bible*, the *Concordance* and *Fox's Book of Martyrs*. We know that he had read, at a later date, *The Plain Man's Pathway*, *Practice of Piety*, *Luther on the Galatians*, *Clarke's Looking Glass for Saints and Sinners*, *Dodd on the Commandments*, *Andrew's Sermons*, *Fowler's Design of Christianity*, and *D'Anver's and Paul on Baptism*.

² *Stevenson's Supp. to Bentham's Church of Norwich*, 4to, 1817, p. 51.

³ *Alcuini Opera*, tom. ii. vol. i, p. 211. Carn. xvii.

ries. In 1342, a law was passed in Paris, compelling all dealers in books to keep copies to lend or lease, and to hang out catalogues of such books with the prices of reading them affixed, so that the student might know, beforehand, how large would be the demand his eyes would make upon his purse. Such libraries existed in Toulouse, Vienna, and Boulogne, at least, as well as in Paris. Chevallier (*Origines de l'Imprimerie de Paris*, 4to., 1694, p. 319) gives a list of such books, and prices, which is very curious, and from which we make the following extract :

- " St. Gregory's Commentaries upon Job ; for reading 100 pages, 3 sous.
 " St. Gregory's Book of Homilies ; 28 pages for 12 deniers.
 " Isidore's De Summa bona, 24 pages ; 12 deniers.
 " Anselm's De Veritate de Libertate Arbitrii ; 40 pages, 2 sous.
 " Peter Lombard's Book of Sentences ; 3 sous.
 " Scholastic History ; 3 sous.
 " Augustine's Confessions, 21 pages ; 4 deniers.
 " Gloss on Matthew, by brother Thomas Aquinas ; 57 pages, 3 sous.
 " Bible Concordance ; 9 sous.
 " A Bible ; 10 sous."

This rate was fixed by the University, and the borrower had the privilege of transcribing, if he chose.

The size of the monkish libraries of which we have account, at least in England, was not usually large—in our sense. The See of Durham, in the 12th century, was said to have "a great number of books," but its catalogue (*Surtee Publications*, vol. i. p. i.) falls a little short of 300 names. The collection made by the famed mediæval bibliophile, Richard de Bury, which was catalogued by himself, (*Philobiblon*, xix.) seems to have been altogether the finest of that day.

The larger monasteries had nearly always, the works of Ambrose, Anselm, Augustine, Alcuin, Basil, Bernard, Bede, Cassiodorus, Chrysostom, Eusebius, Fulgentius, Gregorius, Hillarius, Jerome, Lanfranc, Lombardus, Macrobius, Origen, Prosper, and the finest of the Roman and Greek classics. The smaller were less select. *Dugdale's Monasticon* (vol. iv. p.

167) gives the following catalogue of the complete library of Depying Priory, in Lincolnshire, about A. D. 1350 — being twenty-three volumes.

- The Bible.
 The first part of the Morals of Pope St. Gregory.
 The second part of the Morals by the same.
 Book of Divine Offices.
 Gesta Britonorum.
 Tracts of Robert, Bishop of Lincoln, on Confession, with other compilations.
 Martyrologium, with the Rules of St. Benedict ; Passion of St. James ; with other books.
 Constitutions of Pope Benedict.
 History of the Island of Ely.
 Hugucio de dono fratris Johannis Tiryngham.
 Homilies of the blessed Gregory.
 Constitutions of Pope Clement XII.
 Book of the Virtues and Vices.
 Majesta. Historiarum.
 Sacramentary given by Master John Swarby, Rector of the Church of St. Guthlac.
 One great Portoforium for the use of the Brothers.
 Two ditto.
 Two Psalters for the use of the Brothers.
 Three Missals for the use of the Brothers.

What was then considered the cream of those old libraries may be inferred from the following somewhat glowing description of the treasures of the collection at York Cathedral, gathered by Egbert—written by Alcuin¹ somewhere about A. D. 800.

- " Illic invenies veterum vestigia Patrum,
 Quidquid habet pro se Latio Romanus in orbe,
 Græcia vel quidquid transmisit Clara Latinis.
 Hebraicus vel quod populus bibet inbre superno
 Africa lucifugo vel quidquid lumine sparsit.
 Quod Pater Hieronymus quod sensit Hilarius, at-
 que
 Ambrosius Presul simul Augustinus, et ipse
 Sanctus Athanasius, quod Orosius edit avidus :
 Quidquid Gregorius summus docet, et Leo Papa ;
 Basilus quidquid, Fulgentius atque coruscant,
 Cassiodorus item, Chrysostomus atque Johannes :
 Quidquid et Athelmus docuit, quid Beda Magister,
 Quæ Victorinus scripsere, Boetius ; atque
 Historici veteres, Pompeius, Plinius, ipse
 Acer Aristoteles, Rhetor quoque Tullius ingens ;
 Quidquoque Sedulius, vel quid canit ipse Invencus,
 Alcuinus, et Clemens, Prosper, Paulinus, Arator,
 Quid Fortunatus, vel quid Laetantius edunt ;
 Quæ Maro Virgilius, Statius, Lucanus, et auctor
 Artis Grammaticæ, vel quid scripsere magistri ;
 Quid Probus atque Focas, Donatus, Priscianusve,
 Serius, Euticius, Pompeius, Commencianus,
 Invenies alios per plures, lector, ibidem
 Egregios studiis, arte et sermone magistros
 Plurima qui claro scripsere volumina sensu ;
 Nomina sed quorum presenti in carmine scribi
 Longius est visum, quam plectri postulet usus."

It is pleasant to notice that the Bible

¹ Alcuin, *Op. tom. iii. p. 733.*

had an important place in these ancient collections, generally in several copies. It was a herculean task to transcribe it, with that patient exactitude which was requisite, but it was sometimes done by the most eminent men. Alcuin commenced such a copy in A. D. 778, and was twenty-two years in finishing it.¹

After the art of printing made books more accessible, libraries grew more frequent, and of larger size, until every scholar had one of his own—of quality to suit the tone of his tastes, and of quantity (scholars are generally extravagant in buying books, if in nothing else) limited only by the, almost universal, *res angusta domi*.

We have just space to add—for comparison with the books of the mediæval cenobites of England, on the one hand, and with those of the clergy of our own time, and land, on the other, the authentic list (from his own MSS.) of the library of an eminent Puritan Divine, of two hundred years ago—Oliver Heywood, B. A., one of the first to be ejected for non-conformity.

He was born in 1629, in Bolton, Lancashire; took a bachelor's degree at Trinity College, Cambridge; studied at home for six months, and in 1650 commenced to supply Coley Chapel, near Halifax, being ordained August 4, 1652—in the Presbyterian (then the established) form. He married, April 25, 1655, the daughter of Rev. John Angier, of Denton, Yorkshire—who died six years after the marriage, leaving two sons, both of whom became eminent ministers of the

Gospel. Mr. Heywood—like a good many clergymen of our own day—never interfered with politics, but the politics of his day had such a habit of interfering with religion, as to bring themselves within the legitimate range of his gospel guns; a circumstance which never induced him—as some now-a-days might have advised, if they had been alive, and as wise as they are now—to draw his bullets before firing. As a natural consequence, he saw trouble. He was twice excommunicated, and for twenty years was obliged to dodge arrest; his goods were seized—only nobody could be found mean enough to buy them; and he was put to all manner of insolent annoyance. Still he lived and labored—marrying Miss Abigail Crompton, of Brightmet, Lancashire, as his second wife, in 1667—and formed a Church at his own house, at Northwram. But, in 1684, the hand of *justice* (!) which had been poised over his head for a score of years, descended, and he was arrested and condemned to pay £50, and give two sureties for “good behaviour,” (i. e. not to preach).

The first was a thing he couldn't do, and the second, one that he wouldn't, so to York Castle jail he went, to stay a year, (preaching Lord's days) when the fine was reduced, and made up by friends. When Charles II. was dead, matters brightened, and Heywood commenced preaching again at Coley and Halifax, where—never getting more than £36 a year—he labored, being carried to meeting after he was too feeble to walk, until his death, 4th of May, 1702, in the 73d year of his age, and the 52d of his ministry.

Some idea of his assiduity may be gathered from the recorded fact that he preached, on *week days*, (besides his regular Sabbath duties,) 3,027 sermons, kept 1,256 fasts, and 314 thanksgivings; and travelled, on preaching excursions, 31,345 miles. He left materials for four 8vo. volumes of experimental and practical divinity, with a few occasional sermons; his “Closet Prayer,” “Heart's Treasure,”

¹ He presented it to Charlemagne on the day of that monarch's coronation. Charlemagne's grandson gave it to the Monks of Prum, in Lorraine. When that house was broken up, in 1576, it was taken to Grandis Vallis, near Basle, where it reposed until 1793; when that Abbey was broken up, and its property confiscated and sold, and it was bought by M. Bennot, who sold it, in 1822, to M. Passavant, who tried to get first 60,000 and then 40,000 francs from the French government for it—in vain. It was then offered to the Duke of Sussex, and the British Museum, for from £12,000 to £6,500—all in vain. It was finally bought for £750 (\$3,750) by the British Museum, where it may now be seen.

and "Sure Mercies of David," being noted for their excellence. His learning was not profound, nor his intellect remarkably quick in movement, or broad in scope; but his moral and religious nature was so noble and fruitful, and his character as a preacher and author so simple, sincere, pathetic and useful, that he will be held in lasting remembrance.

The following Catalogue of his books, is from one in his own handwriting, (1664,) and bears quaint notes of his own, which have not been suppressed, in the hope that they may be sanctified to the good of some reader who repeats, in our own day, the iniquity of the book borrowers of two hundred years ago. Remembering some of the facts recorded above, the list is suggestive as well as interesting.

	£.	s.	d.	
Marlorate on N. T.	1	0	0	Spiritual Refining. 1 part (LOST WITH LENDING)
Pareus' Commentary, 2 vols.	1	10	0	Clarke's Lives of the Fathers, 1 part
Assembly's Annot., 2 vols.	2	6	0	— Holy Oil.....
Diodate's Annot. in 4to	0	12	0	Prideaux' Fasciculus Controv.
Aretius on Epistles, and Revelations (PLUNDERED).....	0	5	0	—, his Introduction into History
Aretius, his Problems (DO.).....	0	5	0	Bolton's Four Last Things.....
Perkins' First Volume.....	0	10	0	— Discourse of True Happiness.....
Luther's Colloq. Mensal.....	0	12	0	Ames upon Peter.....
Luther's Common Pl. Lat.	0	5	6	Gregory's Observations.....
Beard's Theatre of Judgments.....	0	6	0	Ambrose, his Media.....
Thom. Aquinas, his Summ.....	0	10	0	Dr. White's Treatise on Sabbath (STOLEN BY —).....
Simpson's Ecclesiastical History... ..	0	9	0	Dr. Hall's Cases of Conscience....
Cotton's Concordance.....	0	4	0	— Christian Moderation... ..
Scapula's Lexicon	0	4	0	— Remedy of Prophane-ness.....
Cevallerius' Hebrew Grammar (STOLEN).....	0	2	6	— Old Religion.....
Leigh's Critica Sacra. Hebrew... ..	0	3	0	— Meditations and Vows.. ..
His Greek Critica Sac. on N. T.	0	5	0	— Select Thoughts.....
Wendeline's Phisicks	0	7	0	— Soliloquies.....
Scultetus' Medulla Patrie.....	0	10	0	— Balm of Gilead.....
Calvin's Institutions.....	0	4	0	— Devout Soul.....
Hildersham on Psalm li.	0	7	0	— Christ Mystical.....
Reinolds on Psalm ex.	0	6	0	— Occasional Meditations.. ..
Baxter's Saint's Rest.....	0	7	0	— Peace-maker.....
— Infant Baptism.....	0	4	0	Mr. Ball, of Faith.....
— Apol. against Five Opposers	0	5	0	— Catechism, with Expos.. ..
— Of Conversion	0	3	6	Love's Degrees of Grace.....
— Call to Unconverted.....	0	1	0	— Soul's Cordial.....
— Directions for Spiritual Peace	0	2	6	Calvert's Converted Jew.....
— Five Disputations on the Sacraments.....	0	3	0	Dike's Deceitfulness of the Heart..
— Treatise of Self-Denial... ..	0	3	0	Prynne, of Perseverance*.....
Anthony Burgess' Vindicie Leg... ..	0	2	6	Brightman on Revel. Cant.....
Treatise of Justification, 1 part....	0	2	6	Broughton's Concert: and on Daniel
				—
				Willet's Antology.....
				Godwin's Jewish Antiquities.....
				Pemble of Justification
				Ainsworth on Psalms.....
				Plafier's Analysis of Scripture....
				Wilkin's Ecclesiastus, and others..
				Conciones de 4 Noviss. (PLUN- DERED).....
				MAGIRUS, his Physick.....
				Scheibler's Axioms.....
				Quintilian's Institutions (PLUN- DERED)
				Bucan's Common Place.....
				Moore Against Atheism.....
				Bitner's Hebrew Grammar.....
				Buxtorf's Hebrew Grammar.....
				— Hebrew Lexicon.....
				Roberts' Key of the Bible.....
				Cartwright upon Proverbs.....
				Cyprian's Works: Epistles.....

* It is supposed the work referred to is that entitled Anti-Arminianism. A second edition was printed in 1630.

Manchester Al Mondo.....	0 1 0	Cenning's Mysteries.....	0 1 0
Modern Policy.....	0 1 0	————— Milk and Honey. Parad.	0 1 6
Trap on Epistles. Com.....	0 6 0	Heywood's England's Elizabeth....	0 0 10
Leigh on the Promises.....	0 1 0	Weem's Christian Synagogue.....	0 2 0
Fenner's Wilful Impenit.....	0 1 2	Forbes on Revelat.....	0 1 0
Rogers' Seven Treatises.....	0 7 0	Jackson on the Divine Essence....	0 2 6
Jesse's Cases of Conscience.....	0 0 10	Goodwin, of Dreams.....	0 3 0
Gott's Essay.....	0 1 0	Morney, of the Church.....	0 1 6
Bifield's Marrow of Oracl.....	0 1 10	Newcome's Sinner's Hope.....	0 1 6
Drake against Humphrey.....	0 1 0	Lombard's Distinctiones (STOLEN)..	0 2 0
Quarles' Meditations.....	0 1 4	Grimston on the Affections.....	0 1 0
Holme's Church Cases.....	0 1 0	Bugersdicus' Logick.....	0 1 4
Suffragium Theolog. Brit.....	0 1 4	Art of Logick. Engl.....	0 1 2
Hermes Trismegistus.....	0 1 0	Clarke's Martyrology, 2 vols.....	0 14 0
Pemle De Formarum (<i>Origine</i>)....	0 1 0	Cotton on Canticles.....	0 1 2
Bede's History of England.....	0 1 6	Gataker's Tetragramm.....	0 0 4
Amesii Technometria.....	0 1 0	Hollingworth of the Holy Ghost...	0 0 6
Cunradi Instit. Catech.....	0 1 0	Baxter's Aphorisms.....	0 0 10
Jackei Metaph.....	0 1 0	Capel, of Temptation.....	0 1 0
Gerhardi (<i>Meditationes</i>).....	0 1 0	Amesius Medulla Theol.....	0 1 2
Hammond's Reasonableness of Ch.	0 1 0	Lightfoot's Harmony.....	0 1 4
————— Practical Catech.....	0 2 8	————— upon the Acts.....	0 2 0
Austin de Civitate Dei.....	0 2 0	—————, his Miscellanys.....	0 0 6
Wollebius' System of Divinity....	0 1 2	White on Scripture.....	0 1 4
A Hebrew Bible.....	0 13 0	Taylor's Principles.....	0 0 8
Another little one.....	0 10 0	Gee on Prayer.....	0 2 0
Greek Testament, with Psal.....	0 4 0	Weem's Image of God.....	0 2 0
A Latin Bible.....	0 2 6	Ames. Bellarminus Enervatus, 2	
History of Charles Second.....	0 1 2	parts.....	0 5 0
Εικον βασιλικη.....	0 2 6	Mede's Diatribe.....	0 2 0
Latimer's Sermon. Epitom.....	2 6	Pasor's Lexicon.....	0 2 0
Burton's Psalms. Scots.....	0 1 6	Josephus de Bell. Jud.....	0 0 6
Assembly's Catechism. Confess..	0 1 0	Twiss against Jackson.....	0 2 6
Culverwell, of Faith.....	0 1 6	Baines on Ephes.....	0 6 0
Wale's Mount Ebal Levelled.....	0 2 0	Perkins' Problems.....	0 0 4
Gaule, of Witches.....	0 1 0	Heinsius' Exercitationes.....	0 3 6
A Defence of Humane Learning...	0 0 9	Ball against Separation.....	0 1 6
Dr. Featly's Life and Manual.....	0 1 0	Reinold's Sex Theses.....	0 0 2
Dr. Hammond's Life.....	0 1 6	Cradock's Gospel Liberty.....	0 2 0
Dr. Usher's Life.....	0 1 4	Preston's Breast-plate.....	0 2 0
Baxter's Holy Common Wealth....	0 3 0	Cartwright's Sermons on the Creed.	0 2 6
Cawdry's Church Reformation....	0 1 0	Sharpus, his Symphonia.....	0 3 0
Dr. Staughton's Sermons.....	0 1 0	Greenhill on Ezekiel, 3 vols.....	0 10 0
Dounham's Comfort in Affliction..	0 2 0	Burrough's Irenicm.....	0 2 0
Dod on the Commandments.....	0 1 6	Leigh's Saints' Encouragements...	0 0 6
Divine Right of Church Govern-		Clarke's History of S. S.....	0 0 6
ment.....	0 2 0	God's Terrible Voice.....	0 1 0
Amesius, his Cases of Conscience..	0 1 6	Childrey's Brittaina Baconia.....	0 1 6
Case's Elijah's Abatement Discov-		Watson's Doctrine of Repentance..	0 0 6
ered.....	0 1 0	Sibbs on Psalm xlii. 5.....	0 2 0
Pulpit Guarded, by Thomas Hall..	0 2 0	Herbert's Poems.....	0 1 6
Hanner upon Confirmation.....	0 1 2	Greek Catechism Assembl.....	0 1 2
Tillinghast's Sermons.....	0 1 4	Dr. Arrowsmith's Armilla (<i>Catech.</i>)	0 4 0
Bolton's Comfort Afflict. Conse....	0 2 0	Francisci Vales de Sacra Philos....	0 2 6
Heylyn's Geography.....	0 4 0	Porter's God Incarnate.....	0 2 6
Lockyer's ——— Sermon on Col. i.	0 3 0	The Sober Answer to Fr. (<i>Debate</i>).	0 2 6
Garbutt on the Resurrection.....	0 0 10	Erasmus' Colloquia.....	
Baxter upon Confirmation.....	0 2 0	Brichet's Catechism.....	
Guild's Moses Unvailled.....	0 1 10	Schikard's Hebrew Gram.....	
Bernard on Atherton's Death.....	0 1 2	Demosthenes' Orations.....	
Warwick's Meditations.....	0 0 8	Reyner, of Humane Learning.....	0 2 0
Calamy's Godly Man's Ark.....	0 1 4	Maynard's Beauty of Creation.....	0 1 0

Dr. Owen against Q., of Trin. Ch.		Pareus Historia Univ.....	0 1 8
Mearn.....	0 1 0	Heb. Psalter.....	0 1 0
Amesii Coronis.....	0 2 6	Dailè on the Colossians.....	0 9 0
Mr. Herle's Tripos.....	0 2 0	Baxter's Defence of Cure of Church	
Alstedii Encyclopædia.....	0 14 0	Divisions.....	0 1 8
Rous Mella Patrum.....	0 5 0	— Third Part of B.....	0 1 4
Cramp's Parable of the Great Sup-		— on Sabbath.....	0 1 4
per.....	0 1 8	White, of Meditation.....	0 0 10
Baxter's Reasons for Chris.....	0 7 0	Stuckley's Gospel Glass.....	0 3 0
Durham on Revelation.....	0 8 6	Mr. Calvert's Naphtali.....	0 3 6
Durham on Canticles.....	0 4 6	Baxter for Nonconformity.....	0 1 0
Baxter's Key for Cathol.....	0 2 8	Broun's Inquiry into Vulgar Errors	0 5 0
Jeanes's Mixture of Scholastic Di-		A Latin Bible.....	0 2 0
vinity with Practical.....	0 4 6	Duport on Prov. Cant.....	0 1 6
Reinolds on 14th of Hosca.....	0 2 6	Aristotle's Ethicks.....	0 1 0
Bowle's Pastor. Evangel.....	0 3 6	Baxter's Practic. Divinity.....	0 4 0
Synod of Dort.....	0 1 0	Mr. Joseph Alleine's Life.....	0 1 6
A little Greek Testament.....		Mr. Janeway's Life.....	0 1 0
Vincent's Wells of Salvation.....	0 1 6	Truman's great Propitiation.....	0 1 6
Salvian de Gubernat. Dei.....	0 1 0	Mr. Doolittle's Catechism.....	0 2 0
Sleidan de Quatuor Summis Imperii	0 1 0	A Prospect of Providence.....	0 3 0
Baxter's Practical Christian.....	0 1 8	Gale, of Christ's Coming.....	0 1 6
Mr. Gale's Court of the Gentiles...	0 12 0	Mr. Perkins' Second Volume.....	0 5 0
Mr. Machin's Life: Dr. Winter's		London Minister's Lectures against	
Life.....	0 1 0	Popery.....	0 7 0
Rous' Attick Antiquities.....	0 2 0	Mr. Hick's Book on Heb. x. 34....	0 1 6
Fuller's Sermons.....	0 0 8	Fulfilling of Scripture.....	0 2 10
Grotius de Satisfactione Christi.....	0 1 0	Stoppard's Pagan's Papism.....	0 2 6
Ross's Mystagogus Poeticus.....	0 0 10	Tully; Aretius' Problems; Do. on Ep.	
Discourses of Witchcraft.....	0 0 4	Rev.; Ecclesias., Qto.; White, Sabbath; Lom-	
Senecæ Opera.....	0 2 6	bard's Distinct.; Quint. Orat.—THESE TAKEN	
Buchanan's Poems.....	0 0 8	FROM ME FOR PREACHING THE GOSPEL!	

CHURCH BUILDING.

BY REV. ISAAC P. LANGWORTHY.

No house, no home. This cannot be more truthfully said of the family than of the Church of Christ. Each thus destitute is, in a wide sense, a vagrant; having no such hold on the community as will give it the influence each should be emulous to exert. A family, however, has this decided advantage, viz: it can gather up all and migrate in any direction, preserving its own identity in every part, suffering little, perhaps nothing by the exchange. A Church has no such facility. It is born of a necessity in the place where it is gathered. The elements of its existence are found there, and there is its sphere of influence. For better or worse it must exist or die out in that place only; so that to be known as a power that shall be effective for good, it must have its symbol

of power, a house fitted for its own high and holy purposes, adapted alike to preaching and hearing.

This necessity of every Church of Christ, for the sake of the *community* in which it is formed, is so obvious that it is difficult to reason about it, or illustrate or prove it. Nothing seems more apparent, on its mere statement. Who would pretend to argue the conceded fact that laborers without suitable tools cannot work, or that soldiers without proper weapons cannot fight, or that bees without a hive cannot gather honey. But is not a house of worship to an infant Church as obvious and indispensable a pre-requisite to any success among those from without? Suppose it can gather its mere membership into the public hall, or into the log or

stone schoolhouse, or the basement store-room, or the office of the physician or the lawyer, or in the "timber," or under the shade tree, does it impress the community as a living, effective body, adapted to control and mould its interests and destinies for a higher and better life? Can it gather those from without into such narrow, often over-crowded, uninviting and sometimes revolting apartments and expect to make a place for itself, to gain a foothold which will be firm and secure, an ascendancy which the good of the community so much demands? The Church, like an individual, must have its influence before it can use it; but did it ever, or will it ever gain that influence without this first essential to this end — a suitable house of worship? It is not to the public view an entity and gives no evidence of its own existence, much less of its permanency, without its rallying point; and thus is doomed to imbecility if not to extinction.

But the *Church* itself demands the sanctuary for its own enlargement. All see that it depends for this on recruits from the world. It is to go out, and after, and by all means gather in those for whom Christ died. Merely to take care of itself is a very small part of its mission. Indeed it cannot do even this only as it properly provides and cares for others. But where shall it gather the lost and straying when it has neither place nor room? The worldling will not be attracted against such repulsions by the charms of truth, since as yet he sees them not and will not see them until he can be brought where they are promulgated, and it is only by hearing that he believes and is won to Christ. But will he crouch upon the narrow seat fitted for his little child? Will he stand in the stifled air of the crowded office, or at its cold open window, to hear a gospel he does not yet love? Very few are thus gained; not more than enough, ordinarily, to make good the places of the original members vacated by death or removals. Member-

ship is not increased without a suitable place into which to bring the needed materials for this purpose. Create the facilities, the result follows, as effect always follows adequate cause. Open the sanctuary builded for the worship, and dedicated to the service, of the only living and true God, the people will turn their feet thitherward; some from early but long neglected habit, some from curiosity, some from mere pride, it may be, and not a few because now they have no good reason for not doing so. In this way they are brought under the sound of that gospel which is the power of God unto salvation. The Church is now in the way of its own enlargement, and the hope of securing it otherwise is a vain hope.

But the *ministry* of any Church is a hampered, crippled ministry which has no suitable place in which to exercise its gifts. It is amazing that the eyes of good men have been so held that they have not seen how necessary a house of worship is to every preacher of the gospel who has one aspiration for success; and to the missionary no less than to the settled pastor. Hundreds of hopeful enterprises have been started in as many communities, into which as many hopeful young ministers have entered with all their ardor and zeal, which have died out, and the ministers, discouraged, have sought other places, or (as, alas, too often) sought other employments, all because these churches had not, and could not secure this first requisite to a successful ministry over them, viz, suitable places for worship. One needs only to acquaint himself with the history of the Christian churches of the middle and older western States to verify these statements. The minister is in fetters until the door of the sanctuary opens to his, and the people's feet. All Missionary Boards regard the influence of their Missionaries as increased for good a hundred per cent. when they emerge from their ill-adapted and narrow quarters, and enter the never so plain and cheap, if only they are commodious and reasonably attractive

houses of worship. It may be settled as an evangelical axiom, that every Church of Christ must have its sanctuary, its home, a place adapted to its own, its minister's and the community's wants. Otherwise its light is under the bed, or the bushel. It is not in the candlestick. It does not reach and sanctify the masses. It is not leaven in the "measure," but is out of it, and will not, because it cannot, leaven the whole lump. The Apostles and their coadjutors found the synagogue wherever they went preaching the word. The minister needs to find, or be able soon to secure, a similar facility in his work, whithersoever he goes. He is charged with a message no less weighty and important to everyone everywhere, and why should he not need, and have, the same facilities for delivering it? Popery builds her temples in advance of her pioneer priests, and of the population too. Protestantism may learn a lesson and at least rear her sacred structures simultaneously with the organization of her churches, not leaving them, as too often now, unhoused, thus unprotected, to struggle on in weakness, or speedily to disband.

If the foregoing positions are granted, that the house of worship is a necessity to the community, to the church and to its minister, it may still be a question whether the Church cannot build its own house as soon as it really needs one, especially if it be favored with the preaching of the Gospel, the whole, or a part of the time. The impression that it can, ordinarily at least, is a very common and a very strong one; but whence derived is not apparent. It certainly came not from the experience and history of any number of churches of any denomination, in any part of the world, at any era. The facts are patent to all, that by far the largest part of Christian churches never build their first houses of worship without extrinsic aid from some source, or without a debt which to many of them is scarcely less fatal to their success than their unsupplied wants would be. It may be safely said — nor is it a

hap-hazard assertion — that not one in twenty of the churches in New England built its first house of worship without aid, or most serious embarrassments. And this is no marvel either. For if it has not the ability to do this at the first, it has not the facilities for increase, as already seen, so as to secure that result afterwards. How can the minister multiply the resources of his people when he has not the requisite means of doing it? He is circumscribed and circumvented, and so are they. Essential increase under such a privation is seldom realized, and should not be expected. Hence it may be stated, as a general rule, that a Church which cannot build its house of worship at the outset of its career, seldom becomes able to do so.

Is it then a legitimate charity to help in this work? At this point a deep prejudice is encountered. There is a feeling which sometimes expresses itself in this wise: "We must not take the Lord's money and put it into brick and mortar; into siding and roofs. All this must be sacredly devoted to the preaching of the Gospel!" But is it any more an abuse of the Lord's money to aid a feeble, struggling Church to erect for itself an humble but commodious place of worship, than it is to use the same money in erecting a costly and beautiful one for ourselves, or in so adorning and ornamenting one already built as to gratify a refined, it may be a perverted taste? Is it certain, is it possible, that the employment of the "Lord's money" in securing a place for the preaching of the Gospel in a destitute community, thus doubling the influence of the preacher, and widening his sphere of action in all directions, is a perversion of the money, any more than it would be, or is, to give it for educating that minister, or furnishing him with religious books? Indeed it does not seem that any one can be really serious in offering such an objection to a work so much needed and so earnestly called for; a work abundantly and immediately remunerative, the fruits

of which are so quickly seen and are uniformly so abiding. It is related of the Church founded at Plymouth by the emigrants in the *May Flower*, that the first contribution it made for any object outside of its own wants, was to aid the second Congregational Church formed in this country in erecting its first house of worship. Happy for the latter that the former failed to see the sacrilege of such a use of the Lord's money!

The *economy* of this mode of Christian benefaction should not be lost sight of. In the disbursement and use of the "fifty thousand dollar fund," it was ascertained, when two hundred and thirty houses of worship had been completed, that for every dollar given, six dollars and fifty-seven cents had been raised and invested by the recipients. In many instances the amount raised is much larger, usually, however, in materials and labor mostly, but these at cash value. It is as surprising as it is delightful to see how the prospect and proffer of so little will stimulate to so much; how one in this way becomes a thousand!

Then the fact that this little is so bestowed as always to pay the last bills and leave the sanctuary free from all debt or incumbrance, is invaluable as an economical arrangement, especially where lawful and customary interest is so high as in most places where sanctuaries are needed.

Then again it saves to Home Missions, in many instances, as much every year as it costs to secure the building and paying the last bills on the house of worship, since now, for the first time, the little band is in a condition for its own enlargement. It could not, until now, gather a congregation from which to draw self-support, for the very good reason that it had no place in which to gather it. Before, it labored under the paralysis of dependence on annual charity. Now it stretches out an unpalsied hand, having gained strength by the use of its own powers, developed by the ray of hope which the proffered

aid afforded. "That proffer was the galvanic touch to the electric wires," said one whose Church was struggling against fearful odds. They immediately said, with one heart, "We will rise up and build." The hammer upon another begun sanctuary had not been heard for two weeks. A letter to the young pastor, informing him of an appropriation of two hundred dollars, reached him in the morning. He called all his trustees to his study in the evening, to whom he read the letter. He says: "We could not keep back the tears. We took heart and resumed work in the morning." And thus it is everywhere and every way; a little thus bestowed does much and saves much.

And it is just as economical denominationally, as it is ecclesiastically. Sheep always scatter without a fold, as without a shepherd. The membership of any Christian sect is liable to be drawn from embraces even where they are the most congenial, by the conveniences of worship, and sometimes into relations where personal religious character and influence are seriously impaired, if not totally lost. The sons and daughters of the Puritans may not hope to see New England institutions reproduced and maintained in the great, opening and fast-filling West, if they lightly esteem or ignore the only bases upon which they rest. No mode of propagandism is proposed, or would be tolerated. None is compatible either with our principles or our polity. All that is needed is the caring and providing for a membership already identical and identified with us, and earnestly desirous of maintaining these sacred and endearing relations. Such surely have apparent claims upon those with whom they have so much in common; and to provide for such, in their extremity, is literally providing for one's own, and often for one's self. This is economy, not parsimony. This is catholicity, not sectarianism; benevolence, not selfishness.

Moreover, in this way the channels of national Christian benevolence are deep-

ened and widened and made to overflow. If we would have giving churches we must help feeble churches into a condition to live before they can give. Our great missionary organizations are giving but too obvious indications of a dependence, at no distant day, almost exclusively on that single denomination in our country, nine-tenths of whose charities are given for undenominational purposes. It would be short sighted as well as unjust and unchristian, to leave to dry up or be turned in other directions the little rills which the providence of God has opened and is opening, and will open, to these glorious centers of Christian munificence. Not in a clannish or sectarian spirit, but recognizing the family and Christian relationship, recognizing the claims of a common brotherhood, we should extend the helping hand, without stint or measure, to all those churches on which, so soon, so much responsibility will rest, not only in regard to our great benevolent societies, but alike in regard to all our civil institutions. To be indifferent here is plainly suicidal. To be blind or close handed in reference to what God is so clearly teaching us as duty in this one direction is to endanger interests for which our fathers of blessed memory suffered much; interests of priceless value to us and the world, and which we are bound by the most solemn obligations to transmit, unimpaired, to our children. Our Great West can be possessed and preserved to Christ only by planting and multiplying churches and rearing sanctuaries proportionate to their growing wants. Centers of moral light and power must be created and fortified with Christian battlements, or the great enemy will forestall us and hold supreme control; and *there is no time to lose!*

But this mode of helping feeble churches is at least connected with, if not the precursor of, another incalculable good. It seems to prepare the way of the Lord wondrously; and is often attended with, or followed by, glorious revivals of re-

ligion. Many a feeble Church, aided to complete its sanctuary so as to bring the topmost stone with shouting, crying grace, grace unto it, has been immediately visited by the Day Spring from on high, and has had its membership doubled—sometimes trebled—and every way has been greatly blessed. So common has this been with the churches aided by the American Congregational Union, within the last eighteen months, that those in the process of building are looking for such a result, with them, almost as a matter of certainty. The “supply” of one of these feeble bands, whose begun sanctuary was but just raised, said to the writer, a few weeks since, “My brother, behind this enterprise there lies the most glorious revival of religion that this prairie ever witnessed. I am sure of it. God has given me the evidence *here*,”—laying his trembling hand upon his heart.

Thus, in many ways, is the sanctuary a help and a blessing to every Christian Church, in any place.

And now, when it is known that a small contribution, annually, from all our Congregational churches to this object, would secure the erection, completion, and paying the last bills on some sixty to one hundred houses of worship, every year; thus bringing as many now feeble, scarcely living, dependent churches, into a condition to live and grow, and support their own pastor, and double his influence every way, and gladden his heart, and thus prepare the way for the organization of as many more centers of moral light and power in destitute communities—thus widening the area of Christian civilization, thus fortifying exposed points against the inroads of religious error and superstition, thus forestalling the powers of darkness, and possessing the land for Christ and the truth,—when all this and much more is known, is it not strange that so little is done through this now open and inviting channel of Christian benevolence; when so little, thus directed, will do so much!

CONGREGATIONAL CHURCHES AND MINISTERS
IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Continued from Vol. I. p. 357.)

IN the account already given of the ordination of James Cogswell as Pastor of the Church in Canterbury in 1744, it was remarked that a part of the church strenuously opposed his settlement. Indeed the opponents claimed to be a majority in the Church, and did not show any disposition to yield to the determination of Consociation. On the other hand, they continued to maintain worship apart from the followers of Mr. Cogswell and after a time erected a meeting-house for themselves. They retained the records and communion service of the Church, and always professed themselves the original Church of Canterbury. By the other party, however, they were called Separatists, and their Church became the first of a class of churches under that name.

About the year 1782 this Church was reorganized, and its house of worship, which originally stood a little West of "the Green," was removed and set up in the North part of the town, where it stood until taken down about 1853, having been for some time disused and ruinous. The Church under its latter organization was known as the Church in the North Society and under that name was received into the communion of the regular Congregational churches. It became virtually extinct before 1831. This Church never settled but two pastors.

SOLOMON PAYNE,.....Ord. Sept. 10, 1746
* Oct. 25, 1754

JOSEPH MARSHALL,....Ord. Apr. 18, 1759
Dis. Aug. 29, 1768

During the latter period of the Church Rev. William Bradford officiated for some years as its minister, though never installed.

Rev. SOLOMON PAYNE was born at Eastham, Ms. May 16, 1698, the son of Elisha and Rebecca (Doane) Payne. His parents during his childhood removed to Canterbury, then a new settlement in Connecticut, where his father became a leading man. At the time of the "Great Awakening" this family became much interested, and an elder brother, Elisha, who had previously entered on the practice of law, was one of the principal exhorters of the day. For his labors in this way Elisha Payne brought on his head the anger of the opposing party and the penalties of the law. At length he removed to Long Island and there settled as pastor of a church in Bridgehampton which he served till his death.

When the Church in Canterbury divided about the settlement of Mr. Cogswell, the eyes of the Separatists were turned to Solomon Payne as their leader, and he was accordingly ordained Pastor of that branch of the Church Sept. 10, 1746. In this office he continued till his death, which occurred Oct. 25, 1754.

His reputation for ability and piety seems to have stood well among his friends and acquaintances. He published a Tract on the difference between the Church of Christ and the Church as established by Connecticut laws.

He married (1) Sarah Carver and (2) Priscilla Fitch, had children by both wives, and is represented in Canterbury at the present time by a great-grandson, Solomon Payne Esq., who resides on the farm that belonged to his ancestor.

Rev. JOSEPH MARSHALL was born in Windsor, February 17, 1731, son of Samuel and Abigail Marshall. He was, when

a child in years, awakened by the preaching of Mr. Whitefield, and united with the church. When the Separatists arose, he attached himself to them, and soon became an active laborer in their connection, for which he suffered fines and imprisonment. At length he began proper ministerial labor in the district called Oblong, adjoining the Western boundary of Connecticut, and after laboring in various places, was, in his twentieth year, called at Somers, but remained here only about three years. He was installed over the Strict or Separate Church in Canterbury Apr. 18, 1759, and remained here until Aug. 29, 1768, when he was dismissed in consequence of some proposals for reuniting the Church to which he ministered and the one from which it had separated. He afterwards resided about sixteen years in the North parish in Canaan, then spent ten years with his eldest daughter at Green River, N. Y., and finally removed to Starksborough, Vt., to live with his youngest daughter. During all this latter portion of his life, though he held no pastoral charge, he preached, as there was occasion, the Gospel he so much loved. His labors in Weymouth, Hinesburg, Westford, and Starksborough, Vt., were of no little value to those places. At length there came a period to his labors. He died at the setting of the sun on Saturday, Feb. 20, 1813, at the very time at which (as he believed) the Sabbath began, and entered on that rest which remaineth for the people of God.

In his younger days Mr. Marshall had his full share of the enthusiasm which characterised the Separatists, but showed in later life a more sober disposition, and was received as a member of the Addison Association. Still there appeared much eccentricity in all his performances, mingled with a highly devout and deeply humble spirit. He married Pamela, dau. of Mr. Job Palmer, by whom he had several children. Two sons died before him, in the flower of their age.

Rev. WILLIAM BRADFORD was born at Canterbury, Mar. 4, 1745, son of William and Mary (Cleveland) Bradford. (His father was a lineal descendent of Gov. Bradford,—married four wives and had 20 children, of whom three became clergymen.) Mr. Bradford graduated at New Jersey College in 1774, and was ordained to the ministry, is believed never to have been Pastor of any church, and to have spent the most of his life teaching and preaching in various places in Connecticut and other states. The latter part of his life he lived in or near his paternal home, and acted as the minister of the Church in the "North Society," Canterbury. He died Mar. 31, 1808, aged 63, and was buried with his fathers.

He married late in life, Anna Spalding, but had no children.

The Second Church in Canterbury (Westminster Society) was formed Nov. 20, 1770, and has had the following pastors.

JOHN STAPLES,.....	Ord. Apr. 17, 1772
	* Feb. 15, 1804
ERASTUS LEARNED,.....	Inst. Feb. 6, 1805
	* June 30, 1824
ISRAEL G. ROSE,.....	Ord. Mar. 9, 1825
	Dis. Oct. 11, 1831
ASA KING,.....	Inst. Jan. 23, 1833
	* Dec. 2, 1849
REUBEN S. HAZEN,.....	Inst. Sept. 26, 1849

Rev. JOHN STAPLES was the son of Dea. Seth Staples of Taunton Ms., was graduated at New Jersey College in 1765, was ordained over the Church in Westminster, April 17, 1772, and continued Pastor of that Church till his death, of putrid fever, Feb. 16, 1804, in the 61st year of his age.

In theological views he was inclined to *Moderate* Calvinism, and was one of the early members of the Eastern Association of Windham County, a body formed in 1799, in dislike of the Hopkinsianism prevalent among the younger ministers.

Mr. Staples married, Aug. 13, 1772, Susannah Perkins and had eleven children, among whom three sons graduated

at Yale College, and one, Seth Perkins Staples, is now (in his 83d year) an eminent practitioner of law in the city of New York. Mrs. Staples survived her husband and died Sept. 10, 1810.

REV. ERASTUS LEARNED was born in Killingly, Jan. 1, 1775, son of James and Sibyl (Merrill) Learned, graduated at Brown University in 1795, studied theology with Rev. Mr. Atkins of Killingly, was ordained at Charlton, Ms. Nov. 8, 1796, and dismissed Sept., 1802 on account of ill health, was installed at Westminster Feb. 6, 1805 and retained this charge till his death, June 30, 1824.

Mr. Learned published sermons which he preached at the ordinations of Rev. Cornelius Adams in Scotland, Rev. Jason Park at Southbridge, Ms. and Rev. Sam. Backus in Woodstock, and one or two others.

He married (1) Freelope Wilkinson, by whom he had nine children and (2) Sophia Bacon, by whom he had four more. Many of these children have already followed their parents to the grave.

REV. ISRAEL GURLEY ROSE was born in Coventry, graduated Y. C. 1821, was ordained Mar. 9, 1825 Pastor of the Church in Westminster, and was dismissed after a little contention and confusion, Oct. 11, 1831, was installed at North Wilbraham, Ms. April 18, 1832, and dismissed in Feb. 1835, was again installed in Chesterfield, Ms. Nov. 18, 1835, where he remained in charge till his death Feb. 5, 1842, at the age of 43 years. He was buried in his native town.

Mr. Rose married Percy B—— and left one daughter. His only known publication is a Sermon preached in Chesterfield on the death of Francis Clapp.

REV. ASA KING was born in Mansfield in 1769, son of John and Elizabeth King. His advantages for early education were limited, and during his youth a lack of health hindered his endeavors to obtain more enlarged opportunities. In 1795 he succeeded in entering the College at

Princeton, but was unable to complete the regular course of study. After spending a number of years in teaching, he commenced the study of theology in the Spring of 1801, with Dr. Backus of Somers, and in the fall of that year was approved as a candidate.

He was soon employed at Pomfret and was ordained Pastor there May 5, 1802. During his pastorate of nine years great harmony prevailed and an extensive revival was enjoyed. He was dismissed June 15, 1811 on account of ill health and inadequate pecuniary support. He was soon after re-settled at North Killingworth, where powerful revivals were enjoyed under his ministry, in which he enjoyed the co-operation of Rev. Asahel Nettleton, a native of that parish. He was at length dismissed in 1832 in consequence of opposition that arose to his zeal in the Temperance cause.

Within a few months he received a call to Westminster and was installed Jan. 23 1833, where he remained till his death Dec. 2, 1849, in his 80th year. For some two years previously he had required assistance in the work of his office, and just before his death welcomed his son-in-law as Colleague Pastor. His funeral sermon was preached by Rev. Francis Williams of Eastford.

Mr. King married (1) Eunice Howe of Mansfield, by whom he had one son, (a physician in Saybrook,) and two daughters,— (2) Mrs. Crissa Judson, widow of Mr. Zuinglius Judson and daughter of Rev. William Storrs of Westford.

REV. REUBEN STEDMAN HAZEN was born at Tunbridge, Vt., son of Frederick and Sarah (Stedman) Hazen, removed with his parents (in childhood) to Norwich, and thence to West Springfield Ms., graduated Y. C. 1818, and after studying theology under Rev. Dr. Osgood of Springfield, was licensed in June, 1820, by Hampden Association.

In the following year Mr. Hazen was called to the pastorate of the associated churches of Agawam (then newly organ-

ized) and Feeding Hills, both in the town of West Springfield, and was ordained Oct 17, 1821. After remaining in this connection eight years he withdrew from the church in Feeding Hills, and devoted himself to that in Agawam. Here, after thirteen years additional labor he was dismissed May 17, 1843, on account of the failure of his health, and was soon after installed in Barkhamstead. After re-

maining here about six and a half years, he accepted an invitation to Westminster, where he was installed Sept. 26, 1849.

Mr. Hazen married (1) Marianne, dau. of Rev. Luke Wood, (2) Eunice, dau. of Rev. Asa King, and (3) ——— Burgess of Westminster.

His oldest son has been Pastor of a church in Dalton, Ms., and a daughter is the wife of a Pastor in Ct.

THE CONGREGATIONAL CHURCH POLITY ADAPTED TO THE FOREIGN MISSIONARY WORK.

BY REV. A. L. THOMPSON, MISSIONARY TO PERSIA.

WE are told, in ancient story, of a certain Island in the Ægean sea, which the nations looked upon as sacred to the brotherhood of man. No conflict was allowed within its borders. Men laid down their weapons on those peaceful shores, and those who had been enemies elsewhere, there dwelt in mutual harmony and love.

Even such has been the missionary work amid the sectarian conflicts of good men. Standing upon the broad Delos of their common faith, and toiling for the millions unto whom the Gospel never has been preached, they have looked upon denominational distinctions as of trifling moment, when contrasted with the great good which an outward expression of the inward union might produce. The result has been one of almost incalculable good. Much has been accomplished which the Church, in its separate detachments, would have found it difficult, if not impossible, to do. The Church, moreover, has received a powerful reaction on herself, tending greatly to increase the harmony in which such combinations were first laid; and the whole has furnished a delightful exhibition to the world of the grand and essential Unity which underlies the varying surface of Christ's kingdom upon earth.

That the time has come; that the time

will ever come, when this comparative indifference to ecclesiastical distinctions must give way, it is not designed, in this discussion to contend. But on the other hand the question of Church Polity is rapidly becoming one of immediate and important bearings on the foreign missionary work. Churches are now forming upon heathen shores, and some polity they must have. That is no sectarian and narrow spirit, which enquires anxiously to know what system is best fitted to their wants. The question cannot slumber. Every missionary must decide it. It meets the Church at every step along her journey to the full completion of her work, and gathers to itself the solemn consequence of that which will affect the everlasting interests of men. We ask attention, therefore, to no indifferent or merely partisan concern, in considering THE CONGREGATIONAL CHURCH POLITY AS FITTED TO THE FOREIGN MISSIONARY WORK.

And here an inquiry meets us on the very threshold of our theme. Does Congregationalism contain, within itself, any provision for that influence of one man, or a few men, over the laity which it is evident that native churches, at least in their commencement, will imperatively need? If Episcopal or Presbyterian authority could ever find a logical defence, it is said

it certainly could do so in the case of those men who themselves have gathered churches upon missionary ground. Nowhere are the clergy more deserving, and nowhere are the laity more needy of that influence which authority can give. The latter need the powerful direction of some mind more able and experienced than theirs; and the former are, of all men, the least likely to abuse the trust committed to their charge. Moreover, it is said that apostolical control was paramount in circumstances similar to those of missionaries now; and that, whether Paul exercised ecclesiastical authority or not, a modern missionary needs it, to make up to him the influence which inspiration, and the agency of miracles, gave Paul. All are agreed, however, upon this: that the missionary churches do greatly need a powerful direction from the wise and holy ministers who first preach to them the word; and the question is whether Congregationalism, vesting no *authority* in ministers, is able to supply that want. We answer that *the position of these men as missionaries* will secure to them the extraordinary influence which their temporary circumstances need. In the first place, their acknowledged holiness, and general superiority in ability and culture to the people of their charge, is such as can find no parallel in circumstances differing from theirs. In the second place, the converts who compose these churches first received the gospel from the men to whom this influence properly belongs; are generally their own children in the Lord; and, as such, naturally regard their spiritual fathers with the utmost deference and love. And, finally, the missionary disburses the Church funds. If the native churches should insist on measures which he thinks are detrimental to their good, and his weight of character does not avail him for control, he has a great reserve of power in the fact that he is not dependent on them for support, but that they are thus dependent on him for money to support their helpers, and not seldom to

maintain existence as a Church. Now if these three circumstances: his superiority in mental and religious training to the people of his charge; the fact that he is spiritual father to the Church; and the fact that he disburses the Church funds, do not give the missionary all the influence he *needs*, then no ecclesiastical *authority* could help him, or be safely trusted to his charge. We have now prepared the way, if we mistake not, for the proof that the Congregational Church Polity has a special fitness to the foreign missionary work.

1. And, in the first place, we are furnished with a strong presumption that it has, in the fact that Christ commanded it, and his apostles practised it, in circumstances similar to those in which missionaries are now placed. The example and many of the precepts of inspired men become literally binding upon us, just in proportion as our circumstances are identical with theirs. When this resemblance is made out, their conduct becomes the rule of authority for us. And then, inasmuch as in nearly all God's doings we can trace a special fitness to a moral end, we have strong presumptive evidence, at least, that in the case before us, to obey, is to do that which in the circumstances is best fitted to the object which we seek. What Polity, then, did Christ and his apostles institute as best fitted to their wants; and were their circumstances similar to those which now attend the missionary operations of the Church?

That the New Testament Church system was substantially like that which the Congregational theory presents, we have need for but the barest summary of proof. While the 18th of Matthew and the 5th of 1st Corinthians remain portions of God's Word, it never can be shown that any system, however excellent it be, which *denies the right of excommunication to the whole body of the local Church*, is the system which apostles practised, or the Saviour preached. Listen to the clear statement of our Lord. If thy brother trespass against thee, first go to him alone. If he

hear thee, thou hast gained thy brother. But if he will not hear thee, then go to him with witnesses, and, if he refuses listening to them, then tell it to the Church. Not to the Bishop; not to the elders: tell it to the Church, and if he will not listen to the Church, then let him be to thee as an heathen man and publican. Unless the Bishop, or a few elders constitute the Church, no system can be Scriptural which takes the power of exclusion from the assembled body of the followers of Christ. Congregationalism needs no proof text except that.

But what thought apostles of this plain principle of Christ? If a man was ever eminently fitted for ecclesiastical control, the Apostle to the Gentiles surely was that man. But in the only case of discipline recorded in God's Word, Paul was the minister, and he expressly throws the whole matter on the Church. "Put away from yourselves that wicked person," is the solemn counsel that he gives. You, Corinthians, yourselves do it, by your own action as a Church; and, long after, in exhorting them, by their own action as a Church, to receive back the now excised but repentant member to their fellowship and love, he gives it as a reason that the "punishment inflicted of the MANY," that is, by their whole number as a Church, had produced on the offender its appropriate effect. In Matthew, then, we have the precept as given by Christ, and in Corinthians, both the precept and example, as given by Paul. If Scripture can prove anything, these passages attest that the democratic element, in principle and practice, was the basis upon which the New Testament Church Polity was built. They prove that the local Church was qualified and bound to exercise the most important function of ecclesiastical authority itself. It could excommunicate; and, if that, then *a fortiori*, it could choose its minister and settle minor difficulties by its own powers as a Church.

But were not their circumstances different from those in which a missionary is

now placed? On the contrary, they were the same in all general respects. So far as this question is concerned, the heathen of to-day are like the heathen in all ages of the world. Paul's description of the men to whom he preached is life-like in its application to the present missionary work. The foolish Galatians, the weak and dissolute Corinthians, are prototypes of heathen converts the world through. In the very country where the Ephesian Church "tried those who said they were apostles and were not"; among the very people where the Church at Thyatira, and the Church at Pergamos, did wrong in not excluding the offending members from their midst; under the very circumstances and upon the very ground where it pleased apostles, "with the elders and the *whole Church*," to send the "chosen" men to Antioch for mutual deliberation and advice; and where, a little time before, the converts cast their lots, and, by their own vote, elected even an apostle to his work; in that country, under those circumstances, prosecuting the same work, over sixty missionaries of one Board are now called to meet this question:—will you exercise ecclesiastical authority or not? Since now, for the same purpose, inspiration recognized the democratic element alone, it is powerful presumptive evidence at least, that it furnishes the system best fitted to the missionary work.

2. Another argument to prove the missionary fitness of the Congregational Church theory, is this: that it is simple in its principle and easily applied. As those who pioneer in travel or in war, consult efficiency and lightness in the instruments they take, so the herald of the gospel, above all men, needs a theory which, everywhere and always, shall be ready for the instant service of the Church. Grant but a few followers of Christ, contiguous enough to worship in one place, and the working of the Congregational Church system is complete. It is compact, handy, prompt. Drop a Congregational Church

in any portion of the world, and there it works,—in itself, a perfect and self-operating thing. Parts of other systems you can easily apply, but in order completely to realize their force, you demand conditions contrary to the very nature of the missionary work. For missionary churches are alone. Languages vary. Inter-communication is not easy, as with us; and, even if it were, long time elapses before other churches will be formed. You may form the Session, but for the Presbytery you must wait; and beyond the Session, meantime, there is no power of appeal. You may form the Presbytery, but for the Synod you must wait; and beyond the Presbytery, meantime, there is no power of appeal. You may form the Synod, but for the General Assembly you must wait; and, by the time you have formed that, the missionary service is already losing its distinctive character as such. When the Genius of the Government is at last thoroughly at work, it wakes up to find that the distinctive enterprise of Missions is already sliding from its grasp!

It is in vain to urge that, in the case before us, native churches can immediately connect themselves with Synods and Assemblies here at home. The idea of appealing across continents and oceans, and even then to men so differently situated that they can know but imperfectly the nature of the case, is, on the very face of it, absurd. Of necessity the connection must be nominal, to all intents and purposes for which Presbyterian authority is claimed; and the theory cannot therefore be immediately and perfectly applied. So, too, of other systems, of which space, however, will not suffer us to speak. They are cumbrous and unwieldy in comparison with that which binds its limits with the limits of the local Church, and never goes beyond them, save to seek a brother's counsel and to show a brother's courtesy and love.

The history of Missions forms a striking commentary on this thought. The result

of much inquiry is this: that it would be difficult, if not impossible, to find, in the whole heathen world, a single case in which the full machinery of any other system is at work. On the contrary, we are fearless of successful contradiction when we say that missionaries have been driven, by the very circumstances of their case, to adopt a theory which has generally been Congregational in all material respects. This, however, will appear more fully in considering another department of this argument, which is;

3. That the *yielding* nature of the Congregational Church theory affords another reason for its special fitness to the missionary work. It is facile, pliant; it will bend to the necessities of things. It would be impossible to say what is, externally, the form of the Congregational Church. That which is distinctive in it is a principle, and not a form; and the principle puts on that outward structure which existing circumstances may demand. There are churches which are partially or fully Presbyterian in form, which are purely Congregational in fact. Many are the Bishops whose only authority is that which position, and a godly character, can give. That which marks a Church distinctively as Congregational is this: that it recognizes no ecclesiastical authority but God. Any form is Congregational which that principle has filled. Such a Church may have no minister, or twenty ministers, and be Congregational still. It may work by Committees or without them, and be Congregational still. The influence of its clergy may be apostolic, if you please, and its laity scarce know their right hand from their left: the relation of the two may be almost literally that of the Shepherd to the sheep; and still, if the power lodges with the laity to assert it when they please, and use it when they can, that Church is essentially a Congregational Church. A hierarchy in the Church, like a despotism in the State, must stiffen into forms. It needs the help which an elaborate and centralized machinery can give.

It reaches towards externals for support on which its own weakness can repose. It adopts them as a portion of itself; it grows rigid with them until finally the form and principle are one. But spiritual freedom is a life, and its body changes, like the vegetation, with a difference of climate and of soil. It has nothing to do with questions of uniformity in conventional and unessential forms. These may change, with changes in locality and time, through all possible varieties not inconsistent with the liberty of Christians and obedience to Christ. The simple point to which the Congregational Church theory drives all antagonists is this: a question between authority rising with the people and returning to the people on the one side, and authority flowing from the people towards Popes, Bishops, and Assemblies, on the other side. Let but its distinctive principle remain, and the system becomes all things to all men, according as their ever changing circumstances need.

What, now, is the application of all this to native churches upon heathen shores? That they must have a system that will bend, is too obvious for proof. Is there anything, however, in their actual practice, which contains a confirmation of these views?

And here the excellence of this system proves an evil to itself. Its most valuable traits are those which render its good qualities least likely to be known. For, in doctrine, non-essentials, and, in polity, externals, are the fruitful parents of sectarian zeal; and when this system, as it does, exalts a principle with but little deference to form, the very feature which so recommends it, is a feature indisposing its adherents to party spirit and sectarian strife. Moreover, as a true polity, it is faithful to its mission as a medium of spiritual blessings to mankind; and, as a medium, like glass, the more perfectly it works, the less does it attract attention to itself. And, finally, in varying its outer aspects to the ever changing circumstances

of the Church, Congregationalism lurks so frequently in forms upon which other names are written than its own, that other systems have not seldom claimed the merit of its works. Missionaries are not apt, therefore, to speak loudly in its praise. They have not always known what unobtrusive principle has vitalized the forms they have employed; and, even when they have discerned it, like the Lord, whose faithful servant it has been, itself has "charged them that they tell no man what was done." And so they come and tell us that they have no system; that they have all systems; that they have many new systems; that, in short, the question of Church polity does not trouble them on missionary ground. It does not trouble them, and why? Press them with inquiries, and the result is generally this: that, in seeking for the polity best fitted to their wants, they have fallen on a principle, so unsectarian and liberal itself, and yet so adapted to their circumstances, and so pliant to their wants, that, in its noiseless working, and beneath its changing forms, they have hardly thought to recognize the same old system which apostles practised, and the Saviour preached. That which is biblical is natural; and, in striving to adapt the broken fragments of more cumbersome systems to their wants, they have, consciously or unconsciously, been toiling in the limits which the Congregational Church theory has drawn.

4. But space will not suffice to state all the reasons why this system has a special fitness to the missionary work. We might speak of its intense sympathy with freedom in the state; and, amid the blessings of that government of which it was the proud honor of the Congregational Church theory to be at once the mother and the nurse, prove its mission of political as well as spiritual liberty to nations which are still down-trodden upon heathen shores. We might speak of the high reverence it places on God's word; and, contrasting other systems, show how vitally important it must be that missionaries should not

jeopardize that reverence by liturgies, and books of discipline and creeds. We might speak of it as therefore hostile to dead forms,—an evil to which native churches are most commonly and lamentably prone. But, passing by all other arguments, we shall consider, finally and briefly, that the Congregational Church system has a special fitness to the work of missions *as an educator of the native Church*. We have not space to give this argument the prominence it claims. Surrounded as we are, however, by the institutions which have grown amid that healthful atmosphere of spiritual freedom which has done so much toward rendering New England what she is, it surely needs but little argument to show its value as an educating power.

The gospel gives to men, as men, an equal and inestimable worth. It strikes away all shackles and bids the intellectual and spiritual faculties go free. But those faculties the missionary finds degraded and benumbed, and their development and training is thenceforward the grand duty of the Church. How, now, shall it best execute its high commission as the educator of these sons and daughters of almighty God? Bidding us remember

that for influence, as distinguished from authority, the Congregational Church theory provides, and that, in the ignorance and weakness of the native Church, the missionary *ipso facto* must become a powerful example and a guide, the system of the Puritans replies, by putting native converts into circumstances where their mental and religious natures will most often be called out. It answers us by giving every one of them a voice and a responsibility in governing and disciplining all. "Every member has his own vote on every grave proposal. For that vote he must prepare his mind and heart. He has a judgment and a conscience, and the command is to him as to the Jewish king—'be strong and show thyself a man.'" Every member is a juror upon principles and men, and there is not a question in the whole range of doctrinal and practical religion which his high responsibilities are not liable at all times to involve. The result must be to quicken his dead energies to life. It is the result of duty that it makes men able for the duties they perform, and of honor that it makes men worthy of the honor they receive.

HISTORICAL SKETCH OF

CONGREGATIONALISM IN EASTERN NEW YORK.

BY REV. JOSEPH P. THOMPSON, D.D., PASTOR OF THE BROADWAY TABERNACLE CHURCH, NEW YORK CITY.¹

THE origin of Congregationalism in Eastern New York dates from the earliest settlement of Englishmen in the Province. The eastern extremity of Long Island was

mainly peopled from New England; and for a time several of its towns were under the jurisdiction of the colonies of New Haven and Connecticut. After the union of those colonies under Winthrop's charter, the claim of the Duke of York to the

¹ The following sketch was prepared at the request of a Committee of the General Association of New York, and was read at the Twenty-fifth annual meeting of that body, at Rochester, in 1858. It is published at the request of the Association. A sketch of Congregational Churches in Western New York, prepared for the same occasion, was published in the CONGREGATIONAL QUARTERLY, No. 2. Some of the most important facts in the following narrative are derived from the Documentary History of New York,

and Thompson's History of Long Island. The writer is confident that an examination of the records of particular churches, and of ecclesiastical bodies, especially in Suffolk, Westchester, and Saratoga counties, would bring to light many facts of value touching the early Congregational churches in the Empire State.

line of the Connecticut River, was satisfied by conceding Long Island to the jurisdiction of His Highness, and thus securing for Connecticut a more southern boundary, (1664.) When, on the reconquest of the New Netherlands, about ten years later, Sir Edmond Andros began to play the tyrant over New York, "the inhabitants of the eastern part of Long Island resolved, in town meetings, to adhere to Connecticut;"¹ but as this was illegal, they submitted to the new jurisdiction. Yet these sturdy Puritans of Long Island held Andros himself in check, by insisting upon a representative government as "an inalienable English birthright." Thus these Puritan Congregationalists gave the representative of a bigoted royalty a practical lesson in popular freedom. In a report on the Province of New York, in 1678, Gov. Andros gave this account of its religious condition. "There are Religions of all sorts,—one Church of England, several Presbyterians and *Independents*, Quakers and Anabaptists of several sects, some Jews, but Presbyterians and *Independents* most numerous and substantial."² He also speaks of Presbyterians and *Independents* as "desirous to have and maintain ministers, if any to be had."

In 1687, Gov. Dongan of New York, in a report upon the state of the Province, wrote, "Most part of the people of Long Island, especially toward the east end, are of the same stamp with those of New England; refractory, and very loath to have any commerce with this place, to the great detriment of his Majesty's revenue, and ruin of our merchants."³

The same officer thus describes the religious divisions of the city population during his administration. "New York has first a Chaplain belonging to the fort, of the Church of England; secondly, a Dutch Calvinist; thirdly, a French Calvinist; fourthly, a Dutch Lutheran. Here be not many of the Church of England;

few Roman Catholics; abundance of Quaker preachers, men, and women especially; Singing Quakers, Ranting Quakers; Sabbatarians, Anti-Sabbatarians; some Anabaptists, some *Independents*, some Jews; in short, of all sorts of opinions there are some, and the most part of none at all."⁴

The town of *Southold*, L. I., settled in 1640, was under the jurisdiction of the New Haven Colony. Its first minister was the Rev. John Youngs, from Hingham, England, and not only was the Church Congregational, but the Puritan idea was carried to the extent of admitting none but Church members to vote in town meeting. *Southampton* was settled in 1640, by emigrants from Lynn, Ms., who stipulated for "as full and free liberty, both in *Church order and civil government*, as the plantations in Massachusetts enjoyed." The first settlement by the English, in Queen's County, was made in 1643, by emigrants from New England, principally from Weathersfield and Stamford, Ct. These also managed their Church affairs town-wise, or their town affairs church-wise, by permitting only Church members to vote in civil matters. This union of Church and State, tended, of course, to deteriorate the purity of the Church, and gave facilities afterwards to subvert its polity, through Episcopal influence, in the colonial government. In 1705, Rev. Mr. Thomas, who had been forced upon the people as a Rector of the Church of England, wrote, "The country is extremely *wedded* to a dissenting ministry. . . . Government is our great asylum and bulwark." *Easthampton*, like *Southampton*, was settled (in 1648) by families from Lynn and vicinity, by agreement with the colonies of Connecticut and New Haven, for possession of the soil.

The settlement of this town affords so fine an illustration of the early principles of New England, that it deserves special notice here. The original settlers, thirty-five in number, purchased the land from

¹ Bancroft ii., 403.

² Doc. Hist. of N. Y., vol. i., p. 62, Quarto Ed.

³ Doc. Hist., i., 105.

⁴ Doc. Hist., 116.

four Indian Sachems. The Indian deed conveyed the land to "the Worshipful Theophilus Eaton, Esquire, Governor of the Colony, of New Haven, and the Worshipful Edward Hopkins, Governor of the Colony of Connecticut, and their associates, for and in consideration of 20 cents, 24 looking-glasses, 24 hose, 24 hatchets, 24 knives, and 100 Mucxs," paid down. "None were received into this town, as inhabitants, but by vote, and some were forbid settling on account of their principles and laziness." The government of the town was a pure democracy. Its laws were enacted "by all the citizens assembled in town meeting." This meeting was called the General Court; and in 1652, it was decreed that if any man be aggrieved with anything that is done by the men that are in authority, he shall have liberty to make his appeal to the next General Court, or when the freemen are assembled together for their public occasions."¹ In 1654, a combination similar to that formed at Hartford, Windsor, and Weathersfield, was entered into by the inhabitants of Easthampton. It was in these words: "This combination is to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus, which we now profess, as also the discipline of the Church, which, according to the said gospel, is now practised among us. As also in our civil affairs to be guided and governed according to such laws and orders as shall be made according to God, and which by vote of the major part shall be of force among us."

The first deed of *Huntington*, L. I., was given in 1646, to Theophilus Eaton, Governor of New Haven; and this town was of course in sympathy with New England in its civil and religious institutions.

In 1655, *Upper Aquebogue*, and Brookhaven, or *Setank*, were settled by emigrants from the vicinity of Boston; these towns being under the jurisdiction of New Haven colony, and thoroughly Congregational.

A report addressed to the Classis of Amsterdam, by the Dutch pastors in New York City, describes the state of religion in New Netherland as far back as 1657. This report specifies that at *Newtown*, L. I., the people are mostly Independents, having a Church and a preacher of their own order; and that on the west side of the East river, opposite Flushing, is a village named *Oostdorp*, whose inhabitants are Puritans, *alias* Independents. They have no preacher, but hold Sunday meetings, "reading from an English book a sermon, and making a prayer." Newtown was settled in 1651; the first white inhabitants,² were enterprising English emigrants, who came by way of New England, and brought New England principles with them. The first church edifice was erected in 1670.

That the Long Island Puritans were of the genuine stock, is evident from this testimony from the same source. "At Heemstede, about seven Dutch miles from here, there are some Independents; but the minister of the place was a Presbyterian who had conformed to the Dutch Church. The Independents of the place listen attentively to his preaching, but when he began to baptize the children of such parents as are not members of the Church, they sometimes burst out of the Church."

Congregationalism early gained a footing in Jamaica, on L. I. That town was settled from Hempstead; and, in 1663, Rev. Zechariah Walker, a true N. E. Congregationalist, was the first minister. In 1676, the inhabitants and freeholders of Jamaica, at a public meeting, entered into an agreement with Mr. John Prudden to be their minister; and for many years he continued in that town, "discharging the work of a minister according to the way of the churches in New England."³ This was in 1676. Mr. Prudden continued in this post for more than twelve years. Measures were soon taken, however, to

² Doc. Hist., iii., 71.

³ Doc. Hist. iii., 122.

¹ Doc. Hist. i., 430.

compel the inhabitants of Jamaica to conform to the Church of England; and the history of that case shows how Congregationalism was, in some instances, rooted out by the power and patronage of the colonial government in the interest of that Church. In 1704, Rev. Wm. Vesey, Rector of New York, writes, that in the town of Jamaica, L. I., there is a church of stone, built by a tax levied on the inhabitants; also a house and some land, recorded for the parsonage, which was formerly in the possession of the Independent Minister, but now in possession of the present incumbent, by His Excellency, Lord Cornbury's favor, *who has been the great promoter of the Church in this Province, and especially at this place.* In Newtown, there is a church built and lately repaired, by tax on the inhabitants. This church was formerly possessed by a dissenting minister; but he being gone, it is in possession of the present incumbent, *by His Excellency's favor.* These two towns are said to be *chiefly inhabited by Independents.*

"In Suffolk County, in the east end of Long Island, there is neither a Church of England minister, nor any provision made for one by law, *the people generally being Independents, and upheld in their separation by New England Emissaries.* But there are several already well affected to the Church, and if one or two ministers were sent among them, supported at first by the Society [for Propagating the Gospel,] it would be an excellent means of reconciling the people to the Church, and of introducing *an establishment for a minister by law.*"¹

The year after, (1705) two ministers of the Church of England, who had been sent out by the Society for Propagating the Gospel, and had begun their mission at Jamaica and Hempstead, write: "The inhabitants of this county are generally *Independents.* . . . The ancient settlers have transplanted themselves from New England, and do still keep up a close cor-

respondence, and are buoyed up by schismatical instructions from that interest, which occasion all the disturbance and opposition we meet with in both our parishes. They have hitherto been used to a dissenting ministry, and they still support one at Jamaica, who has a most pestilential influence over our people, who, from their cradles, were disaffected to conformity."²

"My Lord Cornbury" served a writ of ejection upon this "pestilential" Independent, Rev. John Hubbard, and violently thrust him out of the parsonage.

But the Independents of Jamaica seem long to have maintained their bad preëminence of non-conformity. In February, 1716, complaint was made that "the Independents, being the most numerous, do annually choose the Church wardens and vestry, out of those of their own persuasion who are the most inveterate against the Church."³

In 1744, the Rector writes that "Independency, which has been triumphant in this town for the forty years last past, is now, by the Providence of God, in a very faint and declining condition; which gives us hopes that better principles than such as issue out thence will generally prevail."

The "Providence of God" here so devoutly recognized, was some other than that "favor of my Lord Cornbury" and of other civil functionaries, which, preceding rectors had found so essential and so grateful. Independency, in which the people had been cradled from infancy, was overborne by royal patronage and power in the interest of the Church of England.

It was only after a long and desperate struggle that the Independents of Jamaica were overcome by the power and patronage of an Episcopal government. In 1706, Cotton Mather wrote, "There is a town called Jamaica, on Long Island, consisting of considerably above an hundred families, and exemplary for all Christian

² Doc. Hist. iii., 130.

³ Doc. Hist. iii., 169.

¹ Doc. Hist. iii., 75-6.

knowledge and goodness, and a Church with a worthy pastor in it, about half a score families (and of a meaner character) in the town declared for the Church of England, and thereupon a minister of their profession was sent to them, (one Urquhart,) who is maintained by the aforesaid Society [for the Propagation of the Gospel]; but this little company having the advantage (right or wrong) to be uppermost, took away from the Dissenters (if it be proper to call such a disproportionate number so) their meeting-house, computed to be worth six hundred pounds, and compelled them to build another. They also seized the Parsonage, which had been until now enjoyed by the town, and is esteemed worth fifteen hundred pounds. The good people there do adorn the doctrine of God, their Saviour, by a most laudable silence and wonderful patience under those things. But if such things proceed, that noble Society for the Propagation of Religion in America will greatly wound religion and their own reputation also, which ought to be forever venerable."

Many of the early churches in Westchester County, as well as those in Northern New Jersey, were Congregational; and an investigation of the ecclesiastical history of that district would bring to light evidence of the priority of the Congregational polity in several of the early settlements. The town of *Rye*, for example, was settled from New England, in 1650. It was annexed to the colony of New York in 1683. The first religious society in the town was Congregational, and the minister was chosen by vote of the inhabitants in town meeting. *Westchester* was settled in 1642, by John Throckmorton, and about thirty-five Puritan families from Salem and Providence. In this county, as upon Long Island, strenuous efforts were made to supplant the Congregational order of Puritan ideas, by forcing upon the people ministers of the Church of England, supported by the Gospel Propagation Society, and protected by the

government of the colony. One of the emissaries of that Society, speaking of that rich and ardent Churchman, Col. Heathcote, says, "To his efforts and to his means does Westchester County owe nearly every one of her ancient parishes."¹ In 1704, Rev. Thomas Pritchard, of Rye, writing to the Society of his success in that community of Puritan Independents, says, "What steps and progress have been made hereto, are mostly owing to His Excellency, Lord Cornbury's influence and encouragement to us, the Attorney General being also very zealous for the thorough settlement of the Church."²

In 1714, Rev. John Burtow, of Westchester, speaks of "rigid Independents" at Eastchester. In 1727, Rev. James Wetmore writes that "at Rye, the number of Church people and Independents are nearly equal, about sixty families each. . . . At Bedford, there are eight or ten families of Church people, and the rest are Presbyterians or Independents." And as late as 1767, the Rev. Samuel Seabury, of Westchester, in enumerating the sources of his income, says, "Marriage fees from one to four Spanish dollars; but far the greater number go to an Independent preacher in the parish of Rye, because his ceremony is short, and they have nothing to say."³

Such incidental evidence as this from Episcopal sources shows how early and how firmly Congregationalism was rooted in Eastern New York; and how diligently it was supplanted by the wealth and power arrayed upon the side of Episcopacy.

When we cross the-line of the Hudson, we find many towns in which the ground was preoccupied by Congregationalists. But the founders of the first Congregational churches in the State of New York, probably had no thought of opening a new page of Ecclesiastical History for the study of their descendants. The people who constituted those churches, were, for

¹ Bolton, Hist. of Westchester County, p. 152.

² Bolton, p. 144.

³ Bolton, p. 249-50.

the most part, emigrants from New England; their pastors were often missionaries, sustained, in part, by the churches of New England; and hence it was as natural that they should form *Congregational* churches, as that they should seek to revive, in the western wildernesses, the religious privileges which they had enjoyed in their eastern home. Indeed, some of these churches were organized without so much as the name Congregational, since until the growth of other denominations made distinctions necessary, no Congregationalist would think of calling an association of believers, covenanting together for the worship of God, by any other name than a simple *Church* of Christ. The spirit in which the early Christian settlement of interior New York was attempted, may be inferred from the fact that long before the enterprise of modern missions to the heathen was conceived, a missionary from Massachusetts (Rev. Gideon Hawley) had penetrated the wilderness of this State for more than a hundred miles beyond any English settlement, to take up his abode at Oughyunga, near Binghampton, now *Windsor*, on the Susquehanna, as a missionary to the Oneidas; and that President Edwards, who then resided at Stockbridge, sent his son Jonathan, a lad of ten years, with Mr. Hawley, in order that by early learning the language of the tribe, he might also be prepared to become a missionary to them. Mr. Hawley states that he did not find the Dutch Christians of Albany much in favor of his undertaking to Christianize the Indians; since, "trade with the savages was their support."

As emigration from the East began to break the wilderness that stretched from the Hudson to Lake Erie, churches were organized upon that simple model which existed throughout New England. Where the pioneers of New York emigration were New England Congregationalists, the ecclesiastical system of New England was established almost as a matter of course. This was true of many of the

older settlements of Eastern and Central New York, where the churches now existing are either Presbyterian or Congregational, under the plan of Union. The churches of Clinton and Paris were organized in 1791, under the direction of Rev. Jonathan Edwards, D.D., of New Haven, Ct., afterwards President of Union College. New Hartford, Saquoit, Holland Patent, Vernon, Verona, Camden, Trenton, Cazenovia, and many others, were formed as Congregational churches, by New England ministers and emigrants, and most of them before the beginning of the present century. So far back as 1804, an Association was organized upon the old military tract, embracing a central tier of counties and a large number of pastors and churches. There was also a good Congregational Association in Saratoga County.

The Journal of a missionary tour through the Mohawk and Black River Counties, performed in 1802, by Rev. John Taylor, of Deerfield, Ms., in behalf of the Missionary Society of Hampshire County, brings to light the following facts.

Writing at Whitesborough, he says, "Most of the churches in this part of the world are on the Presbyterian plan. The Church at *Clinton*, however, is Congregational—a Church of 240 members—and this people is considered to be the most harmonious, regular and pious of any in the northern part of the State of New York."

At *Saugersfield*, was a small Congregational Church. At *Steuben* one of about 30 members; at *Western*, near *S.*, about 18 members.

At *Camden*, the people were all Congregationalists but two.

At *Redfield*, a Church of 18 members, all Congregational.

Another near *Sandy Creek*.

At *Champion*, in No. 4, another.

At *Turin*, he organized a Congregational Church. The professing Christians adopted a Confession of Covenant; and upon their making the confession of faith,

in public, and entering into covenant, Mr. Taylor declared them to be a regularly organized Church of Jesus Christ.

In *Norway*, a Congregational Church at the Royal grant. Another, four miles from Western.

In the region of the Black River, Mr. Taylor seems to have received no favorable impression of the emigrants from *Rhode Island*, with whom he was quartered, at a place which I shall not name. He writes, "Here is a mixture of all the physical and moral evils that can well be conceived of. Here may be found filth of all kinds; such as dust, mud, fleas, bed-bugs, gnats, rotten meat and sour bread; and as to moral evils, you may here find ignorance, self-will, self-sufficiency, ill-manners, pride, boasting, fanaticism, and witchcraft." But four miles to the north-east of this settlement, he found a "decent, respectable, industrious people, mostly from Connecticut." His religious sympathies with the Dutch brethren were not strong enough to overcome his distaste for their cooking. At Northampton, near Galway, he "put up with a Dutch deacon—had a dinner of boiled squash, swimming in butter, sweetened a little; and with this mess, the family mixed vinegar in great plenty. This is a poor country—too sandy and dry—and the inhabitants may in general be considered as the fag end of man." Of course Congregationalism could not be expected to flourish in such a soil. The *Journal* of Mr. Taylor, published at large in the *Documentary History of New York*, will repay perusal.

From the evidence before us, it appears that wherever New England Congregationalists planted themselves, as first settlers in New York, they established churches according to the platform of their fathers, and the New Testament.

If we divide the State, by a line running from Binghamton, through Syracuse, to Oswego, we find, in the eastern section, at present, eight District Associations: Oneida, Black River, Essex, St. Lawrence, Albany, New York and Brook-

lyn, and Long Island Consociation; and Delaware, newly organized. The oldest churches reported in the minutes, are Poosapatue (1750) and Upper Aquogue, (1758). These both are connected with Long Island Consociation, and in that body are six churches which date from the last century. At least twice that number of churches upon that island, originally Congregational, have either become extinct or have changed their ecclesiastical form. But in that Long Island city, which is now the third city of the Union in population, and second to none in social and literary culture and moral wealth, are new sprouts from those long buried roots, which shoot up with the life and vigor of two centuries.

The New York and Brooklyn Association has within its limits the oldest Church reported in the Minutes of the General Association; but as this lies within another State, (Chester, N. J.) it can hardly be included in the present survey. Two other churches within its bounds—Middletown and Lumberland—date from the last century.

Albany Association has one Church, older than this century—that of Canaan, formed in 1783. But there were Congregational churches of as ancient date in Saratoga County, which have become extinct, or are enrolled in the catalogue of another denomination.

The St. Lawrence Consociation has no Church of an earlier date than 1807, in which year the churches of Stockholm and Madrid were organized.

The oldest Church within the limits of the Black River Consociation is believed to be that of Adams, formed in 1804; but the oldest on the records is that of *Rodman*, (1807) whose venerable pastor, Rev. D. Spear, has lately celebrated the semi-centennial anniversary of his settlement. At the time of his settlement, 1808, there were seven Congregational churches in Jefferson County, and no Presbyterian Church in that region, east of Oneida County. The Black River Association

was organized in 1808, comprising twelve churches. This body had increased to eighteen churches, when, in 1817, it was induced to unite with the *Watertown Presbytery*, and became absorbed in that organization. After some years, some of the Congregational churches withdrew from this entanglement, and re-organized in an Association which, in 1851, took the name of *Black River Consociation*, and now embraces fourteen churches. The minutes furnish no data as to the organization of the churches within *Essex Consociation*. *Oneida Association*, whose own existence dates from the very beginning of this century, reports five churches as organized in the last century. The oldest of these is *Bridgewater*, organized in 1790. The Church in *Clinton* was formed in 1791. *Westmoreland*, *Madison* and *Marshall*, *Paris Hill*, *Winfield*, and perhaps others, not reported, were formed prior to 1800.

Of the 130 churches represented by these eight Associations, about forty have been in existence for twenty-five years and upwards, and twenty-five have numbered their half century.

These statistics, imperfect as they are, will show that Congregationalism in New York is not a thing of yesterday. Congregationalists are not innovators upon that soil, but in very many places had the right of pre-emption and pre-occupation; and the roots of their history strike into the primitive forest of the interior, and the rocky foundations of the eastern shore.

The question, then, is worthy of study, How came these churches, so widely organized as Congregational, either to die out entirely, or to become absorbed into other communions? We have seen that several of these churches were supplanted by an Ecclesiasticism foreign to the soil, but forced upon the people by the civil power. But while Ecclesiastical bigotry, in some quarters, has exterminated the free and simple churches of Christ, organized by the sons of New England, the

greater part of those churches have lost their liberties through an inconsiderate liberality. In their readiness to coöperate with all who love Christ, in building up his kingdom, they have overlooked the distinction between practical coöperation and ecclesiastical combination. Through an extreme indifference to their own simple form, for the sake of the spirit, they have lost the spirit in a form of greater stringency. With characteristic disregard of mere denominational interests, Congregationalists had well-nigh ceased to be a denomination in the State. For example, in the year 1807, the *Middle Association*, lying between the *Oneida* and *Ontario Associations*, "in order to facilitate the establishment of the gospel in destitute settlements," entered into a union with the *Synod of Albany*, by which it sent representatives to the *Synod* who were received as members, while the *Synod* assumed a qualified control over the churches. In 1808, the *General Assembly* approved of this union, and the very next item in the history is that, in 1810, the *Middle Association*, consisting of about twenty ministers, was divided, by the *Synod of Albany*, into two *Presbyteries*—*Cayuga* and *Onondaga*—with a view to constitute the *Synod of Geneva*. In that same year, the several Congregational Associations held a *Convention*, by delegates, to consult for the formation of a *General Association*; but the attempt was defeated by the argument that it would interfere with the *Plan of Union* with *Presbyterians*! Seven Associations were represented in that *Convention*, only two of which are in existence to-day. The rest have either become extinct, or were long ago transformed into *Presbyteries*. The spirit of fusion postponed, for more than twenty years, the organization of the *General Association*. We cannot condemn that spirit; but it is important to chronicle the ultimate effects of the *Plan of Union*. One hundred and twenty-four Congregational churches in the State are now connected with *Presbyteries*, and reported in

the minutes of another body. The moment the Congregational churches abandoned their own organization for a formal union with a *particular* denomination, they lost that capacity for practical union with ALL denominations, which belongs to their polity and spirit. The union of Congregationalism was not like that fusion of metals which produced the Corinthian brass, but like the mixing of iron and clay in Nebuchadnezzar's image. The growth of Congregationalism in the State of New York has received a new impulse within the past twenty years. This is especially true of the eastern part of the State. Twenty-two of the twenty-six churches in the Association of New York and Brooklyn, have been formed since 1840. The organization of the Broadway Tabernacle Church, and the vigorous and liberal measures of the lamented David Hale, mark, in that section, the beginning of a new era. But the formation of the General Association has done more than any other event to give character, strength, consistency, unity, vitality, increase, and permanence to Congregationalism in New York. The Albany Convention originated upon the motion of the writer, in the General Association of New York. And that Convention only re-affirmed what the General Association had already declared touching the Plan of Union.

A few hints as to the future, suggested by the past, will close this hasty sketch. The prosperity and increase of the Congregational churches in the State of New York, requires,

1. That in the organization and administration of churches, Congregationalism should be maintained in its *purity*. The two essential features of Congregationalism are the *completeness and independence of each local Church* in its own order, its worship, its officers, and its discipline; and yet the *communion of particular churches with each other*, in whatever form of coöperation, shall not interfere with their entire independence in their interior affairs. This last distinguishes Congre-

gationalism from strict Independency. Whenever a local Church concedes any part of its internal administration to a body exterior to itself, it parts with its Christian liberty, and ceases to be a Congregational Church. The installation of a pastor over a Congregational Church, by the authority of an organic body of another denomination, and the *organic* connection of a Congregational Church with an ecclesiastical body exterior to itself, are incompatible with the New Testament idea of the completeness of each local association of believers, in covenant as a Church of Christ, competent to manage its affairs as an *independent congregation*. Nearly all the ecclesiastical embarrassments and controversies of Congregationalists in New York, have arisen from the fact that Congregational churches have incorporated themselves with other ecclesiastical bodies, or have attempted to engraft upon themselves features of ecclesiastical systems incongruous with the simplicity of a local Church of Christ. If we would guard against such evils in the future, we must inculcate and maintain the principles of our polity in their integrity and purity. Our churches would do well to seek the ministrations of pastors who are grounded in those principles, through an intelligent and conscientious conviction.

2. It is equally important to the growth and prosperity of Congregational churches, that they maintain the *purity of doctrine*, so steadfastly and earnestly maintained by the Orthodox Congregational churches of New England. We believe that our system of individual responsibility for faith, tends to the truest conservatism in doctrine. The members of our churches are not required to receive a pastor upon the certificate or the authority of an ecclesiastical superior, but to exercise the right and duty enjoined upon all believers, by the apostle,—“Believe not every spirit, but try the spirits, whether they be of God.” The doctrinal basis of the General Association of New York, is *broad*

and strong and sound. The associated churches are pure, and established in their faith. They are agitated by no novelties in doctrine; they are infected with no suspicions of heresy. But we cannot afford to be indifferent even to details of Christian doctrine; and while we oppose any attempt to coerce uniformity in the letter of Church creeds, we should not volunteer to take into our fellowship churches of doubtful faith, simply because they have assumed the name Congregational. While, on the one hand, we watch against brethren "unawares brought in, who would come in privily, to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;" on the other hand, we should not suffer our liberty to be made "the cloak of other men's licentiousness" of doctrine or practice.

3. It is essential, also, to their growth and prosperity, that those churches shall be *in full and manifest sympathy with the vital progress of Christianity*, in the amelioration of human sufferings and wrongs, and the elevation of mankind in the knowledge and the love of Christ. We should prove the theoretical superiority of our free and spiritual polity, by demonstrating its adaptation to the Chris-

tian work of our times; to the influence and the agency of the Spirit in morals, and to the reformation of social abuses, and the removal of organic or political evils, by the untrammelled force of Christian truth and love—the living testimony of living churches.

4. We should encourage *the fellowship of the churches* by means of conferences or conventions, and by such acts of sympathy and love as accord with the primitive communion of churches. A system of local conferences, frequently bringing neighboring churches into visible communion; the participation of the stronger churches in the trials and necessities of the weaker; the more thorough interpenetration of the meetings of the Association with the social and religious sympathy of the churches; occasional tours of fellowship, by pastors, among destitute churches and districts; these, and like measures and acts of communion, will bring our churches into that consciousness of sympathy in Christ which is itself the highest strength. The next quarter of a century may witness, in New York, twice two hundred Congregational churches, flourishing in beauty, and harmony, and strength.

A LESSON FROM THE PAST:

HOW SLAVERY WAS ABOLISHED IN MASSACHUSETTS.

BY REV. JOSEPH S. CLARK, D.D.

SOME who read this caption will perhaps be surprised to learn, for the first time in their lives, that Slavery ever existed in Massachusetts. It is, however, an undeniable fact, that African Slavery—*chattel* Slavery—human beings exchanged for dollars and cents, to be owned, worked, and sold or bequeathed, was one of the domestic institutions of the Old Bay State for more than a hundred years. Even the slave-trade, now branded as piracy, was not only carried on briskly, by Boston capital, as a lucrative

investment, but at Boston itself, as a slave-mart.

In order to understand the process through which Slavery, in Massachusetts, became extinct, let us first see how, and to what extent, it got established.

Under date of 26th of February, 1638, Winthrop's Journal (vol. i., 251,) has the following entry:—"Mr. Peirce, in the Salem ship, the *Desire*, returned from the West Indies, after seven months. He had been at Providence Isle, and brought some cotton, and tobacco and *negroes*,"

&c. This is the earliest notice we have of negroes in New England. They appear to have been received in exchange for Pequod captives, "fifteen boys and two women," which the same Journal informs us (p. 234,) were sent to Bermuda in the preceding July, with this Capt. Peirce. The unavoidable conclusion is, that they were slaves. How many there were, and what became of them, neither Winthrop nor any one else has informed us; though it is made pretty certain, from a revolting story told by Josselyn, that Mr. Samuel Maverick, the owner and sole occupant of Noddle's Island, (East Boston,) had several of them in his possession the year after their arrival.

To one just entering upon an investigation of the subject, it appears passing strange that Slavery should have made any progress, or even have got a foothold, on New England soil, when public sentiment and legislation both seemed to be so sternly arrayed against it. In the first code of laws here promulgated, "The Body of Liberties," drawn up by Rev. Nathaniel Ward, and adopted by the Massachusetts Colony in 1641, is the following:—"There shall never be any bond slaverie, villinage or captivate, amongst us, unless it be lawfull captives taken in just warres, and such strangers as willingly selle themselves, or are sold to us. And these shall have all the liberties and Christian usages which the law of God, established in Israell concerning such persons, doeth morally require." And when, in 1645, a Mr. Williams was reported to the Legislature as owning a slave, "unlawfully taken" from the coast of Africa by Capt. Smyth, he was ordered to set him free, and provision was made to have him "sent to his native country of Ginny, and a letter with him of the indignation of the Court thereabouts." [Mass. Ct. Rec. vol. ii., p. 136.]

But notwithstanding this repugnance to Slavery, it will be found, on closer examination, that it was not so much slaveholding, as *slave-getting*, that the law

looked to, and that public sentiment was concerned about. The article already quoted from the "Body of Liberties," it will be perceived, did not forbid the "bond slaverie" of such as "willingly selle themselves, or are sold to us;" which amounts to little more than a law against kidnapping. And the reason why Mr. Williams' slave must be sent back to Guinea, was, that he had been "unlawfully taken." The case, as set forth in the complaint of Richard Saltonstall, who brought it before the Legislature, was that of "stealing negers." It appeared in evidence, moreover, that in stealing those "negers," a village was burnt, and some of its inhabitants, to whom they "gave chace," were killed. In view of all these circumstances, "The General Court"—so the record runs—"conceiving themselves bound by the first opportunity to bear witness against the heinous and crying sin of man-stealing—as also to prescribe such timely redress for what is past, and such a law for the future as may sufficiently deter all others belonging to us to have to do in such vile and most odious courses, justly abhorred of all good and just men, do order," &c. [Id. p. 168.]

It seems likely, therefore, that the slaves which found their way into Massachusetts in the earlier stages of her slaveholding history, came mostly from other colonies, and the West Indies, just as their "cotton and tobacco" did, by fair purchase. Indeed, we have the explicit testimony of Gov. Bradstreet, so late as 1680, in a letter to the "Lords of his Magistie's privy counsell," that "there hath been no company of blacks or slaves brought into the country since the beginning of this plantation, for the space of fifty years, only one small vessel, about two years since, after twenty months' voyage to Madagascar, brought hither betwixt forty and fifty negroes, most women and children." In the same letter, he gives the whole number of slaves in the Colony as "about one hundred, or one hundred and twenty,"—worth "about twenty pounds

apiece." Edward Randolph, four years earlier, places the number at two hundred. From that time, slaves gradually increased, both in number and value, till just before the Revolutionary war they had reached nearly five thousand, and sold for £45 to £80 apiece. (Collections Am. Statistical Association, pp. 200-211.)¹ The slave-trade also was conducted on a larger scale, and in a more open way. In 1762, "a Rhode Island schooner arrived from the coast of Africa, and left there six other vessels from the same province, five with slaves, and another just got into port." (Id. 204.) Among the manuscript documents in the Congregational Library, is a sermon preached on occasion of the "Continental Fast," May 17, 1776, by Rev. EBENEZER CHAPLIN, of Millbury, (then the second parish of Sutton,) in which is found the following graphic picture of that abominable trade, as carried on in Boston: "What shall we say, then? Is not God in righteous judgment picturing out to us our own doings, in the Slavery he has been threatening us with?—in the bloodshed, in the slaughter, in the devastation he has brought upon us? Could *Boston* but cast her eyes back but a little way, but a few years, and see her public market, with the sight, shocking to humanity,—cargoes of slaves there exposed for sale like beasts, like old horses—the chapmen viewing them, examining their mouths to see their age by their teeth, and to purchase or reject, as their humor might lead them, the un-

¹ Those who ascribe our exemption from Slavery in New England, to climate, soil, and industrial pursuits, forget that we had the same climate, soil, and industrial pursuits when the institution was striking its roots deeper and deeper every year, and threatening to become as firm a fixture among us as in any other section of the land. Would it be an unprofitable business now? It was equally so then, and was so demonstrated by writers on political economy, and conceded by slave-holders themselves, both North and South; yet Slavery was all the while increasing. And no doubt it would have continued to increase in Massachusetts, had it not been for another and entirely different cause, as we shall have occasion to notice in the sequel.

happy merchandize, like the merchandize of Antichrist, viz., the souls and bodies of men—these unhappy creatures, standing as criminals condemned to death;—could *Boston*, I say, reflect upon this, she could not say with Adoni-Bezek, (Judges i: 7,) when his thumbs and great toes were cut off, "As I have done, so God hath requited me;" for all that she has suffered is unspeakably short of the cruelty and injustice of the slave-trade.²

Such was Slavery, once, in Massachusetts, and such the slave-trade in her capital. By directing the attention of his hearers "back a few years," to find this spectacle, he leaves us to infer that its darkest days were past; that the worst features of the system had softened, somewhat. This was undoubtedly true, as we learn from various sources. Among the earliest indications of an effective public sentiment arrayed against the institution,

² From files of old newspapers ("The Boston Weekly News-Letter," "The Boston Post-Boy and Advertiser," "The Boston Gazette," and "The Boston Evening Post," printed 1730-70,) which are preserved among the same Collections, may be gathered any quantity of advertisements like the following:—"To BE SOLD, a very likely, lusty Negro Man, about 22 years of age, lately imported from Guinea."

"To BE SOLD, a likely woman, about 30 years of age, that can do all manner of household work; has had the small-pox, and speaks good English."

"A parcel of likely Negroes just imported, to be sold by Charles Apthorp."

"Just imported from Africa, and to be sold on board the Brig Jenny, William Ellery, Commander, now lying at New Boston, a number of likely Negro Boys and Girls, from 12 to 24 years of age: Inquire of said Ellery, on board said Brig, where constant attention is given."

Note. The above slaves have all had the small-pox. Treasurer's Notes and New England Rum will be [taken] as pay."

The usual notices of "Runaways," as now seen in a New Orleans or Richmond paper, are intermixed with the advertisements of sale in these Boston papers. As a specimen, take this:—"Run away from his Master, Mr. John Amell, last Thursday night, a Negro fellow, named Piere; he had on, when he went away, a cloth coloured coat, lined and trimmed red, a black broad-cloth waistcoat, without sleeves, and a pair of yellow leather breeches, a large pair of silver buckles, and a good beaver hat. He is a thick fellow, with large legs and feet, and speaks good English and French. Whoever will take him up, and return said Negro, shall have TWO DOLLARS' reward, and all necessary charges paid."

is the following record of a Boston "town-meeting," held in 1701:—"The Representatives are desired to promote the encouraging of bringing white servants, and to put a period to negroes being slaves." In 1705 a law was passed imposing a duty of £4 on every slave imported into the province,—with evident reference to such instructions as the foregoing. In 1710, the venerable Chief Justice Sewall prepared and published a searching pamphlet against Slavery, entitled "The Selling of Joseph;" and in 1716, he says, in his diary, "I essayed to prevent negroes and Indians being rated with horses and cattle, but could not succeed." He, and one Elihu Coleman, of Nantucket, who published an anti-slavery tract, a few years later, appear to have been the first in Massachusetts to employ the press as a weapon in that warfare; and, in fact, the *only* ones to do it till about 1765, when the subject began to be warmly agitated, in connection with the oppressions which the *owners* of these slaves were beginning to suffer from *their* masters, over the water.

A bill to abolish the slave-trade was brought into the House of Representatives in 1767, but in passing through the other branch of the legislature, it became "an act to lay an impost on negroes imported,"—just what they had been doing about sixty years past. The House indignantly refused to concur in such a nullifying amendment, and the whole project was dropped. The next thing that we have, is "An earnest Address to my Country on Slavery," from the Rev. Samuel Webster, D.D., of Salisbury, printed in 1769, wherein the writer piquantly remarks:—"Let a man *love his neighbor as himself, and do as he would be done by*, and if he makes a slave upon this plan, I will venture to be his slave forever. I fear, I greatly fear, that it is want of *honesty*, more than want of *light*, which continues it in the world." The subject got a considerable impulse, in the right direction, from the celebrated decision which

Granville Sharp obtained, in the trial of the negro Somersett, that the moment a slave touches the soil of England, he is free. This clear verdict, coming out in 1772, was published and extensively circulated in New England, and silently approved, even by those who could not carry it into immediate practice. Another bill to abolish the slave-trade passed both branches of the legislature in 1774; but Governor Hutchinson received orders from the Crown not to sign it. His successor, General Gage, was put under similar restraint. This only gave intenser heat to the fire of freedom, already blazing to heaven, and in the Provincial Congress, which assembled the same year at Cambridge, after the Governor had dissolved the refractory General Court, a protest against Slavery was introduced, recommending, "that, while we are attempting to free ourselves from our present embarrassments, and preserve ourselves from Slavery, we also take into consideration the state and circumstances of the negro slaves in this province."

The glaring inconsistency of rushing into a death-struggle to preserve themselves from Slavery, while they were holding others as slaves, was the key-note of every sermon, speech, or address, on the subject, in Massachusetts,—of which a vast number were delivered in the course of that struggle; as also the clear perception of such inconsistency was the cause of bringing the public mind and heart and conscience to abolish the system. The following specimens are taken from documents nearest at hand.

There lies before me a tattered and tawny pamphlet of thirty pages, entitled, "An Address to the Inhabitants of the British Settlements in America upon Slave-Keeping," with the manuscript name of "BENJAMIN RUSH," inserted by somebody, as the writer, and reprinted at Boston, in 1773, which, after an exceedingly clear and convincing train of argument against Slavery, as a system, thus appeals to the leaders of the Revolu-

tion:—"Ye ADVOCATES of American Liberty, rouse up and espouse the cause of Humanity and general Liberty. Bear testimony against this vice. The plant of liberty is of so tender a nature, that it cannot thrive long in the neighborhood of Slavery. Remember the eyes of all Europe are fixed upon you, to preserve an asylum for freedom in this country, after the last pillars of it are fallen in every other quarter of the globe."¹

Coffin's History of Newbury has portions of two essays from Deacon Benjamin Colman, of that town, published in the *Essex Journal*, of 1774, in which the writer says:—"Shall we, my fathers and brethren, or can we, lift up our faces with confidence before God, by solemn prayer, that he would remove the yoke of bondage from us, and set us at liberty from the bondage that lays upon us, while we keep a ten-fold heavier yoke on the necks of our brethren, the negroes? I confess I blush, when I hear of a proposal for a provincial fast, (although I am as desirous of it as others,) when I read the 58th chapter of Isaiah."—"I beg leave to say that the calamitous, distressed circumstances we are in at this day, in my apprehension, do bear such a resemblance with our notorious crime, that he that runs may read; I mean the oppression of our brethren, the negroes; a crime so unscriptural and unreasonable that I should be ready to think that every rational person, and especially every Christian American, would detest the thought of keeping their brethren in bondage; especially when they themselves are struggling for liberty, and deliverance from oppression brought upon them by their brethren."

A sermon preached June 5th, 1774, at the North Church, Newburyport, by Rev. Nathaniel Niles, deals in the following

¹ The same writer, in another part of the address, borrows a shaft of ridicule from Montesquieu's Spirit of Laws, by quoting his ironical words, that, "It is impossible for us to suppose these creatures [the negroes] to be men; because, allowing them to be men, a suspicion would follow, that we ourselves are not Christians."

sharp interrogatories:—"What excuse can we make for our conduct? What reason can we urge why our oppression shall not be returned in kind? Should the Africans see God Almighty subjecting us to all the evils we have brought on them, and should they cry to us, 'O daughter of America, who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us; happy shall he be that taketh and dasheth thy little ones against the stones;' how could we object? How could we resent it? Would we enjoy liberty? Then we must grant it to others. For shame, let us either cease to enslave our fellow-men, or else let us cease to complain of those who would enslave us."

The manuscript sermon of Mr. Chaplin, which has already supplied us with a description of the Boston slave-market, is mainly devoted to a comparison of African Slavery with British tyranny, wherein the former is made to appear far the most oppressive of the two. After depicting scenes of injustice and cruelty in the conduct of the mother country towards her colonies here, the preacher goes on to say:—"Whether these things have not justly befallen unto us to set before us what is in our own hearts and conduct, is worthy of serious consideration. Whoever duly considers, will find that the same or a worse tragical scene of evil and horrid wickedness has been acting in this country, toward the *Africans*, for more than a hundred years past. I say *worse*, because in the scheme and manner in which we were to have been enslaved, we were to be allowed to live in our own native land, and in our families; so far to enjoy the comforts of friendship as they can be enjoyed in a state of Slavery. But when we consider the Slavery of the *Africans*, we shall find that they have not been allowed so much as this.

"We complain of the gross injustice of Great Britain, that they should thus molest us and endeavor to rob us of our rights; to take away our property, and to

enslave us, when we have never done anything against them. And what have the Africans done against us, against the inhabitants of these colonies, and the islands, that makes it just for us to enslave them? Why, say some, they sell one another to our traders! and it can be no harm for us to buy the poor slaves of them! We don't argue so with respect to ourselves. It is universally looked upon and complained of as an aggravation, that there are any among us so bad as to sell their country, their neighbors, and all the rights of mankind, for a little lucre of money or honor. Tories, traitors, parricides, Hutchinson and Ruggles, &c., &c., &c., have long rung in our ears, from public prints and from almost every mouth, as most horrid creatures. Is it any more right, or just, or equal, that there should be tories, traitors, parricides, Hutchinsons, &c., among negroes than among us? in Africa than in America? Is not justice the same throughout the universe? Is not humanity, nay, is not cruelty, the same everywhere?

"Every negro in Africa that has the lead in collecting slaves for a Guinea trade, is a tory, a traitor, a parricide, a worse than Hutchinson; and all that assist him in trapaning, seducing, stealing, or conquering any slaves for sale, are the understrapping tories which are so much despised and contemned; and every trader that goes there, either to catch for themselves, or purchase slaves of these tories, is a Gage, a Howe, a Tryon, a Martain, a Carlton; and every purchaser of slaves here, acts the part of a Lord North, a Bute, a Granville in the scene; and every General Assembly that upholds and countenances this slave-trade, acts the part of the British Parliament in their upholding the present managements of the ministry against us."

After drawing the horrid picture of a slave hunt on the coast of Guinea, undertaken by "the tories, the traitors, the worse than Hutchinsons of Africa," instigated and set on by "the Gages and Tryons of America," wherein blazing vil-

lages and fleeing innocents make up the back-ground, pointing to the scene, he exclaims, "See some faint resemblance of this in Bunker Hill fight; and in Charlestown, Falmouth and Norfolk flames." Much more of the same kind, in fact, nearly the whole sermon might be quoted to illustrate this style of presenting the subject—a style which, in the existing circumstances, fastened the nail of conviction in a sure place, and clenched it on the other side.

Whatever moral and religious aspects the subject of Slavery assumed in the view of philanthropists and politicians—and we know that such aspects came before some minds of that day with a terrific clearness—the prevailing anti-slavery argument with the million was what logicians call the *argumentum ad hominem*; the pungent appeal that Slavery made to their sense of *consistency*. The advocates of Slavery could point to honorable precedents, both ancient and modern; they could quote scripture in behalf of the system; they could withstand volleys and broadsides of mere logic; but when it came to the simple question of doing to others as they would that others should do to them, viz. allowing their slaves the possession of "life, liberty and the pursuit of happiness," which, with a death grasp, they were extorting from their British oppressors, they were silenced, subdued, convinced.

The growth of such convictions would naturally be marked by a corresponding course of legislation, now that the restraints of Parliament and royal Governors were thrown off. A few weeks after the Declaration of Independence was made, a resolve passed the Massachusetts House of Representatives in these words: "Whereas this house is credibly informed that two negro men, lately brought into this State as prisoners taken on the high seas, are advertised to be sold at Salem the 17th inst. by public auction, *Resolved*, that the selling and enslaving the human species is a direct violation of the natural

rights alike vested in all men by their Creator, and utterly inconsistent with the avowed principles on which this and the other United States have carried their struggle for liberty, even to the last appeal, and therefore that all persons concerned with the said negroes be, and they hereby are forbidden to sell them or in any manner treat them otherwise than is already ordered for the treatment of prisoners of war taken in the same vessel, or others in the like employ, and if any sale of the said negroes shall be made, it hereby is declared null and void." When this Resolve came before the other branch of the Legislature, it was modified by striking out what relates to the inconsistency of slave-holding with the principles on which Massachusetts and all the other States were struggling for liberty. On its return, the house strenuously refused to concur in this amendment. After going back and forth several times, in as many different forms, a draft was at length made in which both branches were able to concur, without a surrender of the great anti-slavery principle which the original Resolve was intended to proclaim.

It was during this memorable year, 1776, that the public sentiment of Massachusetts virtually emancipated her slaves; for although the adoption of the Constitution, four years later may, strictly speaking, be regarded as the turning point in that momentous transition from a Slave to a Free State, yet the solemn declaration by Congress, as of "a self-evident truth, that all men are born equal," enforced, as it was, by the above named act of State legislation, was generally understood here to include Africans also. This being the understanding of the slaves and their masters both, there was no insurrection, and no thought of any. "Some took their freedom and were not compelled to return. Others asked for it and were not denied. Some towns voted that no

bondage should exist among them." (Coll. Am. Statistical Association, vol. 1, 206.) Meanwhile the Bill of Rights, prefixed to the State Constitution, improving upon the Declaration of Independence, announced that "all men are free and equal." Whether this announcement was made with particular reference to the extinction of Slavery, or only a strongly expressed article of their political creed, the result would not be essentially different. John Adams, who drew that Bill of Rights, was well aware what kind of preaching the people heard on the subject; what sentiments they held; how absurd they viewed it to be fighting for freedom with one hand, and holding men in fetters with the other. He was himself a man of consistent logic, and must have seen that such a clause, whether so intended or not, would be equivalent to a decree of emancipation. *Such was its effect.* Immediately after the adoption of the Constitution, in 1780, the shackles of Slavery fell, as if touched by a magic wand. Very few had the effrontery even to question the negro's right to a share in that liberty, which, by their united prowess, had been wrung from British tyrants, as the inalienable birthright of all. And those few were not long in learning that their pretensions, when weighed in the balance, were found wanting. Several cases were tried in the courts, and all with the same results. The last was an indictment brought, in 1781, by a slave in Worcester county against his master for assault and battery.¹ It was two years before it came to a final decision, and then it went against the master. This ended the conflict; Slavery in Massachusetts was dead — and it died, apparently, of a natural and incurable repugnance to the Spirit of '76.

¹ See a full account of this trial in a deeply interesting paper furnished by Hon. Emory Washburn of Cambridge, in the last volume of the Massachusetts Historical Society's Collections.

CONFESSIONS OF A TOBACCO CHEWER.

BY REV. ——— ———, D.D.

My father chewed tobacco. My mother smoked. Three elder brothers did both. A widowed aunt, who spent much of her time in our family, when I was a child, took snuff. Is it strange that I should have done one or the other? These antecedents and surroundings, if they do not exculpate, I hope will excuse. What am I saying? I sat down to write confessions, and here I am framing excuses! This propensity to apologize for the use of tobacco;

“The struggling pangs of conscious guilt to hide,”
to “cover my transgression, like Adam,”
—so common to transgressors of every sort,—it was my intention to call up at a later stage. But having thus thrust itself uncalled into notice at the very outset, let it take the place of CONFESSIO*N* No. ONE.

My first remembered taste of tobacco was on a Sabbath day, when, at the age of seven years, I was left in charge of a younger sister, while the rest of the family had “gone to meeting.” To relieve the dreadful tedium, rather than for any devotional purpose, I opened the *Massachusetts Missionary Magazine*, for August, 1807, with leaves freshly cut, which mother had been reading that morning, and my attention was attracted to a specimen of poetry entitled, “SMOKING SPIRITUALIZED,” put together in oddly shaped verses, with the refrain, “*Thus think and smoke tobacco,*” coming in at the end of each stanza.

On looking back to the now *old* Vol. V. of that periodical, on pp. 117–18, where all the verses stand just as they stood before my childhood’s eye, the whole scene is brought so affectingly to view, that I must beg leave to pause in my confessions, long enough to give them a re-perusal. The reader is at full liberty to skip this episode, as it cannot have

the same interest with him that it has with me.

SMOKING SPIRITUALIZED.

IN TWO PARTS.

PART I.

This Indian weed now withered quite,
Though green at noon, cut down at night,
Shows thy decay;
All flesh is hay.

Thus think and smoke tobacco!

The pipe, so lily-like and weak,
Does thus thy mortal state bespeak,
Thou art ev’n such,
Gone with a touch.

Thus think and smoke tobacco!

And when the smoke ascends on high,
Then thou behold’st the vanity
Of worldly stuff
Gone with a puff.

Thus think and smoke tobacco!

And when the pipe grows foul within,
Think on the soul defiled with sin;
For then the fire
It does require.

Thus think and smoke tobacco!

And seest thou ashes cast away?
Then to thyself thou mayest say,
That to the dust
Return thou must.

Thus think and smoke tobacco!

PART II.

Was this small plant for thee cut down?
So was the Plant of great renown;
Which mercy sends
For nobler ends.

Thus think, and smoke tobacco!

Doth juice medicinal proceed
From such a naughty, foreign weed?
Then what’s the pow’r
Of *Jesus’s* flow’r?

Thus think, and smoke tobacco!

The promise, like the pipe, inlays,
And by the mouth of faith conveys
What virtue flows
From Sharon’s Rose.

Thus think, and smoke tobacco!

In vain th’ unlighted pipe you blow;
Your pains in outward means are so,
Till heav’nly fire
Your heart inspire.

Thus think, and smoke tobacco!

The smoke, like burning incense, tow’rs;
So should a praying heart of yours
With ardent cries
Surmount the skies.

Thus think, and smoke tobacco!

To me it was a perfect gem—the measure, rhyme, moral, and all. I had often watched those ascending and expanding wreaths of smoke, and now I had a strong inclination come over me to look at them poetically—*morally*. I determined to experiment a little myself, before mother returned. So, lighting the pipe, as I had often seen her do, I succeeded in drawing a few beautiful “whiffs,” and seeing them ascend. But the poetry of it was soon over; the moralizing lasted longer.—Perceiving that the centre of gravity in my little corporation was getting unsettled, I rushed to the door for fresh air; but before I could turn it to any medical use, my dizzy head struck on the door-stone, the effect of which, after the lapse of fifty years, is still discernible in what amateur phrenologists have called “the bump of individuality”—a term which, if it be intended to denote the singleness with which that Sabbath’s doings stand out and apart from all my other juvenile follies, is fitly enough named.

These few “puffs” answered for years. In fact I was well on in my teens when I tried the next experiment, just to keep pace with several youngsters of my age in their strides towards manhood. By degrees the dizzy and disgusting sensation became endurable, and at length agreeable; *I was a man*—in other words could smoke a cigar, and not vomit.

Entering, soon after, upon a course of study for the ministry, I found the habit of smoking, not only a considerable waste of time, but a serious inconvenience; and, by a not very difficult process, it was exchanged for chewing. Thenceforth, through college and theological seminary my mouth was never void of tobacco, except when eating or sleeping. *Never?* Yes, I broke off once for a whole week, in senior vacation at Andover. The thought of candidating among a people, in whose fastidious judgment my quid might outweigh all the gifts and graces I could bring; of offending the delicate sensibilities of the sick, while whispering

in their ear the consolations of the gospel with tobacco-stained lips; of, possibly, disgusting some fair Eve, who might otherwise become my loving help-meet in some parochial paradise—these and other like thoughts led me to pause, as I said, for a week. And in that time I had begun to *forget tobacco*; i. e. there were intervals of ten or fifteen consecutive minutes, in which the thought of it did not return to rekindle that desperate hankering which none but those addicted to rum, opium or tobacco, can be made to understand. As I look back to that first attempt to free myself from the fetters of the giant habit, I can hardly doubt that I should have succeeded, had no special temptation overtaken me. But so it was, that, on the following Sabbath, in the study of the good minister for whom I was to preach, there lay a most inviting “plug” of tobacco on the mantle-piece, with an open jack-knife by the side of it. An incision had apparently just been made, and the fragrance of “Virginia honey-dew,” joined with the tempting sight, was too much for an appetite, sharpened by a week’s abstinence, to resist. Still, I was as determined as ever to abandon the use of tobacco; *but not till after that Sabbath*.

The Sabbath over, I proceeded on my pedestrian tour, with an intenser hankering than I had ever before felt. My purpose, which had already begun to waver, entirely failed me, as I came in sight of a small grocery, (all such places were then *grogeries*) by the road-side, on the door-posts of which, as is usual in these outskirts establishments, nearly all its contents were written with chalk or charcoal,—“tobacco,” among the rest. Purchasing a few cents worth, not to chew, however,—oh no,—but to carry in my pocket, with an indefinable notion that it would somehow quiet the inward craving that seemed almost insupportable, the journey was resumed. After walking about half a mile without touching, tasting, or handling the potent charm, but musing and moralizing in no very complaisant mood

on the frailty of human resolves in general, and of my own in particular, I came to a sudden determination to throw away the paltry stuff—which I did with a force of mental and muscular spunk which sent it into the middle of a four acre field—*after first biting off one small quid*. This quid lasted me through that day; and was replenished the next morning from the tobacco-box of a friend!

I need not inform the reader that this way of overcoming the tobacco habit, only served to strengthen its grasp; and by how much the oftener such resolutions were broken, just so much the easier it was to break them. What aches and ailments, indigestion, acidity of the stomach, and palpitation of the heart; what tricks and troubles to conceal the use of tobacco on special occasions and from particular persons; what twinges of conscience, what self-reproaches, attended my continuance in the habit for the next twenty-five years—all these are painfully remembered, but cannot be individually confessed. Take a specimen or two as illustrations of the whole.

The medicinal uses of tobacco I had studied—no, not exactly *studied*, but had heard of, from experienced chewers, who might be supposed to know all about it—and I stood ready with reasons as plenty as blackberries to justify chewing as a sovereign remedy for my complaints, physical and mental; which complaints, however, kept all the while increasing, till I threw away tobacco, and then to my surprise, *they* went with it. I have scarcely thought of them since. In my case I *know* that these ailments were caused, not cured, by this “sovereign remedy.” But more of this anon.

A dirty, slovenly use of tobacco I abhorred, and never failed to join any body whom I heard denouncing it. I had got the idea that my neat and skilful way of managing the quid, which it had cost me great care to acquire, was an effectual concealment of *the fact*—just as I remember in my boyhood to have seen young

quails thrust their heads into tufts of grass and behind leaves, with the silly notion, apparently, that they had thereby got out of sight. But “many a time and oft,” when denouncing the *filthy* use of tobacco, in language differing only by a slight shade from a denunciation of the use itself—not that I intended to deny that I used it, though willing to have that inference drawn—I have detected a sly wink of the eye, or curl of the lip in those around me, which, on after reflection, has brought a burning blush over my cheek; as if I heard somebody in an undertone repeat that prayer of Robert Burns:

“To see ourselves as others see us.”

Even now, while penning this sentence, I blush to think, as, judging from present experience, I have reason to think, that my tobacco chewing, when conducted in the most tidy and temperate way, was known, or strongly suspected, by every body who had sensibility enough to make me especially desire to conceal it from him. Undoubtedly the easiest way of getting along with tobacco chewing—certainly the least troublesome to the conscience—is to chew it openly, honestly, in the face and under the nose of all men and women, and to carry a respectably large tobacco-box in which to keep a fresh supply, and to deposit an unspent quid, as a frugal and unsophisticated uncle of mine was accustomed to do on sitting down to breakfast, or rising to speak in a prayer meeting.

But oh! the “horrors of the middle passage”—what are they to the horrors of your tidy tobacco chewer in a parlor full of ladies and gentlemen, when an apple or an ice-cream challenges his acceptance *with a quid in his mouth*? And let me assure the reader in all the soberness of remembered sorrow, that the longest forethought is not always a sufficient safeguard against such an exigence. Whither shall he turn? What shall he say? What can he do? As a skilful dramatist drops the curtain when he approaches a scene

that baffles description, leaving the reader or the audience, as the case may be, to supply what he can from his own imagination, and let the rest go, so I prudently forbear to portray the attempts of one in such a fix to extricate himself, but which only sink him deeper in the mire; attempts to appear natural, but which end in appearing (to himself at least) "*a natural*." My honest uncle, with his iron tobacco-box, would have suffered none of these things; but he had none of this hypocrisy—a very Nathaniel, "in whom was no guile." Those who can't manage a quid in that way, should let it entirely alone, or else prepare for consequences which will often remind them of crucifixion, strangulation, nightmare, &c.

I hasten to a conclusion. My experience in tobacco chewing terminated on this wise. Friends and foes had done their best by argument and ridicule; by flattering and scolding; by kind entreaties and unkind cuts; and yet it all availed nothing, till I went one evening, in company with another (we had been designated by the church for that purpose) to talk with a Christian brother, who was supposed to be violating his temperance pledge. In fact, the rumor was, that he had been repeatedly seen disguised with strong drink. He was, in all other respects, above reproach—an affectionate husband, a kind father, an excellent neighbor, an exemplary Christian. I felt extremely anxious to deliver him from what seemed to me and my fellow laborer, a perilous position. At first there were signs of resentment, on the part of our erring brother. These soon gave way to confessions, sorrowful and sad, which ended in almost hopeless discouragement. He never could rise—never could recover his lost character, he said. We insisted that he could do it with the greatest ease; let him but resolve there before God to adopt the total abstinence practice from that hour, and the work was done. "Ah," said he, with a look which gave weight to his words, "you know nothing about the

struggle which it will cost." Too hastily, perhaps, I rejoined, "Whatever it is, I would gladly bear it for you if I could." We left him with an earnest entreaty to try; and to begin that night on his knees in earnest prayer. As I went musing homeward at a late hour in that still evening, I recalled those emphatic words of my brother, "You know nothing about the struggle." True, I thought; and yet I could easily put myself in a way to know all about it. I have only to throw away my tobacco, and I enter at once upon a struggle as intense and formidable as any which he will encounter. And then my hastily expressed willingness to bear his burden came to mind, and seemed to challenge my sincerity. Before I reached home, my mouth and pocket were both emptied of tobacco, under an impression that it might strengthen and confirm the purpose of my discouraged brother at this turning point in his destiny, if I were to keep step with him in this race for dear life. The next evening we compared notes. To my unspeakable joy he had entered upon his total abstinence career; and to his great encouragement I was pledged to keep him company. From that day and hour, (now going on two years,) no tobacco has entered this mouth.

My experience thus far may be told in a few words. At first the struggle was desperate. As I now look back to the early stages of it, and try to conjure up some image wherewith to represent it, the picture of Christian and Apollyon, in their memorable fight, as set forth by John Bunyan, comes nearest to the thing. At any rate, the tobacco habit may be aptly personified in Apollyon, however inadequately I may be supposed to represent the courageous pilgrim. In the toughest times, the thought of my brother, for whose sake, mainly, I had entered the lists, shut out all ideas of retreat, and inspired me with fresh ardor in the fight. There were days when my entire manhood seemed to be giving way: the brain softening, the limbs getting loose from

their sockets, the body tumbling to pieces. And after I had so far got the mastery, that the thought of my quid did not come to mind for twenty-four hours together there would be an occasional hankering for tobacco, which, during its brief continuance, was absolute torture. Though half a year has elapsed since the last bitter conflict of this sort, I have no doubt that the dozing dragon, even now, could be roused into fury.

The first six months of abstinence from tobacco cleared my stomach, entirely, of flatulency, acidity, heartburn, indigestion, and added fifteen pounds to my avoirdupois weight. To this hour it has been a matter of daily and undiminished happiness to eat a hearty meal, and suffer no pain in its digestion. Dyspepsia is no longer a household word with us. Dieting has gone out of date. Nothing that a civilized mortal should eat comes amiss, and any decent style of cooking is as good as the best. Of course there has been quite an infusion of good nature into the family

circle; more domestic zephyrs, and fewer east winds. I say this with a full remembrance and clear perception of that factitious cheer which all chewers and smokers are wont to speak of as a recommendation of tobacco. I have often been in that same narcotic ecstasy; and also in the "blues" that follow it, and are born of it. I dare not speak of my softening brain as much improved, lest this production should belie it; but I may say these limbs are evidently getting back into their sockets, and this once shaky body has recovered even more than the compactness it had when held together by tobacco.

In conclusion, I have no words wherewith to express my abhorrence of those social usages which entice a young man, against the strong repellencies of his nature, into the adoption of a hurtful, not to say foolish and expensive habit, which, should he at a subsequent period of riper wisdom wish to abandon, will cost him such a death struggle to accomplish.

THE AUTHORITY OF COUNCILS.

BY REV. ALONZO H. QUINT.

WHENEVER perplexity arises in the administration of Congregational Church polity, it is either because its principles are misunderstood, or because, when understood, they are not observed with Christian manliness and fidelity by its adherents. When practical confusions arise in the working of COUNCILS,—Councils stepping out of their legitimate work,—Councils called to override Councils,—Councils arrayed against Councils,—we believe that it is because the fundamental principles which are their basis, are forgotten. Though loth, as we are, to admit that want of principle ever enters, we must yet confess that our polity is evidently intended, by its reliance only on moral power, for people in a high state of grace, and that that grace is not always

found. When Councils are opposed entirely, sometimes it is because of their abuse, sometimes because misunderstood, and sometimes because

"No rogue e'er felt the halter draw
With good opinion of the law."

"The CONGREGATIONAL CHURCH DISCIPLINE is not suited for a Worldly Interest," says Increase Mather, "or for a formal Generation of Professors. It will stand or fall as Godliness in the power of it does prevail or otherwise."

To remedy the want of grace, is not in our power. To do what little in us lies to explain some features of Councils,—especially under the rather general title above, we are glad to attempt.

Our own understanding of this matter, we premise, bases itself on a development

of the essential *principles* of Congregationalism. Certain tendencies are constantly cramping their understanding.— Thus in the union between Presbyterians and Congregationalists, has resulted a mongrel administration, of no credit to either. Of the four grades now existing between Independency and Episcopacy: Congregationalism, Presbyterianized Congregationalism, Congregationalized Presbyterianism, and Presbyterianism,—the first and last we heartily respect; the second and third, which we as heartily despise, have done great mischief. In the great bodies now alluded to, the tendencies are happily to the pure forms of government. And in coming to a better understanding of what Congregationalism is, the only method, in our absence of authoritative standards, is to enquire for *principles*. *Precedents* we care nothing about. We admire that element in our great New England lawyer, which led him, when a case came into his hands, to say to younger counsel associated with him, “the *principles* governing this case are so and so; do you hunt up precedents to match.”

What the AUTHORITY OF COUNCILS is, depends entirely on our essential principles. These are two-fold: first, the entire sufficiency of every Church, in and of itself, for all purposes of government and discipline; and, secondly, the obligations growing out of the fellowship of churches, as such, to each other, and especially in all matters concerning the general welfare. When these principles are followed, there is no practical difficulty as to the proper occasions for, or the proper work of, Councils. It is to these principles that we look, to find how Councils come into being,—their prerogatives while in being,—and the force of their decisions.

I. Their coming into being.

COUNCILS are merely the churches consulting on some matter particularly designated. The churches are held to be present, although for convenience' sake,

they represent themselves by delegates.— a pastor himself having a seat only by vote of his Church. The old custom in voting in Councils was to vote as churches, each Church having one vote; and this is the true way; our modern custom of taking the vote by individual delegates is erroneous in theory and productive of evil in practice, especially when a Church invited may be without a pastor, or may have two, in which case their Church must meet the delicate question of deciding between them. The only true plan is to invite churches as such, leaving them untrammelled as to number of delegates, and allowing each church one vote. We hope to see this plan re-adopted.¹

Councils cannot come into being except a Church be directly concerned in the matter for consideration. Individuals cannot, for their own matters, summon a Council; a Church must be a party in inviting,—the apparent exception of exparte Councils called by aggrieved individuals, being no real exception, as the individual must complain of some church action, and bases his call upon the fact that the Church of which he complains ought to have been a party but has *unreasonably* refused. An individual complaining of another individual, a party in a Church complaining of an opposing party, dissatisfied members complaining of a pastor,—cannot call a Council. There must have been some distinct Church action, of which complaint is made. Thus, if an individual complaining of another, wishes for a Council, he must first bring the complaint formally before their church; if the Church do not remedy his grievance, he has no resource unless the Church do in some way deprive him of his rights; and even these rights cannot come before a Council by his demand, unless the rights affected concern his relations of fellowship with the churches at large. A party in

¹ All that would be necessary is for the Church inviting to omit from the letter missive the words “by pastor and delegate,”—leaving it to read “we invite you to meet in ecclesiastical Council,” &c.

a Church complaining of another party, cannot demand of the other to join in calling a Council; nor can the two together call one; but they can bring matters directly before their Church; and if that Church sees fit, it can call a Council to advise as to its internal difficulties. A Church must in all cases be a party concerned.

Nor is a Council at all indispensable to the validity of Church action as such. There is no matter of internal order to which the particular Church is inadequate. An idea sometimes prevails in Presbyterianized Congregationalism, that a Council is essential to complete certain particulars of Church action. This is a mistake. The Church is sufficient of itself. Two or ten churches cannot agree as to some common matter without mutual consultation, but each single Church can transact its own business by itself. To deny this, would be to deny the independence and sufficiency of the Church, and thus to deny the first essential principle of Congregationalism, as always held. The Independents in the Westminster Assembly declared (Neal, I: 462,) "The absolute independence of each Church so far as jurisdiction and discipline are concerned." The Cambridge Platform (viii. 6,) calls each Church "free," and carries the same idea throughout. The Savoy Confession says (Neal, I: 178,) that "every particular society is a complete Church . . . and hath full power," &c. The Synod of 1662 insists that "every Church . . . hath received from the Lord Jesus Christ full power and authority ecclesiastical within itself regularly to administer all the ordinances of Christ, and is not under any other ecclesiastical jurisdiction whatever." John Cotton (Way, &c., p. 21,) says that "a Church is *unavoidably* independent of any other Church or body." Hooker says (Survey, II. 80,) "Every particular congregation hath sufficiency in itself to exercise all the ordinances of Christ." Lechford (3 Mass. Hist. Coll., III: 74,) who wrote in 1641,

says that, in New England, "every Church hath power of government by itself." Pres. Stiles, in his Convention Sermon of 1760, says, "our churches acknowledge no jurisdiction of sister churches over them." Dr. Emmons says in his Platform sermon, referring to absolute authority, "every Church is entirely independent." It is therefore an entirely erroneous idea that a Council of churches is essential to complete any act of a local Church. The mistake is borrowed from another Church polity. But while the Church can transact its own business, and its action is entire and complete so far as *itself* is concerned, it cannot bind other churches in matters where *they* are concerned. Thus, in organizing a Church, the brethren who covenant, do thereby organize the Church, and they can do it without a Council, and it is a Church as fully as though other churches had met in consultation: but those other churches, never having been invited, have never *recognized* the new Church, which, although a Church of Christ, is not a *Congregational* Church until received into fellowship. The Church, again, ordains its own pastor, whether with or without a Council; and it may do it without a Council; if it does, the ordination is perfectly valid, but the pastor and Church have never received the fellowship of the churches in the matter, which is therefore left an open question. Councils do not ordain. The Church ordains through the Council. The Council, approving, extends the fellowship of the churches.

While this is the case in matters concerning which there is agreement, an idea sometimes prevails that Councils have appellate jurisdiction in all matters of Church action with which parties are dissatisfied. But this is a mistake. The churches as such have a right to expect to be called upon in all matters pertaining to inter-relations between churches at large, but they have no right to interfere in the internal affairs of a particular

Church except in one of two cases: first, when they are invited by the voluntary act of that Church to advise; or, secondly, when the condition or action of a particular Church directly affects the general welfare. Increase Mather, in his *Disquisition on Councils*, p. 29, expresses this: "It has ever been their declared judgment, that when there is want of either Light or Peace in a particular Church it is their duty to ask for Counsel, &c., and that in matters of common Concernment, Particular churches should proceed with the Concurrence of Neighboring churches." Thus, a Church may, by its internal dissensions, be bringing reproach upon the whole body of churches, in which case they have a moral right to be heard; thus, when the condition of Rev. Mr. Fisk's Church in Salem, a century or more ago, became disagreeable to other churches, a Council was called by a Church, which withdrew fellowship from the offending Church till it should repent and reform its behavior. This the churches have a right to do. "It is a maxim to be abhorred," said the Independents of the Westminster Assembly, "that a single and particular society of men professing the name of Christ, should arrogate to themselves an exemption from giving an account to, or being censurable by neighboring churches about them." But they have no right to investigate the internal affairs of any Church not actually inviting them, even on the complaint of injustice done to any member, unless that injustice relates to his fellowship with *them*. They have no supervisory power over the internal affairs of a Church; that Church is, on Congregational principles, entirely sufficient to take care of its own affairs. If, however, an aggrieved member is deprived of Church standing and consequently is unable to commune with the other churches, as he would be if not in regular standing with his own Church, other churches have a right to meet at his invitation (after due attempts on his part to prevail on the Church to call a

mutual Council,) and consider, *not* whether his own Church shall restore him, though they may *advise* thereto, if they will, *but* whether *they* will find any reason why *they* should not fellowship him notwithstanding the action of his Church; and the result of their action can only decide the latter question. In other words, the "churches consulting" control *their fellowship*, but not the action of the particular Church. The well known Council called by the aggrieved members of the Church of the Puritans, New York, erred, or rather their officers did, on this very point; they declared the action of the Church to be null and void, which they had no business or power to do; they could only say that *they* were willing to fellowship these brethren notwithstanding the Church action, and advise churches to receive them even without the letters which had been, as they said, unjustly withheld. If the action of a Church stops within itself,—that is, if the effect of it does not impair the regular standing of the aggrieved, the latter have no claim for a Council, nor has any Council a right to interfere. We remember an *exparte* Council, which aggrieved persons who had been admonished without trial, as they said, had called (after endeavoring to obtain a mutual one, in vain;) the admonition had left the parties still in regular standing. The Council, in proceeding to organize, and censure the Church, went beyond their province and were guilty of a gross usurpation as well as impertinence. It was alleged that the Church had violated Congregational order,—which may have been the case; but that gave the neighboring churches no right to interfere, unless the case was so marked as to have justly required withdrawal of fellowship from that Church. The dissatisfied members could take letters; if these were denied, they could then have asked for a Council—on that point.

The principle then is, that "neighbor churches" have a right to expect to be called together on all matters relating to

the general welfare; they have a right to act when a party invites them who is aggrieved by Church action in such a manner as destroys his fellowship with those other churches; and they may convene when invited by any Church which wants "Light and Peace." But they have no right to demand a voice in the internal affairs of any Church, and no power whatever to supervise them. They control the fellowship of the churches, but not the action of any Church in its own matters. The remembrance of this simple principle would sweep away half our Councils, and all of those which have become an offense in the nostrils of community. Invited churches ought never to accept an invitation to interfere with the business of a Church which does not concern them. The Church is sovereign in its own province.

How Councils are convened, is perfectly simple. It is by letters missive from a Church, or from an individual whom a Church has *unreasonably* refused to join in calling a Council; said letters missive must state precisely the matters to be considered; and those matters must be such as relate to the general welfare, or to the relations of themselves to the parties concerned, or to a desire for advice in difficult matters. When desired to go beyond this, churches should say "no."

On these principles,—the recognition of new churches as entitled to their fellowship; the setting apart of ministers to their holy office so far as relates to fellowship; the revising cases of discipline so far as concerns fellowship; the misconduct of churches so far as impairs fellowship; and the giving of light to parties seeking it, as is required by kind fellowship; these are the only cases wherein Councils have any proper being. "Common Concernment" is their sole basis.

II. The prerogatives of a Council in being.

The sole charter of a Council is the

letter missive upon which its existence is based, and by this it must be governed in all cases,—having of course all the ordinary rights of a deliberative body,—the right to judge of its membership, of appointing proper officers, of deliberating, and of adjourning from time to time. But in all things it is to observe the letters missive.

1. It must follow the letters missive as to its *membership*. The parties inviting have already settled what churches shall compose the Council, and the Council has no more right to deprive an invited church of its voice, than the Senate of the United States has to repel a sovereign State from its floor. It has no right to add to its membership by inviting others, either as actual members additional or under the ridiculous title of "corresponding." We have seen the conduct of those who have, in particular cases, opposed the admission of "corresponding" members, characterized as "discourteous;" the fact is, that those who receive such, are guilty of usurpation. They have no right to go beyond the letters missive; and the only question a Council is competent to consider in this respect, is, "Who bring proper credentials in accordance with the letters missive." There is reason in this. First, the instrument which is the basis of their existence must of course govern them; they have no more right to add to their number than a jury has. And secondly, the churches which have sent delegates have done so with distinct information of every Church with which it was to meet; it may be that a Church subsequently invited to sit would have prevented their assent; or that the inviting Church may be dissatisfied. There is no right to assume that, in any case, it would not have been so; for, if unobjectionable in some one case, it is opening a dangerous precedent for times when it might be very objectionable,—let alone the fact that any change from the invited number is a breach of good faith.

This of course does not prevent the Council from acting according to their best

judgment in any case of perplexity arising from the obscurity of the letters missive, a case by no means uncommon; the Council must then seek to ascertain the real intent of the parties inviting, as the sole method of explanation.

2. The Council will find its *character* in the letters missive. It may be a Council invited by one party where but one exists, desiring light; or, a mutual Council, where the parties unite in asking advice as to their mutual relations; or, an *exparte* Council, where one of the parties invites, after a vain attempt to induce the other to consent to a reasonable request for a Council. As to the first, such as where the organization of a Church is proposed, there is no difficulty. Nor is there, as to the second, as where a Church and an aggrieved member unite. But as to the third there is often doubt. If an *exparte* Council is not properly constituted, it has no power whatever to act. To make it proper, (1) the inviting party must have some subject of which a Council can properly take cognizance—which must be within the range already described. (2) It must have presented the subject distinctly to the other party; “when asked to agree on a mutual Council,” say a Court of Massachusetts in *Thompson v. Rehoboth* (7 Pickering, 159,) “the minister [or, equally, any other party] ought to have a general statement of the grounds and reasons of the call upon him; [and the Massachusetts decisions on these points are not legislative, but merely the declarations of able judges as to what the established principles of Congregationalism are;] “not in a precise technical form, but substantially set forth, so that he may exercise his judgment whether to unite in a Council or not.” (3) It must have been met with a refusal, or wilful neglect, to join upon a proper subject and properly set forth; if the subject is not of a kind for the action of a Council, or if it is not distinctly stated, the request, and not the refusal, is unreasonable.

If these three points exist and are set forth in the letters missive, the calling of an *exparte* Council is regular, and the Council so called can properly act. It has the force of a mutual Council. But if these points are not evident, then a Council should never proceed. The Council should avoid the very appearance of evil; it should insist that the case should be so clear as to be indisputable. A conviction of the *essential* justice of the cause of the inviting party should not allow the violation of those forms of justice which are the bulwarks of right, and whose transgression in a good cause is worse than the evil the transgression would remedy in a particular case, destroying the safeguards which are constantly needed in all causes; the illegal conviction of a murderer is worse than his escape.

We remember a case where an *exparte* Council deliberated long, and without arriving at more than a mere majority, on the question whether they were a Council at all. Prejudging the case (from private information) members insisted that the refusing party ought to join in Council, even if his technical objections were of any force. Acting on the principle of the magistrate who sentenced a man for stealing on the ground that though the theft in this particular case was not proved, yet there was no doubt the man was a thief,—the Council concluded that if these technical objections of his were removed he would still be factious, and they determined to proceed to action. The result was that the inviting party were thus put in the wrong, and to save time then, years of dissension, distraction, and heartburnings were the results of the usurpation; while patience and careful attention to the proper steps, would have, in a slower but safe way, made every thing straight. Such cases are common. In fact, we have never yet seen more than one *exparte* Council that was not an impertinence; we have seen several prevented and, mutual Councils obtained,

where partisans were sobered down by judicious advice. Notwithstanding the obloquy heaped upon members of the legal profession, we believe that an intelligent Christian lawyer is the very best—earthly—adviser any party can have in these matters.

A Council, therefore, should, first, see who are its members; whether the letters missive were authorized by existing records; whether the Council,—if *ex parte*—has a proper existence, and whether the refusing party has been properly notified of the meeting of Council. If these things are clearly correct, it then has authority to proceed.

3. The Council is limited, in its action, to the subject matter of the letters missive.

The object alleged in the letters missive is the sole one which the Council is competent to consider. The reason is obvious. Deriving all power in this particular case from the letters missive, they can no more go beyond, than the government of our country can exercise powers not delegated to it by the Constitution. Nor would it be proper, on the one hand, that delegates asked for a special purpose, should act for another; nor, on the other hand, that an inviting party, having secured a Council, should use it for purposes not previously mentioned. Called together for one thing, they have no right to do another.

We are aware that this rule is frequently transgressed. Many Councils have seemed to regard themselves as irresponsible, and as being put in charge of the churches at large. It seems to be felt by some men “dressed in a little brief authority,” that, under the high sounding title of COUNCIL, they are endowed with great prerogatives. Whereas they are like Courts-martial in respect to their object; limited to the precise work for which they are summoned. We do not mean that, in theory, they are called merely *to do* the particular thing specified,—although we remember letters

missive which requested the convening of a Council simply to “organize said Church,” leaving, so far as letters missive went, the Council no option whatever; but we mean that its deliberations and action are to appertain only to the specific subject alleged in the letters missive. This allows thorough investigation and free discussion, and often, in the consideration of grounds and reasons, opens a very wide sweep of examination. For example, a Council is called for organizing a new Church, for the alleged reasons that great want of harmony exists in another in the same town; it is then perfectly competent for the Council to enquire as to the existence of the alleged dissensions, and whether they are such as to furnish good reasons for advising a new organization, and whether they are irremovable; but they have no right to proceed to an investigation into the merits or demerits of the dissensions,—because the parties are not before them, and if *they* were, the *case* is not.

4. The Council is not unlimited in its *way of procedure*. It is bound to conduct its business, in the absence of special rules, by the ordinary forms of proceeding and debate in deliberative bodies. It should adhere to the ordinary methods of examination and of hearing evidence. It must embrace all proper opportunities of obtaining light, and reject all that are improper. It must act with perfect impartiality in all its proceedings. Councils have no right to transgress those established principles of fairness which the experience of generations has settled. Councils are sometimes impatient of these, and of the rules of parliamentary order, and strike out for themselves, with a sure result of being entangled in troubles thereby. Short cuts are very apt to lead through swamps; else people would have made a path there. We remember an instance where members of a Council, impatient with the method of a questioner, took the examination into their own hands, and after an hour, or more, of “confu-

sion worse confounded," had to surrender it to the original examiner, who, in his old line of thought, brought the matter into shape in ten minutes. The substantial principles of legal practice, and the ordinary rules of order, interpreted by Christian common sense, are the highest guides for a Council.

5. Having carefully and prayerfully examined into the subject-matter, the Council have power to embody its opinion upon that matter, *and no other*, in a "Result of Council," which is to be signed by the Moderator and Scribe, and be formally communicated to the parties concerned.

It would hardly be necessary to say that having done this and dissolved, the very existence of the Council is forever at an end, were it not that it is sometimes asserted that a Council can be re-assembled. This is incorrect. No power under heaven exists to recall that Council. The Council is dead, except that the Scribe has certain official duties to perform, and papers to keep. If the same parties should call the very same churches, on the very same matter, by verbatim copies of letters missive, the result would be a new Council. The old one is dead. Its standing—as a being—after its dissolution, reminds us of a good minister in Massachusetts who, standing upon a ladder fixed against a limb of a tree, proceeded to saw off the limb; he succeeded, but having unfortunately placed his saw between the ladder and the trunk, fell with the limb, and broke his arm.

III. The force of the decision of a Council.

Councils have no authority whatever. They are merely advisory; their decisions are only advice. The inviting parties must consider whether to adopt or reject the advice, in the light of Christian duty. They may accept; they may reject. If they reject, there is no penalty, unless obstinacy and an unchristian spirit deserve a withdrawal of fellowship by other churches. The decision of Council can-

not be enforced when the parties refuse to accept it.

There have been repeated attempts to give Councils some authority, but so far in vain. The authorities on Congregational order have always been against it. The Cambridge Platform says, xvi: 4, "It belongeth unto Synods [which are only general Councils,] and Councils. . . not to exercise. . . any act of Church authority or jurisdiction;" also, xvi. 5, "the Synod's [or Council's] directions and determinations, so far as consonant with the word of God, are to be received with reverence and submission,"—the middle clause in which, needs no explanation when coming from Puritan lips. "In cases of difficulty or difference relating to doctrine or order," says the Savoy Confession in 1658, p. 179, "churches may meet together, to consult together by their Messengers in Synods or Councils, to counsel and give advice, but without exercising any jurisdiction." The Synod of 1662, asserted the same doctrine.

Writers have been still more emphatic. "All Congregationalists," says Increase Mather, *Disquisition on Councils*, p. 28, "deny that Synods have any such ["judicial"] power." "What is the power of a Council?" asks John Norton, in his work on Church government,¹ the "responsio ad totum quæstionem," &c., answering questions propounded by Apollonius under the directions of the divines of Zealand; "to declare the truth, not to exercise authority." Speaking of the discipline of offenders, Hooker, *Survey*, part iv. p. 19, says, "if difficulties arise in the proceeding, the Counsell of other Churches should be sought to clear the truth; but the power of censure rests still in the Congregation where Christ placed it." "Those that sent the Book [Hooker's] over to be printed [in England,]" say that his *Treatise on Synods* is incomplete; and continue, p. 43, "This is known to be the author's mind, which the whole discourse doth manifest, that he denies a

¹ The first Latin work ever published in this country.

Synod that hath juridicall power. . . . and he grants a Synod that hath power of Counsell;" a power "juridical," he himself says, p. 49, "is unlawful and therefore never appointed by God, nor approved by his Word." Richard Mather, in his Answer of the Elders, says, "When a Church is not able to end any matter which concerns only themselves, then they are to seek for Counsel and Advice from Neighboring Churches;" and adds, "the sentence of a Council is of itself only advice, not of itself authority nor necessity." Davenport, as preserved in Hanbury's Memorials, II. 65, says,— "When a Church wants light, she should send for Counsel, but preserve the power entirely in her own hands." "The Synods of New England," says Cotton Mather, in 1726, in his *Ratio Disciplina*, pp. 172-3, ". . . . pretend unto no juridical power, nor any significancy but what is merely instructive and suatory. They are nothing but some wise and good men meeting together to advise the churches how to observe the rules of the most inoffensive piety. When they have done all, the churches are at liberty to judge how far their action is to be followed." "A Council," says Rev. John Wise of Ipswich, in his Churches Quarrel Espoused, p. 47, "has only consultative, not a judicial power in it." Samuel Mather, in his excellent work, "The Apology," &c. published in 1738, says, p. 118, "When they [Councils] have done all, the Churches are still free to accept or refuse their advice." President Stiles says, in his Convention Sermon, page 46, "churches universally hold a negative on the Result of Council; the decision of a Council is of no force, till received and ratified by the inviting Church; nor does it render that Church obnoxious to the community, if she recedes from advice of Council." "It is an acknowledged principle in respect to Councils," says Upham's *Ratio*, p. 185, "that they possess only advisory power." Dr. Emmons says, in his Scriptural Platform, p. 11, "their advice is only advisory,

which they [the churches] have a right to accept or reject." Punchard, View of Congregationalism, p. 114, says, "Congregationalists, however, agree in asserting that Councils have neither legislative nor executive authority over the Churches." "An ecclesiastical Council," well says Wellman, in that excellent book, The Church Polity of the Pilgrims, p. 114, "should always make the impression, both by their demeanor and their language, that their work is simply advisory or persuasive, or, as in the case of their actually ordaining a minister, that they act simply as the servants of the church, performing the work of its members for them, and only at their request." Nor is there any Congregational writer of whom we are aware, whose contrary opinion is received with respect.

Another class of testimony is found in judicial decisions, especially in those of the Courts of Massachusetts, where the essential principles of Congregationalism have passed in review before our ablest judges. These decisions, however, being of cases of dispute, intermingle other points with the one we are just now considering; these we shall not attempt to separate; they teach as follows:

(1) The parties inviting must formally accept the result before it can become mutually binding. "The result of a Council," *Stearns v. Bedford*, 21 Pick. 114, "of its own intrinsic validity, is never obligatory upon the parties." Hence the result of a Council is of no force until accepted by the parties. "These decisions," *Ibid*, "do not act *ex proprio motu*—as a judgment." Unless accepted they are of no effect.

(2) If accepted by one party and refused by the other, it will justify the one adopting, but does not bind the one rejecting; that is, the latter cannot be forced to perform any conditions recommended. "The result of a mutual Council, legally convoked, will not bind either party rejecting it. The effect of the advice of Council is nothing more than a

legal justification of the party who shall adopt it."—*Burr v. Sandwich*, 8 Mass. 277. "Either party conforming thereto will be justified."—*Hollis Street Meeting House v. Pierpont*, 7 Metcalf. The same doctrine is taught in *Avery v. Tyringham*, 3 Mass. 160, *Burr v. Sandwich*, 9 Mass. 277. "So that," *Hollis Street, &c.*, "we consider this general principle as well established and not now to be controverted." The adoption of the Result by one party will justify that party, but it cannot force the other to perform any required conditions. Thus, if pastor and parish¹ agree to ask advice of a mutual Council on the question of separation, and the Council advise that it take place, and the pastor adopts the advice, the parish cannot help itself, even though it refuse to accept the Result. But "where the result of a Council is the recommendation of acts to be done and conditions to be performed, by each party, the performance by one party will not impose legal obligations on the other." Thus, if in the case just supposed, the advice was that the separation take place upon the release of parsonage by the minister and the payment of a thousand dollars by the parish, the acceptance of the Result by the minister could not force the parish to pay the money. But in all ordinary ecclesiastical cases, such conditions cannot be imposed, and hence the acceptance by one justifies that party in the confidence and ecclesiastical order of the churches.

(3) The Result of a Council is conclusive as to facts. "The decision upon the evidence and the facts," (*Stearns v. Bedford*), is conclusive, and is not to be revised." In *Burr v. Sandwich*, it was declared that the acquittal of an accused person, by mutual Council, justified the acquitted in forever refusing "to call another on the same charges;" it is held that the Council's statement of facts in his case is

¹ We say "parish" because the decisions do. Our judges apply to parishes the principles applicable to churches, because churches have no corporate existence. For "parish" read "church" and our principles appear.

final. So far is this doctrine carried, that a minister acquitted by Council cannot be attacked by further evidence in a Court of justice in any suit to deprive him of his legal connection with a parish.

(4) The law, while it regards the decision of Council as evidence, regards it only as *prima facie* evidence; and in this is an illustration of the way in which the Christian public will view the Result of a Council. "The Court," *Thompson v. Rehoboth*, 7 Pick., "always look behind the adjudication, and before the result can be received as evidence, or allowed to have any validity, they will examine the proceedings to ascertain whether there was a suitable case for the convocation of an ecclesiastical Council; whether the members were properly selected; whether they proceeded impartially in their investigations; whether their adjudication was so formally made that it might be seen that they acted with due regard to the rights of the parties, and that they founded their decision upon grounds which will sustain it." The Court reviews so far as to see that all things have been fairly and regularly done, but it will not review the evidence. The Christian public do the same, or would, if the "children of this world were not wiser in their generation than the children of light."

If, then, a Council has been properly called, if the subject matter is such as should come before a Council, if its members are impartial, if its investigations are fair, if its decision is clear,—then its Result, while it must be adopted before it is of any authority, will justify either party conforming thereto.

There are two collateral points which need further remark, departures from the opposite sides of mutual Councils; *ex parte* Councils, and Councils of Reference.

What is the force of the Result of an *ex parte* Council? When properly in existence and acting properly, its Result has precisely the force of that of a mutual Council, which is merely advisory, and which justifies either party conforming

thereto. The unreasonable refusal of one party does not deprive the other of the right to a Council. The mistaken idea frequently had on this matter arises from an unconscious impression that the Result of a mutual Council is somehow binding. The Result of either is only advice. "If in a proper case for the meeting of an ecclesiastical Council to be mutually chosen," *Avery v. Tyngingham*, 3 Mass. 160, "either party should unreasonably and without good cause, refuse their concurrence to a mutual choice, the aggrieved party may choose an impartial Council, and will be justified in conforming to the Result,"—and this is all which can come from a mutual Council.

On the other hand, a Council is sometimes made a board of referees, by whose result the parties have agreed to abide. While this is often the easiest way to get rid of difficulties, it is hardly Congregational; certainly not, when any matter of conscience is concerned. Parties, Congregationally, ask advice, not verdicts. The Church has no right to throw off upon any other body its responsibilities of deciding as to its own action. It should hear advice, then decide. To it is committed, Congregationalists hold, entire Church authority, and with that are imposed corresponding responsibilities. Neither can be delegated. Hence any pledge to abide by the decision of a Council whatever that decision may be, is, except in matters of mere expediency, entirely wrong. True, in all pecuniary matters, civil Courts will (*Stearns v. Bedford*) enforce such an agreement. But in spiritual things, men cannot so pledge their own consciences. Nor has any Council a right to accept such authority. In fact, they seldom do. We have known such references, where the Council nevertheless made the authority of their advice to depend still on the subsequent action of the parties. Where Councils appear to be boards of referees, they often are not. Thus, the generally correct "Manual of Congregationalism," issued under the sanc-

tion of the General Conference of Maine, errs when it states, p. 57, that "this [pledge to abide by the decision] is always the case with ordaining Councils, and is frequently so in the case of Councils for the dismissal of ministers;" for, in these cases, it will be found that the ordination or dismissal has been previously actually voted, the actual consummation of the vote only being merely made conditional on the appeal of a Council; it is as though the parties said, "we have concluded to ordain (or dismiss) this man, unless you find some objection;" when such objection is found, it is by no means final; a new consideration only is had, and often another Council,—as in one case we remember where three successive councils were called in reference to a proposed ordination. Yet even this *appearance* of evil we wish to see done away. In every ordination, we hope to find a return of the old plan described in Cotton Mather's *Ratio*, p. 26; it was, that after the Council had examined and approved the candidate, the Moderator called, in public, on the Church to vote on the question whether, after what had been heard, they did "abide by their choice" and receive the candidate to be their pastor; and on an affirmative answer, the ordination proceeded. So proper and Congregational a method ought to be restored to invariable use. In dismissals, also, a Council ought to advise the Church, and the Church subsequently act; the conditional dismissal is imported from Presbyterianism, and leads to the erroneous idea that the concurrence of a Council is indispensable to the completeness of the act. Councils themselves have often fostered this feeling by their after formula of usurped power, "and he is hereby dismissed,"—in nine cases out of ten unwarranted by the letters missive, illegal, and void.

The Congregational doctrine of the authority of Councils, therefore is this: Councils come into being by the call of parties inviting. They have power to

organize; power to examine credentials; with no power to enlarge or diminish their number; power to examine the subject specified in the letters missive, but no other subject; power to hear evidence; power to deliberate on the proper course to be taken in reference to that subject; power to advise the parties inviting them, what to do in the matter, with no power to direct or order any particular course, or to reverse individual Church action; and, with power to pray a good deal more for divine assistance than many Councils do, they have power to dissolve.

If it be asked, suppose a Council is improperly trammelled by the letters missive; may they not throw themselves back upon the Rights of Councils and override the limitations? No. If dissatisfied, their

only resource is to refuse to act at all, and go their several ways, with a firm trust in Providence that the Church of God will continue a while longer, notwithstanding the loss. Councils are too often like the *genius* confined in the casket, described in the Arabian Nights' Entertainment, who, as soon as the lid was raised, came into bodily shape and swelled to enormous size; so much so that many people feel it desirable to coax them into the box again, and shut the cover fast. Their only power is reason. So far as they have any authority, it is through their piety, their integrity, their manliness, and their common sense. For "the decree of a Council," well says Richard Mather, "hath so much force, as there is force in the reason of it."

HISTORICAL SKETCH OF THE BROADWAY TABERNACLE, NEW YORK CITY.

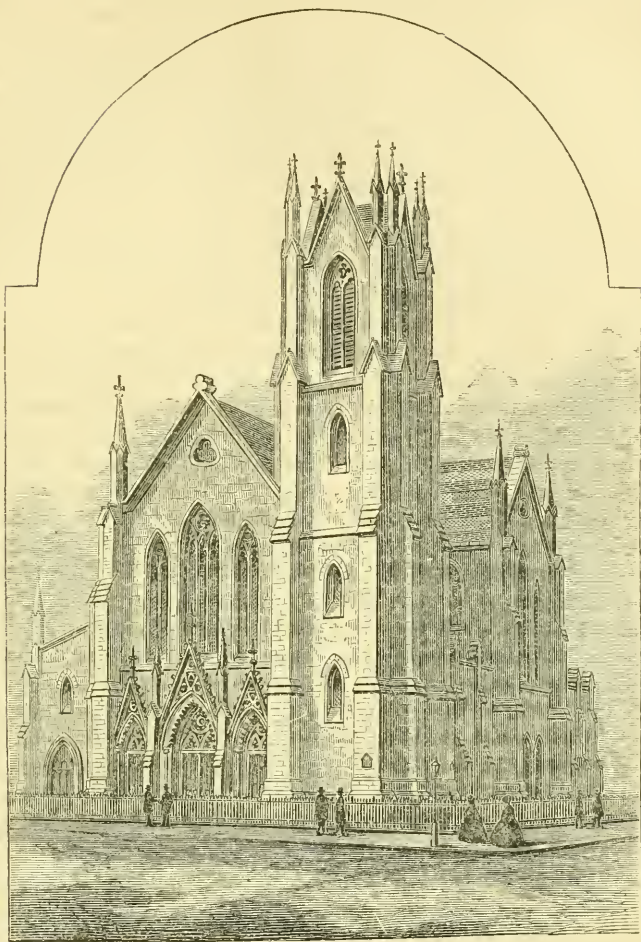
BY REV. JOSEPH P. THOMPSON, D.D.

THE original BROADWAY TABERNACLE was erected in 1836, upon a lot one hundred feet square in the rear of No. 340 Broadway, with an entrance from the street at that point. It was occupied at first by a Free Church, of the Presbyterian order; but, in 1840, it passed into the hands of the BROADWAY TABERNACLE CHURCH; then newly organized upon Congregational principles. For twenty-one years this spacious edifice provided accommodations for multitudes of young men and strangers desiring to hear the gospel, and for the great convocations of Christians during the Anniversary week, and on kindred occasions. But the encroachments of business compelling families to remove up town, made it difficult, if not impossible, longer to sustain a church in that locality; and, in 1857, the Tabernacle was sold, and the last religious service was held within its walls on the 26th of April in that year.

A site was selected for the new Tabernacle at the intersection of Broadway,

Sixth avenue, and Thirty-fourth street, nearly three miles north of the old location, and the building was completed in April, 1859. The Tabernacle faces the Sixth avenue, which Broadway here crosses diagonally. It is built upon a lot which measures 100 feet on the avenue by 150 feet on Thirty-fourth street; and the building is 89 feet 8 inches in front, and 150 deep; including the chapel in the rear which is under the same roof. The main audience-room is 76 feet wide, by 90 feet in depth in the clear, exclusive of the recess for the pulpit; the entire length from the pulpit screen to the front wall is 118 feet.

In the ground plan of the interior the building presents a parallelogram; but the roof is cruciform, and the elevation of the transepts gives a pleasing variety to the exterior walls and buttresses. On the corner of Thirty-fourth street and the Avenue is a massive and finely-proportioned tower, 135 feet in height. The side view presents three tiers of windows;



BROADWAY TABERNACLE, NEW YORK,

Cor. Broadway and 24th Street.

the lower lighting the aisles, the second the galleries, and the third forming the clere-story of the nave. The variety in these windows has a good effect in the external view. The several heights of the building outside are, 32 feet to the top of the aisle walls, 64 feet to the top of the nave—the clere-story rising 32 feet above the aisles—and 88 feet to the ridge of the roof. The transept walls are carried up to a line with the ridge; these have a lower tier of three windows, and a great triple-window above. Directly in

the rear of the transept wall, the wall of the chapel rises to the same elevation with that of the aisles, and above this again is seen the clere-story, which here forms an apsis, in the rear of the pulpit, over the chapel. The interior effect of this is quite striking—presenting an arched ceiling 150 feet long, at an elevation of nearly 70 feet from the floor of the church.

The style of the building is perpendicular Gothic, carried out with a chaste and almost severe simplicity, which imparts an

air of grandeur and beauty to the whole structure. The interior effect is rich and imposing. Entering from the Avenue, one sees before him a nave 90 feet in length, 34 feet wide, and nearly 70 feet high—a large church of itself. At the extremity of this is the pulpit recess; behind the pulpit, at an elevation of 20 feet is the choir gallery, containing the small organ for choir accompaniments; and above and beyond this is the great organ,⁴ filling a large part of the space over the social rooms, which are above the lecture-room, in the second story of the chapel. Through the rich oak-hued case of the organ, there are glimpses of the groined ceiling before described, and the mellow tints of the clere-story windows above the chapel. Standing at the door of the nave, one is struck with the perfect proportions of the house, the admirable simplicity and taste of its details, and the solidity of the whole structure. On either side of the nave, supporting the pointed arches of the clere-story, are three finely-shaped pillars of cream-colored stone from the New Brunswick quarries. Beyond the pillars on either side, is an aisle—in the architectural sense—32 feet in height, divided by a gallery which extends the entire length of the building. At a distance of 50 feet down the nave, the transepts intersect it with arches 70 feet high and 34 feet wide, and heighten the beauty of the building with their lofty triple windows. Both on the ground floor and in the gallery these transepts furnish some of the most agreeable sittings in the house.

The windows are of colored glass, so happily toned as to subdue the light without making it sombre, and are free alike from grotesque figures and gaudy colors. The walls are colored uniformly in drab. The pews are of oak, without doors, and are finished with crimson upholstery; and the pulpit, the organ case, and the galleries correspond with the oaken pews. There are 312 pews in the house, 212 on the ground floor. These are arranged in

three double-blocks, with an extra tier of wall-pews upon either side; that is, there are eight rows of pews the entire length of the building, divided by four aisles. The front gallery, usually occupied by the choir and organ, contains some of the most eligible pews in the house. It extends back over the vestibule, to the front wall of the building. Each gallery contains five rows of pews through its entire length. The house will seat comfortably 1,600 persons.

The Tabernacle is built of Little Falls (Jersey) rubble; the dimension-stone and the porches throughout are of cream-colored New-Brunswick stone. The front porch, of this stone, is a beautiful specimen of carved Gothic. The outer doors are of solid oak. There are ample facilities for ingress and egress.

The lecture-room, directly in the rear of the main-audience room, is 28 feet by 85 in the clear, and will seat nearly 500 persons. This is used also as the principal Sabbath School room, the seats being fitted with reversible backs. Under this is a finished basement-room, with a good entrance from Thirty-fourth street; and over it is a fine suite of rooms for Bible classes, and parlors for social gatherings. Here is the *home* of the church.

On the north side of the main building, at the angle formed with it by the rear wall of the lecture-room, is a neat, two story edifice for the accommodation of the pastor. On the first floor is a reception-room, which may also be used for inquiry meetings, and for meetings of church committees. This is fitted up with a wardrobe and a fire-proof safe. It communicates with the lecture-room, and also with the pulpit of the church, through a passage-way 8 feet by 16. This passage is lighted from above, and is furnished with Croton water, and gas. In the second story is the study, a beautiful room, well lighted and ventilated, with ample bookshelves and closets; adjoining this, over the passage-way just mentioned, is a library, neatly fitted up with book-cases,

closets, drawers, and over this a gallery for maps and pictures. All these apartments are for the pastor's private use.

The architect of the Tabernacle was Mr. Leopold Eidlitz. The building was erected by Mr. Marc Eidlitz, mason, and

Mr. Thomas Wilson, carpenter. It was painted by Mr. L. H. Cohn; the glass was from the establishment of Mr. Henry Sharp; the gas fixtures from Haughwout & Co.; and the organ from the factory of Mr. R. M. Ferris.

CONGREGATIONALISM IN MINNESOTA.

BY REV. D. BURT, WINONA, MIN.

THERE is a deep and consoling philosophy in the words of the Trojan hero to his companions in peril,

"Forsan et haec olim meminisse juvabit."

Those who are laying the foundations of Christian Institutions in the West, are often animated by this thought. It will be pleasant for us, in future years, to remember the toils of the pioneer-work. But, to enjoy these pleasant remembrances, we shall then need the means of forming a correct idea of the times, when the religious denomination with which we are connected, was an infant in the West. It will be very natural to look, for the statistics of our infancy, in our *Quarterly*, designed to preserve such items.

It is, therefore, proposed, in this article, to chronicle a few facts and reflections respecting Congregationalism in Minnesota, at the present time.

There are 47 Congregational churches in the State. Of these ten were organized last year; only three of these have a membership of less than ten. Including these, the average number of members to each Church is 28; omitting them, it is 30. We have 30 ministers; leaving 17 of our churches without a resident preacher.

In several instances, from two to four churches are under the care of one minister, who divides his labors among them.

We have only three settled pastors in the State. There are some five churches without regular preaching, which will each contribute from \$200 to \$300 per annum, for the support of a minister, if one could be secured, and the American Home Mis-

sonary Society is relied upon to increase that amount to \$500 or \$600. We have about a dozen meeting-houses completed, and more in process of erection. Many of our congregations hold their meetings in halls and school-houses, much to the detriment of their practical efficiency. During last year, the aggregate of our membership has increased 400; 170 of them by profession of faith; the rest by letters from churches out of the State.

These statistics suggest remarks on the following particulars:

1. *The necessity of foreign aid in erecting houses of worship.*

It appears that more than two-thirds of our churches hold their meetings in halls and school-houses; which they are frequently obliged to occupy in turn with other denominations. Many of these meetings are often removed from one place to another, about the neighborhood. The writer knows of several churches whose growth and prosperity are greatly hindered by this necessity. A religious meeting, held one Sabbath here, and the next there, can acquire no distinct history. The way to it is new at each time of meeting. The material objects which surround the hearers are never the same for two successive Sabbaths; and hence they can acquire none of those local associations which favor a devout frame of mind. A homeless religious meeting must always be impersonal, and its benefits few in comparison with those which result to a people who have a permanent place, in which to worship God.

Divine wisdom took care to prevent this evil in the journey of the Israelites through the wilderness. They carried their sanctuary with them, and their religious associations connected with it, remained the same, although it was often set up in a new place.

Western ministers find that preaching in school-houses and halls, is far less impressive and efficient than the same sermon would be, in a building whose accessories comport with the elevated themes of the gospel. An eagle would no longer be an eagle, if he should leave the sublime heights which are associated with him in our minds, and come down and live in the foul waters of a stagnant pool. To retain his royal name, that bird must have his home on the mountain cliff, and soar through rolling clouds. The heralds of the gospel, in speaking of its sacred themes, are greatly assisted by surrounding material objects in harmony with the state of mind which they would produce in their hearers. Require them to preach in an unsightly room, with low and dingy walls, and you fatally divest the truth which they utter, of its prestige and power over men. It will not be said of them: "How beautiful upon the mountains," when they are obliged to stand ankle-deep in the mud of a western log school-house, or on the marred rostrum of a hall floor, defiled by tobacco—that vile nuisance of the West. Their messages cannot seem to come from the regions of celestial purity when delivered in the same place, where, perhaps the night before, many of their hearers were entertained by the performances of a traveling theatre, a professor of witchcraft, or a band of wandering minstrels. To avoid this mingling of things sacred, with things vulgar and profane, our western churches must have sanctuaries adapted to, and carefully restricted to religious worship.

Then, why not build them yourselves? asks some one who has heard of our immense agricultural resources, and of our spacious and massive hotels and stores and

warehouses. Because we cannot. "Not many rich," but, "the poor of this world hath God chosen." The West is rich, but its wealth is mostly in the hands of men who have no regard for evangelical religion. They will not listen to our appeals. We are as really dependent on foreign aid, as if we were in Japan. Be not so unkind as to assert that we are able to build our own meeting-houses. We will not ask our Eastern brethren to aid us in this matter, until after we have put our own hands to the work according to our ability. If they will visit us we can show them that the American Congregational Union is one of the most beneficent Institutions of the age. We think they would return home, and say to the wealthy churches of the East, give that society a prominent place in your regards, and contribute largely to its funds, after seeing what we have seen and knowing what we know of its indispensable necessity to the churches of the great North West.

2. *The necessity of aid from the American Home Missionary Society.*

This Society now aids in supporting all except three or four of the 30 Congregational ministers preaching within the State. Its pledges to us, for 1859, amount to about \$9,000, and our churches in the aggregate have raised \$8,200 toward the salaries of their ministers.

What, now, would be the result should the A. H. M. S. withhold from us further appropriations? To us the answer is evident. Our churches would be left destitute of ministers. Nearly all, and in some instances, quite all the money which our missionaries receive, comes from the Missionary Society. In the country, the members of our churches are often in debt for their lands, to retain which, they are obliged to pay high rates of interest, and to meet payments within a limited time. For several years to come, nearly all the money resulting from the sale of grain will be needed by our farmers for the liquidation of debts, and to procure

the means of a comfortable subsistence for their families. The members of our city churches generally, have what little they possess in property which is not convertible, at present, into money. It is with great difficulty that many of them can continue in business, or even meet the daily wants of their families. And the members of our churches are not responsible for this state of things. It results from the course which has been pursued by capitalists and speculators, many of whom are not residents of the West. Our church members usually constitute the most careful and conservative business element in every Western community. It were unjust to accuse them of bringing the present financial troubles upon the West. They own but a small fraction of the property in the State. They are not the men who control our banking system, our rail-road policy, or our political measures in general. We entreat our Eastern friends to remember these things. We are not wasting our time and energies in attempts to compete with Shylocks, and aspiring politicians. We are opening farms and striving to transact a legitimate, and a safe business. To us, is left, to a great extent, the duty of sustaining schools, and of furnishing a large part of all the money expended for the moral benefit of the people. The incidental expenses of the Church cannot be distributed among the congregations, nor even equally among all the members of the Church. They must be met by a few of the brethren, who are not as poor as the rest. In some of our churches there are men who have cheerfully paid hundreds of dollars, in rent, for places of worship, for warming and lighting the same, for Sabbath-school papers and libraries, because other members of the Church are too poor to aid in bearing these burdens, to any great extent.

Now, it is impossible for a Church in such a condition to pay its minister a salary sufficient to afford, even a small family, a bare subsistence. It can con-

tribute something to this object in labor and in orders upon the merchants. It can supply to some extent, its pastor's table, and we consent to this inconvenient way of receiving our dues from the people, because they can do no better. Many a Western minister is obliged to acquire a practical knowledge of "Barter," unknown to the ministers of the East. Many of our missionaries, during the past year, have been obliged to pledge their quarterly appropriations from the A. H. M. S. before they become due, in order to keep themselves in a working condition. These are facts which a sensitive man, who has fared better at the East, does not like to state; but they ought to be known. Should our brethren at the East withhold their contributions from the A. H. M. S., at least six-sevenths of our ministers could not remain in their present fields of labor.

Let the \$8,200, contributed last year, by our churches for the support of their ministers, be considered as evidence that they will become self-sustaining as soon as possible. Help us, brethren, a little longer, and as soon as we become able, we will pay the debt, by sending the gospel to the regions beyond us.

From these considerations, we naturally pass to notice :

3. *The duty of our churches to cherish fraternal and grateful feelings toward the churches of the East, and especially of New England.*

In some of the Western States, it has been proposed to organize a Home Missionary Society, to be independent of that at New York. In some Western communities, there is an attempt to create a feeling that Chicago should be the head quarters of Religious Anniversaries, and of Bible, and Tract Societies for the West. Some of our papers even suggest, that we should organize a new National Tract Society, and ask the already existing Tract Society at Boston, to become *auxiliary* to it. Now, we have no objections to having Chicago made the place

for a general agency of our already existing Tract, Bible, and Sabbath School Societies. But, as the Congregational ministers of Minnesota are nearly all from New England, where, in youth, they were taught a great many Puritanic lessons about honoring parents and cherishing gratitude to benefactors, we deem it rather premature, for the Western child to exalt itself above its Eastern mother. In our opinion it savors a little of the "Young America" spirit, for this child, even while receiving paternal aid, to assume to itself the management of family affairs, and ask its venerable parent to take the secondary place of an auxiliary in its arrangements. No Western State now sustains its own feeble churches, or will be able to do so for many years to come. Men who are called from the East, by our few self-sustaining churches, do not always understand the views of brethren who are laboring under the patronage of the American Home Missionary Society. Its Missionaries regard any movement towards independent Missionary organizations in the West, as untimely and unwise. It is their opinion, that our Western churches, instead of sanctioning any plan for establishing new and independent benevolent organizations, to have their home in one of our Western cities, should say to their ministers, attend the anniversaries at Boston or New York, at least once in three years, and we will attempt to pay your expenses. They should procure their Bibles and Tracts from societies at the East, even if they could obtain them cheaper, by a small per cent. from societies which might be organized in the West. It is wiser to remit what little we contribute for benevolent purposes, directly to some society having its head quarters on the Atlantic coast, among the churches on whose bounty, we are living, than it would be, to drop the same into any treasury which might be created on the banks of the Mississippi, or the shores of lake Michigan. Why should we waste money in setting in op-

eration the machinery of new societies, when, in every department of Christian benevolence, there are already those in existence which are known to be national; which can operate in any part of the country—West as well as East? It is a glory of Congregationalism, that it has no great system of continental, ecclesiastical machinery, moved by concentrated power; but let it not be its shame that it can exhibit no unity of action.

Let not its young churches in the West refuse to cooperate harmoniously with churches of like faith in other sections of our community, in the work of home evangelization. As we are actually receiving large contributions of money from Eastern churches, and cannot live without their aid, let us not inaugurate any measures which would operate as if we were setting up for ourselves, in an ungenerous rivalry against our old benefactors. Let us rather aim to strengthen every tie that now binds us to the older churches of our faith in the East, nor dare incur the responsibility of dissolving the spiritual union between ourselves and the land which is the mother of us all.

There are, however, some new measures which ought to be inaugurated by our churches in the West. To bring them into view, I observe :

4. *There is need of some change in our present methods of Missionary labor in the West.*

There is a kind of Missionary labor, much needed in the West, which the American Home Missionary Society does not perform. Its Missionaries receive their commission, as a common rule, on the application of some Church which pledges a part of the salary, and asks the society to make up the remainder. The policy is, to encourage Missionaries to bestow their labors upon a particular Church, and to be installed over it, as soon as possible. This policy is wise; but, in new countries, it should be preceded by the labors of a few John the Baptists, to prepare the way of the Lord. Applications

for a Missionary, with a pledge to pay some part of his salary, will rarely, if ever, be made, until after a Church has been organized. It often requires months of faithful preaching, in a new community, to secure the organization of a good Church. Although the society instructs its Missionaries to visit the country around them, and to gather churches, where it can be consistently done, it is impossible for them to do this work, to any great extent. How many pastors in New England, in addition to the duties of their own pulpits and parishes, could travel, over bad roads, from fifteen to thirty miles, once in three or four weeks, and preach an extra sermon and visit scattered families? Yet, this is what we must do; if this work of gathering churches is left to us.

We cannot perform this outside labor without detriment to our own fields. To use a Western phrase, it requires much skill and attention "to run" our churches. The minister must, often, be both engineer and fireman. If he leaves the machine for any length of time, the motive power is apt to decrease, and the friction to increase. There are many extensive regions of country, greatly needing the Gospel, which we cannot visit, to any purpose. We cannot wisely leave our people long enough to bestow upon these regions the amount of labor necessary to prepare the way for the organization of churches, and for permanent Missionaries. When one remembers that the area of Minnesota is greater than that of all New England, it will be seen that our State Home Missionary Secretary, cannot perform this preliminary work. A circle, with a diameter of twenty miles, can be formed in this country, in which there is no Orthodox Church. Its townships contain a population, varying from 400 to 600, among which are many intelligent and some Christian men from the Middle, and Eastern States. The writer has preached in this region to congregations of nearly 100, gathered in school houses,

and he speaks from a personal knowledge of what he says. There are districts in Minnesota much larger than this, in the same condition. Families thus situated, need a good minister to spend his whole time with them, for six months or a year, before they will come up to that point at which the Home Missionary Society, with its present policy, will aid them. While the Society is doing a noble thing, in aiding churches which can partly sustain themselves, it is doing but little to secure the organization of new churches; it can do but little, unless it can say to men, go into those destitute regions and do a pioneer work — labor for the conversion of souls. Seek the lost sheep of the house of Israel, and gather a Church as soon as convenient; and for a year or so, we will pay your salary. Were a man sent, at once, into every county of Minnesota, to do this preparatory work, those of us now on the ground, could find employment for all, without becoming idle ourselves. It would relieve many an already overburdened Missionary, and be the means of gathering in a glorious harvest of converts to righteousness.

But every one acquainted with the organization of the American Home Missionary Society, knows that such a plan is impracticable. If these pioneer missionaries were Congregationalists, it would give Presbyterians an occasion of complaint; and the reverse if they were Presbyterians. Our missionaries who occasionally go out into these destitute regions for general labor, are often accused of being actuated by denominational intentions. In one instance, a Congregational minister was deterred, for nearly a year, from organizing a church in a Congregational community, by a single Presbyterian, who was determined that the Church should not be Congregational; and there may be instances, although we know of none, in which a single Congregationalist has done the same thing. The fact is, that both Presbyterians and Congregationalists are ham-

pered, on their Western missionary fields, by their union in the American Home Missionary Society.

While the union continues, neither denomination is at liberty to be as aggressive as is the great commission of Christ, "go ye into *all* the world." Here are wide regions into which the Society can send no evangelist, because the people do not decide whether they are Presbyterians or Congregationalists, and make a formal application for aid in accordance with the Society's regulations. The "terms of union" are such, that the first steps of the missionary work needed in a new country, cannot be taken by the Society. It cannot reach those communities most in need of the gospel. The two denominations of which it is composed, look compassionately upon the waste places of the West, the occupancy of which lies beyond the scope of harmo-

nious action; but neither can *enter* them lest the other accuse it of taking an unfair advantage. Neither party is willing that the other should annex these unevangelized regions to its own denomination. Missionaries of a mongrel character, half Presbyterian and half Congregational are scarce. It is out of the question to send one of each denomination into every field, and the difficulty is disposed of, by leaving the whole matter to chance. It is time the question be raised, whether both denominations would not be more efficient and useful in the West, if this compact for missionary purposes were dissolved. If such a dissolution is necessary, before these destitute regions can have the gospel, the sooner it comes the better. If the Society claims that its organization contemplates, and can do the work in question, let it be done, and we are satisfied.

THE RELIGIOUS PROGRESS OF THE PAST YEAR.

BY REV. HENRY M. DEXTER.

A reflux wave is no new phenomenon in nature or in grace. Nay, in grace as in nature, we have learned to anticipate reflux waves, as the sure successors of those invading surges which deposite the brief sparkle of their crest of foam furthest from the average of the deep sea, up the slope of its girdling sands.

Excitement is a law of all reformatory processes. Reflection upon past frailty and failure, leading to resolutions and efforts for a better life, necessitates some special arousing of the mind toward the past, and some special concentration of its powers upon the future; so that, so far as the work of salvation has its human side, mental excitement must, to a greater or less degree, attend it. And that Divine power whose gracious operation awakens and animates and controls it—turning us whithersoever it listeth—performs its compassionate work by no violation of natural law, but rather by pouring

its celestial stimulus along the ordinary channels of perception and emotion and volition; so that—from whichever side we regard it—that social and spiritual movement which we agree to call "a Revival," must needs be attended with more or less of abnormal, and highly stimulated mental action.

Such action must of course obey the law of all action; and that law restores the equilibrium of the mind by periods of rest counterbalancing such periods of excitement. Night with its recuperative repose (that is not death) ever follows day with its jading toils. It is then a thing every way to be anticipated, that a year of such extraordinary religious activity as that which will go down to future times as the "great Revival year" of 1858, should draw after it a year, of a character, in that respect, so different as the year 1859, which has just closed. It would have been indeed an event almost mirac-

ulous if that lofty and intense development of religious enthusiasm, so exhaustive in the requisitions of its joy, as well as of its labor, had been continued through the following twelve months. Which fact suggests, in advance, to those who would review the religious peculiarities of the year now closed, the expectation—however rich may have been the blessings which God has poured out upon us from his heavenly treasuries—that his *manner* of blessing will be found to have been essentially different from that which gave its peculiar aroma to the story of its predecessor. Nor because it may be different, must it necessarily be any the less beneficent in its revelation of His love, or less to be rejoiced over as causing gladness among the angels, on account of its substantial increase of holiness on earth.

We have room only for the briefest glance at such peculiarities of the progress of the Redeemer's kingdom on earth, during the last year, as have suggested themselves to us in our examination of such data for an opinion on the subject, as have come into our possession in the Reports of the great Religious bodies, and from other sources.

1. *The past seems to have been a year of considerable ingathering to the visible Church.* To some extent it has been the late garnering for the harvest that went before. It is impossible—from the fact that most of the statistics in our possession date back so far as to cover only additions made during the Revival year, and the first few months of its successor—to estimate, with accuracy, to what extent the churches have been increased in number during the twelvemonth now closed, by reinforcements from the world. But there is every reason to believe that the number added by profession to the Evangelical communion in the United States during 1859, has been beyond the average of former years. And there can hardly be a question that the first Sabbath in 1860 gathers around the table of the Lord a larger number of con-

fessors of the Christian faith than has ever before greeted and gladdened the gaze of the Great Head of the Church, as, from his throne on high, he overlooks the fortunes of his followers.

2. *The past has been a year of great harmony and quietness.* Not that every Christian, or every Church, has been so far able to stand against the wiles of the devil, as to keep the unity of the Spirit in the bond of peace. Not that the way of truth has everywhere escaped being evil spoken of by reason of false prophets, false teachers, and the presumptuous and self-willed, who have become entangled in the pollutions of the world, and turned from the holy commandment delivered unto them, and spoken evil of the things which they understood not. But while, here and there, a community and a Church have had sad cognizance of the pernicious ways of those whose hearts are exercised with covetous practices, who speak great swelling words of vanity, and promise liberty while themselves are servants of corruption, the general experience of the churches has been one of brotherly love, and harmonious coöperation, and mutual helpfulness. Instead of the Pentecostal occurrences of the former year, or the drought and barrenness, or bitterness, of other times, we have had that experience which is recorded in the Acts of the Apostles, (ix : 31) when the churches had rest throughout all Judea, and Galilee and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. An inclination to the settlement of old troubles, and the re-establishment of the regular means of grace where some time had elapsed without them, is noticeable. There has been, moreover, some decided reaction in the direction of return to the good old way of permanency in the pastoral office. Our list of pastoral changes records the gratifying fact, that more than twice as many ministers have been settled over churches, as have been dismissed from the over-

sight of them, during the past year. Let this proportion be continued for a little while, and that alarming tendency to disorganization which has of late revealed itself in the Ecclesiastical history of the land will pass away, and the angel of the Lord shall see Israel having rest, and—as when he hovered over Bethlehem—shall behold “*shepherds abiding in the field, keeping watch over their flocks,*” until that blessed hour shall come when “there shall be one fold, and one shepherd.”

Moreover, there has been a continuance of that spirit of union—of the disposition to look at points of agreement, rather than points of difference, and to work for the one Master—between different denominations of Evangelical Christians, which formed so marked and precious a feature of the Great Revival. In Young Men’s Christian Associations, and through other channels of influence, this coöperation has been kept up; and by the interchange of pastoral labors, and the comingling of good men of various creeds in Union Sabbath Schools and prayer meetings, much, which has made its record on high in souls subdued and sins forgiven, has been accomplished.

3. *A third peculiarity in the religious progress of the past year, which deserves mention, is the remarkably spontaneous and isolated manner in which the Holy Spirit has been frequently pleased to convert the sinner from the error of his way.* Many cases have gone upon the record of the year, where, of a sudden, without notice to the community around, and conscious preparation, or previous thought on the part of the subject of his gracious influence, the Holy Spirit has wrought his regenerating work. At some unexpected hour, when there may have been every probability against such a visitation, and not one to herald its coming, the third Person of the Sacred Three has descended, even as when a single bolt out of the summer sky smites a selected tree in the thick wood. The work is

done, and we hear the sound thereof, but cannot tell whence it cometh, nor whither it goeth; so in this last year—has it been of many a man who has been born of the Spirit. Cases have been reported, where several individuals in the same town, without mutual knowledge, and without the cognizance of the Pastor or of any of the Church, have been, within a few days of each other, thus first smitten of God and afflicted, and then led to rejoice with joy unspeakable and full of glory, in the revelation of the crucified One as their Lord and Redeemer. In one or two instances, churches in remote towns which—by the removal of their members to other fields, and by that influx of ungodliness and practical heathenism which is apt to follow such enfeebling of a Church as takes away from it the regular preaching of the word—had become well-nigh extinct; have been enlivened into new efficiency, and invigorated into the hope and probability of permanence and strength, through the tender mercy of our God, whereby the day-spring from on high hath—in this manner—visited them; giving light to them that sat in darkness and in the shadow of death, to guide their feet in the way of peace.

So long as:—

“The transformation of apostate man
From fool to wise, from earthly to divine,
Is work for Him that made him,”

it does not become us to sit in judgment upon any method by which He is pleased to “devise means that his banished be not expelled from him.” But it seems right gratefully to suggest concerning this sporadic operation of the Spirit,—that it tends to honor especially the Divine power as the only obvious instrumentality of life; while—from the absence of all exciting bewilderingments,—such a soul, alone with God in its conversion, gains the highest possible probability of sincerity in its own aim, and of genuineness in the character of the work which is wrought upon it.

4. *Another, and marked feature of the*

religious progress of the last year, has been the prominence into which, what may strictly be called, Home Missionary labors have been brought. The eyes of God's people have been unwontedly opened to see the tidal ebb and flow of heathenism at their own doors; to consider the poor that are always with them; to remember the vicious and abandoned whose shadows daily flit across the outside of sanctuary portals which the forsaken feet never enter: while their hearts have been gladdened by remarkable displays of divine grace toward the abandoned, and thereby stimulated to expect great things, and attempt great things in Christian labor among those whom He who came to seek and save them that are lost may all the more be expected to receive, because the world has cast out their names as evil. It was the most wonderful feature of the late Revival, that, in so marked a degree, it literally verified the Saviour's words to the dignitaries of the Jews—prophetic of the method of the progress of his gospel everywhere on earth—"the publicans and the harlots go into the kingdom of God before you." Such prayer-meetings as those which were held in "Globe Hall" in Boston, and in similar leprous localities in New York, and Philadelphia and other of our large towns, were, in their results, full of stimulus to this new zeal and faith, which—while it would not leave undone its duty toward heathen over sea—would "go rather to the lost sheep of the house of Israel." The activity of the Church thenceforth took on new forms of development, with reference to the exigencies of the home field. Prayer-meetings were held in places more accessible to, and more congenial with the attendance of, the poor and the vicious, than those which had been usually devoted to that purpose. The territory of towns and cities was sometimes divided among the different churches, that their members might personally visit every habitation and every family, for religious conversation, prayer, and other pious labors. New

energy was expended upon the old plans of city missions. Sabbath Schools were organized in halls and school-rooms and ward rooms, in places convenient for the ingathering of those children who had before been left to the Sabbath tutelage of the streets—where, after long patience on the part of skilful and self-denying teachers, it has not been uncommon to see sitting at the feet of Jesus clothed and in their right mind, those who, a little while before, had seemed to be possessed of all manner of unclean spirits; and to hear the praises of the Redeemer sweetly sounding from children's lips that were wont to be voluble with cursing and corruption. It was remembered that our Christian culture, in the most favored fields, had been far from thorough and exhaustive; that even the most faithfully tilled soil was sadly overrun with the weeds of worldliness, and the briars of vice, and the thistles of error, and the thorn-bushes of unbelief; and it was determined, that, while the sending of the good seed of the word to a sowing upon distant and Pagan shores should be prayerfully and vigorously done—by the grace of God, this other work of fertilizing the home acres should no longer be left undone. So, in addition to all other ministries of grace, it has been sought to throw open the doors of the sanctuary wider to the masses of the people, and to secure their attendance upon the ordinary means of grace, and to bring those means of grace not only within the reach of their purse, but within the sphere of their sympathy and taste. By consequence, the number of those reached by the preached word through the land has been considerably augmented, and many neighborhoods, which had long been passed by, have been made the centers of new and most hopeful Christian labor; so that the Gospel—in the commencement of this new year—has, beyond question, many more points of contact with the popular mind and heart, than at any former period, and the laity have, more than ever be-

fore, felt that the Saviour's last command was as really, and as imperatively addressed to them, as to the professional successors of the Apostles, so that *every man*—who has a mind to comprehend, a heart to feel, and a tongue to utter the persuasions of the Gospel,—is bound to go everywhere preaching the word,—persuading men in Christ's stead to be reconciled to God. This "going"—on the part of the great majority of the professed followers of Christ, who are "keepers at home"—must necessarily be to their kinsfolk, neighbors, and fellow-townsmen; so that the more they feel the force of that command, the more will Home Missions, in this new and stricter sense, share their interest, affections, prayers and toils.

And this leads us to the last particular of the religious progress of the departed year, for which—in pages crowded with statistics—we can find space, viz :

5. *The remarkable and cheering development of the individual activity of the members of the churches.* Where fields have waved for the sickle, the providence of God has often specially aroused old converts and new, to ask, "Lord what wilt thou have ME to do;" and, where defects in somebody's Christian character have been obviously hindering the work of the Spirit—to inquire, "Lord, is it I?" The aged man has been stimulated to attempt a little more for the Master before going home; the man of business, to turn aside, even in his busiest hours, from the engrossment of toil—perhaps kneeling in his counting-room—to plead with some brother merchant for Him who loved us and gave himself to die for us; the young convert, to feel strong enough in the Lord and in the power of His might, to take up the cross, of entreating those who may very likely receive the entreaty with outward ridicule—if yet with inward respect—to waste no more of life in the vain pursuit of the pleasures of sin; and even many a little child has tottered forth from the door of the Sabbath School, to lisp in the ears of its parents, as well as its play-

mates, sweet solicitations to love the Lamb of God which taketh away the sin of the world! Many volumes have appeared during the year—such as the "Power of Prayer," the "Old South Chapel Prayer Meeting," "The Harvest and the Reapers," "The Missing Link," "Out of the Depths," &c., &c.,—intended, and eminently calculated, to stimulate, and guide the energies of individual Christians in prayers and labors for the impenitent, and to awaken confidence that, however abandoned and wretched, and even infamous, may be the lives of any erring and forsaken ones;—

"Yet not the less that Word avails
To cleanse away *their* sin;
And not the less that Cross prevails
To give *them* peace within!"

This rousing of the membership of Christ's churches to the comprehension and acceptance of their individual responsibility, before God "as workers together with him," all—as with one mind, and animated by one purpose—approving themselves as the ministers of God, in much patience, in labors, in watchings and fastings—"by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left," we take it all will admit to be, in many respects, *the* great need of Christianity in our age. And, so far as God's Spirit, during the past year, has advanced His people in the knowledge and the feeling of this need, so far—all will concede—it has been a year of glory to God and of good will to man; a year for whose quiet historic value we ought as truly to thank the Great Head of the Church, as we thanked Him for the more obvious and resplendent bestowments of its forerunner.

And from all these features of His recent way with us, we ought to gather both wisdom and courage for that labor which remains; seeking to be made perfect in every good work to do His will; being not unwise, but, by the help of the constant and prayerful study of His prov-

idences, understanding that will, that our labor may not be in vain in the Lord.

It were cheering to see the dawn of the Millenium undeniably flushing the East. Doubtless we might take up the burdens of a New Year with higher hope, if ungodliness less visibly abounded, and the

presence of Jehovah on earth were more an assertion of sight, and less of faith. But His appointments are best :—

“ Let us go —
We will trust God. The blank interstices
Men take for ruins, He will build into
With pillared marbles rare, or knit across
With generous arches, till the fane's complete.”

E d i t o r ' s T a b l e .

A highly esteemed pastor of an influential Church writes to us:—“ I have never had occasion till now to consider the question of minors voting in Church business. Is it right or expedient for them to do so? The only authorities at hand to which I can turn at this moment are, Robinson's Works, vol. III., p. 43, explicitly adverse; Upham's Ratio Disciplinae, p. 98, where nothing is said expressly on the subject, and females only are excepted; Punchard, first edition, p. 126, same as Upham; Cummings' Dictionary, eighth edition, pp. 379, 380, refers to Robinson above quoted, and to Punchard's *History*, which I have not. In Bacon's manual I find nothing on the subject. Can you conveniently refer me to other authorities, and will you tell me what your opinion is, as to Massachusetts and New England usage, at the present time?”

In reply, we would say briefly, that authorities on either side of this question are extremely scarce. Cotton's Keys, Cambridge Platform, Saybrook Platform, &c., &c.,—all the old manuals of Congregationalism are silent on the subject. Even those explicit words of Robinson to which reference is made, were extorted from him by the slanderous imputations, which he felt called upon to repel, that, in his Church, “ women and children ” had “ right in voting.” “ Not so,” says he; “ only men, and them grown and of discretion; making account, that as children by nonage, so women by their sex, are debarred of the use of authority in the Church, I. Cor. xiv : 34, 35; I. Tim. ii : 12.”

This uniform silence, where it were so easy to speak if occasion required, is very significant. It is as much as to say, “ Our voting on Church matters is regulated by the same rules that apply to voting in all other matters.” And what were those

rules? Did minors vote? No. Why, then, should they do it in the Church? And, if they did not, what necessity for *saying* that they did not? In our times *women* do not vote in Church meetings, (here and there a Church may be cited as an exception, but it only confirms the rule,) yet out of some hundreds of Church manuals now before us, not one can be found in which there is any reference to their exclusion. Nor is there any more reference to minors than to women. The question of their right to vote is seldom raised, and the probability is that, as a general thing, throughout the Congregational churches of New England, the *age* of a member is not thought of as a qualification for voting. Yet when it *is* thought of and the right questioned, it is not easy to justify it.

Thus much, at least, must be conceded; that in any Church action which can ever be properly brought before a civil tribunal, or that stands influentially related to a proceeding which can be thus brought before such tribunal, minors should not vote; the legality of the action or proceeding is thereby marred. And as there is scarcely a supposable question, demanding a Church vote, that is not directly or indirectly connected with matters that have a civil and secular aspect, would it not be best to apply the principle, in all ecclesiastical, as we do in all secular voting, of *limiting the right of suffrage* to those who have passed through the period of their legal minority?

—

This side of the Atlantic there are five periodicals, (other than newspapers,) published under the auspices of Congregationalists :—

THE CANADIAN INDEPENDENT for December, 1859,—the sixth number of the sixth volume—is a welcome visitor to our table.

Its thirty neat pages are filled with short and well written articles, on topics like these: "How to Behave in the House of God;" "John Angel James,"—a life sketch from a sermon preached on occasion of his death, by Dr. Wilkes;" "Congregationalism—Whence is it; From Heaven? Or of Men?"—a very clear and satisfactory view; "The Congregational Quarterly"—still more satisfactory, for it gives to our humble efforts a commendation which we had not dared so soon to expect, but which it will be our constant aim to deserve. The *Canadian Independent*, though apparently a private enterprise, is published in the interest of the Congregationalists, and is highly creditable to the enterprise and talent of the denomination on that side of the St. Lawrence.

THE CONGREGATIONAL RECORD, is the name of a Religious quarterly, published at Lawrence, Kansas, under the auspices of the General Association. Each of the four numbers sent forth, contains twenty pages of instructive matter; chiefly, though not exclusively, relating to the ecclesiastical, historical, and religious interests of that young empire.

THE BIBLIOTHECA SACRA for October 1859, completes the sixteenth volume of this valuable quarterly. The leading articles show the usual profundity of its contributors, while the thirty pages of Book Notices which follow them, exhibit more than the usual variety and richness of this department.

THE NEW ENGLANDER comes to us in "good measure, pressed down and running over." Without any advance in price, each volume outgrows its predecessor in size, and surpasses it in richness.

Each of the above occupies a sphere by itself, neither interfering with the other; and hence it is desirable for a man to take *all*. Whether he takes all, however, or only one, how evidently necessary to the completeness of the whole is the FIFTH periodical! Whether a Congregationalist has one or all, the CONGREGATIONAL QUARTERLY, is, in its humble way, indispensable.

Some ideas of ours touching an article on "Congregationalism" in the *Christian Examiner*, and a continuation of the same subject in the *Christian Register*, although on paper, are crowded out; perhaps we shall insert them in the April number.

We should fail of common gratitude if we omitted to render proper thanks to our printer, Mr. E. L. Balch. It is especially due to him that the Statistics are as free from errors as they are. To his good taste and care in his art, he adds a sense of the fitness of things which detects mistakes that others would have left unnoticed, and an untiring application in carrying into effect the desires of his employers.

Delay in the receipt of needful facts has made us late and hurried, and so caused some mistakes—seen too late for correction.

Books of Interest to Congregationalists.

THE PURITANS, or the Church, Court and Parliament of England, during the reign of Edward VI. and Queen Elizabeth. By Samuel Hopkins, in three volumes, vol. I. Boston: Gould & Lincoln, 8vo. pp. 549.

This is a book of very great value. Commencing with the reign of Edward the sixth, it traces the line of Puritan history as far down in this volume as the death of Archbishop Matthew Parker, in 1575. The policy of Edward, in carrying on the purification of the Church from the corruptions still clinging to it; the return to Papacy under Mary; and the political policy of Elizabeth who asserted her own spiritual supremacy, but, to conciliate the powerful Popish party then in her realm, insisted

on as great outward conformity to Papal ceremonies as she dared to urge, form the staple of this volume. The book bears evidence of great investigation; it is written in a sparkling style; it keeps the thread of Puritan rise and development perfectly clear; and, so far, is just to Puritanism. We could wish the author had omitted his chapters of imaginary conversations, as, although dressed in a charming style, they seem entirely out of place in a standard history.

The last paragraphs of this volume, we cannot forbear quoting, as exhibiting how the author understands the conflict between Elizabeth and the Puritans. He is speak-

ing of the Papistical features of the Establishment :

“In her eyes, the rites, the ceremonies, the vestments of the Church had not acquired importance because ordained by law; but were ordained by law because they had importance.”

“Upon these two points, then, the *Queen and the Puritans were agreed*; viz. that the things ordained had an important influence, and that that influence was Papistical. Each recognized a Papistical likeness—and so did the Papist—in the rites, and in the constitution also, of the English Church. Each regarded it as of fundamental importance; the one to the Crown and Church of England; the other to the Crown and Church of Christ. Upon this estimate of cap and surplice did the State covertly rely to justify its pertinacity. Upon the same did the Puritan openly rely to justify his. In regard to those matters, they differed only as the policy of the world differs from the policy of the Gospel. The one was right, religiously; the other, as the world goes, politically. In the opinion of *each*, the things about which they contended, were *worth* contending for; they were anything under heaven *but* trifles. The cap was more than woolen. The surplice was more than linen. The Puritan was fantastical, and a stickler for trifles, just as much as Queen Elizabeth, and no more.

“Calling a man a Nazarene does not make him one. He may have been born in Bethlehem.”

HISTORY OF THE CHURCH OF CHRIST, IN CHRONOLOGICAL TABLES. By Henry B. Smith, D.D. New York: Charles Scribner, 124 Grand St. London: Sampson Low, Son & Co. 1859. For sale by Crosby, Nichols & Co.

Those who know Professor Smith's ability in the department of Church History, can have no doubt of his competency to prepare such a work as that before us. It has been anticipated, since the first announcement of his undertaking, that he would render a signal service to all Christian scholars. We think that the result fully justifies the anticipation. As Prof. Smith remarks, in his preface, none but those engaged in a similar undertaking, can be at all aware of the amount of labor which these tables have cost him. It is a rare instance of the modesty of genuine scholarship—of the absence of anything like an ambitious aim,—that he has been

willing to bring out the hard toil of *seven years* in so unpretending a form. Almost any one would have said, before hand, that he was planning a stupendous drudgery. Yet he has carried out his plan—not only patiently, but with unflagging, and everywhere manifested, love for it. However great the difficulties he encountered, the wilderness of dates and facts he had to explore, he has not, by any means, produced an unreadable volume. It is thoroughly organic and vital. He has not given us the mere bones of history, but history itself in miniature. The connections, proportions and life are retained. We rose, after some hours spent in perusing the work, with such pleasure as we might suppose a traveller to feel—years after having made the tour of the Old World—upon looking at a series of *stereoscopic views*, accurately representing the scenes he had visited. All our historical knowledge, in connection with the Church, was refreshed; much that we never knew—and which we suspect but few ministers know—was brought under notice; and the various items were so well chosen, as immediately to suggest a vast amount of information not in the text. We only suggest that in the next edition he should correct the statement connecting Sabellianism with the name of the Plummer Professor in Harvard College.

The author, of course, preserves his individuality, as it regards philosophy, theology, and denominational views. He writes from his own stand point, and uses the phraseology to which he is accustomed. Some may regret this, but we have no doubt that Professor Smith is conscious of having endeavored to be fair toward all parties.

Some idea of what the learned author has done may be gained by simply glancing at the General Index. This alone would make some sixty pages, in the large octavo form. The Appendix to the work must have cost a great amount of care and labor. In it is a chronological list of councils, equal to more than twenty octavo pages. It also contains an alphabetical list of the papers, together with the dates at the beginning and end of each pontificate. And to this series is joined a list of antipopes, of patriarchs and other dignitaries in the various Oriental Churches of the An-

glican bishops and archbishops, and so forth.

The body of the work consists of sixteen Tables,—the last two of which are supplementary, and devoted to the history of Christianity in America. Of the other fourteen Tables, five are devoted to Ancient, five to Mediæval, and four to Modern Church History. Each of these divisions is further divided into two general periods. This plan strikes us as eminently simple and natural; and the limits of the different periods are so chosen as to be, in every instance, a kind of historical summit. The reader finds himself carried along from one light to another, and at each resting-place the principal objects in the plain below, are pointed out to him. We have space to verify this remark, only by a brief reference to one of the Tables. Let us take the first, from A. D. 1, to 180; subject, the Apostolic Church. Here we have four large folio pages. The first page has three columns of matter; one devoted to the general characteristics of the period, another giving the contemporaneous history, and the other containing a summary of the culture and literature. The second page is devoted to the external history of the Apostolic Church; showing it in its connection with the Roman Empire in one column, and its growth, and who were its founders and fathers, in a second, and a third column. On the third and fourth pages, we have the internal history in six columns, devoted respectively to Church literature, Church polity, worship and ritual, discipline and monasticism, doctrines and controversy, heresies and schisms. All these topics are carried along in a synchronistic form, in parallel columns, so that each is continually throwing light upon the others; and by a skilful device, making the margins on the first and fourth pages do double service, the awkwardness of an inserted leaf is almost entirely prevented, thus securing the advantages of a single map without the inconveniences which would necessarily result from its size. The comparative importance of the facts given, is indicated neatly by the type, and the dates about which there is any question, are marked doubtful. All the Tables are constructed on the same general plan, but each one is modified in its details to suit the exigences of the period it covers.

We need not bespeak a friendly notice of this work from scholars. It will make its own friends. Any student of history, having examined it, will deem it a necessity thenceforth.

THE WORKS OF NATHANAEL EMMONS, D.D., Third Pastor of the Church in Franklin, Ms. With a Memoir of his Life. Edited by Jacob Ide, D.D. Vol. II. 8vo. pp. 838. Boston: Congregational Board of Publication. 1860.

A new and enlarged edition of the Life and Works of this great American divine has long been demanded. Through the generosity of a benevolent individual, as we learn, the Congregational Board of Publication is at length enabled to meet that demand, in the issue of an edition comprising six such volumes as this. The first, mainly taken up with a Memoir of his life, is not yet completed, and will probably be the last to come from the press. This second volume is devoted to "Systematic Theology." The mere table of its profound and ponderous contents covers eight pages, which may be epitomized thus:—God; Divine Revelation; The Trinity; The Standard of Moral Obligation; The Revealed Character of God; Decrees of God; Divine and Human Agency; Angels; Original State of Man; Apostacy of Man; The Present State of Man; The Character of Christ; The Works of Christ; the whole divided into thirteen parts, embracing fifty-five Sermons and Essays. The remaining theological topics comprised in the system, will fill another volume of equal size, or about 400 pages more than it has in the previous edition. It is no part of our design, in this brief notice, to discuss the theology of Dr. Emmons. In its mechanical execution, this edition of his works is all that the most fastidious could desire.

THE BOOK OF THE TWELVE MINOR PROPHETS, translated from the original Hebrew. With a Commentary, critical, philological, and exegetical; by E. Henderson, D. D. With a biographical sketch of the Author; by E. P. Barrows, Hitchcock Professor in Andover Theological Seminary. Andover: Warren F. Draper. For sale by Messrs. Crosby, Nichols & Co., 1860, 8vo. pp. xxx, 453.

Dr. Henderson was theological tutor at Highbury from 1830 to 1850, having been previously four years filling the same office at the Missionary College at Hoxton; and having been fitted for both chairs by previous years of travel and study abroad. After Highbury was absorbed into the present Institution at St. John's Wood,

Dr. Henderson undertook the pastorate at Mortlake, in Surrey; but was compelled, by declining health, to resign his charge after the service of a year and a quarter, and at Mortlake he died, on the 16th May, 1858, at the age of 73.

This beautiful volume—one of the most finely printed books we have ever seen from the American press—is, by far, Dr. Henderson's most elaborate, and important work. It is admirable in its natural rendering of the Hebrew, and in its fidelity in comment to the literal and honest sense of the original. Indeed this is his nearest approach to a fault, that he sometimes is overmuch careful to restrict prophecy to that sense which seems specific to it as a fulfilment.

There is no volume which can take the place of this to the student of these final books of the Old Testament.

HERE AND BEYOND, OR THE NEW MAN, THE TRUE MAN, by Hugh Smith Carpenter. New York: published by Mason Brothers, 1859.

Twenty-three chapters upon twenty-three subjects, named and treated in the author's most peculiar manner. The sense is always obvious; the connection of subjects sometimes less clear; now and then is an offense against good taste, and all along a feeling pervades you, that a man who could write so well, ought to write better. This book, however, may be read with profit for its suggestive qualities, for its novel modes of stating old and new truths, for its great fertility of illustration, and for its alliterative, piquant, and nervous style. We are glad occasionally to meet such a book.

MEMOIR OF REV. HENRY LOBDELL, M. D., late Missionary of the American Board at Mosul, including the early history of the Assyrian Mission; by Rev. W. E. Tyler, D. D., Graves Professor of Greek in Amherst College. Boston: published by the American Tract Society, 28 Cornhill.

This volume of 414 pages, is full of incident, instructive and edifying. Dr. Lobdell fell early on his field of moral conflict. He accomplished very much for the advancement of that cause to which he devoted the energies of a strong and well disciplined mind. There is less of what seems almost the romantic, in his, than in the life of Dr. Grant, but not less of earnest and well directed zeal, in his chosen work. We can but regard this as a valuable contribution to the foreign Missionary cause. Every young man should read this book,

especially every one in a course of education.

THE SISTERS: a Memoir of Elizabeth H., Abbie A., and Sarah F. Dickerman. By Rev. Israel P. Warren. Boston: Published by the (original) American Tract Society.

A charming little book, of 283 pages, most neatly executed. It should go into every family, especially where there are daughters. The subjects of this Memoir, are from the "ordinary walks" of life, with no particular advantages. Each made her mark, acquired and accomplished much, and all went early to their reward. The work of the compiler is well done, and the Society is doing good service in bringing such books to the easy command of the public.

GOTTHOLD'S EMBLEMS, or Invisible Things understood by things that are made. By Christian Scriver, Minister of Magdeburg in 1671; translated from the twenty-eighth German edition, by the Rev. Robert Menzies, Hoddam, England. Boston: Gould & Lincoln, 12mo pp. 316.

Gould & Lincoln have done the Church a service in publishing "Gotthold's Emblems." We have studied the English Edition with great pleasure, and, we hope, profit, and we rejoice to see this volume. It is a work, in which every day occurrences, or natural phenomena, are made to point spiritual illustrations of a kind, which by their simplicity, deep piety, and true fervor, are well calculated to minister vital nourishment to Christians. We only regret that this volume omits a part of the English edition, though the hint that a second may follow, we have no doubt, will soon be fulfilled.

THE GOSPEL IN LEVITICUS: or an Exposition of the Hebrew Ritual. By Joseph A. Seiss, D. D., Author of "Lectures on the Epistle to the Hebrews," "The Last Time," etc. Philadelphia: Lindsay & Blakiston, 1860, 12mo. pp. 403.

We have not had opportunity to read as thoroughly as we wish, Dr. Seiss's "Gospel in Leviticus," but so far as we have examined it, we like both its design and execution. It is an attempt to present, in a popular style, (and the book is a collection of Sabbath evening discourses,) the features of the Gospel as portrayed in the old Jewish rites, and with good success. Perhaps, we should except, now and then, to some explanations, as carried too far, and possibly our readers will differ as to some of its theology; but the book has the Gospel in it, is written with ability, and is calculated to do good.

CHRISTIAN BELIEVING AND LIVING; Sermons by F. D. Huntington, D. D., Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston: Crosby, Nichols & Co., 1860, 12mo. pp. 528.

Coming into our hands just as these notices were called for by the printer, we can hardly do more than merely announce the issue of this volume, and intimate, that both in its essential elements of interest, and in its revelation of the thoroughly Trinitarian position of its distinguished author, it will claim a large share of public attention. The twentieth discourse has, as its theme, "Life, salvation, and comfort for man in the Divine Trinity," and with its copious notes, will, we presume, leave no doubt upon any mind, as to the belief of its author. All must admire the truly catholic and Christian spirit in which the subject is handled. We think the volume of special interest to all who hold the ancient faith, that they may see how this gifted mind accepts and rejoices in it.

SERMONS PREACHED AT THE DEDICATION OF THE BROADWAY TABERNACLE, NEW YORK, SUNDAY, APRIL 24, 1859. I. The Prominence of the Atonement, by Prof. Edwards A. Park, D. D. II. The Assembly of Christians the Temple of God, by Richard S. Storrs, Jr., D. D. III. Preaching the Gospel the Grand Function of the Minister, by Joseph P. Thompson, D. D., to which are added, Historical Sketches of the Broadway Tabernacle and a formal Dedication of the House. New York: N. A. Calkins, 348 Broadway.

Three living and masterly efforts by three able and true men. The first, may have been heard by thousands; it should be read by millions. The second, is after its author's best manner, which is saying enough for it. The third, has the writer's characteristics, lucid, faithful, earnest and bold. The conception of publishing this volume was a happy one, and the execution is admirable. It ought to have a large sale.

A COMMEMORATIVE DISCOURSE, delivered at Boscawen, N. H., on occasion of the Fiftieth Anniversary of the New Hampshire General Association, August 25, 1859, by Nathaniel Bouton, D. D., Pastor of the First Church in Concord. Concord, N. H.: Steam Printing Works of McFarland & Jenks, 1859, 8vo. pp. 79.

When the General Association of New Hampshire, was about to commemorate its fiftieth anniversary, in selecting Rev. Dr. Bouton to prepare the address, it did a very wise thing; and Rev. Dr. Bouton did a very excellent thing when he delivered it. Two of our number heard the address, in common with the throng gathered on that occasion, and our pleasure then is heightened in carefully reading the facts which

the author has industriously collected, admirably grouped, and pervaded with such an earnest, Christian spirit. Numerous biographical notes upon New Hampshire ministers, a list of officers and preachers at the various sessions of the General Association, Daniel Webster's Confession of Faith, and a list of pastors who have retired after thirty years' service, are appended,—which, with the history which forms the main part of the discourse, exhausts the subject. We are glad to hear that a second edition is already called for.

HISTORICAL MANUAL OF THE SOUTH CHURCH IN ANDOVER, MASS., pp. 197. Andover: 1859.

This manual has a value far beyond the promise made in its title page. Henceforth, whatever may befall the records of the South Church in Andover, or even the Church itself,—though both were blotted from the earth—its history for a hundred and fifty years is safe. And in that history is embraced an amount of instruction rarely condensed into so small a space. Should every pastor "go and do likewise," what a vast accumulation of historic materials—not rubbish, but choice, selected materials—would be accumulated for the use of some master mind, yet to arise, in the department of ecclesiastical history.

The compiler of this manual, Rev. Geo. Mooar, the present pastor, is fortunate in his predecessors. They must have been remarkably attentive to the state of the flock, and not less remarkably apt to minute it down. No living man could otherwise have made the book. We can speak the more feelingly on this point from the remembrance we have of finding a forty years' chasm in the Church records (the whole ministerial lifetime of a predecessor) when we were attempting once to compile such a manual. The catalogue of members, numbering 2,177, indicates the date and manner of admission—whether by profession or letter; the date and manner of removal—whether by death, dismissal, or excommunication; generally the age of the deceased, and, if females who married during their membership, the names of their husbands. We have never seen but one list of Church members more instructive, and that was the list kept by John Eliot, of Roxbury, who not only furnished all these items, but added the leading incidents in the life of each, especially such as could

be classed under the head of "remarkables," in their religious experience.

FADING FLOWERS: By Meta Lander. Author of "The Broken Bud," "Blossoms of Childhood," "Light on the Dark River," etc. Boston: J. E. Tilton & Co., 12mo. pp. 288.

In *Fading Flowers*, the Messrs. Tilton have published one of the most beautiful works, as to outward appearance, we have ever seen, and one of the most touching collections of such poems as minister comfort to bereaved parents, or cheer in watching by departing little ones. A discriminating selection has arranged the contents under the heads of "Introductory Pieces," "Vigils over sick and dying Children," "Words to dying Children," "Voices of dying Children," "The Mother's Grief," and "Litanies." Here and there, an original poem by the compiler (and it is no secret that "Meta Lander" is Mrs. Margaret Woods Lawrence,) shows that she is qualified for such a work, both as having poetic taste, and as one of those who "passing through the valley of Baca, make it a well."

WEBSTER'S PICTORIAL, AN AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE, by Noah Webster, LL. D. Revised and enlarged by Chauncey A. Goodrich, Professor in Yale College. To which are now added Pictorial Illustrations, Tables of Synonyms, Peculiar Use of Words and Terms in the Bible, Appendix of New Words, Pronouncing Table of Names of distinguished Persons, Abbreviations, Latin, French, Italian and Spanish Phrases, etc. Springfield: G. & C. Merriam, 1859.

Our earliest recollections are associated with the name and fame of Noah Webster. His *Spelling Book*; his *compendious Dictionary* of 1806; his *Quarto*, in two volumes, of 1828; his second edition, *Royal Octavo*, in two volumes, of 1840; then, the *Unabridged*; and now last, not least, the *Pictorial*, have been, successively, in our hands, or within our easy command, for almost half a century. Other primary books and definers have not been ignored, but none have supplanted these. The *Websterian* is our standard. And were not the *Pictorial* so much an improvement upon the *Unabridged*, we should have received the latter as sufficiently complete. And now we are persuaded that if anything more is essential in our English Lexicography, the Editors and Publishers of Webster are the men to discover and give it to the public in the shortest time and cheapest form. They have a prestige and a foundation in exact, clear, and original

definitions, in etymological derivations, and in philosophical and common sense orthography, which give them facilities not easily secured. And whatever of ripe scholarship, or of mental discipline, or of wide and careful research, or of time, money, and enterprise may be wanting, will be furnished, to keep Webster's Dictionary as far in advance of any that may be produced, as it is now in advance of any that has yet appeared.

The new features in the present edition, cannot fail to be appreciated. Subordinating the pictorial art to the work of defining and illustrating was a happy design. The execution here is admirable. The classifying and grouping of kindred objects is a decided convenience. Terms and illustrations of Botany, of Architecture, &c., are together, and seen at one glance, each referring to the page in the text, and from the text a star guides us to the picture. Being thus grouped, they are printed on superior paper, which develops their characteristics, and marks their outlines as could not otherwise have been. Prof. Goodrich has added a new monument to his literary fame by his *Table of Synonyms*. Few men are so well qualified for such an undertaking, and no man would work more patiently, or discriminate more exactly, or arrange more judiciously such a table. It is just what is wanted, and where it is wanted. It has been a labor of ten years, to gather the more than nine thousand new words which have been added, and neither labor nor expense have been spared to include all that deserves a place in our language. The *Tables*, giving the pronunciation of 8000 names of distinguished persons of modern times, and the peculiar use of words, phrases, &c., in the Bible are valuable additions. And then, the low price, \$6.50, at which all can be secured! This places Webster, "last and best," within the reach of every one. And it seems to us—the facts that so large a proportion of the school books and periodicals of our country, are essentially *Websterian* in their orthography, and that Webster holds the place of ultimate appeal in our courts of justice and public debates—together with the well and widely known enterprise and ability of the Messrs. Merriam ought to proclaim a truce, and will put an end to the "war of Dictionaries."

Congregational Necrology.

Rev. EBENEZER COLMAN, died at Detroit, Michigan, June 15th, 1859, aged 69 years and 4 months.

He was born in Ashby, Ms.; graduated at Brown University, in 1815, with proofs of distinguished scholarship. He studied theology at Rindge, N. H., under Rev. Seth Payson. After three years, he was ordained pastor at Tiverton, R. I., on which occasion his venerable instructor delivered the sermon, from the text: "Am I therefore become your enemy because I tell you the truth?" Gal. iv : 16. From this time he entered at once upon his work, to which he most faithfully devoted himself for forty years of his life; laboring in various portions of Rhode Island and New Hampshire, until 1842, when he removed to Western New York, where he remained until 1855. The last three years of his ministry were spent in connection with the Congregational Church at Lamoille, Illinois, usefully and pleasantly.

The development of an apoplectic form of disease, led his physician to enjoin upon him a cessation of labor, which, with great reluctance, and at the repeated solicitations of his family and friends, he obeyed. He passed the last year at the residence of his daughter in Detroit, Michigan, in quietness and peace; with nothing, save regret at being laid by from his work before death, to disturb the "perfect peace" of his calmly flowing life. As he had anticipated, the summons came suddenly, as the bolt from the cloud; but he had long been ready. On the same day he had attended as usual, the morning prayer meeting, leading in singing and engaging in prayer. In the afternoon, as he was conversing with his wife, he suddenly became unconscious, and stood at once in the presence of that Saviour whom he had long delighted to honor.

Mr. Colman was highly esteemed among the people of his charge, and invariably commanded respect and confidence for his sterling uprightness, and the kindness and earnestness of his daily life. To a mind

naturally scholarly he added great scriptural knowledge, fervent piety and most unwavering faith. As the faithful pastor, he had the unspeakable satisfaction of seeing many souls converted from the error of their ways. His preaching was earnest, convincing, solemn; and was attended with several seasons of reviving. In after years, a lady, not an acquaintance, informed him that the very first sermon which he ever preached, (in Greenfield, N. H.) was the means of her own conversion.

From his ministerial brethren has come the testimonial that he was well-beloved, wise in counsel, a good minister of Christ, nourished in the words of faith and sound doctrine. Yet was he ever the humble Christian, ready at all times to minister to the most needy of the flock, hoping for nothing in return. Thus he was known by a life of labor for Christ and the Church, till gathering years and failing strength admonished him that the summons of the Master was not far.

While his bereaved widow and children mourn a husband and father, kind and amiable in all his relations, and for whose mild reproof or approval they shall henceforth look in vain, they most surely know that for him the daily lessening strength and the transitory scenes of this world, have been most happily exchanged for fullness of joy in the presence of his Lord.

Mrs. SARAH HILLS ADAMS, wife of Rev. George M. Adams of Conway, Mass., and daughter of the late James Crosby of Bangor, Maine, died at Conway, Sabbath evening, Sept. 4, 1859.

She was born at Bangor, March 24, 1828. Aug. 27, 1848, she became a member of the First Congregational Church in her native place. She was married and commenced her residence in Conway, in Jan. 1852. She entered fully into the interests of the people of her new home, and won the affection of all classes of the community, in an unusual degree. Her own at-

tachment to them grew stronger and stronger, and expressed itself among her last words. She especially bore on her heart their spiritual welfare, and in seasons of revival, her joy was full. Some scenes are now cherished, never to be forgotten by surviving friends; as when, for example, one after another came to unfold their feelings to their pastor, and at every step at the door, her joy and gratitude to God grew brighter and higher; or, when, during her protracted illness, Christian friends returned from the house of prayer, to tell of the evidence of the Holy Spirit's presence, and she drank in the intelligence with rising delight, until her face shone, as it had been the face of an angel.

For the last five years of her life, her health was gradually declining. She was by nature very cautious, inclined to scrutinize her own feelings with jealous care; and, doubtless, her native sweetness of temper, and her early habits, formed under careful Christian teaching, had made the change at conversion so little marked in outward respects, as sometimes to lead her to doubt its genuineness. To this there was added a deep and humiliating conviction of her own utter sinfulness in God's sight; so that although the under current of her feelings was cheerful and trusting, there were many times in her protracted sufferings, when she could say: "Will you pray that if it be God's will, He will give me clear views of Himself and of my own sinfulness, and cheer my soul with some assurance that I am forgiven, instead of these occasional gleams of light. But if this be not His will, pray that I may truly trust Him, even in the dark. I think this is my strongest desire."

But it was the precious promise of the Master: "My grace is sufficient for thee;" "As thy day, so shall thy strength be." And when the shadow of death was advancing over this lovely disciple, she could whisper: "Jesus seems like an *old friend*. But I have wandered away from him. Tell *everybody* not to wander away from him; you will, won't you?" "I feel more than I have before that Jesus is my Saviour, and that he will take care of me. I can trust myself in his hands."

Mrs. HARRIET O. PERKINS, wife of Rev. F. T. Perkins, and daughter of Dea. Nathaniel Olmstead, of New Haven, Ct., was born in Farmington, Ct., March 29, 1815; married October 18, 1842; and died in Williamsburgh, Ms., Sept. 9, 1859, aged 44.

She was of a delicate organization, with refined sensibilities, an active mind, a social nature; rare powers of conversation, great kindness of heart, and an irrepressible desire to be doing good.

Her religious character was very marked and happy. The child of many prayers and much pious counsel, she was often, even in early life, deeply affected by thoughts of her sinfulness and enmity to God; but saw no beauty in the Saviour, and sought peace in forgetfulness of the future, and in the enjoyment of the present.

At the age of fifteen, her consciousness of opposition to God became overwhelming; the conflict between her soul and God was fearful; despair began to prevail over her; her strength failed, and life itself seemed about to give way; when at a morning prayer-meeting, early in the year 1831, her rebellious will bowed sweetly to God. A calm and holy peace succeeded the raging tempest. Her face beamed with joy and gladness. From that hour of dawning light, she hardly knew a cloud of despondency or shadow of doubt. She united with the Chapel Street Church, New Haven, in the spring of 1831. Thenceforward, her path was as the "shining light that shineth more and more unto the perfect day."

In her family she was eminent for wisdom and efficiency. She entered with all her energies into the labors and interests of her husband; continually encouraging and aiding him in his professional studies and labors, by her counsels, criticisms and prayers. When trials came, her weakness took on strength, and helped him to bear them. When confined at home, as she often was by suffering and illness, her fervent prayers were unceasing for a blessing on him and his labors; and it had come to be a matter of assurance with her, and of fact to him, that, when her heart was so drawn

out, a blessing was quite sure to be granted. To such prayers have been traced several seasons of special religious interest, and one powerful work of grace, resulting in the hopeful conversion of about one hundred youths.

By her warm sympathies and free conversations, she won the confidence of young converts; and by her clear knowledge of the workings of the human heart, exerted a moulding influence over them. From the marked character of her own experience, she was led to labor for a thorough work. The Sabbath School had her heart and hand. For several years before her marriage, she was the efficient female superintendent of the Chapel Street Sabbath School, New Haven; and afterwards relinquished her labors with her bible class only when compelled to do so by want of strength.

Wherever she lived, in New Haven and Manchester, Ct., and in East Cambridge and Williamsburgh, Ms., many will long remember her self-denying labors, and her disposition to do good to all as she had opportunity. But the female prayer meeting was her favorite place. Full of thought and feeling, and able to express what she thought and felt, and intent on promoting the Divine life in the hearts of all, her soul was ever alive, and enlivening.

She was repeatedly called to view death as probably near, and always with cheerfulness and joy. For years, though desiring to live for the comfort of her friends, yet, for herself, she longed for death; and was ready for its coming as a friendly messenger from her precious Savior, to usher her into his joyous presence. Hence her death, calm and peaceful, radiant with faith and hope, was full, not only of consolation, but also of Christian joy, for her bereaved friends.

Rev. JOSEPHUS MORTON, died in Plymouth, Wisconsin, Sept. 15, 1859, aged 60 years, 6 months and 19 days.

He was born in Brookfield, Vt., Feb. 26, 1799. At the age of fourteen he was deprived of his father by death, but the prayers and instructions of a pious mother exerted a continual influence upon him for good,

though he did not become a hopeful subject of renewing grace till he was twenty-three years old. His attention was then turned to the ministry of reconciliation as the business of his life, and abandoning the trade which he was then pursuing, he connected himself with the manual labor school at Whitesboro, N. Y., where he pursued his studies for three years. He read theology with the Rev. Mr. Gale of Whitesboro, was licensed by the Black River Association, and commenced preaching at Lorraine, N. Y.

In 1833, he was ordained to the Gospel ministry, by the Black River Association, and soon after entered upon active service as a missionary at the West. He preached two years at Solon, Ohio, a year at Fredonia, Mich., four years at Somerset, Mich., two years at Unadilla, Mich., two and a half years at Lybona, Mich., six months at Salem, Mich., two years at Wheatland, Mich. In 1854, he removed to Wisconsin, and labored at Plymouth, and in the vicinity, till the closed of his life. He was able to preach on the very Sabbath before his death. One of his last sermons was on the resurrection, and it was remarked by many of his hearers, that he preached with more than usual fervor. His death was occasioned by a stroke of apoplexy.

He married first, in February 1833, Sarah C., daughter of Rev. Enos Bliss of Lorraine, N. Y., by whom he had Mary E., born Jan. 3d, 1834; Sarah J., born Aug. 17, 1836, died in 1852; Harlan P., born Aug. 23, 1838, died in 1845. Mrs. Morton died early in 1853, and he married again in Oct. 1853, Tabitha S., daughter of Ebenezer Wells, of Peacham, Vt. p. n. w.

Rev. ENOS GEORGE, was born in Southampton, N. H., June 2d, 1781. He was the youngest of three brothers, and his parents were so desirous of keeping him with them, that they promised him a "good farm" if he would remain at home. But having been desirous of an education from early life, he left the paternal roof, and entered Atkinson Academy, at the age of sixteen. The Hon. John Vose, a teacher of celebrity, was then principal of that institution. Here Mr. George, by his genius,

pleasant disposition and manners, industrious habits and ready wit, secured the favor and confidence of his classmates and teacher. He sustained himself by his own efforts at this Academy, about three years. A considerable portion of his support was derived from an evening dancing school which he opened and continued for several terms. But in the 19th year of his age, better notions of life and duty began to be cherished by him, and he at once gave up this lucrative, and then not particularly disreputable employment. At the close of the dance of the last evening of the term, he said to his preceptor, who was present, and to the school: "This forever closes my services as a teacher in dancing." About this time he united with the Methodist Episcopal Church, and soon left the Academy and commenced the study of theology, having been persuaded to abandon his long cherished purpose of obtaining a Collegiate education. This step was ever after, a source of regret to him and to others.

At the age of twenty, he commenced preaching in the Methodist connection. His first sermon was addressed to an audience assembled in a barn. He attended the meeting not knowing that the appointment was made for him; but on his arrival, he was told that he *must preach*. He hesitated, doubting whether to attempt to speak or leave. But the text, "I am not ashamed of the Gospel of Christ," &c. (Rom. i: 16,) instantly occurred to his mind. He preached and from that time his friends deemed it his duty to prepare himself for the work of the ministry.

Soon after this, he was led to adopt the doctrinal views of Calvin in preference to those of Arminius, and he consequently left the Methodist connection. He now studied theology with Rev. Mr. Hull, of Amesbury, Mass., and supported himself by teaching. While thus engaged, a friend invited him to go to Barnstead, N. H. In May, 1803, he left Salisbury for that place. On entering the town, he saw from an eminence a new meeting house, situated on a plain, and surrounded by forests. His heart thrilled with joy, he said, mentally: "This is my home." The impression

seemed prophetic, for in this house he preached his first and last sermons, between which was an interval of more than fifty-six years. His first sermon in Barnstead, was preached June 12, 1808, at the age of twenty-two. He was engaged as a teacher also, and instructed in the town more or less, every year, for nearly thirty years. His preaching was immediately followed by an improvement in the morals of the people, especially in the observance of the Sabbath.

In the autumn a call was extended to him by the people to settle as Congregational minister in the town. But there being no Church, he waited for further indications of the Divine will. In the spring of 1804, three persons became hopefully pious and five others were revived. These eight were organized into a Congregational Church, July 23d, 1804. The call was renewed, and he was ordained September 26, 1804.

Rev. Mr. Hibbard, of New Hampton, made the introductory prayer, and Rev. Mr. Hull, of Amesbury, preached the sermon from II Cor. v: 20; "Now then we are ambassadors for Christ," &c. Rev. Mr. Balch, of Barrington, made the ordaining prayer; Rev. Mr. Kelley, of Hampstead, gave the charge; Rev. Mr. Tucker, of Loudon, gave the right hand of fellowship, and made the concluding prayer.

Though introduced into the ministry at the early age of twenty-three, he appears to have been abundant in labors. Nor did he labor in vain. Revivals of religion were repeatedly enjoyed by his Church and people, and the years 1809, '14, '18, '19, '31, '38, '42 and '43, were years of the right hand of the Most High to the people of Barnstead.¹ To the Church, since the commencement of his labors at B., about 400 members have been added, of whom 168 have died.

In the course of his ministry, Rev. Mr. George solemnized 693 marriages, officiated

¹ It is worthy of note, that in the revival of 1832, Mr. John Pitman was baptized by Rev. Mr. G. upon the stepping stone of his door, in the presence of many spectators, on the 6th day of May, the day he was 100 years old. His wife, aged 90, was received as a member of the Church at the same time. He died Feb. 29, 1834, aged 101 years. 9 mos., 20 days.

at about 1000 funerals—about 800 in Barnstead and more than 200 in neighboring towns—and preached 6,965 times.

The most prominent features of his ministry were its length and success. No pastorate in old Strafford county, (which embraced what is now Strafford, Belknap and Carrol,) it is believed, has been so long. Yet its long continuance in B. is not to be attributed to any want of proper appreciation of his powers in other places, for he was repeatedly invited by other churches to settle over them. But he loved his people, and his people loved him. And there are striking illustrations of this attachment, which might be mentioned did the limits of this sketch allow it.

When we compare Barnstead as it was at the commencement of this century, with Barnstead as it now appears, we see reason to rejoice that the life and labors of our venerable father in the ministry were given to this town. It is an illustration of the many advantages of long pastorates.

For some years before his decease, his health began to fail; yet he continued to labor with some interruptions, (one of which, we believe, continued for nearly a year) until his last sickness. In this he was in great bodily distress, especially during the last few days of his life. "He bore his sufferings," says Rev. Jeremiah Blake, (from whom many of these particulars are received,) "which sometimes amounted to extreme agony, with great patience and Christian resignation."

The tokens of affection frequently brought in by his people during his sickness greatly moved him, and he said of them: "This is my hundred fold reward in this life."

His last interviews with his children are said by Rev. Mr. Blake to "remind one of the scene when the Patriarch Jacob called around him his sons," previous to his death, to hear his last words. And among other charges to his children, was one to adhere to the views and practices of the Congregationalist denomination. They were doctrines and practices which, through the Divine blessing, had sustained him, and had crowned his labors with success; and he would bequeath them as a rich legacy to

his descendants. His death took place Oct. 20, 1859—having been pastor of the Congregational Church in Barnstead fifty-five years, one month and fourteen days. His funeral was attended on Tuesday, Oct. 25, by a very large concourse of the citizens of Barnstead and neighboring towns, many not being able to enter the crowded house, and a goodly number of the clergy were present.

Rev. Mr. George was married July 10th, 1805 to Miss Sophia Chesley, of Durham, N. H. She was born Nov. 6, 1781, and died Feb. 13, 1858, aged 76. This union was productive of great happiness. Nine children were given them. Their oldest three were sons, and died in infancy. Elizabeth Mary, born September 28, 1808, married Timothy E. Hodgdon, Barnstead. Julia Ann, born June 4, 1810, married Joseph Emerson, Farmington. Sophia Jane, born January 30, 1812, married Charles H. Hodgdon, Portsmouth. Franklin, born May 28, 1814, married Emma Francis Holland, of Jasper Co., Ga., where he is now a practising physician and surgeon. Charles Smith, born Sept. 15, 1816, married Almira C. Waldron, Barnstead; was admitted to the New Hampshire-Bar in 1845, and now resides in Barnstead. Hannah Robinson, born January 27, 1819, married Andrew Sherburn, Portsmouth. Rev. Mr. G. has left, besides these six children, thirty-one grandchildren, and one great grandchild.¹

Rev. Enos George was more than an ordinary man. His intellectual powers were

¹ Francis George, with one brother, emigrated from one of the Southern counties of England, in the latter part of the 17th century, to Newbury, Mass. His brother settled in Haverhill, Mass. James George, son of Francis, married Susannah French, of Salisbury, Mass. Micah George, son of James and Susannah, was born 1725, and married Mary Tabour of Newtown, N. H., and settled in Salisbury, Mass. Enos, the only son of Micah and Mary George, was born Feb. 22, 1747, and married Dorothy Jewell of Amesbury, Mass., who was born Dec. 20, 1751. To these parents were born three sons, viz: *Micah*, in Salisbury, Mass., born Sept. 29, 1769, died Aug., 1859, in Vermont. *Moses*, born in Salisbury, Mass., Nov. 29, 1770, and died in New York about 30 years since. Enos, the subject of this sketch, was born in South Hampton, N. H., June 2, 1781. These were the only children of Enos and Dorothy George.

highly respectable. Few men had quicker perception, or were more prompt or pertinent in remark or reply. His ready wit in this respect was remarkable.

His affections were not only tender and strong, but characterized by a natural delicacy. Through these he was amiable, gentle, genial, and exercised no little power over others, and was, perhaps, sometimes influenced through the same medium with those with whom he associated.

His voluntary powers were perhaps less developed, yet, on occasions he had, and manifested no little strength of will, and showed that in this chief element of manliness he was not wanting. With these powers thus possessed, it might well be supposed that he acquired, to a great extent, the love and confidence of men.

Of this regard, he received many proofs, for he was elected town clerk of Barnstead years in succession, representative of the town two years, and Chaplain of the House of Representatives, besides filling other offices which were in the gift of the people.

As a minister of the gospel, he was sound in faith. In his best days his power in the pulpit, secured him no little popularity. He excelled in extemporaneous preaching, and in prayer, and was especially interesting on funeral occasions.

His piety manifestly increased as his years advanced, and as death approached he set his house in order. From the time of the decease of his companion the work of preparation for his own departure perhaps always occupied his thoughts. He felt that God had said, with long life will I satisfy him, and show him my salvation, and that he could take hold of the promise. Later still, with greater confidence, he could say, "Weep not for me." His end was peaceful and triumphant.

Rev. LEVI ALPHEUS FIELD, was born in Leverett, Mass., Sept. 17, 1821. His father, Alpheus Field, was a farmer in early life, and subsequently called to several posts of public trust and honor; but in the midst of his days and usefulness, his health failed, and he sought its restoration under the milder climate of the Bermuda

Isles, where he died. This son was thus deprived of his father at an early age, and left to the care of his mother and elder brother, whose house he always afterwards called his family home. In his childhood and youth, he manifested a degree of gentleness and amiability that greatly endeared him to his relatives and friends. When about seventeen years of age, his mind was earnestly and anxiously exercised on the subject of religion. In a powerful revival of religion, that occurred at that time, he was deeply and painfully convicted of his sins. This was more noticeable, because he was one of those upright and lovely characters, who seem to some to have no sin, and to need no moral change. In the course of two weeks, however, he obtained a Christian hope, which first found expression in singing when alone in his room. Soon after this change in his feelings, he united, on the same day with his mother, with the church in Leverett.

After he thought he had become a Christian, he entered upon a course of study with reference to the work of the ministry. He prepared for College at the Academy in Monson, and graduated at Amherst in 1846. He studied Theology at Andover, and graduated there in 1849.

During his preparatory course, his Christian life appears to have been very consistent and serene. It is said by those who knew him best, that he was never known to speak an angry word. As a scholar he was industrious and thorough. After leaving the Seminary, he devoted himself assiduously to those branches of reading and study that were connected with, and suited to fit him for his work. In his strong love for books, he watched the issues of the press, that he might at once possess himself of every thing new and valuable. During his last sickness, he desired that the notices of newly published books might be read to him, and he continued to make additions to his library to the close of his life, in prospect of future studies. Nor was he a reader of books *merely*. He was an earnest and careful thinker. His perceptions were clear; his investigations thorough; and his conclusions accurate.

But it was as a Christian minister and pastor that he was best known and most highly appreciated. The preaching of the Gospel was his chosen work. The first year after leaving the Seminary, he supplied the pulpits of various churches. March 4th, 1851, he married Nancy M., daughter of Cyrus W. Holmes, Esq., of Monson, Mass. He then preached two and a half years at Agawam Falls, in West Springfield. After receiving calls from two other parishes, he was ordained in Marlboro, Mass., Aug. 31, 1853. From that time he supplied the pulpit continually until Oct. 1858. About that time he took a violent cold, which obliged him to suspend his labors for some weeks, and which seems to have laid the foundation of the disease that brought him to his grave.

During the last year of his life, he was able to preach six sabbaths, and occasionally to perform some other pastoral labor; but most of the time he was wholly incapacitated for his work. It was evidently a great trial to him to be thus laid aside from his duties as a minister; but he was very submissive, and during his whole sickness, cheerfully yielded to every wish of his friends. He sometimes thought the Master was calling him to leave his field of earthly labor, and enter into his heavenly kingdom. When he had this feeling, he seemed resigned and disposed to say, "Thy will be done." But generally, he entertained a hope of recovery, and the belief that this sickness would be sanctified to his greater usefulness in the world. Thus he lived on to the very close of life. Three weeks before his death, he attended the funeral of a child, and subsequently a prayer meeting, where his peculiarities as a Christian and minister were apparent to all. But death came suddenly at last. He was seized with congestion of the brain, and delirium, from which he never recovered, but continued to sink until Saturday morning the 22d of Oct., when he died, aged 38 years. In his delirium he was talking of his work, of meetings, preaching, hymn books and other topics connected with the ministry. Once he said: "The way is bright, I am going home." This may have been the utterance of a lucid moment; but

if not, it showed that the mind in its wanderings was tending toward heaven.

Though his career was short, yet he lived long enough to show himself a faithful and efficient minister of Christ. His sermons were the result of careful preparation. Logical in their arrangement, sententious and beautifully simple in their style, they were well suited to arrest attention, and convince the understanding; and were readily apprehended by all his hearers. In their moral and spiritual tone, they were highly evangelical. While the cross was the central topic of his thoughts, they radiated in all directions so as to cover the whole ground of moral obligation. As a preacher, he was modest and unpretending, but graceful, winning, and earnest in his manner. As a man and a pastor, in his intercourse with the people and members of his flock, he was courteous, kind and benevolent. He made those around him feel that he was their friend, and that he would gladly do them good. Combining these elements in his character and life, his labors were crowned with signal success. The attendance upon the means of grace, the unity and general efficiency of the society, were greatly promoted. The Holy Spirit descended, and many were added unto the Lord. No root of bitterness ever sprung up to disturb the union, and hinder the labors of pastor and people. Seldom has a pastor been found more devoted to the people of his charge, and seldom have a people shown more respect, kindness and affection toward a pastor. Their attentions toward him were always marked, but especially so in his last sickness. Mutually interested in each other, their efforts were blessed of God in the prosperity of Zion. His death, in the midst of so much usefulness and promise, seems to his brethren in the ministry, to the members of his flock, and to his large circle of friends, premature and sad. He leaves a widow in deep affliction, and one child, a little daughter of two years, too young to know her loss. It is the work of Him who doeth all things well.

Mrs. J. E. H. BOARDMAN, daughter of Bela B. Haskell, Esq., of Waldoboro,

and wife of Rev. S. W. Boardman, Professor in Middlebury College, and recently of Norwich, Vermont, died of consumption, in Waldoboro, Maine, Oct. 29th, at 10 o'clock, A. M., aged 26 years, 4 months and 14 days.

Mrs. Boardman was endowed with a fine mental, and physical organization. She had a nature full of sensibility, a discriminating taste, and a quick, vigorous, and comprehensive intellect, with an irrepressible energy of character, and an animated and highly expressive countenance. She was ardent, impulsive, self-forgotten. If her friends ever charged her with a fault, it was neglect of herself while she was laboring for others. She could hardly be made to feel the necessity of caring for herself, and did not feel exhaustion till her strength was all spent. She was cheerful, happy, grateful, and was continually thinking nobody had so many blessings as herself. She was shrinking, self-distrustful and reserved, and this with her superiority in studies, and almost fastidious sense of propriety, was sometimes, in early life, mistaken for pride. Simple, affectionate and artless, there was a singular loveliness in her nature, which can no more be preserved in words, than the fragrance of a summer flower. She was loved and admired as a general favorite from her childhood.

But it is her relation to the Redeemer which invests her memory with the highest interest. All that sweetness, loveliness and beauty which He had given her by nature, he elevated and sanctified by grace. The Saviour drew her with the bonds of love; she saw him so infinitely good, that she felt she *ought* to love him, and after a brief struggle, at the age of seventeen, she gave to him her whole heart, as to a real, personal, though divine and unseen Friend.

Henceforth, to the end, Jesus was her all in all. She loved him with a simple, ardent, and reverent affection. Her chief joy was in Him. She loved her nearest friends most for the Christ formed in them. She loved literature, nature, art, society, chiefly as related to her Redeemer. She daily sought and found in the closet, Him, whom having not seen, she loved. She fed

upon his words contained in the scriptures, as manna. Her chief desire in life was to do something for him. She loved the prayer-meeting, the Sabbath school, and to win souls. But though she loved much, she never dared to be very confident. She was a penitent, humble, self-distrustful disciple; and while she deemed herself unworthy of the master's notice, it seemed to others as if she were indeed that disciple whom Jesus loved. This deep sense of her own sinfulness and unworthiness, made her watchful, and kept her near to Christ, and caused her to work out her own salvation, with fear and trembling. It made her hunger and thirst after righteousness. The Lord was obviously with her. She was joined to Him in living union, and she became a living proof of that promise, "so shall ye bear much fruit."

In heaven, she is one of those who shall shine as the stars forever and ever. There were hopeful conversions constantly occurring under her labors. Many, also, were awakened to a higher Christian life by her influence.

She was married and removed to Norwich, Vt., in September, 1857. There she lived and labored two years, and finished her work. They were years of great enjoyment. A tender attachment was formed between herself and that people, which, it is believed, will endure forever. She loved them to the end, and they have testified in every way, the strength of their love, and the sincerity of their grief at her early removal. Her last sickness commenced on July 12th, and continued 109 days: wearisome days and nights, and long uncertainty were appointed unto her. Yet she meekly submitted to her heavenly Father's holy will. Not a murmur ever escaped her lips. She passed down into the dark valley still looking unto *Jesus*, the author and finisher of her faith. Sweet was her reliance upon Him, who has said "I am with you unto the end." She bore her sufferings, thinking of his sufferings, and awaited death without fear, because He had died before her. She told us to tell her Sabbath School Class, how sweetly she rested in Jesus, there on her bed of weakness. She made her last tender appeals to her friends

to serve Him, and to serve Him better. Of her sick chamber, as of heaven, it might be said, there was no night there. It was rather the dawn of an eternal day. She failed rapidly, and on the morning of Oct. 29, the Redeemer said "this day thou shalt be with me in paradise." Her friends were gathered around her bed, and expected her immediately to depart, but at length emerging from the mortal struggle, into full consciousness again, there dawned upon her countenance a light of joy "unspeakable and full of glory." She was obviously in a state vastly above any which she had ever known before. It was as if heaven had been opened, and we had looked in for a brief hour upon one of the bright faces around the throne. Doubt and fear seemed to be gone forever. The native sweetness of her countenance was transfigured, and we could only call it glory. She spoke with extreme difficulty, and we lost much of what she attempted. The first happy fragment which we caught from her dying lips was, "*The Saviour! The Saviour! I cling to Him.*" No expression in human language could have been more significant to those who knew her confiding nature, than those words "*I cling to Him.*" The great shepherd who had so long led her in green pastures and beside still waters, now with strong rod and staff, bore her safely through the valley of the shadow of death. Again, we caught at intervals from her happy spirit, these utterances: "Peace!—Peace!—Glorious things!—honor him more—I want all around me to praise Him—I love thy kingdom Lord—By grace are ye saved—The day breaks! Oh how glorious!" And then, after another scream of distress, when she opened her eyes for the last time, a momentary cloud of disappointment passed over her countenance, to find herself still here, and she exclaimed "*I want to go back to Jesus.*" But instantly the full light returned, and looking on each one of us in turn, with her last and sweetest smile on earth, while that same holy joy still lingered on her features, she closed her eyes, and was probably soon lost to consciousness in the final struggle of nature. Suddenly that heavy breathing ceased; a mo-

ment—a single moment, and she was absent from the body and present with the Lord.

Rev. SAMUEL TALBOT, pastor in Alna, Me, died at Waldoboro, Nov. 15, 1859.

He had gone there to assist in the ordination of Mr. Robie, and while sitting in the Council, it was discovered that he could not speak. By the aid of two brethren he *walked* to his lodgings at Mr. Read's, where all that kind friends and skillful physicians could do was done, but his tongue was *never loosed*. He lay for over three weeks, conscious and rational, and with entire control of the muscular system, but without ability to express any idea, only by answering "yes," or indicating by the pressure of his hand, or other symbol, his wishes. Thus he declined, till he calmly fell asleep in Jesus. His disease was pronounced apoplectic. He was buried from his church in Alna, on the 18th, followed to the grave by a large procession of his people and ministering brethren.

From his funeral sermon, preached by his class mate, Rev. J. U. Parsons, of Bristol, it appears that he was born in Freeport, Me., Jan 11, 1801. His parents were farmers, in moderate circumstances, and his education was, by hard struggling, obtained by his own exertions, without aid from the Education, or any other society. He graduated at Bowdoin College, in the class of 1824, with President Pierce and Prof. Stowe, taught in Biddeford long enough to defray his College bills, and entered at Andover, in 1828, and graduated in 1831. This Seminary class was one of the largest that ever entered that institution, numbering first and last some sixty members, of whom, at the end of 28 years, he is only the *seventh* called away.

Immediately from the Seminary he went to Wilton, Me., where he was ordained, Feb. 1st, 1832, and continued a highly esteemed pastor, till the fall of 1842.

Without the loss of a Sabbath he then removed to Alna and was installed Oct. 5, 1842, where he remained till called home. As a man and a Christian his distinguishing features were those that constitute *goodness*. The most sensitive conscientious-

ness, gentleness, kindness, benevolence, *self-renunciation*. The latter was his most striking characteristic. He seemed to love others better than himself, and be willing to do for others more than he would have them do for him. These traits made him, with but ordinary intellectual endowments, highly respected by all classes, in both pastorates, useful and successful as a minister. There were two special seasons of revival under his ministry at Alna, during which, about sixty, or two-thirds of the living members, were brought in.

In the social relations he experienced the usual mingled cup of joy and grief. His

mother, a widow of fourscore, and all his brothers and sisters survive him. The companion of his youth, a darling daughter of five years, and an infant child were laid in the grave, near together, some twelve years ago. An only son, and a more recent companion alone remain.

He was the oldest pastor in Lincoln Conference of churches, and by his prudent counsels, sympathizing heart, and warm, Christian brotherly love, had endeared himself to all his brethren. Though but 58 years of age, all felt that the topic of the preacher was eminently appropriate to his case: "I AM NOW READY TO BE OFFERED."

Congregational Quarterly Record.

Churches Formed.

- May 19. At HAMILTON, Hancock Co., Ill.
 " 22. At ONOLASKA, La Cross Co., Wis.
 Aug. 30. At TWIN GROVE, La Salle Co., Ill.
 Sep. 11. A Second Cong. Ch. at БЕЛОIT, Wis.
 " 21. At ISLAND FALLS, Aroostook Co., Me.
 Oct. 1. At NEW BERLIN, Sangamon Co., Ill.
 " 6. At UPPER STILLWATER, (Oldtown,) Penobscot Co., Me.
 " 8. At KENSINGTON, N II.
 " 29. At ROSEFIELD, Peoria Co., Ill.
 Nov. 6. At ELMWOOD, (opp. St. Joseph,) Kansas.
 " 13. At UNIVERSITY HIGHTS, Cleveland, O.
 " 17. At SOUTH NATICK, Ms.
 " 22. At HILLSBORO', Montgomery Co., Ill.
 " 25. At ALBION, Ashland Co., O.
 " 29. At HANNIBAL, Marion Co., Mo.
 Dec. 8. At EVANSTON, Ill.
 — — At OSKALOOSA, Jefferson Co., Kansas.
 — — At CENTRALIA, Nemaha Co., Kansas.

Pastors Dismissed.

- Sept. 12. Rev. SAMUEL WOLCOTT, from the High St. Cong. Ch. in Providence, R. I., to accept the call of the New England Cong. Ch. in Chicago, Ill.
 " 13. Rev. GEORGE N. WEBBER, from the South Cong. Ch. in St. Johnsbury, Vt., to accept the call of the North Cong. Ch. in Hartford, Ct.
 " 20. Rev. E. G. CARPENTER, from the Cong. Ch., Newcastle, Me., to labor as a Home Missionary in Aroostook Co.
 Oct. 1. Rev. J. G. HALE, from the Ch. in Lyndon, Vt.

- " 5. Rev. II. ALLEN, from the Cong. Ch. in Saxonville, Ms.
 " 12. Rev. E. W. COOK, from the Cong. Ch. in Townsend, Ms.
 " 15. Rev. WM. C. DICKINSON, from the Ch. in Kenosha, Wis., to accept a Professorship in Lind University, Chicago, Ill.
 " 17. Rev. A. K. PACKARD, from the Ch. in Yarmouth, Ms.
 " 24. Rev. FINDLEY WALLACE, from the Ch. in Rockland, Me.
 " 26. Rev. JAMES P. KIMBALL, from the Ch. in Keokuk, Iowa.
 Nov. 2. Rev. HORACE BUSHNELL, D.D., from the North Cong. Ch. in Hartford, Ct.
 " 2. Rev. AMASA LORING, from the Ch. in Edgecomb, Me.
 " 29. Rev. HENRY CLARK, from the Ch. in Burlington, Ct.
 Dec. 9. Rev. J. W. TUCK, from the Ch. in Ludlow, Ms.
 " 20. Rev. H. M. BRIDGE, from the Ch. in Warwick, Ms.
 " 26. Rev. HENRY LOOMIS, JR., from the "Union" Ch. in Southbridge, Ms.
 — — Rev. N. J. MORRISON, from the Ch. in Rochester, Mich.
 — — Rev. CHARLES O. REYNOLDS, from the Ch. in Morrisiana, N. Y.

Ministers Ordained, or Installed.

- July 26. Mr. GEO. B. CLAFLIN, as Missionary to Africa, at Bangor, Me. Sermon by Rev. J. O. Fiske, of Bath. Prayer of ordination by Rev. Dr. Pond, of Bangor.
 Aug. 31. Mr. JAMES BREWER, over the Ch. at Twin Grove, Ill.
 Sept. 14. Rev. J. WARREN HEALY, (late of Gardner, Ms.), over the Ch. in Walpole, Ms. Sermon by Rev. J. M. Manning, of Boston; Installing Prayer by Rev. Dr. Ide, of W. Med-

- way, Ms.; Charge by Rev. S. Hunt, of Franklin, Ms.
15. Rev. JOSIAH BALLARD, (late stated supply at Plympton, Ms.) over the Ch. in Carlisle, Ms. Sermon by Rev. Dr. Blanchard, of Lowell, Ms.; Installing Prayer by Rev. Dr. Hooker, of Boston; Charge by Rev. B. F. Clark, of North Chelmsford, Ms.
16. Mr. CHARLES M. BARNES, late of Chicago Theo. Sem., as an Evangelist, at Lamoille, Ill. Sermon by Rev. E. Beecher, D.D.
20. Mr. E. B. PALMER, over the Ch. in Newcastle, Me. Sermon by Rev. Wooster Parker, of Belfast, Me.
21. Rev. EDMUND K. ALDEN, (late of Lenox, Ms.), over the Phillips Ch., So. Boston, Ms. Sermon by Rev. Dr. Dwight, of Portland, Me.; Installing Prayer by Rev. A. L. Stone, of Boston; Charge by Rev. Dr. Adams, of Boston.
21. Mr. JOHN H. DODGE, at Wenham, Ms., to be a Missionary of the Am. Miss. Association. Sermon by Rev. A. B. Rich, of Beverly, Ms.; Ordaining Prayer by Rev. D. Fitz, of Ipswich, Ms.; Charge by Rev. Dr. Allen, late Missionary to India.
21. Mr. EDWIN C. BISSELL, over the Ch. in Westhampton, Ms. Sermon by President Stearns, of Amherst Coll.; Ordaining Prayer by Prof. Warner, of Amherst Coll.; Charge by Rev. Z. Eddy, of Northampton, Ms.
21. Mr. O. S. TAYLOR, as colleague Pastor with Rev. Dr. McLean, over the Ch. in Simsbury, Ct. Sermon by Rev. Pres. Woolsey, of Yale Coll.
22. Mr. MOSES SMITH, over the Church in Plainville, Ct. Sermon by Rev. L. Perrin, of New Britain, Ct.
22. Mr. URIEL W. SMALL, over the Ch. in Sterling, Ill. Sermon by Prof. Haven, of Chicago.
27. Rev. E. B. CHAMBERLAIN, over the Ch. in Shoreham, Vt. Sermon by Rev. Mr. Leavitt, of Vergennes; Installing Prayer by Rev. Mr. Bradshaw, of Crown Point; Charge by Rev. Mr. Hyde, of Middlebury, Vt.
27. Rev. SAMUEL WOLCOTT, late of Providence, over the New England Cong. Ch. in Chicago, Ill. Sermon by Rev. E. D. Kitchel, D.D., of Detroit; Installing Prayer by Rev. A. L. Chapin, D.D.; Charge by Prof. Haven.
29. Mr. WM. J. BATT, over the 1st Cong. Ch. in Stoneham, Ms. Sermon by Rev. Prof. Phelps; Ordaining Prayer by Rev. R. Emerson, of So. Reading; Charge by Rev. E. Thurston, of Fall River, Ms.
29. Mr. JOHN HARTWELL, over the Ch. in Leverett, Ms. Sermon by Prof. Vermilye, of East Windsor Hill; Ordaining Prayer by Rev. W. H. Beaman, of No. Hadley; Charge by Pres. Stearns, of Amherst College.
- Oct. 2. Rev. E. N. HIDDEN, over the Ch. in Candia, N. H. Sermon by Rev. Charles Tenney, of Haverhill, N. H.; Installing Prayer by Rev. C. W. Wallace, of Manchester, N. H.; Charge by Rev. W. T. Herrick, late of Candia.
- Mr. JAMES H. FITZ, a member of the Ch. in Candia, was ordained as an Evangelist at the same time, and by the same services.
2. Rev. M. P. KENNEY, over the 1st Ch. in Janesville, Wis. Sermon by Prof. Haven of Chicago.
4. Mr. FRANCIS LOBBELL, late of the Union Theological Seminary, N. Y., over the Ch. in Warren, Ct.
5. Mr. THEODORE J. HOLMES, as an Evangelist, at Richmond, Vt. Sermon by Rev. Dr. Wheeler, of Burlington, Vt.; Ordaining Prayer by Rev. A. D. Barber.
5. Mr. WM. T. RICHARDSON, as an Evangelist, at Saybrook, Ohio. Sermon by Rev. A. M. Richardson; Charge, by Rev. E. J. Comings, of Lenox.
5. Rev. J. E. SWALLOW, (late of Nantucket,) over 1st Ch. in Southampton, Ms. Sermon by Rev. Z. Eddy, of Northampton; Installing Prayer by Rev. A. M. Colton, of Easthampton; Charge, by Rev. Dr. Davis, of Westfield, Ms.
6. Prof. W. S. TYLER, D.D., of Amherst College, as an Evangelist, and Mr. JOHN W. UNDERHILL, over the Ch. at No. Amherst, Ms. Sermon by Prof. Phelps, of Andover; Ordaining Prayer by Pres. Stearns, of Amherst College; Charge by Rev. Prof. Hitchcock, of Amherst College.
6. Rev. C. H. MARSHALL, over the Ch. at Hudson, Wis. Sermon by Rev. I. P. Langworthy, Chelsea, Ms.
12. Mr. HENRY M. TUPPER, over the Ch. in Waverly, Morgan Co., Ill. Sermon by Rev. N. P. Coltrain, of Griggsville.
15. Mr. Wm. SNELL (son of Rev. Dr. Snell, of No. Brookfield, Ms.) as an Evangelist, at Winona, Minn. Sermon by Rev. H. Willard, of ———; Ordaining Prayer by Rev. B. P. Stone, D.D., of Concord, N. H.
18. Mr. CHARLES T. MELVIN, (late of Andover Theol. Sem.) as an Evangelist, at Chester, N. H. Sermon by Rev. I. Arnold, South Coventry, Ct.; Ordaining Prayer by Rev. S. Tenney, Ellsworth, Me.; Charge by Rev. Charles Tenney, of Biddeford, Me. Mr. Melvin goes to Columbus, Wis.
19. Rev. J. E. ADAMS, over the Ch. in New Sharon, Me.
19. Mr. EDWARD P. TENNEY, at West Concord, N. H. As an Evangelist. Sermon by Rev. A. Tenney.
19. Mr. GEORGE DUSTAN, over the Ch. in Peterboro, N. H. Sermon by Rev. S. C. Kendall, of Milford, N. H.; Charge by Rev. Mr. Tolman, of Wiluington, Ms.
19. Mr. GEORGE M. SMITH, over the Ch. in Rocky Hill, Ct. Sermon by Rev. L. Bacon, D.D., of New Haven; Ordaining Prayer by Rev. J. Hawes, D.D., of Hartford. Charge by Rev. Mr. Rockwood, late pastor of the Ch.
19. Rev. F. B. DOE, (late of Lancaster, Ms., over the Church in Appleton, Wis. Sermon by Rev. C. D. Helmer, of Milwaukee.
20. Rev. JACOB G. MILLER, over the Ch. at Brandford, Ct., as colleague with Rev. Timothy P. Gillette. Sermon by Rev. Leverett Griggs, of Bristol.
25. Mr. THOMAS S. ROBIE, over the Ch. in Waldoboro, Me. Sermon by Rev. Edward Robie, of Greenland, N. H.
25. Mr. G. J. MEANS, over the Ch. at Perry Center, Wyoming Co., N. Y. Sermon by Rev. Dr. Daggett, of Canandaigua, N. Y.
- Rev. A. K. FOY, over the Ch. in Farmington, Pa. Sermon by Rev. T. K. Rouse, of Jamestown, N. Y.
26. Rev. CALVIN CHAPMAN, (formerly of Lakeville, Ms.), over the Ch. of Foxcroft and Dover, Piscataquis Co., Me. Sermon by Rev. E. W. Gilman, of Bangor, Me.
26. Rev. HARVEY NEWCOMB, over the Ch. in Hancock, Delaware Co., N. Y. Sermon by Rev. Charles S. Dunning, of Franklin.
- Nov. 2. Rev. WM. C. JACKSON, (late of Lincoln, Ms.) over the Ch. in Dunstable, Ms. Sermon

by Rev. J. C. Bodwell, of Framingham; Installing Prayer by Rev. E. A. Bulkley of Groton; Charge by Rev. J. P. Cleveland, D.D., of Lowell, Ms.

2. Rev. GEO. N. WEBBER, (late of St. Johnsbury, Vt.) over the No. Cong'l Ch. in Hartford, Ct. Sermon by Rev. R. S. Storrs, Jr., D.D., of Brooklyn, N. Y.; Installing Prayer by Rev. Dr. Hawes, of Hartford, Ct.; Charge by Rev. Mr. Colton, of Wethersfield, Ct.
3. Mr. ROBERT SAMUEL, at New Rutland, Ill.
8. Rev. ARTEMAS DEAN, over the (new) Cong'l Ch. in Schenectady, N. Y. Sermon by Rev. Dr. Wheeler, of Burlington, Vt.
10. Rev. J. L. ARMS, over the Ch. in Wilmot, N. H. Sermon by Rev. T. N. Haskell, of East Boston; Installing Prayer by Rev. Horatio Merrill, of Salisbury, N. H.; Charge, by Rev. Dr. Bouton, of Concord, N. H.
15. Mr. JACOB HOOD, as an Evangelist, at Nottingham, N. H.
16. Rev. GEORGE HALL, over the Ch. in North Plainfield, Ct. Sermon by Rev. A. C. Washburn, of Berlin, Ct.
17. Mr. E. STRONG, over the (new) Ch. in South Natick, Ms. Sermon by Rev. Prof. Stowe, of Andover.
17. Rev. WILLARD JONES, over the Trinitarian Cong. Ch. of Northfield, Ms. Sermon by Rev. Dr. Crawford, of Deerfield, Ms.; Installing Prayer by Rev. Mr. Wells, of Hinsdale, Vt.; Charge by Rev. Dr. Chandler, of Greenfield, Ms.
29. Mr. JOHN TATLOCK, over the Ch. in So. Adams, Ms. Sermon by Prof. Tatlock, of Williams College; Ordaining Prayer by Rev. A. Ballard; Charge by Rev. President Hopkins.
29. Mr. GEORGE A. MILLER, over the Ch. in Burlington, Ct. Sermon by Rev. Dr. Vermilye, of East Windsor Seminary.
30. Installed over the Congregational Church at Stratford, Canada West, Rev. ROBERT ROBINSON. Charge to Pastor by Rev. James Howell, of Guelph; Address to the Church, by Rev. Edward Ebbs, of Paris. In the evening of same day, Rev. John Wood, of Brantford, preached a discourse on "Congregational Independence."
30. Mr. EDSON L. CLARK, over the Ch. in Dalton, Ms. Sermon by Rev. R. Foster, of Pittsfield; Ordaining Prayer by Rev. A. M. Colton, of Easthampton; Charge by Rev. John Todd, D.D., of Pittsfield.
- Dec. 7. Mr. CHARLES B. RICE, over the 1st Ch. in Saco, Me. Sermon by Rev. Dr. Harris, of Bangor, Me.
7. Rev. O. M. GOODALE, over the Ch. in De Witt, Mich. Sermon by Rev. W. B. Williams, of Charlotte, Mich.
8. Rev. D. B. SEWALL, over the Ch. in Fryeburg, Me. Sermon by Rev. H. Q. Butterfield, of Hallowell, Me.; Installing Prayer by Rev. R. Kimball, Conway, N. H.; Charge by Rev. J. T. Hawes, Bridgeton, Me.
8. Rev. SAMUEL J. AUSTIN, (late of Wilton, N. H.) over the Evangelical Cong. Ch. in Gardner, Ms. Sermon by Rev. M. Richardson, of Worcester; Installing Prayer by Rev. C. W. Allen, of Hubbardston; Charge by Rev. F. D. Austin, East Jaffrey, N. H.
21. Rev. LYMAN WHITING, over the High St. Cong. Ch. in Providence, R. I. Sermon by Rev. Jacob M. Manning, of Boston.

Mr. S. G. NORCROSS, as Junior Pastor over

the Ch. at South Bridgeton, Me. Sermon by Rev. Prof. Shepard, of Bangor Theo. Sem.

Mr. CHARLES R. DYE, over the Ch. in Torrington, Ct.

Ministers Married.

- Sept. 13. Rev. JOHN FRASER, of Derby, Vt., to Miss RUTH M., youngest dau. of Col. Levi B. Child, of D.
20. Rev. HENRY F. HAMMOND, of the *Congregational Herald*, Chicago, Ill., to Miss FRANCES E., dau. of Dea. Calvin Jennings, of Brookfield, Ms.
22. Rev. AMOS H. JOHNSON, of Middleton, Ms., to Miss FRANCES S. BENJAMIN.
- Oct. 3. Rev. JAMES C. SEAGRAVE, of Bridgewater, Ms., to Mrs. ELIZABETH S. CLARK, of Providence, R. I.
5. Rev. WILLIAM J. BATT, of Stoneham, Ms., to Miss MARY D. DAVOL, of Fall River, Ms.
6. Rev. JOHN H. DODGE, of Wenham, Ms., to Miss ELVIRA M. WAITT, of Amherst, Ms., (under appointment to go to West Africa as missionaries.)
13. Rev. EVARTS SCUDDER, of Kent, Ct., to Miss SARAH P. LAMSON, of Andover, Ms.
26. Rev. MOSES TYLER, of Owego, N. Y., to Miss JENNIE H. GILBERT, of New Haven, Ct.
- Nov. 2. Rev. AARON M. COLTON, of Easthampton, Ms., to SARAH A. BOGUE, of St. Albans, Vt.
30. Rev. FREDERIC R. ABBE, of Abington, Ms., to Miss MARY THAXTER THAYER, of Boston.
30. Rev. LYMAN WHITE, of Easton, Ms., to Miss MARY C. HURD, daughter of the late Rev. Carlton Hurd, D.D., of Fryeburg, Me.
- Dec. 2. Rev. C. S. SHATTUCK, of Unionville, N. Y., to Miss ANTOINETTE BRADSHAW, of Newark, N. J.

Ministers Deceased.

- Aug. 24. In Danbury, Ct., Rev. NATHAN BURTON, aged 79.
- Sept. 14. In New Vineyard, Me., Rev. DAVID TURNER, aged 70.
15. In Plymouth, Wis., Rev. JOSEPHUS MORTON, aged 60.
- Oct. 20. In Barnstead, N. H., Rev. ENOS GEORGE, aged 84.
22. In Marlboro', Ms., Rev. LEVI A. FIELD, aged 38.
27. In Edgecomb, Me., Rev. JOHN BAKER, of Wilton, Me., aged 48.
- Nov. — In East Bridgewater, Ms., Rev. JOHN M. PRINCE, Pastor of the Cong. Ch.
15. In Waldoboro', Me., Rev. SAMUEL TALBOT, aged 58.
- Dec. 9. In Yarmouth, Me., Rev. CALEB HOBART, aged 65.
14. In East Granville, Ms., Rev. TIMOTHY M. COOLEY, D.D., aged 87.
16. In Groveland, Ms., Rev. GARDNER B. PERRY, D.D., aged 70.

Quarterly Meeting of the Congregational Library Association.

Rev. Martin Moore, of Boston, read a paper on Governor Edward Winslow, embracing also the principal events which befel the Mayflower Company while he was with them. It is singular that we have so little information of the parentage and early years of this distinguished Puritan. Almost nothing is known of him till he comes suddenly to view as a youthful traveler in Holland, where he falls in with Mr. Robinson's church, and starts off, newly married, at the age of twenty-five, with that heroic band who were destined to be henceforth forever known as "THE PILGRIM FATHERS." His Puritan piety, his practical good sense, his enterprise and resolution, joined with an amiable spirit and self-denying life, placed him in the front rank of those foremost men of the age. His estate in Marshfield, after continuing in the hands of his descendents for two hundred years, became the homestead of Daniel Webster, whose remains now rest in the little secluded family burying-ground of the Winslows.

Donations and deposits of books were reported, amounting to about 40 bound volumes and 75 pamphlets, from various individuals. But the most valuable gift during the quarter is from Rev. John Waddington, D.D., of London, in the form of ten pictorial illustrations of his lectures on the Pilgrim Fathers, engraved on zinc, and printed on cloth, (each about one yard square) by the "Working Men's Educational Union, London." They are designed to show the interior of the Clink prison in which the early Congregational Confessors were confined: the execution of John Penry in 1593; geographical localities of interest in the counties which gave birth to the Mayflower Pilgrims; scenes illustrative of their sojourn in Holland; their departure from England to America; their arrival at Cape Cod; their settlement at Plymouth; and some of the relics there preserved in Pilgrim Hall. These drawings were prepared and sent over for his use near the close of his sojourn amongst us. On the eve of his departure he generously gave them to the Congregational Library Association, to be loaned to pastors of churches and superintendents of Sabbath Schools, in illustrating the history of our fathers,—which, in his view, as in ours, is to be employed as an element of immense moral power in renovating the world. Wherever that "one collection" in aid of this Association is yet to be taken up, these drawings will be found especially helpful in showing forth the design which is intended thereby to be accomplished. And this reminds us to say, what would have been more seasonably said at an earlier day, that, soon after the Annual meeting, the Directors authorized the Corresponding Secretary to invite Congregational ministers in all parts of the land to preach a discourse, on the Sabbath next preceding or following *Forefathers' Day*, appropriate to that great event in our New England history, and, if not previously given, to ask for the aforesaid contribution in connection with it. To what extent this simultaneous effort has been made, cannot be determined before this number is put to press. But those who, for any cause, found it impracticable at that particular time, will understand that their offerings will be just as welcome hereafter, and hardly less needed.

We confidently anticipate from our subscribers, a favorable reception of this first number, for the year 1860. It is not in all respects, what we had hoped to make it, but we honestly believe, (and we think our friends would agree with us, if they were to see the printers' and papermakers' bills,) that it is richly worth all which it will cost them. It will be seen that we are using a better quality of paper, than we could afford last year—which, we take it, will meet with no disfavor from our readers.

We venture to invite particular attention to the following statistics of our denomination, which, if we mistake not, are presented in a fuller, neater, compacter, and every way more useful form, than has ever been attempted before. In addition to the Statistical Secretaries in the various states, our thanks are due for especial assistance, to Dea. E. F. Duron, of Bangor, Me., Rev. J. G. Davis, of Amherst, N. H., Rev. W. H. Moore, of Newtown, Ct., Rev. Chas. W. Camp, of Sheboygan, Wisconsin, Rev. A. L. Rankin, of Salem, Ill., Rev. Edward Ebbs, of Paris, C. E., Rev. Robert Wilson, of Sheffield, N. B., Rev. Geo. Whipple, of New York, Rev. E. J. Montague, of Summit, Wis., Rev. Wm. C. Pond, of Downieville, Cal., and Rev. P. B. Chamberlain, Portland, Oregon.

We exchange the numbers of last year—if sent to our office in good condition—for volumes neatly bound in cloth, for twenty-five cents "to boot."

STATISTICS OF THE AMERICAN ORTHODOX CONGREGATIONAL CHURCHES, AS COLLECTED IN 1859.

COMPILED BY REV. A. H. QUINT.

EXPLANATIONS.

THE following tables are compiled from the Minutes of the various State, Territorial or Provincial organizations, as published in 1859, and corrected and completed by various persons (generally the Statistical Secretaries,) in the respective localities. For the sake of uniformity we have reduced them to the form most generally prevalent, and which is the basis of all. The differences between our "totals" and those in several of the State publications, is explained by the corrections made, and by the transfer of churches from Associations out of their own State, to their proper statistical place.

The States are arranged in their usual order of enumeration; towns in each State, alphabetically; churches in each town, according to age; and, of the church, first, its town,—secondly, its locality in the town, if special,—and thirdly, its name, which is always, or is intended to be, followed by "ch." Thus, the "ch." in "Amherst, South," denotes that in South Amherst; while "Amherst, South ch.," denotes the South Church in Amherst proper.

The columns specifying Churches and Ministers are corrected up to the present date, although churches formed since the statistics of any State were printed by their own bodies, while included in the number of churches, are suffered to make no alterations in the total membership.—Church members are reported at a date varying in the respective States, but specified in each case. Additions, removals, and baptisms, cover the year ending with the date last alluded to. "Absent" members are non-residents, and are included in "males," "females," and "totals," unless express mention of the contrary is made. "Sabbath Schools" include actual membership of officers, teachers and scholars, at the date of reporting. Discrepancies between the sum of males and females, and the "total" in any case, are caused by the

neglect of some churches to distinguish as to sex; the proportion of each is not affected.

All *Post Office addresses* are to be found in the "List of Clergymen" following these tables, and *not* in the tables themselves,—because the *towns* in the latter are often different from the P. O. addresses, and because in the List changes are entered to a date later than that of the printing of the tables.

The letters "p.," and "s. s.," denote respectively, "pastor," and "stated supply." One regularly chosen pastor, and actually and formally settled as such, (in whatever way the parties choose,) is "pastor;" all others, "stated supply;" the *pastorate* is, theoretically, a permanent office; that of "stated supply" is temporary. When neither designation occurs, the actual position of the minister is to us unknown.

When blanks occur in the list of ministers, or where the term "vacant" is found, it by no means implies that the church is destitute of preaching or ordinances, but that it has no one person regularly supplying its pulpit. When blanks occur in the columns of figures, they are never to be considered as equivalent to "none," (which is always designated by a cipher,) but as showing that no returns have been received,—and generally denote ignorance or carelessness. In no instance are figures copied from returns of previous years; when this deleterious practice has been followed, we have struck out (not the names, but) the figures; and we have inserted the aggregate of the membership of such churches, from previous reports, at the close of the table of each State.

The names of officers, with the times and places of the next sessions, of the various State bodies, follow the list of clergymen.

We have spared neither pains nor expense in collecting, nor care in printing. The mistakes which will nevertheless be found, we shall greatly regret; and we will thank all persons discovering errors to notify us thereof.

THE STATISTICS.

MAINE.

CHURCHES.		MINISTERS.		CHH MEMBERS.				ADDIT'NS.		REMOVALS.			BAPTISMS.			
Place and Name.	Org.	Name.	Com.	June 1, 1859.				1858-9.		1858-9.			1858-9.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Lectur.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	Adult.	Infant.	Sab. Schools.
Abbot,	1841	John A. Perry, s.s.	1859	5	5	10	0	0	0	0	0	0	3	0	0	75
Acton,	1781	Francis B. Smith, s.s.	1859		37	8	0	0	0	2	1	0	3	0	0	60
Albany,	1803	Samuel L. Gould, s.s.	1856	29	44	73	13	8	2	10	2	0	0	7	0	80
Albion,	1830	Vacant.		10	20	30	0	0	0	0	0	0	0	0	0	0
Alexander,	1854	"		2	13	15	10	0	0	0	0	0	0	0	0	20
Alfred,	1791	John Orr, p.	1846		113	18	11	1	12	2	2	0	4	9	0	90
Alna,	1799	Sam'l Talbot, * Nov. 15,	1859	28	60	88	21	12	0	12	5	0	0	5	3	65
Amherst & Aurora,	1830	Charles Soule, s.s.	1856	12	15	27	13	1	0	1	0	1	0	1	1	81
Andover,	1800	Vacant.		27	40	67	9	30	1	31	0	2	0	2	0	68
Anson,	1804	Eliph. S. Hopkins, s.s.	1857	16	41	57	24	2	1	3	0	0	0	2	0	25
Athens,	1836	Levi Loring, s.s.	1857	3	5	8	1	0	4	4	0	0	0	0	0	60
Atkinson,	1842	Hufus W. Emerson, s.s.	1859	10	10	20	6	0	0	0	1	1	0	2	0	0
Auburn, West,	1844	Thomas N. Lord, p.	1858	69	93	162	30	10	4	14	2	2	0	4	8	130
Augusta, South ch.	1780	Edwin B. Webb, p.	1850	100	244	344	54	6	60	2	5	0	7	6	5	725
" North ch.	1829	Vacant.		4	16	20	5	0	0	0	0	0	0	0	0	0
Bangor, 1st ch.	1811	Edward W. Gilman, p.	1859	87	206	293	60	33	11	47	8	16	4	28	16	620
" Hammond st. ch.	1833	John Malby, p.	1834	105	233	338	44	32	15	47	7	9	1	17	13	20
" Central ch.	1847	{ George Shepard, p. }	1847													
" Central ch.	1847	{ Samuel Harris, p. }	1855													
Bath, Winter st. ch.	1795	John O. Fiske, p.	1843	82	214	296	30	65	7	72	7	5	3	13	33	12
" Central ch.	1835	Elph. Whittlesey, p.	1851	70	131	201	6	74	2	76	4	4	0	8	31	7
" Weeks st. ch.	1855	"		4	9	13	1	0	0	0	0	0	0	0	0	40
Baldwin,	1821	Cyril Pearl, s.s.	1850	4	11	15	1	0	0	0	0	0	0	0	0	50
Belfast, 1st ch.	1796	Wooster Parker, p.	1856	26	85	111	12	7	4	11	4	9	0	13	1	2
" 2d ch.	1846	Vacant.		20	35	55	9	0	0	0	1	0	0	1	0	85
Benton,	1858	"		3	15	18	1	6	3	9	0	3	0	3	0	40
Bethel, 1st ch.	1799	J. B. Wheelwright, s.s.	1859	50	87	137	5	11	1	12	0	5	0	5	5	120
" 2d ch.	1849	David Garland, p.	1849	19	37	56	3	5	2	7	0	0	0	0	3	5
Biddford, 1st ch.	1730	Charles Peabody, s.s.	1857				7	6	3	9	1	0	0	1	7	80
" 2d ch.	1805	Charles Packard, p.	1858				250	67	40	5	45	7	6	0	13	36
" Pavilion ch.	1857	Charles Tenney, p.	1858	15	65	80	4	11	5	16	0	2	0	2	0	100
" "	1805	Vacant.		20	22	42	12	0	0	0	4	0	1	5	0	50
Bingham,	1832	John A. Perry, s.s.	1849	19	30	49	12	2	0	2	1	1	0	2	1	48
Blanchard,	1801	George W. Hathaway, p.	1833	26	79	105	0	0	0	2	3	2	0	7	0	150
Bloomfield,	1772	Benjamin D. Heury, s.s.	1859	37	67	104	23	0	0	4	3	0	0	7	0	0
Bluehill,	1776	Jonathan Adams, s.s.	1852	23	59	82	0	0	0	0	0	0	0	0	0	60
Boothbay, 1st ch.	1848	John J. Bulfinch, s.s.	1859	19	25	44	2	0	0	0	0	0	0	0	0	65
" Harbor,	1838	No preaching.		8	13	21	0	0	0	0	0	0	0	0	0	0
Bradford,	1829	Flavius V. Norcross, s.s.	1858	7	13	20	0	0	0	0	0	0	0	0	0	70
Bremen,	1800	Eph'm C. Cummings, p.	1858	45	77	122	31	12	1	13	3	4	1	8	7	9
Brewer, 1st ch.	1843	Thomas Smith, p.	1846	23	42	65	2	19	1	20	0	0	1	1	13	0
" Village,	1781	Josiah T. Hawes, p.	1851	28	53	81	12	4	0	4	1	2	0	3	2	0
Bridgton,		{ Jos. P. Fessenden, p. }	1830													
" South,	1829	{ S. Gerard Norcross, p. }	1859													
" North,	1832	{ Edward S. Palmer, s.s. }	1859													
Bristol, 1st ch.	1765	{ John U. Parsons, s.s. }	1859													
" 2d ch.	1855	"														
Brooks & Jackson,	1812	Flavius V. Norcross, s.s.	1859	22	33	55	21	0	0	2	1	1	0	3	0	15
Brooksville & Sedgwick,	1833	Vacant.		19	25	44	9	1	2	3	3	0	0	3	1	0
" West,	1826	"		24	32	56	0	0	0	0	1	0	0	1	0	60
Brownfield,	1804	"		13	17	30	0	0	0	0	1	0	0	1	0	49
Brownville,	1819	William S. Sewall, p.	1839	38	54	92	18	0	1	1	0	3	1	4	0	4
Brunswick,	1747	Geo. E. Adams, D.D., p.	1829	72	156	228	42	18	2	20	4	2	0	6	11	2
Bucksport,	1803	Henry K. Craig, p.	1855	34	95	129	25	7	3	10	2	5	0	7	8	1
Burlington,	1827	Vacant.		13	22	35	2	7	0	7	1	0	0	1	5	0
Buxton,	1763	Joseph Bartlett, p.	1847				3	15	1	16	1	0	0	1	12	80
" "	1763	George W. Cressey, s.s.	1852				45	6	3	1	4	1	0	1	2	62
Calais,	1825	Seth H. Keeler, p.	1839	65	164	229	58	6	1	7	2	7	0	9	3	5
Camden,	1805	Franklin P. Chapin, p.	1857	37	86	123	15	14	2	16	2	2	0	4	8	1
Cape Elizabeth,	1794	Vacant.		5	20	25	0	0	0	0	0	0	0	0	0	50
Carnel,	1853	"		3	10	13	2	0	0	0	0	0	0	0	0	60
Castine,	1820	Alfred F. Ives, p.	1855	21	80	101	15	4	0	4	3	1	0	4	0	1
Cherryfield,	1833	Vacant.		6	10	16	5	0	0	0	0	0	0	0	0	50
Chesterville,	1730	Jonas Burnham, s.s.	1858	10	19	29	0	20	5	25	3	35	0	38	0	30
Clinton,	1858	Vacant.		3	5	8	0	0	0	0	0	0	0	0	0	30
Cooper,	1826	"		5	15	20	5	1	1	2	0	1	0	1	1	0
Cornish,	1840	Albert Cole, s.s.	1858				12	3	0	0	0	0	0	0	0	0
Cornville,		No report.														
Cumberland,	1793	Vacant.		45	97	142	18	3	0	3	1	2	0	3	0	1
Deulham,	1841	James Wells, p.	1858	20	27	47	8	6	3	9	0	0	0	0	2	3
Deer Isle, 1st ch.	1773	Vacant.		45	100	145		34	2	33	5	15	0	20	25	39
" 2d ch.	1858	William A. Merrill, s.s.	1758	14	16	30	0	13	17	30	0	0	0	0	7	2
Denmark,	1829	Cyril Pearl, s.s.	1858	10	29	39	10	4	0	4	2	0	0	2	3	1

CHURCHES.	MINISTERS.	CHH MEMBERS.				ADDIT'NS.			REMOVALS.			BAPTISMS.					
		June 1, 1859.				1858-9.			1858-9.			1858-9.					
Place and Name.	Org.	Name.	Con.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Dennysville and Edmonds,	1805	Edward P. Baker, s.s.	1857	47	85	132	22	35	5	41	3	0	0	3	17	4	109
Dexter,	1834	Daniel Sewall, s.s.	1859	16	35	51	17	14	5	19	1	2	0	3	5	0	40
Dixfield,	1806	William V. Jordan, s.s.	1836	6	27	33	7	1	1	2	0	0	0	0	1	1	35
Dixmont,	1807	Vacant.		5	4	9	5	0	0	0	1	0	0	1	0	0	50
Dow & Foxcroft,	1822	Calvin Chapman, p.	1859	54	106	160	19	38	5	43	1	3	0	4	17	0	126
Durham,	1793	Vacant.		11	26	37	10	0	1	1	1	0	0	1	0	0	10
Eastport,	1819	Samuel D. Hosmer, s.s.	1855	23	83	106	40	6	0	6	2	3	0	5	3	1	60
E Leecomb,	1782	Vacant.		27	61	88	25	6	0	6	2	2	0	4	4	0	80
Elliot,	1721	Otis Holmes, p.	1858	23	82	105	1	8	4	12	2	2	0	4	7	6	125
Ellsworth,	1812	Sewall Tenney, p.	1835	20	77	97	20	7	3	10	1	3	0	4	3	0	125
Fairfield,	1815	No ordinances.	No report.														
Fairfield,	1754	John C. Adams, s.s.	1859	31	88	119	9	28	2	30	4	3	1	8	6	0	109
Falmouth,	1830	Samuel S. Drake, s.s.	1859	35	65	100	18	24	4	28	2	1	0	3	10	7	61
Farmington,	1814	John S. C. Abbot, p.	1858	49	66	115	18	14	6	20	4	0	0	6	8	0	70
Falls,	1859	Jonas Burnham, s.s.	1858	11	22	33	4	15	18	33	1	1	0	2	15	0	170
Fayette,	1835	Vacant.		5	15	20	0	0	0	0	2	0	0	2	0	0	0
Flagstaff,	1844	No ordinances.															
Fort Fairfield,	1843	Elbridge Knight, p.	1852	5	5	10	0	0	0	0	2	0	0	2	0	0	0
Foxcroft, (see Dover.)		Vacant.															
Frankfort, 1st ch.	1820	Benjamin Dodge, s.s.	1859	11	52	63	11	2	0	2	2	1	0	3	1	0	100
" 2d ch.	1851	James G. Roberts, p.	1858	9	24	33	3	14	0	14	0	1	0	1	12	0	80
Freedman,	1858	Joseph H. Conant, s.s.	1859	12	13	25	0	1	3	4	0	0	0	0	0	0	40
Freeport,	1789	Vacant.		66	134	200		28	0	28	3	3	0	6	12	2	150
" South,	1857	Amory H. Tyler, s.s.	1858	40	52	92	21	11	4	15	1	0	0	1	9	0	100
Fryeburg,	1775	David B. Sewall, s.s.	1859	57	137	194	19	13	1	14	1	3	0	4	3	5	312
Gardner,	1835	Harvey M. Stone, p.	1857	35	91	126	27	23	13	36	3	1	1	5	10	0	126
Gardland,	1820	Peter B. Thayer, p.	1848	31	49	80	0	18	0	18	2	1	2	5	9	0	80
Gilead,	1818	Edmund Burt, s.s.	1856	6	23	29	10	1	0	1	1	1	0	2	1	1	45
Gorham,	1750	Vacant.		59	160	219	36	22	0	22	8	0	0	10	6	0	159
Gray,	1805	James P. Richardson, p.	1859	19	39	58	6	0	0	0	2	4	0	6	0	0	75
Hallowell,	1790	Horatio Q. Butterfield, p.	1857	53	144	196	47	37	4	41	3	2	0	5	24	3	164
Hamden,	1817	Javan K. Mason, p.	1849	27	71	98	15	9	0	9	4	1	0	5	3	1	139
Harpeswell,	1753	(?)		22	49	71	11	28	0	28	3	1	0	4	14	0	96
Harrison,	1826	Edward S. Palmer, s.s.	1859	24	43	67	22	0	0	0	3	5	0	8	0	0	65
Hebron & W. Minot,	1802	Horatio Hsley, s.s.	1859	22	40	62	2	4	0	4	1	0	0	1	2	0	80
Hiram,	1726	Cyril Pearl, s.s.	1858	5	9	14	2	0	0	0	1	1	0	2	0	0	40
Hodgdon,	1845	Vacant.		6	5	11	0	0	0	0	0	0	0	0	0	0	0
Hollen,	1828	Francis Southworth, p.	1857	36	54	90	18	11	0	11	3	0	0	3	7	0	106
Houlton,	1833	Elbridge G. Carpenter, s.s.	1859	2	8	10	0	0	0	0	0	0	0	0	0	0	15
Industry,	1808	J. Forbush, s.s.	1858	20	83	103	17	0	0	0	2	3	0	5	0	0	110
Island Falls,	1859	Vacant.		8	0	8	0	0	0	0	0	0	0	0	0	0	0
Isle au Haut,	1857	Joshua Eaton, s.s.	1853	6	15	21	1	11	0	11	0	0	0	0	9	0	35
Jefferson,	1843	Vacant.		2	1	3	1	0	0	0	1	0	0	1	0	0	0
Jonesboro',	1840	No report.															
Kenduskeag,	1834	Vacant.		19	40	59	8	2	0	2	0	1	0	1	0	1	44
Kennebunk,	1826	Franklin E. Fellows, p.	1858	14	33	47	4	0	2	2	1	2	0	3	0	0	32
Kennebunkport, 1st,	1730	Morris Holman, s.s.	1858	61	10	71	0	1	1	0	0	0	0	0	0	0	60
" South,	1838	Philip Titcomb, p.	1855	53	4	57	4	1	0	1	1	0	0	1	1	0	50
Kingfield,	1819	David Turner, s.s.	1859	1	6	7	0	0	0	0	0	0	0	0	0	0	40
Kittery,	1714	Edward P. Tenney, p.		45	10	55	3	0	3	0	0	0	0	0	0	0	51
Lebanon,	1765	William A. Fobes, p.	1859	22	58	80	16	2	4	6	1	0	0	1	2	1	71
Letter F,	1834	Marcus L. Keep, s.s.	1857	0	2	2	1	0	0	0	0	0	0	0	0	0	50
Lewiston Falls,	1826	Aaron C. Adams, p.	1858	46	110	156	11	44	8	52	0	7	0	7	0	0	135
" Pine st. ch.	1854	Uriah Balkam, p.	1856	40	109	149	15	56	22	78	3	1	7	37	19	1	161
Limerick,	1795	Vacant.		98	0	98	0	23	1	24	1	2	0	4	0	0	50
Limington,	1789	John Parsons, p.	1857	11	34	45	11	14	0	14	0	0	0	1	4	0	50
Lincoln,	1831	Alvan J. Bates, p.	1847	6	15	21	5	2	0	2	0	0	0	0	0	0	40
Lisbon,	1839	Vacant.		33	37	70	19	0	3	3	1	1	0	2	0	0	160
Litchfield,	1811	David Thurston, p. d., s.s.	1859	45	65	110	14	28	1	29	2	3	0	5	22	5	115
Lovell,	1793	Joseph Smith, p.	1853														
Luber,	1818	No report.															
Lyman,	1801	Wales Lewis, p.	1857	43	81	124	7	1	0	1	3	4	0	7	0	3	90
Madach, 1st ch.	1800	Henry F. Harding, p.	1855	51	101	152	17	14	0	14	2	0	0	2	8	2	230
" East,	1826	Vacant.		32	62	94	10	17	0	17	3	3	0	6	15	0	120
" Port,	1831	G. Bacheller, s.s.	1831	30	27	57	5	0	0	0	0	0	0	0	0	0	50
Madison,	1826	Thomas G. Mitchell, s.s.	1851	14	35	49	11	0	0	0	0	0	0	0	0	0	100
" East,	1858	John Forbush, s.s.	1859	22	46	68	0	0	0	0	0	0	0	0	0	0	50
Mechanic Falls,	1840	Horatio Hsley, s.s.	1859	22	40	62	2	4	0	4	1	0	0	1	2	0	80
Mercer,	1822	John Forbush, s.s.	1857	22	37	59	17	12	2	14	3	2	0	5	7	7	50
Milo,	1829	No report.															
Minot,	1791	Elijah Jones, p.	1823	70	95	165	60	6	0	6	0	7	0	7	2	5	50
Mummouth,	1853	Henry S. Loring, s.s.		13	19	32	9	0	0	0	0	0	0	0	0	0	50
Monson,	1821	No preaching.		28	38	66	0	1	0	1	0	3	0	3	1	0	60
Monticello,	1833	Elbridge Knight, s.s.	1859	2	5	7	1	2	0	2	0	0	0	0	1	0	15
Mt Desert & Tremont,	1792	John W. Pierce, s.s.	1859	40	66	106	0	5	0	5	1	0	0	1	0	0	0
Naples,	1858	James P. Richardson, s.s.	1858	3	8	11	0	1	10	11	0	0	0	0	1	0	75
Newcastle, 1st ch.	1799	Vacant.		15	24	39	1	1	0	1	0	1	0	1	0	0	20
" 2d ch.	1844	Etwin B. Palmer, p.	1859	64	128	192	19	1	2	3	2	3	0	5	1	1	175
Newfield,	1801	Josias Fisk, s.s.	1858	25	36	61	18	6	1	7	3	0	0	3	2	10	50

CHURCHES.		MINISTERS.		CHH. MEMBERS.				ADDIT'NS.				REMOVALS.				BAPTISMS.			
Place and Name.		Org.	Name.	Com.	June 1, 1859.				1858-9.				1858-9.				1858-9.		
					Male.	Female.	TOTAL.	Absent.	Prod.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.	
New Gloucester,	1765		Charles Packard, p.	1854	50	91	141	22	0	0	0	3	5	2	10	0	2	120	
New Portland,	1836		Eliph Hopkins, s.s.	1859															
New Sharon,	1801		Jona. E Adams, p.	1859	22	38	60	0	9	2	11	0	4	0	4	2	5	75	
New Vineyard,	1822		Simeon Hackett, s.s.	1857	8	19	27	0	0	0	0	0	2	0	2	0	0	50	
Norridgewock,	1797		Benj. Tappan, Jr., p.	1858	42	82	124	23	0	3	3	0	3	0	3	0	0	150	
Northfield,	1835		Vacant.		6	8	14	0	0	0	0	0	0	0	0	0	0	50	
North Yarmouth,	1806		Caleb Hobart, p.	1823	29	72	101	10	0	1	1	2	1	0	3	0	2	100	
Norway, 1st ch.	1804		Nath'l Richardson, s.s.	1858	14	45	59	8	13	4	17	4	0	0	4	7	0	75	
" 2d ch.	1853		Vacant.		14	53	67	13	0	0	0	0	7	1	8	0	0	60	
Oldtown,	1834		Ebenezer Douglass, p.	1855	26	64	90	6	6	2	8	0	1	0	1	4	2	125	
" Upper Stillwater,	1859		Vacant.																
Orland,	1850		Vacant.		9	27	33	3	0	2	2	0	1	0	1	0	0	108	
Orono,	1825		Stephen L. Bowler, s.s.	1854	24	51	75	12	5	0	6	1	2	0	3	3	0	125	
Orrington,	1834		Wellington Newell, p.	1856	19	45	64	12	7	1	8	0	1	0	1	4	0	60	
Otisfield,	1797		William Davenport, s.s.	1859	34	53	87	45	5	0	5	3	8	1	12	5	0	100	
Oxford,	1826		Vacant.		17	33	50	20	3	0	3	0	0	0	0	1	0	0	
Paris, South,	1812		Alanson Southworth, p.	1859	42	85	127	23	2	2	4	0	1	0	1	2	1	125	
Parsonsfield,	1795		No preaching.		8	18	26	4	0	0	0	0	0	0	0	0	0	0	
Passadunkang,	1843		Vacant.		2	8	10	1	6	1	7	0	0	0	0	1	0	25	
Patten,	1845		Ephraim Fobes, s.s.	1853	4	5	9	1	0	0	0	0	4	0	4	0	0	50	
Pembroke,	1835		No preaching.		7	12	19	1	0	0	1	0	0	0	1	0	0	100	
Perry, 1st ch.	1822		Vacant.		10	21	31	0	0	0	0	1	2	0	3	0	0	40	
Phillips,	1822		No preaching.		17	28	45	16	4	0	4	1	0	0	1	0	0	150	
Phipsburg,	1765		Francis Norwood, s.s.	1858	51	119	170	69	5	0	5	0	0	0	0	2	4	103	
Pittston, 1st & 2d,	1812-49		Peter McVicar, s.s.	1858	19	37	56	8	4	6	10	0	1	0	1	2	0	70	
Poland,	1825		Steph. Gould, * July 30,	1858	12	24	33	15	1	1	2	2	1	0	3	0	0	35	
Portland, 2d ch.	1827		J. J. Carruthers, D.D., p.	1846	73	270	342	42	2	10	12	6	52	4	42	7	6	120	
" 3d ch.	1825		Wm. T. Dwight, D.D., p.	1832	79	194	273	39	17	6	23	4	10	0	14	7	6	150	
" High st.	1831		J. W. Chickering, D.D., p.	35	114	238	412	60	26	7	33	6	19	0	25	10	39	450	
" 4th ch.	1835		Amos G. Beman, s.s.	1858	13	31	44	8	0	1	1	1	0	0	1	0	0	70	
" Bethel,	1840		Samuel H. Merrill, p.	1856	17	26	43	8	15	0	15	1	1	0	2	1	0	70	
" State st.	1832		George L. Walker, p.	1858	85	155	240		59	18	68	4	7	0	11	0	0	200	
" Union,	1856		Henry D. Moore, p.	18 7	110	174	284		51	13	64	1	2	0	3	33	4	400	
" St. Lawrence st.	1858		Edward P. Thwing, p.	1858	26	48	74	1	23	16	39	0	1	0	1	4	3	200	
Pownal,	1811		Vacant.		31	63	94	21	0	1	1	2	2	0	4	0	0	300	
Presque Isle, (see Letter F.)																			
Princeton,	1853		Thomas L. Ellis, s.s.	1859	3	4	7	0	3	4	7	0	0	0	0	1	0	40	
Raymond and Casco,	1813		Jas. P. Richardson, s.s.	1858	3	6	9	1	1	0	1	0	1	0	1	1	0	35	
Richmond,	1828		Truman A. Merrill, s.s.	1859	12	34	46	13	0	0	0	0	7	0	7	0	0	70	
Robbinston,	1811		Vacant.		34	67	101	19	19	0	19	0	5	0	5	8	7	85	
Rockland,	1858		Findley Wallace, p.	1856	18	82	100	14	14	4	18	0	1	0	1	14	0	104	
Rockport,	1854		John E. M. Wright, p.	1857	12	28	40	2	3	0	3	0	0	0	2	0	0	84	
Rumford,	1803		John Elliot, s.s.	1858	13	30	49	0	1	0	1	5	0	0	5	0	0	0	
Saco,	1762		Charles B. Rice, p.	1859				267	22	31	2	33	8	5	0	13	0	250	
Salmon Brook,	1845		Elbridge Knight, s.s.	1852	3	5	8	0	0	0	0	0	1	0	1	0	0	40	
Sandy Point, (see Stockton.)																			
Sanford,	1786		Chris. Marsh, * June 30,	1859			76	14	30	2	32	1	1	0	2	26	0	84	
" South,	1786		Clement Parker, s.s.	1847	8	18	26	0	2	0	2	1	0	0	1	0	0	30	
Sangerville,	1828		R. W. Emerson, s.s.	1859	7	15	22	5	0	0	0	0	2	0	2	0	0	50	
Scarboro',	1728		John H. Garman, s.s.	1857	42	59	101	21	3	1	4	1	0	0	1	0	3	75	
Scarsport, 1st ch.	1815		Steph. Thurston, D.D. p.	1826	47	125	172	27	0	7	2	10	7	19	3	2	125		
" 2d ch.	1855		Hiram Houston, s.s.	1859	10	18	28	1	0	0	1	2	0	0	3	0	0	48	
Sebec,	1833		Vacant.		2	8	10	2	0	0	0	0	0	0	0	0	0	50	
Sedgwick Village	1847		"		12	20	32	0	0	0	0	0	0	0	0	0	0	0	
" and Brooksville, . . .			(see Brooksville.)																
Shapleigh,	1823		Vacant.		3	10	13	4	0	1	1	0	0	0	0	0	0	0	
Sidney,	1829		Benj. Southworth, s.s.	1858	7	42	49	3	1	0	1	2	0	0	2	1	0	40	
Skowhegan,	1841		Leonard W. Harris, s.s.	1856	17	30	47	8	18	4	22	1	0	2	16	2	50		
Solon,	1842		George W. Fargo, s.s.	1858	3	7	10	3	0	0	0	0	1	0	1	0	0	40	
" South,	1806		Vacant.		15	19	34	9	0	0	0	0	0	0	0	0	0	35	
South Berwick,	1702		Ephraim W. Allen, p.	1858	24	92	116	32	0	2	2	4	3	0	7	0	0	100	
Springfield,	1846		Charles H. Emerson, p.	1857	12	18	30	2	2	0	2	1	0	0	1	0	0	90	
St. Albans,	1839		Daniel Sewall, s.s.	1859	10	25	35	0	0	0	0	2	1	0	3	0	0	50	
Standish,	1768		Mark Gould, s.s.	1859	14	43	57	16	1	2	3	1	1	0	2	0	0	38	
Stockton, (Sandy Pt.)	1839		Hiram Houston, s.s.	1859	22	32	54	9	0	1	1	1	0	0	1	0	0	50	
Strong,	1810		Vacant.		50	50	100	50	0	1	1	2	0	0	2	0	0	70	
Summer,	1802		Benj. G. Willey, s.s.	1851	38	72	110	26	33	0	33	2	0	0	2	16	7	0	
Swanville,	1826		Vacant.		2	9	11	1										70	
Sweden,	1817		"		27	40	67	12	19	5	24	0	0	0	0	2	1	83	
Temple,	1805		Simeon Hackett, p.	1851	27	42	69	20	1	0	1	1	1	0	2	0	0	60	
Thomaston,	1808		James McLaine, p.	1859	10	60	76	0	0	0	0	2	0	3	5	0	0	85	
Thordike,	1834		Vacant.		5	15	20	6	3	0	3	0	0	0	0	1	1	0	
Topsham,	1789		Daniel F. Potter, s.s.	1856	33	68	101	33	4	3	7	1	0	0	1	2	0	75	
Turner,	1784		Samuel Bowker, s.s.	1855	33	72	108	10	3	1	4	0	0	0	2	3	1	90	
Union,	1803		Edward Buck, s.s.	1859	18	33	54	15	0	0	0	0	0	0	0	0	0	30	
Unity,	1804		Joseph H. Conant, s.s.	1859	6	19	25	0	0	1	1	0	0	0	0	0	0	40	
Vassalboro',	1818		Benj. Southworth, s.s.	1858	7	42	49	3	1	0	1	2	0	0	2	1	0	40	
Yvesie,	1838		Smit Baker Jr., s.s.	1858	13	27	40	10	6	0	6	0	0	0	0	5	1	98	
Walboro', 1st ch.	1807		Thomas S. Robie, p.	1859	65	153	218	33											

CHURCHES.	MINISTERS.	CHH. MEMBERS. June 1, 1859.	ADDIT'NS.			REMOVALS.			BAPTISMS.							
			1868-9.			1858-9.			1858-9.							
			Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dish.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.		
Warren,	1825 David Cushman, p.	1857	47	107	154	20	30	4	34	4	3	0	7	21	1	155
Washington,	1817 Edward Buck, s.s.	1859	10	22	32	5	0	0	0	0	0	0	0	0	0	50
Waterford,	1799 John A. Douglass, p.	1821	64	108	172	14	5	3	8	4	0	0	1	3	0	120
Waverille,	1828 Edward Hawes, p.	1858	22	67	89	11	32	8	46	3	6	0	0	18	4	228
Weld,	1809 Stephen Fitcomb, p.	1855	21	23	44	0	3	2	5	0	0	0	0	0	0	125
Wells, 1st ch.	1701 Giles Leach, s.s.	1854	46	103	149	37	0	0	0	2	3	0	6	0	0	120
" 2d ch.	1831 Jonathan B. Cook, p.	1855	20	43	63	13	0	0	0	2	3	0	4	0	0	60
Westbrook, 1st ch.	1765 Vacant.		14	33	47	3	0	0	6	0	3	0	3	4	0	90
" 2d ch.	1832 "		28	68	96	20	3	2	5	2	6	0	3	1	0	80
Whiting,	1833 "		4	7	11	0	0	0	0	0	0	0	0	0	0	50
Whitneyville,	1839 Gilman Bachelier, s.s.	1859	17	13	30	1	2	0	2	1	1	0	1	1	0	50
Wilton,	1818 John Baker, * Oct. 27, 1859		35	50	85	23	6	4	10	1	1	0	2	5	1	84
Windham,	1743 Luther Wiswall, p.	1854	9	40	49	10	0	0	0	1	1	0	2	0	0	50
Windsor,	1820 Vacant.		10	18	28	0	0	0	0	0	0	0	0	0	0	0
Winslow,	1828 David Shepley, s.s.	1851	14	47	61	21	0	0	0	1	0	0	1	0	0	80
Winthrop,	1776 Vacant.		49	89	134	35	15	1	16	5	6	0	11	8	2	220
Wiscasset,	1773 Josiah Merrill, p.	1857	37	113	150	15	17	2	19	4	5	0	9	3	2	100
Woolwich,	1765 M. L. Richardson, s.s.	1859	19	43	62	1	11	0	11	1	0	0	1	0	0	75
Yarmouth,	1730 Asa T. Loring, s.s.	1859	47	130	177	20	30	3	33	7	52	0	59	13	4	165
" Central,	1859 Vacant.		14	38	52	1	0	52	52	0	0	0	0	0	0	50
York, 1st ch.	1673 William W. Parker, s.s.	1859	25	63	88	16	0	0	2	3	0	0	5	0	0	100
" 2d ch.	1732 Samuel H. Patridge, s. s.	1859	8	26	34	7	2	0	2	0	0	0	0	2	3	35
Chhs. specified but not reported—	from previous reports,		9	16	52											96

SUMMARY.—Churches, 247; Ministers, 149; Church members,—5,684 Males, 12,067 Females; TOTAL, 19,136, including 2,918 absentees. Additions in 1858-9,—1,933 by profession, 483 by letter; TOTAL, 2,424. Removals in 1858-9,—325 by death, 643 by dismissal, 41 by excommunication; TOTAL, 909. Baptisms,—931 Adult, 370 Infant. In Sabbath Schools, 20,353.

OTHER MINISTERS.—John R. Adams, Gorham; John L. Ashby, Saccarappa; Silas Baker, Standish; Joseph Blake, Bradley; John Boynton, Wiscasset; Caleb Bradley, Westbrook, (ord. Oct. 9, 1799); Charles M. Brown, Mt. Desert; John Dodd, North Bridgton; Nathan Douglas, Bangor; John W. Ellingwood, D. D., Bath; M. W. Goodsell, Falmouth; Thomas S. Goodwin, Skowhegan; [Samuel Harris, D. D., Prof. in Bangor Theol. Sem'y, Bangor;] Albert B. Houston, Mt. Desert; Marcus R. Keep, missionary, No. 11, Ashland; Daniel Kendrick, Portland; Joseph Loring, Monson; John H. McMonagle, Cooper; Henry A. Merrill, Windham; Josiah G. Merrill, Wiscasset; Alpheus S. Packard, Prof. in Bowdoin Coll. and William A. Packard, Brunswick; Joseph Peart, Whitneyville; Enoch Pond, D. D., Prof. in Bangor Theol. Sem'y, Bangor; Daniel J. Poor, Gorham; Charles W. Richardson, Northfield; Daniel Sewall, South Paris; George Shepard, D. D., Prof. in Bangor Theol. Sem'y, Bangor;] Alfred L. Skinner, Portland; Daniel T. Smith, D. D., Prof. in Bangor Theol. Sem'y, Bangor; William Smyth, and Egbert C. Smith, Profs. in Bowdoin College, Brunswick; Samuel Stone, Falmouth; Henry G. Storer, Evangelist, Scarborough; Benjamin Tappan, D. D. Sec. Maine Miss. Soc., Augusta; George F. Tewksbury, Oxford; Thomas C. Upham, D. D., Prof. in Bowdoin College, Brunswick; William Warren, Dist. Sec. A. B. C. F. M., Gorham; Isaac Weston, Cumberland Center; James Weston, Standish; Richard Woodhull, Agent Am. Bible Soc., Bangor; Leonard Woods, D. D., Pres. Bowdoin College, Brunswick; Franklin Yeaton, Precep. of Family School for Girls, New Gloucester.—41.

The GENERAL CONFERENCE OF MAINE, which collects the statistics, is composed of delegates, ministerial and lay, from the fourteen County Conferences into which the churches enumerated above (with one in New Brunswick, and one in New Hampshire) are organized, viz.: Aroostook, Cumberland, Franklin, Hancock, Kennebec, Lincoln and Sagadahoc, Oxford, Penobscot, Piscataquis, Somerset, Union, Waldo, Washington, and York. Their statistics include an additional column of "donations,"—of which, 218 churches reported \$26,922. The tables also include the date of ordination of each minister, and the month and day of all dates.

NEW HAMPSHIRE.

[Reported to Aug. 1, 1859.]

NOTE.—In the statistics of this State, 'Absent' are included in the TOTAL, but not in 'males' and 'females.'

Acworth,	1773 Amos Foster, p.	1857	58	99	172	15	0	6	6	7	3	0	10	0	0	6100
Alstead, 1-t ch.	1777 Abel Patten, s.s.	1858	9	23	48	16	0	2	2	1	1	0	2	0	0	65
" New,	1788 Bezaleel Smith, p.	1852	26	44	98	28	4	1	5	4	0	1	5	1	0	140
" Paper Mill,	1842 Nath'l F. Goodhue, s.s.	1858	7	11	25	7	0	2	2	0	1	0	1	0	0	50
Alton,	1827 Vacant.		6	23	32	3	8	0	8	0	0	0	0	0	0	60
Amberst,	1741 Josiah G. Davis, p.	1844	68	139	233	26	11	10	21	3	5	0	8	4	2	280
Andover,	1841 Vacant.		5	10	16	1	0	0	0	0	2	0	2	0	0	20
Atkinson,	1772 Jesse Page, s. s.	1845	21	43	86	19	2	4	6	2	2	0	4	1	1	121
Auburn,	1843 James Holmes, p.	1849	23	35	69	11	3	9	12	1	2	0	3	2	0	140
	(Enos George, died 1859)															
Barnstead,	1804 J. Jeremiah Blake, s.s.	1859	54	74	191	63	0	2	2	2	0	0	2	0	0	200
Barrington,	1775 Charles Willey, s.s.	1859	13	20	41	8	0	0	0	1	0	0	1	0	0	70
Barb,	1778 William Page, s.s.	1859	24	78	139	37	21	1	22	3	2	0	5	12	1	250
Bennington,	1829 Wm. Claggett, s.s.	1859	15	38	53	0	3	0	3	0	0	0	0	0	0	75
Bethlehem,	1802 T. H. Johnson, s.s.	1858	13	19	32	0	0	0	0	1	0	0	1	0	1	85
Boscawen, East,	1740 Ambrose Smith, p.	1853	48	87	169	25	2	1	4	1	0	1	6	1	3	125
" West,	1804 Edward Buxton, p.	1837	55	81	166	30	1	3	4	4	3	0	7	0	6	160
Bradford,	1803 Vacant.		18	21	54	17	0	0	0	0	2	0	2	0	0	20
Brenwood, re-org.	1756 Hugh McLeod, p.	1859	19	43	72	10	9	1	10	1	3	0	4	8	0	140
Bridge-water,	1791 Vacant.		3	5	8	0	3	0	3	0	0	0	1	0	0	50
Bristol,	1826 Wm. S. Spaulding, s.s.	1859	18	31	55	6	2	3	5	1	1	0	2	1	0	60

CHURCHES.		MINISTERS.		CHH. MEMBERS.				ADDITIONS.		REMOVALS.			BAPTISMS.			
Place and Name.	Org.	Name.	Com.	Aug. 1, 1859.				1858-9.		1858-9.			1858-9.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Brookline,	1795	T. P. Sawin, p.	1856	25	39	69	4	2	6	1	2	0	3	1	0	120
Campton,	1774	James B. Hatley, p.	1858	27	51	107	29	13	4	17	1	2	0	3	2	6 162
Canaan,	1803	Moses Gerould, s.s.	1853	6	19	37	12	0	1	1	1	1	2	0	0	40
Candia,	1859	E. N. Hidden, p.	1859	82	128	241	31	0	0	0	6	8	0	11	0	1 193
Canterbury,	Unknown	H. Moody, p.	1843	30	55	118	33	0	0	0	2	4	0	6	0	4 75
Center-Harbor,	1838	Almon Benson, p.	1840	17	26	54	11	3	0	3	0	0	0	0	3	0 40
Charlestown,	1835	Joseph Garland, s.s.	1857	10	38	54	6	1	2	3	2	2	0	4	0	0 50
Chester,	1731	H. O. Howland, p.	1857	52	118	200	39	3	3	6	2	9	0	10	1	2 172
Chesterfield,	1771	Jeffries Hall, s.s.	1858	6	26	36	4	5	1	6	2	0	0	2	4	0 40
Chichester,	1791	Joshua S. Gay, s.s.	1857	49	65	146	41	0	1	1	0	0	0	0	0	3 110
Claremont,	(?)1770	Rob't F. Lawrence, p.	1839	58	131	243	54	0	5	6	1	2	1	4	1	2 180
Colebrook,	1852	Vacant.		14	20	52	18	0	1	1	3	3	1	4	0	0 127
Concord, 1st,	1730	N. Bouton, D.D., p.	1825	47	147	239	45	2	1	3	6	6	0	12	1	2 190
" South,	1837	Henry E. Parker, p.	1851	86	176	312	50	19	9	29	1	7	0	8	5	5 320
" West,	1833	Asa P. Tenny, p.	1833	55	109	200	37	7	0	7	4	4	0	8	6	0 150
" East,	1842	E. O. Jameson, s.s.	1842	27	45	97	25	0	1	1	3	1	0	4	0	0 127
Conway,	1778	Reuben Kimball, s.s.	1856	19	65	103	19	18	1	19	2	0	0	2	9	1 180
Cornish,	1768	Alvah Spaulding, p.	1835	21	33	73	19	0	0	0	1	1	0	2	0	1 70
Croydon,	1778	1 Sab. in 4, by Asso.		11	17	33	5	0	0	0	0	0	0	0	0	0 0
Dalton,	1816	Licentiate.		5	14	25	6	0	0	0	0	0	0	0	0	0 75
Danbury,	1809	Daniel Goodhue, p.	1855	32	35	67	0	0	18	18	1	0	1	2	9	2 110
Dartmouth College,		(See Hanover.)		54	79	235	102	1	1	2	1	10	0	11	0	0 120
Deerfield,	1766	U. W. Condit, p.	1855	46	74	138	18	1	0	1	1	0	0	1	0	0 100
Deering,	1789	Vacant.		7	20	34	7	0	0	0	1	0	0	1	0	0 65
Derry, 1st ch. 1749 & 1810		"		64	111	215	40	4	3	7	7	2	0	9	1	2 125
" 1st Con. ch.	1837	E. G. Parsons, p.	1851	29	83	130	18	9	5	14	2	5	0	7	5	0 120
Dorchester,	1828	Vacant.		7	13	20	0	2	0	2	1	0	0	1	1	0 50
Dover, 1st ch.	1638	E. H. Richardson, p.	1856	57	181	350	112	46	2	48	1	9	0	10	28	1 250
" Belknap ch.	1856	B. F. Parsons, p.	1856	13	45	70	10	0	3	3	0	4	0	4	0	1 130
Dublin,	1827	Vacant.		7	17	38	14	1	0	1	2	0	0	2	1	0 50
Dunbarton,	1789	John M. Putnam, p.	1830	43	68	129	18	23	1	24	0	1	0	1	4	7 135
Durham,	1728	Alvan Tobey, p.	1833	12	47	68	9	7	0	7	1	1	0	2	6	0 64
Efingham,	1836	Vacant.		5	18	32	9	0	0	0	0	0	0	0	0	0 30
Enfield,	1826	Isaac Rogers, p.	1859	4	6	10	0	0	0	0	1	0	0	1	0	0 50
Epping,	1747	J. H. Stearns, s.s.	1857	17	21	39	1	0	0	0	2	0	0	2	0	0 80
Epsom,	1761	Charles Willey, s.s.	1857	26	51	86	9	0	0	0	2	0	1	3	0	0 100
Exeter, 1st ch.	1698	Vacant.		51	99	155	5	8	7	15	5	2	0	7	5	0 100
" 2d ch.	1744	O. T. Lathphear, p.	1858	33	104	139	2	11	7	18	1	4	0	5	6	2 100
Farmington,	1819	Vacant.		9	29	41	3	2	3	5	2	1	0	3	1	2 80
Fisherville,	1850	Albert W. Fiske, p.	1857	23	53	81	5	1	1	2	2	0	0	2	1	0 132
Fitzwilliam,	1771	Vacant.		43	83	149	23	1	0	1	4	3	0	7	0	3 175
Francestown,	1773	Charles Cutler, p.	1857	84	157	288	47	23	4	27	12	9	0	21	9	12 400
Franconia,	1814	T. H. Johnson, p.	1858	5	11	21	5	4	1	5	1	0	0	1	4	0 100
Franklin,	1822	William T. Savage, p.	1849	28	66	135	41	24	4	28	0	1	0	1	12	0 175
Gilmanston Center,	1825	R. M. Sargent, p.	1852	39	63	121	19	4	1	5	1	9	0	10	2	2 90
" 1st ch.	1774	Vacant.		7	14	28	7	0	0	0	1	0	0	1	0	0 40
" Iron Works,	1830	Jairus Ordway, s.s.	1857	31	48	108	29	2	5	7	0	0	0	0	1	0 70
Gilsium,	1772	Ezra Adams, p.	1851	15	22	40	3	0	1	1	0	2	0	2	0	1 90
Goffstown,	1801	John W. Rav, s.s.	1857	31	85	131	14	6	7	13	5	1	0	6	1	1 188
Goshen,	1802	Henry Richardson, s.s.	1850	14	24	50	12	7	2	9	3	3	0	6	0	0 60
Groton,	1779	Liba Conant, s.s.	1845	12	16	39	2	4	0	4	0	0	0	0	0	0 70
Great Falls, 1st ch.	1855	G. N. Anthony, p.	1855	41	98	169	30	34	5	39	0	11	32	43	23	4 225
" 2d ch.	1857	R. M. Sawyer, p.	1859	17	38	62	7	20	10	30	0	4	0	4	16	9 225
Greenfield, 1st ch.	1792	John Le Boquet, s.s.	1849	34	66	110	10	7	2	9	2	2	0	4	2	3 125
" Ev. ch.	1798	Dan'l McCluening, s.s.	1859	32	48	114	34	11	1	12	3	1	0	4	2	4 90
Greenland,	1706	Edward Robie, p.	1852	8	38	50	4	0	0	0	0	0	0	0	0	1 46
Hampstead,	1752	T. C. Pratt, p.	1859	16	53	70	1	0	3	3	3	1	0	4	0	0 175
Hampton,	1638	John Colby, p.	1855	64	124	211	23	0	3	3	6	3	1	10	0	1 125
H. Falls & Seabrook,	1836	Geo. W. Thompson, s.s.	1856	12	16	42	14	1	0	1	3	4	0	7	0	0 25
Hancock,	1788	Asahel Bigelow, p.	1850	53	87	155	16	14	0	14	1	15	2	18	7	1 220
Hanover, Dart. Col. ch.	1805	John Richards, D.D.	* 1859	54	79	235	102	1	1	2	1	10	0	11	0	0 120
" Center,	1810	John Adams, s.s.	1857	25	44	100	31	14	0	14	1	3	4	13	0	0 75
Harrisville,	1840	William G. Tuttle, p.	1851	12	19	53	22	3	6	9	1	2	1	4	2	0 110
Haverhill,	1790	John D. Emerson, p.	1858	35	103	171	33	16	3	19	1	3	4	8	5	150
Hebron,	1779	Liba Conant, s.s.	1845	11	29	40	2	3	3	6	2	2	0	4	0	0 100
Henniker,	1769	J. M. R. Eaton, p.	1851	34	100	174	40	18	1	19	10	0	0	10	5	3 200
Hill,	1815	Vacant.		8	14	27	5	0	0	0	0	0	0	0	0	0 50
Hillsboro' Bridge,	1839	H. Brickett, s.s.	1859	20	49	72	3	8	5	13	0	0	0	4	0	1 70
" Center,	1769	Vacant.		12	22	52	18	2	3	5	0	2	0	2	1	1 80
Hinsdale,	1821	Moses H. Wells, p.	1856	34	65	110	11	5	4	9	0	5	0	5	1	6 110
Hollis,	1743	Pliny B. Day, p.	1852	90	146	250	14	58	1	59	6	20	1	27	30	4 220
Hooksett,	1828	E. H. Caswell, s.s.	1857	8	29	54	17	0	0	0	0	5	0	5	0	1 50
Hopkinton,	1757	M. B. Angier, p.	1857	73	100	198	25	3	4	7	6	4	0	10	2	1 140
Hudson,	1841	Daniel L. French, s.s.	1857	12	38	54	4	0	1	2	2	0	0	4	0	0 70
Jaffrey,	1780	John S. Batchelder, p.	1858	32	92	155	31	6	0	6	0	2	0	2	2	1 150
" East,	1850	F. D. Austin, s.s.	1857	22	52	78	4	0	9	9	1	4	0	5	0	4 108
Keene,	1738	Z. S. Barstow, D.D., p.	1818	66	219	294	9	21	7	28	7	6	1	14	10	19 420
Kingston,	1725	John H. Mellich, p.	1855	15	48	73	10	0	2	2	4	0	1	5	0	0 0
Laconia,	1824	J. K. Young, D.D., p.	1831	44	103	187	40	5	3	8	2	2	3	7	2	2 135
Lancaster,	1836	Prescott Fay, p.	1856	38	94	134	2	6	4	10	0	4	0	4	6	2 120

CHURCHES.	MINISTERS.	CHH. MEMBERS.					ADDIT'NS.		REM. VALS.			BAPTISMS.					
		Aug. 1, 1859.					1858-9.		1858-9.			1858-9.					
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
				Langdon,	1792			13	27	43	3	6	0	6	2	1	0	3	2	1	60
Lebanon,	1768	Charles L. Downs, p.	1849	43	102	150	5	33	6	0	4	0	4	0	4	1	125
Lempster, 1st ch.	1781	Robert W. Fuller, s.s.	1856	31	52	93	10	3	3	18	1	2	0	3	8	0	90
" 2d ch.	1837			7	13	27	7	3	1	0	0	0	0	0	2	0	75
Littleton,	1803	Wm. S. Palmer, s.s.	1859	30	75	120	15	1	0	1	0	1	0	2	1	0	150
Loudon, 1st ch.	1789	Enoch Corser, s.s.	1857	21	47	76	8	0	0	0	1	0	1	2	0	1	50
" 2d ch.	1828	Vacant.		10	21	39	8	0	0	0	0	0	0	0	0	0	0
Lynne,	1771	Erdix Tenny, p.	1831	119	290	383	34	16	9	25	3	7	10	11	2	285	
Lyndeboro',	1757	E. B. Claggett, p.	1846	47	67	131	17	12	3	15	4	1	0	5	9	8	151
Manchester, 1st ch.	1828	C. W. Wallace, p.	1840	82	234	344	78	24	19	43	3	7	10	12	13	6	447
" 2d ch.	1844	W. H. Fenn, p.	1859	41	110	235	84	19	5	24	5	15	0	20	13	1	350
" Mis. ch.	1852	Lyman B. Marshall, s.s.	1856	11	22	52	19	2	6	8	0	1	0	1	2	1	162
Marlborough,	1778	Giles Lyman, s.s.	1840	25	52	108	31	1	4	5	1	3	0	4	0	2	182
Mason,	1772	Daniel Goodwin, s.s.	1857	38	66	126	22	4	2	6	1	1	1	3	3	3	165
" 2d ch.	1847	George E. Fisher, p.	1859	21	64	121	33	4	8	3	2	2	6	6	0	0	90
Meriden,	1780	Amos Blanchard, p.	1840	25	39	104	40	1	2	13	1	3	0	4	10	3	100
Mereditb,	1815	Charles Burdham, p.	1857	20	41	69	8	4	0	4	1	0	0	1	4	1	75
Merrimaec,	1771	E. J. Hart, p.	1856	58	115	199	26	11	0	11	4	7	2	13	5	16	187
" South,	1829	Daniel Swyer, s.s.	1853	12	29	62	21	0	1	0	3	0	3	0	0	0	58
Milford,	1788	S. C. Kendall, p.	1858	76	172	300	52	6	6	12	1	2	0	3	4	0	412
Milton,	1815	James Doldt, s.s.	1848	22	54	76	0	2	1	3	3	0	6	6	0	0	175
Mount Vernon,	1780	Charles E. Lord, p.	1857	40	80	140	20	3	0	3	4	0	0	4	2	0	130
Montonboro', 1st ch.	1777	Vacant.		13	27	48	8	0	15	15	1	2	0	3	0	0	0
" 2d ch.	1855			5	5	10	0	0	10	10	0	0	0	0	0	0	0
Nashua, 1st ch.	1685	Charles J. Hill, p.	1857	87	282	461	92	30	9	39	4	12	16	4	3	60	
" Olive st.	1834	Aus'n Richards, p.	1835	100	243	443	100	1	5	6	2	13	0	15	0	1	287
" Pearl st.	1846	E. H. Greeley, p.	1858	57	161	254	36	21	5	26	1	10	1	12	6	3	311
Nelson,	1781	A. H. Cutter, s.s.	1856	31	42	130	57	0	0	0	1	4	0	5	0	2	150
New Alstead, (see Alstead.)																	
Newcastle,	1671	Lucius Alden, s.s.	1846	9	28	37	0	0	0	0	0	0	0	0	0	0	164
New Ipswich, 1st ch.	1769	Samuel Lee, p.	1836	47	84	156	25	2	4	3	1	2	6	1	0	1	140
" 2d ch.	1851			29	52	93	12	4	0	4	0	0	2	2	2	0	80
Newmarket,	1828	Elias Chapman, s.s.	1858	16	23	51	12	1	2	3	0	0	0	0	1	0	164
Newport,	1779	Henry Cummings, p.	1851	71	119	250	60	1	5	6	10	7	0	17	1	7	174
Northfield & S. Br.,	1822	Corban Curtice, p.	1843	38	91	157	28	1	0	1	0	2	0	2	0	2	130
North Hampton,	1739	John Dinsmore, p.	1858	58	91	167	18	14	0	14	6	4	6	16	4	2	200
North Wolfboro',	1839	Stephen Merrill, s.s.	1850	17	27	58	14	0	1	1	1	0	2	0	2	0	70
Northwood,	1798	Henry C. Fay, p.	1858	42	81	140	17	0	3	3	3	0	6	0	0	0	154
Nottingham,	1840	Jacob Hood, s.s.		1	1	5	3	0	0	0	0	0	0	0	0	0	60
Orford,	1822	Winsor A. Smith, s.s.	1857	18	45	82	19	2	0	2	0	10	10	2	2	1	50
Orfordville,	1770	Licentiate.		17	52	93	24	1	2	3	1	1	1	2	0	1	50
Ossipee,	1806	Horace Wood, s.s.	1848	27	38	75	10	0	0	0	0	0	0	0	0	0	120
Pelham,	1751	Wm. T. Herrick, s.s.	1858	17	49	79	13	4	3	7	3	8	0	11	1	0	120
Pembroke,	1808	Lewis Goodrich, p.	1857	30	79	142	33	0	9	4	3	0	7	6	2	207	
Peterboro' Un. Ev.,	1858	George Dusan, p.	1859	24	48	75	3	0	2	1	1	0	2	0	0	0	125
Piermont,	1803	Increase S. Davis, s.s.	1840	78	52	144	14	0	2	2	1	0	1	0	1	0	65
Pittsfield,	1789	J. Augustine Hood, p.	1854	47	113	200	40	4	4	2	1	0	3	0	2	1	255
Plainfield,	1804	Jacob Scales, s.s.	1842	5	16	28	7	1	0	1	1	0	0	1	0	0	25
Platow,	1730	Vacant.		23	54	86	9	4	0	4	1	5	0	6	1	2	70
Portsmouth,	1671			08	205	322	49	4	9	13	6	15	1	22	1	3	208
Plymouth,	1765	Wm. R. Jewett, p.	1845	31	74	138	34	2	3	5	4	5	0	9	1	4	160
Raymond,	1791	Vacant.		63	80	160	17	3	0	3	0	2	0	2	3	0	105
Rindge,	1765	A. W. Burnham, D.D. p.	1821	83	129	224	12	2	0	2	3	15	0	18	0	3	208
Rochester,	1737	J. M. Palmer, p.	1859	19	94	113	11	8	19	1	2	1	4	6	3	0	109
Roxbury,	1816	T. W. Duncan, s.s.	1858	4	10	16	2	0	0	0	1	1	0	2	0	0	40
Rye,	1726	J. T. Otis, p.	1844	32	76	108	3	0	3	2	0	0	2	0	0	0	75
Salem,	1740	John Lawrence, s.s.	1859	12	23	46	11	0	4	4	0	0	0	0	0	0	120
Salisbury,	1773	Horatio Merrill, p.	1858	26	54	82	2	9	5	14	5	0	0	5	4	3	310
Salmon Falls,	1846	Dana B. Bradford, p.	1858	10	41	95	44	20	5	25	1	7	1	9	9	0	80
Sanbornton,	1771	James Boutwell, p.	1852	42	77	134	15	2	1	3	2	0	1	3	1	0	134
Sandwich,	1814	Royal Parkinson, s.s.	1858	12	22	47	13	0	0	0	0	0	0	0	0	0	120
Sandwich North,	1832	Vacant.		7	10	25	8	0	0	0	1	0	0	1	0	1	100
Shelburne,	1818	Edmund Burt, s.s.	1858	0	4	4	0	1	0	1	0	0	0	1	1	0	45
South Newmarket,	1739	Winthrop Efield, s.s.	1852	9	17	33	7	0	0	0	0	0	0	0	0	0	95
Stewartstown,	1845	Joseph B. Hill, s.s.	1857	13	22	39	4	1	1	2	2	0	0	2	0	1	60
Stoddard,	1787	N. W. Sheldon, s.s.	1858	2	18	25	5	0	0	0	0	0	0	0	0	0	40
Stratham,		Vacant.		15	28	46	3	3	3	6	0	0	0	0	0	0	39
Sullivan,	1792	George W. Stinson, s.s.	1839	27	46	87	14	3	3	7	1	0	8	2	3	160	
Surry,	1769	Vacant.		2	10	13	1	1	0	1	0	1	0	1	0	1	0
Swanzy,	1741	John G. Wilson, p.	1859	15	35	62	12	2	3	5	4	0	4	2	1	2	120
Tanworth,	1792	John H. Merrill, p.	1853	45	69	154	39	1	0	1	4	2	0	6	0	4	110
Temple,	1771	George Goodyear, p.	1855	39	62	111	19	7	2	9	1	4	0	5	1	0	150
Thornton,	1780	Vacant.		8	6	14	0	0	0	0	0	0	0	0	0	0	20
Troy,	1815	Luther Townsend, p.	1848	18	34	67	15	0	2	2	2	2	3	5	0	0	135
Tuftonboro',	1839	Vacant.		5	12	21	4	0	0	0	0	0	0	0	0	0	6
Wakefield,	1785	Martin Leffingwell, s.s.	1857	10	26	45	9	0	1	1	1	0	0	1	0	0	80
Walpole,	1761	John M. Stow, p.	1855	19	75	101	7	2	1	3	3	0	0	3	1	0	112
Warner,	1772	Daniel Warren, p.	1857	27	63	98	8	0	3	3	0	4	0	4	0	0	80
Washington,	1789	John F. Griswold, s.s.	1844	4	29	33	0	0	0	0	2	0	0	2	0	0	50
Wentworth,	1830	Silas M. Blanchard, p.	1859	9	26	52	17	0	5	5	0						

CHURCHES.		MINISTERS.		CHH. MEMBERS.				ADDIT'NS.		REMOVALS.			BAPTISMS.					
Place and Name.		Org.	Name.	Com.	1859.		1858-9.		1858-9.			1858-9.						
					Male.	Female.	Total.	Prof.	Letter.	Total.	Deaths.	Disch.	Excom.	Total.	Adult.	Infant.	Sch. Schools.	
Danville,	1782	John Eastwan, s. s.			53	93	146	36	2	7	9	3	9	0	12	2	1	100
Derby,	1807	John Fraser, s. s.			49	84	133	30	15	4	19	1	2	0	3	8	0	80
Dorset,	1784	Parsons S. Pratt, s. s.			31	67	98	7	12	2	14	2	4	1	3	3	6	125
Dummerston,	1779	B. F. Foster, p.	1846		27	93	120	5	0	5	2	1	0	0	2	2	0	80
Duxbury,		S. Morgan, s. s.			6	12	18	1	0	1	0	0	2	2	1	1	0	50
Elen,	1812				6	16	22	8	2	1	3	0	4	0	2	2	1	82
Enosburg,	1811	Cephas H. Kent, p.	1852		63	101	164	33	18	0	18	2	1	0	3	3	2	169
Essex,	1737				33	70	103	12	11	7	18	2	3	0	5	4	0	60
Fairfax,	1806				8	15	23	3	0	0	0	0	0	0	0	0	0	0
Fairfield,	1800	James Buckham, s. s.			12	32	44	10	3	2	5	0	0	0	0	3	20	0
Fairhaven,	1803	E. W. Hooker, D. D., p.	1856		30	52	96	14	4	1	5	0	3	2	5	2	2	56
Fairlee,	1833	Enos Merrill, s. s.			10	27	37	12	1	0	1	0	1	0	1	0	1	50
Fayetteville,	1774	S. Bixby, s. s.			23	67	90	37	3	0	3	2	3	0	5	2	0	75
Ferrisburg,	1824	C. F. Muzzy, s. s.			10	22	32	0	3	4	7	2	2	0	2	2	3	100
Franklin,	1817	Lyndon S. French, p.	1845		17	24	41	4	0	5	5	3	1	1	5	0	2	60
Georgia,	1793	George E. Sanborne, p.	1857		32	64	96	15	6	0	6	1	0	0	1	1	0	100
Glover,	1817				12	43	55	3	3	0	3	0	6	0	3	0	0	149
Grafton,	1785				42	72	114	50	0	0	2	7	0	9	0	4	7	5
Granby & Victory,	1825	Jeremiah Glines, s. s.			11	22	33	2	0	0	0	1	1	0	2	0	0	40
Greensboro',	1804	James P. Stoue, s. s.			38	63	101	26	1	2	3	4	1	0	5	0	4	180
Guilford,	1791	William S. Thomson,			8	23	31	9	8	3	11	0	0	0	0	0	0	40
Guildhall,	1799				17	38	55	11	2	0	12	1	0	0	1	10	0	60
Halifax West,	1791		No report.															
Hardwick,	1803	Henry A. Hazen, s. s.			51	82	133	20	12	11	23	3	0	0	3	5	5	148
Hartford West,	1830	J. B. Gilbert, s. s.			24	35	59											50
Hartland,	1779	Heman Rood, s. s.			23	46	69	9	1	4	5	1	1	0	2	0	0	72
Higbgate,	1811	E. H. Squier, s. s.			28	54	82	3	7	4	11	0	0	0	5	0	20	
Hinesburgh,	1789	Clark E. Ferrin, p.	1856		26	50	94	18	1	0	1	1	0	1	0	1	125	
Holland, (No report.)	1842	J. T. Holland, p.	1844															
Hubbardston,	1784	Azariah Hyde, s. s.			10	23	33	12	2	0	2	0	0	0	1	0	0	50
Hyde Park North,	1858				7	6	13	0	3	10	13	0	0	0	0	0	0	65
Irasburg,	1818	———— Bane, s. s.			26	20	46	3	0	0	0	0	2	0	3	0	0	50
Jamaica,	1791	Nelson Barber, s. s.			18	27	45	6	2	6	8	3	6	5	14	0	1	70
Jericho Center,	1791		No report.		49	62	111	13	19	3	22	1	0	0	1	10	2	120
" Corner,			No report.															
Johnson,	1817	James Dougherty, p.	1851		47	71	118	20	7	8	15	3	8	0	11	7	0	100
Londonderry,		L. Owen, s. s.	No report.															
Lowell,	1816	Thomas Baldwin, s. s.			9	10	19	0	0	0	0	0	6	0	6	0	0	50
Ludlow,	1806	Asa F. Clark, p.	1859		29	54	83	14	8	3	11	4	9	0	13	6	3	87
Lunenburg,	1802	William Sewall, s. s.			36	71	107	16	31	1	32	1	0	1	2	20	7	125
Lyndon,	1817	John G. Hale, s. s.			39	73	112	30	2	6	29	1	2	0	3	16	3	100
Manchester,	1784	Nath'l L. Upham, p.	1859		58	101	159	3	66	5	71	1	5	0	6	32	19	180
Marlboro',	1776	Job Cushman, s. s.			21	50	71	20	0	0	0	0	0	0	0	0	0	50
McAdoo's Falls,	1829	D. F. Ray, p.	1856		26	58	84	25	10	4	14	1	4	0	5	0	0	100
Middlebury,	1790	James F. Hyde, p.	1857		149	250	399	96	16	2	19	13	7	0	20	12	8	200
Middletown,	1783	Galvin Grainger, p.	1858		20	35	55	15	5	4	9	0	0	0	1	4	3	75
Milton,	1804	G. W. Ranslow, s. s.			9	31	43	2	2	3	5	1	2	0	3	2	0	46
" West,	1853	B. W. Smith, s. s.			12	11	23	1	2	0	2	0	1	0	2	2	3	65
Monkton,	1827				3	10	13	1	0	0	0	0	0	0	0	0	0	0
Montgomery Center,	1817	Sewall Paine, p.	1843		20	35	56	7	7	2	9	0	2	0	2	2	0	30
Mount Holly,					7	7	14											
Montpelier,	1808	William H. Lord, p.	1847		100	234	334	70	45	12	57	3	0	0	3	15	17	450
Morgan,	1823	Jacob S. Clark, p.	1827		11	21	32	10	1	0	1	0	0	0	0	0	0	45
Morristown,	1807	S. Robinson, p.	1835		35	47	82	18	5	2	7	2	2	4	4	2	3	100
Newbury, 1st ch.	1764	H. N. Burton, p.	1828		86	179	265	70	35	11	47	3	4	1	8	13	130	
Newhaven,	1800				63	104	167	28	3	1	4	4	7	0	11	3	0	90
Newport,		R. V. Hall, s. s.			17	27	44	0	24	0	24	0	2	0	2	16	0	60
Northfield,	1822	L. H. Stote, s. s.			28	75	103	7	13	8	21	3	0	0	3	4	8	140
Norwich,	1819	Sam'l W. Boardman, p.	1857		83	168	251	42	38	9	47	5	6	0	11	11	7	204
Orwell,	1789	R. S. Cushman, p.	1843		67	117	184	36	1	2	2	3	0	5	0	0	100	
Pawlet,	1781	S. M. Wood, s. s.			28	63	122	31	2	0	2	0	1	1	2	0	1	100
Peacham,	1794	Asaph Boutelle, p.	1831		82	168	250	30	10	7	17	9	7	0	16	7	1	200
Perkinsville,			No report.															
Peru,	1807				42	81	123	24	15	4	19	5	3	2	10	7	22	75
Pittsfield,	1803	Charles Scott, s. s.			26	42	68	14	0	0	0	2	0	0	2	0	0	59
Pittsford,	1784	Chas. Walker, D. D., p.	1846		68	103	171	37	12	3	15	2	9	1	12	2	3	115
Plainfield,	1797	Horace Herrick, s. s.			45	40	55	11	1	4	5	1	0	0	1	1	0	75
Plymouth,			No report.															
Pomfret,	1783	Wm. H. Bacon, s. s.			6	22	28	3	0	1	1	1	2	0	3	0	0	89
Post Mills,	1838	———— Smith, (Baptist) s. s.			7	22	29	6	0	1	1	1	2	0	3	0	0	70
Poultney, East,	1780				53	94	133	46	10	0	10	2	7	0	9	5	0	70
Powall, North,	1851	John Ra-com, s. s.			11	19	30	5	3	1	4	1	0	1	2	2	0	40
Putney,	1776	Jeury M. Grout, p.	1858		21	60	81	4	7	7	14	1	4	0	5	3	1	80
Queechey,	1831	Chas. B. Haddock, D. D., s. s.			4	25	29	5	4	1	5	0	3	0	3	1	0	60
Randolph,	1786	Jacob C. Cross, s. s.			33	56	89	8	2	0	2	2	2	0	4	1	1	65
" West,	1831	S. Sparhawk, s. s.			42	84	126	24	5	5	10	0	2	0	2	1	0	100
Richmond,			No report.															
Ripton,	1828	A. Hemmenway, s. s.			24	32	56	18	0	0	1	3	0	4	0	0	0	40
Rochester,	1809	Caleb H. Tracy, s. s.			49	95	144	30	15	2	17	3	4	0	7	1	1	150
Royalton,	1777	Cyrus B. Drake, p.	1837		84	159	243	60	5	8	13	3	11	0	14	1	3	100

CHURCHES.	MINISTERS.	CHH. MEMBERS. May 1, 1859.	ADDITIONS 1858-9.			REMOVALS 1858-9.			BAPTISMS. 1858-9.										
			Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Dismiss.	Excomm.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.					
															Absent.	Prof.	Letter.	Prof.	Letter.
Rupert,	J. B. Clark, s.s.	<i>No report.</i>																	
Rutland, West,	1773 Aldace Walker, p.	1840	98	137	235	28	29	9	38	2	4	9	0	4	15	10	240		
Rutland,	1788 Silas Allen, D.D., p.	1849	132	251	383	61	15	76	12	3	1	12	5	35	13	150			
Sallsbury,	1804 G. W. Barrows, p.	1845	43	59	102	5	7	12	3	12	0	1	2	2	0	94			
Sandgate,	Vacant.		5	2	7	2													
Saxton's River,	1823 Benjamin Ober, s.s.		18	38	56	18	3	3	6	0	4	1	5	2	0	50			
Sharon,	1782 Philetus Clark, s.s.		11	26	37	10	1	4	5	0	12	0	2	1	1	57			
Shelburne,	1851 J. Wheeler, D.D., s.s.		11	18	29	11	0	1	0	0	12	0	0	0	0	30			
Sheldon,	1816 Charles Duren, s.s.		16	32	48	7	6	2	8	1	2	0	3	1	3	45			
Shoreham,	1794 E. B. Chamberlain, s.s.		32	76	108	14	0	0	2	0	2	0	2	0	4	80			
South Hero,	1795 O. G. Wheeler, p.	1840	9	37	46	3	2	0	12	1	2	0	3	1	0	40			
Springfield,	1781 N. S. Haselrine, p.	1859	82	180	262	29	1	5	3	1	1	5	0	0	150				
St. Albans, 1st ch.	1803 J. E. Rankin, p.	1857	72	126	198	0	20	9	29	5	3	0	8	6	11	200			
" 2d ch.,	1841 Vacant.		22	41	63	24	4	0	4	1	0	1	4	2	2	40			
St. Johnsbury, 1st ch.	1809 H. Wellington, p.	1855	37	73	110	20	23	2	25	1	4	0	5	9	2	80			
" 2d ch.	1825 Isaac J. Hartley, s.s.		97	173	270	25	33	8	41	1	10	1	12	14	1	178			
" 3d ch.	1840 John Bowers, p.	1858	33	53	86	26	6	4	10	0	3	0	3	1	3	100			
" So. ch.	1851 Vacant.		55	86	141	16	45	8	53	0	13	0	13	27	1	207			
Stockbridge,	1827 L. N. Woodruff, s.s.		24	69	93	6	25	10	35	1	3	0	4	17	7	75			
Stowe,	1818 Isaac T. Ford, p.	1857	12	34	46	3	3	4	7	3	0	3	3	0	90				
Strafford,	1820 Samuel Delano, s. s.		15	16	31	0	0	0	0	1	0	1	0	0	25				
Sudbury,	1799 Henry F. Rustedt, s.s.		5	30	35	0	6	8	14	0	0	0	0	4	0	50			
Sunderland and East Arlington,	1843 Gordon Hayes, s.s. { E. H. Dorman, p. { John B. Perry, p.	1825 1855	5	12	17	0	0	0	0	1	0	0	1	0	0	26			
Swanton,	1809 { E. H. Dorman, p. { John B. Perry, p.	1855	41	84	125	20	3	1	4	7	7	0	14	1	3	125			
Thetford,	1773 Leonard Tenney, p.	1857	88	155	243	48	21	4	25	7	4	1	12	6	11	175			
Tinmouth,	1780 M. A. Gates, p.	1858	12	31	43	1	15	1	16	0	0	0	0	11	0	29			
Townsend,	1776 Seth S. Arnold, s.s.		29	55	84	24	0	0	6	5	0	11	0	0	60				
" West,	1850 Seth S. Arnold, s.s.		12	37	49	4	3	8	11	0	1	0	1	0	69				
Topsham,			4	8	12														
Troy, North,	1818 Nathan Ward, s.s.		18	37	55	4	1	0	1	0	3	0	3	1	0	60			
" South,	1845		6	7	13	4	0	0	0	0	0	0	0	0	0				
Tunbridge,	1792 Joseph Marsh, s. s.		24	38	62	8	4	0	4	0	4	0	4	0	50				
Underhill, 1st ch.	1802 Simeon Parmelee, s.s.		25	41	66	4	2	1	3	2	0	2	1	2	60				
" 2d ch.	1829 Edwin Wheelock, s.s.		3	10	13	0	0	0	0	0	1	0	1	0	1	49			
Vergennes,	1793 H. F. Leavitt, p.	1833	67	145	212	44	5	2	7	3	8	0	11	1	5				
Vershire,	1787 Joseph Fuller, s.s.		19	22	41	7	3	0	3	1	0	0	1	3	3	50			
Waitsfield,	1796 Robert Stuart, s.s.		44	49	113	33	0	0	0	0	0	0	0	0	70				
Wallington,	1790 H. H. Sander-on, s.s.		17	62	79	11	4	0	4	0	1	0	1	2	1	100			
Wardsboro',	1793 R. D. Miller, s.s.		39	57	87	15	5	3	8	3	2	0	5	2	3				
Washington,	1800		8	19	27	4	0	0	0	0	0	0	0	0	30				
Waterbury,	1801 C. C. Parker, p.	1854	28	76	104	10	4	6	10	1	6	0	7	3	2	65			
Waterford,	1798 F. Warriner, p.	1854	54	89	143	45	15	0	15	1	2	0	3	2	2	100			
Waterville,	1827 John Glead, s.s.		2	14	16	1	1	0	1	0	1	0	1	0	0	150			
Weatherfield, C.	1804 J. De F. Richards, s.s.		33	67	100	18	5	1	6	1	0	0	1	1	3	60			
" E	1838 Moses Kimball, s.s.		29	48	77	24	2	4	6	1	0	0	1	2	0	60			
Wells River,	1842 S. M. Plimpton, p.	1851	14	59	73	8	13	1	14	0	0	0	1	9	4	150			
West Fairlee,	1809 Solon Martin, p.	1855	41	54	95	11	6	4	10	0	5	0	5	1	1	125			
Westfield,	1818 Nathan Ward, s.s.		16	27	43	3	5	0	5	1	1	0	2	1	0	75			
Westford,	1801 J. H. Woodward, p.	1838	51	103	154	32	5	1	6	1	3	1	5	2	3	100			
Westhaven,			5	9	14	0	3	0	3	1	0	0	1	3	1				
Westminster, East,	1767 Harrison G. Park, p.	1858	16	57	73	14	0	0	0	2	0	2	0	0	80				
" West,	1799 Alfred Stevens, p.	1843	45	87	132	13	0	3	3	3	2	0	5	0	2	160			
Weston,	1790 L. S. Coburn, s.s.		13	38	51	11	2	1	3	0	2	0	2	0	3	0			
Weybridge,	1794		20	45	65	15	1	0	1	1	1	0	2	0	1	50			
White River,	1812 E. T. Rowe, s.s.		37	79	116	11	3	4	7	4	4	4	2	7	100				
Whiting,	1797		3	10	13	5	0	0	0	0	0	0	0	0	0				
Williamstown,	1795 P. F. Barnard, s.s.		30	74	104	16	26	4	30	1	0	0	1	17	0	125			
Williston,	1813 A. D. Barber, p.	1852	36	56	92	18	2	5	7	3	1	1	5	2	1	120			
Wilmington,	1855	<i>No report.</i>																	
Windham,	George S. Kemp, p.	1856	40	60	100		1	1	2	1	0	0	1	0	1	125			
Windsor,	1774 Ezra H. Byington, p.	1859	50	99	149	15	10	5	15	1	7	0	8	1	2	73			
Winoski,	1835 J. K. Converse, s.s.		5	19	24	0	2	0	2	0	1	0	1	0	0	65			
Wolcott,	1818		14	20	34	0	2	1	4	0	0	0	0	2	0	30			
Woodstock,	1781 Jona. Clement, D.D., p.	1852	50	100	150														
Worcester,	1824 C. M. Winch, p.	1853	21	41	65	14	8	2	10	0	1	0	1	2	4	100			
(Chhs. specified but not reported—from previous reports,			129	259	388	22													

SUMMARY.—Churches, 182; Ministers, 148; Church members,—6,087 Males. 9,510 Females; TOTAL, 17,850, including 2,588 absentees. Additions in 1858-9,—1,483 by profession, 509 by letter; TOTAL, 1,992. Removals in 1858-9,—265 by death, 418 by dismissal, 60 by excommunication; TOTAL, 751. Baptisms,—618 Adult, 337 Infant. In Sabbath Schools, 14,523.

OTHER MINISTERS.—Benjamin Albott, Barre; James Anderson, Manchester; Selah R. Arms, Springfield; Seth S. Arnold, West Townshend; Phineas Bailey, Albany; Nelson Bishop, Windsor; William B. Bond, St. Johnsbury; Moses B. Bradford, Grafton; J. W. Brown, Manchester; Nathaniel G. Clark, Prof. in University of Vermont, Burlington; A. Fleming, Shoreham; Joseph Fuller, Vershire; Solomon P. Giddings, Rutland; Edwin Goodell, Hartford; David Greene, Windsor; Job Hall, St. Johnsbury; E. J. Hallock, Castleton; H. P. Hickok, Burlington; Hervey O. Higley, Castleton; James Hobart, Berlin; Otto S. Hoyt, New Haven; J.

L. Jenkins, St. Johnsbury; Thomas Kidder, St. Johnsbury; William H. Kingsbury, Corinth; Benjamin Labaree, D.D., Pres. of Middlebury College; Jacob N. Loomis, Craftsbury; Samuel Marsh, Underhill; Urie Maynard, Castleton; Benjamin B. Newton, St. Albans; Calvin Pease, D.D., Burlington; Aaron G. Pease, Norwich; Tertius Reynolds, Fairfax; Andrew Royce, Burlington; Amos J. Samson, St. Albans; William Seales, Lyndon; Joseph Steele, Middlebury; John F. Stone, Sec. of the Vermont Domestic Missionary Society, Montpelier; George Stone, North Troy; William W. Thayer, St. Johnsbury; Lucius L. Tilden, Middlebury; Joseph Torrey, D.D., Burlington; Joseph Underwood, East Hardwick; John Wheeler, D.D., Burlington; Joseph D. Wickham, Manchester; John Wood, Townshend; John H. Worcester, Burlington.—45.

THE GENERAL CONVENTION OF CONGREGATIONAL MINISTERS AND CHURCHES IN VERMONT, is composed of representatives from fifteen Associations, viz., Addison, Bennington, Caledonia, Lamoille, Lancaster, Montpelier, North Western, Orange, Orleans, Royalton, Rutland, White River, Windham, Windsor, and Winooski; three Conventions, viz., Addison, North Western, and Rutland; and eight Conferences, viz., Caledonia, Chittenden, Lamoille, Orange, Orleans, Washington, Windham, and Windsor. From the Conventions and Conferences, lay delegates are sent. The Statistics are collected through the Associations.

MASSACHUSETTS.

CHURCHES.	MINISTERS.	CHH. MEMBERS				ADDIT'NS		REMOVALS.			BAPTISM.					
		Jan. 1, 1859.				1858-9.		1858-9.			1858-9.					
		Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	EXCOM.	TOTAL.	Adult.	Infant.	SAB. SOUTHOBS.	
Abington, 1st ch.	1712 Frederick R. Able, p.	1857	61	115	176	9	11	6	17	6	2	0	8	10	1	215
" 2d ch.	1807 Henry L. Edwards, s.s.		98	138	236	10	3	3	6	7	0	0	7	1	6	229
" 3d ch.	1839 Horace D. Walker, p.	1844	72	125	197	6	21	2	23	4	2	0	6	16	18	250
" South,	1813 Isaac C. White, p.	1850	43	87	130	10	1	0	1	6	0	1	1	0	0	200
Acton,	1832 Alpa Morton, s.s.		86	130	216	50	26	0	25	3	3	0	6	14	11	199
Adams, North,	1827 Albert Paine, p.	1856	37	131	168	36	11	3	14	3	7	0	10	5	1	110
" South,	1849 John Tarlock, p.	1859	23	81	107	31	18	5	23	4	4	0	8	11	4	80
Agawam,	1819 Ralph Perry, p.	1847	41	79	120	9	24	6	30	2	4	0	6	11	2	100
" Feeding Hills,	1762 Moody Harrington, s.s.		30	62	92	4	14	4	18	1	2	0	3	3	2	64
Alford,	1846 Vacant.		9	19	28	7	2	0	2	0	0	0	0	1	0	25
Amesbury, West,	1726 Leander Thompson, p.	1854	73	151	224	31	17	7	24	2	7	1	11	7	4	200
" Mills,	1831 Vacant.		49	114	163	28	6	0	6	1	10	0	11	3	0	145
" and Salisbury,	1835 Vacant.		18	56	74	12	8	4	12	1	1	0	2	8	3	99
Amherst, 1st ch.	1739 Edward S. Dwight, p.	1854	112	234	346	45	25	7	32	1	14	0	15	8	4	209
" 2d ch.	1822 Chas. L. Woodworth, p.	1849	50	143	193	23	49	12	61	5	5	1	11	25	9	200
" South ch.	1824 Vacant.		19	38	57	0	7	5	12	1	6	0	7	3	0	70
" College ch.	1826 Wm. A. Stearns, D. D. p.	1854	78	17	95	8	27	14	41	1	9	0	10	3	1	140
" North ch.	1829 J. W. Underhill, p.	1859	85	139	224	27	10	1	11	4	6	0	10	4	9	10
" South ch. in,	1858 James L. Merrick, p.	1858	19	49	68	2	3	2	5	1	3	0	4	2	2	80
Andover, South ch.	1711 George Moar, p.	1855	102	247	349	64	29	13	42	9	17	5	31	10	5	240
" Theol. Sem. ch.	1816 Faculty, acting pp.		350	60	410	314	12	10	22	0	9	0	9	2	0	40
" West ch.	1826 James H. Merrill, p.	1856	76	160	236	38	17	3	20	4	11	2	17	8	3	200
" Free ch.	1849 Vacant.		55	121	176	40	42	18	60	2	13	0	15	21	1	200
" Ballardvale,	1854 Henry S. Greene, p.	1855	12	42	54	6	5	2	7	1	0	0	6	3	1	125
Ashburnham,	1760 Thomas Boutelle, s.s.		75	109	184	27	8	4	12	3	1	0	4	3	0	144
" North,	1843 Asa Barnes, s.s.		12	12	24	18	0	0	0	2	0	0	4	0	0	40
Ashby,	1776 James M. Bell, p.	1858	58	112	170	31	23	5	33	2	6	0	8	14	1	175
Ashfield, 1st,	1763 William Brigham, p.	1856	36	82	118	16	7	2	9	4	3	0	7	0	0	119
" 2d,	1855 Lyman Warner, p.	1857	22	46	68	2	6	4	10	1	1	0	2	4	0	90
Ashland,	1825 Vacant.		47	87	134	21	4	4	8	4	9	0	13	4	1	200
Athol,	1750 John F. Norton, p.	1852	69	148	217	16	35	13	48	4	3	0	7	22	2	250
Attleboro', 1st ch. W.	1710 Benjamin C. Chase, s.s.		29	85	114	11	10	2	12	1	3	0	4	9	5	110
" 2d ch.	1748 Jonathan Crane, s.s.		66	168	235	28	4	5	9	5	6	0	11	0	2	400
Auburn,	1776 Darwin Adams, s.s.		33	46	79	4	1	0	1	2	0	0	2	0	0	65
Barnstable, West,	1616 Hiram Cariton, p.	1853	50	91	141	31	15	0	15	2	1	0	3	4	2	105
" Coruit,	1670 Vacant.		5	23	28	1	1	0	1	0	0	0	4	1	0	0
" Centerville,	1840 Ebenezer Burgess, s.s.		29	63	92	12	11	2	13	4	0	0	4	8	0	75
" Hyannis,	1854 Charles Morgridge, p.	1858	8	16	24	6	3	2	5	1	0	0	1	0	0	40
Barre,	1827 George Denham, p.	1856	49	133	182	48	5	3	8	1	7	2	10	2	3	225
Becker, 1st ch.	1758 Spencer O. Dyer, p.	1858	35	68	103	15	23	3	26	3	6	0	9	14	0	60
" North,	1849 William C. Foster, s.s.		38	66	104	13	34	2	36	1	7	0	8	13	6	75
Bedford,	1750 Henry J. Patrick, p.	1854	48	135	183	16	13	3	16	1	2	2	5	7	6	150
Belchertown,	1773 Henry B. Blake, p.	1855	102	265	367	28	14	6	20	7	9	0	16	7	4	325
Berkely,	1737 Charles D. Lthrop, s.s.		52	93	145	22	23	8	31	3	2	0	5	5	0	120
" Trin. Cong. ch.	1848 James A. Roberts, s.s.		15	30	45	3	15	0	15	0	0	0	0	0	9	70
Berlin,	1779 Wm. A. Houghton, p.	1853	28	83	111	17	3	2	5	0	4	0	4	2	0	145
Bernardston,	1824 Vacant.		18	32	50	8	0	0	0	0	4	0	4	0	0	62
Beverly, Dane-st ch.	1802 Joseph Abbott, p.	1834	84	158	242	5	47	0	47	4	3	0	7	21	3	215
" 4th ch.	1824 Eli W. Harrington, s.s.		5	10	35	0	11	0	11	0	0	0	0	3	0	48
" Wash'ton st. ch.	1837 Alonzo B. Rich, p.	1852	38	121	159	5	32	4	36	2	2	0	2	10	5	100
Billerica,	1829 Jesse G. D. Stearns, p.	1843	17	56	73	21	6	3	9	4	2	0	6	1	1	50
Blackstone,	1841 Thomas E. Bliss, s.s.		23	46	69	25	10	6	16	0	6	0	5	5	1	100
Blandford,	1755 Charles J. Hinsdale, p.	1836	41	81	122	32	1	2	3	4	4	0	8	1	0	135
Boston, Old South ch.	1639 J. G. W. Blagden, D. D. p.	1836	88	320	408		35	7	42	6	8	0	14	15	20	100
" Park-st. ch.	1809 Andrew L. Stone, p.	1849	295	594	889	120	97	36	133	7	37	0	44	36	20	475
" Essex-st. Un. c.	1822 Neh. Adams, D. D. p.	1834	148	364	512	50	41	9	50	3	24	0	27	13	7	204
" Bowdoin-st ch.	1825 Edwin Johnson, p.	1859	112	281	393	30	6	3	9	0	15	0	25	2	6	333
" Salem-st. ch.	1827 George W. Field, p.	1856	171	484	655	100	15	6	21	1	0	0	17	4	10	410
" Pine-st. ch.	1827 Henry M. Dexter, p.	1849	96	242	338	44	37	41	73	4	12	0	16	12	3	1045
" Mariners' ch.	1830 Elijah Kellogg, acting p.		49	30	79	2	7	1	8	0	0	0	0	1	2	103

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDIT'NS.		REMOVALS.			BAPTISMS						
		Jan. 1, 1853.				1858-9.		1858-9.			1858-9.						
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	EX. com.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Boston, Centr. ch.	1835	Vacant		137	293	430		23	2	24	3	16	0	19	5	3	451
" Mt. Vernon, ch.	1842	E. Iward N. Kirk, D.D., p.	1842	249	446	695	175	75	32	107	4	40	1	45	29	14	846
" Shawmut ch.	1845	Vacant.		88	180	268		23	23	46	4	10	0	14			333
" So. Phillips ch.	1823	Edmund K. Alden, p.	1859	54	118	172	52	9	14	23	4	9	0	13	3	1	325
" Payson ch.	1845	No separate worship.				45											0
" Ch. of the Unity.	57	Charles S. Porter s. s.		35	76	114	2	20	4	24	3	3	0	6	4	11	325
" E. Maverick ch.	1836	Thomas N. Haskell, p.	1858	115	271	386		24	6	30	4	17	0	21	16	14	613
Boxborough,	1784	Vacant.		28	39	67	6	21	2	23	3	1	0	4	11	0	50
Boxford, 1st ch.	1702	Wm. S. Coggin, p.	1838	40	83	123	10	57	2	59	2	3	0	5	5	9	214
" West,	1735	Calvin E. Park, p.	1845	31	54	85	3	11	0	11	0	0	0	0	5	2	75
Boylston,	1743	William Murdock, s. s.		48	90	138	26	0	0	0	0	0	0	5	0	6	165
Bradford,	1682	James T. McCollom, p.	1854	87	148	235	12	37	8	44	1	4	0	5	25	4	225
Braintree, 1st ch.	1707	R. S. Storrer, D.D., p.	1811	48	140	188	17	13	1	14	1	0	1	2	5	1	145
" South,	1829	Dennis Powers, p.	1856	27	64	91	4	0	0	2	3	1	6	0	4	2	200
" and Weymouth Union ch.	1811	Jonas Perkins, p.	1815	52	117	169	11	15	7	22	6	1	0	7	5	1	260
Bridgewater, Trin. ch.	1821	John M. Prince, * *Nov. 1853, see Necrology.	1859	26	59	85	15	7	4	11	0	7	0	7	3	0	80
" Scotland ch.	1836	James L. Seagrave, s. s.		9	26	35	0	11	2	13	0	0	1	1	4	0	75
Brighton, Evang. ch.	1827	Vacant.		33	92	125	38	0	1	1	4	0	5	0	2	2	115
Brimfield,	1724	Jason Morse, p.	1849	50	134	184	16	19	5	15	4	5	0	9	2	1	240
Brookfield,	1756	Jesse K. Bragg, p.	1852	44	95	139	20	9	7	16	1	6	0	7	6	0	100
Brookline, Harv'd ch.	1844	Vacant.		45	92	137	18	16	34	2	5	0	0	7	3	4	175
Buckland,	1785	"		68	110	178	15	6	9	15	4	6	2	12	3	4	150
Burlington,	1735	"		13	39	43	14	0	0	0	0	0	0	2	0	0	71
Cambridge, 1st ch.,	1633	John A. Albro, D.D., p.	1835	104	238	342	26	5	31	6	5	0	11	17	20	0	300
" Port, 1st ch.,	1827	Vacant.		110	253	363	87	12	14	26	1	9	2	12	3	14	545
" 2d ch.,	1842	George E. Allen, p.	1868	22	35	58	8	5	14	19	1	0	0	11	1	4	82
" No. H. Jones ch.	1857	Paul Couch, s. s.		41	51	92	2	42	8	50	1	10	0	1	22	10	95
" East,	1842	Richard G. Greene, p.	1858	40	54	94	30	15	6	21	1	12	0	13	3	7	159
Canton,	1828	Vacant.		10	23	33	10	8	2	10	0	0	0	0	5	0	60
Carlisle,	1781	Josiah Bailard, p.	1859	12	48	60	7	2	0	2	0	0	0	1	3	7	70
Carver,	1738	Wm. C. Whitecomb, s. s.		26	54	80	10	3	0	3	2	2	0	4	3	1	80
Charlestown, 1st ch.	1788	Matthew Kingman, p.	1854	29	57	86	12	15	5	20	1	3	0	4	8	3	110
" East,	1845	Aaron Foster, p.	1850	30	62	92	14	25	1	26	3	2	0	5	12	0	128
Charlestown, 1st ch.	1822	James B. Miles, p.	1855	93	216	309	61	36	10	45	3	5	1	13	16	4	435
" Winthrop ch.	1823	Abbot E. Kittredge, p.	1859	110	262	372	86	32	10	42	2	31	0	34	13	1	1693
Charlton,	1761	John Haven, p.	1855	22	83	105	15	20	2	22	4	6	0	10	14	1	150
Chatham,	1720	Calvin Chapman, s. s.		34	89	123	13	0	0	0	3	2	0	5	0	6	100
Chelsea, 2d ch.	1824	Benjamin F. Clark, p.	1839	25	54	79	16	0	0	0	0	0	0	0	0	0	100
Chelsea, Winnis't ch.	1841	A. H. Pinnab, p.	1858	108	212	320	63	28	13	41	7	14	0	21	17	14	443
" Broadway ch.	1851	Joseph A. Copp, D.D., p.	1852	68	126	194	2	6	7	13	2	6	0	8	3	2	250
" Plymouth ch.	1857	Edwin H. Nevin, p.	1857	53	79	132	14	44	20	64	2	0	1	3	7	0	359
Chester,	1765	Hugh Gibson, s. s.		37	50	87	10	18	1	19	0	1	0	1	3	7	80
" Factories,	1844	Zolva Whittemore, s. s.		9	13	22	4	0	3	3	1	3	0	4	0	0	35
Chesterfield,	1764	Vacant.		12	36	48	1	8	0	8	3	1	0	4	5	0	90
Chilmark, 1st ch.	1752	Eli B. Clark, p.	1829	36	67	103	8	2	1	3	0	2	0	2	1	5	75
" 2d ch.,	1830	Frederick Alvord, p.	1858	45	123	168	64	7	6	13	1	17	0	18	2	2	154
" 3d ch.,	1834	L. H. Cone, p.	1857	51	151	202	55	22	7	29	1	18	2	21	11	5	194
Chilmark, Before	1700	Thomas W. Dunean, s. s.		2	14	16	1	1	0	0	0	0	0	0	1	0	25
Clinton,	1844	W. W. Winchester, p.	1854	54	134	188	23	13	15	28	1	9	0	10	2	2	246
Cohasset, 2d Cong. ch.	1824	Frederick A. Reed, p.	1848	19	81	100	9	12	1	13	4	2	0	6	5	0	153
Coleraine,	1819	Vacant.		15	42	57	9	14	1	15	2	0	0	2	12	0	65
Concord,	1826	"		20	111	131	11	3	14	1	3	0	4	6	1	6	160
Conway,	1768	George M. Adams, p.	1851	115	226	341	49	39	8	47	5	14	2	21	17	4	225
Cunnington, 1st ch.	1779	Vacant.		22	49	71	20	15	1	16	0	1	0	1	6	0	75
" Village,	1839	Theodore J. Clark, p.	1842	46	61	107	11	28	2	30	2	4	0	6	19	1	100
" West,	1840	Vacant.		19	43	62	16	0	0	4	2	6	0	0	1	50	
Dalton,	1785	Edson L. Clark, p.	1859	37	82	119	10	22	6	28	6	6	0	12	14	6	70
Dana, Center,	1852	John Keep, p.	1853	12	31	43	8	14	0	14	3	1	0	4	10	0	80
Danvers, 1st ch.	1689	M. P. Franks, D.D., p.	1826	58	138	196	3	17	4	21	5	0	0	5	4	10	280
" Maple st. ch.	1844	James Fletcher, p.	1849	36	79	115	8	13	5	18	0	0	0	8	2	258	
Dartmouth, South,	1807	Martin S. Howard, p.	1859	23	59	82	20	10	1	11	1	3	0	4	6	1	85
Dedham, 1st ch.	1638	Eben'r Burgess, D.D., p.	1821	59	180	239	10	11	11	22	1	5	0	6	2	1	150
" South,	1736	Moses M. Colburn, p.	1852	25	42	67	12	6	2	8	2	2	0	4	3	200	
Deerfield, Ortho. ch.	1835	Rob't. Crawford, D.D., p.	1858	28	60	88	6	13	5	18	0	4	0	4	6	0	66
" South, 1st ch.	1818	Perkins K. Clark, p.	1859	44	91	135	13	3	7	10	5	9	0	14	1	3	150
" Monument ch.	1848	David A. Strong, p.	1849	40	72	112	12	2	2	4	1	2	0	3	1	0	90
Dennis South,	1817	Wm. A. Starrevant, p.	1856	28	50	78	6	0	0	6	0	0	0	6	0	0	150
Dighton,	1710	Enoch Sanford, p.	1856	19	35	54	7	6	1	7	1	0	0	1	4	0	75
Dorchester, 2d ch.	1808	James H. Means, p.	1848	77	231	308	45	21	6	27	6	12	0	18	9	7	250
" Village ch.	1829	Theodore T. Manger, p.	1856	40	95	135	24	2	0	2	3	1	0	4	1	0	125
" Port Norfolk,	1859	Vacant.		11	18	29	0	0	0	0	1	8	2	11	0	0	60
Douglas, 1st ch.	1747	Gilbert B. Richardson, p.	1857	12	36	48	16	0	0	1	2	0	0	2	22	6	300
" East,	1824	Joshua L. Maynard, p.	1852	68	142	210	15	49	12	61	2	0	0	2	22	6	300
Dover,	1833	Vacant.		10	19	29	4	0	0	0	2	3	0	5	0	3	40
Draut, 1st ch.	1721	William Allen, s. s.		31	61	92	7	8	1	9	0	2	0	2	2	0	90
" West ch.,	1797	Vacant.		46	8	131	14	31	3	34	1	0	0	1	20	0	100
" Central ch.	1847	"		38	54	92	3	19	1	20	1	1	0	2	5	1	120
Dudley,	1732	Henry Pratt, p.	1854	44	110	154	9	13	3	16	2	4	0	6	10	1	135

CHURCHES.	Org.	MINISTERS.	Com.	CHH. MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.			SAB. SCHOOLS.
				Male.	Female.	TOTAL.	Absent.	1858-9.			1858-9.			1858-9.			
								Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.		Sab. Sch.
Dunstable,	1767	William C. Jackson, p.	1859	28	55	82	15	3	0	3	2	3	0	5	1	0	100
E Bridgewater, Tr. ch.	1849	Radis Sanford, p.	1850	24	33	57	2	20	0	20	0	0	4	13	0	71	
E & W. Bridgewater,	1826	Philo B. Wilcox,	1851	53	67	120	16	0	0	16	0	5	1	6	9	2	75
Eastham,	1846	Vacant.		13	31	41	2	0	0	0	2	3	0	6	0	0	35
Easthampton, 1st ch.	1785	Aaron M. Colton, p.	1853	86	168	254	14	52	1	53	8	14	1	23	28	6	133
" Payson ch.	1852	Rollin S. Stone, p.	1852	69	152	221	18	58	14	72	2	11	0	13	26	7	187
		{ L. Sheldon, d. d. p.	1810														
Easton,	Before 1711	{ Lyman White, p.	1855	33	81	114	16	4	2	6	1	0	0	1	4	2	235
Edgartown,	1841	Vacant.		25	61	86	4	3	0	3	5	1	0	6	2	1	100
Egremont,	1816	James B. Cleaveland, p.	1855	34	75	109	15	7	1	8	2	2	4	0	6	3	83
Enfield,	1790	Rob't Mc Eweu, d. d. p.	1842	135	225	358	62	32	13	45	3	16	0	19	13	7	181
Erving, Ev. Cong. ch.	1832	Vacant.		17	20	37	14	3	6	9	0	3	1	4	1	0	65
Essex, 1st ch.	1781	James M. Bacon, p.	1856	48	112	160	11	38	1	39	0	4	0	4	29	3	201
Fairhaven,	1792	John Willard, p.	1855	76	170	246	31	37	7	44	6	10	0	16	9	17	326
Fall River, 1st ch.	1816	J. L. Diman, p.	1856	54	158	212	62	32	1	33	2	6	2	10	16	0	161
" Central,	1842	Eli Thurston, p.	1849	94	159	253	25	37	8	45	4	4	2	10	17	13	270
Falmouth, 1st ch.	1768	William Bates,	died	55	145	200	32	2	2	4	8	3	0	11	0	2	150
" East,	1821	George Ford, p.	1859	19	27	46	7	3	0	3	2	0	0	2	1	2	50
" North,	1833	Levi Wheaton, s. s.		37	37	73	16	0	2	2	0	2	0	2	0	1	40
" East. 21 ch. in,	1849	Elijah Demond, s. s.		13	35	49	4	1	0	1	0	2	0	2	1	0	78
Fitchburg, Calv. ch.	1768	Alfred Emerson, p.	1858	111	228	338	49	13	17	30	5	14	0	19	3	5	385
" Trinity. ch.	1843	Vacant.		35	62	97	11	0	0	0	0	0	0	0	0	0	203
Foxboro',	1779	Noadiah S. Dickinson, p.	1858	60	140	200	19	32	21	53	4	3	0	7	17	3	249
Fraeringham,	1701	Joseph C. Bodwell, p.	1852	74	195	269	29	17	14	31	1	4	0	5	4	9	249
" Sixonville,	1833	Vacant.		41	125	166	40	29	5	34	1	4	0	5	15	3	160
Franklin,	1738	Samuel Hunt, p.	1850	42	137	179	15	6	2	8	3	3	0	6	2	4	175
" South,	1855	Robert Carver, s. s.	1859	8	17	25	1	0	0	0	0	3	0	3	0	1	25
Freetown, Assonet,	1807	Abel G. Duncan, s. s.		7	17	24	3	0	0	0	1	1	0	2	0	0	30
Gardner, 1st ch.	1786	John C. Paine, p.	1848	49	80	129	3	9	1	10	2	2	0	4	3	2	200
" Evan. ch.	1830	Samuel J. Austin, p.	1859	72	131	203	35	34	22	56	1	2	0	2	22	0	275
Georgetown,	1732	Charles Beecher, p.	1857	71	137	208	17	50	8	58	4	6	0	10	35	2	353
Gill,	1793	Abijah Stowell, s. s.		10	43	53	3	2	0	2	0	0	0	1	2	7	75
Gloucester, West,	1829	Charles B. Smith, s. s.		17	31	48	4	19	0	19	1	0	0	1	6	0	40
" Harbor,	1829	Lysander Dickerman, p.	1858	21	74	95	16	9	1	10	2	2	0	4	2	2	229
" Lanesville,	1830	Francis N. Pelonbet, p.	1857	14	34	48	4	8	2	10	1	5	0	6	5	4	212
Goshen,	1780	Thomas H. Root, p.	1855	34	68	102	16	4	2	16	2	5	0	7	10	4	75
Grafton,	1731	Thomas C. Biscoe, p.	1838	108	189	297	74	8	3	11	5	13	1	19	1	5	260
Granby,	1762	Henry Mills, p.	1854	121	173	294	32	47	9	56	3	6	0	9	14	4	300
		{ T. M. Cooley, d. d. p.	1796														
Granville, East,	1747	{ Noah Wells, s. s.		27	48	75	6	1	0	1	5	2	0	7	0	0	40
" West,	1781	Francis Holmes, s. s.		26	49	75	14	7	5	12	0	2	0	2	5	0	50
Greenfield, 1st ch.	1751	A. Chandler, d. d. p.	1832	29	61	90	0	40	0	40	0	1	0	1	29	14	90
" 2d Cong. ch.	1817	P. C. Headley, p.	1857	75	159	234	4	43	18	61	2	5	0	7	10	26	200
Greenwich,	1749	Edward W. Blodgett, p.	1843	39	111	150	19	25	1	26	0	3	0	3	15	4	225
Groton,	1664	Edwin A. Bulkley, p.	1850	54	162	216	17	23	0	23	5	4	0	9	13	0	200
		{ G. B. Perry, d. d. p.	1814														
Graveland,	1727	{ Thomas Doggett, p.	1857	48	101	149	2	7	0	7	2	2	0	4	2	0	125
Great Barrington,	1743	Horace Winslow, p.	1858	63	112	175	24	23	4	27	2	7	0	9	6	3	150
" Housatonic,	1841	Josiah Brewer, s. s.		23	59	82	34	2	2	4	0	4	1	5	0	1	82
Hadley, 1st ch.	1359	Roland Ayres, p.	1848	90	138	228	38	53	5	58	2	5	0	7	27	18	225
" 2d ch.	1831	Warren H. Bauman, p.	1841	45	90	135	14	25	2	27	2	3	0	5	11	1	136
" Russell ch.	1841	Franklin Tuxbury, p.	1857	35	95	130	2	45	4	39	5	9	0	14	10	15	95
Halifax,	1734	Timothy G. Brainerd, p.	1855	20	39	59	4	6	0	6	1	0	0	1	4	5	130
Hamilton,	1714	John H. Mordough, p.	1850	66	97	163	15	38	2	40	8	2	0	10	18	4	120
Hanover, 1st ch.	1728	Joseph Freeman, p.	1855	13	44	57	10	3	0	3	1	1	0	2	0	1	50
" 2d ch.	1854	Vacant.		17	34	51	1	0	0	0	0	0	0	0	0	1	45
Hanson,	1748	A. B. Foster, s. s.		11	50	61	1	0	0	0	1	3	0	4	0	0	105
Hardwick,	1739	Martyn Tupper, p.	1852	31	72	103	25	3	2	5	3	3	1	7	1	2	130
Harvard,	1821	John Dodge, p.	1854	37	104	141	18	6	2	8	2	0	4	5	2	2	225
Harwich,	1747	Joseph R. Mansell, s. s.		16	53	69	15	0	0	0	0	3	0	3	0	0	90
" Port, Pilgrim ch.	1855	Frederick Hebard, s. s.		9	18	27	0	1	1	2	0	3	2	5	0	0	90
Hatfield,	1670	John M. Greene, p.	1857	108	172	280	16	35	6	41	3	8	0	11	20	4	140
Haverhill, West,	1735	Asa Farwell, p.	1853	43	73	116	17	19	2	21	3	2	0	5	13	0	400
" East,	1744	Abraham Burnham, p.	1857	14	24	38	7	6	3	9	0	3	0	3	6	0	45
" Center,	1835	Peoj. F. Hooford, p.	1845	76	189	265	19	46	14	60	1	0	0	1	15	11	200
" Winter st. ch.	1839	Leonard S. Parker, p.	1853	55	87	142	15	27	16	43	4	3	0	7	15	5	219
" North Cong. ch.	1859	Vacant.		39	54	84	0										
Hawley, East,	1778	Henry Seymour, p.	1849	39	61	100	8	24	1	25	1	3	0	4	7	1	100
" West,	1825	J. B. Baldwin, s. s.		19	38	57	6	11	4	15	1	0	0	1	2	3	60
Heath,	1785	Vacant.		18	28	46	10	2	0	2	3	11	0	14	0	1	50
Hinsdale,	1795	Kinsley Twining, p.	1858	70	111	181	20	1	7	8	4	4	0	8	0	3	180
Hingham,	1847	Eben. Porter Dyer, p.	1849	1	27	3	7	7	2	9	0	0	0	0	5	1	92
Holden,	1742	Wm. P. Paine, d. d. p.	1853	102	240	342	48	26	1	27	3	18	0	21	16	1	250
Holland,	1765	Francis Wood, s. s.		16	25	41	1	5	0	5	0	3	0	3	3	0	70
Holliston,	1728	Jo-hua T. Tucker, p.	1849	141	272	413	36	113	16	123	7	6	0	13	65	9	500
Holyoke, 1st ch.	1799	imeon Miller, p.	1846	31	65	96	14	24	11	35	0	1	0	1	12	1	80
" 2d ch.	1849	J. B. R. Walker, p.	1845	44	121	165	44	68	13	87	0	7	0	7	33	3	200
Hopkinton,	1724	John C. Webster, p.	1838	55	118	173	14	14	0	14	3	1	1	5	9	5	150
Hubbardston,	1770	Cyrus W. Allen, p.	1852	38	110	148	30	1	5	6							

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDIT'NS.		REMOVALS.			BAPTISMS.						
		Jan. 1, 1850.				1858-9.		1858-9.			1858-9.						
		Place and Name.	Org	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Huntington, 2d ch.	1846	Townsend Walker, p.	1853	22	45	67	8	9	8	17	1	4	0	5	6	0	110
Ipswich, 1st ch.	1634	{ David T. Kimball, p. { Robert Southgate, p.	1806 1851	57	160	222	22	5	0	5	4	3	1	8	2	6	243
" South ch.	1747	Daniel Fitz, p.	1826	43	143	186	24	2	2	4	3	1	0	4	2	2	175
" Linebrook,	1749	Edward F. Abbott, s.s.		30	28	58	11	12	1	13	0	1	0	1	1	0	65
Kingston,	1828	Byron Bosworth, s.s.		22	67	89	13	10	0	10	2	1	0	3	3	0	70
Lakeville,	1728	Augustine Root, p.	1858			176		11	0	11	1	1	0	2	11	0	
Lancaster,	1839	Vacant.		26	63	89	7	0	2	2	0	0	0	5	0	3	118
Lanesboro',	1764	George T. Dole, s.s.		17	31	48	10	0	0	0	0	0	0	1	0	1	43
Lawrence, 1st ch.	1847	Caleb E. Fisher, p.	1859	113	214	327	87	37	14	51	3	2	0	31	21	8	499
" Central ch.	1849	Daniel Tenney, p.	1857	124	275	499	51	134	18	152	12	15	0	17	40	10	473
Lee,	1780	Naham Gale, d. p.	1853	163	274	437	37	74	26	103	7	11	0	18	33	10	200
Leicester,	1721	{ John Nelson, d. p., p. { Amos H. Coolidge, p.	1812 1857	93	160	253	33	32	6	38	4	5	0	9	15	5	260
Lenox,	1769	Vacant.		65	166	231	23	9	3	12	5	5	0	11	5	2	177
Leomister,	1822	Jos-ph W. Backus, p.	1858	73	165	238	43	12	7	19	2	2	0	10	4	1	250
Leverett,	1784	Vacant.		35	68	103	6	6	1	7	1	8	0	3	3	2	135
Lincoln,	1747	"		26	57	83	18	0	0	0	0	0	0	2	0	1	83
Littleton,	1840	Elihu Loomis, s.s.		17	37	54	7	0	1	1	0	0	0	0	1	0	65
Longmeadow,	1716	John W. Harding, p.	1850	17	143	214	16	16	4	20	6	3	0	9	3	12	100
" East,	1829	Vacant.		39	71	110	18	14	1	15	4	1	0	5	12	0	45
Lowell, 1st ch.	1823	Jonathan L. Jenkins, p.	1855	85	285	370	78	70	18	88	4	21	0	25	30	12	498
" Appleton st. ch.	1831	J. P. Cleaveland, d. p., p.	1855	75	315	390	76	22	8	30	5	16	0	21	15	3	351
" John st. ch.	1839	Elen B. Foster, p.	1853	131	296	430	50	30	20	50	0	14	0	15	15	3	430
" Kirk st. ch.	1845	A. Blanchard, d. d., p.	1845	72	238	310	65	50	16	63	0	13	0	13	23	26	300
" High st. ch.	1843	Owen Street, p.	1857	51	112	163	18	31	23	54	0	10	0	10	18	9	302
Ludlow,	1789	J. W. Tuck, p.	1843	23	88	131	6	20	0	20	6	0	0	12	11	2	212
Lunenburg,	1835	William A. Mandell, p.	1856	32	73	105	14	6	0	6	3	1	0	4	2	2	120
Lynn, 1st ch.	1692	Parsons Cooke, d. d., p.	1833	75	211	286	15	5	11	16	4	0	0	5	4	4	350
" Central ch.	1850	Jotham B. Sewall, p.	1855	22	60	82	7	6	8	14	1	3	0	4	4	7	213
Lynnfield Center,	1720	Vacant.		14	42	56	18	0	2	2	0	0	0	1	0	0	60
" 2d ch.	1854	Allen Gannett, s. s.		2	10	12	0	0	0	0	0	0	0	0	0	0	0
Malden, 1st Tr. C. ch.	1649	Charles E. Reed, p.	1858	52	112	164	40	18	11	29	2	8	0	10	8	2	180
" So., Winthrop ch.	1848	Vacant.		18	42	60	1	9	8	17	0	0	0	0	3	1	75
" Chapel ch.	1858	Luther H. Angier, s.s.				8											100
Manchester,— (These two reports cover the same ch.)																	
{ Orthodox Cong. ch.	1716	George E. Freeman, p.	1858	65	168	233	29	0	1	1	4	1	0	5	0	0	158
{ The Orthodox ch.	1716	Francis V. Tenney, p.	1858	63	178	241	34	6	4	10	5	1	0	6	3	0	318
Mansfield,	1858	Jacob Ide, Jr., p.	1856	29	67	96	15	23	2	25	2	0	0	2	9	4	114
Marblehead,	1684	Benjamin R. Allen, p.	1854	42	296	338	60	30	3	33	8	51	0	59	7	17	250
" 3d Cong. ch.	1858	Nelson Scott, s. s.		20	47	67	0	10	58	68	1	0	0	1	0	0	52
Marion,	1793	Leander Cobb, p.	1841	31	60	91	5	37	4	41	4	0	0	4	21	6	70
Marlboro',	1686	Evan A. Field, p. died	1853	48	126	174	12	11	7	18	2	5	3	10	4	8	293
Marshfield, 1st ch.	1632	Ebenezer Aiden, Jr., p.	1850	20	35	55	3	0	0	0	0	0	0	1	0	1	123
" East, 2d Trin. ch.	1835	Vacant.		21	32	53	4	0	0	0	1	2	1	4	0	0	94
Mattapoisett,	1733	Wm. L. Parsons, p.	1855	68	114	182	6	87	5	92	2	5	0	7	44	2	173
Medfield,	1828	Andrew Bigelow, p.	1855	28	82	110	4	19	6	25	2	2	0	4	13	1	100
Medford, 1st Tr. C. ch.	1822	Elihu P. Marvin, p.	1852	40	119	159	45	16	5	21	2	13	1	16	4	2	130
" Mystic ch.	1823	Elias Nason, p.	1858	31	91	122	17	12	2	14	1	6	0	7	5	5	175
Medway, 1st ch.	1714	Jacob Roberts, p.	1856	40	95	135	15	2	17	3	3	0	6	7	2	5	175
" 2d ch.	1750	Jacob Ide, d. p., p.	1814	72	154	226	36	58	8	66	4	5	0	9	23	8	180
" Village ch.	1838	David Sanford, p.	1838	60	152	212	35	19	2	21	1	2	0	3	9	4	125
Melrose,	1847	E. A. Buck, p.	1859	30	42	72	6	13	6	19	0	3	0	3	4	5	110
Mendon,	1828	Vacant.		7	28	35	7	0	0	0	0	0	0	3	0	0	29
Methuen,	1729	John C. Phillips, p.	1839	63	120	183	59	17	0	17	2	7	0	9	7	0	150
Middleboro', 1st ch.	1634	I. W. Putnam, d. p., p.	1835	57	123	180	32	18	0	18	1	1	0	2	17	0	170
" North, 1st ch.	1748	Elbridge G. Little, s.s.		40	87	127	1	32	4	36	3	1	0	8	31	2	153
" Central,	1847	Isaiah C. Thatcher, p.	1856	60	118	178	6	11	11	22	1	5	0	2	8	7	22
Middlefield,	1773	Lewis Bridgman, p.	1859	46	53	99	10	48	6	54	0	3	0	3	10	3	61
Middleton,	1729	Amos H. Johnson, p.	1857	47	108	155	32	14	1	15	2	0	0	11	4	2	136
Milford,	1741	James T. Woodbury, p.	1852	72	144	216	10	17	13	30	7	5	0	12	11	359	
Milbury, 1st ch.	1743	Edmund Y. Garrette, p.	1857	46	115	161	12	23	14	42	3	5	1	9	13	4	185
" 2d ch.	1827	Levis Jessup, p.	1856	84	130	223	65	21	3	24	4	8	0	12	13	0	154
Milton, 1st ch.	1678	Albert K. Teele, p.	1850	35	87	123	16	15	5	21	4	0	0	4	9	4	70
" 2d Ev. Cong. ch.	1843	Elwin Leonard, p.	1852	8	26	34	5	3	2	5	1	1	0	2	3	0	100
Monson,	1762	{ Alfred Ely, d. p., p. { T. G. Colton, p.	1806 1855	86	160	246	17	23	19	45	3	3	0	6	11	1	200
Montague, 1st Con. ch.	1752	Vacant.		50	165	215	18	0	8	8	3	2	0	5	0	2	170
Monterey,	1759	Winthrop H. Phelps, p.	1854	24	61	85	19	1	0	1	4	13	0	17	0	0	90
Montgomery,	1797	Vacant.		5	13	18	0	0	0	0	0	0	0	0	0	0	40
Nantucket,	1698	"		73	274	347	74	38	3	41	5	0	0	5	25	3	254
Natick,	1802	Charles M. Tyler, p.	1859	61	157	218	19	21	4	25	2	10	0	12	7	1	350
" South,	1859	E. Strong, p.	1859			17											
Needham West,	1798	A. R. Baker, p.		53	82	135	25	4	8	12	1	2	0	3	4	0	125
Needham, Grantville,	1848	Edward S. Atwood, p.	1856	27	45	72	4	15	4	19	1	2	0	3	5	1	79
Needham,	1857	Vacant.		14	22	36	2	2	0	2	1	0	0	1	0	0	90
New Bedford, 1st ch.	1636	Asabel Cobb, p.	1857	15	44	59	18	1	4	5	0	0	0	1	0	0	50
" North ch.	1807	Henry W. Parker, p.	1856	131	277	408	80	99	9	108	1	6	0	7	10	14	325
" Trinity ch.	1831	Wheolock Craig, p.	1850	65	128	193	18	64	12	76	1	3	0	4	25	12	255
" Pacific ch.	1844	Timothy Stowe, p.	1854	37	94	131	7	32	10	42	3	9	0	12	22	4	340

CHURCHES.	MINISTERS.	CHH. MEMBERS. Jan. 1, 1859.	ADDITIONS. 1858-9.	REMOVALS. 1858-9.			BAPTISMS. 1858-9.											
				Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.						
													Present.	Discon.	Excem.			
New Braintree,	1754 John H. Gurney, p.	1856	18	71	89	8	6	3	9	1	2	0	3	2	1	90		
	{ L. Withington, d. n. p.	1816																
Newbury, 1st ch.	1635 { John R. Thurston, p.	1859	46	143	189	92	51	1	52	7	5	0	1	10	34	22	170	
" Byfield ch.	1706 Charles Brooks, p.	1858	67	92	159	22	51	4	55	103	7	0	0	8	7	5	200	
Newburypt, North c.	1768 L. F. Dimmick, d. n. p.	1819	55	295	320	4	47	1	48	12	5	0	0	27	23	0	145	
" 4th ch.	1793 Randolph Campbell, p.	1887	77	200	277	28	63	8	71	6	7	0	0	13	30	9	231	
" Bellville,	1808 Daniel T. Fiske, p.	1847	67	155	222	14	63	2	65	12	3	0	0	9	33	6	250	
" Whitefield ch.	1850 Samuel J. Spalding, p.	1851	49	146	195	19	50	9	59	1	4	0	0	5	33	1	170	
New Marlboro', 1st c.	1744 Richard T. Searle, p.	1852	36	73	109	27	1	8	9	12	3	0	0	5	1	12	123	
" Southfield,	1794 Otis Lombard, p.	1849	22	44	66	14	6	2	8	0	1	0	0	1	3	12	75	
New Salem.	1845 Erastus Curtiss, s.s.		10	29	39	10	2	0	2	0	0	1	0	1	1	0	40	
Newton, 1st ch.	1064 Daniel L. Furber, p.	1847	56	108	164	23	22	3	25	4	7	0	0	11	7	7	3	175
" West, 2d ch.	1781 George B. Little, p.	1857	48	79	127	20	11	10	21	3	5	0	0	8	4	4	470	
" Eliot ch.	1845 Joshua W. Wellman, p.	1856	68	153	221	15	30	21	51	1	6	1	0	8	8	11	245	
" Auburndale,	1850 Edward W. Clark, p.	1857	36	53	89	21	11	10	21	1	2	0	0	3	4	1	120	
Northampton, 1st ch.	1661 Zachary Eddy, p.	1858	200	300	500	19	93	26	119	9	5	0	0	14	19	21	904	
" Edwards ch.	1823 Gordon Hall, p.	1852	113	179	292	30	43	14	57	4	12	1	0	17	9	11	230	
North Andover, Ev. c.	1834 L. Henry Cobb, p.	1857	24	96	129	20	19	6	25	1	2	0	0	2	10	6	130	
Northboro',	1832 S. F. Ashley, p.	1852	29	64	93	31	4	6	10	1	8	0	0	9	2	0	442	
Notbridge, 1st ch.	1782 George B. Safford, s.s.		27	63	90	17	6	0	6	1	3	1	0	5	4	1	128	
" Whitinsville,	1834 Lewis F. Clark, p.	1842	71	126	197	21	49	11	60	5	4	0	0	9	25	6	240	
No. Bridgewater, 1st c.	1740 Vacant.		50	89	139	9	3	2	5	3	0	0	0	3	1	1	200	
" South Cong. ch.	1837 Charles W. Wood, p.	1858	46	78	124	4	0	6	6	0	4	0	0	4	0	2	170	
" Porter Ev. ch.	1850 Charles L. Mills, p.	1852	72	139	211	4	19	3	22	2	4	0	0	6	13	3	250	
	{ Thos. Snell, d. n. p.	1798																
	{ Christop. Cushing, p.	1851	98	206	304	10	32	5	37	3	9	0	0	12	17	2	275	
No. Brookfield, 1st c.	1752 { Unjon ch.	1854	36	72	108	13	12	2	14	3	5	0	8	6	0	2	350	
	{ Wm H. Beecher, p.	1857																
North Chelsea,	1828 Marcus Ames, s.s.		5	14	19	2	1	0	1	0	0	0	0	1	0	0	65	
Northfield, Trin. ch.	1825 Willard Jones, s.s.		21	51	72	12	4	7	11	2	1	0	0	3	3	0	70	
North Reading,	1848 Thomas N. Jones, p.	1852	16	41	57	5	1	5	6	2	3	0	0	5	1	2	75	
Norton,	1832 Franklin Holmes, p.	1853	40	81	121	20	6	1	27	0	18	0	0	18	5	0	125	
Oakham,	1778 James Kimball, p.	1822	83	158	241	33	8	1	9	8	12	1	0	21	8	0	200	
Orange,	1845 Edwin Dimock, p.	1858	46	109	165	17	47	3	50	0	9	0	0	9	28	9	212	
Orleans,	1719 Jacob White, p.	1841	29	91	120	2	0	0	0	4	0	0	0	4	0	0	225	
Otis,	1779 Thomas A. Hall, s.s.		26	69	95	15	16	1	11	1	1	0	0	2	8	0	94	
Oxford,	1721 H. Bardwell, d. d.	1836	93	184	277	40	67	10	77	2	9	0	0	11	35	4	490	
Pahner, 1st ch.	1730 Vacant.		18	51	69	25	7	0	7	1	3	0	0	4	6	3	40	
" 2d ch.	1847 Joseph Vaill, d. d. p.	1854	34	77	111	15	34	9	43	3	2	0	0	18	6	0	250	
Pawtucket,	1829 Constantine Blodgett, p.	1830	83	262	345	65	52	11	63	2	7	0	0	9	32	10	210	
Paxton,	1767 William Phillips, p.	1840	33	74	107	8	18	4	22	2	6	0	0	8	7	2	185	
Pelham,	1837 Vacant.		5	22	27	17	0	0	0	0	0	0	0	0	0	0	50	
Pepperell,	1747 Edward P. Smith, p.	1856	102	180	291	52	22	6	28	7	8	0	0	15	14	0	275	
Peru,	1770 Vacant.		58	76	134	20	8	4	12	1	5	0	0	6	5	1	150	
Petersham,	1823 Charles Kendall, s.s.		35	93	128	17	8	2	10	5	2	0	0	7	5	9	180	
Phillipston,	1785 Samuel W. Barnum, p.	1856	59	122	181	35	16	3	19	4	6	3	0	13	6	1	175	
Pittsfield, 1st ch.	1764 John Todd, d. d. p.	1842				703	343	26	13	39	4	12	0	16	4	13	250	
" 2d. (colored,)	1945 Samuel Harrison, p.	1850	10	29	39	7	2	0	2	0	0	0	0	0	0	0	9	40
" South,	1850 Roswell Foster, p.	1859	93	185	278	26	2	3	5	4	20	0	0	24	9	1	100	
Plainfield,	1786 Solomon Clark, s.s.		43	95	138	18	24	1	25	6	7	0	0	13	9	1	135	
Plymouth, 2d ch.	1738 Vacant.		60	86	146	20	4	0	4	1	1	0	0	2	3	1	117	
" 3d ch.	1801 Nath'l B. Blanchard, s.s.		54	158	212	8	16	1	17	2	4	0	0	6	9	13	200	
" Chiltonville,	1818 Fzekiel Dow, s. s.		25	53	78	6	0	0	0	1	0	1	0	1	0	0	40	
Plympton,	1688 Josiah Ballard, s.s.		32	90	122	22	2	0	2	2	0	0	0	2	2	0	160	
Prescott,	1823 David Bancroft, p.	1858	18	30	48	8	12	6	18	0	1	0	1	1	0	0	60	
Princeton,	1764 William T. Briggs, p.	1856	59	107	166	14	16	4	20	3	0	0	0	3	9	8	189	
Provincetown,	1714 Osborne Myrick, p.	1846	16	53	69	4	18	2	20	0	0	0	0	0	3	0	80	
Quincy, Ev. cong.	1822 Licentiate.		22	55	77	4	6	0	6	3	1	0	4	1	1	1	112	
Randolph, 1st ch.	1731 Vacant.		40	81	121	10	2	0	2	1	0	0	1	2	0	0	155	
" East, 2d ch.	1818 Vacant.		25	58	83	5	30	0	30	1	7	0	0	8	19	9	129	
" Winthrop ch	1856 Ezekiel Russell, d. d. p.	1857	39	69	108	1	28	6	34	1	0	0	1	11	10	16	165	
Rainham,	1731 John Haskell, p.	1859	67	134	201	23	53	6	59	1	0	0	0	1	53	0	272	
Reading, Old South,	1770 William Barrows, p.	1856	58	130	188	14	10	2	12	2	3	0	5	8	2	25	250	
" Bethesda ch.	1849 William H. Wilcox, p.	1857	67	101	168	32	6	12	6	5	0	0	11	5	3	230		
Tehoboth,	1721 Walter P. Doe, s. s.		42	79	121	0	25	0	25	0	5	0	0	5	25	0	120	
Richmond,	1765 Charles S. Reushaw, p.	1853	26	63	89	8	5	0	5	1	0	0	0	1	2	1	90	
Rechester, Center,	1763 Vacant.		22	78	100	20	5	1	6	1	4	0	5	3	1	5	57	
" North,	1758 Vacant.		8	12	20	2	0	0	0	2	0	0	0	2	0	0	30	
Rockport, 1st ch.	1755 Wakefield Gale, p.	1836	110	297	307	24	30	2	32	6	4	1	11	7	18	260		
" 2d ch.	1855 David Brenner, p.	1855	28	30	58	0	14	0	14	0	0	0	0	7	2	0	180	
Rowley,	1639 John Pike, p.	1840	48	124	172	8	20	1	21	3	2	0	5	12	4	109		
Roxbury, Eliot ch.	1844 J. C. Thompson, p.	1842	120	251	371	58	46	30	76	8	21	2	31	13	60	0	600	
" Vine-st. ch.	1857 Aug. O. Means, p.	1857	35	47	82	0	22	8	30	2	0	0	2	6	9	9	179	
Royalston, 1st ch.	1766 Ebenezer W. Bullard, p.	1852	45	91	136	12	13	3	16	4	7	0	11	6	2	235		
" 2d ch.	1837 Edwin Seabury, p.	1858	41	79	120	25	0	2	2	6	16	0	0	22	0	0	80	
Rutland,	1727 Clarendon Waite, p.	1858	66	139	205	39	6	5	11	5	7	0	12	3	0	210		
Salem, Tabernacle ch.	1829 S. M. Worcester, d. d. p.	1834	77	321	398	20	15	4	19	7	6	0	10	16	6	7	321	
	{ B. Emerson, d. d. p.	1805																
" 3d ch	1735 { Israel E. Dwinell, p.	1849	82	262	344	48</												

CHURCHES.		MINISTERS.			CHH. MEMBERS.				ADDIT'NS.			REMOVALS.			BAPTISMS.		
Place and Name.	Org.	Name.	Com.	Jan. 1, 1859.		TOTAL.	Absent.	1858-9.		1858-9.		1858-9.		1858-9.			
				Male.	Female.			Prof.	Lector.	Deaths.	Disch.	Excom.	Adult.	Infant	SAB. SCHOOLS.		
Salisbury, Hill,	1718	Benjamin Sawyer, s.s.		5	17	22	2	0	0	0	0	0	0	0	0	0	
Sandisfield,	1756	Aaron Pickett, p.	1851	64	137	201	53	14	2	16	4	6	0	10	7	0	
Sandwich,	1649	William Carruthers, p.	1858	41	87	128		8	3	11	4	4	0	6	2	90	
" Monument,	1833	Vacant		10	22	32	4	2	0	2	1	1	0	2	4	40	
" Puritan ch.	1847	"		15	35	50	9	0	0	0	0	0	0	0	0	0	
Saugus, 1st ch.	1732	Levi Brigham, p.	1851	17	37	54	8	11	0	11	0	0	2	2	0	139	
Scituate, No., Tr. C. c.	1935	Vacant.		27	50	77	3	4	2	6	1	0	1	1	1	0	
Seekonk,	1643	James O. Barney, s.s.		37	73	110	14	7	2	9	0	1	0	1	7	350	
Sharon,	1741	L. R. Phillips, p.	1841	38	89	127	2	32	7	39	1	12	0	13	18	3140	
Sheffield,	1735	George E. Hill, p.	1855	36	142	178	6	25	3	28	8	4	0	12	11	3194	
Shelburne, 1st ch.	1770	Richard S. Billings, p.	1855	82	91	173	4	84	2	83	4	1	0	3	28	0	
" Falls,	1850	Wilbur F. Loomis, p.	1856	53	94	147	7	34	20	54	3	2	0	5	20	5150	
Sherborn,	1685	Edmund Dowse, p.	1838	58	108	166	20	18	1	19	4	3	0	7	14	3130	
Shirley,	1828	Vacant.		18	48	66	14	11	1	12	1	2	0	3	11	0	
Shrewsbury,	1723	Wm. A. McGinley, p.	1859	74	140	214	46	2	2	4	4	3	0	3	2	1220	
Shutesbury,	1742	Anson Hubbard, s.s.		13	37	50	1	8	0	8	0	3	0	3	5	0	
Somerville,	1855	David T. Packard, s.s.	1859	39	71	110	13	7	8	15	0	4	0	4	0	350	
Southampton,	1743	Joseph E. Swallow, p.	1859	147	170	317	45	4	5	9	4	5	0	9	2	4223	
Southboro',	1831	William J. Breed, p.	1858	63	109	172	32	7	9	16	4	5	0	9	3	1160	
Southbridge,	1801	Eli Carpenter, p.	1835	51	127	178	48	16	8	24	1	13	0	14	9	0	
South Danvers, 1st ch.	1713	James O. Murray, p.	1854	77	197	274	11	43	8	51	3	1	7	19	5	396	
South Hadley, 1st ch.	1733	Hiram Mead, p.	1858	94	184	278	54	47	3	50	4	0	0	14	16	10230	
" Falls,	1824	Richard Knight, p.	1856	48	120	168	30	47	7	54	2	0	0	2	21	12175	
South Reading,	1645	Reuben Emerson, p.	1804														
Southwick,	1773	Joseph B. Joluson, p.	1857	78	114	192	24	30	4	34	3	2	0	5	20	1260	
Spencer,	1773	Erastus Clapp, p.	1858	19	57	76	23	1	2	1	2	0	0	3	0	0	
" "	1744	S. G. Dodd, p.	1854	40	112	152	10	34	8	42	2	1	0	3	24	3200	
" "		S. Osgood, p.d., p.	1809														
Springfield, 1st ch.	1637	Henry M. Parsons, p.	1854	85	268	353	46	37	8	45	7	13	0	20	15	12373	
" Olivet,	1833	George D. F. Folsom, p.	1855	58	138	196	23	31	16	47	5	7	0	12	11	0	
" South,	1842	S. G. Buckingham, p.	1847	115	218	333	41	51	19	70	5	14	0	19	17	9200	
" North,	1846	James Drummond, p.	1858	90	140	230	52	43	18	61	2	11	0	13	28	10175	
" Indian Orchard,	1848	F. A. Barton, s.s.		25	43	68	10	19	5	24	2	0	0	2	10	260	
Sterling,	1852	Vacant.		27	37	64	8	2	2	4	0	0	0	0	0	0	
Stockbridge,	1734	Alfred H. Dashiell, Jr. p.	1850	98	176	274	46	43	6	49	7	8	0	15	17	13150	
" Curtisville,	1824	"		43	76	119	47	15	2	17	0	2	0	2	4	0	
Stonham,	1729	William J. Batt, p.	1859	35	86	121	18	13	3	16	2	0	0	11	7	0	
Stoughton, 1st ch.	1744	Thomas Wilson, p.	1856	33	63	96	20	3	1	4	0	1	0	1	0	129	
Stowe,	1834	Vacant.		6	23	29	5	0	0	0	1	0	0	1	0	25	
" Assabet,	1832	"		12	32	44	4	17	0	17	2	0	0	2	11	0	
Sturbridge,	1739	Sumner G. Clapp, p.	1856	72	142	214	34	7	2	9	5	10	0	15	4	2140	
Sunderland,	1718	Sereno D. Clark, p.	1853	86	127	213	12	2	1	3	3	2	0	5	1	5175	
Sudbury,	1649	Erastus Dickinson, p.	1856	63	137	200	9	32	1	33	5	0	0	5	10	7203	
Sutton,	1720	George Lyman, p.	1851	47	119	166	33	14	1	15	9	2	0	11	12	2150	
Swampscot, 1st ch.	1846	Jonas B. Clark, p.	1846	8	51	59	2	3	2	5	0	2	0	2	3	8239	
Taunton, 1st ch.	1637	Alvan Cobb, p.	1815	39	78	114	21	12	0	12	0	0	0	0	8	4112	
" Trin. Cong. ch.	1821	Erastus Maltby, p.	1826	112	249	411	40	35	10	43	5	8	0	13	23	5355	
" Winslow ch.	1837	Mortimer Blake, p.	1855	70	124	194	33	21	4	25	2	5	0	7	11	2201	
" East ch.	1853	James R. Cushing, s.s.		5	15	20	1	4	2	6	0	0	0	0	4	0	
Templeton,	1832	Lewis Sabin, p.d., p.	1837	44	101	145	21	20	4	24	4	2	1	7	8	8165	
Tewksbury,	1734	Richard Tolman, p.	1852	57	114	171	23	22	5	27	3	6	0	9	8	5134	
Tisbury, 1st ch.	1760	Vacant.		14	25	39	1	0	0	0	2	0	0	2	0	1	
" Holmes' Hole,	1844	"		3	9	12	10	0	0	0	0	0	0	0	0	0	
Tolland,	1797	C. F. Paige, s.s.		36	67	103	28	6	2	8	0	1	0	1	5	180	
Topsfield,	1693	Anson McLoud, p.	1841	52	117	169	12	12	0	12	5	5	0	10	8	2190	
Townsend,	1724	"		74	163	227	15	18	7	25	4	4	0	8	6	3210	
Truro,	1711	Edward W. Noble, p.	1840	45	75	120	6	0	0	0	2	0	0	2	0	2170	
" North,	1842	Joh Cushman, s.s.		5	16	21	2	0	0	0	0	0	0	0	0	0	
Upton,	1735	Andrew J. Willard, p.	1857	78	185	263	38	24	2	26	3	2	0	5	12	2439	
Uxbridge,	1731	Jaech J. Abbott, p.	1850	35	117	152	25	14	7	21	1	9	0	10	9	0233	
Walpole,	1826	J. Warren Healy, p.	1859	35	89	124	22	0	3	3	3	2	0	5	0	4115	
Waltham, Tr. Cong. c.	1820	R. B. Thurston, p.	1859	17	89	97	10	1	0	2	1	0	0	1	0	0	
Ware, 1st ch.	1751	Ariel P. Chute, p.	1857	48	89	137	29	11	2	13	1	2	0	3	3	4139	
" East ch.	1826	A. E. P. Perkins, p.	1855	98	191	289	30	53	168	5	13	0	18	31	21	425	
Wareham,	1739	Vacant.		39	100	139	10	11	3	14	5	3	0	8	2	125	
Warren,	1742	Stephen S. Smith, p.	1854	53	121	174	25	14	6	20	3	2	0	5	4	1150	
Warwick,	1829	Eli Moody, s.s.		14	52	66	5	16	1	17	1	1	0	2	6	175	
Washington,	1772	Moses M. Longley, p.	1859	5	17	22	17	0	0	0	0	0	0	0	0	70	
Watertown, Phillips c.	1855	Stephen R. Denupe, p.	1856	26	65	91	8	20	14	34	2	1	0	3	8	1100	
Wayland,	1828	Vacant.		46	83	129	37	2	3	5	4	2	0	6	1	2170	
Webster,	1828	Thomas Morong, s.s.		52	95	147	27	37	6	43	2	12	0	14	22	1131	
Wellsfleet, 1st ch.	1739	Samuel Hopley, p.	1857	78	134	212	25	3	0	3	4	3	0	7	1	4140	
" South,	1823	Joseph H. Patrick, s.s.		43	78	121	20	6	0	6	2	1	0	3	1	0	
Wendell,	1774	Abraham Jenkins, s.s.		24	46	70	26	1	0	1	0	0	0	0	0	215	
Wenham,	1644	John S. Jewell, p.	1859	37	75	112	18	0	0	0	1	0	0	1	0	0	
Westboro',	1724	Luther H. Sheldon, p.	1856	111	237	348	57	6	13	19	6	15	1	22	2	5370	
West Boylston,	1796	Vacant.		82	174	256	40	3	1	4	3	13	0	19	0	0	
West Brookfield,	1717	Christ'r M. Cordley, p.	1859	56	98	154	37	17	2	19	6	7	0	13	9	10159	
W. Cambridge, Ev. c.	1842	Daniel R. Cady, p.	1856	39	75	114	18	12	8	20	1	8	0	9	4	4132	
Westfield, 1st ch.	1679	Emerson Davis, p.d., p.	1839	91	225	316	20	23	2	25	9	13	0	25	11	3250	

CHURCHES.		MINISTERS.			CHH. MEMBERS.				ADDIT'NS.			REMOVALS.			BAPTISMS.		
Place and Name.	Org.	Name.	Com.	1859.				1858.			1858.			1858.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Westfield, 2d ch.	1856	Joel S. Bingham, p.	1857	78	94	172	4	68	19	87	1	5	0	6	37	3	240
Westford,	1828	John Whitney, s.s.		49	122	171	42	26	12	38	1	2	0	2	15	0	170
Westhampton,	1779	E. C. Bissell, p.	1859	103	148	251	13	70	22	92	2	8	0	10	25	19	200
Westminster,	1744	Brown Emerson, p.	1859	70	157	227	15	4	6	10	5	14	1	20	25	1	170
W. Newbury, 1st ch.	1798	Charles D. Herbert, p.	1857	42	64	106	10	18	8	28	6	2	1	9	5	2	356
" 2d ch.	1731	David Foster, p.	1855	35	117	152	7	20	4	22	3	1	0	4	6	11	346
Westport,	1858	Isaac Duham, s.s.		5	11	16		3	2	5	0	0	0	0	2	1	70
W. Roxbury, S. Ev. ch.	'35	Thomas Laurie, p.	1851	30	62	92	14	4	3	7	2	11	0	13	0	9	140
" Jamaica Plain,																	
" Mather ch.	1853	Alonzo H. Quint, p.	1853	42	68	110	20	25	14	39	1	9	0	10	10	5	157
West Springfield,	1698	Theron H. Hawks, p.	1855	71	158	229	29	5	28	3	11	0	14	11	6	218	
" Mettineague,	1853	E. J. Alden, p.	1858	13	31	44	14	23	1	14	0	1	0	7	5	80	
West Stockbridge,	1833	Daniel D. Frost, p.	1857	29	69	98	45	10	3	13	1	1	0	6	2	65	
" Center,	1789	Lewis Pennell, p.	1854	34	46	80	10	7	1	8	4	2	0	6	0	50	
Weymouth, No., 1st c.	1623	Joshua Emery, p.	1838	46	86	132	3	4	0	4	0	1	1	2	0	100	
" South, 2d ch.	1723	James P. Terry, p.	1848	33	75	108	5	1	0	3	0	0	3	0	2	150	
" Union ch.	1842	Stephen H. Hayes, p.	1858	21	61	82	2	4	3	7	4	0	0	4	4	160	
" East,	1843	Edmund S. Potter, p.	1851	62	85	147	22	6	2	8	3	0	0	6	5	0	160
" No., Pilgrim ch.	1852	Samuel L. Rockwood, p.	1858	15	45	60	12	1	2	3	3	0	0	3	0	2	133
Whately, 1st ch.	1771	C. N. Seymour, p.	1853	72	116	188	15	49	7	56	7	1	0	8	27	2	265
" 2d Cong. ch.	1842	Charles Lord, p.	1856	33	63	96	10	13	6	19	1	4	1	6	7	3	40
Wilbraham,	1741	John P. Skeele, p.	1858	66	105	171	31	27	6	33	0	11	0	11	12	5	125
" South,	1785	C. B. Kittredge, s.s.		19	47	66	14	1	3	4	0	2	0	2	0	0	66
Williamsburg,	1773	Frederic T. Perkins, p.	1857	120	179	299	22	70	12	82	6	9	0	15	30	3	225
" Haydenville,	1851	C. Brewster, p.	1858	43	98	141	23	17	5	22	2	8	0	10	10	0	135
Williamstown, 1st ch.	1765	Addison Baillard, p.	1857			250		20	6	26	5	15	0	20	9	7	50
" College ch.	1834	Mark Hopkins, D.D., p.	1836	87	0	87	64	13	4	17	0	8	0	8	3	0	0
" 2d ch.	1836	Vacant.		13	23	36	4										
Wilmington,	1733	Samuel H. Tolman, p.	1856	29	76	105	15	11	7	18	0	4	0	4	8	11	122
Winchendon, 1st ch.	1762	Benjamin F. Clarke, p.	1855	22	27	49	20	0	0	2	3	0	5	0	0	0	40
" North,	1843	Abijah P. Marvin, p.	1844	40	103	143	16	9	7	16	6	5	0	11	3	2	165
Winchester,	1840	Reuben T. Robinson, p.	1852	132	205	337	18	106	27	133	7	8	2	17	47	13	245
Windsor,	1772	Salmon C. Perry, s.s.		24	36	60	7	3	4	7	5	0	5	2	1	90	
Woburn, 1st ch.	1642	Daniel March, p.	1856	198	351	549	45	25	35	60	13	12	1	26	11	6	400
" North,	1849	Vacant.		9	27	36	6	0	0	0	0	0	0	8	0	0	58
Worcester, 1st par.	1716	Horace James, p.	1853	180	391	571	93	93	50	143	5	13	0	18	5	35	590
" Calvinist,	1820	Seth Sweetser, D.D., p.	1838	106	249	355	50	25	23	48	2	20	0	22	8	5	300
" Union,	1836	Ebenezer Cutler, p.	1855	191	346	537	50	28	26	64	2	6	1	9	11	6	520
" Salem St.	1848	Merrill Richardson, p.	1858	101	183	284	42	22	29	51	2	27	1	30	10	1	1513
Worthington,	1771	John H. Bisbee, p.	1838	81	135	216	25	21	3	24	0	3	0	3	10	1	310
Wrentham,	1692	William L. Ropes, p.	1853	51	186	237	56	26	2	28	2	5	0	7	15	5	237
" North,	1839	Franklin Davis, s.s.		11	31	42	5	1	0	1	2	0	0	2	1	4	60
Yarmouth,	1639	Vacant.		30	83	113	16	10	0	10	4	1	0	5	1	3	333
" West,	1840	John E. Cory, s.s.		7	38	45	10	1	0	1	1	0	0	1	1	1	50

SUMMARY.—Churches, 487; Ministers, 421; Church members,—24,230 Males, 51,519 Females; TOTAL, 76,931, including 10,575 absentees. Additions in 1858,—8,817 by profession, 2,531 by letter; TOTAL, 11,348. Removals in 1858,—1,191 by death, 2,413 by dismissal, 78 by excommunication; TOTAL, 2,682. Baptisms,—4,100 Adult, 1,720 Infant. In Sabbath Schools, 80,445.

OTHER MINISTERS.—J. Aiken, Charlestown; William Allen, D.D., Northampton; John W. Alford, Sec. American Tract Society, Boston; Rufus Anderson, D.D., Sec. American Board of Commissioners for Foreign Missions, Boston; Elisha Bacon, Teacher, Centerville; Luther Bailey, East Medway; John D. Baldwin, Boston; Elijah P. Barrows, D.D., Prof. in Andover Theological Seminary, Andover; James Bates, Granby; Spencer F. Beard, Andover; George C. Beckwith, D.D., Sec. American Peace Society, Boston; William S. Blanchard—Zenias Bliss, Amherst; [Joab Brace, D.D., Pittsfield, (ord. Jan. 16, 1805); Samuel Bradford, Montague; Henry M. Bridge, Warwick; David Brigham, Bridgewater; Sylvester F. Bucklin, Marlboro'; Asa Bullard, Sec. Mass. Sabbath School Society, Boston; Daniel C. Burt, Berkley; William Bushnell, physician, Boston; Daniel Butler, Sec. Mass. Bible Society, Groton; Swift Byington, Boston; Robert Carver, Taunton; Ebenezer Chase, Tisbury; Erastus Clapp, Lathamton; Dorus Clark, Waltham; Joseph S. Clark, D.D., Cor. Sec. of Congregational Library Association, Boston; Edward Clarke, Chesterfield; Dana Cloyes, South Reading; Nathaniel Cobb, Evangelist, Kingston; D. N. Colburn, Monson; Nathaniel Cogswell, Yarmouth; Edw. W. Cook, Townsend; [William M. Cornell, now in Philadelphia]; John P. Cowles, Principal of Young Ladies' Seminary, Ipswich; Josiah D. Crosby, Ashburnham; Joseph W. Cross, West Boylston; Preston Cummings, Leicester; J. Jay Dana, Adams; Timothy Davis, Kingston; Elijah Demond, East Falmouth; A. C. Denison, Medford; Rodney G. Dennis, Grafton; Joel L. Dickinson, West Roxbury; Calvin Durfee, Financial Agent of Williams College, Williamstown; John Dwight, North Wrentham; L. Root Eastman, Needham; Henry Eddy, physician; John Q. A. Edgell, Agent for Western College Society, Andover; John E. Edwards, Lancaster; Isaac Esty, Amherst; Luther Farnham, Agent for Southern Aid Society, Boston; Joseph B. Feit, L.L.D., Boston; David D. Field, D.D., (ord. April 11, 1804); Horatio Flagg, Coleraine; William C. Fowler, Amherst; George Gannett, teacher, Bridgewater; Ebenezer Gay, Bridgewater; Alfred Goldsmith, Groton; Alfred Greenwood, Natick; N. H. Griffin, Williamstown; Charles Hammond, Principal of Lawrence Academy, Groton; Stedman W. Hawks, Agent Seaman's Friend Society, Lowell; Sewall Harding, Sec. Congregational Board of Publication, Boston; Willard M. Harding, Quincy; William Harlow, Wrentham; Roger C. Hatch, Warwick; Roswell Hawks, South Hadley; Calvin Hitchcock, D.D., Wrentham; Edward Hitchcock, D.D., Prof. in Amherst College, Amherst; Asa Hixon, West Medway; D. Ives Hooley, Auburn; Edwin R. Hodgman, Townsend; Willard Holbrook, Rowley; David Hohnan, Postmaster, Douglas; Sidney Holman, teacher, Holyoke; Henry B. Hooker, D.D., Sec. Mass. Home Missionary Society, Boston; Isaac Hosford, Chaplain in Insane Asylum, Worcester; George L. Hovey, Sec. American and Foreign Chris-

tian Union, Greenfield: Heman Humphrey, D.D., (ord. March 16, 1807); Samuel C. Jackson, D.D., Assistant Secretary of Mass. Board of Education; Forrest Jefferts, South Boston; William Jenks, D.D., Boston; Francis Jordan, Chaplain in County House, and County Missionary, Springfield; Caleb Kimball, West Medway; Henry J. Lamb, West Springfield; Isaac P. Langworthy, Sec. of American Congregational Union, Chelsea; John Lawrence, Carlisle; William Leonard, Scituate; Isaac N. Lincoln, Prof. in Williams College, Williamstown; Henry Loomis, Jr., Pastor of a Union Church, Globe Village, Southbridge; Leonard Luce, Boxboro'; Solomon Lyman, Easthampton; Rodney A. Miller, Worcester; William Miller, Sterling; Cyrus T. Mills, Ware; David T. Mitchell, City Missionary, Roxbury; Charles W. Monroe, East Cambridge; Erasmus D. Moore, Clerk in office of Secretary of State, Boston; Martin Moore, Proprietor of "Boston Recorder," Boston; S. B. Morley, Williamstown; Nathan Munroe, Editor of "Boston Recorder," Boston; Birdseye G. Northrop, Agent of Mass. Board of Education; Francis Norwood, Monson; Samuel Nott, Wareham; David Olinphaut, Andover; Edwards A. Park, D.D., Prof. in Andover Theol. Sem., Andover; Abel Patten, Burlington; Giles Pease, physician, Boston; Joseph Peckham, Kingston; Samuel H. Peckham, Leonimster; Willard Peirce, North Abington; Ebenezer Perkins, Royalston; David Perry, teacher, Pepperell; Austin Phelps, D.D., Prof. in Andover Theol. Sem., Andover; Jeremiah Pomeroy, Charlemont; Swan L. Pomeroy, D.D., Boston; Rufus Pomeroy, Otis; Enoch Pratt, Brewster; Francis G. Pratt, Middleboro'; Miner G. Pratt, Agent of American Colonization Society, Andover; Ebenezer Price, Boston, (ord. Sept. 26, 1804); Asa Rand, Ashburnham; Stetson Raymond, Bridgewater; Andrew H. Reed, Mendon; George Richards, Boston; Samuel H. Riddel, Boston; Otis Rockwood, Cambridgeport; John Sandford, Taunton; William H. Sandford, Worcester; Alexander J. Sessions, Salem; Samuel Sewall, Burlington; William G. T. Shedd, Prof. in Andover Theol. Sem., Andover; William T. Sleeper, Chaplain in State Reform School, Westboro'; Asa B. Smith, Blackland; Charles Smith, Hatfield; Charles Y. Spear, Principal Maplewood Young Ladies' Institute, Pittsfield; Cyrus Stone, Boston; Timothy D. P. Stone, Amesbury Mills; Calvin E. Stowe, D.D., Prof. in Andover Theol. Sem., Andover; Lot B. Sullivan, Wareham; Increase N. Tarbox, Sec. of Am. Education Soc., Framingham; John Tatlock, Prof. in Williams College, Williamstown; John L. Taylor, Treasurer of Phillips Academy, Andover; Josiah H. Temple, Framingham; Calvin Terry, North Weymouth; William M. Thayer, Editor, Franklin; J. C. Thompson, Holyoke; Joseph Tracy, Sec. Mass. Colonization Soc., Beverly; George Trask, Anti-Tobaccoist, Fitchburg; Selah B. Treat, Sec. A. B. C. F. M., Boston; James Tufts, Monson; Martyn Tupper, Hardwick; Josiah W. Turner, Agent of Am. S. S. Union, Boston; William Tyler, Pawtucket; William S. Tyler, D.D., Prof. in Amherst College, Amherst; John A. Vinton, South Boston; James G. Vose, Prof. in Amherst College, Amherst; Samuel Ware, Sunderland; Aaron Warner, Amherst; Oliver Warner Sec. of the Commonwealth, Boston; Calvin White, Amherst; N. W. Williams, Shrewsbury; John Woodbridge, D.D., Hadley; Jonathan E. Woodbridge, Auburndale (Newton); Samuel Woodbury, Freetown; Henry A. Woodman, Newburyport; Isaac R. Worcester, District Sec. of A. B. C. F. M., Auburndale; E. B. Wright, Huntington.—108.

THE GENERAL ASSOCIATION OF MASSACHUSETTS, whose Minutes embody the statistics, is a clerical body, composed of delegates from twenty-seven local, clerical, Associations, viz., Andover, Berkshire North, Berkshire South, Brewster, Brookfield, Essex North, Essex South, Franklin, Hampden East, Hampden West, Hampshire, Hampshire East, Mendon, Middlesex South, Middlesex Union, Norfolk, Old Colony, Plymouth, Salem, Suffolk North, Suffolk South, Taunton, Vineyard Sound, Woburn, Worcester Central, Worcester North, and Worcester South. Of the churches themselves, 359, embracing 54,154 members, are organized into 19 local Conferences.

RHODE ISLAND.

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDIT'NS.		REMOVALS.			BAPTISMS.						
		Jan. 1, 1859.				1858.		1858.			1858.						
		Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excomm.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Barrington,	1667	Francis Horton, s.s.	1856	39	89	128	21	6	9	15	3	2	0	5	1	1	80
Eristol,	1687	Thos. Shepard, D.D., p.	1895	63	150	213	30	4	0	4	1	0	0	5	3	7	172
Central Falls,	1845	David M. Elwood, s.s.	1859	39	83	122	28	11	7	18	1	4	2	7	5	0	130
Chepachet,	1846	Orin F. Otis, p.	1846	8	13	21	6	1	0	1	0	0	2	2	1	7	40
Elmwood,	1851	Reuben Torrey, p.	1852	20	30	50	25	3	5	8	0	0	0	0	0	0	100
Kingston,	1821	Vacant.		12	55	67	12	18	4	22	0	0	0	0	15	1	50
Little Compton,	1704	Nathaniel Beach, p.	1857	54	136	190	40	15	2	17	4	5	0	9	8	0	221
Newport,	1853	Thatcher Thayer, p.	1852	40	148	188	36	23	5	28	6	0	0	6	14	9	250
North Scituate,	1834	Loring B. Marsh, s.s.	1859	10	40	50	28	0	0	0	0	4	0	0	0	0	50
Pawtucket,	1829	Constantine Blodgett, p.	1836	83	262	345	65	52	11	63	2	7	0	9	32	11	290
Peacedale,	1857	Vacant.		10	20	30	3	16	1	17	2	0	1	3	1	5	130
Providence,—																	
Benevolent ch.	1744	A. Huntington Clapp, p.	755	145	338	483	57	56	19	75	9	8	0	17	39	7	311
Richmond st. ch.	1735	Jona. Leavitt, D.D., p.	1840	103	245	348	52	23	16	39	8	14	0	23	0	5	359
High st. ch.	1834	Lyman Whiting, p.	1859	119	266	385	35	10	13	83	3	24	0	27	10	42	362
Tree Evang'l ch.	1843	Robert H. Conklin, s.s.	1853	78	173	251	47	14	4	18	1	1	0	15	11	2	140
Central ch.	1852	Leonard Swain, D.D., p.	1852	91	181	272	34	56	25	81	6	3	2	5	23	10	310
River Point,	1849	George W. Adams, p.	1857	11	29	40	4	13	7	20	0	2	0	2	6	0	120
Slatersville,	1816	Edwin A. Buck, p.	1859	25	92	117	29	5	2	7	3	9	0	12	0	0	130
Tiverton,	1746	Nelson Clark, s.s.	1858	3	23	26	0	0	0	1	0	0	1	0	0	0	100
Westerly,	1842	Alphonso L. Whitman, p.	753	20	48	68	11	4	4	8	2	1	0	3	2	2	50
Woonsocket,	1834	Theodore Cooke, s. s.	1857	17	41	58	25	8	7	15	1	3	0	4	6	1	50

SUMMARY.—Churches, 21; Ministers, 19; Church members,—990 Males, 2,462 Females; TOTAL, 3,452, including 588 absentees. Additions in 1858,—398 by profession, 141 by letter; TOTAL, 539. Removals in 1858,—50 by death, 101 by dismissal, 7 by excommunication; TOTAL, 158. Baptisms,—Adult, 177, Infant, 110. In Sabbath Schools, 3,465.

OTHER MINISTERS.—Thomas Williams, Providence, (ord. Jan. 1, 1807); James M. Hoppin, Providence, now in Europe.

These Churches are all united in the RHODE ISLAND EVANGELICAL ASSOCIATION.

CONNECTICUT.

CHURCHES.		MINISTERS.			CHH. MEMBERS.				ADDIT'NS.			REMOVALS.		BAPTISMS.		Sabb. Schools.	
Place and Name.	Org.	Name.	Com.	Jan. 1, 1859.		TOTAL.	1858.			1858.		1858.		1858.			
				Male.	Female.		Prof.	Letter.	TOTAL.	Deaths.	Excom.	TOTAL.	Adult.	Infant.			
Andover,	1749	J. R. Freeman, p.	1856	14	22	36	8	5	1	6	1	0	0	1	2	1	
Ashford,	1718	Thomas Dutton, s.s.		40	62	102	11	0	2	2	2	8	0	10	0	0	
" Westford,	1768	Vacant.		14	36	50	17	0	0	0	0	5	0	5	0	0	
Avon, West,	1751	Joseph M. Smith, s.s.		47	63	110	9	22	1	23	1	0	0	1	5	2	
" East,	1819	E. D. Murphy, p.	1859	52	103	155	9	30	5	35	2	4	0	6	12	6	
Barkhamsted,	1781	Thomas E. Roberts, s.s.		18	37	55	2	3	2	5	1	0	0	1	2	4	
" Hitchcockville,	1842	Luther H. Barber, p.	1843	20	49	69	7	13	1	14	1	3	0	4	6	2	
Berlin, Kensington,	1712	Vacant.		33	73	106	20	1	21	3	0	0	3	12	6	2	
" 2d ch.	1775	Robert C. Leared, p.	1858	108	214	322	47	2	7	9	8	22	1	31	2	1	
Bethany,	1763	E. W. Robinson, p.	1855	17	28	45	5	3	0	3	1	0	0	1	1	0	
Bethel,	1760	Newell A. Prince, s.s.	1859	122	190	312	18	60	12	72	6	8	0	14	23	2	
Bloom,	1739	Arcas G. Loomis, p.	1850	43	92	135	16	20	0	20	3	2	0	5	15	1	
Bleehfield,	1738	Vacant.		30	68	98	4	17	1	18	1	0	0	2	7	1	
Bolton,	1725	Lavius Hyde, p.	1849	28	62	90	6	1	4	5	4	3	0	7	2	2	
Bozrah, New Concord,	1739	Nathan S. Hunt, s.s.		31	53	84	17	0	1	1	0	1	0	1	0	0	
" Bozrahville,	1828	George Cryer, s.s.		10	28	47	30	0	0	0	0	0	2	2	0	0	
" Firchville,	1854	Joseph A. Saxton, s s		14	21	35	18	0	1	1	0	0	0	0	0	0	
Branford,	ab't 1646	Timothy P. Gillett, p.	1808	80	150	230	14	44	7	51	4	11	0	15	17	4	
Bridgeport, 1st ch.	1769	Nathan M. Smith, p.	1859	102	217	319	15	68	8	76	6	17	0	23	20	8	
" 2d ch.	1839	Alex. R. Thompson, s.s.	1858	72	140	212	23	38	2	40	1	12	0	13	8	4	
Bridgewater,	1809	H. H. McFarland, s.s.		11	45	56	1	0	0	0	0	0	0	0	0	0	
Bristol,	1747	Leveret Griggs, p.	1856	172	300	472	30	84	16	100	6	18	0	24	33	8	
Brookfield,	1757	Nathan N. Benedict, s.s.	1859	34	78	112	14	5	4	9	6	6	0	12	2	4	
Brooklyn,	1734	Edward C. Miles, s.s.		78	140	218	52	39	1	40	1	0	0	1	28	0	
Burlington,	1782	George A. Miller, p.	1859	29	69	98	16	0	0	0	2	0	0	2	0	0	
Canaan,	1741	Henry Snyder, s.s.		33	65	98	0	0	0	0	2	0	2	2	0	0	
" Falls Village,	1758	Henry A. Rus-ell, s.s.	1858	10	17	27	1	0	0	0	0	0	0	0	0	0	
Canterbury,	1711	Chs. P. Grosvenor, p.	1859	26	59	85	14	4	2	6	5	2	0	7	1	2	
" Westminster,	1770	Reuben S. Hazen, p.	1849	32	71	103	15	24	4	28	3	2	0	5	9	0	
Canton, Center,	1750	Warren C. Fiske, p.	1858	75	137	212	6	62	2	74	2	3	0	5	10	4	
" Collinsville,	1832	Charles B. McLean, p.	1844	87	147	234	40	66	13	79	6	2	0	8	36	9	
Chaplin,	1810	Francis Williams, p.	1858	43	84	127	14	2	1	4	1	4	0	5	0	0	
Charham,—																	
Middle Haddam,	1740	B. B. Hopkinson, s.s.		27	56	83	1	3	4	1	0	0	1	0	0	2	
East Hampton,	1743	Vacant.		35	71	107	1	4	0	4	0	0	0	0	0	1	
Mid. Haddam, 2d,	1855	John H. Newton, s.s.		12	26	39	3	4	7	1	1	0	0	2	1	5	
Cheshire,	1724	Vacant.		113	189	302	7	97	7	104	6	12	3	21	43	10	
Chester,	1742	William S. Wright, p.	1859	48	93	141	20	17	3	20	1	8	10	19	6	2	
Clinton,	1667	James D. Moore, p.	1850	76	133	215	7	43	4	47	3	3	0	6	25	0	
Colchester, 1st ch.	1703	Lucius Curtis, p.	1856	91	178	269	32	2	5	7	6	9	0	15	0	7	
" Westchester,	1729	Andrew C. Denison, s.s.		38	61	99	21	0	0	0	1	4	0	5	0	2	
Colebrook,	1795	Archibald Geikie, s.s.	1845	26	62	88	14	4	0	4	3	3	0	6	4	0	
Columbia,	1720	Fred. D. Avery, p.	1850	41	102	143	4	16	1	17	0	4	0	4	9	5	
Cornwall,	1749	Stephen Feun, p.	1859	37	84	121	11	10	0	10	3	3	0	6	4	7	
" North,	1752	Charles Wetherby, p.	1859	70	104	174	22	4	0	4	6	15	1	22	1	4	
Coventry, 1st ch.	1712	Joel R. Arnold, p.	1854	29	67	96	5	0	5	5	8	0	13	2	0	0	
" North,	1745	Geo. A. Calhoun, D.D. p.	1819	46	86	132	10	12	4	16	6	2	0	8	4	2	
" Village,	1849	Louis E. Charriot, p.	1859	19	45	64	2	2	0	2	1	3	0	4	7	1	
Cromwell,	1715	James A. Clark, p.	1858	72	122	194	44	5	0	49	2	7	0	9	25	4	
Danbury, 1st ch.	1696	Samuel G. Coe, p.	1850	102	137	239	10	29	7	36	2	11	0	13	6	6	
" 2d ch.	1851	David Peck, p.	1858	47	48	95	0	34	7	41	1	6	0	7	20	4	
" Millplain,	1851	Sup. by Methodist minister.		7	25	32	6	3	0	0	0	0	8	0	0	0	
Darien,	1744	Vacant.		52	114	166	0	1	4	1	5	0	0	6	1	1	
Derby, 1st ch.	1877	Charles C. Tiffany, p.	1857	63	108	171	15	47	6	53	2	2	0	4	15	16	
" Birmingham,	1846	Vacant.		55	97	154	0	2	2	0	9	0	0	10	5	8	
" Ansonia,	1850	Alvah L. Frisbie, p. e.		49	109	158	12	28	12	40	3	7	0	9	5	8	
Durham, 1st ch.	1710	Ab. C. Baldwin, p.	1857	57	97	154	13	36	11	47	3	8	0	11	14	3	
" Center,	1847	Irene W. Smith, p.	1858	47	77	124	38	6	44	1	6	0	0	7	18	3	
Eastford,	1778	Charles Chamberlain, p.	1853	31	76	107	14	7	21	2	0	0	0	2	7	2	
East Granby,	1737	Sidney Bryant, p.	1855	22	53	75	11	15	2	17	1	1	0	2	7	3	
East Haddam, 1st ch.	1714	Silas W. Robbins, p.	1859	89	169	258	5	7	12	3	4	1	8	3	0	1	
" Millington,	1736	Aaron C. Beach, p.	1859	23	56	79	2	0	0	0	3	2	0	5	0	1	
" Hadlyme,	1745	Elias B. Hillard, p.	1855	33	67	100	8	8	3	11	2	1	0	3	5	1	
East Hartford,	1695	Sam'l Spring, D.D., p.	1832	95	340	435	30	47	2	49	7	5	0	12	14	5	
East Haven,	1711	D. Wm. Havens, p.	1847	81	159	240	4	27	4	31	4	1	0	5	5	6	
" Fair Haven, 2d c.	1852	Vacant.		31	59	90	16	3	9	2	4	0	0	6	5	4	
" Center c.	1853	William B. Lee, p.	1853	30	70	100	2	10	1	11	1	1	0	2	4	4	
East Lyme,	1724	Joseph Ayer, p.	1857	23	43	66	4	10	0	10	3	2	0	5	8	3	
Easton,	1793	Martin Dudley, p.	1851	28	74	102	3	1	0	1	3	2	0	5	1	0	
East Windsor, 1st ch.	1752	Frederick Munson, p.	1856	68	133	201	16	7	4	11	6	4	0	10	2	6	
" Broad Brook ch.	1851	Vacant.		16	39	55	10	0	0	0	0	0	0	0	10	0	
Ellington,	1750	Thos. K. Fessenden, p.	1855	68	113	181	33	2	35	2	4	0	0	6	10	5	
Enfield, 1st ch.	1683	A. L. Bloodgood, p.	1855	65	121	186	7	20	6	26	2	1	0	3	9	4	
" North	1855	C. A. G. Brigham, p.	1855	41	99	120	1	8	2	10	0	1	0	1	0	4	
Essex,	1852	James A. Gallup, p.	1854	48	84	132	14	35	6	41	1	1	0	2	16	1	
Fairfield, 1st ch.	1650	Alex. McLean, p.	1857	48	130	178	13	9	5	14	4	3	0	7	1	5	
" Greenfield,	1726	Thomas B. Sturgis, p.	1842	28	80	108	11	6	1	7	3	0	0	3	0	4	

No report.

CHURCHES.		MINISTERS.		CHH. MEMBERS.			ADDIT'NS.		REMOVALS.			BAPTISMS.		SAB. SCHOOLS.		
Place and Name.	Org	Name.	Com.	Jan. 1, 1859.			1858.		1858.			1858.				
				Male.	Female.	TOTAL.	Prof.	Total.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.		
Fairfield, Southport,	1843	Vacant.		37	85	122	3	20	1	21	1	2	0	3	5	1
" Black Rock,	1849	Marinus Willett, p.	1858	17	40	57	3	1	0	1	0	0	0	0	1	1
Farmington,	1852	Noah Porter, D.D., p.	1803	122	200	322	25	30	5	44	9	12	0	21	13	6
" Plainville,	1849	Moses Smith, p.	1859	88	163	251	24	42	1	43	8	10	0	18	17	6
" Unionville,	1841	James A. Smith, s.s.		41	66	107	14	34	6	40	0	3	0	3	20	2
Franklin,	1718	Jared R. Avery, p.	1854	51	103	154	20	3	1	4	0	1	3	4	3	1
Glastenbury, 1st ch.	1892	A. S. Chesbrough, p.	1838	62	143	205	11	20	15	35	5	8	1	14	10	8
" East ch.	1727	Aaron Snow, p.	1841	54	67	121	20	10	0	10	1	2	3	6	5	1
" South ch.	1833	John A. Seymour, p.	1857	37	116	153	50	18	1	19	1	2	0	3	3	1
Goshen,	1749	Joel F. Bingham, p.	1859	33	86	125	14	0	3	3	6	0	0	6	0	2
Granby, about	1739	Wm. H. Gilbert, p.	1856	22	58	80	5	12	3	15	2	4	0	6	4	0
Greenwich, 1st ch.	1870	William A. Hyde, s.s.		32	85	117	12	4	0	4	1	1	0	0	2	4
" 2d ch.	1705	Joel H. Linsley, D.D., p.	1847	113	216	329	7	64	4	68	10	13	9	32	2	20
" Stanwich ch.	1735	Leury G. Jesup, p.	1854	33	87	120	5	7	4	11	1	4	2	7	2	5
" North,	1827	Vacant.		52	81	133	5	2	2	4	1	7	4	12	0	5
Griswold, 1st ch.	1729	Bennett F Northrop, p.	1853	39	83	122	18	10	5	15	1	1	0	2	3	1
" Jewett City,	1825	Henry T. Cheever, p.	1856	31	52	83	18	22	2	24	1	1	1	3	8	3
Groton,	1705	Sylvester Hine, s.s.		39	61	91	8	3	0	3	0	3	0	3	3	3
Guilford, 1st ch.	1839	William S. Smith, p.	1859	100	153	253	18	1	7	8	4	7	0	11	1	5
" North, 2d ch.	1725	Vacant.		43	60	103	4	23	0	23	2	0	0	2	10	12
" 3d ch.	1843	George I. Wood, p.	1858	70	102	172	9	0	1	1	3	11	0	14	0	0
Haddam, 1st ch.	1875	James L. Wright, p.	1855	49	92	141	7	14	5	19	1	0	0	1	4	4
" Higganum,	1844	Charles Nichols, s.s.		34	85	119	2	15	2	17	1	2	0	3	4	5
Hamden, Mr. Carmel,	1761	D. H. Thayer, p.	1853	37	75	112	4	2	3	7	6	0	0	6	2	3
" East Plain,	1795	Austin Putnam, p.	1838	48	92	140	13	12	2	14	0	2	0	2	2	3
Hampden,	1723	George Soule, p.	1855	48	136	184	26	60	7	67	1	0	0	1	35	8
Hartford, 1st ch.	1836	Joel Hawes, D.D., p.	1818	182	404	586	48	55	12	67	4	13	0	17	3	9
" 2d ch.	1669	Vacant.		139	239	378		63	13	76	3	0	3	3	3	9
" North ch.	1824	George N. Webber, p.	1859	158	341	499		85	22	107	9	21	0	30	29	9
" 4th ch.	1832	Nathaniel J. Burton, p.	1857	185	365	550		25	20	45	3	31	0	34	11	2
" 5th ch.	1833	Vacant.		13	43	56		2	0	2	2	0	0	2	0	2
" Pearl St. ch.	1852	Elias R. Beadle, p.	1852	164	290	454		101	53	154	4	8	0	12	39	15
Hartland, 1st ch.	1768	Vacant.		18	30	48		0	2	2	1	3	0	4	0	0
" West, 2d ch.	1780	Charles G. Goddard, p.	1856	17	41	58	6	6	0	6	0	0	0	0	2	2
Hartwinton,	1737	John A. McKinstry, p.	1857	125	211	336	69	4	2	6	4	10	0	14	2	1
Hebron,	1717	Merrick Knight, p.	1854	45	98	143	8	2	5	7	3	2	0	5	3	3
" Gilead, about	1750	Vacant.		25	51	76	7	9	0	9	3	0	0	3	1	2
Huntington,	1724	John Blood, s.s.	1853	36	75	111	3	7	3	10	3	0	0	6	2	2
Kent,	1741	Evarts Scudder, p.	1859	40	92	132	19	20	3	32	2	0	0	2	13	5
Killingly, South ch.	1746	Vacant.		5	14	19	0	0	0	0	0	0	0	0	0	0
" West,	1801	Thos. T. Waterman, p.	1853	129	245	375		21	24	45	4	9	0	13	7	5
" Dayville,	1849	W. Belden, s.s.		18	45	63	10	5	1	6	1	6	0	7	5	0
Killingworth,	1738	Hiram Bell, p.	1850	111	199	310		46	0	46	6	7	1	14	16	7
Lebanon, 1st ch.	1700	Orio D. Hine, p.	1856	35	88	124	6	22	2	24	4	1	0	5	11	2
" Goshen,	1729	Vacant.		36	54	90	20	1	0	1	3	3	1	7	0	2
" Exeter,	1773	John Avery, p.	1848	31	61	92	18	16	2	18	0	0	0	10	0	0
Ledyard,	1810	Timothy Tuttle, p.	1811	17	61	78	4	6	2	8	1	1	0	2	6	2
Lisbon, 1st ch.	1723	David Breed, p.	1857	38	47	85	10	5	0	5	2	7	0	9	1	1
" Hanover,	1766	James A. Hazen, p.	1852	32	62	94	15	11	2	13	3	3	0	6	6	0
Litchfield, 1st ch.	1722	Leonard W. Bacon, p.	1855	76	189	265	12	30	1	31	4	5	0	9	7	6
" Northfield,	1745	Jas. Richards, D.D., s.s.	1859	31	56	87	10	5	2	7	1	2	0	3	2	2
" Milton,	1798	George J. Harrison, s.s.		14	29	43	3	3	9	12	1	0	1	2	2	3
Lyme, Hamburg,	1727	Enoch F. Burr, p.	1850	31	91	122	12	33	4	37	4	1	4	9	25	5
" Grassy Hill,	1757	Alpha Miller, s.s.		24	31	52	8	9	0	9	1	0	0	1	3	0
Madison, 1st ch.	1707	Samuel Fiske, p.	1857	164	269	433	21	59	4	63	12	1	1	14	20	19
" North,	1757	Samuel Howe, s.s.		35	56	91	20	8	0	8	1	2	0	3	5	3
Manchester, 1st ch.	1779	Vacant.		72	135	207	23	1	9	10	1	9	0	10	1	5
" 2d ch.	1851	Warren G. Jones, s.s.		45	99	144	7	1	3	4	1	1	1	13	10	10
Mansfield, South,	1710	Anson S. Atwood, p.	1819	45	125	170	16	40	2	42	4	3	0	7	11	4
" North, 2d ch.	1744	Vacant.		22	52	74	9	8	0	8	0	3	0	3	3	1
Marlborough,	1849	Alpheus J. Pike, p.	1850	18	46	64	2	0	0	0	0	0	1	1	0	0
Meriden, 1st ch.	1729	George Flacher, p.	1854	162	294	456	50	80	40	120	2	34	2	38	28	20
" Center,	1848	O. H. White, s.s.		60	93	153	24	9	4	13	2	12	0	14	3	1
" Hanover,	1853	Jacob Eaton, p.	1857	26	45	71	7	1	10	11	1	11	0	12	0	1
Middlebury,	1796	J. S. Judd, p.	1856	49	108	157	9	9	7	16	3	4	0	7	5	4
Middletown, 1st ch.	1651	Jeremiah Taylor, p.	1856	66	236	302		13	14	27	7	14	0	21	2	2
" South,	1747	J. S. Dudley, p.	1854			240		14	11	25	4	10	0	14	8	4
" Fourth,	1778	Lent S. Hough, p.	1847	68	92	160	3	21	3	24	5	1	0	6	11	2
" Middlefield,	1808	S. D. Jewett, s.s.		14	46	60	2	8	1	9	0	1	0	1	0	1
Milford, 1st ch.	1839	Jonathan Brace, D.D., p.	1845	173	374	547	11	9	5	14	10	6	2	18	7	7
" Plymouth,	1714	W. Nye Harvey, p.	1858	95	177	272	12	3	3	6	6	6	0	13	1	11
Monroe,	1764	Edw. B. Emerson, s.s.	1858	30	55	85	10	3	1	4	1	1	0	2	2	2
Montville,	1721	Vacant.		28	59	87	4	6	0	6	0	0	0	3	3	3
" Mohegan,	1832	John W. Salter, s.s.		9	21	30	9	0	0	0	0	0	0	0	0	0
Morris,	1768	David L. Parmelee, p.	1841	49	98	147	8	18	4	22	2	0	0	2	3	2
Naugatuck,	1781	Charles S. Sherman, p.	1849	59	129	188	41	26	4	30	6	6	0	12	12	10
New Britain, 1st ch.	1758	Lavalette Perrin, p.	1858	117	205	322	19	15	9	174	4	8	0	12	23	9
" South,	1842	C. L. Goodell, p.	1859	99	138	237		12	1	13	7	12	0	19	6	7
New Canaan,	1733	Fred. W. Williams, p.	1854	50	130	180	16	6	3	9	2	7	0	9	1	0
New Fairfield,	1742	Exra D. Kinney, s.s.	1859	13	60	73	3	1	0	1	0	0	0	0	0	0

No report.

CHURCHES.		MINISTERS.		CHH. MEMBERS.				ADDITIONS		REMOVALS.			BAPTISMS.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	1859.		TOTAL.	1858.		1858.			1858.			
				Male.	Female.		Prof.	Letter.	Deaths.	Disch.	Excom.	Adult.	Infant.		
New Hartford, 1st ch.	1738	Vacant.		43	53	96	48	0	0	0	4	2	6	0	0
" North,	1828	F. A. Spencer, p.	1853	29	90	119	13	16	3	19	1	0	0	1	6
" South,	1848	Edwin Hall, Jr., p.	1854	39	58	97	5	5	5	10	0	0	0	8	3
New Haven, 1st ch.	1639	Leonard Bacon, D.D., p.	1824	143	366	509	69	63	23	86	7	0	0	15	11
" North,	1742	S. W. S. Dutton, D.D., p.	1838			466		61	6	67	6	11	0	17	
" Yale College,	1753	George P. Fisher, p.	1854					78	33	111					
" 31,	1826	E. L. Cleveland, D.D. p.	1833	112	215	327	30	68	24	92	5	20	0	25	22
" Temple-st.	1829	Hiram Bingham, s.s.		21	45	66	4	6	0	6	0	0	0	0	3
" Fair Haven, 1st c	1830	Burdett Hart, p.	1846	79	222	301	4	28	5	33	4	17	0	21	12
" Colloge-st.	1831	Edward Strong, p.	1842	191	351	542	70	106	25	131	6	19	18	43	33
" Westville,	1832	James L. Willard, p.	1855	52	82	134		20	0	20	1	5	0	6	7
" Howe-st.	1838	Vacant.		75	197	272		30	3	33	4	38	2	44	14
" Chapel-st.	1838	W. T. Enstis, Jr., p.	1848			533		113	37	150	17	1	18		
" South,	1852	Gurdon W. Noyes, p.	1858	67	133	200	12	28	15	43	1	11	0	12	10
		{ Abel McEwen, D.D., p.	1806												
New London, 1st ch.	1650	{ Thomas P. Field, p.	1856	85	175	260	43	40	10	50	3	3	0	6	20
" 2d ch.	1835	G. B. Wilcox, p.	1859	85	150	235	40	40	6	46	1	6	2	9	22
New Milford,	1716	David Murdock, p.	1850	170	304	474	8	35	1	36	6	5	0	11	32
Newtown,	1715	William H. Moore, p.	1856	17	71	88	9	21	5	26	2	4	0	6	15
Norfolk,	1760	Joseph Eldridge, D.D., p.	1832	127	173	300	45	88	9	97	2	6	0	8	37
" North Branford,	1724	Vacant.		45	85	130	7	20	4	24	0	0	0	0	8
" Northford,	1750	Asa C. Pierce, p.	1853	45	75	120	7	15	3	18	3	2	0	5	5
" North Canaan,	1769	Hiram Edly, p.	1856	64	104	168	19	25	6	31	1	2	0	3	13
" North Haven,	1718	B. S. J. Page, s.s.		145	177	322	47	5	52	3	5	0	8	15	6
" North Stonington,	1727	Stephen Hubbard, p.	1853	46	74	120	10	2	0	2	0	0	0	2	2
" Norwalk, 1st ch.	1652	William B. Weed, p.	1855	108	203	311	21	30	18	48	3	2	1	6	8
" South,	1833	David R. Austin, p.	1853	67	133	200	14	18	9	27	3	3	0	6	8
" Norwich, Town,	1600	Hiram P. Ames, p.	1833	61	195	256	17	8	5	13	6	3	0	0	4
" 2d ch.	1760	Alvan Bond, D.D., p.	1835	100	226	326	25	4	8	12	5	13	0	18	1
" Greenville,	1833	Robert P. Stanton, p.	1856	67	161	228	19	43	9	52	0	6	0	6	9
" Broadway,	1842	John P. Gulliver, p.	1846	80	191	271	30	10	4	14	4	13	0	17	5
Old Lyme,	1639	Davis S. Brainerd, p.	1841	57	126	183	6	55	4	59	4	4	0	8	23
Old Saybrook,	1646	Salman McCall, p.	1853	101	168	269	34	18	2	20	5	8	0	13	6
Orange, West Haven,	1719	George A. Bryan, p.	1858	69	95	165	12	4	4	8	3	11	0	14	2
Orange,	1805	A. C. Raymond, p.	1856	56	97	153	12	3	1	4	2	5	0	7	1
Oxford,	1745	Stephen Tolpiff, p.	1841	36	66	102	13	5	1	6	0	0	0	0	5
Plainfield,	1705	Wm. A. Benedict, s.s.		26	53	79	25	10	4	14	3	3	0	6	5
" Central Village,	1846	George Hall, p.	1859	31	73	104		7	2	9	0	0	0	3	3
" Wauregan,	1856	Vacant.		5	9	14	2	0	0	0	0	0	0	5	0
Plymouth, 1st ch.	1739	E. J. Hawes, p.	1858	61	113	174	26	44	8	52	5	4	0	9	12
" Plym. Hollow,	1837	James Averill, p.	1852	67	106	173	17	20	2	22	2	2	3	7	6
" Terryville,	1833	John Monteith, Jr. p.	1858	91	118	209	40	64	7	71	4	12	0	16	19
Pomfret,	1715	Daniel Hunt, p.	1835	53	103	156	13	42	4	46	2	1	0	3	26
" Abington,	1753	Henry B. Smith, p.	1852	34	92	126	9	31	1	32	3	0	0	3	19
Portland, 1st	1721	Hervy Talcott, p.	1816	21	60	81	3	5	0	5	0	2	0	2	2
" Central,	1857	S. G. W. Rankin, p.e.	1851	35	65	100	6	0	0	0	0	4	2	6	0
Preston, 1st	1638	Elijah W. Tucker, s.s.		30	65	95	8	0	0	0	0	2	0	4	0
Prospect,	1798	Asa M. Train, s.s.		36	66	102	3	26	3	29	2	0	0	2	7
Putnam,	1848	George J. Tiltonson, s.s.		40	91	131	11	27	13	40	1	5	0	6	18
" East,	1715	Vacant.		7	103	25		7	0	7	2	3	0	5	3
Reading,	1732	Vacant.		38	83	121	4	0	2	2	5	0	0	8	0
Ridgefield, 1st ch.	1712	Clinton Clark, p.	1850	79	154	232	6	24	5	29	3	4	0	7	12
" Ridgebury,	1768	Vacant.		19	33	52	8	2	1	3	0	0	0	0	1
Rocky Hill,	1727	Vacant.		52	158	210		22	2	24	2	6	0	8	13
Roxbury,	1744	Austin Isham, p.	1839	75	122	197	12	17	0	17	3	0	0	3	6
Salem,	1793	Nathaniel Miner, s.s.		27	49	76	6	16	2	18	3	4	1	8	13
Sail-bury,	1744	Adam Reid, D.D., p.	1837	61	151	212	20	29	3	32	4	9	0	13	9
Saybrook, Centerbr'k,	1725	John G. Baird, p.	1859	58	78	136	27	11	1	12	0	10	0	10	1
" Deep River,	1834	Henry Wickes, p.	1858	78	116	194	18	32	4	36	1	2	0	3	21
Scotland,	1735	Thomas Talliman, p.	1844	28	77	105	15	7	5	12	3	2	2	7	6
Seymour,	1817	Vacant.		26	74	100	26	30	4	34	2	2	0	11	14
Sharon,	1740	D. D. T. McLaughlin, p	1859	33	89	125	16	5	2	7	3	5	0	8	4
" Ellsworth,	1802	Robert D. Gardner, p	1858	27	39	66	5	1	1	2	4	1	0	5	0
Sherman,	1751	Francis Williams, s.s.		48	74	122	15	0	0	0	1	3	0	4	
		{ Allen McLean, p.	1809												
Simsbury,	1682	{ Oliver S. Taylor, p.	1859	75	159	234	6	74	10	84	8	7	0	15	47
Somers,	1727	George A. Oviatt, p.	1855			272		22	5	27	4	1	0	5	6
" Southbury, 1st ch.	1733	Vacant.		28	52	80	8	11	2	13	2	5	0	7	7
" South Britain,	1793	Amos E. Lawrence, p.	1851	46	97	143	32	28	6	34	3	0	1	4	18
" Southington,	1728	Elisba C. Jones, p.	1857	172	358	530		64	16	80	15	7	0	22	
South Windsor, 1st c.	1790	Judson B. Stoddard, p.	1856	25	90	115	6	14	3	17	2	1	0	3	8
" 2d ch.	1830	William Wright, p.	1854	31	81	112	6	4	2	6	1	4	0	5	1
" Theo. Institute,	1835	Professors in Theo. Inst.		74	23	97		1	7	8	3	3	0	6	0
Stafford, East,	1723	Joseph Knight, p.	1855	10	33	43	10	3	3	6	0	0	0	0	3
" West,	1764	Fred. W. Chapman, s.s.		27	32	59	2	14	1	15	1	2	0	3	5
" Springs,	1850	Alexis W. Ide, p.	1859	47	32	79		0	1	1	0	0	0	0	0
" Staffordville,	1853	Vacant.		2	13	15	1	0	0	0	1	0	0	1	0
Stamford, 1st ch.	1641	Joseph Anderson, p.e.		62	165	227	12	2	1	4	5	8	0	13	2
" North,	1782	Vacant.		33	95	158	15	3	4	6	2	0	0	3	2
" Long Ridge,	1842	Ezra D. Kinney, s.s.		4	11	15	4	0	0	0	0	0	0	0	0

No Report.

CHURCHES.	MINISTERS.	CHH. MEMBERS. Jan. 1, 1859.	ADDIT'NS. 1858.	REMOVALS. 1858.				BAPTISMS. 1858.									
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	EXCOM.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Stonington, 1st ch.	1764	Nehemiah B. Cook, p.	1838	39	70	100	18	11	0	11	3	3	0	6	8	0	
" 2d ch.	1833	William Clift, p.	1844	42	158	200	16	34	3	37	2	12	0	14	15	2	
" Mystic Bridge,	1852	Walter R. Long, p.	1853	36	72	108	12	9	3	12	1	4	0	5	3	2	
Stratford,	1640	Benjamin L. Swan, p.	1858	69	190	259	18	35	0	37	4	5	0	9	17	13	
Suffield, 1st ch.	1698	John R. Miller, p.	1853	79	183	262	27	55	10	65	1	6	0	7	39	2	
" West,	1744	Henry Cooley, s.s.		30	50	80		22	12	24	0	1	1	2	17	0	
Thompson,	1730	Andrew Dunning, p.	1850	78	188	262	90	29	3	32	3	4	0	7	16	1	
Tolland,	1717	Abram Marsh, p.	1831	40	72	112		28	1	29	2	2	0	4	10	4	
Torrington,	1741	Vacant.		20	32	52		3	0	0	1	1	0	2	0	0	
" Torrington,	1759	Charles Newman,	1858	6	99	100	28	29	6	35	2	1	0	3	11	6	
" Wolcottville,	1832	R. M. Chipman, s.s.	1859	35	103	138	27	20	0	20	1	0	0	1	0	0	
Trumbull,	1730	Benjamin Swallow, s.s.	1858	51	65	117	11	0	0	0	0	0	0	2	0	0	
Union,	1738	Samuel J. Curtis, p.	1843	13	31	49	5	5	0	5	1	1	0	2	5	0	
Vernon,	1792	Mark Tucker, D.D., p.	1857	62	156	218	26	27	6	33	3	12	0	15	11	1	
" Rockville, 1st ch.	1827	Smith B. Goodenow, p.	1859	56	131	87	67	4	5	9	4	18	1	23	0	3	
" 2d ch.	1849	Charles W. Clapp, p.	1857	80	138	218	51	31	11	42	9	19	0	20	20	4	
Voluntown & Sterling,	1779	Charles L. Ayer, p.	1859	22	42	64	14	0	2	2	3	2	0	5	0	2	
Wallingford,	1675	Edwin R. Gilbert, p.	1832	75	165	240	12	34	6	40	7	7	2	16	9	9	
Warren,	1756	Vacant.		50	76	126	23	0	1	1	3	6	0	9	9	0	
Washington, 1st ch.	1742	Ephraim Lyman, p.	1852	107	130	237	47	2	49	2	2	2	0	4	17	9	
" New Preston,	1757	J. H. Strong, p.	1857	35	69	104	11	25	3	32	1	5	0	6	12	3	
" Hill,	1757	W. H. Whittemore, s.s.		18	32	50	8	4	1	5	1	2	0	3	1	0	
Waterbury, 1st ch.	1689	George Bushnell, p.	1858	122	288	420	36	35	8	43	5	19	0	24			
" 2d ch.	1852	S. W. Magill, p.	1852	73	106	179	17	36	28	64	1	15	0	16	19	9	
Watertown,	1738	George P. Prudden, s.s.		86	162	248	40	39	12	51	3	10	0	13	20	2	
Westbrook,	1726	Stephen A. Loper, s.s.	1858	88	122	210	17	6	2	8	2	2	0	4	0	5	
West Hartford,	1713	Myron N. Morris, p.	1852	91	158	249	16	55	4	59	6	5	0	11	21	4	
Weston,	1757	Zalmon B. Burr, s.s.		13	51	64	6	8	1	9	1	0	2	2	2	0	
Westport, Green's Farms,	1715	Vacant.		53	77	130		0	4	4	2	2	0	5	0	1	
Westport,	1832	Timothy Atkinson, p.	1856	27	98	125	4	19	2	21	1	2	0	3	5	9	
Weathersfield, 1st ch.	1641	W. S. Colton, p.	1856	95	210	305		8		8	9	20	1	30	4	13	
" Newington,	1722	{ Joab Brace, D.D., p.	1805	60	111	171	30	8	4	12	2	5	0	7	2	9	
Willington,	1728	{ Wm. P. Aiken, p.	1857	38	73	111		22	7	29	0	4	0	4	10	2	
Williston,	1728	Charles Bentley, p.	1858	80	152	232	12	31	6	37	3	5	0	8	16	2	
Wilton,	1720	S. R. Dimock, p.	1859	37	57	94	4	13	3	16	1	1	0	2	6	0	
Winchester, 1st ch.	1771	Ira Pettibone, p.	1857	37	57	94		5	4	7	5	2	0	9	25	3	
" Winsted, 1st ch.	1790	Vacant.		54	78	132	8	46	7	53	2	7	0	9	25	3	
" 2d ch.	1854	"		26	54	80	5	50	5	55	0	5	0	5	5	1	
Windham,	1700	George J. Stearns, p.	1852	31	78	109	24	14	1	15	2	2	0	4	8	0	
" Willimantic,	1828	Samuel G. Willard, p.	1849	34	118	152	22	25	5	30	1	5	3	9	13	3	
Windsor, 1st ch.	1630	Theodore A. Leete, p.	1845	33	92	131	10	34	2	36	2	2	0	4	22	4	
" Poquonock,	1841	Ogden Hall, s.s.		18	44	62		14	0	14	0	4	0	4	12	0	
Windsor Locks,	1844	Samuel H. Allen, p.	1846	26	64	90	9	43	1	44	2	4	0	6	30	15	
Woodbridge,	1742	Alexander D. Stowell, p.	1853	54	152	206	12	60	1	61	5	0	0	5	35		
Woodbury 1st ch.	1670	Vacant.		59	125	184	21	10	1	11	5	4	1	10	4	1	
" North,	1816	John Churchill, p.	1840	78	135	213	10	26	3	29	4	3	0	7	9	5	
Woodstock, South,	1630	Leuel Grosvevor, s.s.		55	79	132		18	4	22	5	3	0	8	8	7	
" West,	1747	Joseph W. Sessions, p.	1854	47	57	104	4	31	2	33	1	0	0	1	17	0	
" East,	1756	Edward H. Pratt, s.s.		71	111	182	35	28	1	29	4	4	0	8	14	5	
" North,	1831	Eliakim Phelps, D.D., s.s.		77	111	188	33	51	6	57	1	1	0	2	15	5	
Wolcott,	1773	Stephen Rogers, p.	1859	35	59	94	7	37	0	37	1	3	0	4	13	0	

No report.

SUMMARY.—Churches, 284; Ministers, 244; Church members,—15,147 Males, 30,068 Females; TOTAL, 45,838, including 3,675 absentees. Additions in 1858, 5,914 by profession, 1,263 by letter; TOTAL, 7,177. Removals in 1858,—728 by death, 1,378 by dismissal, 93 by excommunication; TOTAL, 2,199. Baptisms,—Adult, 2,300, Infant, 1,016.

NOTE.—The Statistical Secretary of the GENERAL ASSOCIATION OF CONNECTICUT wishes us to state, that in the table of churches in Fairfield West Association, as given in the Minutes of the General Association for 1859, p. 47, he accidentally misplaced the statistics of membership of the Church in Greenfield, and of the Church at Green's Farms, and of all the churches between these two in that table; and that the mistake, in each case, has been corrected in the statistics as here published.

OTHER MINISTERS.—Charles S. Adams, Westford; Samuel J. Andrews, Hartford; Edward E. Atwater, New Haven; Jason Atwater, teacher, West Haven; Frederick H. Ayres, Long Ridge; William T. Bacon, Woodbury; William E. Bassett, Norfolk; Bronson B. Beardsley, Bridgeport; Hubbard Beebe, New Haven; William W. Birchard, Broad Brook; Isaac Bird, teacher, Hartford; S. B. S. Bissell, Norwalk; Phineas Blakeham, New Haven; T. S. Bradley, teacher, South Norwalk; George Bushnell, Hartford; Albert B. Camp, Bristol; Henry Clark, teacher, Avon; Noah Coe, New Haven; Augustus B. Collins, South Norwalk; Henry M. Colton, teacher, Middletown; David C. Comstock, teacher, Stamford; C. D. Cowles, Farmington; Orson Cowles, Dis. Sec. A. B. C. F. M., North Haven; Jonathan Curtis, South Woodstock; Thomas F. Daviss, Westport; Hiram Day, Manchester; Jeremiah Day, D.D., New Haven; Edgar J. Doolittle, Chester; Tryon Edwards, D.D., New London; Eleazar T. Fitch, D.D., Prof. in Yale Theol. Sem'y, New Haven; S. B. Forbes, Manchester; Charles A. Goodrich, Hartford; Chauncey Goodrich, New Haven; Chauncey A. Goodrich, D.D., Prof. in Yale Theol. Sem'y, New Haven; John Greenwood, Bethel; Frederick Gridley, Newington; Levi Griswold, Clinton; Sylvanus Haight, South Norwalk; E. Edwin Hall, ———; David H. Hamilton, (now in Germany); W. Nye Harvey, Milford; Daniel Hemcnway, teacher, Suffield; Horace Hooker, Sec. Conn. Miss. Soc'y, Hartford; Joseph B. Hull, teacher, Hartford; Elijah B. Huntington, Stamford; Enoch S. Huntington, Stamford; Joseph Hurbit, New London; Charles Hyde, Ellington; Stephen Johnson, Jewett City;

CHURCHES.		MINISTERS.		CHH. MEMBERS.				ADDIT'NS.		REMOVALS.				BAPTISMS.						
Place and Name.		Org.	Name.	Com.	May 1, 1859.				1858-9.		1858-9.				1858-9.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.		
Georgetown,	1810				10	7	17	2	0	0	0	1	0	0	1	0	0	0		
Gloversville,	1852		Homer N. Dunning, p.	1852	82	149	231	18	24	3	27	2	1	11	14	8	9	270		
Greenport,	1853		James E. Carter, s.s.	1859	6	15	21	0	8	0	8	0	0	0	0	2	6	1		
Hamilton,			Merritt S. Pratt, s.s.	1856			96	12	2	3	5	0	0	0	4	0	2	50		
Harpersfield,	1796		C. S. Marvin,	1857	20	40	60	0	9	1	10	2	4	3	9	0	0	80		
Henrietta,			No report.																	
Herman,	1828		William Greaves,	1857	43	70	113	0	21	2	23	0	0	0	20	0	30			
Heuvelton,	1842		Lucian W. Chaney,	1852	23	62	85	23	6	19	25	1	1	1	3	10	3			
Holland,	1852		Charles Crocker,	1857	9	7	16	0	0	19	12	0	0	1	0	0	0			
Hopkinton,	1808		Enos Wood, p.	1845	27	42	69	16	0	12	12	0	0	0	1	0	1			
Jamestown,	1816		Thomas H. Rouse, p.	1856	70	95	165	21	19	9	29	1	4	0	5	4	1			
Kiantone,	1815		Wm. T. Reynolds, s.s.	1856	26	44	70	5	17	0	17	0	1	2	3	9	0			
Kirkland,							40	0	0	0	0	0	0	0	0	0	0			
Lawrenceville,	1826		George B. Rowley, s.s.	1855	30	56	86	0	49	6	55	1	1	0	2	40	3			
Lewis,			C. Hudson, s.s.	1857	21	64	85	13	5	2	7	1	0	0	3	1	100			
Linklaen,	1827		Orville Ketchum.	1857	13	35	48	0	2	5	7	0	15	2	1	0	40			
Lisbon,	1842		Morgan L. Eastman,	1847	65	87	152	2	12	0	12	3	0	0	3	7	0			
Little Valley,	1840		Chalon Burgess, s.s.	1850	17	23	50	8	9	4	13	1	0	0	2	3	4			
Lockport,	1828		Joseph L. Bennett, p.	1858			256	8	7	15	2	3	5	3	6	215				
Lumberland,	1799		Felix Kyte, p.	1832	43	61	104	19	5	1	6	0	0	0	3	3				
Madison,	1796		Derwin W. Sharts, s.s.	1859	37	70	107	0	0	0	0	3	0	5	0	60				
Madrid,	1807		Rufus Pratt,	1857	54	87	141	5	40	2	42	3	14	0	17	19	1			
Mansville,	1833		A. Parmelee,	1856	30	56	86	8	1	9	2	1	0	3	3	2	40			
Marshall,	1798		Hayhurst,	1858	18	47	65	19	0	0	0	0	0	0	0	0	0			
Massena, 1st ch.	1819		J. R. Hale, s.s.	1858	21	32	53	4	6	0	6	0	1	0	1	4	0			
" 2d ch.	1824		" "	1858	14	25	39	0	0	0	0	0	0	0	0	0	30			
McComb,	1857		Goram Cross s.s.	1856	10	8	18	0	3	5	8	0	0	4	0	0	37			
Middletown, Del. Co.	1785		Daniel Lancaster, p.	1855	43	77	120	8	7	15	2	2	3	7	5	0	50			
Moravia,	1806		Philander Bates,	1853	27	61	88	21	0	5	5	2	3	3	0	0	40			
Moriah,	1808		C. Ransom, p.	1841	66	93	159	12	12	3	15	1	4	3	3	2	140			
Morrisania,	1852				25	85	110	18	20	6	26	1	2	5	4	8	150			
Morrisville,	1805		Wm. B. Hammond, s.s.	1856	32	92	124	9	41	6	47	2	3	0	28	5	75			
Mt. Hope,			Azel Downs,	1851			86	4	1	3	4	1	0	5	1	67				
Mt. Sinai,	1789		Thomas Harris,	1847	43	101	144	5	1	6	1	3	0	4	4	3	150			
Munnsville,	1820		Pindar Field, s.s.	1857	17	28	45	0	8	13	21	1	2	0	3	6	3			
New Village,	1815		John A. Woodhull, s.s.	1858	15	35	50	22	0	0	0	0	17	0	1	30				
New York, Smyrna ch. (Welsh),	1825		Robert D. Thomas.	1857			110	10	10	3	3	1	6	256						
Broadway Tab ch.	1840		J. P. Thompson, D.D., p.	1845	140	210	350	6	46	83	129	4	43	2	49	10	13			
Ch. of the Puritans,	1846		Geo. B. Cheever, D.D., p.		No report.															
Bethesda ch.	1847		Charles B. Ray, p.	1846	9	29	38	8	10	10	3	3	1	6	256					
Eastern Cong. ch.	1848		S. T. Aldrich,	1858	36	79	115	34	20	12	32	3	17	20	10	1	1			
Center St. Mis. ch.	1859		Anzi Camp,	1859	14	14	28	0	8	28	1	2	0	3	1	5	175			
Niagara City,	1855				15	27	42	6	3	7	10	3	1	0	4	0	2			
Norfolk,	1817		M. K. Cushman,	1856	35	45	80	1	0	0	0	0	0	0	0	0	70			
North Adams,							30	0	0	0	0	1	1	0	2	0				
North East Center,	1829		Vacant.		9	24	33	0	0	0	0	1	1	0	2	0				
North Eba,	1849		D. C. Osgood, s.s.	1853	8	10	18										25			
North Lawrence,	1853		George B. Rowley,	1854	8	23	31	3	0	5	5	0	3	0	3	0	30			
Oneida Lake,	1846				10	21	31	0	0	0	0	0	0	0	0	0	0			
Oriskany Falls,					12	25	37	8	0	0	0	0	0	0	0	0	50			
Orwell,	1858		B. B. Cutler,	1859	7	16	23	0	8	0	8	0	0	0	6	0	50			
Oswego,	1857		H. G. Ludlow,	1858	55	108	263	37	70	107	1	0	0	1	15	4	225			
Otto, East,	1836		William W. Norton, s.s.	1856	14	23	37	5	1	2	3	0	1	0	1	1	20			
Owego,	1850		M. Tyler,	1850	66	112	178	14	0	0	4	0	0	4	0	0	100			
Paris Hill,	1791		George F. Bronson, s.s.	1858	64	43	107	2	2	0	2	0	4	0	4	0	2			
Parishville,	1823		B. Burnap,	1845	25	45	70	4	4	0	4	0	1	0	1	2	0			
Patchogue,	1783		F. E. M. Bacheleer,	1858	43	78	121	10	2	1	3	0	40	40	2	11	125			
Pekin,	1843:		No report.																	
Pharsalia, East,	1850		Edward N. Ruddock, p.	1857	15	31	46	1	7	2	9	1	0	0	1	6	0			
Phillipsville,	1832		H. N. Hubbard,	1857	35	60	95	9	6	4	10	0	0	0	3	4	100			
Pierpont,	1820		Philetus Moutague, p.	1844	7	15	22	1	0	0	0	2	2	4	0	0	40			
Pine Grove, (No report.)	54		James G. Cardell, p.	1854																
Plymouth,					5	18	23	0	0	0	0	0	0	0	0	0	0			
Pt. Leyden & Gregg, Adm'd at last meeting of Consoc'n.							85													
Poolville,																				
Pocspatue,	1750		Vacant.		4	5	9	0	0	0	0	0	0	0	0	0	0			
Port Jefferson,	1847		Samuel T. Gibbs, s.s.	1855	22	51	73	5	3	4	7	0	1	0	1	2	0			
Poughkeepsie,	1857		C. D. Rice, p.	1857	50	101	151	9	17	26	1	7	1	9	6	2	170			
Pulaski,	1808		Lucian W. Chaney, s.s.	1858	52	89	141	25	11	4	15	6	10	0	16	3	450			
Randolph,	1836		O. D. Hibbard, s.s.	1854	21	42	63	2	7	0	7	0	2	2	1	0	75			
Raymondville,	1828		M. K. Cushman,	1856	7	22	29	8	2	0	2	0	0	0	0	0	20			
Rensselaer Falls,	1845		Lucian W. Chaney,	1855	22	36	58	15	4	0	4	1	1	0	2	3	1			
Richville,	1828		Goram Cross, s.s.	1859	24	53	77	0	6	5	11	2	4	0	6	5	0			
" (Welsh),			No report.																	
Riga,	1800		J. E. Jones,	1858	27	54	81	0	6	12	18	1	5	0	6	3	3			
Riverhead,	1834		George R. Entler, s.s.	1858	34	59	93	1	2	3	1	1	0	2	1	5	90			
Rochester, Plym. ch.	1855		Jonathan Edwards, p.	1856	80	142	222	14	9	11	20	3	17	0	20	3	6			
			{ David Spear, p.	1808																
			{ Quincy Blakely, s.s.	1858																
Rodman,	1805				37	73	110	39	0	1	1	3	8	1	12	0	2			

CHURCHES.		MINISTERS.		CHH. MEMBERS.		ADDIT'NS.		REMOVALS.		BAPTISMS.						
Place and Name.	Org.	Name.	Com.	May 1, 1859.		1858-9.		1858-9.		1858-9.						
				Male.	Female.	Prof.	FOTAL.	Deaths.	Excomm.	FOTAL.	Adult.	Infant.	SAB. SCHOOLS.			
Rushford,	1838	J. H. Henry, s.s.	1856	27	46	73	8	6	12	2	2	0	4	4	4	50
Rushville,	1804	Simon S. Hughtson, p.	1854	62	120	182	0	3	1	4	1	0	1	8	0	1 400
Russell,	1856	William Greaves,	1857	21	27	48	1	12	0	12	0	0	0	0	0	0 30
Rutland,	1808	J. James Douglas, p.	1853	30	73	103	2	3	0	3	0	2	0	2	0	2 110
Sand Bank,	1852	B. B. Cutler,	1859	11	20	31	6	6	0	6	4	1	0	5	5	1 40
Sandy Creek,	1817	Richard Osburn, Jr., s.s.	1852	47	80	127	7	19	4	23	3	1	0	4	14	1 70
Sangerfield,																
Saugerties,	1853	L. C. Lockwood, s.s.	1858	32	68	100		27	5	32	0	3	1	4	3	6 90
Schroon,		D. Connel, s.s.	1857	5	14	19		4		4	2					23
Sherman,	1827	Ezra Jones, s.s.	1858	42	70	112		0	2	7	9	0	0	0	0	3 100
Sidney Center,	1851	A. Jerome Buell,	1858	25	24	49		4	1	0	2	0	0	2	0	0 60
Sinclairville,	1842	Edw. D. Chapman, s.s.	1859	28	53	81		8	0	0	2	0	0	2	0	0 70
Smithville,	1824	Alfred Ingalls, s.s.	1857	18	23	41		10	9	1	10	0	3	0	3	5 55
Smyna,	1824	Matthew C. Bronson, s.s.	1858	29	71	100		0	2	2	1	6	0	7	0	1 100
South Canton,	1824	Elijah Plumb,	1856	34	29	63		3	22	1	33	0	1	0	1	1 60
Spencer,	1815	Corban Riddle, s.s.	1858	68	91	159		6	33	0	33	0	1	0	1	23 8 59
Spencerport,	1850	Vacant.		50	94	144		9	0	1	5	8	0	13		4 229
Stockbridge,	1834			11	19	30		0	0	0	0	0	0	0	0	0 0
Stockholm,	1807	Moses Chase,	1857	45	78	123		28	0	2	3	7	0	10	0	1 45
" West.	1823	Vacant.		19	15	34		5	0	0	0	2	0	2	0	0 25
Sugar Grove,	1838	Licentiate.		10	30	40		0	2	2	0	1	0	1	0	0 20
Syracuse, Plym. ch.	1853	M. E. Strieby,	1853	86	164	250		26	25	51	2	5	0	7		110
Ticonderoga,	1809	D. H. Gould, s.s.	1856	16	43	59		3	3	3	1			1		40
Tuscaroner, Mission,	1805	Gilbert Rockwood,	1837	23	77	100		5	2	2	1	0	4	5	0	8
Union Center,	1841	M. C. Gaylord, s.s.	1856	23	36	59		5	1	2	3	0	4	0	1	0 50
Union Village,	1837	C. S. Shattuck, p.	1850	32	66	98		6	0	0	3	0	1	4	3	0 75
Upper Aquebogue,	1758	Eusebius Hale, p.	1853	81	120	201		0	0	0	3	5	1	9	0	3
Upper Joy,		D. C. Osgood,	1857	8	12	20										
Waddington,	1828	Vacant.		14	40	54		21	0	0	0	2	0	2	0	0 30
Wading River,	1785	J. H. Frances,	1854	35	60	95		22	1	23	0	0	0	15	0	53
Walton, 1st ch.	1793	J. S. Patingli,	1848	120	165	285		18	15	2	17	3	4	0	7	2 400
" 2d ch.	1815	James P. Root, p.	1857	50	63	113		10	5	5	1	2	0	3	1	7 100
Warsaw,	1840	E. E. Williams,	1857			210		20	6	11	17	2	18	1	21	1 3200
Wellsville,	1856	Stewart Sheldon, s.s.	1856	18	29	47		1	4	3	7	0	0	0	2	5 70
West Brook,	1858	James P. Root,	1858	15	16	31		1	7	9	16	0	0	0	3	3 50
West Greece,	1819	Harry E. Woodeock, s.s.	1857	27	54	81		2	4	5	9	1	5	0	6	3 125
Westmoreland,	1792	J. Petrie, s.s.	1859			160		0	1	1	6	1	0	7	0	0 92
West Point,	1808	J. M. Lord,	1858	35	67	102		2	10	5	15	1	4	5	6	150
Willsborough,	1834	Stephen A. Barnard, s.s.	1853	25	40	65		4	1	1	1					2 100
Wilmington,	1823	D. C. Osgood,	1854	7	14	21		1	1	1	2			2		75
Winfield,	1791	Hiram H. Waite, s.s.	1856	27	41	68		2	10	4	14	2	0	2	8	1
Woodville,	1836	Vacant.		21	26	47		6	0	0	3	0	0	3	0	
Chhs. specified but not reported—from previous reports.						1620										

SUMMARY.—Churches, 180; Ministers, 133; Church members,—5,221 Males, 9,139 Females; TOTAL, 17,272, including 1,019 absentees. Additions in 1858-9,—1,338 by profession, 740 by letter; TOTAL, 2,078. Removals in 1858-9,—193 by death, 580 by dismissal, 52 by excommunication; TOTAL, 834. Baptisms,—565 Adult, 385 Infant. In Sabbath Schools, 13,877.

The churches above specified are, generally, included in the GENERAL ASSOCIATION OF NEW YORK, a body made up of clerical and lay delegates from Albany, Delaware, New York and Brooklyn, Oneida, Ontario, Puritan, and Susquehanna Associations; and Black River, Essex, Long Island, St. Lawrence, and Western New York Conventions. Their statistics include also a column of Benevolent Contributions, of which 130 churches report \$32,074.64.

In addition to the above 180 churches, there are two other classes of churches, viz., churches which, though Congregational, are connected with Presbyteries on the Plan of Union; and churches which are unconnected with Associations. Of these it is at present impossible to secure statistics; the former being enumerated in the lists of the New School General Assembly, as if Presbyterian, and without any distinguishing mark whatever; and the latter being widely separated and not connected with any ecclesiastical body through which returns could be collected. The latest enumeration made 125 of the former and over 100 of the latter,—of whose numbers we prefer to make no—necessarily vague—estimate. Their condition is the result, in opposite directions, of the miscalled "Plan of Union," whose speedy dissolution is devoutly to be wished for.

OTHER MINISTERS.—Milton Badger, D.D., Sec. Am. Home Missionary Society, New York; Samuel Backus, City Missionary, Brooklyn; Henry Barbour, Amenia; Samuel Baylies, Brooklyn; Lyman Beecher, D.D., Brooklyn; Henry Belden, Brooklyn; Wm. Belden, New York; Seth Bliss, New York; John C. Bray, Brooklyn; John C. Brigham, D.D., Sec. Am. Bible Society, New York; Silas C. Brown, West Bloomfield; Jedediah Burchard, Evangelist, Adams; Amzi Camp, City Missionary, New York; Edgar B. Crane, Huntersport; Russell S. Cook, New York; B. B. Cutler, Lawrenceville; Timothy Darling, Warsaw; Chester Dewey, D.D., Prof. in Rochester University, Rochester; David Dyer, Albany; Calvin Foote, Poughkeepsie; Edwin C. Fuller, Brooklyn; Luther C. Hallock, Wading River; R. C. Hand, Brooklyn; James D. Houghton, teacher, Bellville; James H. Hunter, New Utrecht; Orville Ketchum, North Pitcher; Benjamin Lockwood, Williamsburg; Hiram Main, Russell; John Marsh, D.D., Sec. American Temperance Union, New York; Benjamin N. Martin, Prof. in New York University, New York; Alexander W. McClure, D.D., New York; J. F. Packard, Parisville; Oscar F. Parker, New York; William Patten, D.D., New York; Oscar B. Peffers, Carlton Center; Ebenezer Platt, Brooklyn; Edward Pratt, New York; Enos H. Rice, James Port; Samuel T. Richards, Spencerport; Leicester A. Sawyer, Whitesboro'; G. W. Timlow, North Lebanon; Richard Tremain, Sandy Creek; George Whipple, Sec. American Missionary Association, New York; Moses H. Wilder, Otisville; R. Willoughby, Little Valley; Richard Woodruff, Richford.—46.

NEW JERSEY.

CHURCHES.	MINISTERS.	CHR. MEMBERS.			ADDIT'NS.			REMOVALS.			BAPTISMS.						
		May 1, 1859.			1858-9.			1858-9.			1858-9.						
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disam.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Chester, Jersey City,	1740	Luke I. Stoutenburgh,	1841	55	109	164	17	24	4	28	3	1	1	5	10	5	115
Newark,	1851	Vacant.															
Patterson,	1857	William B. Brown, p.	1855	145	257	402		14	16	30	6	20	1	27	1	13	234
Chh. specified but not reported—		C. H. A. Bulkley,				170											
		from previous reports.															

SUMMARY.—Churches, 4; Ministers, 3; Church members,—200 Males, 366 Females; TOTAL, 726, including 17 absentees. Additions in 1858-9,—33 by profession, 20 by letter; TOTAL, 53. Removals in 1858-9,—9 by death, 21 by dismissal, 2 by excommunication; TOTAL, 32. Baptisms,—11 Adult, 18 Infant. In Sabbath Schools, 349.

OTHER MINISTERS.—C. Hudson, Elizabethtown; Elliot Palmer, Bible Agent, Newark; Almon Underwood, Evangelist, Newark.—3.

These churches are enumerated (save one,) in the tables of the New York General Association,—their ministers being generally members of the New York and Brooklyn Association.

PENNSYLVANIA.

[Reported to May 1, 1859.]

CHURCHES.	MINISTERS.	CHR. MEMBERS.	ADDIT'NS.	REMOVALS.	BAPTISMS.												
Place and Name.	Name.	May 1, 1859.	1858-9.	1858-9.	1858-9.												
Place and Name.	Name.	Male.	Female.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.										
Bradford,	1839 Samuel Porter,	1849	7	18	25	1	0	0	0	1	0	0	0	0	0	0	0
Croydon,	1853		3	4	7	0	0	0	0	0	0	0	0	0	0	0	0
Farmington,	1831 Licentiate.		24	34	58	7	0	0	0	1	0	1	0	1	0	1	30
Lafayette,	1858 Licentiate.		7	10	17	0	0	1	1	0	0	1	0	1	0	6	
Lee Raysville,	1803 Joel S. Sabin,	1858	28	47	75	4	1	29	30	4	0	0	4	1	2	40	
Pottersville,	1851 M. Frink,	1858	14	19	33	3	1	0	1	1	4	0	5	0	0	40	
West Spring Creek,																	

The above are connected with Associations in New York. In addition thereto, there are known to be churches in Cambridge, Conneaut, Danville (Welsh,) Enosburgh (Welsh,) Jackson, Johnston (Welsh,) Mercer, Minersville (Welsh,) Orwell, Pittsburg (Welsh,) Randolph, Riceville (Thomas A. Gale. s.s.) Salem, Scranton (Welsh,) Sharon (Welsh,) Slate Hill (Welsh,) Springfield, Springville, Tomauqua (Welsh,) West Greenville, and Wilmington,—nowhere reported. Estimating these, as to membership, from past reports, the SUMMARY is, Churches, 29; Ministers, (so far as known,) 21; Church Members,—83 Males, 132 Females; TOTAL, 2,079, including 15 absentees. Additions in 1858-9, 2 by profession, 30 by letter; TOTAL, 32. Removals in 1858-9, 6 by death, 5 by letter, 1 by excommunication; TOTAL, 12. Baptisms,—1 Adult, 9 Infant. In Sabbath Schools, 110 (in four churches).

OTHER MINISTERS.—Asher Bliss, Croydon; William M. Cornell, physician, Philadelphia.—2.

OHIO. (See end of Tables.)

INDIANA.

[Reported to ?—1, 1859.]

CHURCHES.	MINISTERS.	CHR. MEMBERS.	ADDIT'NS.	REMOVALS.	BAPTISMS.		
Place and Name.	Name.	May 1, 1859.	1858-9.	1858-9.	1858-9.		
Place and Name.	Name.	Male.	Female.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Adams County,	1857 Joseph H. Jones,			10			
Bethlehem,	Lewis Wilson,			20			
Booneville,	Vacant.			57			
Buena Vista,	M. W. Diggs,			10			
Ciecro,	Vacant.			20			
Elkhart,	1856 " "			53	4	6	10
Gilead,	" "				0	1	0
Hart Township,	Lewis Wilson,			9			
Hopewell,	Lewis Wilson,			16			
Indianapolis,	1857 N. A. Hyde,	23	29	52	6	3	6
La Grange,	" "				9	2	4
Liber,	E. Tucker,			25	0	0	0
Ligonier,	Vacant.			4	1	0	0
Mechanicsville,	" "			10			
Michigan City,				50			
Montgomery,	Lewis Wilson,			53			
New Corydon,	James II. Jones,			8			
Ohio Township,	Vacant.						
Ontario,	" "						
Orland,				92			
Pisgah,	M. W. Diggs,			20			
Pleasant Grove,	Lewis Wilson,			18			
Siloam,	" "						
Terre Haute,	1834 M. A. Jewett,			200			
Union,	" "			12			
Vigo, West,	1849 Dean Andrews,	13	17	30	0	15	2
" South,	1854 Dean Andrews,	9	11	20	0	5	2
Westchester,	J. H. Jones,			15			
Westfield,	1856 Vacant.			52	0	0	0
Chhs. specified above, but	not reported, estimated,			100			

SUMMARY.—Churches, 29; Ministers, 8; Church members,—45 Males, 57 Females; TOTAL, 966, including 6 absentees. Additions in 1858,—27 by profession, 16 by letter; TOTAL, 43; Removals in 1858,—5 by death, 5 by dismissal; TOTAL, 10. Baptisms, 4 Adult, 14 Infant. In Sabbath Schools, 339.

OTHER MINISTERS.—John G. Brice, Winchester, Randolph Co.; James McFarland, Evansville; Bardwell D. Magee, Mich. City; James R. Mershon, Marion City; Jabez Neal, Westfield, Hamilton Co.; I. N. Taylor, Jay, Jay Co.; E. Tucker, Jay, Jay Co.; Prof. W. Twining, Crawfordsville; Levin Wilson, Cynthiaua, Posey Co.—9.

THE GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES AND MINISTERS OF INDIANA embraces, (with Marshall, Ill.,) a portion of the above named churches; it includes both ministers and lay delegates, and was organized March 13, 1858. The widely scattered condition of the churches and the unassociated condition of many, render it difficult to collect the statistics, which are for the first time published by the Association.

ILLINOIS.

CHURCHES.	MINISTERS.	CHH. MEMBERS.			ADDIT'NS.			REMOVALS.			BAPTISMS.				
		Apr. 1, 1859.			1858-9.			1858-9.			1858-9.				
Place and Name.	Org	Name.	Com.	Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Abington,	1858	Alfred Morse,	1858	10	8	18	0	15	3	18	0	0	0	0	57
Albany,	1842	Vacant.		14	14	28	0	0	0	0	0	2	1	3	0
Algonquin,	1850	"		9	13	22	6	1	0	1	0	0	0	1	1
Altona,	1856	"		No report.											
Amboy,	1854	"		43	51	94	6	35	12	47	1	0	0	1	11
Annanaw,	1853	Addison Lyman,	1858	5	8	13	0	1	2	3	0	7	0	7	0
Arispe,	1858	David Todd,	1858	13	14	27	0	10	16	26	1	0	1	2	10
Atlanta,	1854	Henry W. Cobb,	1859	11	19	30	12	2	2	4	0	6	1	7	2
Aurora, 1st ch.	1848	Richard B. Hull,	1858	134	137	271	41	31	72	1	43	0	44	18	2
" N. E. ch.	1858	George B. Hubbard,	1858	17	26	43	4	1	12	13	0	0	0	0	30
Avon,	1855	Benjamin F. Worell,	1857	No report.											
Babcock's Grove,	1851	James McChesney,	1856	10	19	29	8	3	3	6	0	0	0	1	5
Barry,	1846	Vacant.		11	21	32	0	6	6	1	0	0	1	0	25
Barrington,	1853	John Cross,	1858	12	25	37	10	0	1	1	0	2	2	0	50
Batavia,	1835	William E. Merriam,	1854	50	72	122	0	17	12	29	2	5	0	4	3
Beardstown,	1845	Edward F. Cutter,	1857	46	74	120	5	13	6	19	1	5	0	5	2
Big Grove,	1834	Vacant.		1	4	5	2	0	0	0	0	0	0	0	0
Big Rock,	1854	Joseph Stephenson,	1859	7	11	18	0	0	3	3	0	0	0	0	15
Big Woods,	1842	Vacant.		4	6	10	2	0	0	0	0	0	0	0	00
Bloomington,	1840	Henderson Judd,	1856	40	67	107	20	1	5	26	1	4	4	9	0
Bloomington,	1843	Lathrop Taylor,	1858	39	51	90	4	7	19	6	0	4	0	4	3
Brimfield,	1847	James Vincent,	1858	53	77	130	12	12	6	18	4	0	6	10	5
Bristol,	1832	Joel Grant,	1859	31	51	82	12	24	3	27	1	11	0	12	16
Bruce,	1855	A. D. Wykoff,	1859	25	33	58	0	0	0	2	0	1	3	0	6
Buda,	1856	Vacant.		10	14	24	0	5	9	14	0	0	0	3	2
Bunker Hill,	1857	James Weller,	1856	31	52	83	0	1	4	5	1	3	0	4	0
Burlington,	1850	Vacant.		5	5	10	4	0	0	1	0	0	1	0	0
Burritt,	1856	John Wilcox,	1859	17	19	36	6	3	3	0	2	2	0	0	66
Byron,	1837	Reuel M. Pearson,	1850	28	45	73	11	8	3	11	2	8	1	6	8
Cambridge,	1851	J. D. Baker,	1852	30	49	79	0	39	4	48	2	2	0	4	21
Campton and Virgil,	1846	Vacant.		No report.											
Canton,	1842	Edwards Marsh,	1850	1	134	10	1	4	5	4	2	0	6	0	8
Carthage,	1836	Vacant.		2	7	9	5	0	0	0	0	0	0	0	0
Cedron,	1856	Samuel Dille,	1858	12	15	27	2	10	0	10	0	0	0	3	25
Chandlerville,	1836	Samuel Barnes,	1858	25	30	52	2	2	2	4	1	0	0	1	4
Chesterfield,	1848	Henry D. Platt,	1858	13	29	42	0	3	2	5	0	2	0	2	9
Chicago, 1st Cong. ch.	1851	William W. Patton,	1857	102	243	405	66	79	60	139	2	21	2	25	28
" Plymouth ch.	1852	John E. Roy,	1856	67	95	162	10	31	20	51	3	25	0	28	8
" N. E. ch.	1853	Samuel Wolcott,	1859	57	50	107	11	16	25	41	1	3	0	4	8
" South ch.	1854	James H. Dill,	1859	9	30	39	3	0	2	2	0	4	0	2	71
" Edwards ch.	1854	Jeremiah Porter,	1858	26	36	62	13	11	22	1	7	0	8	1	3
" Salem ch.	1857	Washington A. Nichols,	1858	13	20	33	4	0	3	3	0	2	2	0	0
Chrystal Lake,	1842	Francis L. Fuller,	1856	17	24	41	5	5	4	9	0	0	0	1	4
Collins Station,	1859	Arthur T. Rankin,	1859	13											
Como,	1851	Vacant.		9	17	26	0	1	3	4	0	0	0	0	1
Concord,	1844	Rufus Patch,	1859	41	54	95	5	3	0	3	1	1	0	2	1
Cornwall,	1857	William F. Vall,	1858	5	11	16	0	0	0	0	0	0	0	0	8
Crete,	1852	S. Osenga, Presb.,	1858	13	18	31	0	0	2	2	0	5	0	5	0
Dallas City,	1859	Andrew L. Penoyer,	1858	12	17	29	1	23	10	33	0	4	0	4	10
Deer Park,	1857	Vacant.		25	41	66	3	0	0	0	3	0	3	0	0
De Kalb,	1854	Richard C. Bristol,	1856	20	31	51	0	1	9	10	2	0	2	1	1
Dover,	1838	Flavel Bascom,	1857	59	58	117	14	2	11	13	0	4	2	6	4
Dundee,	1841	John Cross,	1859	25	38	63	21	0	2	0	3	0	3	0	1
Dunleith,		J. Watts,	1858	13											
Earl,	1845	Vacant.		11	13	24	0	1	0	1	0	8	0	8	1
Elgin,	1836	Joseph T. Cook,	1859	102	136	238	44	10	6	16	2	14	1	17	2
Elk Grove,	1836	David H. Kingsley,	1855	20	27	47	4	3	2	5	1	0	0	1	3
Elkhorn Grove,	1854	Marvin Root,	1858	17	26	43	0	5	3	8	0	2	0	2	1
Elmwood,	1854	Shurlock Bristol,	1859	36	43	79	11	0	0	0	5	0	5	0	0
El Paso,	1859	Vacant.		3	3	6	0	4	2	6	0	0	0	0	0
Farmington,	1849	John N. Williams,	1854	61	89	150	11	24	10	34	0	12	0	12	7
Fox Lake,	Unknown.	Vacant.		1	2	3	0	0	0	0	0	0	0	0	0
Fremont,	1838	Calvin C. Adams,	1856	47	28	75	10	6	6	12	0	1	0	1	3
Fulton City,	1839	Josiah Leonard, Presb.,	1856	18	17	35	0	7	1	8	1	0	0	1	2
Galesburg, 1st ch.	1837	Jonathan Blanchard,	1859	114	177	291	17	6	23	4	24	1	29	0	15
" 1st Cong. ch.	1855	Edward Beecher, D.D.,	1855	92	148	240	36	54	90	3	18	0	21	0	0
Galva,	1855	Samuel G. Wright,	1857	45	50	95	7	6	6	12	0	0	0	1	7
Gap Grove,	1839	Lucius H. Parker,	1858	12	12	24	0	6	4	10	0	0	0	2	1

CHURCHES.		MINISTERS.		CHH. MEMBERS.				ADDIT'NS.		REMOVALS.				BAPTISMS.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Apr. 1, 1859.				1858-9.		1858-9.				1858-9.		
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disun.	Excom.	TOTAL.	Adult.	Infant.	
Garden Prairie,	1858	Nathaniel C. Clark,	1858	12	17	29	3	21	8	29	0	0	0	12	1	30
Geneseo,	1836	Milo N. Miles,	1858	85	146	231		12	22	34	1	11	2	14	0	3 400
Geneva,	1850	Lewis Gano,	1858	43	57	100	7	3	7	10	0	0	0	1	3	150
Grand Detour,	1842	Vacant.														
Granville,	1853	Smith Norton,	1859	42	50	92	1	1	2	3	0	0	0	0	0	118
Griggsville,	1834	Nathaniel P. Coltrine,	1858	72	98	170	3	3	3	6	3	6	9	2	0	197
Hadley,	1849	Charles C. Breed,	1858	10	10	20	2	2	3	5	0	0	0	1	0	29
Hampton,	1852	William Porter,	1855	4	7	11	0	0	0	0	0	0	0	0	0	60
Havana, Mason ch.	1858	Vacant.		6	5	11	0	2	1	3	0	0	0	0	0	0
Henry,	1850	Wilson D. Webb,	1859	10	30	40	7	1	3	4	0	4	0	4	0	60
Hills Grove,	1841	William B. Atkinson,	1858	6	4	10	3	4	2	6	0	0	0	0	3	35
Hoyleton,	1858	Ovid Miner,	1858	11	15	26	0	6	20	26	0	0	0	0	1	52
Huntley,	1852	Lod Church,	1858	16	23	39	3	14	4	18	0	0	0	0	6	25
Jacksonville,	1833	J. M. Sturtevant, Jr., s.s.		50	78	128		15	7	22	2	3	0	5	0	175
Jericho,	1839	Joseph Stephenson,	1858	11	10	21	2	0	0	2	0	3	0	3	0	35
Kaneville,	1857	Vacant.		6	9	15	0	0	2	2	0	0	0	0	0	0
Kankakee,	1854	"		7	10	17	8	0	3	3	0	2	2	2	0	0
Kewanee,	1855	C. C. Salter,	1859	45	55	500		18	19	37	3	12	0	15	3	316
Knoxville,	1850	Alfred Morse,	1858	10	22	38	10	0	0	0	3	7	2	12	0	40
Lafayette,	1847	Vacant.		8	10	18	0	0	0	0	0	0	0	0	0	60
La Harpe,	1836	Andrew L. Penoyer,	1858	14	16	30	3	0	2	2	0	3	0	3	0	40
La Moille,	1840	H. M. Swift,	1858	20	25	45	7	2	4	6	1	5	0	6	0	50
La Salle,	1852	Levi F. Waldo,	1858	22	37	59	0	0	0	0	0	4	1	5	0	66
Lawn Ridge,	1845	Samuel Ordway,	1858	35	50	85	0	0	4	4	8	0	8	0	2	30
Lee Center,	1843	S. Wallack Phelps,	1852	14	27	41	6	8	8	16	1	6	0	7	5	69
Lincobn,	1859	H. W. Cobb,	1859	6	7	13	0	7	4	13	0	0	0	2	0	0
Lisbon,	1838	Laramon B. Lane,	1857	76	106	182	6	17	7	24	1	1	0	2	6	318
Lockport,	1838	George Schlosser,	1858	22	57	79	16	11	7	22	1	2	0	3	8	70
Loda,	1857	William Gould,	1859	9	10	19	4	1	1	2	1	1	0	2	0	35
Lodi, (No report.)	1854	William Gay,	1858													
Lyndon,	1836	Daniel Chapman,	1855	37	58	95	0	17	0	17	2	5	1	8	1	60
Lyonsville,	1844	J. G. Porter,	1859	18	15	33	0	8	4	12	1	0	0	1	11	0
Macomb,	1858	Zerah K. Hawley,	1859	9	13	22	0	5	20	25	0	2	1	3	0	0
Malden,	1857	Stephen S. Morrill,	1859	33	36	69	7	6	6	12	0	2	0	2	3	80
Malta,	1858	Samuel F. Porter,	1858	3	7	10	1	2	8	10	0	0	0	0	1	39
Marengo,	1858	Nathaniel C. Clark,	1858	15	38	53	2	19	38	57	0	4	0	4	9	165
Marshall,	1841	Jacob Chapman,	1858	23	44	74	7	13	1	14	3	5	0	8	7	216
McLean,	1858	Samuel Penfield,	1859	11	11	22	0	10	14	24	0	2	0	2	7	29
Mendon,	1833	Alexander B. Campbell,	1855	55	65	120	10	9	5	14	1	1	0	2	1	60
Mendota,	1855	Dean H. Blake,	1859	13	19	32	3	2	6	8	0	1	0	1	1	44
Metamora,	1848	James J. A. T. Dixon,	1856	30	25	55	1	10	4	14	1	7	0	8	6	68
Middlesex,	unknown.	Vacant.		2	4	6	0	0	0	0	0	0	0	0	0	50
Miliburn,	1841	William B. Dodge,	1844	28	48	76	2	2	4	6	0	1	0	1	0	194
Milo,	1849	Vacant.		8	18	26	2	3	12	15	0	0	0	0	1	42
Mineral,	1858	Addison Lyman,	1858	5	5	10	0	0	0	0	0	0	0	0	0	36
Moline, (No report.)	1844	Allen B. Hitchcock,	1844													
Montebello, (Hamilton.)	1849	Vacant.		14	27	41	2	1	3	4	1	2	0	3	0	60
Morris,	1848	Edwin B. Turner,	1858	38	56	94	9	12	8	20	1	3	0	4	7	120
Morrison,	1858	John W. White,	1858	4	8	12	0	2	10	12	0	0	0	0	2	1
Morton,	1851	Vacant.		11	21	32	3	0	0	0	0	1	0	1	0	36
Munro,	1843	C. R. Clark,	1856	12	19	31	8	4	9	13	0	3	0	3	0	50
Naperville,	1834	Elihu Barber,	1857	13	32	45	0	0	1	1	0	1	0	1	0	55
Nebraska,	1858	R. Samuel,	1858	7	13	20	0	15	5	20	0	0	0	0	3	0
Neponset,	1855	Charles H. Pierce,	1858	9	9	18	1	0	9	9	0	0	0	0	0	96
Nettle Creek,	1850	Alvah Day,	1858	5	8	13	1	1	0	1	0	2	0	2	1	55
Newark,	1843	James F. Taylor,	1858	30	50	80	23	0	4	4	2	6	0	8	0	360
New Hope,		Thomas W. Holmes,				39										
Newtown,	1852	Vacant.		15	10	25	52	0	0	0	0	0	0	0	0	50
Nora,		Oramel W. Cooley,														
Onargo,	1858	Lemuel Foster,	1859	7	5	12	0	0	0	0	0	0	0	0	0	0
Oncida,	1855	Henry C. Abernethy,	1857	29	39	65	6	0	3	3	0	0	0	0	3	58
Ontario,	1848	L. Leffingwell,	1848	26	30	56	6	6	12	18	1	4	2	7	0	72
Oswego,	1846	Vacant.		37	64	101	5	9	14	0	3	0	3	0	0	90
Ottawa, 1st ch.	1839	Martin K. Whittierey,	1848	62	112	174	18	11	9	20	2	21	0	23	4	184
" Plymouth ch.	1858	W. C. Scofield,	1859	21	37	58	0	4	34	38	0	0	0	0	0	151
Owen,	1857	John Perham,	1859	14	12	26	0	4	3	7	0	0	0	0	2	126
Pawpaw,	unknown.	Vacant.		5	11	16	9	0	0	0	0	0	0	0	0	30
Paxton,		J. Granger,				11										
Payson,	1836	Cephas A. Leach,	1856	32	52	84	11	14	0	14	0	5	0	5	1	74
Peoria, Main St.,	1847	Asahel A. Stevens,	1856	26	43	69	0	11	12	23	0	3	0	3	5	122
Peru,	1853	Vacant.		33	13	46	7	2	5	7	1	7	0	8	0	40
Petaconica,	1854	E. D. Willis, Presb.,	1856	31	41	72	9	1	5	6	2	0	0	8	0	65
Pittsfield,	1837	William Carter,	1838	89	107	196	5	1	2	7	2	4	2	8	1	150
Plainfield,	1843	Vacant.		44	86	130	21	8	6	14	2	23	12	37	2	9102
Plauo,	1858	S. S. Cone,	1859	18	20	38	1	25	13	38	2	1	3	6	20	1
Port Byron,	1849	William Porter,	1854	20	29	49	0	3	6	9	0	3	0	3	1	40
Prarie City,	1842	Benjamin F. Worrell,	1857	12	16	28	0	7	4	11	1	2	1	4	2	150
Princeton,	1831	Vacant.		59	107	166	11	8	7	15	0	11	0	11	1	107
Providence,	1841	David Todd,	1849	8	16	24	2	2	3	5	0	19	0	19	0	53
Quincy, 1st ch.	1830	S. Hopkins Emery,	1855	85	115	200	47	13	21	34	0	5	0	5	6	2,200

CHURCHES.	MINISTERS.	CHH. MEMBERS.	ADDITIONS.										REMOVALS.				BAPTISMS.		
			1859.			1858-9.			1858-9.				1858-9.				1858-9.		
			Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excomm.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.				
Place and Name.	Org.	Name.	Com.																
Quincy, Center,	1847	Horatio Foots,	1847	35	65	101	17	3	2	5	1	3	0	4	0	4	1.5		
Richview,	1859	Ovid Miner,				9													
Ringwood and McHenry,	1848	Samuel H. Thompson,	1859	8	24	32	2	10	0	10	0	2	0	2	8	0	30		
Rockford, 1st ch.	1837	Henry M. Goodwin,	1850	64	140	204	34	13	47	0	19	0	19	14	2	150			
" 2d ch.	1849	Joseph Emerson,	1854	81	123	204	21	27	48	2	9	0	11	10	9	199			
Rockport and Summer Hill,	1844	Samuel R. Thrall,	1859	20	55	75	30	0	0	0	2	10	12	0	0	75			
Rockton,	1838	Calvin M. Seiden,	1857	65	75	140	0	5	5	2	8	0	10	0	2	69			
Roseco,	1843	Sylvanus H. Kellogg,	1859	28	43	71	7	5	6	11	1	0	2	1	8	72			
Rosemond,	1856	William C. Merritt,	1857	29	25	54	0	11	1	12	0	1	0	1	5	115			
Roseville,	1851	Ammit H. Mitchell,	1858	24	32	56	3	4	8	12	0	3	0	3	1	90			
Round Prairie, Ply- mouth ch.	1836	William B. Atkinson,	1858	25	37	62	8	1	5	6	1	1	0	2	0	5	75		
Sandoval,	1859	D. Gilmer,				13													
Sandwich,	1853	James Kilbourn,	1857	28	37	65	1	19	15	34	1	7	2	10	6	4	50		
Sheffield,	1854	Addison Lyman,	1854	9	14	23	3	2	4	0	4	0	4	0	3	48			
Shirlan,	1846	James Hodges,	1856	14	23	37	3	2	1	3	1	2	2	5	1	80			
Spoon River,	1847	Vacant.	No report.																
St. Charles,	1837	George S. F. Savage,	1847	106	154	260	56	64	11	75	2	15	0	17	16	3	170		
Sunbury, Free ch.	1858	H. H. Hinman,	1858	9	6	15	0	13	0	13	0	0	0	0	4	0	0		
Sycamore,	1840	Darius Gore,	1853	41	93	134	14	22	3	25	0	9	2	11	7	1	120		
Tonica,	1857	William McConn,	1859	9	14	23	0	1	0	1	3	0	4	1	0	25			
Toulon,	1846	Richard C. Dunn,	1856	47	53	100	6	24	3	27	0	0	0	0	1	5	94		
Tremont,	1843	Edwin G. Smith,	1857	25	40	65	6	5	2	7	3	1	5	2	1	47			
Turner,	1856	S. W. Champlin,	1857	2	6	8	1	0	0	0	0	0	0	0	0	0			
Twelve Mile Grove,	1841	Porter B. Parrey,	1857	30	40	70	5	35	9	44	0	8	0	8	4	85			
Udina,	1848	J. A. Mack,	1859	20	22	42	5	0	1	1	0	4	0	4	0	2	75		
Vermilion,	1834	Vacant.		21	23	44	15	0	0	0	0	4	0	4	0	0			
Victoria,	1841	Vacant.	No report.																
Vienna,	1858	A. D. Wykoff,	1858	4	6	10	0	1	1	2	0	0	0	1	0	50			
Walnut Grove,	1857	A. Mitehell,	1857	7	7	14	1	0	0	0	0	1	0	1	0	186			
Wataga,	1855	Simeon Waters,	1859	23	33	56	0	4	4	8	2	7	0	9	1	2	85		
Waukegan,	1843	Vacant.		6	15	21	4	2	5	7	1	1	0	2	2	3	0		
Waverly,	1833	Henry M. Tupper,	1859	59	61	120	0	0	0	3	7	0	10	0	0	100			
West Urbana,	1854	Samuel A. Vandyke,	1857	25	39	61	0	7	4	11	0	2	0	2	0	7	72		
Wethersfield,	1830	Vacant.		35	51	86	0	8	6	14	0	11	0	11	3	4	60		
Winnebago,	1846	Samuel P. Sloan,	1854	41	60	101	12	5	7	12	0	6	3	9	2	0	109		
Woodburn,	1833	Charles B. Barton,	1853	29	51	80	0	12	9	21	0	1	0	1	0	0	30		
Wythe,	1851	Samuel Billely,	1858	20	27	47	4	12	5	17	0	2	3	5	5	1	60		
Chhs. specified but not reported—from previous reports.				82	130	212											95		

SUMMARY.—Churches, 185; Ministers, 130; Church members,—4,754 Males. 6,845 Females; TOTAL, 11,844² including 957 absentees. Additions in 1858, 1,302 by profession, 1,054 by letter; TOTAL, 2,356. Removals in 1858,—108 by death, 639 by dismissal, 65 by excommunication; TOTAL, 812. Baptisms,—Adult, 424, Infant, 450. In Sabbath Schools, 14,340.

OTHER MINISTERS.—[Dean Andrews, Marshall;] George J. Barrett, Summer Hill; Samuel C. Bartlett, Prof. in Chicago Theo. Sem., Chicago; William Beardsley, Farm Ridge; Lewis Benedict, Geneva; J. A. Bent, Hoyleton; E. C. Birge, Algonquin; W. W. Blanchard, Paxton, Ford Co.; Hope Brown, Rockford; William E. Caldwell, Peoria; A. W. Chapman, Seward; Lot Church, Huntley; William H. Collins, Jacksonville; Eben Coleman, Princeton; Chauncey Cook, Ottawa; A. Ethridge, Dover; Lucien Farnham, Newark; Eli C. Fisk, Havana; Franklin W. Fiske, Prof. in Chicago Theo. Sem., Chicago; William Gay, Bristol; Daniel Gilmer, Sandoval, Marion Co.; Ephraim Goodman, Chicago; J. Granger, Paxton, Ford Co.; H. L. Hammond, Chicago; A. Harrington, Tonica; Joseph Haven, Prof. in Chicago Theo. Sem., Chicago; Thomas W. Holmes, New Hope, Edwards Co.; William Holmes, Broad Creek, Pope Co.; T. H. Hurlbut, Upper Alton; C. S. Johnson, Rockford; James Louthead, Morris; Israel Mattison, Sandwich; Daniel R. Miller, Lisbon; George Needham, Paxton, Iroquois Co.; T. Packard, Mantino; A. C. Page, Elgin; Alexander Parker, Marsfield, La Salle; Lucius H. Parker, Galesburg; Rufus Patch, Concord; H. G. Pendleton, Henry; Loren Robbins, Kewanee; Adam L. Rankin, Salem, Marion Co.; Uriah W. Small, Sterling, Whiteside Co.; Samuel Swezey, Winnebago; L. E. Sykes, St. Charles, Kane Co.; James Tisdale, Tonica, La Salle Co.; I. S. Williams, Macoupin Co.—45.

The Illinois churches, (with a few exceptions,) and one out of Illinois, are connected with the GENERAL ASSOCIATION OF ILLINOIS, a clerical and lay body, receiving delegates from the churches through nine Associations, viz., Bureau, Central, Chicago, Elgin, Fox River Union, Genesee, Illinois, Rockford, and Southern Illinois.

MICHIGAN.

[Reported up to April 1, 1859.]

Adams,	1847	Edwin W. Shaw,	1859	37	50	87	7	24	2	26	1	1	0	2	15	0	45
Adrian,	1854	Asa Mahan,	1858	57	121	178	3	64	21	85	1	1	0	2	26	3	112
Algonac,	1841	Vacant.		11	9	20	5	0	0	0	0	0	0	0	0	0	0
Allison,	1858	David Wert,				25		5	10	15							2
Almont,	1838	Henry Bates,	1859	51	72	123	4	17	0	17	3	0	1	4	3	1	120
Ann Arbor,	1847	Sanna-J. D. Cochran,	1858	80	94	174	15	28	23	51	3	13	4	20	12	1	200
Armada,	1838	S. M. Judson,	1858	23	30	53	14	6	1	7	1	5	0	6	3	0	0
Atherton,		Vacant.	No report.														
Augusta,	1849	Thomas W. Jones,	1859	33	45	78	7	6	2	8	1	2	2	5	1	2	40
	1854	Michael M. Porter,	1856	15	14	29	3	1	5	6	0	0	0	0	0	3	30

CHURCHES.		MINISTERS.			CHH. MEMBERS.				ADDIT'NS.			REMOVALS.			BAPTISMS.			SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Apr. 1, 1859.				1858-9.			1858-9.			1858-9.				
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disam.	Excom.	TOTAL.	Adult.	Infant.	SAB.	
Barry,	1834	Joseph W. Smith,	1858	6	10	16	2	1	0	1	1	0	0	1	1	1	30	
Bedford,	1848	John Scottford,						4	3	7	0	2	3	5	1	0	70	
Benton,	1844	Joseph W. Smith,	1859	4	7	11	0	0	0	0	0	3	0	3	0	0	40	
Boston,	1847	Levi Wheelock,	1857	12	24	36	6	6	1	7	0	0	0	0	2	1	0	
Bowne,	1844	James W. Kidder,	1858	4	10	14	1	3	3	6	0	0	0	0	2	0	20	
Bruce,	1833	S. M. Judson,	1858	7	12	19	2	1	0	1	2	3	0	5	0	0	0	
Cannon,	1845	Samuel Sessions,	1856	27	30	57	1	27	5	32	0	0	0	0	6	10	60	
Cascade,	1849	E. Prince,	1859	8	7	15											30	
Caseo,	1854	Vacant.		6	7	13	1	0	0	0	0	0	0	0	0	0	41	
Charlotte,	1851	Woleott B. Williams,	1854	14	21	35	9	7	3	10	0	2	0	2	3	0	80	
Chelsea,	1849	Hiram Elmer,	1852	40	49	89	8	3	3	6	0	3	0	3	1	0	75	
Chesterfield,	1847	Vacant.		13	24	37	6	2	0	2	1	3	0	4	1	0	55	
Clinton,	1831	Wilas P. Hyde,	1855	96	142	238	55	11	3	14	3	0	0	11	6	1	75	
Columbus,	1851	Simon P. Russell,		8	17	25	1	1	0	1	8	0	0	0	1	0	60	
Commerce,						28	10											
Cooper,	1843	Lucian H. Jones,		28	45	73	5	16	3	19	1	2		3	5		65	
Dearborn,		No report.																
Detroit,	1844	Harvey D. Kitchel, D.D.,	1848	130	230	360	41	20	17	37	6	17	0	23	3	16		
Dexter,	1839	John B. Fiske,	1855	27	39	66	15	3	1	4	1	3	0	4	3	2	60	
Dowagiac,	1851	Osee M. Goodale,	1858	8	14	22	0	2	2	4	1	0	1	2	2	0	50	
Dorr,	1857	James A. McKay,	1857	12	18	30	3	8	8	16	0	0	0	0	5	3	40	
Dowagiac,	1850	Henry Cherry,		31	59	90	2	13	12	35	1	5		6	11	3	100	
Dundee,	1837	Vacant.		5	18	23	4	0	0	0	0	4	0	4	0	0	0	
Eagle and Delta,		William P. Elsler,				56	0	5	0	5	0	2	0	2	0	0	0	
East Saginaw,	1857	William C. Smith,	1857	13	32	45	0	13	6	19	0	1	0	1	7	4	125	
Easton,	1851	Levi Wheelock,	1858	29	30	59	1	35	1	36	0	2	0	2	14	1	65	
Eaton Rapids,	1843	John S. Kidder,	1855	18	23	41	5	5	1	6	2	3	3	3	3	0	40	
Essex,	1855	Vacant.		9	9	18	2	0	0	0	1	2	0	3	0	0	0	
Farmer's Rock,	1848	M. Allen,	1858	12	11	23	3	1	1	2	0	0	0	0	0	0	43	
Flat Rock,	1858	James Nall,	1857	13	23	36	0	8	0	8	1	0	0	1	4	4		
Franklin,	1848	Justin Marsh,	1857	12	23	35	5	1	0	1	0	0	0	0	0	1	30	
Galesburg,		Thomas Jones,				222	6	24	30	4	20	4	28	8	6	114		
Genesee,	1849	Almon B. Pratt,	1852	27	52	79	6	4	0	4	0	0	0	1	1	60		
Goodrich,	1855	A. Anderson,	1859	10	19	29	0	11	0	11	0	0	0	0	1	0	70	
Grand Blanc,	1833	George Winter,	1852	17	31	48	1	5	1	6	0	1	0	1	4	0	25	
Grand Haven,	1858	Joseph Anderson,	1858	8	20	28	3	11	17	28	0	0	0	0	9	7	192	
Grand Rapids,	1839	Stephen S. N. Greeley,	1857	107	179	286	24	86	139	225	8	27	0	35	36	24	483	
Grandville,	1839	Guy C. Strong,	1855	18	26	44	6	2	1	3	1	0	0	6	2	1	40	
Grass Lake,	1835	Alanson Alvord,	1858	43	70	113	14	11	5	16	0	11	0	11	4	1	120	
Greenville,	1852	Charles Spooner,	1853	29	43	72	0	27	8	35	1	4	1	6	0	8	75	
Hartland,	1844	Vacant.		3	5	8	1	0	0	0	0	0	0	0	0	0	0	
Hopkins,		James A. McKay,				50	5	14	19	1	2	1	3	0	0	0		
Howell,	1849	Vacant.		9	11	20	6	0	0	0	0	4	2	6	9	5	103	
Hudson,	1836	L. Smith Hobart,	1856	41	98	139	33	19	9	28	0	4	2	6	18	1	200	
Jackson,	1841	William B. Dada,	1858	85	147	232	42	35	7	42	6	12	4	22	18	1	200	
Kalamazoo,	1835	Edward Taylor,				353	77	27	104	2	14		16	46	17	200		
Keeler,				7	6	13												
Lamont,	1849	James Ballard,	1857	33	42	75	5	21	5	26	1	1	0	2	10	1	80	
Lapeer,		No report.																
Laphamville,	1844			6	6	12											0	
Lawrence,	1852	Timothy Stowe,	1858			44				1	1		1				20	
Leroy,		A. W. Bushnell,	No report.															
Lüne,	1830	William E. Catlin,	1858	24	45	69	14	11	2	13	3	4	0	7	8	0	60	
Litchfield,	1839	Vacant.				79			5	5	1	14	5	20	4			
Lodi,	1854	John Patchin,	1855	20	30	50	1	2	0	2	1	6	0	7	1	2	100	
London,	1838	Michael M. Porter,	1856	9	20	29	1	2	0	2	1	0	0	1	0	0	60	
Lowell,	1856			5	12	17	4	0	0	0	1	0	0	1	0	0	0	
Medina, 1st ch.	1837	George W. Nicolls,	1858	19	34	53	7	13	1	14	0	34	0	34	1	2	65	
" 2d ch.	1859	" " "	1859	11	28	39	0	12	27	39	0	0	0	0	5	0	40	
Memphis,	1840	William P. Russell,	1848	28	46	74	13	13	1	14	2	0	0	2	6	2	75	
Mendon,	1858	N. D. Gliddon,	1858	9	11	20	7	5	2		5		5				60	
Milford,		No report.																
Morenci,	1858	George W. Nicolls,	1858	10	26	36	3	1	9	10	0	0	0	0	3	0	0	
Nankin and Livonia,	1843	N. Tucker,	1857	3	14	17	3	0	1	1	0	2	0	2	0	1	25	
Napoleon,	1855	Beriah King,	1856	11	17	28	3	1	3	4	0	0	0	0	0	0	30	
New Baltimore,	1856	Vacant.		1	11	12	2	3	0	3	4	0	0	4	4	1	30	
New Buffalo,		W. Warren,	1858															
New Haven,		No report.																
Newport,		" " "																
Newton,		Vacant.																
Niles,	1845	Eliasz Andrus,	1858			87	1	17	10	27	2	2		4	3		60	
Oakwood,	1848	Edwin T. Branch,	1855	25	35	60	6	1	5	6	3	2	1	6	0	0	125	
Oceola,	1843	Vacant.		7	6	13	0	0	0	0	0	2	0	2	0	0	30	
Olivet,	1845	M. W. Fairfield,	1858	42	59	101	22	9	4	13	0	6	0	6	9	0	208	
Orion,	1858	Edwin T. Branch,	1855	8	17	25	1	8	2	10	0	0	0	0	2	0	75	
Orsongo,		David S. Morse,				13	2	1	3								81	
Owasco,	1853	Adin H. Fletcher,	1858	23	43	66	2	9	5	14	2	1	0	3	1	1	80	
Pawnee,	1840	Danforth L. Eaton,	1856	9	22	31	3	8	3	11	1	0	0	1	3	0	60	
Pawnee,	1831	George M. Twitchill,	1858	70	134	204	7	51	9	60	3	9	1	13	11	2		
Port Huron,	1840	J. S. Hoyt,	1858	17	37	54	3	6	6	12	0	3	5	8	1	18	250	

CHURCHES.	MINISTERS.	CHH. MEMBERS. Aug. 1, 1859.	ADDIT'NS. 1858-9.			REMOVALS. 1858-9.			BAPTISMS. 1858-9.							
			Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.		SAB. SCHOOLS.	
													Adult.	Infant.		
Place and Name.	Org.	Name.	Com.	No report.	No report.	No report.	No report.	No report.	No report.	No report.	No report.	No report.	No report.	No report.	No report.	No report.
Center,		E. Bascom, s. s.		37	3	5	0	5	1	0	0	1	1	3	25	
Chester,		James W. Perkins, s. s.		11	0	1	4	5	0	0	0	0	1	1	35	
Clinton,	1858	W. H. Bernard, s. s.		56	0	6	4	10	0	0	0	0	2	0	0	0
Coed, Welsh ch.		<i>No report.</i>														
Darlington,		Edward Morris,		75	13	4	3	7	0	1	0	1	1	4	60	
Dartford,		Miram Freeman, s. s.		60	8	11	3	3	14	1	10	0	11	3	0	60
Delafield, Welsh ch.		Griffith Griffiths, s. s.		63	1	2	3	3	5	0	5	1	6	0	3	60
Delavan,		J. Collic, p.		149	5	3	3	5	8	1	7	0	8	0	4	160
De Soto,		Vacant.		11	2	0	0	0	0	0	0	0	1	0	0	20
Dodgeville, Welsh ch.		Erwin Owens, s. s.		48	0	6	0	0	6	0	2	5	7	0	5	55
Dover,		A. S. Allen, s. s.		36	1	0	0	0	0	0	0	0	0	0	0	30
East Ithaca,	1859	Daniel T. Noyes, s. s.		8	0	4	4	8	0	0	0	0	0	0	25	
East Troy,		Miles Doolittle, s. s.		81	0	4	1	5	0	6	0	6	1	3	70	
Eau Claire,		A. Kidder, s. s.		22	0	2	2	4	0	0	0	0	0	1	50	
Elk Grove,		Calvin Warner, p.		58	4	0	0	0	1	0	3	4	0	5	50	
Elk Horn,		L. H. Johnson, s. s.		10	1	12	13	0	0	0	0	0	0	0	50	
Emerald Grove,		O. F. Curtis, p.		86	0	2	3	5	0	3	0	3	1	4	40	
Emmet,		R. Williams, p.		24	1	2	0	2	1	0	0	1	0	4	35	
Empire,		<i>Nearly extinct.</i>		8	0	0	0	0	1	0	0	1	0	0	25	
Evansville,		C. M. Morehouse,		73	0	18	5	23	1	4	0	5	6	2	25	
Fond du Lac, 1st ch.,		Vacant.		155	24	3	7	10	1	7	0	8	2	3	125	
" Plymouth ch.		William L. Mather, p.		110	1	30	20	50	0	10	0	10	12	7	250	
Fort Atkloson,		D. C. Curtis, s. s.		67	12	4	0	4	1	4	0	5	2	1	110	
Fort Howard,		<i>No public services.</i>		12	0	0	0	0	1	3	0	4	0	2	40	
Fox Lake,		G. L. Tucker, s. s.		55	2	5	5	10	1	8	0	9	1	1	35	
Fulton,		F. G. Sherrill, s. s.		69	0	2	8	10	1	2	0	3	0	10	50	
Geusee,		W. J. Monteith, s. s.		43	30	3	0	3	0	4	0	4	0	7	40	
Genoa,		C. C. Cadwell, s. s.		42	3	5	0	5	0	0	0	0	2	1	70	
Green Lake,		Henry M. Chapin, s. s.		15	0	5	3	8	0	3	0	3	1	0	50	
Hammond,		<i>No report.</i>														
Hartford,		Anson Clark, s. s.		66	5	3	0	3	0	2	0	2	1	2	100	
Hartland,		George W. Cottrell, s. s.		27	9	0	2	2	0	3	0	3	0	1	35	
Hortonville,		Stephen D. Pect, s. s.		17	0	1	2	3	0	0	0	0	0	0	50	
Hudson,		<i>No report.</i>														
Hustisford,		Vacant.		8	0	0	0	0	0	0	0	0	0	0	40	
Ixonia, Welsh ch.		"		22	0	0	1	1	0	2	1	3	0	2	30	
Janesville,		"		244	75	15	16	31	1	16	2	19	0	10	200	
Johnstown,		"		54	6	1	6	7	0	9	0	9	0	3	45	
Kenosha,		H. Lyman, d. s.		175	33	2	15	17	2	11	1	14	0	3	130	
Kilbourn City,		William C. Dickinson, p.		14	7	0	0	0	0	0	0	0	0	0	0	
Koskonong,		Vacant.		21	0	4	1	5	0	0	0	0	2	0	100	
La Crosse,		S. S. Bicknell, s. s.		90	17	3	14	17	0	11	0	11	1	5	175	
Lafayette,		N. C. Chapin, s. s.		45	6	3	0	3	0	5	0	5	0	9	60	
Lake Mills,		A. Sedgewick,		67	5	4	9	9	0	2	0	2	2	10	100	
Lauester,		E. D. Seward, s. s.		64	36	1	1	2	0	0	0	0	0	75		
Leon,		Hector Maiben, s. s.		13	0	0	0	1	1	0	0	0	0	0	20	
Liberty, Salem ch.		Robert Everdell, s. s.		32	4	0	0	0	0	0	0	0	0	40		
Lowell,		Joseph H. Payne, s. s.		25	3	5	1	6	0	0	0	0	2	0	40	
Lyndon,		C. R. Donaldson, s. s.		15	0	2	2	4	0	4	0	4	0	0	75	
Madison,		James Jenkins, s. s.		11	0	2	2	4	0	4	0	4	0	0		
" Union ch.	1859	Vacant.														
Magnolia,		N. H. Eggleston, p.		20	2	1	0	1	0	0	0	1	0	0	35	
Maple Grove,		C. M. Morehouse, s. s.		43	0	23	2	25	0	0	0	0	16	0	40	
Mauston,		Milton Wells, s. s.		9	0	3	0	3	0	0	0	0	0	1	30	
Menasha,		Henry A. Miner, p.		77	8	3	11	14	0	1	0	1	0	3	90	
Middleton,		A. S. Allen, s. s.		32	0	0	1	1	0	0	0	0	0	0	50	
Milton,		S. S. Bicknell, s. s.		63	15	4	1	5	0	2	0	2	0	0	50	
Milwaukee, Ch. of Pilgrims,		Samuel Day, s. s.		101		12	16	28	0	7	0	7	2	13	125	
" Spring St.		William De Loss Love, p.		164	15	10	14	24	3	9	1	13	2	8	175	
" Plymouth ch.		Vacant.		314	35	6	14	20	2	29	57	83	0	0	285	
" Welsh ch.		Vacant.		32	2	4	1	5	2	0	0	2	0	0	40	
Monroe,		John P. Jones, p.		25	8	0	3	3	0	4	0	4	0	2	90	
Mukwonago,		S. E. Miner, s. s.		12	1	0	0	0	0	0	0	0	0	0	0	
Needah,		Vacant.		9	0	0	0	0	0	0	0	1	0	0	30	
Neenah,		J. Everts Pond, p.		79	9	0	0	0	0	1	0	1	0	2	100	
New Lisbon,		Milton Wells, s. s.		28	3	1	0	1	0	0	0	0	0	1	40	
New London,		Milton Wells, s. s.		29	3	0	5	5	0	0	0	0	0	0	60	
Newport,		Stephen D. Pect, s. s.		25	8	0	0	0	0	4	0	4	0	0	0	
Nora,		Vacant.		38	4	0	5	5	0	2	0	2	0	0	50	
North La Crosse,	1859	Edward Brown, s. s.		11	0	2	9	11	0	0	0	0	0	2	50	
Oakheld,		David Pinkerton, s. s.		20												
Oak Grove,		H. M. Parmelee, s. s.		69	0	2	2	4	0	3	0	3	2	6	70	
Oconomowoc,		Timothy Williston, s. s.		62	8	1	3	4	0	7	0	7	1	1	45	
Oshkosh,		William H. Marble, p.		264	10	13	11	24	0	15	4	19	8	2	225	
" Welsh,		John Davis, s. s.		25	2	0	0	0	1	3	2	6	0	0	25	
Onalaska,	1859	Edward Brown, s. s.		10	0	1	9	10	0	0	0	0	1	0	0	
Ottawa,		David Jones, s. s.	<i>No report.</i>													
Paris,		Lucius Foote, s. s.		39	2	9	1	10	0	0	0	0	2	0	80	
Pewaukee,		George W. Cottrell, s. s.		39	1	2	0	2	0	4	0	4	0	0	50	

CHURCHES.		MINISTERS.		CHH. MEMBERS.		ADDIT'NS.		REMOVALS.			BAPTISMS.						
				Aug. 1, 1859.		1858-9.		1858-9.			1858-9.						
Place and Name.	Org	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Pike Grove,		Evan Griffiths, p.		No report.	38	0	2	2	4	0	8	2	10	1	2	25	
Platteville,		John Lewis, p.		No report.	162	48	3	1	4	0	5	0	5	2	2	150	
Pleasant Prairie,		Francis Lawson, s.s.		No report.	22	5	4	4	8	0	10	0	10	0	0	120	
" Williams ch.	1859	Tertius D. Southworth,		No report.	21		0	21	21	0	0	0	0	0	0	40	
Plymouth,		Joseph's Morton, d. Sep. 15, '59		No report.	34	2	3	0	3	0	5	4	9	1	0	85	
Prairie du Chien,		L. L. Radcliffe,		No report.	23	3	1	1	2	12	0	0	0	0	1	40	
Prairie du Sac,		H. Hutchens, s.s.		No report.	34	4	1	5	6	0	2	0	12	0	5	70	
Prescott,				No report.													
Princeton,		Norman Miller, s.s.		No report.	31		0	0	0	0	0	0	0	0	0	40	
Quincy,		Vacant.		No report.	14	2	1	2	3	0	0	0	0	3	0	30	
Racine,		Martin P. Kinney, p.		No report.	98	8	4	2	6	0	2	0	2	1	12	140	
" Welsh,		Evan Griffiths, p.		No report.	98	0	9	12	21	0	24	0	24	0	17	80	
Raymond,		John B. L. Soule, s.s.		No report.	44	0	3	1	4	0	0	0	0	0	3	55	
Reedsburg,		S. A. Dwinell, p.		No report.	58	4	10	5	15	2	1	0	3	0	10	35	
Richford,		Daniel A. Campbell, s.s.		No report.	29	0	14	3	17	1	0	0	1	3	0	80	
Richmond,		C. C. Cadwell, s.s.		No report.	32	1	1	4	5	1	0	0	1	0	2	40	
Ridgeway, Welsh,		David Lewis,		No report.	56	1	2	0	2	0	1	0	1	0	6	60	
Ripon,		Horatio W. Brown, s.s.		No report.	150	8	0	2	2	1	4	0	5	0	2	100	
River Falls,				No report.													
Roch a Cree,		Vacant.		No report.	8	0	0	0	0	0	2	0	2	0	0	30	
Rochester,		J. D. Stevens, s.s.		No report.	30	7	2	0	2	0	1	0	1	0	1	40	
Rockville,		Elisha M. Lewis, s.s.		No report.	10	2	1	3	0	1	0	1	0	0	0	40	
Rosendale,		Isaac N. Cundall, p.		No report.	100	2	0	1	1	2	4	0	6	2	2	125	
" Welsh,		No report.		No report.													
Saxville,		Robert Everdell, s.s.		No report.	21	2	1	1	2	0	3	0	3	0	0	50	
Sheboygan,		Charles W. Camp, p.		No report.	66	20	4	6	10	1	5	0	6	2	3	100	
" Falls,		John T. Marsh, s.s.		No report.	75	11	10	3	13	0	3	1	4	3	1	30	
Shopiere,		W. H. Bernard, s.s.		No report.	126	6	27	7	34	2	6	0	8	12	2	100	
Shullsburg,		John Reynard, s.s.		No report.	45	0	1	2	3	1	3	0	4	0	3	30	
Sparta,		Philo Canfield, p.		No report.	78	0	2	11	13	0	5	0	5	1	1	75	
Spring Green Village, 1857		Vacant.		No report.	57	1	6	1	7	4	1	0	5	0	3	100	
" 1859		Daniel T. Noyes, s.s.		No report.	12	0	2	10	12	0	0	0	0	0	1	30	
Spring Prairie,		Vacant.		No report.	15	0	0	0	0	0	0	0	0	0	0	0	
Stockbridge,		Orson P. Clinton, s.s.		No report.	60	49	0	0	0	0	0	0	0	0	0	25	
Sun Prairie,		C. W. Mathews,		No report.	29	8	0	2	2	0	0	0	0	0	0	25	
Taycheedah,		Nearly extinct.		No report.	15	5	0	0	0	0	0	0	0	0	0	0	
Trempealeau,		J. M. Hayes, s.s.		No report.	18	0	2	2	4	0	0	0	0	2	2	37	
Troy,		A. Sedgewick,		No report.	21	0	0	0	0	0	0	0	0	0	0	30	
Two Rivers,		H. B. Pierpont, s.s.		No report.	38	5	0	0	0	1	0	0	1	0	0	50	
Viroqua,		Gould C. Judson, s.s.		No report.	15	0	0	1	1	0	0	0	0	0	1	60	
Waterford,		J. D. Stevens, s.s.		No report.	16	0	0	0	0	0	0	0	0	0	0	35	
Waterloo,		William Drummond, s.s.		No report.	14	0	0	0	0	16	0	16	0	0	0	30	
Watertown,		W. A. Niles, Pres., s.s.		No report.	84	4	0	9	2	0	6	0	6	0	6	40	
Waukesha,		Hiram Foote, s.s.		No report.	100		0	2	2	1	8	0	9	0	0	100	
Waupun,		Homer H. Benson, s.s.		No report.	77	0	11	10	21	1	0	0	1	0	11	125	
Wautoma,		Alfred C. Lathrop, s.s.		No report.	30	3	12	10	22	1	0	0	1	3	4	50	
Wauwatosa,		Luther Clapp, p.		No report.	89	2	2	0	2	1	0	0	1	1	3	112	
Welsh Prairie, Welsh,		No report.		No report.													
Westfield,		James W. Perkins, s.s.		No report.	16	0	2	4	6	0	2	0	2	1	0	60	
Whitewater,		E. G. Miner, s.s.		No report.	168	26	10	32	42	0	3	1	4	2	3	150	
Wilmot,		Joseph H. Payne, s.s.		No report.	17	3	0	2	2	0	1	0	1	0	0	50	
Windsor Union ch.		Vacant.		No report.	35		3	0	3	0	0	0	0				
Wyalusing,		Vacant.		No report.													
Wyocena,		S. H. Barteau s.s.		No report.	58	5	7	0	7	0	3	0	3	5	0	75	
Wyoming Valley,		Richard Hassell, s.s.		No report.	55	5	2	2	4	1	1	10	12	0	2	55	
Chhs. specified but not reported—from previous reports,				No report.	502												

SUMMARY.—Churches, 160; Ministers, 97; Church members,—... Males, ... Females; TOTAL, 7,066, including 761 absentees. Additions in 1858-9,—466 by profession, 491 by letter; TOTAL, 957. Removals in 1858-9,—55 by death, 451 by dismissal, 100 by excommunication; TOTAL, 606. Baptisms,—130 Adult, 312 Infant. In Sabbath Schools, 9,362.

Most of these churches, excepting four from the General Association of Minnesota, are connected with the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN,—a body embracing 141 Congregational, and 24 Presbyterian, churches—through seven District Conventions, viz., Beloit, La Crosse, Lemonwieg, Madison, Milwaukee, Mineral Point, and Winnebago. The Congregational churches are strictly Congregational in Church government. The Presbyterian churches follow the Book of Discipline; have Elders, and are amenable to the District Convention as to a Presbytery, and can appeal to the General Convention, which sustains to them the relation of a Synod. The principal Presbyterian quality, visible in the Statistics as printed by the Convention, is their miserable plan of having the churches follow an alphabetical list of ministers, instead of ministers being attached to an alphabetical list of churches; by which there results "confusion worse confounded." Among their other information is that of "stated bearers," which sums up 21,345; students for the ministry, 23; and benevolent Contributions, 147 churches reporting \$9,726.04,—of which 21 Presbyterian churches reported \$1,037.47.

The Presbyterian churches, so connected, are, of course, not included by any Presbyterian General Assembly. Their Statistics are as follows:

CHURCHES.	MINISTERS.	CHH MEMBERS.	ADMIT'NS.				REMOVALS.			BAPTISMS.							
			May 1, 1859.				1858-9.			1858-9.							
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Lector.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
				Quasqueton,	1854	Bennet Roberts,	1855	10	53	63	No report.	2	6	8	1	3	4
Red Rock,	1851	Abram V. Baldwin,	1850	3	8	11	No report.	3		3	1						25
Rock Creek,				16	21	37		5	5		1						25
Rockford,	1857	Samuel P. La Dow,	1857	8	7	15		1	1		1	1					35
Rock Grove,	1857	" "		17	39	56		2	2		4	4					50
Sabula,	1845	Almer Harper, p.	1855	16	21	37		8	6	14	3	3			5		60
Salem,	1853	Joseph R. Kennedy,	1858	5	8	13											25
Saratoga,	1858																
Shell Rock,	1856	Thomas Tenney,	1856														
Sherrold's Mount, Ger-	1849	Sigmund Uhlfeider,	1850														
man ch.				6	5	11					8			8			
Sioux City,		Daniel Lane,		4	9	13		3	3	6						2	50
Stoverville,		William L. Coleman,	1856	20	23	43		7	7		1			1		9	
Stacyville,	1857	" "		5	6	11		4	4		1	1		1			62
St. Charles City,	1858	John H. Windsor,	1858	9	16	25					1	1		1			
Sterling,		Almer Harper,		50	66	116		4	18	22	2	2		2	2		80
Tabor,	1852	John Todd,	1852	30	50	80		1	6	7	2	6	4	12		4	50
Tipton,	1844	Moses K. Cross,	1855														
Tivoli,	1851																
Toledo,	1854	George H. Woodward,	1856					4	1	5					2		80
Twelve Mile Creek,	1856	John R. Upton,	1857	5	9	14		4	7	7							90
Valley Farms,		George Gemmill,	1857					4		4		8		8			
Wapello,	1853			3	9	12											
Warren,	1849																
Washington,	1855	Charles H. Gates,	1856	22	38	60		17	4	21	1	4		5	7		60
Waterford,	1859	Ozias Littlefield,										1		1			25
Waterloo,	1856							2	8	10	1			1			50
Wayne,	1854	Elijah P. Smith, p.	1854	39	42	81		17	3	20	11	1		12	6	12	35
Webster City,		Thomas N. Skinner,	1855	5	5	10											
Westfield,		No report.															
West Union,	1854	S. Hulbert,	1859	9	15	24											
Williamsburg,	1858	William P. Gale,	1856	7	14	21										1	50
Wilton,	1856	Edward P. Kimball,		10	14	24		1	1	2	1	8		9			50
York,	1848	Alpheus Graves,	1854					2	4	6		3	1	4			60
Chhs. specified but not reported—		from previous report.				210											

SUMMARY.—Churches, 147; Ministers, 78; Church members.—1,538 Males, 2,234 Females; TOTAL, 5,060, including . . . absentees. Additions in 1858-9, 544 by profession, 434 by letter; TOTAL, 978. Removals in 1858-9.—43 by death, 270 by dismissal, 27 by excommunication; TOTAL, 340. Baptisms,—169 Adult, 198 Infant. In Sabbath Schools, 5,069.

OTHER MINISTERS.—Ethan O. Bennett, Crawfordsville; Elderkim J. Boardman, Birmingham; Henry L. Bullen, Prof. in Coll., Davenport; Maurice Carey, Galesburg; Wales Coe, Crawfordsville; Joseph C. Cooper, Salem; Oliver Emerson, Wolf Creek; J. Bushnell Grinnell, Grinnell; Jesse Guernsey, Agt. A. H. M. Soc., Dubuque; Homer Hamlin, Grinnell; Stephen L. Herrick, Grinnell; James P. Kimball, Keokuk; Jonathan Kitchell, Mt. Pleasant; Thomas S. La Due, Rockford; Daniel Lane, teacher, Davenport; Enoch Mead, Davenport; Homer Penfield, Quincy; William Pierce, Bentonsport; Julius A. Reed, Agt. of Iowa Coll., Davenport; J. S. Saxby, Mt. Vernon; John C. Strong, Bradford; John S. Whittlesey, Durant; David Worcester, Sidney; Alfred Wright, Quasqueton.—24.

The GENERAL ASSOCIATION OF IOWA, which embraces most of the above named churches, is made up from nine local Associations, viz: Council Bluffs, Davenport, Denmark, Des Moines River, Dubuque, Garnaville, Grinnell, Mitchell, and North Western. The statistics, as published by that body, vary very much in arrangement from those of most other States, besides omitting "absentees," and "total" to additions and removals; it inserts, however, a column for donations, of which \$3253 75 are reported, from 61 churches. The indefiniteness caused by the blanks above, is seen at a glance.

MINNESOTA. (See end of Tables.)

NEBRASKA. (See end of Tables.)

KANSAS.

[Reported to ? May 1, 1859.]

Albany,	1858		10	8	18													25
Atchison,		John H. Byrd,	13	12	25		No report.	17	1	0	18	0	0	0	0			25
Bloomington,	1856	Jonathan Copeland,	6	5	11			8	0	2	0	0	0	0	0			25
Brown Co., Union ch.		George G. Rice,	7	6	13			5	0	5	0	0	0	0				60
Burlingame,		James Brownlee,	11	5	16													
Centralia,		— Poole,			25													
Elwood,		E. Whitney,	5	3	8													50
Emporia,		G. C. Morse,	3	5	8													30
Geneva,		G. S. Northrup,	21	12	33													
Grasshopper Falls,			2	3	5													
Hampden,		Rodney Paine,			13													
Kanwaca,	1856	Jonathan Copeland,	5	3	8													30
Lawrence, Plymouth c.	'54	Richard Cordley,	27	33	60			11	2	13	0	2		2	2			100
Leavenworth,		James D. Ligget,	12	21	33			2	0	2	1	0		1	1			25
Mairstown,		Jonathan Copeland,	3	1	4									0	2			

CHURCHES.		MINISTERS.			CHH. MEMBERS.				ADDIT'NS.		REMOVALS.			BAPTISMS.		
Place and Name.	Org.	Name.	Conl.	May 1, 1859.				1858-9.		1858-9.			1858-9.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disun.	EXCOM.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Manhattan,	1856	Charles E. Blood,		17	16	33		7	0	7	0	2	2			20
Mupleton,		E. Strowbridge,		7	7	14										20
Minneola,				3	4	7										35
Mt. Gilead,		L. S. Adair,		8	13	21		7	0	7	1	0		1		45
Oswatomie,	1856	W. H. Ward,		10	3	13		4	1	5	1	0		1		50
Oskaloosa,		S. D. Storrs,				6										
Quindaro,						6										
Sumner,						6										
Topeka,	1856	Lewis Bodwell,		13	14	27		5	0	5	0	2				30
Wabaunsee,		Harvey Jones,		27	23	49		11	6	17	3	2		5		40
Wyandott,		R. D. Parker,		11	16	27		2	1	3	0	1		1		80
Zeandale,	1856	H. P. Leonard,		6	7	13										
TOTAL, 27 churches,				227	219	547		73	11	84	6	11		27		685

OTHER MINISTERS.—S. Y. Lum, Agent Am. Home Miss. Society, Lawrence; W. A. McCollom, Manhattan; Ira H. Smith, Robinson; Oscar L. Woodford, Grasshopper Falls.—4.

The GENERAL ASSOCIATION OF KANSAS is a Union of the churches. In addition to the statistics given above, the pages of the *Congregational Record* report the attendance in congregations, 21 churches reporting an aggregate of 1,525; the amounts raised for support of the ministry, 13 churches reporting \$2,070; the amounts received from the Home Missionary Society, 14 churches receiving \$5,490; and the number of volumes in Sabbath School Libraries, 15 churches reporting 4,490 volumes. They give also the places and times of College and Seminary graduation, and of ordinations, of the ministers.

OREGON.

[Reported to ? Ang 1, 1859.]

Albany,	1853	Thomas Condon, s.s.		3	8	11	2	0	2	2	0	0	0	0	0	0	30
Corvallis,	1856	Milton B. Starr, p.		7	5	12		1	0	1	0	5	0	5	0	0	9
Dalles,	1859	William A. Tenney, s.s.		3	1	4		0	0	0	0	0	0	0	0	0	13
Eola,	1858	Obed Dickinson, 1/2 of time,		6	6	12		0	0	0	0	0	0	0	0	3	0
Forest Grove,	1845	Elkanah Walker, s.s.		30	26	56	1	3	9	12	1	0	0	1	3	7	40
Oregon City,	1844	George H. Atkinson, p.		11	34	45	11	5	2	7	1	2	0	3		1	60
Portland,	1851	P. B. Chamberlain, p.		20	29	49	4	1	7	8	1	6	1	8	1	4	70
Salem,	1852	Obed Dickinson, s.s.		9	15	24	6	2	1	3	1	3	0	4	1	2	25
Sand Ridge,		Vacant.		5	7	12	0	0	0	0	0	0	0	0	0	0	0
Tualatin Plains,	1842	John S. Griffin, p.	1842	2	3	5	0	0	0	0	0	0	0	0	0	0	0
TOTAL, 10 Churches.				96	134	230	24	12	21	33	4	16	1	21	5	17	238

OTHER MINISTERS.—Cushing Eells, Principal of Tualatin Academy, Forest Grove, Washington Co.; Horace Lyman, Prof. in Pacific University, Forest Grove; S. H. Marsh, President of Pacific Univ., Forest Grove.—3.

These churches, including 18 preaching stations, are connected with the CONGREGATIONAL ASSOCIATION OF OREGON. Their statistics include, also, a list of "Benevolent Contributions," the amounts being, for support of pastors, \$2,327; for missions, &c., \$1,149 12. The average aggregate of hearers is 670. Historical items of interest regarding these churches, we shall give in a future number.

CALIFORNIA.

[Reported to ? Oct. 1, 1859.]

Downieville,		William C. Pond, p.	1858	21	13	34	4	10	5	15	1	2	0	3		71
Folsom,	1859	J. E. Benton, s.s.		5	10	15		2	13	15	0	0	0	0		60
Grass Valley,	1853	Martin Kellogg, s.s.		12	17	29	9	0	2	2	1	1	0	2		102
Jackson,						3										
Mokelumne Hill,		Supplied by Methodists,		4	3	7		0	0	0	1	0	0	1		60
Nevada,				26	21	47	23	0	0	0	0	3	0	3		60
Oroville,		Hiram Cummings, s.s.														
Petaluma,		J. H. Brodt,		18	17	35	0	1	3	4	0	4	0	4		81
		{ J. A. Benton, p.*	1851													
Sacramento,		{ E. G. Beckwith, s.s.	1859	37	54	91	32	0	9	9	2	7	0	9		327
San Francisco,		E. S. Laey, p.	1855	140	139	279	50	20	21	41	4	8	0	12		424
Santa Cruz,		J. S. Zelle, s.s.	1857	13	15	28	2	2	6	8	0	0	0	0		35
Preaching Stations, unreported above—							11									30
Camptonville,		B. N. Seymour, s.s.	1855													29
Eureka; Humboldt Bay,		William L. Jones, s.s.														35
Mission Dolores,																35
TOTAL, 11 Churches.				276	289	579	120	35	59	94	9	25	0	34		1349

OTHER MINISTERS.—S. V. Blakeslee, teacher, Folsom; Henry Durant, Prof. in California College, Oakland; G. W. Finney, Oakland; J. Rowell, Seaman's Chaplain, San Francisco; Tyler Thacher, Yuba Co.—5.

The Churches of California are united in a GENERAL ASSOCIATION, through three local Associations, viz.: Bay, Mountain, and Valley.

* Pastor absent on furlough of eighteen months; Rev. E. G. Beckwith, of Sandwich Islands, stated supply.

SUMMARY.—Churches, 82; Ministers, 55; Church members,—1,368 Males, 1,969 Females; TOTAL, 3,635; including . . . absentees. Additions in 1858-9,—356 by profession, 191 by letter; TOTAL, 546; Removals in 1858-9,—38 by death, 181 by dismissal, 49 by excommunication, (including 9 "dismissed without letter?"); TOTAL, 218. Baptisms,—86 Adult, 555 Infant. In Sabbath Schools, 4,102.

OTHER MINISTERS.—Thomas Baker, Newmarket, C. W.; James Boyd, Vankleeck Hill, C. W.; E. Cleaveland, Richmond, C. E.; George Cornish, Montreal, C. E.; R. V. Hall, Stanstead North, C. E.; J. Johnson, Saugen, C. W.; A. J. Jupp, Orillia, C. W.; Stephen King, Ryckman's Corners, C. W.; Adam Lillie, D.D., Toronto, C. W.; James Middleton, Erora, C. W.; Peter P. Osunkerhine, Christian Island, Collingwood, C. W.; J. T. Paterson, Stanstead, C. E.; James Porter, Toronto, C. W.; C. P. Reynolds, Manningville, C. E.; John Roaf, Toronto, C. W.; Arthur Wickson, Toronto, C. W.; R. J. Williams, Sault Ste. Marie, C. W.; Hiram Wilson, St. Catherine, C. W.—18.

THE CONGREGATIONAL UNION OF CANADA, which includes ministers and churches, embraces nearly all the churches enumerated in the above tables. Its statistics include a large number of additional items, showing 133 regular stations connected with the 75 reporting churches, with an average aggregate of 9,788 hearers and 2,000 attendants on occasional services; 88 week-day services, with an average aggregate of 1,739 attendants; 86 Sabbath schools; 60 houses of worship, accommodating 15,880 persons, and valued at \$151,336;—insurance upon 60 chapels, amounting to \$58,500; and contributions amounting (including \$20,026 for ministers' salaries) to \$38,971.

NEW BRUNSWICK.

CHURCHES.		MINISTERS.			CHH. MEMBERS.				ADDIT'NS.				REMOVALS.				BAPTISMS.		
Place and Name.	Org.	Name.	Com.	June 1, 1859.				1858-9.				1858-9.				1858-9.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.		
Cardigan,		George Stirling,	No report.																
Florenceville,		Vacant.	"																
Grand Lake,		"	"																
Keswick Ridge,		George Stirling,	"																
Sheffield,		Robert Wilson,	"																
St. Johns,		James B. Thornton,	1859																
St. Stephens,		J. McCulley, s.s.	1859	54	96	150	14	9	0	9	1	2	0	3	3	0	200		
Churches specified, but not reported,—estimated,						100													
TOTAL 7 Churches.		4 Ministers.		54	96	310	14	9	0		1	2	0	3	3	0	200		

NOVA SCOTIA.

Caledonia and Pleasant River,	Vacant.	No report.																	
Cape Canso,	S. Snider,	"																	
Chebaque,	J. Whitman,	"																	
Cornwallis,	J. Cox,	"																	
Halifax,	Vacant.	"																	
Liverpool and Brooklyn,	"	"																	
Manchester,	— Dearing,	"																	
Margarie,	J. Hart,	"																	
Milton,	Vacant.	"																	
Yarmouth,	"	"																	
TOTAL 10 Churches.	5 Ministers.					200(est)													

Most of the churches of Nova Scotia and New Brunswick are connected with the two (now united) Nova Scotia and New Brunswick CONGREGATIONAL UNIONS, which held their twelfth annual session in Liverpool, N. S., 9-12 Sept., 1859. The larger part of the churches have almost lost a visible existence. "One of our greatest difficulties," said the report of the Secretary, "hitherto has been the getting of properly qualified agents to occupy our field." An amalgamation has lately been had with the Congregational Missionary Society of Canada, and there is now a reasonable prospect of procuring pastors. "I have only held the Secretaryship of our Union for a short period." Rev. Robert Wilson, of Sheffield, N. B., writes us, "and as our few churches have been in a sad state of disorganization for some years past, I am not in a position to give you detailed statistics. . . . I cherish the hope that our vacant churches will, during the ensuing summer, be occupied by men of the right stamp, and that in future we shall present a more promising aspect."

JAMAICA, WEST INDIES.

[Reported to Aug. 1, 1859.]

Brainerd,	Heman B. Hall,	No report.	No report.	142	6	0	6	1	1										175
Brandon Hill,	C. B. Venning,			33	1	0	7	3	0	0	0	0	0	0	0	0	0	0	
Chesterfield,	"			62	5	4	9	4	0	4									70
Eliot,	Loren Thompson,			77	5	2	7	3	4	5	15	3	3	3	3	3	3	3	80
Oberlin,	T. B. Penfield,			46	1	3	4	3	0	1	4								130
Providence,	No report.	Charles C. Starbuck.																	
" From former report,				40															
TOTAL, 6 Churches.	5 Ministers.			405	24	9	33	15	5	14	34								455

These churches are under the care of the AMERICAN MISSIONARY ASSOCIATION.

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDIT'NS.			REMOVALS.			BAPTISMS.					
		?Apr. 1, 1859.				1858-9.			1858-9.			1858-9.					
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Oberlin,		John Morgan,		14	20	34	5	85	68	153	11	63	0	74	31	11	400
Olmstead Falls,		Ed and P. Clisbee, s.s.		14	19	33	2	5	0	0	1	7	2	10	0	0	50
Orwell,		Amos Dresser, s.s.		6	19	25	0	2	1	4	5	0	0	0	0	1	80
Parkman,		John M. Fraser, s.s.		21	30	51	0	2	2	2	2	1	2	3	1	1	50
Penfield,		John H. Prentiss, s.s.				65											40
Pierpont,		L. B. Beach, s.s.		25	43	68	8	27	9	33	0	3	0	2	12	4	115
Pittsfield,		Edward H. Fairchild, s.s.				49		13	4	17	0	2	0	0	1	0	198
Plymouth,	1854	Eben P. Salmon,	1854	21	29	50	12	1	0	1	0	2	0	2	0	0	60
Randolph,		Joseph Meriam, p.				146		11	3	14	3	3	0	6	1	0	150
Ravenna,		John C. Hart, p.		14	26	40		3	1	4	1	0	0	1	0	3	50
Richfield,		Horace Smith, s.s.		20	10	30	1	1	2	3	1	3	0	4	1		30
Ridgeville,		Curtis C. Baldwin, p.								0							
Ripley,		No report.															
Rootstown,		John Williams, s.s.		24	44	68	0	0	0	1	6	0	7	0	0	0	89
Sandusky City,	1819	James B. Walker,	1857			140		16	8	24	2	2	0	2	0	0	75
Saybrook,		S. W. T. Richardson,		10	20	30		0	2	2	0	0	0	0	0	0	
Seville,		William Russell, s.s.		12	22	34	5	0	6	6	1	1	0	2	0	0	
Sharon,		No report.															
Southington,		"															
Springfield,		S. Norton, s.s.		38	62	100		2	3	27	1	4	0	5	8	1	150
Strongsville,		Orin W. White, s.s.		3	31	61	3	5	2	7	1	3	0	4	2	2	75
Sycamore and Edin,		No report.															
Thompson,		— Terry, s.s.				72		18	4	22					8	4	100
Troy,		Alfred A. Whitmore, s.s.		28	36	64											75
Wadsworth,		No report.															
Wayne,		"															
Waynesville,		Heman Geer,		1	11	12					1	3	2	6			31
West Farmington,		Simeon Brown, s.s.															
Westfield,		No report.															
Weymouth,		"															
Windham,		Samuel Cole, s.s.		17	39	47		1	0	1	1	0	0	1	1	0	50
York,		Levi B. Wilson, p.		55	116	171		0	4	4	1	9	1	11	0	0	190
		Vacant.		30	41	71	5	3	1	4	1	3	0	4	1	1	70

These statistics are very imperfect, as will be seen. Their want of completeness is owing in a very great degree to a change in the Statistical Secretaryship. We have, above, followed the list, as obligingly furnished us by Rev. James C. White, of Cleveland; but there ought to be added a large number of other churches. A very thorough enumeration made last year by a careful statistician, found in Ohio 240 Congregational churches; a part of these were connected with Presbytery on the Plan of Union, and a part were not connected with any ecclesiastical body. Returning to last year's enumeration, and excluding all marked as connected with Presbytery (as not knowing their present status) we find the following, with their ministers:

Amherst, North, T. E. Munroe; Andover, L. B. Beach; Bainbridge; Bedford; Berlin; Black River; Brynberian; G. M. Conville; Canfield; Carlyle; Chagrin Falls; Chester; Concord; Cook's Corners; Dodi; Dover; Eaton; Euclid Village; Farmington, West, Robert Page; Fitchville; Johnson Wright; Fredericksport; Greenbush; Guilford; Gustavus; Elam J. Comings; Harpersfield; Hartford (two); Huntington; Hantsburg; Lemuel Pomeroy; Jeffersonville; Lena; Lima; McCutcheonville; Medina, —; Charlton; Milton; Montgomery; Montville; Moscow; Newbury; Oregon Township; Painesville; Nathaniel P. Bailey; Peninsula, G. W. Palmer; Portage River; Ravenna, Free Ch., Willard Burr; Rawsonville; Rockport; Rome, L. F. Arnold; Sardinia; Shalersville; Sheffield, Ist.,—and 2nd, J. W. White; Sherman; Springfield, J. W. Raynor; Toledo, W. W. Williams; Vernon; Wellington, Free Ch., Henry E. Peck; Welsh Setlement, James Davies; Whiteford, L. P. Matthews; Williamsfield, West,—and Center, L. B. Beach; Windsor, George Smith; Zear, Rees Harris. In addition to these were the following Welsh churches: Abner, James Davies; Brown Township, John H. Jones; Cambria, James Davies; Carmel, John P. Thomas; Chaceinnati, Thomas Edwards; Columbus, J. H. Jones; Delaware, Rees Powell; Granville, D. R. Jenkyns; Harrison, John Williams; Ironton, T. W. Davies; Minersville, William Edwards; Newark, D. R. Jenkyns; Oak Hill, John A. Davies; Paddy's Run, J. M. Pryse; Palmyra, Benjamin Lewis; Parisville, David Davies; Pomroy, Lot Jenkyns; Portsmouth; Radnow, Rees Powell; Tallmadge, David Davies; Temple Bar, David Davies; Traedrhindalar, Rees Powell; Tyn Rhos, E. Davis; Weathersville, Thomas Evans; Whitewater, James M. Pryse; Youngstown, Thomas Evans.

These churches, reckoning from the last report, we estimate as follows: Not enumerated by Conference, 63 with 2,642 members. Welsh, 26 churches, with 1,677 members. Reckoning in the same way we find for the unreported but associated churches, 845 members; total, 89 churches with 5,165 members. Adding these to the reports of the table above, we find the following SUMMARY, which is short of the truth: Churches, 198; Ministers, 101; Members,—1,515 Males, 2,542 Females; TOTAL, 11,750, including 354 absentees. Additions in 1858-9,—692 by profession, 342 by letter; TOTAL, 1,034. Removals in 1858-9,—97 by death, 337 by dismissal, 15 by excom.; TOTAL, 449. Baptisms,—216 Adult, 189 Infant. In Sabbath Schools, 6,419.

OTHER MINISTERS.—Eben E. Andrews, and Israel W. Andrews, Prof.s in Marietta College, Marietta; John T. Avery, Cleveland; James D. Butler, Prof. in Marietta Coll., Marietta; Charles H. Churchill, Oberlin; [M. W. Diggs, Fort Recovery;] Charles G. Finney, Pres. Oberlin Coll., Oberlin; Daniel S. Rodman, Cleveland; Archibald S. Shafer, Morgan; Sereno W. Streeter, Westervelt.—9.

THE GENERAL CONFERENCE OF OHIO embraces eight local Conferences, viz: Central North, Cleveland, Grand River, Marietta, Medina, Miami, Plymouth Rock, and Puritan.

OTHER CHURCHES.

Hannibal, Mo.,	1859		13	13	26	0											
St. Louis, Mo.,	1852	Thomas M. Post, D.D.	1852	96	104	200		31	18	49	3	4	0	7	0	0	1500
Charleston, So. Carolina,						450											
Circular ch.		Thomas O. Rice, p. e.	1859			100											
Perry Center, N. Y.	1814	George J. Means, p.	1859														

MINNESOTA.

(Deferred from its proper place.)

The very interesting article in the present number, commencing at page 67, which purports to "chronicle a few facts and reflections respecting Congregationalism in Minnesota, at the present time," is undoubtedly defective. The fourth head should be the fifth, and there should be inserted as follows: "We notice, 4, *The great importance of furnishing the Statistics of our Churches for publication in the Congregational Quarterly.* Bringing together, as the Quarterly does, in one body, the statistics of our whole Congregational brotherhood, it is doing a work for the unity and mutual sympathy of the churches entire, which is not only of very great importance at the present time, but is fraught with momentous interests in the future. It blends the East and the West; overlooks minor differences of opinion; ignores 'schools' and parties; and tends to render vastly more efficient our whole body. We cannot afford to be cut off from this brotherhood. Hence we greatly lament that the publishers failed, after all due effort, in securing the statistics of the Minnesota churches."

All we are able to say about Minnesota is, 1. That there are 47 Congregational churches there, of which 10 were organized the past year. 2. The total membership is 1316. 3. During the past year, the aggregate membership has increased 400 (not the net increase we suppose,) of which 170 were by profession of faith. 4. The losses appear to have been 82. 5. Five of the churches are destitute of regular preaching. 6. The localities of the churches we are ignorant of, except as far as the following table of P. O. addresses, &c. (which is new and authentic) will tell:

David Andrews, s. s., Wabashaw; Lauren Armsby, p., Faribault; H. C. Atwater, s. s., Minneapolis; J. K. Barnes, s. s., Cannon Falls; W. T. Boutwell, farmer, Stillwater; J. E. Burbank, s. s., Carimona; David Burt, s. s., Winona; Elias Clark, s. s., Rochester; Nelson Cook, Missionary, Austin; Stephen Cook, s. s., Austin; Charles Galpin, without charge, Excelsior; Richard Hall, Agent of Am. H. M. S. Pt. Douglass; Sherman Hall, s. s., Sauk Rapids; Ezra Newton, s. s., Swan River; Abel K. Packard, temporary supply, St. Anthony; J. L. Rounce, s. s., Northfield; Charles Secombe, p., St. Anthony; Charles Shedd, s. s., Wasioja; C. B. Sheldon, p. elect, Excelsior; De Witt C. Sterry, s. s., Lake City; O. A. Thomas, s. s., Clinton Falls; Ira Tracy, s. s., Spring Valley; J. B. Tufts, s. s., Marine; Royal Twiehell, without charge, Anoka; Henry Willard, s. s., Zumbrota; Austin Willey, p., Anoka; J. N. Williams, Florence.

NEBRASKA.

(Deferred from its proper place.)

The Year Book of 1859, informed us that there were 8 churches in Nebraska, viz.: Brownville, T. W. Tipton, Minister; Decatur; Florence; Fontanelle, E. B. Hurlbut; Fort Calhoun; Fremont, Isaac E. Heaton; Omaha City, Reuben Gaylord; and Plattford; and that these churches had a membership of 144. The towns are probably where they were. The membership is the same, if it has not changed. The ministers,—"if they are not gone, they live there still,"—though conscientious efforts to find them—such as succeeded with Oregon and California, have entirely failed.

In the course of our work, the names of various other ministers have appeared, which we arrange in six classes. 1. Missionaries, connected with Associations in this country. 2. Names omitted in their proper place, either by accident, or by not having been seasonably received. 3. Such as have removed from their residence of last year, or of whose residence we are in doubt. 4. Such as are, in the various printed Minutes, referred to some State, but not to towns. 5. Those whose names alone appear. 6. Such as are reported in the last Year Book, but of whom we have no other information—which follow the regular List of ministers. Brackets signify a correction of a name previously reported.

I. Thomas L. Ambrose, Persia; W. A. Benton, Mt. Lebanon, Syria; Thomas S. Burnell, Madura, India; William B. Capron, Madura, India; William F. Clarke, Fraser's River; Joseph K. Greene, ord. min. to Turkey; James Herrick, Madura, India; Milan H. Hitchcock, Jaffna, Ceylon; William W. Howland; Charles Little, Madura, Hindoostan; Dwight W. Marsh, Mosul, Turkey; Charles F. Morse, Northern Armenia; Benj. F. Parsons, Sivas, Turkey, Asia; Josiah Peabody, Erzerum, Persia; Ira F. Pettibone, Constantinople, Turkey; Gilbert Rockwood, Pekin; Marshall D. Sanders, Ceylon; Hyman A. Wilder, South Africa. This list comprises but a very small fraction of our missionaries; the report of a careful Committee to the Presbyterian [N. S.] General Assembly, last year, reckons, but does not specify the names of, 150 Congregationalists, without counting those of the American Missionary Association.

II. Ezra E. Adams, Philadelphia, Pa.; Charles A. Aiken, Prof. in Dart. Coll., Hanover, N. H.; James Aiken, p., Hanover, N. H.; George Allen, Worcester, Ms.; William P. Anthon, Moultonboro', N. H.; William W. Atwater, New Haven, Ct.; Daniel H. Babcock, Marblehead, Ms.; [D. Magee Bardwell, instead of Bardwell D. Magee, Michigan City, Ind.]; Homer Barrows, s. s., Atkinson Depot, N. H.; Ezekiel H. Barstow, teacher, Newton Center, Ms.; [John H. Beckwith, instead of Beckworth, Barton, Vt.]; [William W. Belden, Pawtucket, R. I.]; Charles B. Boynton, Cincinnati, O.; James Brewer, p., Twin Grove, Ill.; Samuel G. Brown, D.D., Prof. in Dart. Coll., Hanover, N. H.; Michael Burdett, Philadelphia, Pa.; [Ebenezer Burgess, Draut, instead of Centerville, Ms.]; Henry Buss, Nora, Ill.; Clinton Clark, Ridgefield, Ct.; Timothy F. Clary, p., Wareham, Ms.; Henry Cowles, Oberlin, O.; [Preston Cummings, Leicester, Ms.]; S. W. Eaton, Framingham, Ms.; Joseph Emerson, Beloit, Wis.; [Joseph Emerson, late of Rockford, Ill., Agent of Am. and For. Chr. Union, Boston, Ms.]; Ralph Emerson, D.D., Beloit, Wis.; B. Foltz, Rockford, Ill.; [Jacob C. Goss, instead of Jacob C. Cross, Randolph, Vt.]; Charles A. Harvey, Vermillionville, O.; [J. T. Howard, instead of J. T. Holland, Holland, Vt.]; George B. Jewett, Salem, Ms.; Thomas H. Johnson, La Harpe, Ill.; Joel W. Newton, Chaplain, U. S. Navy, Washington, D. C.; J. H. Paine, Liberty, Wis.; Oscar F. Parker, New York; [Royal Parkinson, Sandwich, N. H.]; John Parry, Big Rock, Ill.; Benjamin B. Parsons, Weathersfield, Ill.; Absalom Peters, D.D., New York; [Corbin Kiddle, Spencer, N. Y., instead of Corban Kiddle]; Robert Samuel, New Rutland, Ill.; Edwin D. Sanborn, Prof. in Wash. Univ., St. Louis, Mo.; George W. Sargent, p., Raymond, N. H.; Alpha Warren, Roscoe, Ill.; Israel P. Warren, Sec. Am. Tract Soc., Boston, Ms.; Theodore Wells, Dorchester, N. H.; William W. Woodworth, Mansfield, O.

III. These are in their appropriate places in the list of clergymen.

IV. S. Barrows, Iowa; A. J. Drake, Ill.; Samuel N. Eaton, Ms.; Henry Eddy, Ms.; J. S. Emery, Ill.; William Gould, Iowa; A. Harwood, Ohio; S. D. Helms, Iowa; Jenkin Jenkyns, Ill.; Thomas H. Johnson, Ill.; J. Mather, Iowa; Josiah W. North, Ct.; Siegmund Uhlfeider, Iowa; J. D. Woodward, Iowa.

V. J. W. Allen, Cyrus B. Baldwin, William S. Blanchard, William B. Clark, Samuel Griswold, Joseph Harrison, Holloway W. Hunt, Samuel Johnson, Jared O. Knapp, N. A. Prince, Frank L. Robbins, George Uhler, Melancthon G. Wheeler.

SUMMARIES.

I. THE CHURCHES AND MINISTERS IN 1859-60 :

	CHURCHES.					MINISTERS.				
	With pastor.	With s.s.	Not spec.	Vacant.	TOTAL.	Pas'ors.	St. sup.	Not spec.	Others.	TOTAL.
Maine,	80	94	0	73	247	82	67	0	41	190
New Hampshire,	91	60	0	33	184	91	59	9	28	177
Vermont,	65	85	2	39	191	65	77	2	46	190
Massachusetts,	331	77	0	79	487	344	77	0	169	590
Rhode Island,	13	6	0	2	21	13	6	0	2	21
Connecticut,	185	57	0	42	284	188	57	0	88	333
New York,	32	56	67	26	181	32	49	56	46	183
New Jersey,	1	..	2	1	4	1	..	2	3	6
Pennsylvania,	..	..	21	8	29	..	..	21	1	22
Ohio,	14	44	63	77	198	13	40	48	9	110
Indiana,	..	..	15	14	29	..	..	8	9	17
Illinois,	..	..	149	35	185	..	..	130	45	175
Michigan,	..	..	92	26	118	..	..	80	35	115
Wisconsin,	25	89	10	36	160	25	62	10	32	129
Iowa,	12	..	90	45	147	12	..	66	24	102
Missouri,	1	0	0	1	2	1	..	..	..	1
Minnesota,	3	18	9	17	47	3	18	0	6	27
Nebraska,	..	..	4	4	8	..	..	4	..	4
Kansas,	..	..	23	4	27	..	..	20	4	24
Oregon,	4	4	0	2	10	4	4	0	3	11
California,	3	4	1	3	11	3	7	1	5	16
South Carolina,	1	0	0	0	1	1	0	0	0	1
Jamaica,	..	..	6	0	6	..	..	5	0	5
Canada,	..	..	71	11	82	..	..	55	18	73
New Brunswick,	..	1	4	2	7	..	1	3	..	4
Nova Scotia,	..	..	5	5	10	..	..	5	..	5
TOTAL,	861	595	634	586	2,676	478	524	525	514	2,531

II. MEMBERSHIP IN 1859, WITH CHANGES THE YEAR PRECEDING :

	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPTISMS. SAB. SCHOOL.			
	CHRS.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	SCHOOL.
Maine,	247	5,084	12,067	19,136	2,918	1,988	486	2,424	325	543	41	909	931	360	20,358
N. H.	184	5,388	11,464	20,243	3,502	928	439	1,367	341	483	64	888	468	267	22,752
Vt.	191	6,087	9,510	20,438	2,588	1,483	519	2,002	265	418	69	743	618	337	14,523
Mass.	487	24,230	51,519	76,931	10,575	8,817	2,531	11,348	1,191	2,413	78	3,682	4,100	1,720	80,445
R. I.	21	990	2,462	3,452	588	398	141	539	50	101	7	158	177	110	3,466
Conn.	284	15,147	30,068	45,838	3,675	5,914	1,263	7,177	728	1,378	93	2,199	2,300	1,016	..
N. Y.	181	5,221	9,139	17,372	1,019	1,388	740	2,078	193	589	52	834	565	385	13,877
N. J.	4	200	396	736	17	38	20	58	9	21	2	32	11	18	349
Penn.	29	83	132	2,079	15	2	30	32	6	5	1	12	1	9	110
Ohio,	198	1,515	2,542	11,700	384	692	342	1,034	97	337	15	449	216	189	6,419
Ind.	29	45	57	956	6	27	16	43	5	5	10	4	14	339	
Ill.	185	4,754	6,845	11,844	967	1,302	1,054	2,356	108	669	65	842	424	456	14,340
Mich.	118	2,146	3,461	6,768	592	994	578	1,572	97	328	48	473	410	193	6,508
Wisc.	160	..	..	7,066	761	466	491	957	55	451	100	606	139	312	9,362
Iowa,	147	1,538	2,234	5,060	..	544	434	978	43	270	27	340	169	198	5,069
Misso.	2	109	117	226	0	31	18	49	3	4	0	7	0	0	1,500
Minn.	47	..	..	1,316	..	170	230	400	..	..	..	82	..	..	..
Nebr.	8	..	..	144	..	..	..	..	..	..	..	..	..	..	..
Kansas,	27	227	219	517	..	73	11	84	6	11	..	17	..	..	685
Oregon,	10	96	134	230	24	12	21	33	4	16	1	21	5	17	238
Calif.	11	276	2-9	579	120	35	59	94	9	25	0	34	..	..	1,349
So. Car.	1	..	..	450	..	..	..	..	..	..	..	..	..	..	..
Jamaica,	6	..	..	405	..	24	9	33	15	5	14	34	..	..	455
Canada,	82	1,368	1,969	3,635	..	355	191	546	38	131	49	218	86	555	4,102
New B'k.	7	54	96	310	14	9	0	9	1	2	0	3	3	0	200
N. Sco.	10	..	..	200	..	..	..	..	..	..	..	..	..	..	..

TOTAL.—Churches, 2,676; Church members,—75,158 Males, 144,690 Females, not specified, 37,786; TOTAL, 257,634, including 27,705 absentees. Additions for the year,—25,590 by profession, 9,623 by letter, TOTAL, 35,213. Removals for the year,—3,589 by death, 8,205 by dismissal, 717 by excommunication, not specified, 82; TOTAL, 12,593. Baptisms,—10,618 Adult, 6,156 Infant. In Sabbath Schools, 206,411.

REMARKS UPON THE STATISTICS.

It is next to useless to attempt any close comparison between the condition of our churches as reported for the two years, 1858 and 1859. Those of the former year were but an attempt; those of the present, a commencement. Both are imperfect; the former so much so as to be of very little value; the latter, a fair approximation, though still below the truth. Correcting, however, errors now visible in the enumeration of the first mentioned year, by present information, we arrive at a tolerable understanding of the *general* condition of things.

I. CHURCHES AND MEMBERS. In 1858, as printed (corrected) January 1, 1859, there were 2,555 churches; in 1859, 2,676 churches,—in neither case including those not reported by Associations, or those connected with Presbyteries. In 1858, there were 239,586 members; in 1859, 257,634. In Sabbath Schools, in 1858, so far as reported, 162,815; in 1859, 206,441. These figures, with the comparative additions, will be better seen by the following:

	ADDITIONS.			REMOVALS.			D'th.	Dis.	Exc.	TOTAL.	SAB. SCH.
	CHRS.	Members.	Prof.	Let.	TOTAL.						
In 1858,	2,555	239,586	13,248	8,107	22,175	3,398	6,992	512	10,842	162,815	
In 1859,	2,676	257,634	20,590	9,623	35,213	3,589	8,205	717	12,593	206,441	

That is, net gain of churches, 121; net gain of membership, 18,048; excess of additions reported in 1859 over those in 1858, 13,058; excess of removals reported in 1859 over those in 1858, 1,751; net gain in Sabbath Schools, 43,626. If any one asks us how an excess of additions over losses in 1859, amounting to 22,620, should make a net gain of only 18,048,—we do not know; all things human are imperfect.

As to the *age* of churches, 89 were organized prior to 1700. In 1700 and prior to 1800,—617. Since, (including 1800), 1,970. Within the last ten years, 403, without including Ohio, Michigan, New Brunswick, Nova Scotia, or Jamaica, none of which report the years of organization. The oldest church is that at West Barnstable, Ms., which was organized in 1616, at Southwark, London, Eng., under the care of the Rev. Henry Jacob, and which emigrated as an organized body. Connecticut follows—the first Church in Windsor having removed thither from Dorchester, Ms., where it was organized in 1630! The Church in Hampton, the oldest in N. H., was organized in 1638, in Massachusetts. The Church in Barrington, R. I., was organized in 1667. The first Church in York, Me., dates from 1673. The Church at Bennington, Vt., was formed in 1762. The Church at Pospatuc is the oldest reported from New York, dating from 1750. Chester, N. J., was formed in 1740. The other States come within the present century.

II. MINISTERS. Our Summary reports 2,531 ministers; to this should be added others whose names appear on p. 133, and the whole of our supplementary list following the main list of clergymen; 1,527 of these are actually connected with churches as pastors or stated supplies; of the remainder, many are preaching from Sabbath to Sabbath; 10 are reported as Presidents of Colleges; 47 as Professors in Colleges or Theological Seminaries; 4 as agents of Colleges; 20 as teachers of Academies, &c.; 28 as Secretaries or Agents of Benevolent Societies; 5 as Chaplains; 6 as City Missionaries; Editors, State Officers, &c., indefinite. To them are to be added the 150 we have sent out as Foreign Missionaries.

Several errors have occurred which the reader will correct without suggestion. Others need notice. The Vermont Total is right in the Summary, but not in the tables, where we inadvertently copied it from the Minutes of that State, which, though beautifully printed, have perplexed us not a little by their blindness and errors. The number of ministers in Michigan, p. 127, should be 80, not 106. The church in Kewanee, Ill., has 100, not 500 members.

III. The General Associations and Conferences are mere voluntary collections of ministers or churches, with no ecclesiastical authority whatever. The names of those bodies are found at the end of this number.

We wish to suggest to the various Associations the desirableness of agreeing upon some uniform plan as to the essentials of statistics, and a uniform date. We venture to suggest the items in these tables—with two additions—as the best; the additions we propose are, the insertion of the date of ministerial ordination, in every case, and the month and day of all dates. Agreeing in these, any organization could add other items at pleasure. We suggest July 1, as the best *date*, without regard to times of meeting. That allows statistics to be printed Jan. 1, with ministerial changes to date of printing. Will the various bodies consider it this year?

With the experience now had in this work, we propose, if God spares us, next year to have, in good order, the statistics of every Church of our faith and practice, this side the Atlantic.

NAMES OF CLERGYMEN :

WITH THE POST-OFFICE ADDRESS OF EACH.

Concerning the following list several things are to be noted.

1. We have inserted the names of all Orthodox Congregational ministers as reported to us by the officers of the various General Associations and Conferences; and such others as came to our knowledge from any reliable source.

2. We have omitted from this list every name whose only authority consisted in its being inserted in the last Year-Book, after having, however, used all reasonable endeavors to diminish the number. These names we have inserted in a supplementary list, following this; such of these as shall not appear to be regularly reported next year, will then be entirely omitted.

3. We have corrected the Post-office addresses up to the latest moment. That many will prove antiquated is doubtless true; but we beg leave to suggest that nobody need feel astonished that the public are not acquainted with all his movements; that he knows where he is, does not prove that every body else knows.

4. We have not taken the trouble to index ministers whom we cannot locate in narrower quarters than a State—on account of the somewhat indefinite nature of such a Post-office address.

5. Where changes have occurred, but to what place we are ignorant, we have inserted "late of," &c.

6. We have made very diligent effort to supply whole first names in place of melancholy initials. We beg leave to suggest to such as are obstinately bent upon the latter practice, 1. that it is very convenient to others to know the said title; 2. even a lazy man will not be seriously injured by the extra labor, an avaricious man will not seriously feel the cost of the additional ink, and a busy man will not miss the requisite time; 3. there is no need of being ashamed of one's name, provided one behaves well. Therefore all delinquents in this particular we earnestly request to give us immediately the requisite information.

7. In looking for a name of various spellings, or for similar names, look at each form, thus: Andrews, Andrus; Armes, Arms; Bachelor, Batchelor, Batchelder; Birchard, Burcharl; Clark, Clarke; Cook, Cooke; Smith, Smythe; and the like. All contracted names, like "Mc" and "St." are in order of contraction, not of the full word.

8. Send us information of all mistakes, no matter how slight, as soon as you find them.

- | | |
|---|---|
| Abbe Frederick R., Abington, Ms. | Alvord Alanson, Milan, Mich. |
| Abbott Benjamin, Barre, Vt. | Alvord John W., Boston, Ms. |
| Abbott Edward F., Ipswich, Ms. | Ambrose Thomas L., Persia. |
| Abbott Jacob J., Uxbridge, Ms. | Amerman Thomas A., Waukan, Wis. |
| Abbott Joseph, Beverly, Ms. | Ames Marcus, North Chelsea, Ms. |
| Abbott John S. C., Farmington, Me. | Amsden Benjamin W., Delhi, Iowa. |
| Abernethy Henry C., Oneida, Ill | Anderson Edward, St. Joseph, Mich. |
| Adair L. S., Ossawatimie, K. T. | Anderson James, Manchester, Vt. |
| Adams Aaron C., Lewiston Falls, Me. | Anderson Joseph, Grand Haven, Mich. |
| Adams Calvin C., Fremont, Ill. | Anderson Joseph, Stamford, Ct. |
| Adams Charles S., Westford, Ct. | Anderson Rufus, D. D., Boston, Ms. |
| Adams Darwin, Auburn, Ms. | Andrews David, Wabanshaw, Minn. |
| Adams Ephraim, Decorah, Jo. | Andrews Dean, Marshall, Ill. |
| Adams Ezra, Gilsun, N. H. | Andrews Eben B., } Professors, |
| Adams Ezra E., Philadelphia, Pa. | Andrews Israel W., D. D., } Marietta, O. |
| Adams George E., D. D., Brunswick, Me. | Andrews Samuel J., Hartford, Ct. |
| Adams George M., Conway, Ms. | Audrus Elizur, Niles, Mich. |
| Adams George W., Riverport, R. I. | Angier Luther H., South Malden, Ms. |
| Adams Harvey, Farmington, Io. | Angier Marshall B., Hopkinton, N. H. |
| Adams Jonathan, Boothbay, Me. | Anthony George N., Great Falls, N. H. |
| Adams Jonathan E., New Sharon, Ms. | Apthorp William P., late of Moultonboro', N. H. |
| Adams John, Hanover Center, N. H. | Armes, see Arms. |
| Adams John C., Falmouth, Me. | Armes Josiah L., Wilmot, N. H. |
| Adams John R., Gorham, Me. | Armour John, Kelvin, C. W. |
| Adams L. P., Fitch Bay, C. E. | Arms Hiram P., Norwich Town, Ct. |
| Adams Nehemiah, D. D., Boston, Ms. | Arms Selah R., Springfield, Vt. |
| Aiken Charles A., Hanover, N. H. | Armsby Lauren, Faribault, Min. |
| Aiken James, Hanover, Ms. | Armstrong Henry A., late of Seabrook, N. H. |
| Aiken J., Charlestown, Ms. | Armstrong Robert S., South Canton, N. Y. |
| Aiken Silas, D. D., Rutland, Vt. | Arnold Joel R., South Coventry, Ct. |
| Aiken William P., Newington, Ct. | Arnold L. F., Rome, O. |
| Albro John A., D. D., Cambridge, Ms. | Arnold Seth S., West Townshend, Vt. |
| Alden Ebenezer, Jr., Marshfield, Ms. | Ashby John L., Saccarappa, Me. |
| Alden E. J., Mettineague, Ms. | Ashley S. S., Northboro, Ms. |
| Alden Edmund K., South Boston, Ms. | Atkins Laurence S., Madison, O. |
| Alden Lucius, New Castle, N. H. | Atkinson George H., Oregon City. |
| Alexander William, Bridgewater, Vt. | Atkinson Timothy, Westport, Ct. |
| Allen A. S., Black Earth, Wis. | Atkinson William B., Plymouth, Ill. |
| Allen Benjamin R., Marblehead, Ms. | Atwater Edward E., New Haven, Ct. |
| Allen Cyrus W., Hubbardston, Ms. | Atwater H. C., Minneapolis, Min. |
| Allen Ephraim W., South Erwick, Me. | Atwater Jason, West Haven, Ct. |
| Allen George, Worcester, Ms. | Atwater William W., New Haven, Ct. |
| Allen George E., Cambridgeport, Ms. | Atwood Anson S., Mansfield Center, Ct. |
| Allen Henry, late of Saxtonville, Ms. | Atwood Edward S., Granville, Ms. |
| Allen M., Farmer's Rock, Mich. | Austin David R., South Norwalk, Ct. |
| Allen Samuel H., Windsor Locks, Ct. | Austin Franklin D., East Jaffrey, N. H. |
| Allen William, Draeut, Ms. | Austin Henry A., Huntington, Ms. |
| Allen William, D. D., Northampton, Ms. | Austin Samuel J., Wilton, N. H. |
| Allworth William, Ryekman's Corner, C. W. | Averill James, Plymouth Hollow, Ct. |

- Avery Frederick D., Columbia, Ct.
 Avery Jared R., Franklin, Ct.
 Avery John, Lebanon, Ct.
 Avery John T., Cleveland, O.
 Avery William F., Sparta, Wis.
 Avery William P., Chapin, Iowa.
 Ayer Charles L., Colliamer, Iowa.
 Ayer Joseph, East Lyme, Ct.
 Ayres Frederick H., Long Ridge, Ct.
 Ayres Rowland, Hadley, Ms.
 Babcock Daniel H., Marblehead, Ms.
 Bachelder John S., Jaffrey, N. H.
 Bachelier Francis E. M., Patchogue, N. Y.
 Bachelier Gilman, Machias Port, Me.
 Backus Joseph W., Leominster, Ms.
 Backus Samuel, Brooklyn, N. Y.
 Bacon Elisha, Centerville, Ms.
 Bacon James M., Essex, Ms.
 Bacon Leonard, D.D., New Haven, Ct.
 Bacon Leonard W., Litchfield, Ct.
 Bacon William H., Pomfret, Ct.
 Bacon William T., Woodbury, Ct.
 Badger Milton, D.D., New York.
 Bailey Luther, East Medway, Ms.
 Bailey Nathaniel P., Painesville, O.
 Bailey Phineas, Albany, Vt.
 Baird Enoch F., Center, Ohio.
 Baird John G., Centerville, Ct.
 Baird Robert G., Port Sarnia, C. W.
 Baker A. A., Cornwall, Vt.
 Baker Abijah R., West Needham, Ms.
 Baker Edward P., Dennyville, Me.
 Baker John, late of Wilton, Me.
 Baker J. D., Cambridge, Ill.
 Baker Silas, Standish, Me.
 Baker Smith, Veazie, Me.
 Baker Thomas, Newmarket, C. W.
 Baldwin Abraham C., Durham, Ct.
 Baldwin A. E., Akron, or Pella, O.
 Baldwin Curtis C., Ridgeville, O.
 Baldwin John D., Boston, Ms.
 Baldwin Joseph B., West Hawley, Ms.
 Baldwin Thomas, Lowell, Vt.
 Baldwin William A., Fond du Lac, Wis.
 Balkham Uriah, Lewiston, Me.
 Ballard Addison, Williamstown, Ms.
 Ballard James, Lamont, Mich.
 Ballard Josiah, Carlyle, Ms.
 Bancroft David, Prescott, Ms.
 Bane —, Irasburg, Vt.
 Banister Seth W., late of Ware, Ms.
 Barber Alanson D., Williston, Vt.
 Barber Amzi D., Bellevue, O.
 Barber Elihu, Naperville, Ill.
 Barber Luther H., Hitchcockville, Ct.
 Barbour Henry, Aneniasville, N. Y.
 Barbour Nelson, Jamaica, Vt.
 Bardwell D. Magee, Michigan City, Ind.
 Bardwell Horatio, D.D., Oxford, Ms.
 Barker Enoch, Eramosa, C. W.
 Barker Isaac, Galesburg, Mich.
 Barker Nathaniel, Wakefield, N. H.
 Barnard Pliny F., Williamstown, Vt.
 Barnard Stephen A., Willsborough, N. Y.
 Barnes Asa, North Ashburnham, Ms.
 Barnes Jeremiah R., Cannon Falls, Min.
 Barnes N. H., Dowagiac, Mich.
 Barnes William, Channahonville, Ill.
 Barney James O., Seekonk, Ms.
 Barnum George, Somerset, Mich.
 Barnum Samuel W., Phillipston, Ms.
 Barrett George J., Summer Hill, Ill.
 Barris Joseph S., Ripley, N. Y.
 Barrows Elijah P., D.D., Andover, Ms.
 Barrows George W., Salisbury, Vt.
 Barrows Homer, Atkinson Depot, N. H.
 Barrows William, Reading, Ms.
 Barstow Ezekiel H., Newton Center, Ms.
 Barstow Zeckiah S., D.D., Keene, N. H.
 Bartlett Enoch N., Newton, Iowa.
 Bartlett Francis, Belpre, O.
 Bartlett Joseph, Buxton, Me.
 Bartlett Samuel C., Chicago, Ill.
 Bartlett William A., Brooklyn, N. Y.
 Barton Charles B., Woodburn, Ill.
 Barton Frederick A., Indian Orchard, Ms.
 Bascom E., Center, Wis.
 Bascom Flavel, Dover, Ill.
 Bascom John, North Pownal, Vt.
 Bassett William E., Norfolk, Ct.
 Bates Alvan J., Lincoln, Me.
 Bates Henry, Almont, Mich.
 Bates James, Granby, Ms.
 Bates Philander, Cortlandville, N. Y.
 Batt William J., Stoneham, Ms.
 Bayliss Samuel, Brooklyn, N. Y.
 Baxter Benjamin S., Bangor, Wis.
 Beach Aaron C., Southington, Ct.
 Beach L. B., Pierpont, O.
 Beach Nathaniel, Little Compton, R. I.
 Beadle Elias R., Hartford, Ct.
 Beaman Charles C., Salem, Ms.
 Beaman Warren H., North Hadley, Ms.
 Bean Samuel, late of Little Compton, R. I.
 Beard, Spencer F., Andover, Ms.
 Beardsley Bronson B., Bridgeport, Ct.
 Beardsley Julius O., Bedford, O.
 Beardsley Nehemiah H., Somers, Ct.
 Beardsley William, Farmridge, Ill.
 Beckwith George C., D.D., Boston, Ms.
 Beckwith John H., Barton, Vt.
 Beebe Hubbard, New Haven, Ct.
 Beecher Charles, Georgetown, Ms.
 Beecher Edward, D.D., Galesburg, Ill.
 Beecher Henry Ward, Brooklyn, N. Y.
 Beecher Lyman, D.D., Brooklyn, N. Y.
 Beecher Thomas K., Elmira, N. Y.
 Beecher William H., North Brookfield, Ms.
 Belden Henry, Brooklyn, N. Y.
 Belden Webster W., Dayville, Ct.
 Belden William, New York.
 Belden William W., Pawtucket, R. I.
 Bell Hiram, Killingsworth, Ct.
 Bell James M., Ashby, Ms.
 Beman Amos G., Portland, Me.
 Bement William, Elmira, N. Y.
 Benedict Lewis, Geneva, Ill.
 Benedict Thomas N., Brookfield, Ct.
 Benedict William A., Plainfield, Ct.
 Benjamin W., Shinnecock, N. Y.
 Bennett Ethan O., Crawfordville, Iowa.
 Bennett Joseph L., Lockport, N. Y.
 Benson Ammon, Center Harbor, N. H.
 Benson Homer H., Waupun, Wis.
 Bent George, Lansing, Io.
 Bent Joseph A., Hoyleton, Ill.
 Bentley Charles, West Willington, Ct.
 Benton Joseph A., Folsom, Cal.
 Benton Joseph E., Mission Dolores, Cal.
 Benton Samuel A., Anamosa, Iowa.
 Benton William A., Aleppo, Syria.
 Bernard W. H., Shopiere, Wis.
 Bicknell Simeon S., Milton, Wis.
 Bigelow Asabel, Hancock, N. H.
 Bigelow Andrew, Medfield, Ms.
 Bigelow Warren, Black River Falls, Wis.
 Billings Richard S., Shelburn, Ms.
 Bingham Joel F., Goshen, Ct.
 Bingham Joel S., Westfield, Ms.
 Bingham Hiram, New Haven, Ct.
 Birchard William W., Broad Brook, Ct.
 Bird Isaac, Hartford, Ct.
 Birge Ebenezer C., Algonquin, Ill.
 Bisbee John H., Worthington, Ms.
 Biscoe Thomas C., Grafton, Ms.
 Bishop Nelson, Windsor, Vt.
 Bissell Samuel B. S., Norwalk, Ct.
 Bissell Oscar, Westmoreland, N. H.
 Bissell E. C., Westhampton, Ms.
 Bittinger Joseph B., late of Cleveland, O.
 Bixby Solomon, Fayetteville, Vt.
 Black Robert K., Lauerak, C. W.
 Blagden George W., D.D., Boston, Ms.
 Blake D. H., Mendota, Ill.
 Blake Henry B., Belchertown, Ms.
 Blake Jeremiah, Burnstead, N. H.
 Blake Joseph, Cumberbund Center, Me.
 Blake Mortimer, Taunton, Ms.
 Blakely Abraham, Dover, O.
 Blakely Quincy, Rodman, N. Y.
 Blakeman Phineas, New Haven, Ct.
 Blakeslee Samuel V., Folsom, Cal.
 Blanchard Amos, D.D., Lowell, Mich.
 Blanchard Amos, Meriden, N. H.

- Blanchard Jonathan, D.D., Galesburg, Ill.
 Blanchard Nathaniel B., Plymouth, Ms.
 Blanchard Silas M., Wentworth, N. H.
 Bliss Asher. Crofton, Penn.
 Bliss Isaac G., late of Southbridge, Ms.
 Bliss Thomas E., Blackstone, Ms.
 Bliss Zenas, Amherst, Ms.
 Blodgett Constantine, Pawtucket, R. I.
 Blodgett Edward P., Greenwich, Ms.
 Blood Charles E., Manhattan, K. T.
 Blood John, Huntington, Ct.
 Bloodgood Abraham L., Enfield, Ct.
 Boardman Charles A., Monroe, Wis.
 Boardman Elderkin J., Birmingham, Io.
 Boardman Samuel W., Middlebury, Nt.
 Bodwell Abraham, Sanbornton, N. H.
 Bodwell Joseph C., Framingham, Ms.
 Bodwell Lewis, Topeka, K. T.
 Baggs James, New Corydon, Ind.
 Boies Harper. Harpersfield, N. Y.
 Bond Alvan, D.D., Norwich, Ct.
 Bond William B., St. Johnsbury, Vt.
 Boddy Henry II., late of Brunswick, Me.
 Borden Edmund W., Salem, Mich.
 Bordwell Daniel N., Le Claire, Iowa.
 Bosworth Byron, late of Kingston, Ms.
 Bourne Shearjashub, Flushing, N. Y.
 Boutelle Asaph, Peaoham, Vt.
 Boutelle Thomas, Ashburnham, Ms.
 Bouton Nathaniel, D.D., Concord, N. H.
 Boutwell James, Sandornton, N. H.
 Boutwell William T., Stillwater, Min.
 Bowers John, St. Johnsbury East, Vt.
 Bowker Samuel, Turner, Me.
 Bowler Stephen L., Orono, Me.
 Boyd James, Vankleek Hill, C. W.
 Boynton Charles, Mineral Point, Wis.
 Boynton Charles B., Cincinnati, O.
 Boynton John, Wiscasset, Me.
 Brace Joab, D.D., Pittsfield, Ms.
 Brace Jonathan, Milford, Ct.
 Bradford Dana B., Salmon Falls, N. H.
 Bradford Moses B., Grafton, Vt.
 Bradford Samuel, Montague, Ms.
 Bradley Caleb, Westbrook, Me.
 Bradley Thomas S., South Norwalk, Ct.
 Bradshaw John, Crown Point, N. Y.
 Bragg Jesse K., Brookfield, Ms.
 Brainard Davis S., Lyme, Ct.
 Brainard Timothy G., Halifax, Ms.
 Braman Milton P., D.D., Danvers, Ms.
 Branch Edwin T., Oakwood, Mich.
 Bray John E., Brooklyn, N. Y.
 Bray William McK., Pittston, Me.
 Breed Charles C., Hadley, Ill.
 Breed David, Jr., Lisbon, Ct.
 Breed William J., Southbop'o', Ms.
 Bremner David, Rockport, Ms.
 Brewer Josiah, Housatonic, Ms.
 Brewster Cyrus, Haydenville, Ms.
 Brice John G., Winchester, Ind.
 Brijckett Harry, Hillsboro' Bridge, N. H.
 Bridge Henry M., late of Warwick, Ms.
 Bridgeman Lewis, Middlefield, Ms.
 Briggs Isaac, North Rochester, Ms.
 Briggs William T., Princeton, Ms.
 Brigham Charles A. G., Enfield, Ct.
 Brigham David, Bridgewater, Ms.
 Brigham John C., D.D., New York.
 Brigham Levi, Saugus, Ms.
 Brigham Willard, Ashfield, Ms.
 Brinsmade Horatio N., D.D., Beloit, Wis.
 Brintnall Loren W., Lafayette, O.
 Bristol Richard C., De Kalb Center, Ill.
 Bristol Sherlock, Elmwood, Ill.
 Brodt J. H., Petaluma, Cal.
 Bronson George F., Paris Hill, N. Y.
 Bronson Matthew C., Smyrna, N. Y.
 Brooks Charles, Byfield, Ms.
 Brooks Edward F., late of Gill, Ms.
 Brown Charles M., Tremont, Me.
 Brown Edward, North La Cross, Wis.
 Brown H. W., Ripon, Wis.
 Brown Hope, Rockford, Ill.
 Brown J. W., Manchester, Vt.
 Brown Sidney S., Concord, Mich.
 Brown Silas C., West Bloomfield, N. Y.
 Brown Simeon, Lebanon, O.
 Brown William B., Newark, N. J.
 Brownlee James, Brownville, K. T.
 Bryan George A., West Haven, Ct.
 Bryant Sidney, East Granby, Ct.
 Bucher G. B., Granby, C. E.
 Buck Edward, Union, Me.
 Buck Edwin A., Slatersville, R. I.
 Buck Edward H., Melrose, Ms.
 Buckham James, Fairfield, Vt.
 Buckingham Samuel G., Springfield, Ms.
 Bucklin Sylvester F., Marlboro, Ms.
 Budge Henry, Lyon's Falls, N. Y.
 Budington William J., D.D., Brooklyn, N. Y.
 Bulfinch John J., Boothbay Harbor, Me.
 Bulkley Edwin A., Groton, Ms.
 Bulkley Charles H. A., Patterson, N. J.
 Bull, Richard B., Aurora, Ill.
 Bullard Asa, Boston, Ms.
 Bullard Charles II., 348 Broadway, N. Y.
 Bullard Ebenezer W., Royalston, Ms.
 Bullen Henry L., Prof., Davenport, Io.
 Burbank Justin E., Carimona, Min.
 Burchard Jedediah, Adams, N. Y.
 Burdett Michael, Philadelphia, Pa.
 Burgess Chalou, Little Valley, N. Y.
 Burgess Ebenezer, D.D., Dedham, Ms.
 Burgess Ebenezer, Dracont, Ms.
 Burgess Oliver, Four Corners, O.
 Burgess William, Southwold, C. W.
 Burnap Bliss, Paris-ville, N. Y.
 Burnell Thomas S., Madura, India.
 Burnham Abraham, Haverhill, Ms.
 Burnham Amos W., D.D., Rindge, N. H.
 Burnham Charles, Meredith, N. H.
 Burnham Jonas, Farmington, Me.
 Burpee Archibald, Coburg, C. W.
 Burr Enoch F., Hamburg, Ct.
 Burr Willard, Ravenna, O.
 Burr Zulmon B., Westport, Ct.
 Burt Daniel C., Berkeley, Ms.
 Burt David, Winona, Min.
 Burt Edmund, Gilead, Me.
 Burton Horatio N., Newbury, Vt.
 Burton Nathaniel J., Hartford, Ct.
 Bushnell A. W., Leroy, Mich.
 Bushnell George, Waterbury, Ct.
 Bushnell Horace, D.D., St. Anthony, Min.
 Bushnell William, Boston, Ms.
 Buss Henry, Nora, Ill.
 Butler Daniel, Groton, Ms.
 Butler Franklin, Windsor, Vt.
 Butler Jeremiah, Bergen, N. Y.
 Butler James D., Marietta, O.
 Butterfield George, Elk River, Io.
 Butterfield Horatio Q., Hallowell, Me.
 Buxton Edward, West Boscawen, N. H.
 Byington, Ezra H., Windsor, Vt.
 Byington Swift, Boston, Ms.
 Byrd John H., Atchinson, K. T.
 Byrne James T., Whitby, C. W.
 Cadwell C. C., Richmond, Wis.
 Cady Calvin B., Alburgh, Vt.
 Cady Cornelius S., Anamosa, Iowa.
 Cady Daniel R., West Cambridge, Ms.
 Caldwell William E., Salem, Ill.
 Calhoun George A., D.D., North Coventry, Ct.
 Camp Albert B., Bristol, Ct.
 Camp Amzi, New York.
 Camp Charles W., Sheboygan, Wis.
 Campbell Alexander B., Mendon, Ill.
 Campbell D. A., Richford, Wis.
 Campbell D. E., Vienna, Mich.
 Campbell G. W., Kensington, N. H.
 Campbell John, Indian Lands, C. W.
 Campbell Randolph, Newburyport, Ms.
 Campbell William M., Charlestown, Mich.
 Canfield Philo, Sparta, Wis.
 Canfield Thomas II., Bellevue, Io.
 Capron William B., Madura, India.
 Cardell James G., Pine Grove, N. Y.
 Carey Maurice, Galesburg, Io.
 Carlton Hiram, West Barnstable, Ms.
 Carpenter Eber, Southbridge, Ms.
 Carpenter Elbridge G., Houlton, Me.
 Carpenter E. Ervin, Barre, Vt.
 Carruthers John J., D.D., Portland, Me.

- Carruthers William, Sandwich, Ms.
 Carter James E., Greenport N. Y.
 Carter William, Pittsfield, Ill.
 Carver Robert, Taunton, Ms.
 Case Ira, Croydon, N. H.
 Case Rufus, West Lebanon, N. H.
 Caswell Enoch II., Hooksett, N. H.
 Catlin William E., Lima, Mich.
 Chamberlain Charles, Eastford, Ct.
 Chamberlain Joshua L., Brunswick, Me.
 Chamberlain P. B., Portland, Or.
 Champlin S. W., Turner, Ill.
 Chandler Azariah, D.D., Greenfield, Ms.
 Chandler Joseph, Brattleboro West, Vt.
 Chaney Lucian W., Pulaski, N. Y.
 Chapin Franklin P., Camden, Me.
 Chapin Henry M., Grandville, Wis.
 Chapin Nathan C., La Crosse, Wis.
 Chapman Andrew W., Seward, Ill.
 Chapman Calvin, Foxcroft, Me. or Chatham, Ms.
 Chapman Daniel, Lyndon, Ill.
 Chapman Elias, Great Falls, N. H.
 Chapman Edward D., Sinclearville, N. Y.
 Chapman Frederick W., Ellington, Ct.
 Chapman Jacob, Marshall, Ill.
 Charlton —, Medina, O.
 Charriot Lewis E., South Coventry, Ct.
 Chase Benjamin, Attleboro, Ms.
 Chase Ebenezer, West Tisbury, Ms.
 Chase Moses, Stockholm, N. Y.
 Cheever George B., D.D., New York.
 Cheever Henry T., Jewett City, Ct.
 Cherry Henry, Dowagiac, Mich.
 Chesebrough Amos S., Glastenbury, Ct.
 Chickering John W., D.D., Portland, Me.
 Child Willard, D.D., Castleton, Vt.
 Childs Alexander C., Rehoboth, Ms.
 Childs Rufus, Berlin, Vt.
 Chipman R. Manning, Wolcottville, Ct.
 Church Bethuel C., Grandville, Mich.
 Church Lot, Huntley, Ill.
 Churchhill Charles H., Oberlin, O.
 Chute Ariel P., Ware, Ms.
 Claggett Erastus B., Lyndeboro, N. H.
 Claggett William, Bennington, N. H.
 Clapp Erastus, Southwick, Ms.
 Clapp Luther, Wauwatosa, Wis.
 Clapp Alexander H., Providence, R. I.
 Clapp Sumner G., Sturbridge, Ms.
 Clark Anson, Hartford, Wis.
 Clark Asa F., Ludlow, Vt.
 Clark Benjamin F., North Chelmsford, Ms.
 Clark C. R., Brickton, Ill.
 Clark Clinton, Ridgefield, Ct.
 Clark Dorus, Waltham, Ms.
 Clark Edson L., Daiton, Ms.
 Clark Edward W., Auburndale, Ms.
 Clark Elias, Rochester, Min.
 Clark Eli B., Chicopee, Ms.
 Clark Henry, Avon, Ct.
 Clark Ira, Galesburg, Mich.
 Clark Jacob S., Morgan, Vt.
 Clark James A., Cromwell, Ct.
 Clark John, Plymouth, N. H.
 Clark Jonas B., Swamscott, Ms.
 Clark Josiah B., Rupert, Vt.
 Clark Joseph S., D.D., Boston, Ms.
 Clark Lewis F., Whitesville, Ms.
 Clark Nathaniel G., Burlington, Vt.
 Clark Nelson, Tiverton, R. I.
 Clark N. Catlin, Elgin, Ill.
 Clark Philetus, Sharon, Vt.
 Clark Perkins K., South Deerfield, Ms.
 Clark Rufus W., D.D., Brooklyn, N. Y.
 Clark Sereno D., Sunderland, Ms.
 Clark Solomon, Plainfield, Ms.
 Clark Sumner, Wolfboro, N. H.
 Clark Theodore J., Cummington, Ms.
 Clark William, Amherst, N. H.
 Clark William B., North Cornwall, Ct.
 Clarke Benjamin F., Winchendon, Ms.
 Clarke Edward, Chesterfield, Ms.
 Clarke Tertius S., D.D., Cayahoga Falls, O.
 Clarke William, Dresden, C. W.
 Clary Dexter, Beloit, Wis.
 Clary Timothy F., Wareham, Ms.
 Cleaveland E., Richmond, C. E.
 Cleaveland Elisha L., D.D., New Haven, Ct.
 Cleaveland James B., South Egremont, Ms.
 Cleaveland John P., D.D., Lowell, Ms.
 Clement Jonathan, D.D., Woodstock, Vt.
 Clift William, Stonington, Ct.
 Climie John, Belleville, C. W.
 Clinton O. P., Menasha, Wis.
 Clisbee Edward P., Olmstead, O.
 Cloyes Dana, South Reading, Ms.
 Cobb Alvan, Taunton, Ms.
 Cobb Asahel, New Bedford, Ms.
 Cobb Henry W., Atlanta, Ill.
 Cobb Leander, Marion, Ms.
 Cobb L. Henry, North Andover, Ms.
 Cobb Nathaniel, Kingston, Ms.
 Coburn D. N., Monson, Ms.
 Coburn L. S., Weston, Vt.
 Cochran Samuel D., Ann Arbor, Mich.
 Cochran Sylvester, Northville, Mich.
 Cochran William, Brodhead, Wis.
 Coe Noah, New Haven, Ct.
 Coe Samuel G., Danbury, Ct.
 Coe Walec, Crawfordville, Iowa.
 Coggio William S., Boxford, Ms.
 Cogswell Nathaniel, Yarmouth, Ms.
 Colburn Moses M., South Dedham, Ms.
 Colby John, Hampton, N. H.
 Cole Albert, Cornish, Me.
 Cole Erastus, Litchfield, O.
 Cole Samuel, Weymouth, O.
 Coleman William L., Staceyville, Iowa.
 Collic Joseph, Delavan, Wis.
 Collins Augustus B., South Norwalk, Ct.
 Collins William H., Jacksonville, Ill.
 Colman Eben, Princeton, Ill.
 Colton Aaron M., East Hampton, Ms.
 Colton Henry M., Middletown, Ct.
 Colton Theron G., Monson, Ms.
 Colton Willis S., Wethersfield, Ct.
 Coltrine Nathaniel P., Griggsville, Ill.
 Comings Elam J., Gustavus, O.
 Comstock David C., Stamford, Ct.
 Conant Joseph H., Freedom, Me.
 Conant Liba, Hebron, N. H.
 Condit Uzal W., Deerfield, N. H.
 Condon Thomas, Grand Prairie, Oregon.
 Coe Luther H., Chicopee, Ms.
 Coe S. S., Plano, Ill.
 Conklin Robert H., Providence, R. I.
 Conley J., Stone Bank, Wis.
 Connell D., Schroon, N. Y.
 Converse Joho K., Burlington, Vt.
 Conville G. N., Brynabereau, O.
 Cook Chauncey, Ottawa, Ill.
 Cook Elisha W., Townsend, Ms.
 Cook Joseph T., Elgin, Ill.
 Cook Jonathan B., Welis, Me.
 Cook Nehemiah B., Mystic, Ct.
 Cook Russell S., New York.
 Cook Stephen, Anstin, Min.
 Cooke Parsons, D.D., Lynn, Ms.
 Cooke Theodore, Woomsocket, R. I.
 Cooley Henry, West Suffield, Ct.
 Cooley Oramel W., Nora, Ill.
 Coolidge Amos H., Leicester, Ms.
 Cooper Joseph C., Salem, Io.
 Copeland Jonathan, Clinton, K. T.
 Copp, Joseph A., D.D., Chelsea, Ms.
 Cordell James G., Pine Grove, N. Y.
 Cordley, Christopher M., West Brookfield, Ms.
 Cordley Richard, Lawrence, K. T.
 Corning William H., Oswego, N. Y.
 Cornish George, Montreal, C. W.
 Corser Enoch, London, N. H.
 Cory John E., West Farmmuth, Ms.
 Cottrell George W., Hartland, Wis.
 Couch Paul, North Cambridge, Ms.
 Cowles Chauncey D., Farmington, Ct.
 Cowles Henry, Oberlin, O.
 Cowles John P., Ipswich, Ms.
 Cowles Orson, North Haven, Ct.
 Craig Wheelock, New Bedford, Ms.
 Craig Henry K., Bucksport, Me.
 Craue Ethan B., Hunter's Point, N. Y.
 Crane Isaac C., Bronson, Mich.
 Crane Jonathan, Stamford, Ct.
 Crawford Robert, D.D., Deerfield, Ms.

- Cressey George W., Buxton Center, Me.
 Crosby Josiah D., Ashburnham, Ms.
 Cross Gorham, Richville, N. Y.
 Cross John, Batavia, Ill.
 Cross Joseph W., Waukegan, Ill.
 Cross Moses K., Tipton, Io.
 Cryer George, Bozrahville, Ct.
 Cummings Ephraim C., Brewer, Me.
 Cummings Jacob, Exeter, N. H.
 Cummings Henry, Newport, N. H.
 Cummings Hiram, Oroville, Cal.
 Cummings Preston, Leicesters, Ms.
 Cundall Isaac N., Rosendale, Wis.
 Cunningham John, Gainesville, N. Y.
 Curtice Corban, Sanbornton Bridge, N. H.
 Curtis Charles D., Coolville, O.
 Curtis Jonathan, Woodstock, Ct.
 Curtis Lucius, Colchester, Ct.
 Curtis Otis F., Emerald Grove, Wis.
 Curtiss Daniel C., Fort Atkinson, Wis.
 Curtiss Erastus, New Salem, Ms.
 Curtiss Samuel J., Union, Ct.
 Cushing Christopher, North Brookfield, Ms.
 Cushing James R., East Taunton, Ms.
 Cushman David, Warren, Me.
 Cushman Job, Marlboro', Vt., or No. Truro, Ms.
 Cushman Rufus S., Orwell, Vt.
 Cutler Brainerd B., Lawrenceville, N. Y.
 Cutler Charles, Fraucestown, N. H.
 Cutler Ebenezer, Worcester, Ms.
 Cutler Adonijah H., Nelson, N. H.
 Cutter Edward F., Beardsdown, Ill.
 Dada William B., Jackson, Mich.
 Daggett Oliver E., D.D., Canandaigua, N. Y.
 Dame Charles, Exeter, N. H.
 Dana J. Jay, Adams, Ms.
 Daniels Hiram, late of East Medway, Ms.
 Darling George, Hudson, O.
 Darling Samuel D., Brookfield, Wis.
 Darling Timothy, Warsaw, N. Y.
 Dashiell Alfred H., Jr., Stockbridge, Ms.
 Davenport William, Onisfield, Me.
 Davidson David B., Monona, Iowa.
 Davies David, Parishville, O.
 Davies James, Cambria, O.
 Davies John, Spring Green, Wis.
 Davies John A., Oakhill, O.
 Davies Thomas F., Westport, Ct.
 Davies T. W., Ironton, O.
 Davis E., Tyn Rhos, O.
 Davis Emerson, D.D., Westfield, Ms.
 Davis Franklin, North Wrentham, Ms.
 Davis Increase S., Piermont, N. H.
 Davis John, Oshkosh, Wis.
 Davis Josiah G., Amherst, N. H.
 Davis Timothy, Kingston, Ms.
 Day Alvan, Lisbon, Ill.
 Day Hiram, Manchester Station, Ct.
 Day Jeremiah, D.D., New Haven, Ct.
 Day Piiny B., Hollis, N. H.
 Day Samuel, Milwaukee, Wis.
 Day Warren, Wauwatosa, Wis.
 Dearing —, Manchester, N. Sco.
 Delano Samuel, Stratford, Vt.
 Demond Elijah, East Falmouth, Ms.
 Denham George, Barre, Ms.
 Denison Andrew C., Medford, Ms.
 Dennen Stephen R., Watertown, Ms.
 Dennis Rodney G., Grafton, Ms.
 Denney Hiram, Cheltenham, C. W.
 Dewey Chester, D.D., Rochester, N. Y.
 Dewey William, Sweden, N. Y.
 Dexter Henry M., Boston, Ms.
 Dickerman Lysander, Gloucester, Ms.
 Dickinson Daniel S., Marion, Iowa.
 Dickinson Erastus, Sudbury, Ms.
 Dickinson Joel L., West Roxbury, Ms.
 Dickinson Noadiah S., Foxboro, Ms.
 Dickinson Obed, Salem, Oregon.
 Dickinson William C., Kenosha, Wis.
 Diggs M. W., Ft. Recovery, O.
 Dill James H., Chicago, Ill.
 Dilley Alexander B., Bangor, N. Y.
 Dilley Samuel, Warsaw, Ill.
 Diman J. L., Fall River, Ms.
 Dimmick Luther F., D. D., Newburyport, Ms.
 Dimoock Edwin, Orange, Ms.
 Dimoock S. L., Wilton, Ct.
 Dinsmore John, Northampton, N. H.
 Dixon Alvan M., Blake's Prairie, Wis.
 Dixon Hiram H., Fox Lake, Wis.
 Dixon J. H., Alto, Wis.
 Dixon James J. A. T., Metamora, Ill.
 Dodd John, North Bridgton, Me.
 Dodd Stephen G., Spencer, Ms.
 Dodge Benjamin, Frankfort, Me.
 Dodge John, Harvard, Ms.
 Dodge Joshua, Moultonborough, N. H.
 Dodge William B., Milburn, Ill.
 Doe Franklin B., Appleton, Wis.
 Doe Walter P., Rehoboth, Ms.
 Doggett Thomas, Grovelaud, Ms.
 Doldt James, Milton, N. H.
 Dole George T., Lanesboro, Ms.
 Donaldson C. B., Lowell, Wise.
 Donaldson J. W., Oconto, Wise.
 Doolittle Edgar J., Chester, Ct.
 Doolittle M., East Troy, Wise.
 Dorman Ebenezer H., Swanton, Vt.
 Dougherty James, Johnson, Vt.
 Douglass Eben, Oldtown, Me.
 Douglass John A., Waterford, Me.
 Dow Ezekiel, Chiltonville, Ms.
 Dow J. M. H., Washington, R. I.
 Downs Azel, late of Howel Depot, N. Y.
 Downs Charles A., Lebanon, N. H.
 Downs Henry S., Norridgewock, Me.
 Downs W., Hebron, Wise.
 Dowse Edmund, Sherburne, Ms.
 Doyle Nathan, Bangor, Me.
 Drake Andrew J., Mt. Pleasant, N. H.
 Drake Cyrus B., Royalton, Vt.
 Drake Samuel S., Falmouth, Me.
 Dresser Amos, Orwell, O.
 Drummond James, Springfield, Ms.
 Drummond W., Waterloo, Wis.
 Dudley John L., Middletown, Ct.
 Dudley Martin, Easton, Ct.
 Duff Archibald, Cowansville, C. E.
 Duncan Abel G., Freetown, Ms.
 Duncan Thomas W., Roxbury, N. H.
 Duncan Alexander, Sandusky City, O.
 Dunham Isaac, Westport, Ms.
 Dunckerley David, Durham, C. E.
 Dunn Richard C., Toulon, Ill.
 Dunning Andrew, Thompson, Ct.
 Dunning Homer N., Gloversville, N. Y.
 Duraut Henry, Oakland, Cal.
 Duren Charles, Sheldon, Vt.
 Durfee Calvin, Williamsdown, Ms.
 Durrant J., Stouffville, C. W.
 Dustan George, Peterborough, N. H.
 Dutton Samuel W. S., D.D., New Haven, Ct.
 Dutton Thomas, Ashford, Ct.
 Dwight Edward S., Amherst, Ms.
 Dwight John, North Wrentham, Ms.
 Dwight Theodore M., Straitsboro', O.
 Dwight William T., D.D., Portland, Me.
 Dwinell Israel E., Saleu, Ms.
 Dwinell Solomon A., Reedsburg, Wis.
 Dye Charles I., Torrington, Ct.
 Dyer David, Albany, N. Y.
 Dyer E. Porter, Hingham, Ms.
 Dyer Spencer O., Becket, Ms.
 Eastman David, Leverett, Ms.
 Eastman John, Danville, Vt.
 Eastman Lucius R., Needham, Ms.
 Eastman Morgan L., Oglensburg, N. Y.
 Eaton Cyrus H., Summit, Mich.
 Eaton Danforth L., Brighton, Mich.
 Eaton Jacob, West Meriden, Ct.
 Eaton Joseph M. R., Henniker, N. H.
 Eaton Joshua, Isle au Haut, Me.
 Ebbs Edward, Paris, C. W.
 Eddy Chauncy, late of Lanesboro, Ms.
 Eddy Hiram, East Canaan, Ct.
 Eddy Zachary, Northampton, Ms.
 Edgell John Q. A., Andover, Ms.
 Edson S. W., Granville, Ms.
 Edwards Henry L., South Abington, Ms.
 Edwards Jonathan, Rochester, N. Y.
 Edwards John E., Lancaster, Ms.
 Edwards Thomas, Cincinnati, Ohio.
 Edwards Tryon, D.D., New London, Ct.

- Edwards William, Minersville, Ohio.
 Eells Cushing, Forest Grove, Oregon.
 Eggleston Nathaniel H., Madison, Wisc.
 Elbridge Joseph, D.D., Norfolk, Ct.
 Ellerby Thomas S., Toronto, C. W.
 Ellingwood John W., D.D., Bath, Me.
 Elliot Henry B., Columbus, Ohio.
 Elliot John, Rumford, Me.
 Elliot Joseph, Ottawa City, C. W.
 Ellis Thomas L., Princeton, Me.
 Elmer Hiram, Chelsea, Mich.
 Elslar William P., Wacousta, Mich.
 Elwood David M., Central Falls, R. I.
 Ely Alfred, D.D., Monson, Ms.
 Emerson Alfred, Fitchburg, Ms.
 Emerson Brown, D.D., Salem, Ms.
 Emerson Brown, Westminster, Ms.
 Emerson Charles H., Lee, Me.
 Emerson Edward B., Munroe, Ct.
 Emerson Joseph, Boston, Ms.
 Emerson Joseph, Beloit, Wisc.
 Emerson Noah, Hollis, N. H.
 Emerson Oliver, Wolf Creek, Iowa.
 Emerson Ralph, D.D., Beloit, Wisc.
 Emerson Reuben, So. Reading, Ms.
 Emerson Rufus W., Monson, Me.
 Emery Joshua, No. Weymouth, Ms.
 Emery Samuel H., Quincy, Ill.
 Entler George R., Riverhead, N. Y.
 Estabrook Joseph, Ypsilanti, Mich.
 Esty Isaac, Amherst, Ms.
 Eustis William T., Jr., New Haven, Ct.
 Ethridge Albert, Dover, Ill.
 Evans Thomas, Wethersville, Ohio.
 Evans Thomas W., Columbus City, Iowa.
 Everdell Robert, Saxville, Wisc.
 Everest A. O., Masonville, N. Y.
 Fairbanks Henry, St. Johnsbury, Vt.
 Fairchild Edward H., Pittsfield, O.
 Fairfield Minot W., Olivet, Mich.
 Fargo George W., South Solon, Me.
 Farnham Lucien, Newark, Ill.
 Farnham Luther, Boston, Ms.
 Farwell Asa, Haverhill, Ms.
 Fay Levi L., Lower Lawrence, O.
 Fay Nathaniel T., Montgomery, O.
 Fay Prescott, Lancaster, N. H.
 Fay Solomon P., late of Dayton, O.
 Felch Charles P., late of Amboy, Ill.
 Fellows Franklin E., Kennebunk, Me.
 Felt Joseph B., LL. D., Boston, Ms.
 Penn Stephen, Cornwall, Ct.
 Fenwick Kenneth M., Kingston, C. W.
 Ferrin Clark E., Hinesburg, Vt.
 Fessenden Joseph P., South Bridgton, Me.
 Fessenden Thomas K., Ellington, Ct.
 Field David D., D.D., Stockbridge, Ms.
 Field George W., Boston, Ms.
 Field Pindar, Munnsville, N. Y.
 Field Thomas P., New London, Ct.
 Fifield Lebbeus B., Manchester, Iowa.
 Fifield Winthrop, South Newmarket, N. H.
 Finney Charles G., Oberlin, O.
 Finney G. W., Oakland, Cal.
 Fisher Caleb E., Lawrence, Ms.
 Fisher George E., Mason Village, N. H.
 Fisher George P., New Haven, Ct.
 Fisk Eli C., Havana, Ill.
 Fisk Frederick A., Newton, Ms.
 Fiske Daniel T., Newburyport, Ms.
 Fiske John B., Dexter, Mich.
 Fiske John O., Bath, Me.
 Fiske Jonas, West Newfield, Me.
 Fiske Samuel, Madison, Ct.
 Fiske Warren C., Canton Center, Ct.
 Fitch Eleazer T., D.D., New Haven, Ct.
 Fitz Daniel, Ipswich, Ms.
 Flegg Horatio, Coleraine, Ms.
 Fleming Archibald, Shoreham, Vt.
 Fletcher Alin H., Owosso, Mich.
 Fletcher James, North Danvers, Ms.
 Fobes Ephraim, Patten, Me.
 Fobes William A., Lebanon, Me.
 Follett Walter, Temple, N. H.
 Folsom George D. F., Springfield, Ms.
 Foltz Benjamin, Rockford, Ill.
 Foote Calvin, Poughkeepsie, N. Y.
 Foote H., Waukesha, Union Grove, Wis.
 Foote Horatio, Quincy, Ill.
 Forbes Samuel B., Manchester, Ct.
 Forbush John, Mercer, Me.
 Ford George, East Falmouth, Ms.
 Ford James T., Stowe, Vt.
 Foster Aaron, East Charlemont, Ms.
 Foster Amos, Aeworth, N. H.
 Foster Andrew B., Gill, Ms.
 Foster Benjamin F., Dummerston, Vt.
 Foster Davis, West Newbury, Ms.
 Foster Eden B., Lowell, Ms.
 Foster Gustavus L., Ypsilanti, Mich.
 Foster Lemuel, Onarog, Mich.
 Foster Roswell, Pittsfield, Ms.
 Foster William C., North Becket, Ms.
 Fowler William C., Amherst, Ms.
 Francis James H., Wading River, N. Y.
 Fraser John, Derby, Vt.
 Fraser John M., Parkman, O.
 Freeman George E., Manchester, Ms.
 Freeman Hiram, Ripon, Wis.
 Freeman John R., Andover, Ct.
 Freeman Joseph, Hanover, Ms.
 French Alvan D., Eddyville, Io.
 French Daniel L., Hudson, N. H.
 French J. Clement, Brooklyn, N. Y.
 French Lyndon, Franklin, Vt.
 French Ozro, Knoxville, Io.
 Frink M., Pottersville, Penn.
 Frost Daniel D., West Stockbridge, Ms.
 Frowein Abraham, Davenport, Io.
 Fry George V., Fearing, O.
 Fuller Francis L., Crystal Lake, Ill.
 Fuller Joseph, Vershire, Vt.
 Fuller Robert W., Lempster, N. H.
 Furber Daniel L., Newton Center, N. Y.
 Gale Edmund, Geneva, O.
 Gale Nahum, D.D., Lee, Ms.
 Gale Thomas A., Riceville, Penn.
 Gale William P., Iowa City, Io.
 Gallup James A., Essex, Ct.
 Galpin Charles, Excelsior, Minn.
 Gannett Allen, Lynnfield, Ms.
 Gannett George, Boston, Ms.
 Gano Lewis, Geneva, Ill.
 Gardner Robert D., Ellsworth, Ct.
 Garland David, Bethel, Me.
 Garland Joseph, late of Acton, Ms.
 Garman John H., Scarborough, Me.
 Garrette Edmund Y., Millbury, Ms.
 Gates Charles H., Washington, Io.
 Gates Hiram N., Earlville, Io.
 Gates M. A., Tinnmouth, Vt.
 Gay Ebenezer, Bridgewater, Ms.
 Gay Joshua S., Chichester, N. H.
 Gay William, Bristol, Ill.
 Gaylord Reuben, Omaha, Neb. T.
 Geer Heman, Lindenville, O.
 Geikie Archibald, Colebrook Center, Ct.
 Gemmell George, Quasqueton, Io.
 Gerould Moses, Canaan, N. H.
 Gibson Hugh, Chester, Ms.
 Giddings Edward J., Eaton, N. Y.
 Giddings Solomon P., Rutland, Vt.
 Gilbert Edwin H., Hamblen, O.
 Gilbert Edwin R., Wallingford Ct.
 Gilbert J. B., West Hartford, Vt.
 Gilbert William H., Granby, Ct.
 Gilbert Solomon B., late of Wendell, Ms.
 Gillett Timothy P., Brauford, Ct.
 Gilman Edward W., Bangor, Me.
 Gilmer Daniel, Sandoval, Ill.
 Gleed John, Waterville, Vt.
 Glidden N. D., Mendon, Mich.
 Glines Jeremiah, Granby, Vt.
 Goddard Charles G., West Hartland, Ct.
 Goldsmith Alfred, Orono, Ms.
 Good J. D., Buena Vista, Wis.
 Goodale Osee M., Owosso, Mich.
 Goodenow Smith B., Rockville, Ct.
 Goodell C. L., New Britain, Ct.
 Goodell Edwin, Hartford, Vt.
 Goodhue Daniel, Danbury, N. H.
 Goodhue Nathaniel F., Alstead Paper Mill, N. H.
 Goodman Epaphras, Chicago, Ill.
 Goodrich Chauncey, New Haven, Ct.

- Goodrich Charles A., Hartford, Ct.
 Goodrich Chauncey A., D.D., New Haven, Ct.
 Goodrich Lewis, Pembroke, N. H.
 Goodsell Dana, late of Worcester, Ms.
 Goodsell M. W., Falmouth, Me.
 Goodwin Daniel, Mason, N. H.
 Goodwin Henry M., Rockford, Ill.
 Goodwin Thomas S., Skowhegan, Me.
 Goodyear George, Temple, N. H.
 Gore Darius, Sycamore, Ill.
 Goss Jacob C., Randolph, Vt.
 Gould David, Georgetown, O.
 Gould David H., Ticonderoga, N. Y.
 Gould Mark, Staudish, Me.
 Gould Samuel L., Albany, Me.
 Gould William, Loda, Ill.
 Granger Calvin, Middletown, Ct.
 Granger J., Paxton, Ill.
 Grannis Horace R., late of Holland, Ms.
 Grant Joel, Bristol, Ill.
 Grattan Harvey, Matherton, Mich.
 Graves Alpheus, York, Iowa.
 Graves Joseph S., Aurora, O.
 Graves Nathaniel D., Allen's Grove, Wis.
 Gray Asahel R., Coventry, Vt.
 Gray James, Granger, O.
 Greaves William, Russell, N. Y.
 Greeley Edward H., Nashua, N. H.
 Greeley Stephen S. N., Grand Rapids, Mich.
 Greene Henry S., Ballard Vale, Ms.
 Greene John M., Hatfield, Ms.
 Greene William B., late of Waterville, Me.
 Greene David, Windsor, Vt.
 Greene Richard G., East Cambridge, Ms.
 Greenwood Alfred, Natick, Ms.
 Greenwood John, Bethel, Ct.
 Greenwood Charles, late of Westmoreland, N. H.
 Gridley Frederick, Newington, Ct.
 Gridley John, Kenosha, Wis.
 Griffin John S., Tualatin Plains, Oregon.
 Griffin Nathaniel H., Williamstown, Ms.
 Griffith Evan, Racine, Wis.
 Griffiths Griffith, Delafield, Wis.
 Griggs Leverett, Bristol, Ct.
 Grinnell Josiah B., Grinnell, Iowa.
 Griswold John F., Washington, N. H.
 Griswold Levi, Clinton, Ct.
 Griswold Samuel, late of Andover, Ct.
 Grosvenor Charles P., Canterbury, Ct.
 Grosvenor Moses G., Clarendon, Vt.
 Grout Henry M., Putney, Vt.
 Grout Samuel N., Inland, Iowa.
 Grover Nathaniel, South Haven, Mich.
 Guernsey Jesse, Dubuque, Iowa.
 Gulliver John P., Norwich, Ct.
 Gurney John H., New Braintree, Ms.
 Hackett Simeon, Temple, Me.
 Haddock Charles B., D.D., West Lebanon, N. H.
 Haddley James B., Campton, N. H.
 Haight Sylvanus, South Norwalk, Ct.
 Hale Benjamin E., Beloit, Wis.
 Hale Eusebins, Upper Aquebogue, N. Y.
 Hale J. R., Massena, N. Y.
 Hale John G., Lyndon, Vt.
 Hall Edwin, Jr., New Hartford, Ct.
 Hall E. Edwin, late of New Haven, Ct.
 Hall George, Plainfield, Ct.
 Hall Gordon, Northampton, Ms.
 Hall Heman B., Kingston, W. I.
 Hall James, Whitewater, Wis.
 Hall Jeffries, Chesterfield, N. H.
 Hall Job, Orwell, Vt.
 Hall Richard, Point Douglass, Min.
 Hall Robert V., Newport, Vt.
 Hall Samuel R., Brownington, Vt.
 Hall Sherman, Sauk Rapids, Min.
 Hall Thomas A., Otis, Ms.
 Hallock, E. J., Castleton, Vt.
 Hallock Luther C., Wading River, N. Y.
 Hallock W. A., D.D., New York.
 Hamilton D. D., Lockport, N. Y.
 Hamilton David H., New Haven, Ct.
 Hamilton Hiram, Wynona, Min.
 Hamlin Homer, Grinnell, Iowa.
 Hammond Charles, Grotton, Ms.
 Hammond Henry L., Chicago, Ill.
 Hammond William B., Morrisville, N. Y.
 Hanks Steadman W., Lowell, Ms.
 Hard J. H., Lamont, Mich.
 Harding A., Shoreham, Vt.
 Harding Henry F., Machias, Me.
 Harding John W., Longmeadow, Ms.
 Harding Sewall, Boston, Ms.
 Harding Willard M., Quincy, Ms.
 Harlow William, Wrentham, Ms.
 Harper Almer, Sabula, Iowa.
 Harrington Alfred L., Tonica, Ill.
 Harrington E. W., North Beverly, Ms.
 Harrington Moody, Agawam, Ms.
 Harris Leonard W., Skowhegan, Me.
 Harris Rees, Minersville, O.
 Harris Samuel, D.D., Bangor, Me.
 Harris Samuel, Simcoe, C. W.
 Harris Thomas, Miller's Place, N. Y.
 Harrison George J., Milton, Ct.
 Harrison Joseph, late of New York.
 Harrison Samuel, Pittsfield, Ms.
 Hart Burdett, Fair Haven, Ct.
 Hart Edwin J., Merrimack, N. H.
 Hart J., Margarie, N. S.
 Hart S. A., Genoa, Wis.
 Hart John C., Ravenna, O.
 Hartley Isaac J., St. Johnsbury, Vt.
 Hartshorne Thomas C., Cleveland, O.
 Hartwell John, Leverett, Ms.
 Harvey Wheelock N., Milford, Ct.
 Haskell John, Raynham, Ms.
 Haskell Thomas N., East Boston, Ms.
 Hassel Richard, Wyoming Valley, Wis.
 Hatch Reuben, Union City, Mich.
 Hatch Roger C., Warwick, Ms.
 Hathaway George W., Bloomfield, Me.
 Haven John, Charlton, Ms.
 Haven Joseph, Chicago, Ill.
 Havens D. William, East Haven, Ct.
 Hawes Edward, Waterville, Me.
 Hawes Erskine J., Plymouth, Ct.
 Hawes Joel, D.D., Hartford, Ct.
 Hawes Josiah T., Bridgton, Me.
 Hawkins Nathaniel, Fire Place, N. Y.
 Hawks Roswell, South Hadley, Ms.
 Hawks Theron H., West Springfield, Ms.
 Hawley James A., Jackson, Mich.
 Hawley Zerah K., Macomb, Ill.
 Hay James, Owen Sound, C. E.
 Hay Robert, Vaughan, C. W.
 Hay William, Scotland, C. W.
 Hayden William, Cold Springs, C. W.
 Hayes Gardon, Arlington, Vt.
 Hayes J. M., Trempealeau, Wis.
 Hayes Stephen H., Weymouth, Ms.
 Hayhurst —, Marshall, N. Y.
 Hayward William H., Candor, N. Y.
 Hazen Austin, Bristol, Vt.
 Hazen Henry A., Hardwick, Vt.
 Hazen James A., Lord's Bridge, Ct.
 Hazen Reuben S., Westminster, Ct.
 Hazen Timothy A., Dalton, Ms.
 Headley Phineas C., Greenfield, Ms.
 Hesley Joseph W., Walpole, Ms.
 Heaton Isaac E., Fremont, Neb. T.
 Hebard Frederick, Harwichport, Ms.
 Helms Stephen D., late of Lima, Iowa.
 Hemenway Asa, Ripton, Vt.
 Hemenway Daniel, Suffield, Ct.
 Hemenway Samuel, Brighton, Iowa.
 Henry Benjamin D., Blue Hill, Me.
 Henry James H., Rushford, N. Y.
 Herbert Charles D., West Newbury, Ms.
 Herrick Horace, Plainfield, Ct.
 Herrick James, Madura, India.
 Herrick Stephen L., Grinnell, Iowa.
 Herrick William T., Pelham, N. H.
 Hess Conrad V., Farmersburg, Iowa.
 Hess Riley J., Grandville, Mich.
 Hibbard Oliver D., Randolph, N. Y.
 Hicks Marcus, Monticello, Min.
 Hick Dorman L., Bristol O.
 Hicock Henry P., Burlington, Vt.
 Holden Ephraim N., Candia, N. H.
 Higley Hervey O., Castleton, Vt.
 Hill Charles J., Nashua, N. H.
 Hill George E., Sheffield, Ms.
 Hill J. B., Canaan, Vt.

- Hill Joseph B., West Stewartstown, N. H.
 Hill Samuel N., Royal Oak, Mich.
 Hill T. C., Kalamazoo, Mich.
 Hillard Elias B., Hadlyne, Ct.
 Hills James, Hollis, N. H.
 Hine Orlo D., Lebanon, Ct.
 Hine Sylvester, Groton, Ct.
 Hinman H. H., Sanbury, Ill.
 Hinsdale Charles J., Hartford, Ms.
 Hitchcock Allen R., Moline, Ill.
 Hitchcock Calvin, D. D., Wrentham, Ms.
 Hitchcock Edward, D. D., Amherst, Ms.
 Hitchcock George B., Lewis, Iowa.
 Hitchcock Milan H., Jaffna, Ceylon.
 Hitcher George, Port Samlar, Mich.
 Hixon Asa, West Newbury, Ms.
 Hoadley L. Ives, Craftsbury, Vt.
 Hobart Caleb, North Yarmouth, Me.
 Hobart James, Berlin, Vt.
 Hobart L. Smith, Hudson, Mich.
 Hodges James, Shirland, Ill.
 Hodgman Edwin R., Townsend, Ms.
 Holbrook John C., Dubuque, Io.
 Holbrook Willard, Rowley, Ms.
 Holly Platt T., Sandisfield, Ms.
 Holman David, Douglas, Ms.
 Holman Morris, Kennebunkport, Me.
 Holman Sydney, Holyoke, Ms.
 Holmes Franklin, Norton, Ms.
 Holmes Henry B., late of Andover, Ms.
 Holmes James, Auburn, N. H.
 Holmes Otis, Elliot, Me.
 Holmes Thomas W., New Hope, Ill.
 Holmes William, Broad Oak, Ill.
 Holmes Francis, West Granville, Ms.
 Hood Jacob A., Pittsfield, N. H.
 Holyoke William E., Polo, Ill.
 Hooker Edward W., D. D., Fairhaven, Vt.
 Hooker, Henry B., D. D., Boston, Ms.
 Hooker Horace, Hartford, Ct.
 Hooper Joseph, New Market, C. W.
 Hopkins Eliphale S., New Portland, Me.
 Hopkins Mark, D. D., Williamstown, Ms.
 Hopkinson James B., Middle Haddam, Ct.
 Hopley Samuel, Wellfleet, Ms.
 Hoppin James M., Providence, R. I.
 Horton Francis, Barrington, R. I.
 Hosford Benjamin F., Haverhill, Ms.
 Hosford Isaac, Worcester, Ms.
 Hosford Oramel, Olivet, Mich.
 Hosmer Samuel D., Eastport, Me.
 Hough, Lent S., Middletown, Ct.
 Houghton James C., Chelsea, Vt.
 Houghton J. Dunbar, Belleville, N. Y.
 Houghton William A., Berlin, Ms.
 Houston Albert B., Mount Desert, Me.
 Houston Hiram, Sandy Point, Me.
 Hovey George L., Greenfield, Ms.
 Howard, Jabez T., West Charleston, Vt.
 Howard Martin S., South Dartmouth, Ms.
 Howe Benjamin, Meredith, N. Y.
 Howe Elbridge G., Waukegan, Ill.
 Howe Samuel, North Madison, Ct.
 Howell James, Guelph, C. W.
 Howland Freeman P., Abington, Ms.
 Howland Harrison O., Chester, N. H.
 Howland William W., Conway, Ms.
 Hoyt James S., Port Huron, Mich.
 Hoyt Otto S., New Haven, Vt.
 Hubbard ———, Cabot, Vt.
 Hubbard Anson, Shutesbury, Ms.
 Hubbard George B., Aurora, Ill.
 Hubbard Chauncey H., Bennington, Vt.
 Hubbard H. W., Friendship, N. Y.
 Hubbell Stephen, North Stonington, Ct.
 Hudson Cyrus, Lewis, N. Y.
 Hughson Simeon S., Rushville, N. Y.
 Hulbert S., West Union, Io.
 Hull Joseph D., Hartford, Ct.
 Hull Richard B., Aurora, Ill.
 Humphrey Heman, D. D., Pittsfield, Ms.
 Humphrey John P., Winchester, N. H.
 Hunt Daniel, Pomfret, Ct.
 Hunt Nathan S., Bozrah, Ct.
 Hunt Samuel, Franklin, Ms.
 Hunter Kobert, Clay, Io.
 Hunter John H., New Utrecht, N. Y.
 Huntington Elijah B., Stamford, Ct.
 Huntington Enoch S., Danbury, Ct.
 Hurd Philo R., Romeo, Mich.
 Huribut, E. B., Fontanelle, Neb.
 Huribut Joseph, New London, Ct.
 Huribut Thaddeus B., Upper Alton, Ill.
 Hutchesin H., Prairie du Sac, Wis.
 Hyde Azariah, Castleton, Vt.
 Hyde Charles, Ellington, Ct.
 Hyde James T., Middlebury, Vt.
 Hyde Hawley, Jasper, N. Y.
 Hyde Lavius, Bolton, Ct.
 Hyde N. A., Indianapolis, Ind.
 Hyde Silas P., Clinton, Mich.
 Hyde William A., Miann, Ct.
 Ide Jacob, D. D., West Medway, Ms.
 Ide Jacob Jr., Mansfield, Ms.
 Illsley Horatio, Mechanic Falls, Me.
 Ingalls Alfred, Smithville, N. Y.
 Isham Austin, Roxbury Ct.
 Ives Alfred E., Castine, Me.
 Jackson Frederick J., Danbury, Ct.
 Jackson Samuel C., D. D., Andover, Ms.
 Jackson William C., Dunstable, Ms.
 James Horace, Worcester, Ms.
 Jameson E. O., Guilford, Vt.
 Jameson James, Albany, Wis.
 James Francis A., Tomah, Wis.
 Jeffers Chester D., Chester, Vt.
 Jeffers Forrest, South Boston, Ms.
 Jeffers Deodat, Kalamazoo, Mich.
 Jenkins Abraham, Wendell, Me.
 Jenkins J. L., St. Johnsbury, Vt.
 Jenkins James, Lyndon, Wis.
 Jenkins Jonathan L., Lowell, Ms.
 Jenkyns D. R., Granville, O.
 Jenkyns Lot, Pomeroy, O.
 Jenks George M., Burr's Mills, N. Y.
 Jenks William, D. D., Boston, Ms.
 Jennings Isaac, Bennington, Vt.
 Jennings William J., Black Rock, Ct.
 Jennison Edwin, Walpole, N. H.
 Jessup Henry G., Stanwich, Ct.
 Jessup Lewis, Millbury, Ms.
 Jewett George B., Salem, Ms.
 Jewett John E. B., Jaffrey, N. H.
 Jewett Leonard, Hollis, N. H.
 Jewett Luther, St. Johnsbury, Vt.
 Jewett Merriek A., D. D., Terre Haute, Ind.
 Jewett Spofford D., Middlefield, Ct.
 Jewett William R., Plymouth, N. H.
 Jocelyn Simeon S., Williamsburg, N. Y.
 Johnson Amos H., Middletown, Ms.
 Johnson Edwin, Boston, Ms.
 Johnson Gideon S., Rockport, Ill.
 Johnson Hiram E., Bath, N. Y.
 Johnson Joseph B., South Reading, Ms.
 Johnson Samuel, late of Cambria, N. Y.
 Johnson Lyman H., Elkhorn, Wis.
 Johnson Oren, Beaver Dam, Wis.
 Johnson Stephen, Jewett City, Ct.
 Johnson J., Saugeen (Indian), C. W.
 Jones Charles, Battle Creek, Mich.
 Jones Darius E., Columbus City, Io.
 Jones David, Sullivan, Wis.
 Jones Elijah, Ninot, Me.
 Jones Eliza C., Southbridge, Ct.
 Jones Ezra, Sherman, N. Y.
 Jones Harvey, Wabunsee, K. T.
 Jones Henry, Bridgeport, Ct.
 Jones Isaac, Derry, N. H.
 Jones J. E., Riga, N. Y.
 Jones John H., Decatur, Ill.
 Jones John P., Milwaukee, Wis.
 Jones Lucian H., Cooper, Mich.
 Jones M. M., Iowa City, Io.
 Jones Thomas, Galesburg, Mich.
 Jones Thomas N., North Reading, Ms.
 Jones Thomas W., Augusta, Mich.
 Jones Warren G., Hartford, Ct.
 Jones Willard, Northfield, Ms.
 Jones William L., Camptonville, Cal.
 Jordan Etenezar S., Wilton, N. H.
 Jordan Francis, Springfield, Ms.
 Jordan William V., Dixfield, Me.
 Judd, Jonathan S., Middlebury, Ct.
 Judd Henderson, Bloomingdale, Ill.

- Judkins Benjamin, late of Somerville, Ms.
 Judson G. C., Viroqua, Wis.
 Judson Philo, Rocky Hill, Ct.
 Judson S. M., Armada, Mich.
 Jupp, A. J., Orillia, C. W.
 Kasson James H., Almorat, Io.
 Keetzie Adam S., late of Chicago, Ill.
 Keeler Seth H., Calais, Me.
 Keep John, Dana, Ms.
 Keep John R., Hartford, Ct.
 Keep Marcus K., No. 11, Ashland, Me.
 Keep Theodore J., Morgan, O.
 Keith William A., Brookfield, Io.
 Kellogg Elijah, Boston, Ms.
 Kellogg Erastus M., Nashua, N. H.
 Kellogg Martin, Grass Valley, Cal.
 Kellogg Sylvanus H., Roscoe, Ill.
 Kemp George S., Windham, Vt.
 Kendall Charles, Petersham, Ms.
 Kendall Henry A., Concord N. H.
 Kendall Sylvanus C., Milford, N. H.
 Kendrick Daniel, Portland, Me.
 Kennedy, Joseph R., Salem, Io.
 Kent Cephas H., Enosburgh, Vt.
 Kent William, Fort Dodge, Io.
 Ketchum Alfred, North Pitcher, N. Y.
 Kidder A., Eau Claire, Wis.
 Kidder John S., Eaton Rapids, Mich.
 Kidder James W., Bowne, Mich.
 Kidder Thomas, St. Johnsbury, Vt.
 Kilbourn James, Sandwich, Ill.
 Killian John, Farmersburg, Io.
 Kimball Caleb, West Medway, Ms.
 Kimball David, Hanover, N. H.
 Kimball David T., Ipswich, Ms.
 Kimball Edward P., Wilton Junction, Io.
 Kimball James, Oakham, Ms.
 Kimball James P., Keokuk, Io.
 Kimball Moses, Acutneyville, Vt.
 Kimball Reuben, Conway, N. H.
 King Berian, Napoleon, Mich.
 King Henry D., Magnolia, Io.
 King Stephen, Ryeckiman's Corner, C. W.
 Kingman Matthew, Charlemont, Ms.
 Kingsbury John D., Brandon, Vt.
 Kingsbury Samuel, Tanworth, N. H.
 Kingsbury William H., Corinth, Vt.
 Kingsley David H., Elk Grove, Ill.
 Kinney Ezra D., New Fairfield, Ct.
 Kinney Martin P., Jamesville, Wis.
 Kirk Edward N., D.D., Boston, Ms.
 Kitchel Harvey D., D.D., Detroit, Mich.
 Kitchell Jonathan, Mt. Pleasant, Io.
 Kittredge Abbott E., Charlestown, Ms.
 Kittredge Charles B., Monson, Ms.
 Knapp Jared O., late of Niagara City, N. Y.
 Knight Elbridge, Maple Grove, Me.
 Knight Joseph, East Stafford, Ct.
 Knight Merrick, Hebron, Ct.
 Knight Richard, South Hadley Falls, Ms.
 Knouse W. H., North Greenwich, Ct.
 Knowles David, Crawfordsville, Io.
 Kribbs Ludwick, Colpoys' Bay, C. W.
 Kyte Felix, Lamberlaod, N. Y.
 Kubus —, Columbia, O.
 Larabee Benjamin, D.D., Middlebury, Vt.
 Lacy Edward S., San Francisco, Cal.
 La Dow Samuel P., Rockford, Iowa.
 La Due Thomas S., Rockford, Iowa.
 Lamb Dana, Springvale, Wis.
 Lamb Henry J., West Springfield, Ct.
 Lancashire H., late of Milton, N. B.
 Lancaster Daniel, late of Middletown, N. Y.
 Lane Daniel, Davenport, Iowa.
 Lane Larmon B., Lisbon, Ill.
 Langpaap Henry, Muscatine, Iowa.
 Langworthy Isaac P., Chelsea, Ms.
 Lanphear Orpheus T., Exeter, N. H.
 Lanphear Rodolphus, Manchester, Ct.
 Lasell Nathaniel, late of Exeter, N. H.
 Lathrop Alfred C., Wautoma, Wis.
 Laughlin A. D., Orion, Wis.
 Laurie Thomas, West Roxbury, Ms.
 Lawrence Amos E., South Britain, Ct.
 Lawrence Edward A., D.D., East Windsor, Ct.
 Lawrence John, Salem, N. H.
 Lawrence Robert F., Claremont, N. H.
 Lawson Francis, Kenosha, Wis.
 Leach Cephas A., Payson, Ill.
 Leach Giles, Wells, Me.
 Learned Robert C., Berlin, Ct.
 Leavitt Harvey F., Vergennes, Vt.
 Leavitt Jonathan, D.D., Providence, R. I.
 Leavitt Joshua, D.D., New York.
 Le Bosquet John, Newton, N. H.
 Lee Hiram, Cincinnati, N. Y.
 Lee Jonathan, Salisbury, Ct.
 Lee Samuel, New Ipswich, N. H.
 Lee William B., Fair Haven, Ct.
 Lee Theodore A., Windsor, Ct.
 Leffengwell L., Ontario, Ill.
 Leffingwell Marvin, Wakefield, N. H.
 Leland John H. M., Amherst, Ms.
 Leonard Aaron L., Danville, Iowa.
 Leonard Edwin, Milton, Ms.
 Leonard Stephen C., Mount Vernon, O.
 Leonard William, Scituate, Ms.
 Levere George W., Brooklyn, N. Y.
 Lewis Benjamin, Palmyra, O.
 Lewis D., Ridgeway, Wis.
 Lewis F. M., Potosi, Wis.
 Lewis John, Plattsville, Wis.
 Lewis John N., Lodi, Wis.
 Lewis Wales, Alfred, Me.
 Liggett James D., Leavenworth, K. T.
 Lightbody Thomas, Churchville, N. Y.
 Lillie Adam, D.D., Toronto, C. W.
 Lincoln Allen, Gray, Me.
 Lincoln Isaac N., Williamstown, Ms.
 Linsley Ammi, North Haven, Ct.
 Linsley Joel H., D.D., Greenwich, Ct.
 Little Charles, Madura, Hindostan.
 Little Elbridge G., North Middleboro, Ms.
 Little George B., West Newton, Ms.
 Little George L., Waukegan, Ill.
 Littlefield Ozias, Van Buren, Iowa.
 Livermore Aaron R., North Mansfield, Ct.
 Lobdell Francis, Warren, Ct.
 Lockwood Benjamin, Williamsburg, N. Y.
 Lockwood Clark, Success, N. Y.
 Lockwood Lewis C., Saugerties, N. Y.
 Lombard Otis, Southfield, Ms.
 Long Walter R., Mystic Bridge, Ct.
 Longley Moses M., Washington, Ms.
 Loomis Aretas O., Bethlem, Ct.
 Loomis Elihu, Littleton, Ms.
 Loomis Henry, Jr., late of Globe Village, Ms.
 Loomis Jacob N., Craftsbury, Vt.
 Loomis Theron, Raymond, Wis.
 Loomis Wilbur F., Shelburne, Ms.
 Loper Stephen A., Westbrook, Ct.
 Lord Charles, Whately, Ms.
 Lord Charles E., Mont-Vernon, N. H.
 Lord J. M., Wadham's Falls, N. Y.
 Lord Nathan, D.D., Hanover, N. H.
 Lord Samuel J. M., Wilmington, Vt.
 Lord Thomas N., Auburn, Me.
 Lord William H., Montpelier, Vt.
 Loring Amasa, late of North Edgecomb, Me.
 Loring Asa T., Yarmouth, Me.
 Loring Henry S., Monmouth, Me.
 Loring Joseph, Monson, Me.
 Loring Levi, Athens, Me.
 Losh Henry, Otego, N. Y.
 Lothrop Charles D., Attleboro', Ms.
 Lothrop H. T., Palmyra, Wis.
 Loughead James, Morris, Ill.
 Longhurn J., Hazel Green, Wis.
 Lounsbury Henry A., late of No. Beverly, Ms.
 Love William De L., Milwaukee, Wis.
 Lovejoy Owen, Princeton, Ill.
 Lowring H. D., Napoli, N. Y.
 Lucas Hazael, Newaygo, Mich.
 Luce Leonard, Boxboro', Ms.
 Ludlow H. G., Oswego, N. Y.
 Lum Samuel Y., Lawrence, K. T.
 Lyman Addison, Sheffield, Ill.
 Lyman Ephraim, Washington, Ct.
 Lyman George, Sutton, Me.
 Lyman Giles, Marlboro', N. H.
 Lyman Horace, Forest Grove, Wash. Co., Oregon.
 Lyman Huntington, Johnstown, Wis.
 Lyman Solomon, Easthampton, Ms.
 Lyon A. B., Sylvania, Mich.

- Mack J. A., Udina, Ill.
 Magill Seagrove W., Waterbury, Ct.
 Magoun George F., Davenport, Io.
 Maban Asa, Adrian, Mich.
 Maihen H., Lancaster, Wis.
 Main Hiram, Russell, N. Y.
 Malthy Erastus, Taunton, Ms.
 Malthy John, Bangor, Me.
 Mandell William A., Lueneburg, Ms.
 Mann Asa, late of Exeter, N. H.
 Mann Joel, late of Hanover Corners, Ms.
 Manning Abel, East Concord, N. H.
 Manning Jacob M., Boston, Ms.
 Manson Albert, Marion, Io.
 Marble William H., Oshkosh, Wis.
 Marling Francis H., Toronto, C. W.
 March Daniel, Woburn, Ms.
 Marsh Abraham, Tolland, Ct.
 Marsh Dwight W., Mosul, Turkey.
 Marsh Edwards, Canton, Ill.
 Marsh Frederick, Winchester Center, Ct.
 Marsh Hiram, Neenah, Wis.
 Marsh John, D. D., New York.
 Marsh John T., Sheboygan Falls, Wis.
 Marsh Joseph, Tunbridge, Vt.
 Marsh Justin, Franklin, Mich.
 Marsh Levi G., Thomaston, Me.
 Marsh Loring B., North Scituate, R. I.
 Marsh S. H., Forest Grove, Wash. Co., Oregon.
 Marsh Samuel, Underhill, Vt.
 Marsh Spencer, Burlington, Vt.
 Marshall C. H., Hudson, Wis.
 Marshall Lyman, Manchester, N. H.
 Martin Benjamin N., New York.
 Martin Solon, West Fairlee, Vt.
 Martling James A., Oswosso, Mich.
 Marvin Abijah P., Winchendon, Ms.
 Marvin C. S., Harpersfield, N. Y.
 Marvin Elihu P., Medford, Ms.
 Marvin Sylvanus P., Franklin, N. Y.
 Mason Javan K., Hampden, Me.
 Mason Stephen, Marshall, Mich.
 Mather William L., Fon Du Lac, Wis.
 Mathews Caleb W., Sun Prairie, Wis.
 Mathews Luther P., Garnaville, Io.
 Mattison Israel, Sandwich, Ill.
 Maynard Joshua L., East Douglas, Ms.
 Maynard Ulric, Castleton, Vt.
 McArthur H. G., McGregor, Io.
 McCall Salmon J., Saybrook, Ct.
 McCallum Daniel, Warwick, C. W.
 McChesney James, Babcock's Grove, Ill.
 McClenning Daniel, Greenfield, N. H.
 McClure Alexander W., D. D., New York.
 McCollom William A., Manhattan, Kan. T.
 McCollom James T., Bradford, Ms.
 McConn William, Tonica, Ill.
 McCully Thomas, Milltown, Me.
 McDonald Alexander, Stanstead (South), C. W.
 McEwen Abel, D. D., New London, Ct.
 McEwen Robert, D. D., Enfield, Ms.
 McEwen Samuel A., Bonar Branch, Wis.
 McFarland James, Evansville, Ind.
 McGee Jonathan, Nashua, N. H.
 McGregor Dougald, Brock, C. W.
 McGregor Robert, Listowel, C. W.
 McKay James A., Wayland, Mich.
 McKee Silas, Bradford, Vt.
 McKillean John, Martintown, C. W.
 McKinnon Neal, Kincardine, C. W.
 McKinstry John A., Harwinton, Ct.
 McLaine James, Thomaston, Me.
 McLaughlin D. D. T., Sharon, Ct.
 McLean Allen, Simsbury, Ct.
 McLean Alexander, Jr., Fairfield, Ct.
 McLean Charles B., Collinsville, Ct.
 McLean John, Erin, C. W.
 McLeod Hugh, Brentwood, N. H.
 McLeod Norman, Prescott, Wis.
 McLoud Anson, Topsfield, Ms.
 McMonagle John H., Cooper, Me.
 McPherson D., Raymond, Wis.
 McVicar Peter, Pittston, Me.
 Mead Enoch, Davenport, Io.
 Mead Darius, New Haven, Ct.
 Mead Hiram, South Hadley, Ms.
 Mead Mark, Greenwich, Ct.
 Means George J., Perry Center, N. Y.
 Means James, West Lebanon, N. H.
 Means James H., Dorchester, Ms.
 Means John O., Roxbury, Ms.
 Mellish John H., Kingston, N. H.
 Merriam Joseph, Randolph, O.
 Merriam William X., Kensington, N. H.
 Merrick James L., South Amherst, Ms.
 Merrill Enos, Orford, N. H., or Fairlee, Vt.
 Merrill Henry A., Windham, Me.
 Merrill Horatio, Salisbury, N. H.
 Merrill James H., Andover, Ms.
 Merrill John, Tamworth, N. H.
 Merrill Josiah, Wiscasset, Me.
 Merrill Josiah G., Wiscasset, Me.
 Merrill Samuel H., Portland, Me.
 Merrill Stephen, North Wolfborough, N. H.
 Merrill Truman A., Richmond, Me.
 Merrill William A., Deer Island, Me.
 Merriman William E., Batavia, Ill.
 Merritt William C., Rosmond, Ill.
 Mershon James R., Marion City, Io.
 Merwin Samuel J. M., New Haven, Ct.
 Middleton James, Elora, C. W.
 Miles Edward C., Brooklyn, Ct.
 Miles James H., Charlestown, Ms.
 Miles Milo N., Genee, Ill.
 Miller Alpha, Grassy Hill, Lyme, Ct.
 Miller Daniel R., Lisbon, Ill.
 Miller George A., Burlington, Ct.
 Miller Jacob G., Brauford, Ct.
 Miller John R., Suffield, Ct.
 Miller N., Princeton, Wis.
 Miller Robert D., Wardsboro, Vt.
 Miller Rodney A., Worcester, Ms.
 Miller Simeon, Holyoke, Ms.
 Miller William, Sterling, Ms.
 Mills Charles L., North Bridgewater, Ms.
 Mills Cyrus T., Ware, Ms.
 Mills Henry, Granby, Ms.
 Miner E. G., Whitewater, Wis.
 Miner Heary A., Menasha, Wis.
 Miner Nathaniel, Salem, Ct.
 Miner Ovid, Hoyleton, Ill.
 Miner Samuel E., Monroe, Wis.
 Mitchell Anni R., Roseville, Ill.
 Mitchell David M., Roxbury, Ms.
 Mitchell J. D., Binghampton, N. Y.
 Mitchell Thomas G., Madison Bridge, Me.
 Miter John J., Milwaukee, Wis.
 Monteith John, Jr., Terryville, Ct.
 Monteith W. J., Geneseo, Wis.
 Montague Enos J., Summit, Wis.
 Montague Melzar, Allen's Grove, Wis.
 Montague Philetus, Pierrepont, N. Y.
 Moody Eli, Warwick, Ms.
 Moor George, Andover, Ms.
 Moody Howard, Canterbury, N. H.
 Moore Erastus D., Boston, Ms.
 Moore Henry, Johnston, O.
 Moore Henry D., Portland, Me.
 Moore Humphrey, D. D., Milford, N. H.
 Moore James D., Clinton, Ct.
 Moore Martin, Boston, Ms.
 Moore William H., Newtown, Ct.
 Mordough John H., Hamiltown, Ms.
 Morehouse Charles W., Evansville, Wis.
 Morgan C., Geneva, Wis.
 Morgan Henry H., Prescott, Wis.
 Morgan John, Oberlin, O.
 Morgan Lewis S., Gowanda, N. Y.
 Morgan Stillman, Bristol, Vt.
 Mordridge Charles, Hyannis, Ms.
 Morong Thomas, Webster, Ms.
 Morley Sardis B., Willamstown, Ms.
 Morrill John, Peconic, Ill.
 Morrill Stephen S., Malden, Ill.
 Morris B. F., Lebanon, O.
 Morris E., Burlington, Wis.
 Morris Myron N., West Hartford, Ct.
 Morrison N. J., Rochester, Mich.
 Morse Alfred, Knoxville, Ill.
 Morse David S., Otsego, Mich.
 Morse Charles F., Northern Armenia.
 Morse G. E., Emporia, K. T.
 Morse Henry C., Union City, Mich.
 Morse Jason, Brimfield, Ms.

- Morse Josiah, Northumberland, N. H.
 Morton Alpha, Assabet, Ms.
 Moses J. C., Fowlerville, N. Y.
 Munger Theodore T., Milton, Ms.
 Munroe Charles W., East Cambridge, Ms.
 Munroe Nathan, Bradford, Ms.
 Munroe T. E., Amherst, O.
 Munsell Joseph R., Harwich, Ms.
 Munson Frederick, East Windsor, Ct.
 Murdock David, New Milford, Ct.
 Murdock William, Boylston, Ms.
 Murphy Elijah D., Avon, Ct.
 Murray James O., South Danvers, Ms.
 Mussey Charles F., Ferrisburg, Vt.
 Myrick Osborne, Provincetown, Ms.
 Nail James, Wyandotte, Mich.
 Nash John A., New York.
 Nason Elias, Medford, Ms.
 Neal Jabez, Westfield, Ind.
 Needham George, Bunkley, Ill.
 Nelson John, D.D., Leicester, Ms.
 Nevin Edwin H., Chelsea, Ms.
 Newell Wellington, East Orrington, Me.
 Newman Charles, Torrington, Ct.
 Newton Ezra, Swan River, Min.
 Newton Benjamin B., St. Albans, Vt.
 Newton John H., Middle Haddam, Ct.
 Newton Joel W., Washington, D. C.
 Nichols Ammi, Braintree, Vt.
 Nichols Charles, Higgaunum, Ct.
 Nichols Danforth B., Chicago, Ill.
 Nichols John C., Lyme, Ct.
 Nichols Washington A., Chicago, Ill.
 Nicholls George W., Medina, Mich.
 Noble Edward A., Alton, C. W.
 Noble Edward W., Truro, Ms.
 Norcross Flavius V., Jackson, Me.
 North Simeon, D.D., Hamilton Col. Clinton, N. Y.
 Northrop Benuet F., Jewett City, Ct.
 Northrop Birdsey G., Saxonville, Ms.
 Northrop J. A., Clyman, Wis.
 Northrup Gilbert S., Geneva, K. T.
 Norton John F., Athol, Ms.
 Norton Smith, Granville, Ill.
 Norton Thomas S., Sullivan, N. H.
 Norton W. W., Otto, N. Y.
 Norwood Francis, Phippsburg, Me.
 Not Samuel, Wareham, Ms.
 Nourse L. C., Nelson, O.
 Noyes Daniel J., D.D., Hanover, N. H.
 Noyes Daniel T., Spring Green, Wis.
 Noyes Gordon W., New Haven, Ct.
 Noyes James, Haddam, Ct.
 Nutting J. K., Polk City, Iowa.
 Nutting Rufus, Lodi, Mich.
 Ober Benjamin, Saxton's River, Vt.
 Ogden David L., New Haven, Ct.
 Olds A., Jefferson, O.
 Oliphant David, Andover, Ms.
 Ordway Jairus, Gilmanton, N. H.
 Ordway Samuel, Long Ridge, Ill.
 Orcutt John, Hartford, Ct.
 Orr John, Alfred, Me.
 Osborn Richard, Jr., Sandy Creek, N. Y.
 Osborne William H., Brady, Mich.
 Osgood Dillon C., North Elba, N. Y.
 Osgood Samuel, D.D., Springfield, Ms.
 Osonkherline Peter P., Chris. Isl., Collingwood, C. W.
 Otis Israel T., Rye, N. H.
 Otis Orin F., Chepachet, R. I.
 Overton A. A., Avoca, Wis.
 Oriatt George A., Somers, Ct.
 Owen L., Londonderry, Vt.
 Owens Evan, Dodgeville, Wis.
 Packard Abel K., St. Anthony, Min.
 Packard Alpheus S., Brunswick, Me.
 Packard Charles, Biddeford, Me.
 Packard Charles, New Gloucester, Me.
 Packard David T., Somerville, Ms.
 Packard F., Parishville, N. Y.
 Packard Theophilus, Mantino, Ill.
 Packard William A., Brunswick, Me.
 Page Alva C., Elgin, Ill.
 Page Benjamin S. J., North Haven, Ct.
 Page Caleb F., West Granville, Ms.
 Page Jesse, Atkinson, N. H.
 Page Robert, Farmington, O.
 Page William, Bath, N. H.
 Paige Caleb F., Tolland, Ms.
 Paine Albert, North Adams, Ms.
 Paine John C., Gardner, Ms.
 Paine Rodney, Burlington, K. T.
 Paine Sewall, Montgomery Center, Vt.
 Paine William P., D.D., Holden, Ms.
 Palmer Elliot, Newark, N. J.
 Palmer Edward S., North Bridgton, Me.
 Palmer Edwin B., Newcastle, Me.
 Palmer George W., Hincley, O.
 Palmer James M., Rochester, N. H.
 Palmer Ray, D.D., Albany, N. Y.
 Park Calvin E., West Boxford, Ms.
 Park Edwards A., D.D., Andover, Ms.
 Park Harrison G., Westminster East, Vt.
 Parker Alexander, Marsailles, Ill.
 Parker A. J., Danville, C. E.
 Parker Charles C., Waterbury, Vt.
 Parker Clement, South Sanford, Me.
 Parker Henry E., Concord, N. H.
 Parker Henry W., New Bedford, Ms.
 Parker Lucius H., Galesburg, Ill.
 Parker Leonard S., Haverhill, Ms.
 Parker Orson, Flint, Mich.
 Parker Oscar F., New York
 Parker Roswell N., Adams, Mich.
 Parker R. D., late of Leavenworth, K. T.
 Parker William W., York, Me.
 Parker Wooster, Belfast, Me.
 Parkinson Royal, Sandwich, N. H.
 Parmelee A., Munnsville, N. Y.
 Parmelee David L., South Farms, Ct.
 Parmelee Horace M., Oak Grove, Wis.
 Parmelee Simeon, Underhill, Vt.
 Parry John, Big Rock, Wis.
 Parry Porter B., Peconica, Ill.
 Parsons Benjamin B., Wethersfield, Wis.
 Parsons Benjamin F., Dover, N. H.
 Parsons Benjamin M., Sivas, Turkey.
 Parsons Ebenezer G., Derry, N. H.
 Parsons Henry M., Springfield, Ms.
 Parsons Isaac, East Haddam, Ct.
 Parsons John, Livingston, Me.
 Parsons John U., Bristol, Me.
 Parsons William L., Mattapoisett, Ms.
 Partridge Samuel H., York, Me.
 Patch Reuben, Centralia, Ill.
 Patch John, Lodi, Mich.
 Patrick Henry J., Bedford, Ms.
 Patrick Joseph H., South Wellfleet, Ms.
 Patrick William, Boscawen, N. H.
 Patton Abel, Abstead, N. H.
 Patten William A., York, Me.
 Pattengill J. S., Walton, N. Y.
 Pattison J. T., Stanstead, C. E.
 Patton William, D.D., New York.
 Patton William W., Chicago, Ill.
 Payne Joseph H., Salem, Wis.
 Peabody Charles, Biddeford, Me.
 Peabody John Q., Ipswich, Ms.
 Peabody Josiah, Erzroom, Persia.
 Pearl Cyril, East Baldwin, Me.
 Pearson Rue M., Byron, Ill.
 Peart Joseph, Whitneyville, Me.
 Pease Aaron G., Norwich, Vt.
 Pease Calvin, D.D., Burlington, Vt.
 Pease Giles, Boston, Ms.
 Peck David, Danbury, Ct.
 Peck Henry E., Oberlin, O.
 Peckham Joseph, Kingston, Ms.
 Peckham Samuel H., Leonminster, Ms.
 Peeler G., Sand Bank, N. Y.
 Peet Stephen D., New London, Wis.
 Peffers Aaron B., Carlton Center, N. Y.
 Peirce Willard, North Abington, Ms.
 Peloubet Francis N., Lanesville, Ms.
 Pendleton H. G., Henry, Ill.
 Penfield Homer, Quincy, Iowa.
 Penfield Samuel, Como, Ill.
 Penfield T. B., Oberlin, Jamaica, W. I.
 Pennell Lewis, West Stockbridge Center, Ms.
 Pennington James W. C., Hartford, Ct.
 Pennoyer Andrew L., La Harpe, Ill.
 Perham John, Rocoan, Ill.
 Perkins Ariel E. P., Ware, Ms.
 Perkins Ebenezer, Royalston, Ms.

- Perkins Frederick T., Williamsburg, Ms.
 Perkins H. K. W., Medford, Ms.
 Perkins J. W., Chester, Wis.
 Perkins Jonas, Weymouth, Ms.
 Perrin Lavalette, New Britain, Ct.
 Perry Albert, late of Stoughton, Ms.
 Perry David, Pepperell, Ms.
 Perry Isaac S., Bellows Falls, Vt.
 Perry John A., Guilford Village, Me.
 Perry John B., Swanton, Vt.
 Perry Ralph, Agawam, Ms.
 Perry Salmon C., Windsor, Ms.
 Peters Absalom, D.D., New York.
 Petrie J., Westmoreland, O.
 Pettibone Ira, Winchester Center, Ct.
 Pettibone Ira F., Constantinople, Turkey.
 Pettibone P. C., Burlington, Wis.
 Pettitte John, Bucyrus, O.
 Phelps Austin, D.D., Andover, Ms.
 Phelps Eliakim, D.D., North Woodstock, Ct.
 Phelps S. Wallace, Lee Center, Ill.
 Phelps Winthrop H., Monterey, Ms.
 Phillips John C., Methuen, Ms.
 Phillips Lebbeus R., Sharon, Ms.
 Phipps William, Paxton, Ms.
 Pickard Daniel W., late of Auburn, Me.
 Pickett Aaron, Sandisfield, Ms.
 Pierce Asa C., Northfield, Ct.
 Pierce Charles II., Neponset, Ill.
 Pierce John D., Ypsilanti, Mich.
 Pierce John W., Mt. Desert, Me.
 Pierce William, Bentonsport, Io.
 Pierson S. W., Newbury, O.
 Pike Alpheus J., Marlboro', Ct.
 Pike John, Rowley, Ms.
 Pinkerton, David, Oakfield, Wis.
 Piper Caleb W., Bakersfield, Vt.
 Platt Dennis, South Norwalk, Ct.
 Platt Ebenezer, Brooklyn, N. Y.
 Platt Henry D., Chesterfield, Ill.
 Platt Merritt S., Hamilton, N. Y.
 Platt William, Utica, Mich.
 Plumb Albert H., Chelsea, Ms.
 Plumb Elijah W., South Canton, N. Y.
 Plimpton Salem M., Wells River, Vt.
 Pomeroy Jeremiah, Charlemont, Ms.
 Pomeroy Lemuel, Huntsburg, O.
 Pomeroy, Swan L., D.D., Boston, Ms.
 Pomroy Rufus, Otis, Ms.
 Pond Charles B., Turin, N. Y.
 Pond Enoch, D.D., Bangor, Me.
 Pond J. E., Neenah, Wis.
 Pond William C., Downieville, Cal.
 Poor Daniel J., Gorham, Me.
 Porter Charles S., South Boston, Ms.
 Porter Giles M., Farmersburg, Io.
 Porter J. G., Lyonsville, Ill.
 Porter James, Toronto, C. W.
 Porter Jeremiah, Chicago, Ill.
 Porter Michael M., London, Mich.
 Porter Noah, D.D., Farmington, Ct.
 Porter Noah, Jr., D.D., New Haven, Ct.
 Porter Samuel, Bradford, Pa.
 Porter Samuel F., Malta, Ill.
 Porter William, Port Byron, Ill.
 Porter William, Beloit, Wis.
 Post Truman M., D.D., St. Louis, Mo.
 Potter Daniel F., Topsham, Me.
 Potter Edmund S., East Weymouth, Ms.
 Potter J., Buck Tooth, N. Y.
 Potter William, Freedom, O.
 Powell Rees, Delaware, O.
 Powers Dennis, South Abington, Ms.
 Powis Henry D., Quebec, C. E.
 Pratt Almon B., Genesee, Mich.
 Pratt Edward, New York.
 Pratt Edward M., Woodstock (East), Ct.
 Pratt Enoch, Brewster, Ms.
 Pratt Francis G., Middleboro, Ms.
 Pratt Henry, Dudley, Ms.
 Pratt Miner G., Andover, Ms.
 Pratt Parsons S., Dorset, Vt.
 Pratt Rufus, Madrid, N. Y.
 Pratt Stillman, Middleboro, Ms.
 Pratt T. C., Hampstead, N. H.
 Prentice Charles T., Easton, Ct.
 Prentice John H., La Grange, O.
 Price Ebenezer, Boston, Ms.
 Prince E., Cascade, Mich.
 Prince Newell A., Bethel, Ct.
 Prudden George P., Watertown, Ct.
 Pryse James M., New London, O.
 Pullar Thomas, Hamilton, C. W.
 Putnam Austin, Whitteville, Ct.
 Putnam Israel W., D.D., Middleboro, Ms.
 Putnam John M., Dunbarton, N. H.
 Putnam John N., Hanover, N. H.
 Putnam Rufus A., Pembroke, N. H.
 Quick James, Jaffna, Ceylon.
 Quint Alonzo H., Jamaica Plain, Ms.
 Radeliffe Leonard L., Prairie du Chien, Wis.
 Rand Asa, Ashburnham, Ms.
 Rankin Adam L., Loda, Ill.
 Rankin Andrew, Essex, Vt.
 Rankin Arthur T., Collins Station, Ill.
 Rankin J. Eames, St. Albans, Vt.
 Rankin S. G. W., Portland, Ct.
 Ranslow George W., Milton, Vt.
 Ransom Cyrenius, Moriah, N. Y.
 Ray Benjamin F., McIndoe's Falls, Vt.
 Ray Charles B., New York.
 Ray John W., Manchester, N. H.
 Raymond Alfred C., Orange, Ct.
 Raymond Ari, Oro, C. W.
 Raymond Stetson, Bridgewater, Ms.
 Raynor J. W., Springville, O.
 Reed Andrew II., Mendon, Ms.
 Reed Frederick A., Cohasset, Ms.
 Reed Julius A., Davenport, Io.
 Reid Adam, D.D., Salisbury, Ct.
 Reikie Thomas M., Bowmanville, C. W.
 Relyea Benjamin J., Brooklyn, N. Y.
 Renshaw Charles S., Richmond, Me.
 Reynard J., Shullsburg, Wis.
 Reynolds C. P., Manningville, C. E.
 Reynolds Charles O., Morrisania, N. Y.
 Reynolds Tertius, Fairfax, Vt.
 Reynolds William T., Kiantone, N. Y.
 Rice Charles B., Saco, Me.
 Rice Channey D., Poughkeepsie, N. Y.
 Rice Enos H., James Port, L. I.
 Rice George G., Hia-watha, K. T., or Onawa, Io.
 Rice Thomas O., Charleston, S. C.
 Rich Alonzo B., Beverly, Ms.
 Richards Austin, Nashua, N. H.
 Richards George, Boston, Ms.
 Richards James, Litchfield, Ct.
 Richards Jonas De F., Weathersfield, Vt.
 Richards Samuel T., Spencerport, N. Y.
 Richardson A. M., Austintown, O.
 Richardson Charles W., Northfield, Me.
 Richardson Elias H., Dover, N. H.
 Richardson Gilbert B., Douglas, Ms.
 Richardson Henry, Goshen, N. H.
 Richardson James P., Otisfield, Me.
 Richardson M. L., Woolwich, Me.
 Richardson Merrill, Worcester, Ms.
 Richardson Nathaniel, Norwalk, Me.
 Richardson S. W. F., Saybrook, O.
 Riddel Corbin, Spencer, N. Y.
 Riddel Samuel H., Boston, Ms.
 Ripley Erastus, Davenport, Iowa.
 Ritchie George, Port Colborne, C. W.
 Roof John, Toronto, C. W.
 Robbins Alden B., Muscatine, Iowa.
 Robbins Loren, Kewanee, Ill.
 Robbins Royal, Kensington, Ct.
 Robbins Silas W., East Haddam, Ct.
 Roberts Bennet, Quasqueton, Iowa.
 Roberts Jacob, Medway, Ms.
 Roberts James A., Berkeley, Ms.
 Roberts John G., Frankfort Mills, Me.
 Roberts Thomas E., Burkhamstead, Ct.
 Robertson James, Sherbrooke, C. E.
 Robie Edward, Greenland, N. H.
 Robie Thomas S., Waldoboro, Me.
 Robinson Edward W., Bethany, Ct.
 Robinson Henry, Guilford, Ct.
 Robinson Robert, Stratford, C. W.
 Robinson Reuben T., Winchester, Ms.
 Robinson Scythimus, Morristown, Vt.
 Robson W. W., Windsor, Mich.
 Rockwell Samuel, New Britain, Ct.
 Rockwood Gilbert, Pekin, N. Y.

- Rockwood Lubin B., Rocky Hill, Ct.
 Rockwood Otis, Bridgewater, Ms.
 Rockwood Samuel L., North Weymouth, Ms.
 Rodman Daniel S., Cleveland, O.
 Rogers Isaac, Enfield, N. H.
 Rogers L., Walworth, Wis.
 Rogers Stephen, Wolcott, Ct.
 Rood Heman, Hartland, Vt.
 Rood Thomas H., Goshen, Ms.
 Root Augustine, Lakeview, Ms.
 Root David, New Haven, Ct.
 Root James P., Walton, N. Y.
 Root Marvin, Elk Horn Grove, Ill.
 Ropes William L., Wrentham, Ms.
 Rounce Joseph S., Northfield, Min.
 Rouse Thomas H., Jamestown, N. Y.
 Rowe Aaron, Watervliet, Mich.
 Rowe Elihu T., Meriden, N. H. or White River, Vt.
 Rowell Joseph, San Francisco, Cal.
 Rowley George B., Lawrenceville, N. Y.
 Roy John E., Chicago, Ill.
 Royce Andrew, Burlington, Vt.
 Ruddock Edward N., East Pharsalia, N. Y.
 Russell Benjamin, Sharon, Mich.
 Russell Ezekiel, D.D., East Randolph, Ms.
 Russell Henry A., East Hampton, Ct.
 Russell Isaac, Buffalo Grove, Iowa.
 Russell William, Seville, O.
 Russell William P., Memphis, Mich.
 Rustedt Henry F., Sudbury, Vt.
 Sabin Joel G., Le Raysville, Pa.
 Sabin Lewis, D.D., Templeton, Ms.
 Safford George B., Northbridge, Ms.
 Salmon Eben P., North Fairfield, O.
 Salter C. C., Kewance, Ill.
 Salter John W., Norwich, Ct.
 Saltz William, Burlington, Iowa.
 Samson Amos J., St. Albans, Vt.
 Samuel Griffith, late of Ixonia, Wis.
 Samuel Robert, New Rutland, Ill.
 Sanborn Edwin D., St. Louis, Mo.
 Sanborne George E., Georgia, Vt.
 Sanborne P. F., West Bloomfield, N. Y.
 Sanders Marshall D., Ceylon.
 Sanderson Alpheus, Goodrich, Mich.
 Sanderson Henry H., Wallingford, Vt.
 Sanford John, Taunton, Ms.
 Sands John D., Keosauqua, Iowa.
 Sanford Baalis, East Bridgewater, Ms.
 Sanford David, Medway, Ms.
 Sanford Enoch, Dighton, Ms.
 Sanford William H., Worcester, Ms.
 Sargent Roger M., Gilmanton, N. H.
 Savage George S. F., St. Charles, Ill.
 Savage William T., Franklin, N. H.
 Sawin Thomas P., Brookline, N. H.
 Sawyer Benjamin, Salisbury, Ms.
 Sawyer Daniel, South Merrimack, N. H.
 Sawyer Leicester A., Whitesboro, N. Y.
 Sawyer Rufus M., Great Falls, N. H.
 Saxby James S., Mount Vernon, Iowa.
 Saxton Joseph A., Brookfield, Ct.
 Seales Jacob, Plainfield, N. H.
 Seales William, Lyndon, Vt.
 Schlosser George, Lockport, Ill.
 Seofield William C., Ottawa, Ill.
 Seotford John, Bedford, Mich.
 Scott Charles, Pittsfield, Vt.
 Scott Nelson, Marblehead, Ms.
 Scranton Erastus, Burlington, Vt.
 Scudder Everts, Kent, Ct.
 Seabury Edwin, Westminster, Vt.
 Seagrave James L., Bridgewater, Ms.
 Searle Richard T., New Marlboro', Ms.
 Seaton Charles M., Charlotte, Vt.
 Secombe Charles S., Anthony, Min.
 Sedgwick Avelyn, Troy, Wis.
 Seeley Raymond H., late of Springfield, Ms.
 Felden Calvin M., Rockton, Ill.
 Sessions Alexander J., Salem, Ms.
 Sessions Joseph W., West Woodstock, Ct.
 Sessions Samuel, Cannon, Mich.
 Sewall Daniel, Brighton, Vt.
 Sewall Daniel, Dexter, Me.
 Sewall David B., Fryeburg, Me.
 Sewall John S., Wenhams, Ms.
 Sewall Jotham, North Granville, N. Y.
 Sewall Jotham B., Lynn, Ms.
 Sewall Robert, Stoughton, Wis.
 Sewall Samuel, Burlington, Ms.
 Sewall William, Lunenburg, Vt.
 Sewall William S., Brownville, Me.
 Seward Edwin D., Lake Mills, Wis.
 Seymour B. N., Camptonville, Cal.
 Seymour Charles N., Whately, Ms.
 Seymour Henry, Hawley, Ms.
 Seymour John A., South Glanbury, Ct.
 Seymour John L., Charlestown, O.
 Shafer Archibald S., Morgan, C. W.
 Shanks Phillip, Lanark Village, C. W.
 Sharpe Andrew, Collamer, O.
 Sharts Derwin W., Madison, N. Y.
 Shattuck C. S., Greenwich, N. Y.
 Shaw Edwin W., Hudson, Mich.
 Shaw Luther, Romeo, Mich.
 Shedd Charles, Wasieja, Minn.
 Shedd William G. T., Andover, Ms.
 Sheldon Charles E., Excelsior, Min.
 Sheldon Luther, D.D., Easton, Ms.
 Sheldon Luther H., Westboro', Ms.
 Sheldon Nathaniel W., Stoddard, N. H.
 Sheldon Stewart, Wellsville, N. Y.
 Shepard George, D.D., Bangor, Me.
 Shepard Thomas, D.D., Bristol, R. I.
 Shephard John W., Nashua, N. H.
 Shepley David, Winslow, Me.
 Sherman Charles S., Nauvau, Ct.
 Sherrill E. J., Eaton, C. W.
 Sherrill Franklin G., Fulton, Wis.
 Sherwin John C., La Crosse, Wis.
 Shipman Thomas L., Jewett City, Ct.
 Shurtleff Roswell, D.D., Hanover, N. H.
 Sim Alexander, St. Andrews, C. E.
 Skee John P., Wilbraham, Ms.
 Skinner Edwin S., late of So. Wilbraham, Ms.
 Skinner Thomas N., Webster City, Io.
 Sleeper William T., Westboro', Ms.
 Sloan Samuel P., Winnebago, Ill.
 Small Uriah W., Sterling, Ill.
 Smith Ambrose, Boscawen, N. H.
 Smith Asa B., Buckland, Ms.
 Smith Bezaleel, East Alstead, N. H.
 Smith Buel W., Burlington, Vt.
 Smith Charles, Boston, Ms.
 Smith Charles B., West Gloucester, Ms.
 Smith David, D.D., Durham Center, Ct.
 Smith Daniel T., Bangor, Me.
 Smith Ebenezer, Benson, Vt.
 Smith Edwin G., Fremont, Ill.
 Smith Edward P., Pepperell, Ms.
 Smith Elijah P., Wayne, Io.
 Smith Francis B., Acton, Me.
 Smith George, Winsor, O.
 Smith George M., Rocky Hill, Ct.
 Smith George N., Grand Traverse, Mich.
 Smith Henry, D.D., Fearing, O.
 Smith Henry B., Abington, Ct.
 Smith Horace, Richfield, O.
 Smith Ira H., Robinou, K. T.
 Smith Ireneo W., Durham Center, Ct.
 Smith James A., Unionville, Ct.
 Smith John D., late of Berkley, Ms.
 Smith Joseph, Lovell, Me.
 Smith Joseph W., Barre, Mich.
 Smith Matsou M., Bridgeport, Ct.
 Smith Moses, Plainville, Ct.
 Smith Stephen S., Warren, Ms.
 Smith Thomas, Brewer Village, Me.
 Smith William C., East Saginaw, Mich.
 Smith William J., Osage, Io.
 Smith William S., Stratham, N. H., or Guilford, Ct.
 Smith Wind-or A., Orford, N. H.
 Smyth Egbert C., Brunswick, Me.
 Smyth William, Brunswick, Me.
 Snell Thomas, D.D., North Brookfield, Ms.
 Snow Aaron, Glanbury, Ct.
 Snow Roswell R., Waterford, Wis.
 Snyder Henry, Canaan, Ct.
 Snyder Solomon, Cape Causo, N. S.
 Soule Charles, Amherst, Me.
 Soule George, Hampton, Cr.
 Soule John B. L., Raymond, Wis.
 Souther Samuel, Fryeburg, Me.
 Southgate Robert, Ipswich, Ms.

- Southworth Alanson, South Paris, Me.
 Southworth Benjamin, Vassalboro', Me.
 Southworth Francis, Holden, Me.
 Southworth Tertius D., Pleasant Grove, Wis.
 Spalding George, Hammond, Wis.
 Spaulding Samuel J., Newburyport, Ms.
 Spaulding Alva, Cornish, N. H.
 Spaulding Benjamin A., Ottumwa, Io.
 Sparhawk Samuel W., West Randolph, Vt.
 Spear Charles V., Pittsfield, Ms.
 Spear David, Rodman, N. Y.
 Spencer A., Bristol, N. Y.
 Spencer Franklin A., New Hartford, Ct.
 Spooner Charles, Greenville, Mich.
 Spring Samuel, D.D., East Hartford, Ct.
 Squier Ebenezer H., Highgate, Vt.
 S'aker H., Inverness, N. S.
 Stanley Moses C., Wauitowoc, Wis.
 Stanton Robert P., Greenville, Ct.
 Starbuck Charles C., Kingston, W. I.
 Starr Milton B., Corvallis, Or.
 St. Clair Alanson, Muskegon, Mich.
 Stearns George J., Windham, Ct.
 Stearns Jesse G. D., Billerica, Ms.
 Stearns Josiah H., Epping, N. H.
 Stearns William A., D.D., Amherst, Ms.
 Steele Joseph, Middlebury, Vt.
 Steiner Ignace, Elmwood, Ill.
 Stephenson Joseph, Jericho, Ill.
 Sterry DeWitt C., Lake City, Min.
 Stevens Alfred, Westminster, Vt.
 Stevens Asabel A., Peoria, Ill.
 Stevens Cicero C., Crown Point, N. Y.
 Stevens Joseph, Rochester, Wis.
 Stevens Solomon, Raisinville, Mich.
 Stevens William R., River Falls, Wis.
 Stevenson John R., Lawrence, Mich.
 Stinson George W., Sullivan, N. H.
 Stepling George, Cardigan, N. B.
 Stoddard William, Fairplay, Wis.
 Stoddard Judson B., South Windsor, Ct.
 Stone Andrew L., Boston, Ms.
 Stone Benjamin P., D.D., Concord, N. H.
 Stone Cyrus, Boston, Ms.
 Stone George, North Troy, Vt.
 Stone Harvey M., Gardner, Me.
 Stone James P., Greensboro, Vt.
 Stone John F., Montpelier, Vt.
 Stone John S., Redford, N. Y.
 Stone Levi H., Northfield, Vt.
 Stone Rollin S., East Hampton, Ms.
 Stone Samuel, Falmouth, Me.
 Stone Theodore, North Evans, N. Y.
 Stone Timothy D. P., Amesbury, Ms.
 Storer Henry G., Seabrook, Me.
 Storrs Heury M., Cincinnati, O.
 Storrs Richard S., D.D., Braintree, Ms.
 Storrs Richard S., Jr., D.D., Brooklyn, N. Y.
 Storrs S. D., Quindaro, K. T.
 Stoutenburgh Luke I., Chester, N. J.
 Stowe John M., Walpole, N. H.
 Stowe Calvin E., D. D., Andover, Ms.
 Stowe Timothy, New Bedford, Ms.
 Stowe Timothy, Lawrence, Mich.
 Stowell Abijah, Gill, Ms.
 Stowell Alexander D., Woodbridge, Ct.
 Street Owen, Lowell, Ms.
 Streeter Sereno W., Westervelt, O.
 Strieby Michael E., Syracuse, N. Y.
 Strong David A., South Deerfield, Ms.
 Strong E., South Natick, Ms.
 Strong Edward, New Haven, Ct.
 Strong Guy C., Grandville, Mich.
 Strong John C., Bradford, Io.
 Strong Joseph D., Fairplay, Wis.
 Strong J. H., New Preston, Ct.
 Strong Lyman, Colchester, Ct.
 Strong Stephen C., Northampton, Ms.
 Strowbridge E., Mound City, K. T.
 Stuart Robert, Waitsfield, Vt.
 Sturges Thomas B., Greenfield, Ct.
 Sturtevant Julian M., D.D., Jacksonville, Ill.
 Sturtevant J. M. Jr., Jacksonville, Ill.
 Sturtevant William H., South Dennis, Ms.
 Swain Leonard, D.D., Providence, R. I.
 Swallow Benjamin, Trumbull, Ct.
 Swallow Joseph E., Southampton, Ms.
 Swan Benjamin L., Stratford, Ct.
 Sweetser Seth, D.D., Worcester, Ms.
 Sweezy, Samuel, Winnebago, Ill.
 Swift A. F., North Brookfield, Ms.
 Swift H. M., Lamolite, Ill.
 Swift Aurelius, Pittsfield, Vt.
 Sykes Lewis E., St. Charles, Ill.
 Talcott Hervey, Portland, Ct.
 Tallman Thomas, Scotland, Ct.
 Tappan Benjamin, D.D., Augusta, Me.
 Tappan Benjamin, Jr., Norridgewock, Me.
 Tappan Daniel D., late of Farmington, N. H.
 Tarbox Increase N., Framingham, Ms.
 Tatlock John, Prof., Williamstown, Ms.
 Tatlock John, South Adams, Ms.
 Taylor Chauncey, Algona, Io.
 Taylor Edward, Kalamazoo, Mich.
 Taylor E. D., Claridon, O.
 Taylor Ephraim, Ashville, N. Y.
 Taylor I. N., Jay, Ind.
 Taylor James F., Newark, Ill.
 Taylor Jeremiah, Middletown, Ct.
 Taylor John L., Andover, Ms.
 Taylor Lathrop, Bloomington, Ill.
 Taylor S. D., Ashville, N. Y.
 Teele Albert K., Milton, Ms.
 Temple Charles, Vermontville, Mich.
 Temple Josiah H., Framingham, Ms.
 Tenney Asa P., West Concord, N. H.
 Tenney Charles, Biddeford, Me.
 Tenney Daniel, Lawrence, Ms.
 Tenney Edward P., Kitterey, Me.
 Tenney Erdix, Lyme, N. H.
 Tenney Francis V., Manchester, Ms.
 Tenney Leonard, Thetford, Vt.
 Tenney Sewall, Ellsworth, Me.
 Tenney Thomas, Shell Rock, Io.
 Tenney William A., Dalles, Oregon.
 Terry Calvin, North Weymouth, Ms.
 Terry James P., South Weymouth, Ms.
 Tewksbury George F., Oxford, Me.
 Thacher George, West Meriden, Ct.
 Thacher Isaiah C., Middleboro, Ms.
 Thatcher Tyler, Marysville, Cal.
 Thayer Peter B., Garland, Me.
 Thayer Thatcher, Newport, R. I.
 Thayer William W., St. Johnsbury, Vt.
 Thomas John P., Carmel, O.
 Thomas Ozro A., Clinton Falls, Min.
 Thomas Robert D., New York.
 Thome James A., Cleveland West, O.
 Thompson Alexander R., Bridgeport, Ct.
 Thompson Augustus C., Roxbury, Ms.
 Thompson George W., Stratham, N. H.
 Thompson John C., Holyoke, Ms.
 Thompson Joseph P., D.D., New York.
 Thompson Leander W., Amesbury, Ms.
 Thompson Loring, Kingston, W. I.
 Thompson Samuel H., McHenry, Ill.
 Thompson William, D.D., East Windsor Hill, Ct.
 Thompson William S., Guilford, Vt.
 Thornton James B., St. John, N. B.
 Thrall Samuel R., Summer Hill, Ill.
 Thurston David, D.D., Litchfield Corner, Me.
 Thurston Eli, Fall River, Ms.
 Thurston John R., Newburyport, Ms.
 Thurston Richard B., Waltham, Ms.
 Thurston Stephen, Searsport, Me.
 Thwing Edward P., Portland, Me.
 Tiffany Charles C., Derby, Ct.
 Tilden Lucius L., Middlebury, Vt.
 Tiltonson George J., Putnam, Ct.
 Tinslow G. W., North Lebanon, N. Y.
 Tindale James, Tonica, Ill.
 Tingley Marshall, Ransom, Mich.
 Tipton T. W., Brownville, Neb. T.
 Tisdale James, late of Shutesbury, Ms.
 Titecomb Philip, Kennebunkport, Me.
 Titecomb Stephen, Weld, Me.
 Tobey Alvan, Durham, N. H.
 Todd David, Providence, Ill.
 Todd John, D. D., Pittsfield, Ms.
 Todd John, Fabor, Io.
 Tolman Richard, Tewksbury, Ms.
 Tolman Samuel H., Wilmington, Ms.
 Tompkins William B., Bridgewater, N. Y.
 Tompkins W. R., Brooklyn, N. Y.

- Topliff Stephen, Oxford, Ct.
 Torrey Charles W., East Cleveland, O.
 Torrey Joseph, Sherbrooke, C. E.
 Torrey Joseph, D.D., Burlington, Vt.
 Torrey Reuben, Elmwood, R. I.
 Torrey William T., Edinburg, O.
 Townsend Luther, Troy, N. H.
 Tracy Caleb B., Rochester, Vt.
 Tracy Ira, Spring Valley, Minn.
 Tracy Joseph, Beverly, Ms.
 Train Asa M., Milford, Ct.
 Trask George, Fitchburg, Ms.
 Treat Selah B., Boston, Ms.
 Tremain Richard, Sandy Creek, N. Y.
 Tuck Jeremy W., Ludlow, Ms.
 Tucker E., Jay, Ind.
 Tucker Elijah W., Preston, Ct.
 Tucker G. L., Fox Lake, Wis.
 Tucker Joshua T., Holliston, Ms.
 Tucker Mark, D.D., Vernon, Ct.
 Tucker N., Nankin, Mich.
 Tucker Stillman, Spring Grove, Io.
 Tufts John B., Marine, Minn.
 Tufts James, Monson, Ms.
 Tupper Henry M., Waverly, Ill.
 Tupper Martyn, Hardwick, Ms.
 Turner Asa, Denmark, Io.
 Turner Edwin B., Morris, Ill.
 Turner Josiah W., Andover, Ms.
 Turner Timothy W., D.D., Hartford, Ct.
 Tuttle Timothy, Ledyard, Ct.
 Tuttle William G., Harrisville, N. H.
 Tuxbury Franklin, Hadley, Ms.
 Twining Kinsley, Hinsdale, Ms.
 Twining W., Crawfordsville, Ind.
 Twitchell George M., Pontiac, Mich.
 Twitchell Royal, Anoka, Minn.
 Tyler Amory H., Falmouth, Me.
 Tyler Charles M., Natick, Ms.
 Tyler John E., East Windsor Hill, Ct.
 Tyler M., Owego, N. Y.
 Tyler William, Pawtucket, Ms.
 Tyler Wellington II., Elizabethtown, N. J.
 Uhler George, Stockbridge, Ms.
 Underhill John W., Amherst, Ms.
 Underwood Almon, Newark, N. J.
 Underwood Joseph, East Hardwick, Vt.
 Unsworth Joseph, Georgetown, C. W.
 Upham Nathaniel, Manchester, Vt.
 Upham Thomas C., D.D., Brunswick, Me.
 Upton John R., Wolf Creek, Iowa.
 Utley Samuel, Concord, N. H.
 Vaill Hermon L., Litchfield, Ct.
 Vaill Joseph, D. D., Palmer, Ms.
 Vaill William F., Wethersfield, Ill.
 Vandyke Samuel A., West Urbana, Ill.
 Van Antwerp John, Dewitt, Iowa.
 Van Wagner James, Wakeman, O.
 Venning C. B., Brandon, Jamaica, W. I.
 Vermilye Robert G., D.D., East Windsor Hill, Ct.
 Vietz Christian F., Muscatine, Iowa.
 Vincent James, St. Clair, Mich.
 Vincent James, Brimfield, Ill.
 Vinton John A., South Boston, Ms.
 Vose James G., Amherst, Ms.
 Waite Hiram H., Winfield, N. Y.
 Waitt Clarendon, Rutland, Ms.
 Wakefield William, Harmar, O.
 Walcott Jeremiah W., Ripon, Wis.
 Waldo Levi F., La Salle, Ill.
 Walker Aldace, West Rutland, Vt.
 Walker Charles, D.D., Pittsford, Vt.
 Walker Elkanah, Forest Grove, Oregon.
 Walker George L., Portland, Me.
 Walker Horace D., East Abington, Ms.
 Walker James B., Sandusky City, O.
 Walker James B. R., Holyoke, Ms.
 Walker Townsend, Huntington, Ms.
 Wallace Cyrus W., Manchester, N. H.
 Wallace Findley, Rockland, Me.
 Ward B. C., St. Charles, Ill.
 Ward James W., Madison, Wis.
 Ward Jonathan, Brentwood, N. H.
 Ward Nathan, North Troy, Vt.
 Ward W. H., Oskaloosa, K. T.
 Ware Samuel, Sunderland, Ms.
 Warner Aaron, Amherst, Ms.
 Warner Calvin, Elk Grove, Wis.
 Warner Hiram G., Big Rock, Ill.
 Warner Lyman, Ashfield, Ms.
 Warner Oliver, Northampton, Ms.
 Warner Warren W., Champion, N. Y.
 Warren Alpha, Roscoe, Ill.
 Warren Daniel, Warner, N. H.
 Warren Israel P., Boston, Ms.
 Warren James H., Nevada, Cal.
 Warren W., Three Oaks, Mich.
 Warren Waters, East Berkshire, Vt.
 Warren William, Gorham, Me.
 Warriner Francis, Lower Waterford, Vt.
 Washburn Asabel C., Berlin, Ct.
 Waterbury Talmadge, Port Sanilac, Mich.
 Waterbury Jared B., D.D., Stamford, Ct.
 Waterman Thomas T., West Killingly, Ct.
 Waters Simeon, Deer Isle, Me., or Watago, Ill.
 Watson C. P., London, C. W.
 Watts J., Donleith, Ill.
 Webb Edward, Madura, India.
 Webb Edwin B., Augusta, Me.
 Webb Wilson D., Henry, Ill.
 Webber George N., Hartford, Ct.
 Webster John C., Hopkinton, Ms.
 Weed William B., Norwalk, Ct.
 Weller James, Bunker Hill, Ill.
 Wellington Horace, St. Johnsbury Center, Vt.
 Wellman Joshua W., Newton, Ms.
 Wells James, Dedham, Me.
 Wells John H., Kingston, R. I.
 Wells Moses H., Hinsdale, N. H.
 Wells Milton, New Lisbon, Wis.
 Wells Noah, Granville, Ms.
 Wells Theodore, Dorchester, N. H.
 Wert David, Allegan, Mich.
 Westervelt William A., Oskaloosa, Io.
 Weston Isaac, Cumberland Center, Me.
 Weston James, Standish, Me.
 Wetherby Charles, North Cornwall, Ct.
 Wheaton Levi, North Falmouth, Ms.
 Wheeler Francis B., late of Saco, Me.
 Wheeler John, D.D., Burlington, Vt.
 Wheeler Joseph, Albion, C. W.
 Wheeler Melancthon G., late of So. Dartmouth, Ms.
 Wheeler Orville G., So. Hero, Vt.
 Wheelock Edwin, Cambridge, Vt.
 Wheelock Levi, Boston, Mich.
 Wheelock Rufus A., Deer River, N. Y.
 Wheelwright John B., Bethel, Me.
 Whipple George, New York.
 Whitcomb William C., Carver, Ms.
 White Broughton, Acworth, N. H.
 White Calvin, Amherst, Ms.
 White Isaac C., North Abington, Ms.
 White Jacob, Orleans, Ms.
 White James C., Cleveland, O.
 White J. W., Sheffield, O., or Morrison, Ill.
 White Lorenzo J., Lyons, Iowa.
 White Lyman, Easton, Ms.
 White Orlando H., Meriden, Ct.
 White Orin W., Strongsville, O.
 White Pliny H., Coventry, Vt.
 White Seneca, Amherst, N. H.
 Whiting Lyman, Providence, R. I.
 Whitman Alphonso L., Westerly, R. I.
 Whitmore Alfred A., Troy, O.
 Whitmore Roswell, West Killingly, Ct.
 Whitmore Zolva, Chester, Ms.
 Whittmore William H., New Haven, Ct.
 Whitney E., Elwood, Kan. T.
 Whitney Elkanah, New Baltimore, Mich.
 Whitney John, Westford, Ms.
 Whittlesey Eliphalet, Bath, Me.
 Whittlesey John S., Durant, Io.
 Whittlesey Joseph, Berlin, Ct.
 Whittlesey Martin K., Ottawa, Ill.
 Whittlesey William, New Britain, Ct.
 Wickes Henry, Deep River, Ct.
 Wickes John, Brighton, N. Y.
 Wickes Thomas, Marietta, O.
 Wickham Joseph D., Manchester, Vt.
 Wight Daniel, Jr., late of North Scituate, Ms.
 Wilcox John, Rockford, Ill.
 Wilcox Philo B., East Bridgewater, Ms.
 Wild Daniel, Brookfield, Vt.
 Wilde John, late of Brunswick, Me.

- Wilder Hyman A., South Africa.
 Wilder Moses H., Otisville, N. Y.
 Wilkes Henry, D. D., Montreal, C. E.
 Wilkinson Reed, Fairfield, Io.
 Willard Andrew J., Upton, Ms.
 Willard Henry, Zumbrota, Min.
 Willard James L., Westville, Ct.
 Willard John, Fairhaven, Ms.
 Willard Samuel G., Willimantic, Ct.
 Wilcox Giles B., New London, Ct.
 Wilcox William H., Reading, Ms.
 Willet Marinus, Black Rock, Ct.
 Willey Austin, Anoka, Min.
 Willey, Benjamin G., East Sumner, Me.
 Willey Charles, Barrington, N. H.
 Willey Isaac, Goffstown, N. H.
 Willey Worcester, Cherokee Mission.
 Williams E. E., Warsaw, N. Y.
 Williams Francis, Chaplin, Ct.
 Williams Francis, Sherman, Ct.
 Williams Frederick W., New Canaan, Ct.
 Williams John M., Farmington, Ill.
 Williams John, Harrison, O.
 Williams Nathan W., Shrewsbury, Ms.
 Williams Richard, Emmet and Ixonia, Wis.
 Williams Robert G., Woodbury, Ct.
 Williams R. J., Sault Ste Marie, C. W.
 Williams Stephen S., Orwell, Vt.
 Williams Thomas, Providence, R. I.
 Williams W. W., Toledo, O.
 Williams Wolcott B., Charlotte, Mich.
 Williamson R. H., Dodgeville, Wis.
 Williston J., Oconomowoc, Wis.
 Willoughby Reuben, Little Valley, N. Y.
 Wilson Hiram, St. Catherine, C. W.
 Wilson John G., Swanzy, N. H.
 Wilson Levi B., Windham, O.
 Wilson Levin, Cynthia, Ind.
 Wilson Lewis, Petersburg, Ind.
 Wilson Robert, Sheffield, N. B.
 Wilson Thomas, Stoughton, Ms.
 Winchester Warren W., Clinton, Ms.
 Winch Caleb M., Worcester, Vt.
 Windsor John H., St. Charles, Iowa.
 Windsor John W., New Oregon, Iowa.
 Windsor William, Mitchell, Iowa.
 Winslow Horace, Great Barrington, Ms.
 Winter George, Grand Blanc, Mich.
 Wiswall Luther, Windham, Me.
 Withington Leonard, D. D., Newburyport, Ms.
 Wolcott Samuel, Chicago, Ill.
 Wolcott William, Kalamazoo, Mich.
 Wood Charles W., Campello, Ms.
 Wood Enos, Hopkinton, N. Y.
 Wood Francis, Holland, Ms.
 Wood George I., Guilford, Ct.
 Wood Horace, Ossipee Center, N. H.
 Wood J. D., Buena Vista, Wis.
 Wood John, Wolfborough, N. H.
 Wood John, Brantford, C. W.
 Wood Samuel, Pawlet, Vt.
 Woodbridge John, D. D., Hadley, Ms.
 Woodbridge Jonathan E., Auburndale, Ms.
 Woodbury James T., Milford, Ms.
 Woodbury Samuel, Freetown, Ms.
 Woodcock Harry E., West Greece, N. Y.
 Woodford Oscar L., Grasshopper Falls, Kan. T.
 Woodhull John A., New Village, N. Y.
 Woodhull Richard, Bangor, Me.
 Woodman Henry A., Newburyport, Ms.
 Woodruff L. N., Stockbridge, Vt.
 Woodruff Richard, Richford, N. Y.
 Woods John, Fitzwilliam, N. H.
 Woods Leonard, D. D., Brunswick, Me.
 Woodward George H., Toledo, Io.
 Woodward James W., Columbia, Ct.
 Woodward John H., Westford, Vt.
 Woodworth Charles L., Amherst, Ms.
 Woodworth William W., Mansfield, O.
 Woolsey Theodore D., D. D., New Haven, Ct.
 Wooster John, Granby, Vt.
 Worcester David, Sidney, Io.
 Worcester Isaac R., Auburndale, Ms.
 Worcester John H., Burlington, Vt.
 Worcester Samuel M., D. D., Salem, Ms.
 Worrell Benjamin F., Prairie City, Ill.
 Wright Alfred, Quasqueton, Io.
 Wright Eben P., Huntington, Ms.
 Wright Edwin S., Orange, N. J.
 Wright James L., Haddam, Ct.
 Wright John E. M., Rockport, Me.
 Wright Johnson, Laporte, O.
 Wright Samuel G., Galva, Ill.
 Wright William, Buckland, Ct.
 Wright William S., Chester, Ct.
 Wright Worthington, late of Charlestown, N. H.
 Wykoff A. D., Bruce, Ill.
 Yeaton Franklin, New Gloucester, Me.
 Young John K., D. D., Laconia, N. H.
 Young Samuel, Hammond, N. Y.
 Youngs Christopher, Baiting Hollow, N. Y.
 Zelig J. S., Santa Cruz, Cal.

SUPPLEMENTARY LIST OF CLERGYMEN,

INCLUDING NAMES APPEARING IN THE LAST YEAR-BOOK, BUT NOT REPORTED THIS YEAR.

The following list has been greatly reduced by comparison with the list of ministers appearing in the last Minutes of the Presbyterian (N. S.) General Assembly. In the interchange of ministers by indiscriminate settlements, names of persons once, but not now, pastors of our churches, have come upon our list, whose ecclesiastical relations are now Presbyterian. Such names we have struck out, upon the following principle: the ecclesiastical character of the Church determines the ecclesiastical position of the pastor; a minister, settled over a Presbyterian Church, notwithstanding he may have Congregational preferences, is, by position, a Presbyterian; and *vice versa*; a member of a Presbytery dismissed from the charge of a Congregational Church, reverts to his own denomination—unless he retains connection with a Congregational Association, in which case, (in absence of positive information,) we include him as doubtful. In acting on this principle, we have struck out many Congregationalists in sentiment, and the General Assembly includes them, as it does, without remark, hundreds of Congregational Churches connected with it by the Plan of Union. The names now remaining, after this revision, will, unless regularly heard from, be dropped next year. Names below to which an obelisk (†) is prefixed, are such as rightfully belong in the preceding Index.

- Adams E. J., Portland, Me.
 Adams Isaac F., Sherburne, N. Y.
 Adams Thomas, Hampden, O.
 Allen Erwin W., Wellsville, N. Y.
 Allen John W., Sheboygan Falls, Wis.
 Ambler John L., Harlem, N. Y.
 Arnes William, Beaver Dam, Wis.
 Armstrong Lebbeus, Ballston Spa, N. Y.
 Atwood Alanson, Oriskany Falls, N. Y.
 Ayer Frederick, Belle Prairie, Min.
 Babbitt Calvin W., Meramora, Ill.
 Bailey Charles, Grinnell, Iowa.
 Bailey Charles E., Ontario, Wis.
 Bailey Stephen, Lyman, Me.
 Baker John F., Midway, Ga.
 Barker Davis R., Marcer, Pa.
 Barlow Abner, Du Kirk, Wis.
 Barnum Heman N., St. Johnsburg, Vt.
 Barrows Simon, Davenport, Iowa.
 Bartlett John, West Avon, Ct.
 Bartlett W. C., Winsted, Ct.
 Bassett Edward B., Cuttingsville, Vt.
 Bates Elisha D., Southboro, Ms.
 Rayne Thomas, Montreal, C. E.
 Bean P. A., Hampden, O.
 Bell James J., East Hampton, Ct.
 Bingham Luther G., New York.
 Blanchard G. B., Jackson, Me.
 Biauvelt George M. S., Racine, Wis.
 Blumer Adam, Grand View, Iowa.

- Bonney Elijah H., Plainfield, Ms.
 Booth Peter, Greenport, L. I.
 Bosworth M., Harrisville, O.
 Bosworth Nathan, Lowell, N. Y.
 Bosworth O. N., Lodi, O.
 Boynton Alden B., Wisconsin, Me.
 Brauns Frederick W., Suspension Bridge, N. Y.
 Brewster Loring, Schroon, N. Y.
 Bridgman William, Concord, Ill.
 †Briggs Isaac, North Rochester, Ms.
 Brooks Asahel L., Bridgeport, Ct.
 Bronson J. J., New Hartford, Ct.
 Brownell Grove L., Sharon, Ct.
 Burbank Caleb, Chatham, O.
 Burnham Edward O., Columbus, Iowa.
 Burton Nathan, Ridgeway, Ct.
 Bush J. W., Chicago, Ill.
 Caldwell James, Beardstown, Ill.
 Campbell C. B., East Groton, N. Y.
 Campbell S. Minor, Dansville, N. Y.
 Campbell Robert B., Jr., New York City.
 Carrier S. S., Linola, N. Y.
 Case Henry, McConnellsville, O.
 †Chamberlain Edward B., Lancaster, N. H.
 Chamberlain U. T., Conneaut, Pa.
 Christopher William B., Lacon, Ill.
 †Churchill John, Woodbury, Ct.
 Claffin G. P., Kenduskeag, Me.
 †Clapp Charles W., Rockville, Ct.
 Clark George, Oberlin, Ohio.
 Clarke William F., Waukesha, Wis.
 Clarke William S., Manchester, Mich.
 Cleveland Edward, Barton, Vt.
 Cleveland Giles B., Arkport, N. Y.
 Cochran Jonathan, Glenville, Min.
 Cochran Robert, Austriaburg, O.
 Coe Truman, Kirtland, O.
 Cole S. G., Center, Wis.
 †Colton Erastus, Southwick, Ms.
 Conklin Luther, Freeport, Me.
 Conkling Charles, Rawsonville, O.
 Crane J., Butlerville, Io.
 Crane James B., Middletown, Ct.
 Cross J. M., Andover, N. H.
 Curtis William B., Huntington, Ct.
 Davison Joseph, Oberlin, O.
 Davis William P., Rochester, Wis.
 Deering Kendall, Gilead, Me.
 Delamater Thomas H., Brighton, O.
 Dempsey William, Middlebury, O.
 Dickinson E. F., Chicago, Ill.
 Dickinson James T., Durham, Ct.
 Dickinson William T., Eastport, Me.
 Dixon William E., Ellington, Ct.
 Donaldson Asa, Dover, Ill.
 Douglass James, Rutland, N. Y.
 Dudley John, New Haven, Ct.
 Duncklee John, Greenfield, N. H.
 Dyer Francis, Middlefield, Ct.
 Edson Henry K., Denmark, Io.
 Edwards Joseph, Ripley, O.
 Egleston R. S., Center, O.
 E'dridge Erasmus D., Salisbury, N. H.
 †Elliot Samuel H., New Haven, Ct.
 Emerson M., Sweden, Me.
 Esler William P., Eagle, Mich.
 Evans Evan J., Montello, Wis.
 Fay George V., Center, O.
 Fay Henry C., Richmond, Me.
 Fessenden Samuel C., Portland, Me.
 Fiske Albert W., Fisherville, N. H.
 Fletcher James C., Portland, Me.
 Foote Lucius, Belvan, Wis.
 Francis Daniel D., Stratton, N. Y.
 Francis Silas J., Fontanelle, Neb. T.
 Freeman Asa H., Andover, Ct.
 Fuller Edward, New York.
 Fuller Henry, Huntington, L. I.
 Gardner G. B., Ellsworth, Ct.
 †Gaylord M. C., Union Center, N. Y.
 Gibbs John, Bell Port, N. Y.
 Gibbs Samuel T., Port Jefferson, N. Y.
 Goodhue Nathaniel G., Oconomowoc, Wis.
 Goodhue Josiah F., Shoreham, Vt.
 Goodwin Harley, South Canaan, Ct.
 Goodwin Samuel M., Biddeford, Me.
 Goodwin Mason, Hudson, O.
 Hall George W., Stockholm, N. Y.
 Hall William, Randolph, N. Y.
 Harris Evan, Ixonia, Wis.
 Harrison Thomas H., Lafayette, Ill.
 Higbee Elnathan E., Bethel, Vt.
 Hill James J., Glencoe, Min.
 Hinds T. W., Santa Cruz, Cal.
 Hitchcock S. E., Sandusky City, O.
 Hobart M., Berlin, Vt.
 Hobart Sidney, Turner, Me.
 Hopkins M., Industry, Me.
 House William, Londonderry, N. H.
 Howard Nathan, Andover, N. H.
 Hoyes J. M., Trempealeau, Wis.
 Hubbard Thomas S., Stockbridge, Vt.
 Jameson Thomas, Gorham, Me.
 Johnson J. R., Putnam, Ct.
 Johnson William, Sharon, O.
 Keep John, Oberlin, O.
 Kellogg Allyn S., Chandlerville, Ill.
 Kellogg E. W., Burritt, Ill.
 Kendall R. S., Freeport, Me.
 Kent George S., Windham, Vt.
 Kidder M., Union, Me.
 Kiasbury Phineas, Parma, O.
 Lacost Michael, New Village, N. Y.
 Langstroth Lorenzo L., Coleraine, Ms.
 Larned William A., New Haven, Ct.
 LeDuc Charles L., Coolville, O.
 Leeds S. Penniman, Philadelphia.
 Leonard Samuel, Fulton City, Ill.
 Lewis George, Flint, O.
 Lockwood V. Leroy, Granville, Ill.
 Lord John, Stamford, Ct.
 †Lyman Chester S., New Haven, Ct.
 Lyman Timothy, Lansing, O.
 Lynch Benjamin, Portland, Me.
 Manley Ira, Granville, Wis.
 Mason Joseph, Hamilton, Ill.
 Mather Joseph, Red Rock, Io.
 Maxwell Samuel, Fearing, O.
 McHose James, Durango, Io.
 McMurray Joseph, Brighton, Io.
 Means Rollin, Griggsville, Ill.
 Merrill O. W., Corinth, Vt.
 Messenger Benoni W., Bristolville, O.
 Miller Dexter, Wardsboro', Vt.
 Mills Louis, Boston, Mich.
 Molesitt W. M., Terre Haute, Ind.
 Morris Richard, Defafield, Wis.
 Murdock Alexander V., Madison, N. Y.
 Nichols Henry M., Stillwater, Min.
 Olmstead Franklin, Bridport, Vt.
 Orvis Willi m B., Charlestown, O.
 †Overheiser George C., West Bloomfield, N. Y.
 Parker L., Cooper, O.
 Purlin Jonathan B., Colesburgh, Io.
 †Partridge George C., Rockford, Ill.
 Patten William W., Hinsdale, N. H.
 Payne R., Burlington, K. T.
 †Peck Whitman, Greenwich, Ct.
 Perkins Sidney K. B., White River, Vt.
 Pfeiffers A. B., New Fairfield, Ct.
 Phillips Andrew, Waddington, N. Y.
 Pierce John T., Geneseo, Ill.
 Pine Nathaniel, Albany, Ill.
 Place Olney, Copenhagen, N. Y.
 Pollard George A., Dixmont, Me.
 †Powell A. V. H., Canaan Four Corners, N. Y.
 Powell John, Brynberian, O.
 Potter J. D., Central Village, Ct.
 Pratt Horace, Colebrook, N. H.
 Prescott Asa, Annawan, Ill.
 Pugh Thomas, Ironton, O.
 Pu'sifer Daniel, Eoffield, N. H.
 Ransom Calvin N., Poultney, Vt.
 Ratray Thomas, Concord, N. H.
 Rawson Thomas R., Albany, N. Y.
 Raymond Ebenezer, Barrington, Ill.
 Reed Herbert A., Marshall, Mich.
 Richards Cyrus S., Meriden, N. H.
 Richie Charles, Indianapolis, Ind.
 Robison Joseph B., Markham, C. W.
 Rogers John A. R., Roseville, Ill.
 Root David, Irasburg, Vt.
 Rossiter George A., Buffalo, Va.
 Rouse Lucius C., Nelson, O.

- Russell Carey, Littleton, N. H.
 Russell Richard, Wyoming Valley, Wis.
 Sands William D., Waverly, Ill.
 Searight Thomas, Norwood, C. W.
 Seelye Samuel T., Walcottville, Ct.
 Shipherd Fayette, Pulaski, N. Y.
 Short H. N., Bergen, N. Y.
 Silcoe J., Southwold, C. W.
 Sill George C., Elk Grove, Ill.
 Skinner Alfred L., Bucksport, Me.
 Sky Thomas, Colpo's Bay, C. W.
 Smith Charles S., Washington, Ct.
 Smith H. M., Kankakee, Ill.
 Smith Giles M., Texas Valley, N. Y.
 Smith John, Long Ridge, Ct.
 Smith Lucius, Fairfield, O.
 Smith M., Brookville, Me.
 Smith N., Woodville, N. Y.
 Spalding Henry H., Eugene City, Or.
 Spaulding William S., Mesopotamia, O.
 Spelman James H., Delhi, Io.
 Steele James, Ontario, Ill.
 Sterry T. C., Bozrahville, Ct.
 Stimson E. W., Chesterfield, Ms.
 Strickland Micah W., Black Creek, N. Y.
 Sullivan Lot B., Wareham, Ms.
 Sumner Nathaniel, Davenport, N. Y.
 Taft J. B., Smyrna, N. Y.
 Tarlton Joseph, Boston, Ms.
 Tenny Samuel G., Springfield, Vt.
 Thayer David H., Mt. Carmel, Ct.
 Thayer Joseph, Blackstone, Ms.
 Thompson Elias C., Strongsville, O.
 Thompson George, Oberlin, O.
 Thompson Oren C., Detroit, Mich.
 Todd William, Grand Detour, Mich.
 Turner David, New Vineyard, Me.
 Turner Sidney, Bingham, Me.
 Tutthill Edward B., Burlington, Me.
 Tutthill George M., St. Clair, Mich.
 Van Vliet A., Dubuque, Io.
 Wadsworth Thomas A., Mazo Manie, Wis.
 Waldo Milton, Utica, N. Y.
 Walker Benjamin, Mecca, O.
 Walker John, Londonderry, N. H.
 Wallace W. W., New York.
 Waller Thomas, Fontanelle, Neb. T.
 Ward R. S., Toronto, C. W.
 Warner Joseph, Milton, Vt.
 Watkins Ralden A., Junction, Du Page Co., Ill.
 Wentworth Selden, Pembroke, Me.
 Wetmore A. A., Rootstown, O.
 Wheeler John, Albion, C. W.
 Whipple John N., Brunswick, O.
 White Joseph B., Wardsboro', Vt.
 Whitney Russell, Bristol, Ill.
 Whittlesey Elisha, Kent, Ct.
 Wickson Arthur, Toronto, C. W.
 Wightman Allen O., Jordanville, N. Y.
 Willard Livingston, North Stamford, Ct.
 Williams Francis F., Gilead, Ct.
 Winchell Rensselaer, Warren, Io.
 Wiston Isaac, Lancaster, N. H.
 Wolcott Seth P., Kingston, W. I.
 Woodbury James J., North Ashburnham, Ms.
 Woodruff Horace, Huntington, L. I.
 Yeomans N. T., Millville, N. Y.
 Zender J. D. L., New York.

 RECAPITULATION.

Total Number in last Year-Book,	2,789
First list:—	
Number now erased,	196
“ transferred to second list,	272—468
New names inserted,	315—
Total in first list,	2,636
“ second list,	272—
Total number in present issue,	2,908
Post-office addresses changed from last year,	417
(A very large proportion of which were ministers without pastoral charge.)	

Officers of the General Associations, &c., and Sessions for 1860.

MAINE, GENERAL CONFERENCE OF. Rev. John W. Chickering, D.D., Portland, Moderator; Rev. Eliphalet Whittlesey, Bath, Corresponding [and Statistical] Secretary; Dea. E. F. Duren, Bangor, Recording Secretary; Dea. James Allen, Bangor, Treasurer. Next meeting, Bangor, Tuesday, June 26, at 9 o'clock, A. M.

NEW HAMPSHIRE, GENERAL ASSOCIATION OF. Rev. John K. Young, D. D., Laconia, Secretary; Rev. Asa P. Tenney, West Concord, Treasurer; Rev. Josiah G. Davis, Amherst, Statistical Secretary. Next meeting, Claremont, Tuesday, Aug. 23, at 10 o'clock, A. M.

VERMONT, GENERAL CONVENTION OF. Rev. Charles C. Parker, Waterbury, Corresponding Secretary; Rev. Aldace Walker, West Rutland, Register. Next meeting, Montpelier, (? Tuesday, June 19, at ? o'clock.)

MASSACHUSETTS, GENERAL ASSOCIATION OF. Rev. Alonzo H. Quint, Jamaica Plain, Secretary and Treasurer, and Statistical Secretary. Next meeting, Holliston, Tuesday, June 26, at 4 o'clock, P. M.

RHODE ISLAND EVANGELICAL CONSOCIATION. Rev. Leonard Swain, D.D., Providence, Secretary and Statistical Secretary. Next meeting, Slatersville, Tuesday, June 12, at 10 o'clock, A. M.

CONNECTICUT, GENERAL ASSOCIATION OF. Rev. Myron N. Morris, West Hartford, Register; Rev. William H. Moore, Newtown, Statistical Secretary, and Treasurer. Next session, Rockville, Tuesday, June 19, at 11 o'clock, A. M.

NEW YORK, GENERAL ASSOCIATION OF. Rev. H. N. Dunning, Gloversville, Register and Treasurer; Rev. Jeremiah Butler, Bergen, Statistical and Publishing Secretary; Rev. Jonathan Edwards, Rochester, Corresponding Secretary. Next session, Plymouth Church, Syracuse, Tuesday, Sept. 18, at 10 o'clock, A. M.

OHIO, GENERAL CONFERENCE OF. Rev. Henry Cowles, Oberlin, Register; Rev. James C. White, Cleveland, Statistical Secretary. Next session, (? Friday, June 8, at ? o'clock.)

INDIANA, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES AND MINISTERS OF. Rev. N. A. Hyde, Indianapolis, Secretary and Treasurer. Next session, Terre Haute, Thursday, May 17, at 7 o'clock, P. M.

ILLINOIS, GENERAL ASSOCIATION OF. Rev. Flavel Bascom, Dover, Register; Rev. Martin K. Whittlesey, Ottawa, Corresponding Secretary and Treasurer; Rev. S. Hopkins Emery, Quincy, Statistical Secretary, Next session, Aurora, Thursday, May 24, at 7½ o'clock, P. M.

MICHIGAN, GENERAL ASSOCIATION OF. Rev. L. Smith Hobart, Hudson, Secretary, [Statistical Secretary,] and Treasurer. Next session, Union City, Branch County, Thursday, May 17, at 7 o'clock, P. M.

WISCONSIN, PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF. Rev. John C. Sherwin, La Crosse, Moderator; Rev. Martin P. Kinney, Janesville, Stated Clerk, and Treasurer; Rev. Enos J. Montague, Permanent and Statistical Clerk. Next session, Madison, Thursday, October 4, at 7 o'clock, P. M.

IOWA, GENERAL ASSOCIATION OF. Rev. William Salter, Burlington, Register. Next session, Keokuk, Wednesday, June 6, at 7½ o'clock, P. M.

MINNESOTA, GENERAL CONFERENCE OF. Rev. Charles Seccombe, (?) St. Anthony, Corresponding and Statistical Secretary. Next session, at St. Paul, (? Thursday, Oct. 11.) at 7 o'clock, P. M.

NEBRASKA, GENERAL ASSOCIATION OF. Rev. E. B. Huribut, (?) Fontanelle, Stated [and Statistical] Clerk. Next session, at (? Friday, May 4).

KANSAS, GENERAL ASSOCIATION OF. Rev. Lewis Bodwell, Topeka, Moderator; Rev. Richard Cordley, Lawrence, Stated Clerk; Bro. John Ritchey, Topeka, Treasurer. Next session, Burlingame, Thursday, May 17, at 7 o'clock, P. M.

OREGON, CONGREGATIONAL ASSOCIATION OF. Rev. Elkanah Walker, Forest Grove, Moderator; Rev. Obed Dickinson, Salem, Clerk. Next session, Albany, Linn Co., Thursday, Sept. 6, at 10 o'clock, A. M.

CALIFORNIA, GENERAL ASSOCIATION OF. Rev. James H. Warren, Nevada, Register and Treasurer. Next session, San Francisco, Wednesday, October , at 9 o'clock, A. M.

CANADA, CONGREGATIONAL UNION OF. Rev. Henry Wilkes, D.D., Montreal, C. E., Chairman; Rev. Edward Ebbs, Paris, C. W., Secretary - Treasurer. Next session, Montreal, C. E., Wednesday, June 13, at 4 o'clock, P. M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNIONS OF, (united.) Rev. Robert Wilson, Sheffield, N. B., Secretary; Mr. T. B. C. Burpee, Sheffield, N. B., Treasurer. Sessions are held alternately in N. S. and N. B. Next Session, Keswick Ridge, N. B., the "first week in September." (Friday, Sept. 7?) at ? o'clock.

CHRONOLOGICAL ORDER OF THE SESSIONS OF THE VARIOUS GENERAL ASSOCIATIONS.

NEBRASKA; ? Friday, May 4 ?
 INDIANA; Terre Haute, Thursday, May 17.
 MICHIGAN; Union City, Br'h Co., Thursday, May 17.
 KANSAS; Burlingame, Thursday, May 17.
 ILLINOIS; Aurora, Thursday, May 24.
 IOWA; Keokuk, Wednesday, June 6.
 OHIO; ? Friday, June 8 ?
 RHODE ISLAND; Slatersville, Tuesday, June 12.
 CANADA; Montreal, Wednesday, June 13.
 VERMONT; Montpelier, Tuesday, June 19 ?
 CONNECTICUT; Rockville, Tuesday, June 19.
 MAINE; Bangor, Tuesday, June 26.
 MASSACHUSETTS; Holliston, Tuesday, June 26.
 NEW HAMPSHIRE; Tuesday, August 28.
 NOVA SCOTIA AND NEW BRUNSWICK; Keswick Ridge, N. B., "first week in September."
 OREGON; Albany, Linn Co., Thursday, Sept. 6.
 NEW YORK; Syracuse, Tuesday, Sept. 18.
 CALIFORNIA; San Francisco, Wednesday, Oct. 3.
 WISCONSIN; Madison, Thursday, Oct. 4.
 MINNESOTA; St. Paul, Thursday, Oct. 11 ?

AMERICAN CONGREGATIONAL UNION.

We appear on this page, to make our brief utterances, rather than in our usual place, as a matter of convenience and not of choice. The eyes of our readers will not be diverted from our words for this reason.

The Trustees have held their regular monthly meetings, since our last statement, not so much to do, as not to do; and this, not because they had not an abundance of much needed and very urgent work to be done, but simply and alone, because they had not wherewithal to do it. Our receipts have been unexpectedly small during the summer, and especially during the autumn months. Relying on a fuller Treasury, we appropriated in June more than three thousand dollars, and these only to such cases as were very needy, fully recommended, and were either waiting our action to commence, or delaying for our action to complete what had already been well begun. These appropriations drew largely upon future receipts which it was supposed would certainly be realized before this time. Thus far they have not come to hand, but we still look for them, as these dependent churches look to us for the fulfillment of our pledges to them when they shall have complied with our usual conditions. The Trustees will see that these are not disappointed, however much they may be compelled to draw upon their own resources. But the numerous applicants to whom nothing has been appropriated must wait until other responses, and different, are received from those to whom we have made and herewith repeat our appeal. We rejoice in the good work our brethren in other branches of the Christian Church are doing for their respective bodies. They took the hint from our most noble and successful effort in raising and disbursing what is called the Fifty Thousand Dollar Fund, some five years since; and they are pursuing and reaping the fruits of the good work we so well begun. All the leading evangelical denominations are meeting the wants of their feeble churches in erecting their houses of worship. One is investing a hundred thousand dollars in loans, to be repaid in due time. Another is investing twenty-five thousand dollars a year in church erection alone, giving from one hundred to three thousand dollars to a Church. Another is now *systematizing* this charity which has been its favorite for many years. Another is accumulating a large fund, the interest of which is to be appropriated, besides annual gifts; large amounts being pledged as a basis for such a fund. Such efforts are productive of much good, and such examples are worthy of all emulation. Our feeble churches are just as dependent as these, and would be as much blessed by timely aid. The testimony of the writer on "Congregationalism in Minnesota," may be received with the utmost confidence as the united voice of all our missionaries in the Northwest, upon the importance of aid in erecting houses of worship.

Since our last annual meeting we have paid last bills on fifteen houses of worship and stand pledged to as many more. Our receipts for November were less than sixty dollars. Is that amount a monthly measure of the interest our brotherhood feel in our great work? We trust not. December has brought us nearly eleven hundred dollars. We need twice that amount every month.

The Editors have spared neither labor nor money to make this number all that their facilities would allow. They can be remunerated only by a very large increase of their subscription list. Will not every pastor send us one or more subscribers from his own Church, and every reader ask his neighbor to take the current volume? We have made such arrangements that we are sure our future issues will meet every reasonable demand.

ERRATA.—In the note on p. 14, 7th line from the end, for *six months*, read *two months*.—p. 36, 2d col., 17th l. from bottom, for *some*, read *none*.—p. 41, 1st col., 8th l. from top, after *Congregationalism*, add *with Presbyterianism*; also, 31 l. from bottom, cancel the comma after *co-operation*, and for *shall*, read *will*.—p. 42, 2d col., 2d l. from top, for *morals*, read *revivals*.—p. 140 is misprinted p. 131.

THE NEW ENGLAND Mutual Life Insurance Company.

Office, corner of State and Congress Sts., BOSTON,

In the Company's Building,

INSURES LIVES, on the MUTUAL PRINCIPLE. Net accumulation, exceeding

\$1,350,000,

and increasing, for the benefit of Members, present and future. The whole safely and advantageously invested. The business conducted exclusively for the benefit of the persons insured. The greatest risk taken on a life, \$15,000. Surplus distributed among the members every fifth year, from Dec. 1, 1843; settled by cash, or by addition to policy. The distribution of Dec'r, 1858, amounted to thirty-six per cent. of the premium paid in the last five years. Premiums may be paid quarterly or semi-annually, when desired, and amounts not too small.

Forms of Application, and Pamphlets of the Company, and its Reports, to be had of its Agents, or at the Office of the Company, or forwarded by mail, if written for.

DIRECTORS.

WILLARD PHILLIPS, *President,*
MARSHALL P. WILDER,
CHARLES P. CURTIS,
THOMAS A. DEXTER,
A. W. THAXTER, JR.,
GEORGE H. FOLGER,
WILLIAM B. REYNOLDS,
CHARLES HUBBARD,
SEWELL TAPPAN,
FRANCIS C. LOWELL,
JAMES STURGIS.

JOHN HOMANS, M.D., *Consulting Physician.*

BENJAMIN F. STEVENS, *Secretary.*

Family Sewing Machines.

“GET THE BEST!”

Messrs. LADD, WEBSTER & Co.

Would invite the attention of Clergymen and others to their unrivalled
Tight-Stitch Sewing Machines,

Designed for Family use. Among the numerous Testimonials received, they have selected two or three, to which they respectfully invite the attention of those who may desire to purchase a really reliable article.

This machine makes a beautiful lock stitch, alike on both sides, and which cannot be unravelled.

No Tools are required in its operation.



It is capable of performing the heaviest as well as the lightest family sewing.

Noiseless and rapid in operation.

It is so simple and strong, that derangement of its parts is almost an impossibility.

Extract from a letter of Rev. Isaac P. Langworthy, Sec'y American Congregational Union, to a brother Clergyman.

CHELSEA, MS., AUG. 13, 1859.

.....I wish every minister's wife had one. Her friends can do nothing for her to the same amount that will so much help and bless her and her family, as to give her one. The gentlemanly and Christian proprietors make liberal discounts to Clergymen, and are worthy the patronage they seek, not for this reason so much as because they offer for sale the BEST of those instruments, which have become an institution for woman.

Extract from a letter of Rev. E. A. Cummings, Sec'y of Female College, Worcester.

FEMALE COLLEGE, WORCESTER, DEC. 1858.

.....Allow me to say, after having well proved your Family Sewing Machine, that we are perfectly satisfied with our choice, and recommend it with a great degree of confidence.

LADD, WEBSTER & CO., 17 Summer Street, Boston,

500 Broadway, New York,

820 Chestnut Street, Philadelphia,

131 Baltimore Street, Baltimore,

80 West 4th Street, Cincinnati.

Vol. II. No. 2.

(One Dollar a Year in Advance.)

Whole No. 6.

THE
Congregational Quarterly.

APRIL, 1860.

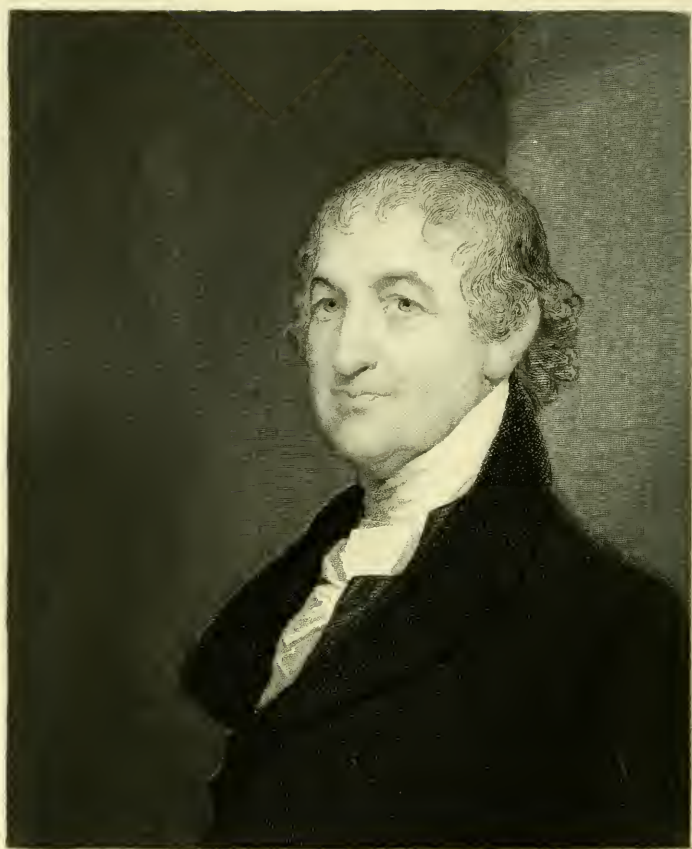


CONDUCTED, UNDER THE SANCTION OF THE
Congregational Library Association,
AND THE
American Congregational Union,
BY
REVS. J. S. CLARK, D.D., H. M. DEXTER, A. H. QUINT,
AND I. P. LANGWORTHY.

BOSTON:
CONGREGATIONAL BUILDING, CHAUNCY STREET.
NEW YORK:
ROOMS OF AMERICAN CONGREGATIONAL UNION,
348 BROADWAY.

CONTENTS.

	PAGE.
CALEB STRONG. By Rev. Edward S. Dwight, Amherst, Ms.....	161
RELIGIOUS DENOMINATIONS IN NEW ENGLAND, NOW AND A HUNDRED YEARS AGO. Rev. Joseph S. Clark, D.D.....	173
CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT. Rev. Robert C. Learned, Berlin, Ct.: Continued.....	178
CONGREGATIONAL THEOLOGICAL SEMINARIES FOR 1860. Compiled by Rev. Henry M. Dexter.....	186
CONGREGATIONALISM IN MICHIGAN; ITS INTRODUCTION, ESTABLISHMENT AND PROGRESS. Rev. John D. Pierce, Ypsilanti, Mich.....	190
A LESSON FROM THE PAST; HOW THE PURITANS TRAINED THEIR CHILDREN. Rev. Joseph S. Clark, D.D.....	198
THE ORIGIN OF MINISTERIAL ASSOCIATIONS IN NEW ENGLAND. Rev. Alonzo H. Quint.....	203
CLINTON AVENUE CONGREGATIONAL CHURCH, BROOKLYN, N. Y.....	212
PREACHING BY STEAM.....	215
ECCLESIASTICAL STATISTICS. Compiled by Rev. Alonzo H. Quint.....	220
METHODS OF MISSIONARY LABOR AT THE WEST. Rev. Daniel P. Noyes, New York.....	223
EDITORS' TABLE.....	225
BOOKS OF INTEREST TO CONGREGATIONALISTS:	
<i>Punchard's View of Congregationalism</i>	231
<i>Crosby's Obituary Notices for 1858</i>	231
<i>Wilson's Presbyterian Historical Almanac</i>	231
<i>Dr. Emmons' Works, Vol. III</i>	231
<i>American Christian Record</i>	232
<i>Hitchcock's Religion of Geology</i>	232
<i>Baird's First Adam and the Second</i>	232
<i>Hopkins' Puritans</i>	234
<i>Bateman's Life of Daniel Wilson, D.D</i>	234
<i>Turnbull's Christ in History</i>	235
<i>Spiritualism Tested</i>	235
<i>Rawlinson's Evidences</i>	235
<i>Primitive Piety Revived</i>	235
CONGREGATIONAL NECROLOGY.....	236
CONGREGATIONAL QUARTERLY RECORD.....	242
CONGREGATIONAL LIBRARY ASSOCIATION.....	244
AMERICAN CONGREGATIONAL UNION.....	244



JAMES P. STIRLING,

Secretary of Massachusetts

THE

Congregational Quarterly.

WHOLE No. VI.—APRIL, 1860.—VOL. II. No. II.

CALEB STRONG.

BY REV. EDWARD S. DWIGHT, AMHERST, MS.

THE eminent men of New England have, for the most part, won their elevation in life by their own worth. Very few of them have been born to the inheritance of wealth, and of the advantages of thorough personal culture and extensive influence which wealth secures. And fewer still are those, who have been aided, in the attainment of conspicuous social position, by the *prestige* of a family name already high in the public estimation. Springing, originally, from the common level of New England life, they have risen above that level to the high places of honor, not so much through the help of favoring circumstances, as by their own internal force; self-made men, in the best sense. If able, as many of them have been, to “deduce their birth” from a succession of pious ancestors, however unknown to fame, this has been their only and sufficient patent of nobility.

In the October number of this Quarterly, for 1859, was published a sketch, by a most competent hand, of a citizen of New England, deserving of honorable remembrance, alike for his private virtues and his public services—the late Lieut. Gov. William Phillips. Near him

we now hang, in our Gallery of the worthies of our denomination, the portrait of one of his contemporaries, for several years associated with him, as his superior in office, in the administration of the government of this Commonwealth. In some important elements of character they were strikingly alike, and admirably fitted to act in harmony together.

The ancestors of Mr. Strong¹ for four generations, and during almost an entire century, had lived in Northampton, Ms., where, also, he spent the greater part of his life, and where he at length died. The first of the name in this country, from whom the great majority of those who bear it are believed to be descended, was the venerable John Strong, an emigrant as early as the year 1630 from Somersetshire, in England, who, after residing a few years in Dorchester, and subsequently in Windsor, Ct.,—where he was respected as one of the leading citizens of the town, commissioned, “with four others, to superintend its settlement,”

¹ The incidents of Gov. Strong's life are not now made public for the first time. Much of what is here mentioned may be found in a biographical notice, prepared by an eminent jurist of Mass. for the American Quarterly Register of 1839.

—ultimately removed to Northampton. There he spent the last forty years of his life, and served the church as its first Ruling Elder; a sufficient proof of the esteem in which he was held. There he rested from his labors in 1699, a patriarch of ninety years of age, the father of a large family of *sixteen* children, most of whom lived to bring up families of their own. Of Ebenezer, his fifth son, (the *Christian* names of nearly all of them were *Hebrew*;) who died in 1729, at the age of eighty-six; and of Jonathan, the latter's third son, who died in 1776, aged eighty-four, the father of *seventeen* children; little now remains to be told.¹ The second son of Jonathan Strong was named Caleb, for a reason that impressively suggests the contrast between our present security and the perils of those early days. The name, it is said, was given "in compliment to a neighbor, who, by great adroitness and presence of mind, preserved the life of one of the family, when in danger of destruction by the Indians." The son of Caleb, who received his father's name, and who is the subject of this notice, was born at Northampton, Jan. 9, 1745.

A favored spot was Northampton at that day,—or should have been,—perhaps beyond any other in New England; for its minister was JONATHAN ED-

¹ The following incident in the life of Jonathan Strong is related on the sufficient authority of Sylvester Judd, Esq., of Northampton.

"He had paid some attention to Mary (daughter of Capt. John) Sheldon, of Deerfield; and there was love, but no engagement between them. On the fatal 29th of February, 1704, she was taken prisoner by the French and Indians, and carried to Canada, where she remained two or three years. It is stated that the first question she asked of those who came to redeem her was, whether Jonathan Strong was married. He was married—her return being considered very uncertain. After her return, she also married. But, in 1761, her husband and Mr. Strong's wife both died; and these aged persons—he in his 80th year, and she in her 76th—renewed their attachment, after a lapse of fifty-eight years, and were married in 1762. Twenty-five years ago, people were living in Northampton who had seen the venerable couple ride through the street, she on a pillion behind her husband."

WARDS. For nearly twenty years, at the date just mentioned, had the great minister and preacher "made full proof of his ministry" among its inhabitants, putting upon them the mark of his powerful intellect and rare devotedness of spirit; and among them—had they been wise enough to understand "their own mercies," and had not Divine Providence ordered differently for the sake of other and higher ends,—he ought, in all right and reason, to have ended his work only with his life, the object of universal love and honor. The stir of the Great Awakening of 1740 had but recently subsided, but there were already to be discerned signs of the prevalence of a spirit very unlike that of the revival. The difference had already sprung up, which was to issue in Mr. Edwards' separation from his people. His anxiety to preserve the purity and good name of the Church unsullied, by the proper maintenance of its discipline, had been responded to, on the part of many of its members, with coldness and dissatisfaction. The controversy upon the Half-way Covenant—a practice which his grand-father and predecessor, Mr. Stoddard, had advocated and introduced, and at his death had left behind him as a legacy of mischief to his successor—was just ready to break out, to be ended only by that successor's dismissal. In this unhappy quarrel, the parents of Mr. Strong bore no part. "Distinguished"—as "both of them" are reported to have been—"for original strength of mind, and sound judgment," as well as for "their prudent, pious and exemplary Christian development," they were not of the number of those who, after long years of acquaintance, could remain blind to the singular merits of such a pastor, or could aid in driving him away.

Mr. Strong was their only son; and desirous that the parts, of which he gave early promise, should receive the best cultivation which the times afforded, they placed him under the care of Rev. Sam-

uel Moody, of York, Me., the preceptor afterwards, for many years, of Dummer Academy,—an instructor famous alike for his scholarship, and his eccentricity. Bright, quick-witted, and amiable withal, the youth not only greatly endeared himself to his teacher, but made such good use of his advantages for study, that he was prepared to take his place in the front rank of his class in Harvard College; and at his graduation in 1764, at the early age of nineteen, he received its highest honors.

Young as he was, it was his purpose to devote himself to the study and practice of the law. But his plans were seriously interfered with, at this period, in consequence of an attack of the small-pox shortly after his leaving College, the unskilful treatment of which disorder deprived him, for several years, of the use of his eyes. Under this very serious embarrassment, at an age when he felt the need of diligently improving his time in preparation for the duties of manhood, he was spared the necessity of entirely relinquishing his studies and his chosen profession, by the sympathizing assistance of his father and sisters, who patiently read to him his—to them unintelligible—law books; while he, listening in his temporary blindness, and perhaps all the better on that account, “inwardly digested” what he heard. Not improbably it was in the end no real disadvantage to him, to have been obliged to feel his way thus slowly and carefully into the mysteries of legal science, and to be sure that each point was thoroughly mastered before he advanced to another. Owing to this cause, however, he spent a much longer time in his course of preparation for his professional life, than is now usual with students of the law. It was not till 1772, that he was admitted to the bar. The somewhat singular fact is related, that the members of the bar, in that part of the Commonwealth, were disposed to give no encouragement to new applicants for admission into their number! Whether this

was for the sake of retaining the influence and the emoluments of the profession in their own hands, does not appear. But they were induced to waive their objections in Mr. Strong's case, out of kindness to one who was struggling so bravely with severe trial, and whose regular and persevering attendance on the Courts had attracted their notice, and secured their respect.

Through the door thus thrown open, it depended now on himself to enter, and achieve success and honor. He proved himself equal to the opportunity. He brought to the transaction of his professional business the same unwearied assiduity which had marked his probationary course as a student. His perfect affability of address made him widely popular in private life, while his clear, calm judgment, his accurate legal knowledge, and the conscientiousness with which he attended to the interests of his clients, raised him more and more in the regard and confidence of the public. The state of the times favored his advancement. The Colonies were on the eve of their decisive conflict with the mother country,—Massachusetts yielding to no other in the ardor with which she threw herself into the van. It was no time for neutrality. No class of the community—least of all, its educated young men—could avoid taking sides for or against the cause of resistance to oppression. Even in the quiet inland towns, away from the immediate theater of hostilities, it was necessary for the friends of the Colonies to know on whom reliance might safely be placed, and who must be held under *surveillance*. There was never any doubt in regard to Mr. Strong's position. His political leanings were sufficiently indicated from his first opening manhood, by his selection of the well-known Major Joseph Hawley, of patriot memory, for his legal instructor. With that distinguished citizen he enjoyed a life-long and very intimate friendship, and stood side by side with him in his views of pub-

lic policy, and his sympathy with the struggling Colonies. As an evidence of the full trust reposed in him by his townsmen, he was chosen, not long after he commenced the practice of the law, and soon after the breaking out of the war of the Revolution, to represent them, in connection with Maj. Hawley, in the first General Court of the now revolted province. He did not, at any time, perform military service,—the condition of his eyesight incapacitating him for such employment,—but during the whole period of the war he held a place upon the Committee of Safety of his native town,—a body charged with the oversight of the local interests of the patriot cause, with the important task of raising supplies for the subsistence of the soldiers in the field.¹

As these various duties brought him more and more into public view, Mr. Strong rose rapidly in the esteem of his fellow-citizens, and by one office after another, conferred upon him unsought, they evinced their sense of the value of his services. In addition to his own private legal business, which rapidly grew to

be both large and lucrative, he was appointed, in 1776, to the post of County Attorney, which he held for a period of almost a quarter of a century. Three years later, when but thirty-four years of age, he was sent as the representative of the town to the Convention, which was called to devise a Constitution for the new *State of Massachusetts*. Such a trust demanded the best abilities of the best minds of the Commonwealth. For the thing to be done was, to build the very frame-work of the Commonwealth; to organize it as an independent sovereignty; to distribute and define the powers of government, on the wise adjustment and faithful administration of which its future welfare would depend. Mr. Strong here found himself, consequently, associated with the foremost men, whom the emergencies of that period of trial had brought into public life in Massachusetts. It was a high honor, to one so young, to be numbered with them in the discharge of a duty of such importance. In that Convention he served upon the Committee, appointed to prepare the plan of a Constitution, to be submitted to the people for their approval. The work of that Committee, as far as its essential results are concerned, has stood the test of time from that day to this.

He was now becoming known and appreciated beyond the narrow field of action in which his life had been hitherto spent; and the demands upon him for service, in one official capacity or another, grew more and more frequent. In the following year, he was a member of the Council, by which the government of the Commonwealth was for a time administered, prior to its regular organization under the new Constitution. During the same year, 1780, he was honored with an appointment as delegate to the Continental Congress, a service from which he excused himself; and an election from his county to the Senate of the State, in which body he retained his seat, until, several years afterwards, he exchanged it for another

¹ A little incident, related of this period, will serve to illustrate to what methods of *gentle* constraint it was sometimes necessary to resort, to obtain help for the war from the indifferent or the unfriendly. It was on one occasion desired that a supply of blankets should be procured for the army; and Mr. Strong, and two other members of the Committee, were deputed to visit a widow of considerable property, who was known to possess some, which she could contribute without inconvenience, but who was supposed to look coldly upon the American interest. They accordingly called, one afternoon, and upon announcing their errand, were pointedly told that "she had none to spare." They did not press the matter, but quietly kept their seats, in friendly conversation. Some time passed by—the day was wearing away—their hostess grew impatient to have her visitors take their departure; but as there seemed no sign of such a purpose on their part, by way of giving them a broad hint, she hung on the tea-kettle, and began to prepare for supper. Entirely undisturbed, they expressed their gratification, "as tea was a drink of which they were fond, and which they could not often procure;" and quietly invited themselves to the approaching meal. The good woman, who could perhaps have faced a storm of hard words, could not endure their steady siege, but brought out the blankets, exclaiming, "There, take them; I would rather give them to you, than have you stay any longer."

of a higher grade. Two years later, and ten years only after he was admitted to the bar, he was appointed one of the Judges of the Supreme Judicial Court of Massachusetts; but this appointment also, honorable as it was, he was constrained to decline, the limited salary attached to it not sufficing for the support of his now increasing family.

The conclusion of peace, in 1783, by the recognition on the part of Great Britain of the independence of the Colonies, left them free, indeed; but in the disturbed state that was inevitable in their circumstances, their resources had been severely, though very unequally taxed to meet the expenses of the long and exhausting war. Their mutual relations were, as yet, unsettled—mutual jealousies were springing up and threatening the public tranquillity. Out of the thirteen now independent sovereignties, each watchful against encroachment on its rights, it yet remained to erect one harmonious nation, by the adoption of some scheme of general government, that should at once maintain the particular liberties of each State, and make provision for the coöperation and the common security of all. For these objects the celebrated Convention of 1787 was summoned to meet at Philadelphia, to frame a National Constitution. It was a marked indication of the trust which the citizens of his native State were learning to repose in Mr. Strong, that they should have commissioned him, in association with Mr. Nathaniel Gorham, Mr. Rufus King, and Mr. Elbridge Gerry, to represent and take charge of the rights and interests of Massachusetts, in that very able and distinguished body. In consequence of illness in his family, he was hastily summoned home before its work was completed, and was unable to resume his seat. His name does not, therefore, appear among those of the signers of the original draft of the Constitution.¹ But he was present at most of the sessions of the Con-

vention, taking the modest part which became him, as one of its junior members in its debates, and entering, in a spirit of enlightened and liberal patriotism, into those arrangements, by which it sought to harmonize the interests of different sections, and to secure even to the weakest member of the confederacy, its rights as a sovereign State.

In the following year, it devolved upon him, in conjunction with his late colleagues, (Mr. Gerry alone excepted,) to use his influence, as a member of the Convention of Massachusetts, upon the adoption of the Federal Constitution, to reconcile his fellow-citizens to its provisions. The task was both a delicate and a difficult one. In the opinion of a large number of the members, particularly of those from the country towns, its grants of power to the federal government were so liberal, as to put the sovereignty of the State, and the personal rights of the citizens, at hazard. Under this impression, many of them had come to the Convention strongly predisposed—some of them virtually under instruction from their constituents—to resist the union of the States, under such a Constitution. Mr. Strong stood forward as its hearty advocate. He combated the idea that there existed a purpose on the part of any of its framers to defraud the several States of their liberties, by the use of ambiguous language in the proposed national compact. He bore his personal attestation to their integrity. "For my part," said he, "I think the whole of it is expressed in the plain common language of mankind. If any parts are not so explicit as they could be, it cannot be attributed to any design; for I believe a great majority of the men who formed it were sincere and honest men." Such testimony, from one whose official service had qualified him to judge intelligently, and whose own credit for "sincerity and honesty," now stood so high, could not have been without its effect. And that such advocacy on his part, and that of his colleagues, was necessary to secure the ac-

¹ Neither does that of Gov. Gerry, who refused to sign it.

ceptance of the Constitution by the Commonwealth, may readily be believed, when it is considered that, upon the final question, there was a majority of only nineteen in the affirmative, in a vote of a house of three hundred and fifty-five members; and that even this small majority was obtained, only after nine distinct amendments had been agreed upon to be proposed to Congress, by way of concession to the fears of the more cautious.

The Constitution, as originally drafted, was communicated to Congress in September, 1787, and was ratified by Massachusetts in the following February; but the requisite number of States, nine, to ensure its adoption as the basis of the Federal Union, had not given in their adhesion to it until June, 1788. In September of that year, Congress took the initiatory steps necessary for the establishment of the new system of government, appointing the 4th of March ensuing, as the day on which it should go into operation. In the interval, Washington was unanimously chosen President, and the various States which had already entered the Union, commissioned their Senators and Representatives. But so dilatory was the new government in its movement, whether from indifference or other causes, that it was not until the 1st of April, 1789, that members enough of the lower House, and not until the 6th of April, that members enough of the Senate to constitute a quorum were assembled at New York; and not until the 30th of April, did the President take the oath of office. The first Senators chosen to represent Massachusetts upon the floor of the United States Senate, were Caleb Strong and Tristram Dalton. In the subsequent division of the Senate into three classes, to hold office respectively for two, four and six years, Mr. Dalton drew the short term, and Mr. Strong the middle term of four years. In 1791, Mr. George Cabot succeeded Mr. Dalton. In 1793, when Mr. Strong's term expired, he was reëlected by the legisla-

ture, for the full constitutional period of six years. This manifestation of the satisfaction of his constituents with his senatorial course, was well deserved. As one of the few Senators, who had been members of the convention, heartily supporting the Constitution it had given to the country, and familiar with the provisions of that instrument; his influence was early felt at the Senate board, and the position he occupied was among the foremost. Upon the first Congress rested the responsibility of regulating the new machinery of government, and applying it beneficially to the wants of the nation. Foreign relations required to be adjusted—disputed boundary lines needed to be ascertained—the administration of justice called for speedy and careful consideration. It was necessary to provide for the settlement of outstanding claims against the Union, for the extinction of its debt, for the raising of its revenues. In all these matters, Mr. Strong actively participated. His advice and aid were especially sought, in questions relating to the organization, or the increased efficiency of the National Judiciary, and to intercourse with foreign nations. Rarely was a committee appointed upon such affairs, in which he was not included—usually in association with Oliver Ellsworth, (afterwards Chief Justice of the Supreme Court,) and Rufus King. The annals of Congress bear honorable witness to the diligence and fidelity with which he discharged his duties, so long as he remained a member of that body.

But it had been at no slight sacrifice of his personal inclinations, that he had consented so long to fill a public station. Very quiet in his tastes, averse to parade, and warm in his domestic attachments, nothing but the summons of duty, as he regarded it, to his country, had induced him to relinquish the peaceful pursuits of private life, for the vexatious cares of office. The high trust which his native State had committed to him, he did not feel at liberty to lay down, until all had been done which could be immediately ac-

complished by legislation, to secure efficiency and dignity to the new government, and prosperity to the nation. But as soon as these ends seemed secure, he gladly availed himself of the opportunity to resign his seat in the Senate, in 1796, and to withdraw finally—as he doubtless supposed—from all direct connection with public affairs. He returned to Northampton, and resumed his professional occupations amid the familiar scenes and associations of earlier years.

His hope of spending the remainder of his days in retirement was destined, however, to be disappointed. The growing difficulties of the times turned the eyes of the citizens of Massachusetts again toward one, who had already been so well tried, and always found so faithful. That perfect unanimity of sentiment, which had called Washington to the Presidency, had disappeared, when, upon his resignation, it became necessary to transfer the helm of government to another. A bare majority only placed John Adams in the Executive chair; and at the close of his term of office, the power of State passed into the hands of his rival Mr. Jefferson; a transition that clearly reflected the change which had come over the public mind. The nation, enjoying the immunities and comforts of peace, after its own critical struggle for liberty, had leisure to look across the ocean upon the violent agitations of Europe. It was impossible for Americans to avoid sympathizing with one or the other of the principal combatants. It could not so soon be forgotten that in the recent arduous conflict, England had exerted her utmost force to hold us in harsh subjection, while France had befriended us as a hearty and useful ally. And it was most natural that a nation, just freed from its own fetters, should watch with eager interest for the promised development of a freedom, like that which itself had won, upon the soil of France, when the Revolution in that country first commenced its work. But, on the other hand, hope in many minds gradually gave

way to great anxiety, as, in the progress of events, the moderation of its earlier leaders was overpowered by the increasing license of the times, and all justice and all liberty were trampled to the dust in the reign of terror. Upon the rise of Napoleon to power, and the subjugation of half of Europe to his scepter, the dangers threatening the cause of freedom grew more alarming to their view; and as England was seen maintaining the contest from year to year, with characteristic pertinacity, against the common enemy, sympathy began to be felt for her in the life-and-death struggle she so bravely carried on. Her former severity toward her Colonies was lost sight of. The ties of a common origin, a common language, a common religious faith, and, in substance, common rights and principles of government, exerted their influence. She came to be regarded as the bulwark of law and order and true religion, against the encroachments of a mere military despotism, that feared neither man nor God. In the war with Napoleon, accordingly, the sympathies of the sober and more cautious of the people were with England; while those who were more ardent, and it may be, less considerate, rejoiced in the glory of France, as conducing in their view, in spite of its incidental evil, to the ultimate advantage of the cause of liberty.

In 1800, four years after he had sought the privacy to which he was so much attached, Mr. Strong was put in nomination for the office of Governor of Massachusetts, very greatly against his own desire. Known to be a friend to the policy on which Washington had conducted the national administration, he drew toward himself the preferences of the Federalists, as one on whom they could securely rely, at a time when the lines of party were being distinctly drawn, and the tide of party-spirit was rapidly rising. At the ensuing election, which resulted in his elevation to the Chief Magistracy of the Commonwealth, it is related that, in the several towns in the

immediate vicinity of Northampton, every vote was given in his favor. Such a fact—not easily paralleled in the lives of our public men—not only proved his general popularity, but showed how completely successful he had been in winning the respect and confidence of those who knew him best. He was re-elected to the same office for seven successive years; until the steady opposition of the Federalists to the policy of Mr. Jefferson's administration produced a reaction, which, in 1807, resulted in a transfer of the civil power to their opponents. Heartily as he embraced the political views of his supporters, his defeat was to himself personally an occasion of congratulation, as affording him welcome release from official responsibility. He gladly turned his face homeward, more than satisfied with public honors, and purposing to pass the short remnant of his days in the bosom of his family.

But again he was prevented from realizing his wish. The state of the country was becoming more disturbed. There was ground for serious complaint on the part of the United States against the English and the French government; for both had authorized or winked at outrages upon American shipping, for which no redress could be obtained. But the administration at Washington was disposed to take more especial umbrage at the wrongs inflicted by the cruisers of Great Britain, in execution of the "Orders in Council;" and rumors of war were already in circulation, in 1811. The violence, moreover, of the party in power in the Commonwealth, had produced extensive irritation among the people, and created a general desire for a change in the government. The public demand was clear and loud that the man, of whose moderation, firmness of purpose, and executive capacity, such abundant proof had already been given, should be reinstated in office, as the only one who could be relied on to allay the popular ferment. To Gov. Strong nothing could have been more un-

welcome than this call of the people. He was weary of care. At the age of sixty-six, he began to feel the infirmities of years. Accustomed as he was to sacrifice inclination to duty, he felt justified in this instance in declining to obey the summons, until it was made evident to his mind that the emergencies of the hour imperatively required his consent. Yielding it most reluctantly, he was chosen once more to the executive office, which he continued to hold until 1816.

He assumed his official duties in the Spring of 1812. On the 18th of June, of that year, war was declared by the United States against Great Britain—a measure most unpopular to the people of New England. As the course which he pursued, in reference to that war, has been severely criticized, it is but justice to his memory that the facts of the case should be correctly stated.

On the 12th of June,—before the commencement of hostilities,—Gov. Strong received a communication from the Secretary of War, requesting him to order into the national service a certain portion of the militia of the State, upon the requisition of Major General Dearborn. On the 22d of the same month, Gen. Dearborn made the anticipated requisition, for troops to be stationed at different points along the coast, under his direction. With this demand, Gov. Strong did not feel himself authorized to comply. It is this refusal to cooperate with the general government in a time of war, which has been regarded as laying him open to censure. The only question, however, worth asking here, is this: Was this a factious resistance to lawful authority, or was it the course which he had reason to consider himself bound, by his oath of office, to pursue?

The Federal Constitution declares that "Congress shall have power to provide for calling forth the militia to execute the laws of the Union, suppress insurrections, and repel invasions"—and also "to provide for organizing, arming and disci-

plining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively the appointment of the officers." Art. 10, of the Amendment, declares also, that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." Quoting these constitutional provisions in his speech to the Legislature, in October, 1812, Gov. Strong reasoned thus:—"From these clauses in the Constitution, and from the law of April 10th," [authorizing the President to call into service a part, or the whole, of a specific detachment of the militia, "in all the exigencies provided by the Constitution,"] "the President derives his authority to call the militia of the State into actual service; and, except in the exigencies above mentioned, he can have no authority by the Constitution to do it. But there was no suggestion either in the letter from the War Department, or in those from Gov. Dearborn, that this State or Rhode Island," [to which the troops demanded were assigned by Gen. D.] "was invaded, or in imminent danger of invasion; or that either of the exigencies recognized by the Constitution and law, existed. If such declaration could have been made with truth, it would undoubtedly have been made."

The "exigency," then, in his view of the case, did not exist, in which he could rightfully authorize the employment of the militia of the Commonwealth in the service of the general government." "Heretofore," he says, "it has been understood that the power of the President and Congress, to call the militia into service, was to be exercised only in case of sudden emergency, and not for the purpose of forming them into a standing army, or of carrying on offensive war. But, according to Gen. Dearborn's construction, the right to employ the militia is made to depend, not upon contingencies which the national government might

be unable to foresee and provide against, but upon its own act—upon the existence of a state of war, which the government has a right to declare as often, and continue as long, as it may think proper."

Another serious difficulty in the way of his compliance was, that in his view it was unconstitutional to place the militia of the State under the command of Gen. Dearborn, who was a United States officer; the Constitution expressly reserving the appointment of officers to the Commonwealth, giving only to the President himself the command-in-chief. These difficulties he could not thrust aside, or conscientiously overlook. "I have been fully disposed to comply with the requirements of the Constitution," he declares, "and the laws made in pursuance of it, and sincerely regretted that any request should be made by an officer of government, to which I could not constitutionally conform. But it appeared to me that the requisition aforesaid was of that character; and I was under the same obligation to maintain the rights of the State, as to support the Constitution. If the demand was not warranted by the Constitution, I should have violated my duty in a most important point, if I had attempted to enforce it."

But he did not rely solely on his own judgment in reaching his conclusion. As in duty bound, he submitted the questions involved to the Supreme Bench of the State; inquiring, first, Whether he, as Commander-in-chief of the Commonwealth, had the right to determine as to the existence of the exigency, contemplated by the Constitution in such a case; and, secondly, Whether in such exigency, the militia could be commanded by any but their own officers, the President only excepted. On both points the three Judges, whose opinions could be procured,¹ Theophilus Parsons, Samuel Sewall, and Isaac Parker,—all of them, then or afterwards, Chief Justices of the State,—con-

¹ The others lived at such a distance as to make it inconvenient to consult them.

firmed, fully and unreservedly, the view he had taken of his duty.

Maintaining thus with firmness, yet with frankness, what seemed to him the rights of the State, against encroachments; he, nevertheless, stood ready to do all that in his view he could do constitutionally, as Chief Magistrate of the Commonwealth in a time of war. Deserted by the general government, which, upon his refusal, left New England to take care of itself, he took active measures to put the defences along the coast of Massachusetts and "the Province of Maine" into a state of preparation to repel assault, and to bring the militia into thorough training. In these efforts, through the efficient coöperation of his subordinate officers, he was in a high degree successful.¹

The judgment of Gov. Strong may have erred, in coming to the decision which he reached. If so, it was a natural, and under the circumstances a pardonable, error. The question was a novel one. The language of the Constitution—as our readers can judge for themselves—is certainly susceptible of the construction he put upon it. As one who had had a share in the adjustment of its concessions and limitations of power, he might reasonably have confidence in his correct understanding of its provisions. His distinguished legal advisers—able men, all—saw it in the same light with himself. It was necessary for him to decide upon his own course of action. If, as is understood, his interpretation of the Constitution had been pronounced incorrect by the Supreme Court of the United States, all that can be justly affirmed against it is, that it was an honest error of judgment; an error, too, upon the side for which he was immediately responsible—the care of the rights of the State. The controlling public sentiment of New England fully sustained him; and the sober men of that

day congratulated themselves, that the Chief Magistrate of the leading State in this section of the Union was so eminently the man for the times!

The last two years in which he held office were spent in quietness, contrasting gratefully with the previous turmoil. In 1816, he finally retired from the public service. The closing three years of his life were passed in the peaceful domestic enjoyment so congenial to his disposition—much of his time being given to devotional reading, particularly that of the Scriptures, with which he was very familiar, and not a little of which he had stored away in his memory.

Forty years have gone by since he departed from the scene of his earthly usefulness and honor; and few now survive, who retain him in personal recollection. Whatever qualities he possessed which gave him influence over his contemporaries; whatever talents contributed to his advancement in life; whatever services, of value at the time or permanently, he may have rendered to the Commonwealth, or to the country; it is not so much for these that he is worthy to be held in long remembrance, as for that more commanding attitude in which he appears in our national history, as a Patriot Statesman. His day produced other men, it may be, of acuter intellect or more brilliant parts. It may be doubted whether a purer fame adorns the annals of our country. He served its cause for *its* sake, and not for any selfish end. He did not seek its honors. They came to him unsolicited. They were accepted only from a sense of duty. They were gladly laid aside, as soon as duty would permit. He did not grasp after power. When the administration of power was forced upon him he exercised it with moderation, with conscientious regard to the public interest. The intelligent and religious men of his time honored him, as they honored few other men in civil offices. In their estimation he seems to have stood as—after Washington—the

¹ A detailed account of these matters will be found in the appendix to the History of East Boston, written by Gen. Wm. H. Sumner, who was aid to Gov. Strong, and sent by him to Maine for this special purpose.—Eds.

beau idéal of a Christian statesman. "At a time," says President Appleton, "when acknowledged talents, long experience in public affairs, unshaken integrity, conciliating and cautious manners, joined with decision of character, were qualities infinitely important in one who should be selected to preside in our government; we recognize, with devout thankfulness, the gracious hand of Almighty God, in again directing the public attention to him, and in directing him to consider the voice of the public as the indication of duty. We rejoice to witness in the Supreme Executive of our State government a rich assemblage of those republican and Christian virtues, which shone with so benign a luster in the purer ages of our country."

Speaking of "the right of inquiry" into public affairs, as "essential to a republican government," Dr. Abiel Holmes, addressing a benevolent society in Cambridge, remarked: "A magnanimous example of such inquiry has been recently presented by the Chief Magistrate of this Commonwealth,—a man whose private virtues and political integrity have raised him, like Washington, not above reproach merely, but above suspicion. What respect is due to the example, what deference to the opinions of a ruler eminent for a discriminating judgment and a dispassionate temper; for incomparable modesty and inflexible firmness; for disinterested patriotism and exemplary piety."

The satisfaction which his consent to resume office gave to the Christian public, found expression on another occasion, in an address delivered by Mr. Jeremiah Evarts. "It would be criminal here," he said, "not to notice a most auspicious event for this Commonwealth; I refer to the election of our present dignified and excellent Chief Magistrate. Let the people choose such men as Governor Strong to direct our national affairs, and our political troubles will quickly cease. Let us not forget the heartfelt thanks to which he is entitled, for consenting to leave a hap-

py retirement at the call of his fellow-citizens, and to assume the labors, the anxieties, and the responsibilities of office, at this critical period. A sacrifice like this has not often been made, and it ought not to escape the grateful recollection of every friend of his country."

High praise from honorable men; which, nevertheless, only gave voice to the common sentiment. The secret of Gov. Strong's consistent patriotism, was his unaffected piety. In his early manhood he made a careful investigation of the principles of Christianity, with the purpose to satisfy himself upon certain points of the Christian system, in regard to which he was in doubt. The result was his firm establishment in his religious belief, and his hearty acceptance of the evangelical faith. He avowed himself a disciple of Christ. His subsequent life bore testimony, more and more clearly to the last, that his will was conformed to that of his Divine Master. He lived under a sense of his responsibility to God, alike in the pursuit of his privacy, and in the discharge of his public duties. He took a cordial interest in all the Christian enterprises of his time. In the Church of Christ, and in his quiet domestic circle, he made it clearly manifest that "the unfeigned faith, which dwelt first in his worthy ancestry, from the time of their earliest settlement in this country, dwelt in him also."

We have already made passing allusion to the happiness of those portions of his life, which he was permitted to spend in his own home. In 1777, he married Miss Sarah Hooker, daughter of Rev. John Hooker, the successor of Edwards in the pastorate of the Church in Northampton,—a lady in every respect worthy to be the wife of such a man. Her pleasant countenance, her excellent good sense, the simplicity and fervor of her piety, and the singular sweetness of her disposition, blessed the forty years of his married life with more than common domestic enjoyment. After a lingering illness, which came to its end in "perfect

peace," in February, 1817, her husband laid her gently away to her last rest.¹

Of a cheerful spirit himself, social in his inclinations and exceedingly urbane in manner, Gov. Strong possessed the good-will of every class of the community. His vigorous understanding, the extent of his information, his large store of anecdotes, and the frequent playful sallies of his wit—which, however, always obeyed "the law of kindness"—made him a most agreeable companion. Not a few of his *bons mots* are still remembered in his old neighborhood.

In person, Gov. Strong was of medium height, erect, of compact and well knit frame, and graceful carriage. The accompanying engraving, which reproduces with much spirit the well-known portrait by Stuart, gives a good idea of his countenance, of which a calm and benignant dignity was the habitual expression.

After spending the last three years of his life in quiet repose from public cares, it was granted him, in the good Providence of God, to pass away to his immortality without the endurance of long-continued suffering. Symptoms—not very violent—of *angina pectoris* had before

manifested themselves. But on the evening of the Sabbath, Nov. 7, 1818, after having, according to his wont, attended divine worship all the day, he was seized with pain in his chest, and sent for his physician, who made some simple prescription, thinking lightly of the attack, and then withdrew. A moment after, another paroxysm occurred, and before the physician could reënter the room, the spirit of his patient had departed beyond the experience of further pain.

On the eleventh of November, his remains, attended by a large concourse of mourning friends and citizens, were, according to arrangements made by the town of Northampton, laid in their final resting-place, among the graves of his fathers. Rev. Dr. Lyman, of Hatfield, who preached the sermon at his interment, gave true expression to the feelings of his hearers, and of the community, when he said: "You will unite your voice with mine, when I say that few, very few men have sustained public honors more peacefully, and been more eminently useful through a long life in times that tried men's souls. Who doth not know that there is a Prince and great man fallen this day in Israel?"

In the ancient burying ground of Northampton, surrounded by the sepulchers of his fathers, a plain marble monument bears the following simple inscription:

IN MEMORY OF
CALEB STRONG,
LATE GOVERNOR OF MASSACHUSETTS, WHO, AFTER A LIFE
EMINENT FOR PIETY
AND DEVOTION TO THE PUBLIC SERVICE,
DIED NOV. 7, 1819,
IN THE 75TH YEAR OF HIS AGE.
"THE MEMORY OF THE JUST IS BLESSED."

¹ The children of Gov. Strong were the following: Theodore, born Jan. 13, 1779; died Feb. 12, 1855. Clarissa, born June 10, 1783; married Timothy Dwight, Esq., of New Haven, Ct.; died Feb. 25, 1855. Lewis, born June 9, 1785. Sarah, born July 22, 1787; married Rev. Alexander Phoenix, of Harlem, N. Y.; died June 10, 1856. Edward, born July 2, 1790; died May 6, 1813. Julia, born April 1, 1793; died Oct. 1, 1818. Beside three others, that died in early childhood. Of these, Hon. Lewis Strong of Northampton, is now the sole survivor. Mr. S. still occupies the house (somewhat modernized) in which his father and his grandfather lived before him. The homestead has been in possession of the family for nearly two hundred years.

RELIGIOUS DENOMINATIONS IN NEW ENGLAND NOW, AND A HUNDRED YEARS AGO.

BY REV. JOSEPH S. CLARK, D.D.

ON the 23d of April, 1760, Rev. Ezra Stiles, D.D., subsequently President of Yale College, but then pastor of the Second Congregational Church in Newport, R. I., preached a sermon before "The Reverend Convention of the Congregational Clergy" of that colony, assembled at Bristol, wherein he computed the numerical strength of the several denominations in New England, and calculated, from the past growth of each, what their numbers respectively would be in 1860—a hundred years from that day.

The preacher, and those who heard him, have long since "gone the way of all the earth," but the sermon survives. Its heaps of statistical lore, gathered not without immense toil; its profound and patience-trying calculations, the product of much counting and cyphering, all lie before me in a worm-eaten pamphlet of 156 pages (including the appendix,) and are even more instructive to us than to those for whose immediate use they were originally prepared. By them we are enabled, not only to look upon the ecclesiastical map of New England as it appeared a hundred years ago, and to mark the changes which have since taken place, but also to trace out the divergency of the doctor's calculations from the actual course of events, and to discover the cause of his erroneous conclusions—a most valuable lesson, this last, in the science of statistics. Never are we more effectually sharpening our statistical acumen, or more rapidly acquiring skill in statistical calculations, than when we are searching into the miscalculations of those who have gone before us. Their discovered errors make us wise. Their blunders become our beacons.

"The present state of our denomination"—I here quote from the sermon a short paragraph entire—"the present state of our denomination, as to numbers, for the year 1760, is nearly this;—in Massachusetts are about 300 Congregational churches; in Connecticut, 170; in New Hampshire, 43; which, with those in this colony, (Rhode Island,) form a body of about 530 churches.¹ In 1650, there were about 36 churches already founded, several of which were small beginnings, requiring many years to fill up. In 1696, were but 130 Congregational churches in all New England. And being, A. D. 1760, increased to 530, the proportion of doubling is once in 30 years. In 1643, there had arrived in 298 transports, about 4,200 planters with their families, making 21,200 people for all New England. Since that time more have gone from us to Europe, than have arrived from thence, hither. The present inhabitants, therefore, of New England, are justly to be estimated a natural increase, by the blessing of heaven, on the first 21,000 that arrived by the year 1643."

From several pages of facts and figures, gathered out of historical records relating to the early settlement of these New England colonies—not overlooking any thing in the form of a *census*, however imperfect—he comes to the conclusion that "we shall not be mistaken if we assume the number of inhabitants at half a million in the year 1760;" and that "we now commence an increase of 14,000, a year, which, in 25 years, will be augmented to 28,000 a year; and if Providence con-

¹ It should be remembered that Maine was then a part of Massachusetts, and Vermont was yet "to be."

tinue our increase for 50 years, we shall have arrived at an annual increase of 56,000"—the whole population doubling every 25 years.

These 500,000 souls, with which New England was supposed to be peopled in 1760, were distributed by Dr. Stiles among the different denominations thus;—Jews, about 70; Moravians, "as many more;" Episcopalians, 12,600; Friends, 16,000; Baptists, 22,000; and "about 10,000 reducible to no class"—*Nothingarians*, as we should call them. With a shocking disregard of fractions, though dealing with "souls," he finishes up the distribution in this way;—"the total amount of 60,000 [i. e. all the foregoing estimates put together, which if exactly added would make 60,740] subducted from half a million, the present total inhabitants of New England, leaves 440,000 souls [439,260 according to the above correction] for the denomination of *Congregationalists*."¹

Thus it appears that these four denominations,—Congregationalists, Baptists, Friends and Episcopalians, with a slight sprinkling of Jews and Moravians,—were all that had an appreciable existence in New England a hundred years ago. With these data Dr. Stiles proceeds (we correct other of the Doctor's figurative errors,) after the following fashion;—"This being nearly the true state of the facts, as to numbers for the year 1760, let us see what may be their respective increase in a century from this time, supposing them to double once in 25 years.

A. D.	Episcopalians.	Friends.	Baptists.	Congregationalists.
1760	12,600	16,000	22,000	440,000
1785	25,200	32,000	44,000	880,000
1810	50,400	64,000	88,000	1,760,000
1835	100,800	128,000	176,000	3,520,000
1860	201,600	256,000	352,000	7 MILLIONS."

Astonishing as the product of this multiplication must have been, even to the

¹ The few Presbyterian Churches then in New England, not exceeding four or five, and these independent of each other's control, were so nearly identical in doctrine and polity with the Congregational, that, in Dr. Stiles' enumeration, they are included with them.

mind of the preacher himself, he proclaims his conviction, that this, or something near it, will be the relative position of the denominations in 1860, "even with the most sanguine allowances for proselyting." And, as if it could be made surer by iteration, he repeats the result. "The natural increase on the present stock will, in half a century, give 50,400 for the Episcopalians, 64,000 for the Friends, 88,000 for the Baptists, and one million and three quarters for the Congregationalists. And in a century, 201,600 for the first, 256,000 for the second, 352,000 for the third, and seven millions for the last." The only shadow of a doubt that seems to cross his mind comes from "proselyting and shifting communions," which, after all, he thinks, cannot operate to any great extent in disturbing his calculation, considering "the difficulty of breaking the ancestral religion,"—a difficulty seen in the small number of changes hitherto effected, "not perhaps exceeding 5,000 among all the sects." As to the Congregational churches, he is quite sure that they will go on doubling once in about 30 years. "So that 60 years hence we may consist of 2,000 churches,—which some of the present generation may live to see. The aged ministers now living, have, in their day, seen 130 churches increase to 530. In a century from this time we may have 5,000 churches, even with allowances for emigrations to new provinces."

How easy for the wisest to mistake, especially when reasoning from the known past, or the seen present, to the unknown and hidden future! The real facts, as to the several denominations in New England at the present time, A. D., 1860, for which Dr. Stiles made his laborious calculations, may be given thus. According to the last United States census—that of 1850—the churches² numbered, in the

² *Places of worship*, is no doubt the meaning of this term as used in the census; but it answers the present purpose just as well as if understood in the more appropriate sense of confederated companies of Christians.

aggregate, 4,387. The increase in most of the denominations since 1850, is readily ascertained by looking at their last published Minutes. A few have no printed Minutes. Supposing these to have increased in the same ratio with the others, the aggregate increase has been about 600 churches, which, added to the census returns for 1850, makes the whole number 4,987—a small fraction short of 5,000. This, it will be remembered, is precisely the number which Dr. Stiles' calculation assigns to the *Congregationalists alone*; while the seven millions of souls, who, he supposed, might be found bearing that name in 1860, is just double the entire population, out of which some fifteen other denominations, as well as this, have been constituted, besides an indefinitely large residuum of Nothingarians.

We are under great obligations to the learned Doctor for such a discourse; obligations not at all weakened by the almost ludicrous discrepancy between his calculations, and the facts as we actually find them. It is of very little practical importance to us or to any one else, that he could not look across the century, from where he stood, and foreshow the present relative position of the religious denominations, which we can now so easily find out by consulting the Minutes. But it was a great service which he rendered, not for that age alone, nor for this, but for all ages, when he devoted the small interstices of a busy and laborious profession, to the drudgery of setting down figures which would tell us how these matters stood at that end of the century, as Cotton Mather had done in the century preceding. By collecting and preserving the ecclesiastical statistics of New England for 1760, which no other man then living had either the taste or the tact to do, he has given the means of ascertaining the progress which each denomination has made during the past hundred years, and of determining the law of church extension among us for that length

of time. The following points of information, obtained by comparing the past with the present, will probably surprise such readers of the Quarterly as have not adicted themselves to investigations of this sort.

1. Of the four religious denominations occupying New England a hundred years ago, viz., Congregationalists, Baptists, Friends and Episcopalians, the first named were more than seven times as numerous in 1760 as all the others put together; while in 1860 the numerical strength of these other three is about equal to that of the Congregationalists. The Baptists have made the largest relative gain in numbers. The Friends have hardly held their own, during the last half century, and seem doomed to extinction, or rather absorption in other sects, at no very distant day. There are some elements of moral excellence among them which, it is hoped, will never be lost from a world where they are so much needed as in this.

2. Instead of these four denominations, which held the entire ground in 1760, we now count some fifteen, each sufficiently distinct and independent to be grouped into a separate communion; besides over twenty worshipping assemblies that cannot be classed with either, and which, in the last census returns are thrown together under the one head of "minor sects." Some of the earliest formed of these denominations might have had their germs in those "10,000 reducible to no class," to which Dr. Stiles makes a slight allusion—altogether too slight—in distributing the population of New England in 1760. The first to be developed was the Universalists, in 1765. The Free-will Baptists sprang up, in 1780. The Roman Catholics, in 1785. The first Methodist organization in New England was effected in 1793. Since the present century came in, the Unitarians, the Swedenborgians, the Christians, the Second Adventists, two subdivisions of the Methodists, the Shakers, and one or two other sorts of

Communists have appeared. Of the churches, or religious societies pertaining to these several denominations, six sevenths are reputed evangelical; and of these, the Congregationalists have about one third,—numbering at the present time 1,217. The Baptists stand next in numerical strength; then come the Methodists; after them the Episcopalians.

3. This multiplication of sects or denominations does not seem to have had the effect which is sometimes ascribed to it, of promoting attendance on public worship. Many appear to think that nothing more is wanting to secure a general turn-out to meeting in any given community than to open more places of worship, or to introduce *new kinds* of worship. But what are the facts? As we compare New England in 1760, with New England in 1860, we may safely assume that the population lived, on an average, twice as far from their places of worship as they do now; and we know that they had but one quarter as many varieties of worship wherewith to suit their denominational preferences. Yet there were only 10,000 out of 500,000—*one in fifty*—who could not be classed among the supporters of some religious society. It may be, as has been already intimated, that this number is set too low. Suppose we double it—calling the neglecters of public worship in 1760, twenty thousand instead of ten, or one twenty-fifth of the entire population, instead of one fiftieth—how will it compare with the proportion that habitually “neglect the assembling of themselves together” now? Discreet Christian men, within a year or two past, awakening perhaps rather suddenly to a contemplation of this appalling subject, and catching hurried glances, have reported the number as high as a million or more—*about one third of the whole population*. This is undoubtedly an exaggeration, if it be intended to include only such as Dr. Stiles included in his “10,000 reducible to no class.” But if we diminish it one half—setting the

proportion at a sixth, instead of a third of the whole population—it will then be four times as great as it was a hundred years ago, when they resided twice as far from meeting, and had only a quarter as many sects, among which to find a congenial religion. It will be found, by examining such facts as the foregoing, that new sects spring from existing sects, and not from the *debris* of Nothingarianism; and that it is not so much the want of a new form of religion, as an indifference or repugnance to all religion, that ails the neglecters of public worship, and has to be provided for in their evangelization. Let a new denomination be set up in every town and village where its members are pleased to attempt it; but let nobody be deluded with the whim that this will perceptibly thin the ranks of habitual neglecters.

In addition to these points of instruction, derived from the facts given us in this discourse, there is a lesson of deep wisdom to be learned from its *mistakes*. The science of statistics is of recent origin. The man who first gave name and form to this branch of knowledge, Archenwall, of Prussia, was coeval with Dr. Stiles, and published his first thoughts on the subject in 1749. The grouping of facts in statistical tables, and for statistical uses, as is now all the time done in every department of human research, was entirely new business this side the water. So was the present familiar way of using such facts in calculating the probable issues of the future. The small allowance that he made for “proseliting and changing communions,” which evidently resulted from insufficient data, had something to do in bringing out an erroneous conclusion. The presumption, that, because four denominations of Christians then held the ground, there would be *only* four during the next century, was a still more pregnant source of error. But his widest divergence from the mark originated in the supposition that Yankees were going to stay at home, as they had done. His “allowances for emigrations to new

provinces" are altogether too small. The population of New England, at the present time, according to his estimate, should be nearly 8,000,000, in place of the 3,526,000 which we actually find. Had all her sons and daughters spent their days where they were born, as their fathers generally had done, this might have been true; but this was not to be. They were thenceforth to be known as the "UNIVERSAL YANKEE NATION." Were all the living descendants of New England Congregationalists, who have been gathered into other communions for the past hundred years, now to be restored, with what have gone to other parts without giving up their religious denomination, we might probably count the 5,000 churches of our order which his calculation assigns us. Our Presbyterian brethren acknowledge that not less than 2,000 of *their* churches were derived from New England Congregationalists. How many of the same stock could be found marshalled under other denominational banners, were the search to be made throughout "the sacramental host of God's elect," remains to be seen. But all this, however, is a digression.

"Figures won't lie," it is said. But they *will* lie, and that in the worst possible way, unless they are made to speak the truth. As we find them sometimes employed, they might aptly be called "the *father* of lies." It is astonishing to see what a mountain of errors will come from a mole-hill mistake in the basis of a statistical calculation, by merely applying the artless, but inexorable rule of "Multiplication." We have just been noticing an illustration of it in the fact that thousands of churches and millions of souls were made to depend for their existence in 1860, on the figures which Dr. Stiles happened to set down as expressing his idea of the changes going on among the religious sects a hundred years before, and of the laws that he then imagined would regulate emigration for the coming century. Whether the Congregational

churches in New England should, by this time, count 5,000, or one quarter of that number; whether the population of New England should be 8,000,000, or 3,526,000, all turned on the accuracy or the falsity of data, which must have been determined more by guessing than by counting.

The charity with which we censure the mistakes of Dr. Stiles, with the scant statistical knowledge and green experience which the world then had of statistics, cannot be claimed for the blunders which are daily perpetrated now, especially in the departments of morals, religion, church extension. In drawing up a report, or preparing an address, one finds it in the line of his argument to state, in round numbers, what proportion of the people in a certain city or section of the country, stay away from church on the Sabbath. Now, there are three several ways in which he may attempt to get the data. He may canvass the city throughout; or he may count a congregation or two, here and there, and work out the rest by the "Rule of Three;" or, which is still easier, and therefore more likely to be the way adopted, he may find, by hunting among files of old newspapers, an estimate ready to his hand, which has been the rounds before—perhaps more than once. And without knowing on what authority it is based, or whether it have any basis in fact, he takes the figures, and by a surprisingly short process of addition, subtraction, multiplication or division, shows—no matter what he shows—as the result of such a statistical calculation. It may be that he has cyphered New England into heathenism; it may be that he has cyphered her out of it. No matter which, in the view of considerate persons. This careless manner of gathering the facts pertaining to such subjects, and this reckless way of using them, (even by *orthodox ministers*.) if applied to vital statistics, would break up every life-insurance company in the land; for it would destroy all confidence in their calculations of life's

continuance. Our census returns, and the statistics relating to the various industrial pursuits of the population which ac-

company them, if put together after the same fashion, would not be deemed worth the paper on which they were printed.

CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Continued from p. 28.)

CHAPLIN.—This town was incorporated May, 1822, taking its territory chiefly from Mansfield and Hampton, with a small piece from Windham. An Ecclesiastical Society, with the same name, had been incorporated October, 1809, and a meeting-house erected, which was dedicated September 27, 1815. Sermon by Rev. Samuel P. Williams, of Mansfield, from Gen. xxviii: 17.

The village of Chaplin is a neat and thriving place, the people being to some extent engaged in the making of boots and shoes.

The Church was organized by a Council, convened at the house of Rev. David Avery, in Chaplin, May 31, 1810, and was composed of members from the churches in Ashford and Mansfield. It was sometimes known as the "Union Church in Mansfield," and enjoyed, for a time, the ministrations of Rev. David Avery, who was one of the original members, having elsewhere held the office of pastor, and also of Mr. Nathan Grosvenor, who having been for a large part of his life a merchant, received the approbation of Windham County Association about the time when this Church was formed. The *pastors* settled over this Church have been the following:

JARED ANDRUS,.....	Ord. Dec. 27, 1820
	Dis. May 11, 1830
LENT S. HOUGH,.....	Ord. Aug. 17, 1831
	Dis. Dec. 20, 1836
ERASTUS DICKINSON,....	Inst. Oct. 25, 1837
	Dis. Jan. 2, 1849
MERRICK KNIGHT,.....	Ord. May 1, 1850
	Dis. Dec. 21, 1852
JOSEPH W. BACKUS,.....	Inst. Jan. 23, 1856
	Dis. Jan. 1, 1858
FRANCIS WILLIAMS,.....	Inst. Feb. 24, 1858

Rev. JARED ANDRUS was born at Bolton, Ct., May, 1784, the son of Elisha and Mary (Skinner) Andrus. His parents were highly respectable, though in retired life. At the age of thirty, he made a profession of religion, and was then encouraged to prepare himself for the ministry. After long hesitancy, he appealed on this subject to the decision of the lot. Having studied theology with his pastor, Rev. P. Parmelee, he was licensed in 1819, and soon began to supply the pulpit at Chaplin, where he was ordained, first pastor of the Church, Dec. 27, 1820.

Here he labored faithfully, till May 11, 1830, after which he supplied the Church in Bozrah a year or more, and then removed to North Madison, where he was installed pastor, June 21, 1832. On the first Sabbath of 1832, he had preached with great earnestness from the text, "This year thou shalt die," and on the eleventh day of November, of the same year, he died of a disease of the kidneys. He was regarded as a successful pastor.

His wife, Sarah Ann Hough, was married Nov. 21, 1822, and survived him about thirteen months.

Rev. LENT S. HOUGH was born at Wallingford, Jan. 20, 1804,—son of Serajah and Elizabeth S. (Avery) Hough; commenced teaching; was educated at Bangor and New Haven; was ordained at Chaplin, Aug. 17, 1831, and dismissed Dec. 20, 1836; was installed at North Woodstock, Jan. 11, 1837, and dismissed May 11, 1841, on account of severe sickness, by which he was for more than a year disabled; supplied for three years at

North Madison, and one year at Bethel; came to Middletown (Westfield Parish,) in 1846, and was installed pastor, Feb. 10, 1847, in which charge he remains. Mr. Hough married Hannah Smith, of Northford, a sister of Rev. Dr. Eli Smith, and has several children.

Rev. ERASTUS DICKINSON, was born at Plainfield, Ms., April 1, 1807, son of Ebenezer and Elizabeth (Vining) Dickinson; graduated A. C. 1832; studied theology with Rev. Dr. Packard, of Shelburne; was ordained at Canton, Ms., Sept. 9, 1835; dismissed June, 1837; was installed at Chaplin, Oct. 25, 1837, and dismissed Jan. 2, 1849; was installed at Colchester, Oct. 22, 1851, and dismissed in Sept. 1855; was installed at Sudbury, Ms., May 14, 1856, where he remains.

Mr. Dickinson married (1) Maria E. Bowen, of Woodstock, who died Feb. 25, 1850; and (2) Lois Ames, of Marshfield, Ms. He has three daughters, the eldest recently married to Rev. W. H. Ward, of Kansas.

Rev. MERRICK KNIGHT graduated A. C. 1846; studied theology at East Windsor; was ordained at Chaplin, May 1, 1850, and dismissed Dec. 21, 1852; was installed at Hebron, June 28, 1854, and there remains.

Mr. Knight married Miss Abby Ward, of Westford Parish, in Ashford, and has three children.

Rev. JOSEPH W. BACKUS was born at Franklin, Feb. 19, 1823, the son of Elijah and Joanna R. (Ellis) Backus; graduated Y. C. 1846; studied theology at New Haven; was ordained pastor at Blackstone, Ms., Sept. 29, 1852, and dismissed March 26, 1855; installed at Chaplin, Jan. 23, 1856, and dismissed Jan. 1, 1858; installed at Leominster, Ms., Jan. 14, 1858.

Rev. FRANCIS WILLIAMS was born in Ashfield, Ms., Jan. 2, 1814, son of Francis Williams and descendant from Robert Williams, who came from Norwich, Eng., and settled in Roxbury, Ms. He became pious at the age of fourteen, and joined

Buckland Church; graduated W. C. 1838, and studied theology at East Windsor; was licensed by Franklin County Association, and ordained pastor Sept. 20, 1841, at Eastford, from whence he was dismissed for lack of support, Nov. 12, 1851; was installed at Bloomfield, Dec. 31, 1851, and dismissed Feb. 2, 1858; was installed at Chaplin, (in the immediate neighborhood of his first charge,) Feb. 24, 1858, where he is now in charge. Married Miss Mahala R. Badger, of Springfield, Ms., and has had five children, of whom two are dead.

EASTFORD.—This town was incorporated May, 1847, this territory having been mostly included in a *Society* of the same name, in Ashford. There is a small manufacturing village at the Center of the town.

The Church was formed Sept. 23, 1778, being the *third* Congregational Church in Ashford. It has had these pastors:

ANDREW JUDSON,.....	Ord. Dec. 2, 1778
	* Nov. 15, 1804
HOLLIS SAMPSON,.....	Inst. Dec. 6, 1809
	Dis. May 31, 1816
REUBEN TORREY,.....	Ord. June 1, 1820
	Dis. Apr. 29, 1840
FRANCIS WILLIAMS,.....	Ord. Sept. 20, 1841
	Dis. Nov. 12, 1851
CHARLES CHAMBERLAIN, Inst.	Apr. 14, 1858

Between the pastorates of the last two gentlemen, various clergymen supplied the pulpit,—as Rev. Henry Hanmer, Rev. William M. Birchard, &c.

Rev. ANDREW JUDSON, was born at Stratford, about 1748,—graduated D. C., 1775, and was ordained pastor of the Church in Eastford, Dec. 2, 1778, the sermon being preached by his relative, Rev. Ephraim Judson, then of Norwich. This charge he retained until his death, which took place Nov. 15, 1804, in the 56th year of his age, and the 26th of his ministry. In his early ministry, he engaged, like many Connecticut pastors, in tours of missionary service in the new settlements at the north. In his latter years, he suffered under a chronic tendency to melancholy.

He married, (1) Jan. 7, 1779, Elizabeth Work, who died Jan. 14, 1785, and (2) March 13, 1775, Mary Work, who died April 9, 1823.

He had, in all, four sons and two daughters, of whom John Work became an approved preacher, but died before ordination, and Andrew Thompson became a lawyer, representative in Congress, and U. S. District Judge, dying at Canterbury in 1853.

Rev. HOLLIS SAMPSON, was a deacon in the Methodist Episcopal Church, before he received (May 19, 1809,) the approbation of the Windham County Association. On the 6th of December, in the same year, he was ordained pastor at Eastford, and continued here till May 31, 1816, when he was dismissed without any recommendation. The Consociation afterwards appointed a committee to consider his case, by whom, after two meetings, he was deposed for "drinking, in spite of a vow solemnly and publicly made."

Nothing more is known of him, though he is believed to have removed to Vermont, and to have published a funeral sermon which he preached in 1817, at Wilmington, Vt.

Rev. REUBEN TERREY, was born in Weymouth, Ms., April 3, 1789, son of Dr. James and Deborah Fitch Terrey,—graduated, B. U., 1816, united with Pacific Church, under Rev. Thomas Williams, during his College course,—studied theology with Rev. Dr. Park, Professor in Brown University, was licensed by the Consociation of Rhode Island, preached in Fall River, Topsfield, Salem, East Randolph, Princeton, Ms., and in Plainfield, Ct.—began his labors in Eastford, in the autumn of 1819, was ordained pastor, June 1, 1820, held his charge until April 29, 1840, when he was dismissed, was installed again at Prospect, June, 1843, where he remained five years, next supplied at North Madison, four years, was installed again Nov. 17, 1852, over the Church in Elmwood, Providence, R. I., where he now remains.

Married Ann, daughter of Moses Eddy, of Providence, and has five living children, of whom the two sons reside in Roxbury, Ms.

Rev. FRANCIS WILLIAMS, has been already commemorated in an account of Chaplin, and Rev. Charles Chamberlain, in a like account of Ashford, which may be seen p. 265, vol. i.

HAMPTON.—This town was incorporated Oct., 1786, the territory being taken from Windham, Canterbury and perhaps other adjoining towns. The village in the center is pleasantly located on high ground, looking to the East, and is adorned with many neat residences, among which is that of Hon. Chauncy F. Cleveland, formerly Governor of the State. It was originally known as Windham Village, to distinguish it from the more important center of the town of Windham, but was sometimes called Canada.

The Church was organized June 5, 1723,—being the Second Church in Windham. It has had the following pastors:

WILLIAM BILLINGS,....	Ord. June 5,	1723
	* May 20,	1733
SAMUEL MOSELEY,.....	Ord. May 15,	1734
	* July 26,	1791
LUDOVICUS WELD,.....	Ord. Oct. 17,	1792
	Dis. Mar. 2,	1824
DANIEL G. SPRAGUE,...	Inst. May 26,	1824
	Dis. Apr. 13,	1839
DANIEL C. FROST,.....	Ord. Sept. 16,	1840
	Dis. Oct. 19,	1841
WILLIAM BARNES,.....	Ord. Sept. 21,	1842
	Dis. Sept. 21,	1847
GEORGE SOULE,.....	Ord. Oct. 18,	1855

Between the last two gentlemen, Rev. Richard Woodruff, served the Church as minister several years.

Rev. WILLIAM BILLINGS, was born in Preston, Feb. 15, 1697, the son of William and Prudence Billings, and grandson of William and Mary Billings, of Stonington. He graduated Y. C., 1720, and was ordained pastor of the Church in Hampton, (then Windham Village,) June 5, 1723, the same day on which the Church was gathered. His ministry was short, being ended by his death, May 20, 1733. During these ten years, he admitted 172

persons to the Church. In the preface to a sermon of his, published after his death, Rev. Mr. Hale, of Ashford, says of him: "I have discerned his sweet Christian conversation, not only among the ministers in our Association meetings, but also in some measure amongst his own people, and also very particularly in his own family, wherein he practiced, in a very eminent degree and manner. In his last sickness, he gave tokens of finishing his course in a right Christian manner, though sorely oppressed with the distemper in the last week, even unto his being very delirious, and that happened before many of his neighbors among his own people, or his brother ministers, or his distant relatives were sensible of his being so dangerously ill." The sermon alluded to, was preached on the same day of the Annual Fast, April 18, 1733, and is the only known production of his extant. It gives a pleasing impression of his mental and moral qualities.

Mr. Billings married Bethiah, daughter of Joseph Otis, of New London, and had one son and three daughters. His widow became the wife of his successor in the pastorate.

Rev. SAMUEL MOSELEY, was born at Dorchester, Ms., August 15, 1708, son of Ebenezer and Hannah (Weeks) Moseley, and great grandson of John Moseley, or Maudesley, from White Hill, Lancashire, England. He was graduated H. C., 1729, ordained pastor of the Second Church in Windham (now Hampton) May 15, 1734, and held this office till his death, July 26, 1791, in his 83d year. For some years previous to his death, he was much disabled by paralysis and rheumatism, from which he suffered distressing, and at times, excruciating pains. His patience, under these disorders, was exemplary, and his diligence in improving his remaining opportunities to do good service to the cause of religion, was remarkable. He was honored as an accomplished gentleman and scholar, a sound and skillful divine. Such is, in brief, the testimony of Rev.

Dr. Cogswell, in his funeral sermon, and of Dr. Harris, in his history of Dorchester. No publications of his, have been heard of by the writer.

He was married twice, (1) to Mrs. Bethiah (Otis) Billings, and (2) to Mrs. Mary (Clark) Gaylord, and had by his first wife seven children,—by his second, five. His oldest son, Ebenezer, (Y. C., 1763,) was ordained as a Missionary to the Indians in 1772, but returned to his native parish, where he spent a long life. His youngest son, William, was a lawyer in Hartford.

Rev. LUDOVICUS WELD, was born at Braintree, Ms., Sept. 12, 1766, son of Rev. Ezra and Anna (Weld) Weld, was graduated H. C., 1789, taught school in Cambridge, studied theology with his father, commenced preaching at Epping, N. H., where he received a call. He was ordained at Hampton, Oct. 17, 1792, after preaching there a year previous. He retained this charge until infirmities, brought on by sedentary habits, induced him to seek a dismissal, which he obtained March 2, 1824. He removed first to Fabius, N. Y., in which place and vicinity, he ministered to vacant churches, for several years. In 1842, he purchased a residence near his son, Theodore, in Bellville, N. J., where he died Oct. 9, 1844, aged 78 years. His character from early life was manly and upright; his mental abilities superior, so that he was esteemed one of the foremost men of his day in that region of country, being especially noted for his skill in composing sermons. He is remembered still with much esteem. He published a Fast day sermon in 1804, a funeral sermon in 1807, and an election sermon in 1821.

He married Elizabeth, daughter of Dr. John Clark, of Lebanon, and had Lewis, Y. C., 1818, Principal of American Asylum for the Deaf and Dumb, died 1853. Charles H., graduated Y. C., 1822; Ezra G., a physician in New Hampshire; Theodore D., once famous as an Orator on Slavery and other subjects, and Cornelia

E. Mrs. Weld died at Belleville, N. J., in 1853, much distinguished for her excellencies of character.

Rev. DANIEL GREEN SPRAGUE, was born in Killingly, July 8, 1796, son of Dan'l, and descendant of Edw'd Sprague, from Dorsetshire, England. He prepared for College at Plainfield Academy, graduated B. U., 1819, studied theology at Andover, was licensed May, 1822, by Windham County Association, and ordained in the following October, by the Consociation of the same County at Mansfield, as an Evangelist. He then labored one year as a Missionary of the Connecticut Missionary Society, in the States of Missouri and Illinois. Returning, he preached in Hampton during the winter of 1823-4, and was installed May 26, 1824, from which charge he was dismissed April 13, 1839,—installed at Colchester, (West Chester Society) July 4, 1839, he was again dismissed in January, 1844, and in December following was once more installed at South Orange, N. J., in which charge he remains.

He married (1) Lucy, daughter of Gen. James Donelson, and (2) Caroline Wood, widow of Jay White, Esq., of Amherst, Ms., and had seven children, of whom the oldest survivor is a graduate of Amherst College. Published a sermon preached at Hampton.

Rev. DANIEL CLARK FROST was born at Canterbury, the son of Daniel and Louisa (Clark) Frost; was ordained at Hampton, Sept. 16, 1840, and dismissed Oct. 19, 1841; afterwards installed at Poultney, Vt., and dismissed ———; has been employed as a preacher or teacher in Northfield, Ms., and in other places. Now resides at West Killingly. Married Miss Berry, of Glenn's Falls, N. Y.

Rev. WILLIAM BARNES was born at Portsmouth, O., the son of Thomas and Sarah (Evans) Barnes; was educated a Methodist; converted while studying for the legal profession, at Milan, O., in 1833, and joined the Presbyterian Church in

that town; was graduated Y. C. 1839; taught an Academy at Southold, L. I.; studied theology at East Windsor, approbated by New London Association; ordained pastor at Hampton, Sept. 21, 1842, and dismissed Sept. 21, 1847; was installed at Foxboro', Ms., Dec. 15, 1847, and dismissed on account of ill health, about 1853; has since resided in Ohio and Illinois.

Married Eunice Alvord, daughter of Nathaniel Taylor, of Manchester, and has had children. (See History of Mendon Association.)

Rev. GEORGE SOULE was born in Willington, Oct. 12, 1823; a descendant of George Soule, who came over with Gov. Carver, in the Mayflower; graduated A. C. 1847; taught in New London and Natchez, Miss.; studied theology at East Windsor and New York City; was licensed in 1850, by Windham Association; preached in Ashford about sixteen months, and then removed to Hampton, where he was ordained, Oct. 18, 1855, and still remains. Married, Oct. 19, 1858, Caroline R., daughter of Col. A. M. Litchfield, of Hampton.

KILLINGLY.—This town was incorporated May, 1708, including most of the territory now comprising the towns of Putnam and Thompson. It is still large in extent, and includes several manufacturing villages, of which that known as West Killingly, around the railroad station at Danielsonville, is one of the largest in the County.

The history of the churches in this town has been somewhat peculiar. The original Church is not now included within the town, but is known as the Church in East Putnam. It was organized in 1715, but after the dismissal of its first pastor, Rev. John Fisk, became divided. A part of the people erected a house of worship on Break-Neck Hill, (so called,) which was afterwards removed to the center of the town, and has been since converted into a town-house. Over the part of the Church worshipping in this

house, sometimes known as the South Church, two pastors were successively settled.

NEHEMIAH BARKER,.....Ord. — — 1746
Dis. — — 1755
EDEN BURROUGHS,.....Ord. Jan. 23, 1760
Dis. — — 1771

After Mr. Burroughs' dismissal, the congregation became scattered, the Church was virtually dissolved, and the records were at last destroyed by fire, in the village of Danielsonville.

Rev. NEHEMIAH BARKER was born about 1720; graduated Y. C. 1742, and was A. M. in course; was ordained in Killingly, about 1746, and dismissed in 1755; was invited to settle in Ashford, in April, 1756, but removed to Long Island, where, in June, 1757, he was invited to take the joint charge of a Church in (Mattatuck) Southold, and another in Lower Aquebogue. In October, 1759, he had leave of Presbytery to return to New England, but continued in charge till 1766,—and then confined his labors to Mattatuck, until he died, March 10, 1772, aged 52.

Mr. Barker married, 1746, Elizabeth Chandler, of Woodstock, who, after *his* death, married his successor in the pastorate, Rev. John Davenport.

Rev. EDEN BURROUGHS, D.D., was born at Stratford, Jan. 19, 1738; was graduated Y. C. 1757. Having taught school one year on Long Island, and studied theology with Rev. Ephraim Judson, of Taunton, Ms., he came to Killingly in August, 1759. Here he was ordained, Jan. 23, 1760, as Mr. Barker's successor, and during a ministry of more than twelve years, received twenty persons to the communion. Dismissed hence in 1771, he declined a call to Hopkinton, Ms., and was settled Sept. 1, 1772, at East Hanover, near Dartmouth College, where his labors were greatly blessed to the reviving of religion; but he experienced, meanwhile, bitter trials, by the loss of some of his children and the bad conduct of a son. In 1809, he was dismissed from that charge, and became pas-

tor of the College Church. In November, 1810, he removed across the river to Hartford, Vt., where part of his Church lived, and there he died, May 22, 1813, aged 75 years. He was an eminently pious man, and highly respected; "had an extensive and correct knowledge of the word, and used it effectually for the conversion of sinners and the consolation of saints;"—such is the testimony of Prof. Woodward, in a sermon at his funeral.

He was Trustee of Dartmouth College from 1773 to 1813, and received from that institution a Doctorate of Divinity.

He married Abigail Davis, of Oxford, Ms., who died a few months before her husband, of the same malignant fever. They had, in all, eight children, of whom three were buried Sept. 1775, in one grave. The only surviving son, Stephen, became a most notorious rogue.

After the decay of Mr. Burroughs' Church, it was thought desirable to organize a new Church, which should occupy, in some degree, the same ground; a new house of worship was therefore erected, to the Southwest of the Center, in a part of the town called Westfield. Here worship was maintained for about half a century, until the growth of the village around the railroad station induced the erection of the present elegant and commodious structure, half a mile Southwest of the old house.

This Church (West Killingly,) was formed Aug. 25, 1801, and has had the following successive pastors.

GORDON JOHNSON,.....Ord. Dec. 12, 1804
Dis. Jan. 18, 1809
ROSWELL WHITMORE,....Ord. Jan. 13, 1813
Dis. May 2, 1843
THOMAS O. RICE,.....Ord. Jan. 1, 1845
Dis. Mar. 25, 1856
THOMAS T. WATERMAN, .Inst. Jan. 20, 1858

Rev. GORDON JOHNSON was born at Farmington, Aug. 1766; was graduated W. C. 1798; studied theology with Dr. Emmons,—and after preaching a while, came to Killingly in the Fall of 1804, and was ordained pastor Dec. 12, 1804, from which charge he was dismissed Jan. 18,

1809; after which, he supplied other pulpits for longer or shorter periods, but was never settled again. He died at his residence in West Killingly, April 25, 1823, aged 56. He was a man of good character, but of moderate abilities. "He wished well to the cause of Christ, and labored to the extent of his ability to promote it; but his judgment did not always guide him wisely. His piety appeared at no time to greater advantage than after his dismissal." Dr. Dow preached his funeral sermon from Is. lvii. 2: "He shall enter into peace."

He married (1) Elizabeth Rawson, of Milford, and (2) Luna Gillett, sister of Rev. Dr. Gillett, of Maine.

Three sons and two daughters survived him. The eldest son, Nathaniel Emmons, was for some years editor of the *N. Y. Evangelist*, and the others—Joseph Rawson and Ezra Gordon—both became preachers.

Rev. ROSWELL WHITMORE was born at Ashford, his parents having removed from Killingly. He supplied the pulpit in West Killingly a year previous to his ordination, Jan. 13, 1813. During his pastorate of thirty years, he received four hundred persons to the Church, and baptized four hundred and twenty; solemnized two hundred and fifty marriages, and officiated at seven hundred and fifty funerals. There were seven seasons of special attention to religion in the congregation.

After his dismissal, May 2, 1843, he removed, for a time, to Preston, and officiated as minister to a Church in Long Society; but returning again to his former home, was invited to take the charge of a new Church at Dayville, formed out of his old parish. To them he ministered, without being installed, as their pastor for several years, but has now retired from that service,—yet continues to preach as occasion calls, though now the patriarch of the ministers of Windham County.

His wife was Miss Avis Hutchins, of Killingly; they have two daughters living.

Rev. THOMAS O. RICE was born at Ashby, Ms., Aug. 19, 1815; was graduated A. C. 1839; taught in Greenfield and Pittsfield, Ms.; studied theology at East Windsor; was ordained pastor at West Killingly, Jan. 1, 1845, and dismissed March 25, 1856. Since then, he has been stated supply at Rockville, and at Chelsea, Ms., and pastor at Brighton, Ms. He has lately accepted a call to become pastor of the Circular Congregational Church, in Charleston, S. C.

He has been twice married; (1) to Mary C. Washburn, of Pittsfield, Ms., and (2) to Margaret Mann, of Boston. Has had two daughters, of whom one has died. Has published occasional addresses, sermons, &c.

During the Great Awakening of the last century, a separation took place from the Congregational Church in this town, and a new Church was thus organized, about 1745, which afterwards came into fellowship with the Regular Congregational churches, and was known as the Church in South Killingly. It has, however, become greatly reduced in numbers and strength, so that its house of worship has been at last opened to the use of another denomination. It has had these pastors.

SAMUEL WADSWORTH,...	Ord. June 3, 1747
	* — — — 1762
ELIPHALET WRIGHT,....	Ord. May 16, 1765
	* Aug. 4, 1784
ISRAEL DAY,.....	Ord. June 1, 1785
	Dis. May 23, 1826
JOSEPH AYER,.....	Inst. Jan. 22, 1851
	Dis. Mar. 25, 1856

Between the last two pastorates, the Church was supplied, at different times, by Rev. George Langdon, Isaac C. Day, John N. Whipple, and others.

Rev. SAMUEL WADSWORTH was born at Milton, Ms., July 23, 1720, son of Dea. John and Elizabeth (Vose) Wadsworth. In 1744, he resided at Canterbury, where his elder brother had been pastor, and there took part with the opponents of Mr. Cogswell. He was invited, April 27, 1747, to take charge of the Church recently formed by Separates, in South

Killingly, and was ordained pastor, June 3, 1747; Sermon by Rev. Matthew Smith, pastor in Stonington; Charge by Rev. Joseph Snow, pastor in Providence; Right Hand, by Ebenezer Cleaveland, member of Canterbury Church,—Isaac Backus, of Norwich, and Oliver Prentice, of Stonington, assisting Mr. Snow in ordaining him. He is described, about this time, by one of his Killingly friends, "as a man of an excellent gift in prayer, very fervent and very gifted in exhortation; his preaching as small, yet apt in many expressions; his conduct extraordinarily religious, and his conversation very heavenly and good." He held his office here until his death, in 1762, notwithstanding some complaints and troubles. He married (1) Mary Marsh; (2) Elizabeth Warren; and had, in all, five children.

REV. ELIPHALET WRIGHT came from Mansfield to Killingly, in 1764, and was ordained over the Separate Church, May 16, 1765; Sermon by Elder John Fuller, of Norwich. Mr. Wright is described as a very regular and worthy minister, and seems to have been successful in his labors. In 1776-7, a revival brought fifty persons into the Church. He carried on, during his pastorate, his original trade of saddler and harness-maker. During the war, his only son was drafted to repel the British, when he took the place himself, and started for the shore; but was stopped at Plainfield, with the news of the enemy's withdrawal,—whereupon he preached for Mr. Fuller. He died Aug. 4, 1784, in the 56th year of his age. He married (1) Lydia, and (2) Hannah Marsh, and had nine children. He published a sermon on the death of two young men, by camp distemper.

REV. ISRAEL DAY was born at Attleboro', Ms., son of Jonathan and Bethuel (Everest) Day; but removed with his parents, at the age of seventeen, to South Killingly, where he was hopefully converted. Here he became a teacher of common schools, in which work he was

engaged after his ordination. Being a ready exhorter, he was encouraged to study theology with Rev. Eben Bradford, of Rowley, Ms., and supplied, for a season, the Church in Lanesboro', Ms., where he was invited to settle. But visiting his friends in Killingly, he was invited to take charge of the Church there, within a week after the death of Mr. Wright. He was ordained June 1, 1785; Sermon by Mr. Bradford. In this office he continued, until May 23, 1826, when he was dismissed. He resided in Killingly until his death, Dec. 10, 1831. A funeral sermon was preached by Dr. Dow, from Ps. 1: 5.

His figure was tall and erect; his presence commanding. He preached from short notes; dwelt much on the doctrines of grace, and excelled in the adaptation of truth to particular occasions and events. He acquired great influence at home, and was respected by his brother ministers, to whom he was inferior in learning. In 1799, he was admitted unanimously into the Clerical Association of the County.

His salary never exceeded \$125, and he eked out his support by the management of a farm. His ministry was attended with God's blessing. In 1788, there were forty persons received at one time. In 1800-2, there was a revival, which brought in sixty-four.

A full account of these revivals, by Mr. Day, may be found in the third volume of the *Connecticut Evangelical Magazine*. He published also a sermon at the funeral of Mrs. Cynthia Day.

Mr. Day married (1) Mary Wilson, of Sterling, and had four sons and one daughter, all of whom became reputable men and women; and (2) Widow Zeruah Fuller, of Windham.

REV. JOSEPH AYER was born at North Stonington, May 19, 1793, son of Dea. Joseph and Bridget (Hull) Ayer; studied with Dr. Nott, of Franklin; graduated B. U. 1823; read theology with Rev. Mr. Tuttle, of Ledyard, and was licensed by the New London Association. He commenced labor in his native place, and was

ordained June 29, 1825, pastor of the Regular Congregational Church, and also of the Strict or Separate Church. In 1827, the two churches were harmoniously united. In 1837, he was dismissed from this charge, and installed at Lisbon (Hanover,) Sept. 20, 1837. In June, 1848, he was dismissed hence, and soon removed to South Killingly, where he labored (being installed Jan. 22, 1851,) until his dismissal, March 25, 1856. He was again

installed, June 16, 1857, pastor at East Lyme, where he now labors.

He married Frances M. Rogers, of Stonington, in 1825, and has had two children; one of whom, Rev. Charles L. Ayer, is pastor of the Church in Voluntown and Sterling,—and the other, Frances Amelia, died in 1853, aged fourteen. A memoir, by her parents, is published by the Massachusetts Sabbath School Society.

CONGREGATIONAL THEOLOGICAL SEMINARIES, FOR 1860.

COMPILED BY REV. H. M. DEXTER.

As a matter of convenience to many, and of interest to all, we continue the record last year commenced, of Professors and Students in the American Theological Seminaries in connection with the Congregational churches; by compiling, from the Catalogues of the several Institutions, and from information specially furnished, where Catalogues have not, as yet, been published, the following schedule of the names of those who are now connected with them. In the lists of Professors, all honorary titles are omitted, because we have not full information on that point.

The following abbreviations of names of Colleges occur in the list:

A.L.C. Alleghany College, Pa.
 A.C. Amherst College, Ms.
 Bel.C. Beloit College, Wis.
 B.C. Bowdoin College, Me.
 B.U. Brown University, R.I.
 D.C. Dartmouth College, N.H.
 F.C. Farmer's College.
 F.C.C. Free Church College.
 Ham.C. Hamilton College, N.Y.
 H.C. Harvard College, Ms.
 Ia.C. Iowa College, Iowa.
 Ill.C. Illinois College, Ill.
 K.C. Knox College, Ill.
 L.U. London University, England.
 M.U. Madison University, N.Y.
 Mar.C. Marietta College, Ohio.
 M.C. Middlebury College, Vt.
 M.I. Methodist Institute.
 N.J.C. New Jersey College, N.J.
 N.Y.F.A. New York Free Academy, N.Y.
 O.C. Oberlin College, Ohio.

R.U. Rochester University, N.Y.
 U.C. Union College, N.Y.
 U.M. University of Michigan.
 U.Vt. University of Vermont, Vt.
 Wab.C. Wabash College, Ind.
 Wat.C. Waterville College, Me.
 W.R.C. Western Reserve College, Ohio.
 W.C. Williams College, Ms.
 W.U. Wesleyan University, Ct.
 Y.C. Yale College, Ct.

I.—THEOLOGICAL SEMINARY, BANGOR, ME.

FACULTY.

REV. ENOCH POND, President, Professor of Ecclesiastical History, and Lecturer on Pastoral Duties.
 REV. GEORGE SHEPARD, Professor of Sacred Rhetoric.
 REV. DANIEL TALCOTT SMITH, Professor of Sacred Literature.
 REV. SAMUEL HARRIS, Professor of Christian Theology.

RESIDENT LICENTIATE.

Name.	Residence.	Col.	Sem.
Edwin P. Parker,	Belfast,	Me.	B.C. Bangor.

(1)

SENIOR CLASS.

Names and Residence.	Graduated.
Daniel E. Adams, Keene, N. H.	— — —
Smith Baker, Jr., Litchfield, Me.	— — —
Samuel D. Bowker, Biddeford, Me.	— — —
Lewis O. Brastow, Brewer, Me.	B.C. 1857
John W. Chickering, Portland, Me.	B.C. 1852
Walter E. Darling, St. Stephens, N. B.	B.C. 1857
Andrew Fosdick, Merrimack, N. H.	— — —
David S. Hibbard, Lisbon, N. H.	B.C. 1857
S. C. Higgins, Thorndike, Me.	— — —
Rowland B. Howard, Leeds, Me.	B.C. 1856
Benjamin W. Pond, Bangor, Me.	B.C. 1857
George A. Putnam, Dunbarton, N. H.	U. C. —
Charles Whittier, S. Amesbury, Ms.	U.C. 1856

(13)

MIDDLE CLASS.

Ebenezer Bean, Conway, N. H.	B.C. 1857
Charles F. Boynton, Wiscasset, Me.	— — —
James P. Chamberlain, Honolulu, S. I.	W.C. 1858
C. R. Daggett, Greene, Me.	— — —

Stacy Fowler, Machias, Me.	— — —
Samuel S. Gardner, Brewer, Me.	B.C. 1855
Charles L. Nichols, Stark, Me.	B.C. 1857
George H. Pickard, Danville, Me.	A.C. — —
Edwin Reed, Bath, Me.	B.C. 1858
Isaiah P. Smith, Bridgton, Me.	B.C. 1858
Samuel W. Tenney, Norridgwock, Me.	B.C. 1856
Horace Toothaker, Holden, Me.	D.C. — —
Joseph Walker, Portland, Me.	— — —
G. C. Wilson, Jefferson, Me.	Wat.C. 1858

(14)

JUNIOR CLASS.

Edwin H. Alden, Windsor, Vt.	D.C. 1859
J. G. Bailey, Hardwick, Vt.	M.C. 1859
George H. Blake, Portland, Me.	— — —
Henry J. Bruce, Springfield, Ms.	A.C. 1859
Samuel J. Donelly, Elktown, Md.	— — —
Benson M. Frink, N. Bridgton, Me.	— — —
Dennis C. Frink, N. Bridgton, Me.	Bel.C. 1859
Alexander Fuller, Waterville, Me.	Wat.C. 1859
Americus Fuller, Jay, Me.	B.C. 1859
W. H. Haskell, Portland, Me.	— — —
Luther Kean, Atkinson, Me.	A.C. 1859
James M. Kingsbury, Tamworth, N. H.	— — —
Joseph Kyte, Lumberland, N. J.	— — —
Thomas A. Lewis, Ware, Ms.	A.C. 1859
B. F. Maxwell, Jay, Me.	B.C. 1859
Geo. N. Marden, Winthrop, Me.	— — —
E. N. Raymond, Hinesburgh, Vt.	— — —
George L. Roberts, Griggsville, Ill.	Ill.C. 1859
Benjamin P. Snow, Westbrook, Me.	B.C. 1855

(19)

TOTAL, 47.

II.—THEOLOGICAL SEMINARY, ANDOVER, Ms.

FACULTY.

Rev. CALVIN E. STOWE, Associate Professor of Sacred Literature.	
Rev. EDWARDS A. PARK, Abbot Professor of Christian Theology.	
Rev. ELIJAH P. BARROWS, Hitchcock Professor of the Hebrew Language and Literature.	
Rev. AUSTIN PHELPS, Bartlet Professor of Sacred Rhetoric.	
Rev. WILLIAM G. T. SHEDD, Brown Professor of Eccl. History, and Lecturer on Pastoral Theology.	
Prof. WILLIAM RUSSELL, Teacher of Elocution.	
Prof. GEORGE F. ROOT, Teacher of Music.	

RESIDENT LICENTIATES.

Names and Residence.

	Coll.	Sem.
Nat. P. Gilbert, Mid. Granville, N.Y.	U.Vt.	Andover.
Henry L. Hubbell, Wilton, Ct.	Y.C.	do.
John W. Lane, S. Newmarket, N. H.	A.C.	do.
Wm. W. Livingston, Potton, C. E.	U.Vt.	do.
Edward B. Otheman, Chelsea, Ms.	W.U.	— —
Charles R. Palmer, Albany, N. Y.	Y.C.	Andover.
Albert B. Peabody, Boxford, Ms.	— —	do.
Daniel Phillips, Amherst, Ms.	A.C.	do.
Henry J. Richardson, Middleton, Ms.	A.C.	do.
George A. Rogers, Andover, Ms.	M.I.	— —
J. A. Ross, Andover, Ms.	F.C.C.	— —

(11)

RESIDENT STUDENTS.

John Eaton, Jr., Suttou, N. H.	D.C.
Alexander McKelzie, Boston, Ms.	H.C.
Wm. S. Palmer, Orfordville, N. H.	D.C.

(2)

SENIOR CLASS.

Names and Residence.

Graduated.

Henry M. Alden, Hoosick Falls, N. Y.	W.C. 1857
Samuel R. Asbury, Hanley, Staff'sb, Eng.	L.U. 1852
George I. Bard, Derby, Vt.	U.Vt. 1857
James A. Bates, Graubly, Ms.	A.C. 1856
George A. Beckwith, Salem, Ct.	A.C. 1857
George S. Biscoe, Grafton, Ms.	A.C. 1857
J. Quincy Bittinger, New Oxford, Pa.	D.C. 1857
Joseph Boardman, Amesbury, Ms.	A.C. 1855
William O. Carr, Derry, N. H.	A.C. 1857
William Crawford, Barre, Ms.	A.C. 1857
Temple Cutler, Hamilton, Ms.	Mar.C. 1857
Alonzo T. Deming, Middlebury, Vt.	M.C. 1854
John W. Dodge, Newburyport, Ms.	A.C. 1857
Lewis Francis, Burlington, Vt.	U.Vt. 1856
A. L. Frisbie, Otiseco, N. Y.	A.C. 1857
Simeon Gilbert, Jr., Mid. Granville, N.Y.	U.Vt. 1854
Edward N. Goddard, Clarendont, N. H.	D.C. 1856
John E. Goodrich, Hinsdale, Ms.	U.Vt. 1853
J. Smedes Hanna, New York City.	— — —
William D. Herrick, Methuen, Ms.	A.C. 1857
Henry C. Hitchcock, Oberlin, O.	O.C. 1856
Frank H. Johnson, Boston, Ms.	H.C. 1856
James McHose, Moline, Ill.	Y.C. 1855
Peter McVicar, Waukesha, Wis.	B.C. 1856
Charles E. Milliken, Keene, N. H.	D.C. 1857
Eldridge Mix, Atwater, O.	W.C. 1854
Bennett H. Nash, Boston, Ms.	H.C. 1856
A. Hastings Ross, Winchendon, Ms.	O.C. 1857
Samuel Scoville, West Cornwall, Ct.	Y.C. 1857
Norman Seaver, Andover, Ms.	W.C. 1854
Henry A. Stevens, Georgetown, Ms.	A.C. 1857
C. B. Thomas, New Salem, Ms.	A.C. 1855
Charles W. Thompson, Montpelier, Vt.	U.Vt. 1854
Edward P. Walker, Amesville, O.	Mar.C. 1856
Jesse A. Wilkins, Beverly, Ms.	— — —
Henry D. Woodworth, Andover, Ms.	A.C. 1855

(33)

MIDDLE CLASS.

Charles F. Abbott, Panama, O.	M.C. 1858
Lucien H. Adams, Derry, N. H.	D.C. 1853
Walter S. Alexander, Killingly, Ct.	— — —
William M. Barber, Andover, Ms.	— — —
Alanson S. Barton, New Haven, Vt.	M.C. 1857
Daniel Bliss, Warren, Ms.	A.C. 1858
William L. Bray, Elk Grove, Wis.	A.C. 1858
Samuel W. Brown, Winchendon, Ms.	Y.C. 1850
Andrew J. Clapp, Southampton, Ms.	A.C. 1858
George H. Clark, Georgia, Vt.	U.Vt. 1856
Isaac Clark, Ellington, Ct.	Y.C. 1856
Joseph B. Clark, West Newton, Ms.	A.C. 1853
J. Calvin Cutler, Dorchester, Ms.	D.C. 1856
Perley B. Davis, New Ipswich, N. H.	— — —
Henry A. Dickinson, Granby, Ms.	Y.C. 1855
Lucius R. Eastman, Jr., Needham, Ms.	A.C. 1857
Alfred A. Ellsworth, Bath, Me.	A.C. 1853
Rufus Emerson, Haverhill, Ms.	A.C. 1858
Charles H. Hitchcock, Amherst, Ms.	A.C. 1856
John Milton Holmes, Chicago, Ill.	Y.C. 1857
Edward P. Hooker, Castleton, Vt.	M.C. 1855
Franklin C. Jones, Southington, Ct.	Y.C. 1857
J. Henry Jones, Cambridgeport, Ms.	H.C. 1856
William R. Joyslin, Lancaster, N. H.	D.C. 1858
John C. Labaree, Middlebury, Vt.	M.C. 1856

Edward B. Mason, Cincinnati, O.	F.C. 1858	Rev. GEORGE P. FISHER, Livingston Professor of Divinity.	
Lewis E. Matson, Owego, N. Y.	Y.C. 1857	TIMOTHY DWIGHT, Assistant Professor of Sacred Literature.	
John W. Miller, Jacksonville, Ill.	Ill.C. 1858		
Frederic A. Noble, Oxford, Me.	Y.C. 1858		
Peter Nutting, Mechanic Falls, Me.	— — —		
Charles M. Pierce, Hinsdale, Ms.	W.C. 1857	RESIDENT LICENTIATES.	
Joseph W. Pickett, Andover, O.	A.C. 1855	<i>Names and Residence.</i>	
Gustavus D. Pike, Topsfield, Ms.	D.C. 1858	William A. Bushee, Worcester, Ms.	Y.C. 1856 Yale.
Charles H. Pratt, New York City.	N.Y.F.A. 1856	Carroll Cutler, Windham, N. H.	Y.C. 1854 do.
D. Warren Richardson, Middleton, Ms.	U.C. 1857	Geo. A. Dickerman, Hamden, Ct.	Y.C. 1855 do.
Lyman S. Rowland, Enfield, Ms.	A.C. 1858	Wm. Hutchison, New Haven, Ct.	Y.C. 1854 do.
Daniel F. Savage, Andover, Ms.	— — —	Thos. S. Potwin, East Windsor, Ct.	Y.C. 1852 do.
Samuel B. Sherrill, Eaton, N. Y.	A.C. 1858	Jewett G. Smith, New Haven, Ct.	— — do.
John Whitehill, Palmer, Ms.	A.C. 1858	P. F. Warner, Strykersville, N. Y.	Y.C. 1855 do.
William B. Wright, Cincinnati, O.	D.C. 1857	(7)	
Albert A. Young, Hanover, N. H.	D.C. 1856	SENIOR CLASS.	
(41)		Solomon J. Douglass, New Haven, Ct.	— — —
		Joseph N. Hallock, Franklinville, N. Y.	Y.C. 1857
		Horace H. McFarland, New Haven, Ct.	Y.C. 1853
		Henry D. Nathrop, New Haven, Ct.	A.C. 1858
		Wilder Smith, Hartford, Ct.	Y.C. 1857
		(5)	
		MIDDLE CLASS.	
		George B. Baeon, New Haven, Ct.	— — —
		Robert L. Braden, New Haven, Ct.	— — —
		George W. Colman, Detroit, Mich.	U.M. 1858
		Edgar L. Heernance, Kinderhook, N. Y.	Y.U. 1858
		Philander H. Hollister, New Preston, Ct.	— — —
		Daniel A. Miles, Worcester, Ms.	Y.C. 1858
		Chauncey D. Murray, Madison, Ct.	— — —
		(7)	
		JUNIOR CLASS.	
		Carlos C. Carpenter, Bolton, Ct.	Y.C. 1859
		Warren S. Dutton, Milford, Ct.	— — —
		George W. Fisher, N. White Creek, N. Y.	Y.C. 1859
		John H. Hewitt, Preston, Ct.	Y.C. 1859
		Elijah F. Howe, Grafton, Ms.	Y.C. 1859
		Charles B. Schultz, Bethlehem, Pa.	— — —
		Asher H. Wilcox, Norwich, Ct.	Y.C. 1859
		(7)	
		TOTAL, 26.	
		IV.—THEOLOGICAL INSTITUTE OF CONNECTICUT, EAST WINDSOR HILL, CT.	
		FACULTY.	
		Rev. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.	
		Rev. EDWARD A. LAWRENCE, Waldo Professor of Ecclesiastical History and Pastoral Duty.	
		Rev. ROBERT G. VERMILYE, Professor of Christian Theology.	
		RESIDENT LICENTIATES.	
		<i>Names and Residence.</i>	
		Sumner Clark, S. Natick, Ms.	— — — Theo.Ins.
		W. A. Hallock, New Haven, Ct.	A.C. 1855 “
		(2)	
		SENIOR CLASS.	
		<i>Names and Residence.</i>	
		Daniel Beals, Charlemont, Ms.	A.C. 1857
		John E. Elliott, New London, Ct.	A.C. 1857
		Austin Gardner, East Windsor Hill, Ct.	W.C. 1853
		Henry W. Jones, Hudson, Mich.	A.C. 1857
		Henry Powers, New Salem, Ms.	— — —
		(5)	
		MIDDLE CLASS.	
		Lyman Bartlett, North Hadley, Ms.	A.C. 1856
		Walter Barton, Granby, Ms.	A.C. 1856
		Charles H. Bissell, East Windsor Hill, Ct.	W.C. 1858
		James W. Grush, Fall River, Ms.	W.C. 1858
		Stephen Harris, Fitzwilliam, N. H.	A.C. 1853
III.—THEOLOGICAL DEPARTMENT, YALE COLLEGE, NEW HAVEN, CT.			
FACULTY.			
Rev. THEODORE D. WOOLSEY, President.			
JOSIAH W. GIBBS, Professor of Sacred Literature.			
Rev. ELEAZER T. FITCH, Lecturer on Homiletics.			
— — — — —, Professor of the Pastoral Charge.			
Rev. NOAH PORTER, (Acting) Clark Professor of Moral Philosophy and Metaphysics.			

Samuel E. Hoar, Littleton, Ms.	D.C. 1858
Alden Ladd, Johnson, Vt.	— — —
Edward A. Pierce, Tallmadge, O.	W.C. 1858
Thomas Roberts, W. Williamsfield, O.	W.R.C. 1856
Charles E. Tappan, Sandwich, N. H.	A.C. 1858
Richard G. Williams, New Marlboro', Ms.	— — —
Horace B. Woodworth, Lyme, N. H.	D.C. 1854

(12)

JUNIOR CLASS.

Hollis S. Clark, Corinth, Vt.	— — —
Elijah Cutler, Dorchester, Ms.	W.C. 1856
Jeremiah D. Hyde, St. Paul, Min.	W.C. 1859
Elbridge W. Merrit, Williamsburg, Ms.	— — —
C. C. C. Painter, Draper's Valley, Va.	W.C. 1859
John E. Wheeler, Amherst, N. H.	A.C. 1857

(6)

TOTAL, 25.

V.—THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OBERLIN, OHIO.

FACULTY.

Rev. CHARLES G. FINNEY, President, and Professor of Theology, and of Mental and Moral Philosophy.
Rev. JOHN MORGAN, Professor of Biblical Literature.
CHARLES H. PENFIELD, Instructor of Hebrew.
Rev. HENRY E. PECK, Professor of Sacred Rhetoric, and Adjunct Professor of Mental and Moral Philosophy.
Rev. JAMES B. WALKER, Lecturer on the Harmony of Science with Revealed Religion.
Rev. JAMES H. FAIRCHILD, Associate Professor of Theology.

SENIOR CLASS.

Names and Residence.

Graduated.¹

George H. Allen, Fall River, Ms.	— — —
Charles G. Bisbee, Chatham, O.	— — —
E. Milo Cravath, Saratoga, Min.	— — —
Robert Hoveuden, Ingersoll, C. W.	— — —
D. Jerome Jones, Jackson, Mich.	— — —
George Juchau, London, Eng.	— — —
Charles H. Thompson, Brooklyn, N. Y.	— — —
Otis B. Waters, Union City, Mich.	— — —

(8)

MIDDLE CLASS.

E. Hudson Baker, Battle Creek, Mich.	— — —
Henry W. Carpenter, Oberlin, O.	— — —
John Day, Oberlin, O.	— — —
Henry Matson, Oberlin, O.	— — —
J. D. Millard, Marietta, O.	— — —
Alexander Parker, Irvine, Scotland.	— — —
Orange H. Spoor, Georgia, Vt.	— — —
Leroy G. Warren, Russia, O.	— — —

(8)

JUNIOR CLASS.

Samuel B. Allen, Bellefonte, Pa.	— — —
Robert Brown, Sparta, Ill.	— — —
Geo. N. Carruthers, Gilmore, O.	— — —
John H. Crumb, Preston, N. Y.	— — —
Willard P. Gibson, Wellsboro, Pa.	— — —
John Holway, Westerville, O.	— — —
Lucius A. Hubbard, Berrecentia, N. Y.	— — —
Conrad Matter, Berrysburg, Pa.	— — —
Edward H. Merrell, Kirkland, N. Y.	— — —
James L. Patton, Columbus, O.	— — —
Martin E. Rider, New Haven, Vt.	— — —
John Safford, Madison, O.	— — —

¹ We are unable to fill out this column; a dash designates here, as elsewhere, such as are not graduates.

Wm. D. Scrimgeour, Andover, Ms.
Giles W. Shurtleff, Genoa, Ill.
Judson Smith, Middlefield, Ms.
Edmund R. Stiles, Clarksfield, O.
John Vetter, Hiersfeld, Germany.
George W. Walker, Bellville, O.
Edward P. Whiting, Canandaigua, N. Y.
George F. Wright, Whitehall, N. Y.

(20)

TOTAL, 36.

VI.—CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS.

FACULTY.

Rev. JOSEPH HAVEN, Carpenter Professor of Systematic Theology.
Rev. SAMUEL C. BARTLETT, Professor of Biblical Literature.
Rev. FRANKLIN W. FISK, Professor of Sacred Rhetoric and Homiletics.
— — — Keyes Professor of Ecclesiastical History.

LECTURERS.

The following gentlemen are appointed as Lecturers on topics specially assigned by the Directors.

Rev. EDWARD BEECHER, on "Church Institutions."
Rev. JONATHAN BLANCHARD, "The Connection of the Old and New Testaments."
Rev. J. M. STURTEVANT, "Relation of Sects to the Church."
Rev. A. L. CHAPIN, "The Relations of Christianity to Social Progress."
Rev. J. B. WALKER, "The Connection of Science and Religion."

SENIOR CLASS.

Name and Residence.

Graduated.

Jirah S. Burt, Pittsfield, Ill.	I.C. 1855
---------------------------------	-----------

(1)

MIDDLE CLASS.

Frederick W. Beecher, Galesburg, Ill.	W.C. 1857
George D. Blodgett, Pawtucket, R.I.	— — —
Benjamin Durham, Jr. M.D., Chicago, Ill.	R.C. 1854
George T. Higley, Ashland, Ms.	A.C. 1857
Chester C. Humphrey, Columbus, O.	Ia.C. 1857
Edwin L. Jaggard, Burlington, Ia.	Ia.C. 1857
Jacob P. Richards, Muscoda, Wis.	— — —
Ewing O. Tade, Deumark, Ia.	Ia.C. 1858

(Special Course.)²

Henry M. Daniels, Enfield, Ms.	— — —
Charles Hancock, M. D., Dover, Ill.	— — —
Charles A. Harvey, Vermillionville, Ill.	— — —
Edward Hildreth, Sterling, Ms.	— — —
Frederick Wheeler, Waukesha, Wis.	— — —

(13)

² The Seminary year opens on the first Wednesday of October. Candidates for the Regular Course must be of pure moral character, and must have received a College education, or its equivalent.

The Special Course is designed for individuals supposed to have a peculiar adaptation to the work of the gospel ministry, but too far advanced in life to secure a complete classical education. The literary attainments required are a good English education, together with a knowledge of the Greek Grammar, and of one or more of the gospels in Greek. Candidates for the Special Course, except in extraordinary cases, will not be received later than four weeks after the opening of the Seminary year.

JUNIOR CLASS.	
Thaddeus W. Bruce, Chicago, Ill.	D.C. 1852
Thomas S. La Due, Rockford, Io.	— — —
Edwin N. Lewis, Lisbon, Ill.	B. C. 1859
Alfred L. Riggs, Dakota Mission,	K. C. 1858
Lemuel N. Stratten, Wheaton, Ill.	— — —
(Special Course.)	
William A. Adams, Dubuque, Ia.	— — —
Samuel D. Breed, Chelsea, Mich.	— — —
Davillo W. Comstock, Galesburg, Mich.	— — —
George W. Wainright, China, N. Y.	— — —
(9)	TOTAL, 23.

THIRD YEAR.	
John Brown, Caledon.	
Robert Brown, Caledon.	
Benjamin W. Day, Brantford.	
George Strassenburgh, Kingston.	(4)
SECOND YEAR.	
Charles Duff, Toronto.	
John G. Sanderson, Kingston.	
J. Malcolm Smith, Scotland.	(3)
FIRST YEAR.	
William Carlyle, Mount Pleasant.	
Richard Lewis, Jr., Sarnia.	
Alexander McGregor, Brock.	(3)
	TOTAL, 13.

VII.—CANADA CONGREGATIONAL THEOLOGICAL INSTITUTE, TORONTO, C. W.¹

Rev. ADAM LILLIE, Professor of Theology, Ecclesiastical History, Mental and Moral Philosophy, Biblical Criticism and Interpretation, Pastoral Theology, Logic, and Rhetoric.

Rev. ARTHUR WICKSON, Tutor in Hebrew, Greek, Latin, English, and Mathematics.

EXTRA YEAR.

Names and Residence.

Joseph V. Bryning, Mount Pleasant.

Robert Burchill, Medford, (absent.)

(2)

FOURTH YEAR.

George A. Rawson, Lanark.

(1)

From the above lists we gather the following summary:—

CLASSES.						
SEM.	Res. Licen.	4th Year.	Sen.	Mid.	Jun.	TOTAL.
Bangor,	1	.	13	14	19	47
Andover,	14	.	36	41	37	128
Yale,	7	.	5	7	7	26
E. Windsor,	2	.	5	12	6	25
Oberlin,	0	.	8	8	20	33
Chicago,	0	.	1	13	9	23
Toronto,	2	1	4	3	3	13
TOTAL: 7.	26	1	72	98	101	298

¹ "Our course," writes the Secretary of the Institute, "combines the literary and theological elements. . . . In consequence of the small number of students, and the many duties required of the instructors, the students are not divided into classes according to their 'years,' but receive lectures all together, the course being so arranged as to extend over four years—so that they have every part of it, though not in a uniform order." The theological instruction is given by the Rev. Dr. Lillie.

CONGREGATIONALISM IN MICHIGAN :

A SKETCH OF ITS INTRODUCTION, ESTABLISHMENT, AND PROGRESS.²

BY REV. JOHN D. PIERCE, YPSILANTI, MICH.

THE taking up of a wild, unoccupied region of country, and the settlement of the same, are ever events of stirring interest. Old habits and associations are broken up, new social elements are gathered, and a new community is formed; perchance a new State or Empire is founded.

And as man is a religious being, and must and will have something in the form

of religion, so it is exceedingly important what system of faith, and what kind of religious institutions, are adopted and established in that community; for the prevailing belief of a people will ever shape and control its destinies. There are forms of Christianity not favorable to the growth of a nation. This is clearly to be seen in the history of the past. A mere formalism, the outgrowth of an erroneous scheme of faith, must in all time exert a blighting influence. Not so with

² A paper read before the Michigan State Historical Society, on Thursday Evening, Feb. 2, 1860.

Christianity in its native simplicity and purity. It is an ever living and controlling power; and, wherever it finds a lodgment in the hearts of a people, there have always been happy families and a prosperous community. It is hence not a matter of small moment, as some seem to imagine, what kinds of doctrinal belief and practice are brought in on the settlement of a new country and the founding of a new commonwealth.

Of all the forms of orthodox, evangelical Christianity, none, I may venture to affirm, has proved itself more favorable to the happiness of a people, and more friendly to progress and improvement, than the Congregational faith and polity of the Pilgrim Fathers of Plymouth Rock. Some account of its introduction and permanent establishment in Michigan, and of its progress, I have been requested to give. In doing so, I must necessarily be brief. I can only state some of the more material facts. It will be my purpose to set down mainly what has come within my own personal observation, and where there have been differences of opinion, and collisions with others, to state nothing that will not bear the most rigid investigation.

It may be important to remark, in passing, that many seem not to discriminate between Congregational and Presbyterian churches; Congregational churches being often called Presbyterian. The reason of this lies in the fact that the two denominations accept essentially the same great system of revealed truth. The difference between them has respect to Church order and government.

The Presbyterian Church is divided into local congregations, subject each to an Eldership, Presbytery, Synod and General Assembly; whereas all Congregational churches have, as the basis of their organization, these three great practical principles:

1. That all local churches are associations of believers, independent, equal, fraternal, self-complete and self-governed.

2. That all ecclesiastical power resides in the individual membership of such local churches or assemblies.

3. That Christ ordained but two grades of Church officers, bishops and deacons, and they to be servants, and not masters, of his Church—he himself being their Lord and Master.

Accordingly, the first Congregational Church, brought over in the "Mayflower," and landed on Plymouth Rock, resolved, while still on board, "that every people under God have a right to govern themselves, both in Church and State." I may add, in this connection, that Baptist churches are equally Congregational in their organization and government. But as they are technically known by that other appellation, they of course are not to be included in what follows. The account, therefore, which I am to give of Congregationalism in Michigan, has respect solely to those churches whose organization and government are based on the above recognized principles—such alone as are distinctively and denominationally known and acknowledged as Congregational churches.

On account of the plan of union between the Congregationalists and Presbyterians, adopted in the early part of this century, and the co-operative system subsequently agreed upon, the history of the two denominations becomes so blended that no satisfactory account of either can be written without occasionally referring to the other. In that plan of united action, it was stipulated that, in the formation of new churches, the majority should be left free to determine the question of Church order and government. But in its workings, as has been justly observed, it became a plan for the absorption of Congregationalists in the Presbyterian connection. As throughout New York and Ohio, at an early day, so in the first settlement of this State, Congregationalists frequently yielded their preferences for the sake of peace and co-operation, even when they possessed a large majority. I

will cite one instance as an illustration. In 1836, a Church near Adrian was formed, consisting of twenty-five members. The question of Church Polity was discussed, and it was found that all but one wished to make it Congregational. That one urged Presbyterianism; and, to gratify him, the Presbyterian form was adopted. And so in many other cases. Contrary to the terms of union, majorities were compelled to give up their preferences, and often to small minorities. I have mentioned these facts to show why it is that, while Congregationalists have largely predominated, so few Congregational churches appear upon the record in the first settlements of the West. So early as July, 1824, Rev. Isaac W. Ruggles, of our faith and polity, came to Michigan. At that time, there was not a Congregational or Presbyterian minister in the Territory, except Rev. Mr. Ferry,¹ missionary to the Indians, stationed at Mackinaw. There were then two churches—one in this city, the other at Pontiac. From that date up to 1830, the churches that had been organized, and the six ministers then here, constituted the Detroit Presbytery. And though the Congregational element was here, yet it was not so distinctively, and consequently was unrecognized and unknown.

In May, 1831, I received a commission from the American Home Missionary Society, to labor either in the State of Illinois or within the Territory of Michigan, which then included the whole of Wisconsin. The population of this vast region, according to the census just then taken, was about thirty-one thousand—one thousand in Wisconsin, and thirty thousand in Michigan proper. Detroit was then a mere village, Chicago a military post, and Milwaukee a camping ground for the Indians.

¹ I would state here that the first Congregational minister, or of any Evangelical denomination, that ever appeared and preached on this ground, was Rev. David Bacon, father of Dr. Bacon, of Connecticut. He was here in 1801 or 1802, and spent one year.

The first of June, of that year, I reached Detroit, and met the Committee of the Home Missionary Society, as advised by the Secretary, to consult with them in regard to future operations, and the most desirable and feasible field of labor. Members of the Committee discussed freely the question of Church order and government, and what polity it was best to introduce and establish on the formation of churches. I was informed "that it was best for me, and that it was expected, that I should join the Presbytery;" and, furthermore, "that it would not be either desirable or wise to organize any Congregational churches." The reason assigned was, "that, while Congregationalism did well enough for New England, it was not adapted to the recent settlements of the West." My answer was, that I had examined the question of Church order and government, and was satisfied that Congregationalism was the Scriptural mode; and, if it was adapted to primitive times, and to New England in its infancy, it would not be less so to the new settlements of the West. It was urged, too, that there were no Congregational churches of any account, and no ministers and no associations of that name in all the Territories of the Northwest. And that, I believe, was then true, especially of all Western Michigan and Wisconsin. The few ministers and churches of that day, on the Eastern coast, were either Presbyterian, or connected with Presbytery on the plan of union—six in number, all told, for the whole Territory, if not for the entire Northwest.

Leaving Detroit, I spent four Sabbaths at Ann Arbor, and then passed on to Marshall, recently established as the seat of justice for Calhoun county. Arriving here the last of June, I found one or two shanties, and a double log-house partly done. The next day, it being the Sabbath, July 1, 1831, by consent of the owner, a meeting was appointed. The entire community assembled; not one of the settlers was absent. When the congre-

gation came together, it numbered about twenty-five. Some present were non-residents, in search of locations—land-lookers, as then called. The novelty of the scene induced all to attend. There were one Congressman and one Judge from the East, and others were men of learning and intelligence. At that time there were but three white females in the county, two at Marshall and one twelve miles west. I never preached to a more attentive congregation. This was my text, found in Gen. iii., 10: “*And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.*” It was my purpose to show that, without a revelation direct from God, man had reason to despair of being saved. This was the first Christian assembly and the first sermon ever preached, in all that region for hundreds of miles in extent, where the red man, and his companion hunter the wolf, had roamed free as air for ages.

When I entered Marshall it was not my design to remain there. But after preaching every Sabbath for three months, I left for the east, and came back after four weeks with my family, intending to go still further west. On arriving at Marshall, I was urged to remain by most of the people then present, and make it my home. Besides, they promised to do what they could for my support, and on my concluding to do so, and as an earnest of their good will and wishes, they gave me a deed of the two village lots on which that double log-house was built. For this I paid to the man who built it a fair compensation; and in this house for about two years, meetings were held nearly every Sabbath. During my absence for my family, a Methodist minister came in, and established a meeting the forenoon of each Sabbath. This made it necessary for me on my return to hold ours in the afternoon, as most of the people wished to attend both services. There remained during winter about sixty persons. In the spring our numbers rapidly increased,

and our house, though a large one, was often crowded.

In May, 1832, the first Congregational Church was formed, consisting of seven members. Mr. Stephen Kimball was chosen its first deacon. It was in July of this year that the cholera, “the pestilence that walketh in darkness, and the destruction that wasteth at noonday,” came, and two of our members died. That was truly a day of gloom. Such an one I hope never to see again. One of the victims was my own wife—a noble Christian woman whose lifeless form I was under the necessity of preparing for the grave with my own hands, assisted by one man, and he a stranger. Her death was occasioned by her sympathy for others in distress. She visited a family that had just moved in from Detroit to escape the dreaded cholera, from whom a son had just been taken to the grave, “for the purpose,” as she expressed it, “of trying to comfort them a little.” On entering the house, she found the mother dying, the father prostrate, and another son coming down with the disease, who soon after died. She was deeply moved. On her return, she said, “I cried like a child when I saw how afflicted they were.” Immediately after, she too was taken with all the fearful symptoms, and it soon became evident that she must go, and in about twenty hours she was on her way to her last resting place. But she died in hope—having no fear of death—praying for her two little ones. I may add that, when it was known that the cholera was in our midst, many fled the place. There remained about seventy persons; of this number eight died; ten others were severely attacked, but recovered—and all within the compass of eight days.

This terrible visitation compelled me to return east with my two infant children. In the following spring I came back, and commenced my labors again on the same field. Immigration poured in upon us, settlements rapidly increased, and numbers were added to the Church. Soon

after this period I commenced preaching a part of the time in the township of Homer, where in a short time a Congregational Church was gathered, consisting of about twenty members. Something more than a year thereafter, Rev. Calvin Clark took charge of that Church and congregation. In a little time the subject of Church polity was agitated, and, though decidedly Congregational in sentiment, the Church was induced to change its organization, and become Presbyterian in form.

In the year 1835, I was called to Richland, Kalamazoo county, to assist in the formation of that Congregational Church; and about two years thereafter to Gun Plain, as a member of the first ecclesiastical council that ever convened in western Michigan, if not in the State, for the purpose of ordaining Rev. Geo. N. Smith as a missionary to the Indians. Rev. Mason Knepen preached on the occasion. The Church at Richland remained Congregational till after 1838, when Rev. Mr. Clark took charge of it, and soon after the Church entered the Presbyterian connection.

I continued my labors at Marshall till July, 1836, when, having been appointed Superintendent of Public Instruction, on the organization of the State government, I resigned my charge. The Church then numbered about fifty members, and was happily united. Mr. Clark then supplied the place for nearly two years. It was then supplied by Rev. Stephen Mason for one year. About this time, Rev. John P. Cleaveland arrived in the village, for the avowed purpose of forwarding his Marshall College enterprise, a charter having been obtained, and was occasionally invited to preach, and, at the close of Mr. Mason's term, supplied the place for a short period. On the suggestion of Mr. Cleaveland, Rev. John Wilder, of Massachusetts, was called and settled as pastor. While Mr. Clark was with the Church, the subjects of Church order and government were freely discussed, and a change

of polity suggested. It was now brought up anew, and a meeting called to take the sense of the Church on the question. When assembled, a motion was made that it was expedient for the Church to be connected with Presbytery. By the way, the Presbytery of Marshall had just been organized, while, as yet, there was no Church of that name in the place. Mr. Cleaveland, though in no way connected with the Church, either as minister or as one of its members, attended that meeting, and urged the measure—a change of polity and connection with Presbytery. After a long and earnest discussion, the motion was lost by a decided majority. The minority immediately withdrew, and were formed into a Presbyterian Church by Mr. Cleaveland.

The Congregational Church, being weakened by the above-named disunion, could no longer support its pastor; and accordingly, the year following, Mr. Wilder was dismissed. In the meantime, the new Church was supplied by Mr. Cleaveland—his college enterprise having failed. Subsequently, and after Mr. Cleaveland had left the place, the two churches united—the Congregational members with the Presbyterians—on condition that, in matters of discipline, they should not be subject to anybody out of the Church itself. It is proper to add, in this connection, that soon after the settlement of Mr. Wilder, in 1839, the Marshall Association was formed, and chiefly by his active agency.

During this period, several other Congregational ministers having entered the State, new churches were gathered, and two more Associations were formed—the Jackson, and the Eastern—both in the early part of 1840. It must, however, be confessed that, up to 1842, Congregationalism maintained a doubtful, precarious existence, and constant struggle for life. Distrusted abroad, and beset with difficulties at home, its progress was greatly obstructed. But this very trial to which it was subjected proved its vitality, its

living power ; and through that life which inheres in itself, has it in a great measure overcome opposing forces, and is now demonstrating its adaptedness to the new States and Territories of the great West.

Previous to 1835, as near as I can ascertain, seven churches were organized that still remain Congregational, while the Synod of Michigan numbered, the year following, forty-two churches, and about the like number of ministers. It is probable, however, that most of the seven were connected with that body, and hence not known as Congregational churches till after 1840. I will name those churches in the order of their formation :

Church in Rochester, formed in July, 1827 ;

Church in Lima, formed in January, 1830 ;

Church in Pontiac, formed in February, 1831 ;

Church in Clinton, formed in September, 1831 ;

Church in Bruce, formed in July, 1833 ;

Church in Grand Blanc, formed in July, 1833 ;

Church in Barry, formed in January, 1834.

In addition to these, as I have already stated, the churches of Marshall, Homer, and Richland were organized Congregationally, and remained so until influences were brought to bear, that induced a change. Besides, the Church at Ypsilanti was Congregational in the beginning. It was formed in 1829, and changed in 1832, after the settlement of Rev. I. M. Weed as pastor, and, to this day, the society still retains the name of the First Congregational Society of Ypsilanti ; the name, as in many other cases, without the substance.

From 1835 to 1840, thirteen churches more might have been organized as Congregational, and added to this list. But all these were few in numbers and limited in means, as well as those before organized, and scattered over a vast tract of country. They were so isolated as to

have little or no knowledge of each other, and their time was all occupied in battling with nature, in its rude, uncultivated state, to provide themselves a home. It is doubtful whether the whole combined, so late as 1840, would equal, in numbers and pecuniary ability, some single congregations of the present day. But they were firm in their attachment to Puritan principles, and in adherence to the cherished polity of the Pilgrim Fathers. However dark the day, and discouraging the prospect, they were not the men to yield. How liberal soever they might have been, they would not consent that their name and memorial should be blotted out forever on the fair fields of the West. It was their faith and confidence which sustained them in what seemed to be an unequal conflict, and the fruit of that perseverance is to be seen in the prosperous condition of the denomination at the present day.

At this period in our history, ministers and others began to inquire—What is to be done ?—What can be done to rally our strength ?—to inspire hope, and give confidence to these feeble, scattered bands, till a brighter day shall dawn ? As already stated, three small local Associations had been formed : the Marshall, in 1839 ; the Jackson, and Eastern, in the early part of 1840. We had about this time and soon after, some earnest young men, who had recently entered the field, such as Reverend Messrs. Hammond, Jones, Hobart, Hyde, and others, whose hearts were in the work. The result was, that “ at a meeting of the Jackson Conference of Congregational churches, held the 6th of July, 1842, a call was issued, inviting the Congregational ministers and churches of Michigan to convene at Jackson on Tuesday, the 11th of October, for the purpose of organizing a General Association for the State.” Accordingly, at the time and place appointed, there assembled ten ministers and ten delegates, from six churches—truly a day of small things, but highly important in its results.

The following is a list of the members of that convention :

Ministers.—Rev. Sylvanus Cochrane, of Vermontville ; Rev. H. S. Hamilton, of Mt. Clements ; Rev. Marcus Harison, of Jackson ; Rev. L. Smith Hobart, of Union City ; Rev. Harvey Hyde, of Saginaw ; Rev. Thomas Jones, of Grass Lake ; Rev. Eben. McDowall, of Royal Oak ; Rev. J. W. Smith, of Mont Blanc ; Rev. John D. Pierce, of Marshall.

Delegates.—A. S. Arms from the Church in Milford ; Chester Yale from the Church in Jackson ; E. C. Clapp from the Church in Litchfield ; Jacob Howard and Darius Hedges from the Church in Leoni ; Jesse Adams, L. H. Jones, and Stephen Watkins from the Church in Grass Lake ; Alpheus Saunders and John N. Stickney from the Church in Union City.

After mature deliberation and free interchange of views, a constitution, confession of faith, and rules for the organization of a General Association of Michigan, were adopted. And in their first address to the Congregational churches of the State, they say : “ You will allow us to congratulate you that God, in His kind Providence, has permitted us to organize an ecclesiastical body involving the same great principles of Church order and government that were taught by our Puritan fathers—the same principles that have given success, prosperity and glory to the churches of New England since their first settlement.” This, in our history, was an important movement. It united the Congregational ministers and churches in one body. It gave them an increase of power, and hope for the future. It put them in a position where they could not only defend themselves, but move forward and possess the land which of right belonged to them.

At the above meeting, the General Association appointed a delegate to the Synod of Michigan, which then numbered about sixty ministers and churches, with instructions to propose a fraternal corres-

pondence. His reception, however, was not of the most flattering character. Questions were asked which implied doubts, either of its ability to maintain a respectable standing, or of its soundness in the faith. It is due to say, that after discussion, objections were waived, and a delegate appointed in return.

But this is not all. The organization of a General Association failed in a great measure to secure the sympathy, coöperation and support of the Congregational churches of the East, and especially of New England. The great body of them had been led to believe that Congregationalism at the West, had degenerated into a kind of Arminian perfectionism, and that it was totally unworthy to be countenanced or fellowshipped by them. It had been so industriously circulated, and so often repeated, that Congregationalism, from the Hudson throughout the vast, indefinite Northwest, was such a sightless, shapeless, unseemly nondescript, and so different from what it was East, that it became very difficult for a long time to remove the impression. To disabuse the public mind at the East required the labor of years. A house may be burned and soon replaced, but the effects of moral causes are not easily removed. Misrepresentations were studiously and constantly made by men who visited New England churches, and by the press, and so often presented, and with so much assurance, that they came to be believed, and a public sentiment adverse to western Congregationalists was formed there.

Hence the marvellous anomaly was presented—an anomaly never before witnessed in the Christian world—of a powerful denomination pouring out money as water to aid in sustaining a rival system, and yet distrusting and almost repudiating its own children ; and thus obliging them, in a multitude of cases, to abandon their own most cherished principles and polity. Many a western church, in times gone by, at its formation, has been made to believe that, if it would readily obtain

aid from the East, it must repudiate Congregationalism.

But such a state of things could not last. A change was in prospect, and it came. That I have not misstated the facts of history, or presented the matter in a stronger light than what the simple truth warrants, I will cite a passage from the address of the General Association, issued at its late meeting in the city of Detroit: "So persistent and loud were these rumors that the Congregationalism of the West was not the pure and genuine Congregationalism of the East and of the fathers, that they found much credence among the churches of New England, and with many conductors of the Christian press."

The first commencement of a change in the current of public sentiment of the Eastern people, in regard to us of the West, is to be dated from the time of the Michigan City Convention, of 1846. It was composed of ministers and delegates from the States of the Northwest, with an able delegation from the East. The first act of the Convention was a deliberate declaration of sentiments. It was resolved, without a dissenting voice, that the Congregational ministers and churches do firmly adhere to the great fundamental doctrines of grace, as set forth and illustrated by the masters of New England theology. It was a direct and positive affirmation, on the part of the West, that the faith and polity of the fathers are still received and cherished here, in all their grand and essential elements.

This was the beginning of a better, brighter day. The work, however, was not yet complete. One passage more from the address already cited, and the next step in reaching the desired result will be seen: "Deeply had our interests

suffered, and more or less did they suffer, until the memorable Albany Convention, in 1852, when brethren from the East and from the West came together, and for several days compared notes, and by a careful analysis of doctrine and practice between the churches of the East and West, with great satisfaction found that the children, though nursed in trials, and often amid perplexities and perils, were not estranged, but still were true in heart and principles to the faith and polity of the fathers." That convention was composed of four hundred and sixty-one ministers and laymen—three hundred and two from New England, and one hundred and fifty-nine from the West. Its deliberations led to most important permanent results, as it respects the Congregational interests of this State, and also of the West. They ratified the repudiation by the Old School General Assembly of the so-called plan of union.

I may add: "And now these churches of the Pilgrim faith and order have been multiplying and increasing, till they have become a recognized power for good among the hosts of the Lord for the saving of the land." The result, then, of the introduction and establishment of the Congregational faith and polity in Michigan is as follows: Seven local Associations, combined in one General Association, numbering one hundred and five ministers, one hundred and twenty-seven churches, and an aggregate of seven thousand and sixty-eight members.

In this brief notice, owing to the connections and complications of the case, I have been compelled to refer occasionally to the acts and movements of another denomination. But it has been my aim to set down nothing that would not bear the test of the closest scrutiny.

A LESSON FROM THE PAST :
HOW THE PURITANS TRAINED THEIR CHILDREN.

BY REV. JOSEPH S. CLARK, D.D.

It is pretty generally agreed, that our Puritan fathers took sides with Solomon in the controversy about bringing up children, and used the rod. But whether they used anything else—and if so, what?—does not appear to be so generally known. It is proposed to inquire after this “old path,” and to lay it open, so far as it may be done in a few pages of the Quarterly, and to set up a finger-board at the entrance, for the direction of such as may desire to “walk therein.”

As to the strictness with which family government was administered by the first settlers of New England, our knowledge on the subject comes chiefly through traditional and legendary channels; for this class of facts would be the least likely of any to be put on record. But in addition to this source of information, we have some remains of the *teachings* of that day—the inculcated principles which shaped their practice.

An essay “Of Children, and their Education,” from the pen of John Robinson, whose views on the subject, if they were not the current views of the Pilgrims before, would become such in New England after this clear expression of them, holds the following language:¹ “It is much

¹ This essay may be found in Vol. I, pp. 242-50 of his works, published by the Congregational Union of England and Wales, 1851, a reprint from the edition of 1628. But the edition from which I quote, was printed in 1625—the year of Mr. Robinson’s death—and is unquestionably the first. This particular copy has a value, apart from its intrinsic worth and venerable age—235 years. On the inside of its parchment cover is written, “For the Library of the Congregational Library Association, U. S. A., the gift of Rev. John Wilson, D.D., of the Scottish Free Church Mission, Bombay.” It was set it from that distant quarter of the earth through Rev. A. C. Thompson, late deputy of the A. B. C. F. M. to India, as an expression of the interest felt by our esteemed Scotch

controverted, whether it be better, in the generall, to *bring up children* under the severitie of discipline, and the rod; or no. And the wisdom of the flesh, out of love to its own, alleges many reasons to the contrarie. But say men what they will, or can, the wisdom of God is best; and *that sayeth*, that ‘foolishness is bound up in the heart of a child, which the rod of correction must drive out:’ and that ‘he, who spares the rod, hurts his son.’ Prov. xxii. 15; xiii. 24. And surely there is in all *children*, (though not alike) a stubbornnes, and stoutnes of minde arising from naturall pride, which must, in the first place, be broken and beaten down; that so the foundation of their *education* being layd in humilitie, and tractableness, other virtues may, in their time, be built thereon. This fruit of naturall corruption, and root of actual rebellion both against God and man, must be destroyed, and in no manner of way nourished, except we will plant a nursery of contempt of all good persons and things, and of obstinence therein. It is commendable in a horse, that he be stout, and stomackfull, being never to be left to his own government, but always to have his rider on his back, and the bit in his mouth. But who would have his *childe* like his horse in his brutishnes? Indeede such as are of great stomack, being thoroughly broken, and informed, become verie serviceable, for great desigus; else, of horses they become asses, or worse: as Themistocles his mays-ter told him, when he was a childe, that eyther he would bring some great good, cousin, in the objects of the Association. The journeyings of this modest little quarto, and the influence exerted on its many owners and readers, among the seven generations of men which it has outlived—what a theme of reflection for a thoughtful mind!

or some great hurt to the Commonwealth. Neyther is there need to fear, lest by this breaking, the children of great men should prove base-spirited, and abject, and so unapt to great employments: for being *Adam's sons*, whose desire was to have been like unto God, and having those advantages for maysterfulnes and high thoughts, which great men's children want not (unto whom great affayrs are appropriated usually) they will not easily be found unfurnished of stomack, and stoutness of mind more than enough; wherein a little is dangerous, specially for making them unmeet for Christ's yোক, and to learn of him, who was lowly and meek." pp. 308-9.

This certainly is intelligible, and those who followed it out in practice, as the people of that day were apt to do the teaching of such pastors, would be sufficiently strict in their family discipline. Yet this is not the end of his argument. He can deal in sarcasm, as well as serious logic. "We read," says he, "of Dionysius the tyrant, that meaning to revenge himself upon Dion, who made war against him, caused his son, whom he had in his power, to be brought up in riot and wontonnes. This labor many save their enemies and do it themselves, and so prove miserable parents of dissolute children." Then, as if looking directly into the middle of this nineteenth century, he warns those who have children, against "making them men and women before they become good boys and girls;" and this warning he deems the more needful "because there is in men an inbred desire, and that inordinate usually, to hoist up their children, as high as may be." pp. 310-11. But it is as unnatural as it is unscriptural. "There is to be permitted unto childhood that childishnes which without violence to nature and the God thereof, cannot be driven from it. Many, in pride, striving and straining to have their children men and women too soon, and ere they be full boys and girls, force them above their pace; and either cause them to tire as

discouraged; or occasion them to content themselves, in after time, with certain manly forms without substance, unreasonably forced upon them, in their childhood. Fruits ripened by art, before their time, are neyther toothsome, nor wholesome; so children made men when they should be children, prove children when they should be men." pp. 314-15.

The views of John Cotton, and Cotton Mather, and President Edwards, and in fact, of all the leading minds of New England, for the first century or more, so far as their views have come down to us in their writings, were in harmony with these of John Robinson. And presuming that family government was actually administered after this model, which they took from Solomon, it is easy to imagine how stern and unfeeling, not to say tyrannical, such parents would appear to the "wiser than Solomon" of our day. And yet the very plea here uttered for such strict discipline is founded on the assumed fact that parents have a natural affection for their offspring. Why should the wayward and stubborn will of childhood be subdued by the parent, even with "the rod of correction," if nothing else will do it? Because, says Mr. Robinson, "love rather descends than ascends, as streams of water do"—i. e. from the parent to the child, rather than from the child to the parent. "No wonder if men love, where they live, as parents do, in children;" and this parental love will naturally beget parental care and discipline. In his view, there is something strangely out of reason, and positively sinful, where it does not. "It was an odious thing in the Israelites to sacrifice to devils their sons and daughters; . . . which, in a spiritual sense, we certainly do, if we neglect either instructing them . . . or correcting them duly."

That the first settlers of New England felt a strong affection for their offspring, which was greatly intensified by the religious element that entered into composition with it, may be inferred from the

hardships they suffered on their account. Their nonconformity with the half Popish, half Protestant rites of the English Church, in the days of Elizabeth and James, was more for their children's sake than their own. Their removal from Holland to America—exchanging the “sweet security of streets,” for a savage wilderness—they tell us, was mainly owing to the fact that “their children, through the extreme necessity that was upon them, although of the best disposition and graciously inclined, and willing to bear part of their parents' burdens, were oftentimes so oppressed with their heavy labors, that although their spirits were free and willing, yet their bodies bowed under the weight of the same, and became decrepid in their early youth, and the vigor of nature consumed in the very bud. And what was very lamentable, and of all sorrows most heavy to be borne, was that many, by these occasions, and the great licentiousness of youth in that country, and the manifold temptations of the place, were drawn away by evil examples in'extravagant and dangerous courses . . . to the great grief of their parents, and the dishonor of God.” [Morton's Memorial, Boston, 1855, pp. 11, 12.]

Impelled by considerations like these, to undertake personal hardships and hazards which have scarcely had a parallel in the history of our race; to spring forward into the “imminent deadly breach”—the “forlorn hope” of their posterity—with the almost certain assurance that they were offering themselves a living sacrifice, they certainly must have loved their children, and ought to be believed when they tell us that this way of training them, rugged and severe though it seem to us, was the exponent of that love. And contrary to the generally received theory of our times, it neither cramped the manhood of their rising race, nor quenched their filial affection, as facts without number might be brought to show. The “foolishness” which “is bound in the heart of a child,” and which our unsophisticated

fathers thought would be likely to survive the period of childhood, unless “the rod of correction should drive it far from him”—*this* is what they feared would spoil their manhood, and chill their love, and eradicate the sentiment of filial reverence from their hearts. Not that they were alarmed at those noisy and turbulent traits of childhood, which are so much extolled in our times, by a class of popular writers, as the foundation of all future greatness and goodness in the human soul; but they could not rest satisfied till they saw those elements of power brought under a safe control, and curbed into use, like the fiery young steed. The essential difference between the one and the other in their estimate of such cases, appears to be this: the aforesaid popular writers are expecting the fiery young steed to become a kind and obedient horse, *of his own accord*, when he ceases to be a colt; our Puritan fathers thought he must be broken “betimes,” with bit and bridle, or those coltish freaks would grow into vicious habits that could neither be cured nor borne.

But then, it need not be supposed that they relied only, or mainly, on the rod for the training of their children. Corporal punishment, in their use of it, was rather a preparative for moral culture, than any part of it. To repeat the words of Robinson, already quoted, it was the breaking and beating down of “a stubbornness and stontness of mind, arising from natural pride; so that the foundation of their education being laid in humility and tractableness, other virtues may, in their turn, be built thereon.”

The way they went to work, and the means they employed to build thereon, will forever challenge the attention of all who would study the Puritan character. That character can never be understood, without understanding the culture from which it grew. Born into the world a “child of wrath,” and continuing such till “born again” by a work of grace in the soul, through the agency of the Holy Spirit—

such was the belief of every Puritan father and mother—the infant was an object of intense religious interest; and from the moment of its birth there was awakened in the bosoms of the parents an abiding consciousness of a responsibility to God for a trust committed to their hands, worth more than worlds. The care of such a being was chiefly a spiritual care,—as the life thus begun in an “earthly tabernacle,” was to be trained and fitted for “an house not made with hands, eternal in the heavens.” The Puritan parent also believed that his totally depraved child might become a subject of grace “betimes,”—which, in his vocabulary, meant *at an early age*; that whether he did or not, he was no sooner capable of doing wrong, than he was capable of being *taught* to do right,—a teaching which he, the parent, was bound to give; and that a covenant-keeping God would not be unmindful of such “labor of love,” performed by covenanting parents, on those who were “children of the covenant.” There was one other thing which the Puritan believed; it was, that “families are the nurseries of the Church and the Commonwealth,” insomuch that it became a proverb, “*ruin families and you ruin all.*”

With such convictions as these ineradicably fixed in the hearts of a people who made conscience of living up to every iota of their creed, the training which the Puritan gave his child must have come as near to “the nurture and admonition of the Lord,” as the world had then seen, or is likely soon to see. Neal gives it [vol. i., p. 560] as “a distinguishing mark of a Puritan,” that “while others were at plays, and interludes, and revels, or walking in the fields, or at the diversions of bowling, fencing, &c., on the Sabbath, after public service, *these*, with their families, were employed in reading the Scriptures, singing psalms, catechising their children, repeating sermons or prayers.” Of course they were. It was simply living up to their religious faith,

as was the Sabbath sport of others the living up to *theirs*. To what extent the children were catechised in the early days of New England, as also the effect it had in moulding the character of her population, may be seen in Vol. I. of this Quarterly, pp. 383-6; where it is also shown what powerful aid the pastors lent in the same direction, by conducting a catechetical exercise with all the children in the parish, monthly or weekly, at the church or school-house. Pastors also preached much on the duties of parents to their children. Conventions and Synods met often to discuss the subject, and passed innumerable resolutions about it. And it may here be said that the greatest mistake which the Congregational churches of New England ever made—the introduction of the “Half-way Covenant”—they were led into by their intensely earnest and practical concern about the nurture of their children. The appalling prospect of having a generation grow up outside of all covenant relations, as those must whose parents, being non-professors, could not offer them for baptism, though themselves were baptized, and the very pious desire to do every possible thing to avert such a doom, suggested the expedient of a *baptismal covenant*—an invention which, notwithstanding its disastrous effects, proclaimed a laudable and pious aim to save the young.

A more appropriate and successful method was subsequently taken, when the ministers of Boston—and there is evidence that other ministers did the same—undertook to bring their pulpit services to bear more directly on the young under their charge. In addition to several manuscript sermons gathered from various quarters, illustrative of this fact, I have before me a bound volume, entitled, “A course of Sermons on Early Piety, by the Eight Ministers who carry on the Thursday Lecture in Boston. With a Preface by the Reverend Dr. Increase Mather, and also clos’d with a Discourse lately had by him to young people.” The subjects,

and the preachers' names are given thus : I. "The pious parent's wishes ; By Dr. Cotton Mather. II. The nature of early piety as it respects God ; By Mr. Wadsworth. III. Early piety as it respects man ; By Mr. Colman. IV. Early piety as it respects ourselves ; By Mr. Sewall. V. The obligations to Early piety ; By Mr. Prince. VI. The advantages of Early piety ; By Mr. Webb. VII. Objections answered ; By Mr. Cooper. VIII. Exhortations and directions to young people ; By Mr. Foxcroft. To these add Sermon IX. Advice to the children of Godly ancestors ; By the Reverend and Aged Dr. Increase Mather." The series was commenced March 23, 1721, and closed May 18 following, with the exception of Dr. Increase Mather's sermon, which was "given July 9, 1721, and taken in shorthand by one of the hearers."

Seldom has the pulpit, in any age, uttered appeals more pungent and awakening than are to be found in these nine sermons. Far as those times may seem to us above the reach of modern degeneracy, there had been a sad declension, as compared with earlier and better times ; and this labor with the young was designed to arrest it. In his preface to the volume, Dr. Increase Mather, the *Nestor* of New England, says :—"As for me, I am now in the *Eighty-third* year of my age. And having had, in my minority, an opportunity to converse with the most renowned servants of God, who were the first planters of this country, and of the churches in it ; and having been for sixty-four years a preacher of the gospel, after my poor manner, in these churches ; except some years, when I have been favored of God with opportunities to serve him in Europe, first, when I was a very young man, in Dublin, in Gloucester, and in Guernsey, before the year 1662, and afterwards when I was, more than thirty years ago, absent from my charge, for four years in an agency for the country : I cannot but be in the disposition of those ancient men, who had seen the foundation

of the first house, and wept with a loud voice, to see what a change the work of the temple had upon it. I wish it were no other than the weakness of Horace's old man, the *laudator temporis acti*, when I complain that there is a grievous decay of piety in the land, and a leaving of the first love, and that the beauties of holiness are not to be seen in our churches as once they were. . . . I must weep, and I now do it with a loud voice, for what I see. Oh ! that my head were waters, and mine eyes a fountain of tears !"

It is a significant fact, as showing the great importance which was attached to the religious training of the young in those days, that recovery from a state so deplorable, was attempted through such a process. "Nothing," says the weeping patriarch, near the close of this preface, "nothing will contribute so much to avert the evil tokens at which they who dwell in the wilderness may be afraid, as a revival of piety, even of EARLY piety, in the rising generation."

It were pertinent to the design of this article, after thus briefly unfolding the Puritan way of training up children, to estimate its influence on those who were thus trained. But a few words only must suffice. I have already had occasion to observe that it did not cramp the manly traits of their character, nor lower their filial reverence, as is persistently asserted to be the natural tendency of such training now. It would be extremely hazardous for the advocates of the no-punishment theory to institute a comparison between the two systems in this particular. Manly traits suppressed and kept down by parental discipline ? If any tougher or more vigorous type of manhood has been produced than that which shot up on these shores from 1620 to 1760, let it be pointed out. Filial reverence driven from a child by the same rod that drives away his foolishness ? If a more respectful, reverential feeling of children for their parents can be found anywhere else on earth, than was developed under the strict

parental discipline administered by our Puritan fathers, let it be shown. That sentiment was not confined to the child. It passed into the man, gathering strength as it grew old, till it became a fixed *religious* sentiment. It afforded the aged parent a pledge of protection through life, if his children lived as long; and had Christianity permitted, it would have secured him an apotheosis after death. What wonder if the feeling, scarcely short of adoration, with which the memory of godly parents was cherished by their posterity, became a medium through which their virtues were transmitted? as was clearly the case through several generations. What wonder if, long after their piety had gone to decay, its outward

forms were still kept up? as we know they were. Formalism always pays homage to spiritual religion, so far as to acknowledge itself an *imitator* of it. But when spiritual religion makes a part of those ancestral memories which, even without the religious element, would awaken respect, it thereby avails itself of a great advantage. This advantage the Puritan faith had from the first. In the minds of the rising generation, it was associated with a species of parental authority which did, of itself, inspire a profound reverence. If any fact in morals has received the attestation of all time, it is the fact that parental indulgence begets filial contempt.

THE ORIGIN OF MINISTERIAL ASSOCIATIONS IN NEW ENGLAND.

BY REV. ALONZO H. QUINT.

At what time Ministerial Associations first received regular organization in this country, no records determine. They may have grown out of those meetings which the early ministers were naturally led to hold; or may have been suggested by the similar organizations which dissenting pastors in England had formed at an early date. Scattered notices of early, and somewhat methodical, gatherings, appear in the history of our commonwealth, but not of such fulness as to furnish materials for a minute or continuous account; nor have the early records of existing Associations survived the attacks of time, with sufficient fulness to authenticate the faint traditions of their early history. Such facts as have rewarded a somewhat laborious search, are herewith presented; confined, however, to those voluntary ministerial societies which are, in no sense, endowed with ecclesiastical authority, and which have now become universal in our denomination.

The circumstances of our early clergy,

very naturally brought them together at stated times; personal profit, the needs of religion, and that enjoyment which it is sometimes suspected that even so sedate a class as clergymen find in their social gatherings, doubtless contributed to bring together in 1635, Wilson, Cotton, Maverick, Warham, Weld, Eliot, Batcheler, Phillips, and James, in the first "ministers' meeting" of the colony; this meeting is thus described by Winthrop (*Journal*, edition of 1853, vol. 1, page 139,) under date of 1635:

The ministers of the bay and Sagus [i. e. Lynn] did meet once a fortnight, at one of their houses, by course, where some question of moment was debated. Mr. Skelton, the pastor, of Salem, and Mr. Williams, who was removed from Plimouth thither, (but not in any office, though he exercised by way of prophecy,) took some exception against it, as fearing it might grow, in time, to a presbytery, or superintendency, to the prejudice of the churches' liberties. But this fear was without cause; for they were all clear in that point, that no church

or person can have power over another church; neither did they in their meetings exercise any such jurisdiction, etc.

Whether formally organized or not, (and they probably were,) the meetings thus described by Winthrop, were virtual Associations. For a series of years they continued vigorous, but not far from 1640, began to decline. "Of late," says Letchford, in 1641-2, in his *Plain Dealing*, (reprinted in 3 *Mass. Hist. Coll.* iii, 74) divers of the ministers have had set meetings to order Church matters; whereby it is conceived they bend towards Presbyterian rule." A remark of Hooker's just before his death, indicates that at that time (1647) they were nearly obsolete. Although Letchford was by no means favorably inclined towards the people of Massachusetts Bay, having been rather summarily cut short in his practice as a lawyer in the early courts, yet there is no reason to suppose that his representations are incorrect. It is well known that some of the early ministers were inclined to Presbyterianism; and this statement by Letchford, taken in connexion with that of Winthrop as quoted above, and with the fact that a meeting of all the elders was found necessary in 1643, to oppose the efforts of those clergymen who fancied Presbyterianism, indicate that the discontinuance of these meetings was owing to the jealousy of ministerial power, thus easily and early excited.

The character of these gatherings is probably indicated as fully as can now be learned, by Thomas Shepard of Charlestown, in his election sermon, preached the 15th of May, 1672, bearing the euphonious name of "Eye Salve, or a Watchword from our Lord Jesus Christ unto His Churches." Setting forth, in the usual doleful strain of that period, the needs and deficiencies of the age, he looks back with mournful regrets, to the ministers' meetings of former days:¹

Again, there might be seen ministers, and ministers cleaving together in way of Communion; nothing that was difficult, or questionable, or weighty, or new, or that had an influence upon the whole, but they were wont to consult with one another; as I have heard from divers of the ancient ministers of Christ now with God, and when I was a child, I observed in my father's house, if there happened to be some misunderstanding at any time, it was reasoned out placidly, and still ministerial communion was maintained; and these things are known unto hundreds yet living, that they may remember the ministers' meetings in the several towns by course, at Cambridge, Boston, Charlestown, Roxbury, &c.

These meetings were discontinued for perhaps twenty or twenty-five years. Their renewal and final systematic organization, in the form and for the purposes in which they now appear, the danger which the liberties of the churches barely escaped, as well as Mr. Shepard's view, are thus described by Dr. Stiles, then of Newport, in his *Convention sermon*, preached at Bristol, R. I., 23d of April, 1760:

So early as 1662, there were proposals in the Synod at Boston, drawn up by Mr. Shepard, for resolving the whole body of the churches into consociations, that is, that each district of neighboring churches should, by their pastors and messengers assemble annually in a standing Council, to hear and give judgment in ecclesiastical controversies. But this proposal dropt, not being acceded to by the churches, but strongly opposed by them, as they judged themselves possessed of sufficient power to govern themselves. A few years after this, the ministers of several vicinities had formed themselves into associations, or pastoral meetings, for prayer, on occasion of the Indian war. These associations having continued about thirty years, began to be desirous of assuming the consociated form, &c., &c.

The first Association whose existence in a regularly organized form, can be traced, was one embracing the ministers of Boston and vicinity, and meeting at

¹ Page 29. The sermon may be found in the Boston Athenæum.

Cambridge. The first volume of the records of this body still exist, being now in the library of the Massachusetts Historical Society, through whose kindness we are permitted to make free use of the manuscript. What it contains is so well expressed in a paper prepared by Hon. Daniel A. White, of Salem, through whose hands the book came into the Society's possession, that we embody his description :

"The earliest record in the volume bears the date of Sept. 7, 1655, stating the formation of an association of ministers at Bodmin, in Cornwall,—'for promoting the Gospel and our mutual assistance and furtherance in that great work.' By the rules then adopted, they were to have monthly meetings,—at each of which a moderator was to be chosen for the next meeting, whose duty it was to begin with prayer, to propose matters to be debated, &c., &c. The members were bound 'to submit to the counsel, reproofs and censures of the brethren so associated and assembled in all things in the Lord;' and not to 'relinquish the association, nor forsake the appointed meetings, without giving sufficient reasons for the same.'

"The few records of the association in England, relate mostly to examining and ordaining candidates for the ministry, supplying destitute places with occasional preaching, affording advice, &c. One of the questions debated was, '*An examinatio membrorum sit necessaria ad participationem cœnæ dominicæ?*' But the questions are not generally stated in the records, nor the results of the debate given, except so far as they may have been embodied in the more particular rules and regulations adopted, several years after the first meeting, and by Mr. Morton transcribed into the book, covering nearly a dozen pages. Very few proceedings appear to have been had after this transaction. The last date is May 4, 1659, and a meeting is announced for the first Tuesday of July, but no record of

such a meeting is made. The restoration of Charles II. was at hand, and the association doubtless soon broke up. The following is a list of the names of the members of the association in England, some of which, however, I cannot clearly ascertain,—though others may :

NICH. SEVERTON,
 JAMES FORBES,
 THO. TRAVERS,
 WILLIAM TREIS,
 CHARLES MORTON,
 JA. INNES,
 JONATHAN WILLS,
 SAM. MAY,
 *RICH. MUNGRY,
 *JOHN (?) HARRISON,
 WILLIAM WHITE,
 JOHN TUTCHIN,
 NATHANIEL TINGCOMB,
 STEPHEN REVELL,
 THOMAS HEARNE,
 *JOB WEALE,
 RICHARD BATTEN,
 HENRY FLAMANCK,
 BENEDICT MORSE,
 SAMUEL TAPPER,
 *THOMAS PHILPE,
 OTHO WHITEHORNE,
 JOS: HALSEY,
 *RIC: KILBEE,
 *THOMAS HANCOCK,
 *HUMFRY BETTY.

"All these, excepting those with a mark (*) prefixed, are found mentioned in Calamy's "Nonconformist's Memorial," (Palmer's ed. 1775,) in the account there given of 'ministers ejected or silenced in the County of Cornwall.' Some of them are represented as eminent for their learning and piety, but none more so than Charles Morton, the rector of Blissland, Cornwall. He was of Wadham College, Oxford, and while a fellow of the College distinguished for his mathematical genius. After his ejection from the rectory of Blissland, he was induced to undertake the teaching of academical learning at Newington Green, near London, and continued about twenty years in that employment, 'when he was so infested by processes from the Bishop's court, that he was forced to desist.' Dr. Calamy, in his

'Continuation,' &c., gives entire Mr. Morton's learned and spirited vindication against the charge of breaking his University oath, by thus teaching academical learning;—an able treatise, which will never cease to be interesting to scholars. In connection with this, (vol. i. of the 'Continuation,' p. 198,) Dr. C. has published Mr. Morton's 'Advice to candidates for the Ministry,'—which abounds with excellent counsel, expressed with the best spirit and manner. The substance of Dr. C.'s account of Mr. Morton has been printed in our Historical Collections (2d series, vol. i., p. 158) as well as sketches of his character from 'Dunton's Life and Errors,' 'Penhallow's Diary,' &c. President Quincy, also, in his History of Harvard University, has paid a just tribute to his memory.

"Mr. Morton came to New England in the Summer of 1686,—invited, it is said, to take the Presidency of Harvard College; instead of which, however, he became minister of the Church in Charlestown. Here, too, as in Old England, 'he undertook the teaching of academical learning;' and it is rather remarkable that his fame as a teacher should have caused uneasiness to the University governors here, as it had done there, and that here, too, he should have been thus led to desist from his noble employment. The association here was doubtless formed at Mr. Morton's instigation. The first record is in his hand-writing, and dated 'at Charlestown, Oct. 13, 1690.' The rules adopted were those of the English association, with several additional rules. They were subscribed by the following clergymen, most of whose names are familiar to us; but of one of them, Benjamin Woodbridge, I find no account:

CHARLES MORTON,
 JAMES ALLEN,
 MICHAEL WIGGLESWORTH,
 JOSHUA MOODY,
 SAMUEL WILLARD,
 JOHN BAILEY,
 NATH'L GOOKIN,
 COTTON MATHER,

NEHEMIAH WALTER,
 JABEZ FOX,
 JOHN FOX,
 JONATHAN PEIRPONT,
 JAMES SHERMAN,
 BENJAMIN WOODBRIDGE,
 BENJAMIN COLMAN,
 I. MATHER,
 HENRY GIBBS,
 BEN. WADSWORTH,
 WILLIAM BRATTLE,
 SAM. ANGIER,
 EBENEZER PEMBERTON,
 THOMAS BRIDGE.

"The meetings were to be held, 'constantly at the College in Cambridge, on Monday, 9 o'clock in the morning, once in every six weeks.' The first meeting there was Oct. 20, 1690. For several years the names of those present were recorded, and that of Mr. Morton is invariably found among them. He died April 11, 1698, ætatis 72.

"Not long after his death the book seems to have grown into disuse, though kept in the possession of the association. The last meeting mentioned, at which any question was debated, was '7^d. 2^m. 1701;' but after several blank leaves, we find another meeting stated, with the names of eight present, and the question proposed, with the name of 'The Rev. Samuel Willard, chosen moderator for the ensuing year.' This was Sept. 6, 1703, and the last record, excepting (near the end of the book) a circular letter from 'Sam'l Willard, mod'r,'—dated Cambridge, Nov. 6, 1704, inclosing a copy of proposals of a convention of ministers in Boston, June 1, 1704, urging upon ministers the importance of an earnest parochial visiting among their people, &c. From 40 to 50 questions appear to have been discussed by the association, according to these records, and the results given—sometimes elaborately, always deliberately and with care—filling about half the book, the other half still being blank leaves. The subject of moral reform is first taken up and earnestly attended to, but the questions mostly relate to ecclesiastical affairs and pastoral duties, together with various

curious speculations of the time. Mr. Morton introduced inquiries how the College might be made greater and better, &c., but what he effected by it does not appear. The subjects discussed were generally such as were more important than than now, but it is still interesting to know what was then deemed important, and the manner in which important questions were treated. The expression of opinions, too, is not unimportant, in a historical view; for *opinions expressed*, become *historical facts*."

There is no doubt but that it was from this body that the famous "Proposals" were issued, which led John Wise to write his "Churches' Quarrel Espoused;" and in all probability, Cotton Mather, who was somewhat inclined to Consociationism, was at the bottom of the whole matter. Wise introduces, in his reply, a statement of the origin of Associations, as follows:

About thirty years ago, more or less, there was no appearance of the associations of pastors in these colonies, and in some parts and places there is none yet. But after the country had suffered much in the slaughters and depredations committed by the heathen, and by many other afflictions, the neighboring ministers, in some counties, met to pray together, &c., and for no other intent, that I ever knew or heard of. But after they had continued these meetings for some years, and others following the example began to converse together, and communicate cases, as best suited each person; and at last, perceiving they were almost gotten into a classical form before they thought of it, they began to give these meetings the specious titles of classes, associations, and ecclesiastical conventions, &c., as securely as though these titles were a fruit growing out of our own constitution, and by degrees began to dream that they were really, and *de jure*, what their new titles and late custom had made them only *de facto*; and time increased their inclinations and purposes to compass a more formal and complete settlement. . . . When they had thus far advanced and ripened their design, out comes those proposals, like *Aaron's golden calf*, the fifth day of *November*, 1706.

These proposals contemplated both associations and consociations. The plan of the former was this: That the ministers of the country, not already associated, form themselves into associations, to meet at proper times, to consider such things as might properly lie before them, relating to their own faithfulness towards each other, and to the common interest of the churches; each of these associations to have a moderator elected for a definite term, or till another be chosen, who might call them together upon emergencies.

The objects of these associations were to be two-fold: first, as to themselves; to decide "questions and cases" laid before them; to take advice previous to "action in their particular churches, which would be likely to produce any embroilments," and also whenever a minister was "accused to the association whereto he belongs, of scandal or heresy, the matter shall be examined,"—the association, if it saw fit, to summon a Council to try him; to examine candidates for the ministry, no Church to employ one unless so examined; to be "consulted by bereaved churches;" to superintend the "convening of Councils" for the welfare of the churches; to correspond with each other; and to endeavor to bring others into the plan.

The pith of the proposals lay in the second part, in that which related to the churches; which was that the pastors of each association, together with delegates from their churches, be a consociation, with the usual forms and powers of such a body; the *associations* to call meetings of *consociations* when necessary, or to call such *part* of the consociation as suited them, instead of the whole; a majority of the pastors was always to be requisite to the passage of a vote.

These proposals came to a speedy death. The keen and vigorous satire of Wise struck a chord in the popular heart which never failed to vibrate when the liberties of the churches were assailed. Cotton Mather says (*Ratio Disciplinae*, 1726) that good men opposed them; "and in a

Deference to these Good Men, the *Proposals* were never prosecuted beyond the bounds of *meer Proposals*." In Connecticut, however, they resulted, in a modified form, in the establishment of Consociations, which have continued, through much tribulation, to this day.

Although Consociations were defeated in the larger part of New England, Associations received a vigorous impulse. Cotton Mather says, (*Magnalia*, ed. 1725, p. 181,) ¹ "These *Proposals* have not yet been, in all regards, *universally* complied withal. Nevertheless, the country is full of *Associations* formed by the *pastors*, in their several vicinities, for the prosecution of *Evangelical Purposes*."

Cotton Mather speaks more fully as to the form of Associations in his time, as follows: (*Magnalia*, Book v., p. 48.)

Know, then, that according to the advice of Mr. *Hooker*, who about a week before he fell sick of his last, let fall these words: *We must agree upon constant Meetings of Ministers, and settle the Consociation of churches, or else we are utterly undone*. It has been the care of the ministers, in the several *vicinages*, throughout the most part of the country, to establish such *Constant Meetings*, wherewith they have *Informed* one another of their various exercises, and assisted one another in the work of the Lord. . . . These Meetings have not all obliged themselves to *one Method* of Proceeding in pursuing of a mutual Edification; some do still *Fast and Pray* together, and speak in their turn to a *proposed subject*, much after the manner of the Great Grindal's Lectures: Others do only after the publick Lectures, then held in the Congregation of that Pastor to whose House they adjourn, *confer* a while together upon matters of concernment; but *one* of these Meetings is regulated by the following orders.

Then follows the Constitution of the

¹ A note to page 29 of the second edition of that generally accurate and valuable work, the *Congregational Dictionary*, misunderstands this statement; it supposes that the proposals for *Associations* had not been universally complied with in 1726; the quotation above, shows that the "universally" refers only to the *extraordinary powers proposed*, and not to the prevalence of *Associations* in their simple and legitimate form.

Association meeting at Cambridge, to whose records we have already alluded; that body met at Cambridge College once in six weeks, on Monday; a Moderator, chosen at the close of the previous meeting, opened the session with prayer; it was his duty to "propose matters to be debated," and to act as Clerk; the members agreed to submit to "Counsels, Re-proofs, and Censures," and not to sunder their membership without assigning reasons. The objects were declared to be to "Debate any Matter referring to ourselves;" "To hear and Consider any *Cases* that shall be proposed unto us, from *churches* or private Persons;" "To answer any Letters directed unto us from any other *Ministers* or Persons;" and "To discourse of any *Question* proposed at the former Meeting." Of this and other such bodies, Cotton Mather says: "It is to be hoped, *Ita confabulantur ut qui sciant Dominum audire*. And the Good Things done by them *Cannot be numbered*."

The Association thus referred to, was doubtless the present Boston Association; but while this appears to be the one earliest formed, it is difficult to show what one comes next in order. It appears, however, that the Associations originally regarded county lines; and in all probability, the second one was that embracing Essex County. The records of the former (the one which met in Cambridge,) show that a communication was received November 2d, 1691, from "the ministers of the county of Essex," thereby implying that they had then assumed an organized form. We have no doubt that this was the case, and that this Association continued, until growing too large, it was subdivided, doubtless in 1717, when the formation of that known as "Salem and vicinity" took place, and when, probably, one embracing the ministers of the Northern part of Essex County, was also organized. Apparently, therefore, the second one was that of Essex County, none of whose records are now known to exist.

A vote of the Association meeting at Cambridge, March 6th, 1692, "that letters be written to the other Associations," show that more than one other existed; one "other," Essex, is found; another still, was probably in Plymouth County; we should naturally look there for one, especially knowing that one existed, difficult to be located elsewhere; there was one there at an early date, as shown by the records of a Plymouth Association, which, after a long absence, have lately returned from the West, to the hands of that accurate historical scholar, Rev. Dr. Putnam, of Middleboro'; by these, it appears that an Association (the one referred to) was itself gathered (October 24th, 1722) out of a County Association then already existing. These three, therefore, although no certainty exists, appear to be the ones existing about 1700.

How the organization of others followed, or what their names were, defies even conjecture. "Salem and vicinity" was organized in 1717. "Hull" is alluded to in the records of Plymouth, as existing in 1722. "Marlboro" was organized June 5th, 1729. "Hampshire" was existing in 1735, and Wm. Williams, Isaac Chauncy, Jonathan Edwards, Stephen Williams, Samuel Hopkins, and Peter Reynolds, were members, as appears by the pamphlets fighting over the ordination of Robert Breck, at Springfield, the facts about which are, perhaps, worth relating, for their bearing on the historical nature of Associations.

Robert Breck preached as a candidate at that place; reports against his doctrinal soundness, as well as his discretion, excited the opposition of a portion of the people, and led the neighboring ministers to doubt the propriety of his settlement. "Thus stood the Case," says the "Narrative" of the ministers, "till our Association met at Springfield, April 8th, 1735." Mr. Breck appeared before them; "And though we did not pretend to judge the Case, the Persons who had objected against him, not being present; yet he

being desirous of it, we suffered him to offer what he saw fit, to obviate those objections that had been laid against him." Thereupon Mr. Breck presented a vindication as to certain rash and unchristian statements he was reported to have made against those objecting to him, as well as on the matter of doctrinal belief. "Mr. Breck also desired the Association would examine him, that they might discover whether he was Orthodox in his Principles, &c., but we declined it as not proper till those things objected against him [i. e., his denunciatory statements, &c.] should be cleared up, by having him and those gentlemen who had objected against him, face to face."

The Association seem to have expressed no opinion upon the matter in dispute. But a Committee of the First Church being deputed to ask the Association whether any reasons appeared to exist why he should not be settled, the Association voted that they had not been able to "obtain full satisfaction," but appointed a Committee to investigate and determine. Mr. Breck declined to meet this Committee, on account of its alleged prejudiced composition; he might have declined on the ground that they had no right to interfere.

Some months passed away; a portion of the Springfield people adhered to Mr. Breck; by and by they succeeded in extending to him a call to the pastorate. A Council convened to ordain him, composed of ministers at a distance;¹ the Council assembled on the 7th of October, 1735; and against one protest from the neighboring ministers, and another and very voluminous one from a portion of the church, which alleged testimony against his doctrinal soundness, ordained him on the succeeding day; it ought to be stated, how-

¹ Mr. Breck, after his settlement, pursued such a conciliatory course as to win over most of his opponents in the *pari h.* He joined the Association, where, being an evident Arminian, he came into occasional conflicts with Jonathan Edwards. He died April 23, 1784, in the 49th year of his ministry, and 71st of his life.

ever, that the creed he then presented was emphatically orthodox.

The Association was immediately accused of exhibiting a domineering spirit. To meet this charge, a long "Narrative" was issued, to which a "Reply" (attributed to Rev. William Cooper of Boston,) soon appeared. In this Reply it is declared that Associations are simply "Voluntary meetings of Ministers by mutual Agreement amongst themselves;" that if they pretend to be a "Body Corporate," or claim "Exercise of Government," or "Right to take the sole, or the first, cognizance of Ecclesiastical Cases," or to "direct and limit churches in the election of officers and the calling of Councils," or "if they declare it irregular and unwarrantable in a particular church to choose and ordain a pastor without first consulting them," then they are guilty of "an Usurpation upon the Liberties of Congregational churches." The Reply looks as though its author had read John Wise; and to these sound principles it is difficult to see how the ministers could object. Nor does it, in fact, appear, that the Association claimed any such extraordinary powers, or took any action except as the case was brought before them by outside parties; although the members of the Association, as individuals, exercised their undoubted right to advise against the settlement of one whom they considered unsound in faith, as well as to advance, subsequently, the acknowledged Congregational principle that a Council ought regularly to be composed of neighboring churches.¹

Ecclesiastical troubles are fertile repositories of history. The divisions attending the visits of Whitefield to this country, bring to light several Associations existing at that time. The first incident is that of the determination of the "Associated pas-

tors of Boston and Charlestown," not to admit Rev. James Davenport to their pulpits, on account of his extravagancies of conduct; it was signed by Benjamin Colman, Joseph Sewall, Thomas Prince, John Webb, William Cooper, Thomas Foxcroft, Samuel Checkley, William Wellsted, Joshua Gee, Mather Byles, Ellis Gray, and Andrew Elliot, of Boston, and by Hall Abbot and Thomas Prentice of Charlestown, and was dated June 28th, 1742. The whole paper is printed in Tracy's invaluable "Great Awakening." Its present reference is simply to show that the old Boston Association was now existing, but without the Cambridge part of it. Another paper, contained in a pamphlet now in the library of the Boston Athenæum, furnishes the membership (probably nearly or quite entire) of three other Associations; it was a letter dated December 26th, 1744, from "two neighboring Associations" to the "associated ministers of Boston and Charlestown relating to the admission of Mr. Whitefield into their pulpits," with the action of the third, viz: Cambridge Association, advising, in answer to his request, one of their own members. These were all opposed to Mr. Whitefield. The names of these Associations are not preserved except in the last instance, but the names of members are. These were as follows: Of the "first Association," Caleb Cushing of Salisbury, Joseph Whipple of Hampton Falls, John Lowell of Newbury, Paine Wingate of Amesbury, Jeremiah Fogg of Kensington, Nathaniel Gookin of North Hampton, Elisha Odlin of Amesbury, Peter Coffin of Kingston, William Parsons of South Hampton, and Samuel Webster of Salisbury. This body is doubtless not represented in any now existing organization; it covered the ground which an "Essex North" would naturally cover, and whose existence is indicated in 1761, by the fact that the present "Essex North" was then organized as "Essex Middle;" it was probably formed about the same time as "Salem and Vicinity," viz: in 1717;

¹ The Council consisted of Rev. William Cooper, William Wellsted, and Samuel Mather, of Boston, and Rev. Messrs. William Cooke of Sudbury, William Williams of Hatfield, Isaac Chauuncy of Hadley, Ebenezer Devotion of Suffield, and William Rand of Sunderland.—*Sprague*, i: 386.

and it may be the one appearing under the name of "Southern"¹ in 1744. The "second Association" included John Barnard of Andover, Joseph Parsons of Bradford, William Balch of Bradford, James Cushing of Haverhill, Christopher Sargeant of Methuen, William Johnson of Newbury, John Cushing of Boxford, Thomas Barnard of Newbury, and Edward Barnard of Haverhill; this clearly covered the ground of the "Haverhill Association," a body which was organized¹ or re-organized August 17, 1779, and which disbanded in 1833, having apparently swallowed up the one last mentioned, at an early date. The third one was Cambridge, which had therefore been separated out of "Boston" before 1744; its members were John Hancock of Lexington, William Williams of Weston, John Cotton of Newton, Nathaniel Appleton of Cambridge, Warham Williams of Waltham, Seth Storer of Watertown, Ebenezer Turell of Medford, Nicholas Bowes of Bedford, Samuel Cook of Cambridge, and William Appleton of Cambridge.

There was also an "Eastern" Association, in 1743, in the county of York, Me., that probably included some of the ministers in the adjacent province of New Hampshire.¹ The Mendon Association, in Massachusetts, was organized in 1700. From this period the character of Associations became fixed; nothing peculiar took place afterwards, except the union of local Associations into General Associations, and the consequent gradual arraying of Associations into two parts, Orthodox and Unitarian.

Of Associations in Connecticut, the only State besides Massachusetts where they existed at an early period, we have no specific data, beyond the fact that they were in full operation in 1708, when the General Association of that State was formed.

The scanty data thus gathered seem to show the following facts in regard to a matter "about which," says Rev. Dr. Felt,

in his excellent Ecclesiastical History of New England, "as to its original appearance and exercises in New England, there have been many questions." As early as 1633, ministers' meetings were held at stated times, which partook of the character, though perhaps not of the technical form, of our Associations; looked upon with jealousy by the mass of the people, they passed into disuse not far from 1650. The troubles of the country led the ministers again to commence such meetings, principally for prayer, about 1675. Out of these, grew Associations as at present organized, not far from 1690. Originally formed mainly by counties, subdivisions of counties took place as population became more dense; then, gradually, organizations without regard to county lines, but still territorial in their character; now territorial limits are beginning to fade before the power of elective affinity.

It appears, also, that such organizations were early charged with aiming at authority; sometimes good grounds were afforded for such apprehensions. The meeting of 1633 expressly disclaimed such an intent, but they found it expedient to dissolve. Those of 1705 had begun to usurp control, and some of them aimed at entire remodeling of Congregationalism, asking for powers which would have made Church independence a nullity; this was effectually checked. In the middle of the century, renewed indications appeared of a desire for ministerial power. In 1814 the same spirit revived, excited pamphlets on both sides (some of which are in the writer's possession,) and finally subsided. And at last it is supposed to be settled that Associations are not judicial nor authoritative, but merely private organizations of clergymen for their own benefit. Unfortunately, in some States, circumstances have given them the appearance of representing the churches, the reality of which they do not possess.

These bodies are not confined to the denominations originally possessing them, the Congregationalists of both branches;

¹ Dr. Bouton's *Historical Discourse*, p. 13.

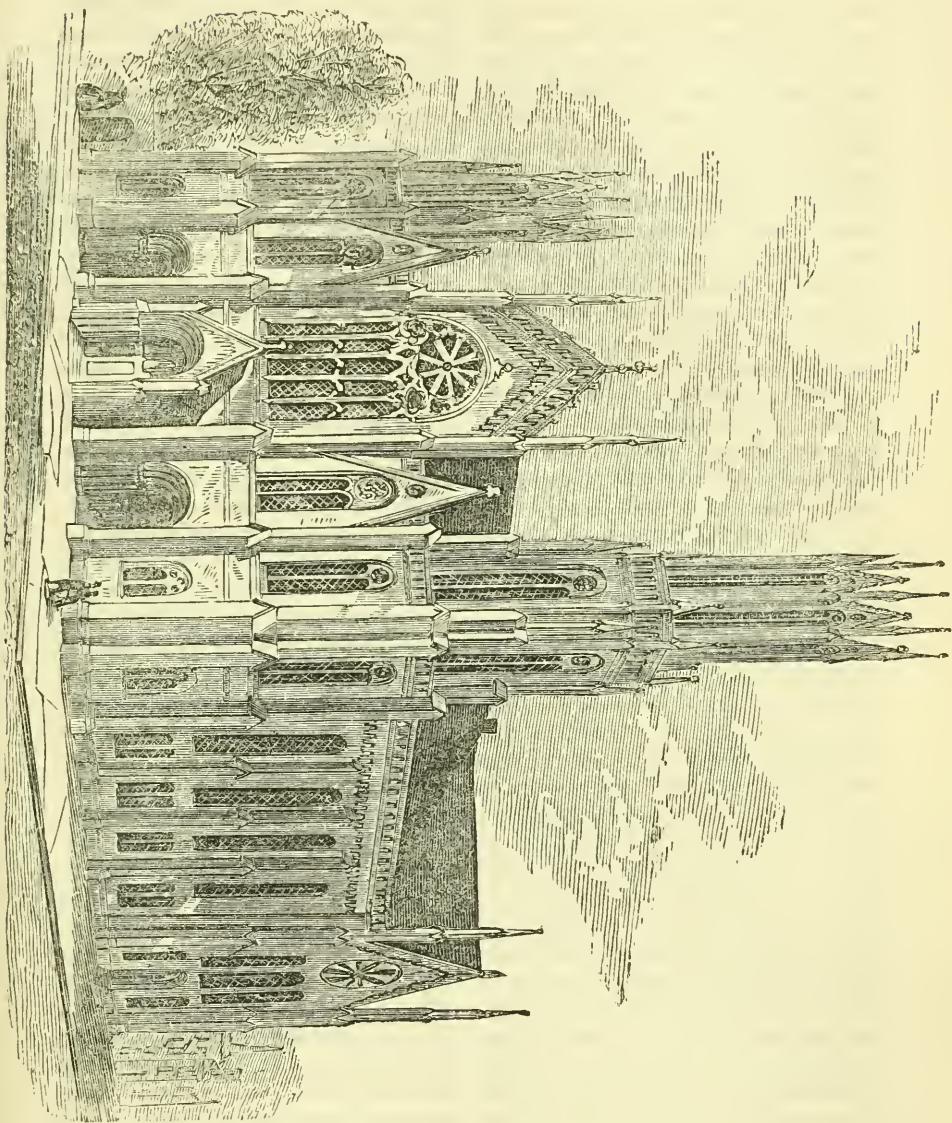
Universalists, Baptists and Methodists also exhibit the same feature. Among the latter they exist by Districts, being no part of their ecclesiastical system, but simply private bodies which their clergymen have found conducive to personal culture. Among the Baptists, also, at least in Massachusetts, what corresponded to our Associations are by them called "Conferences," and are not heard of in public; the name "Association" with them, is appropriated to bodies representing churches, and are themselves represented in "General Convention;" in fact, their Associations we call Conferences, and their Conferences we call Associations. The Universalist system was precisely like that of the Baptists, but seems tending to more enlarged powers. The Unitarians have Associations like our Massachusetts Orthodox Associations, but have no general body formed of delegates from Associations. The Massachusetts Associations are represented by delegates (each by two) in the General Association, in which, therefore, no lay element is anywhere admitted or represented, although the General Association does virtually legislate for the churches. In Maine, a better system prevails; it is, in fact, the exact sys-

tem of our Baptists, who are really better Congregationalists than some who claim the name; in Maine, local Conferences are represented in General Conference, with a lay element, while ministerial Associations are private. In New Hampshire, the Massachusetts system exists, although, as in Massachusetts, district Conferences also cover a large part of the State; recent votes of the New Hampshire General Association, however, contemplate the introduction of laymen. In Vermont, Associations, Consociations and Conferences exist, and are all represented in the General Convention, by which comes in a lay element. Rhode Island has a Pastoral Association and a General Consociation, the latter including both pastor and delegate from each church. In Connecticut, while Consociations exist, Associations are the bodies represented in their General Association. The General Associations of the other States include lay delegates. Whether the feature of excluding laymen from the only general Congregational bodies in a State, is Congregational, we do not care to say. Our plan was simply to say something about Ministerial Associations.

CLINTON AVENUE CONGREGATIONAL CHURCH.

THE engraving opposite presents a view of the spacious and beautiful church on Clinton Avenue, corner of Lafayette Avenue, Brooklyn, N. Y. It will be seen at once to be a church of the largest dimensions and most elaborate architectural detail. It is very correctly represented in its principal features; but the chapel not being completed at the time this sketch was taken, the portal at the chapel entrance, which resembles that of the main edifice in front, has not been drawn. The plan also calls for a spire on the principal tower. With this picture before the eye, and a knowledge of the principal measurements, the reader will

be enabled to form a correct idea of this imposing structure. Its length, inclusive of porch and chapel, is 147 feet; and the breadth of the principal front, which faces on Clinton Avenue, is 89 feet. As the engraving shows, the church has two towers, one 90 feet and the other 110 feet high, with buttresses, pinnacles, and finials. The side view on Lafayette Avenue, exhibits the number and size of the windows, the smaller and lower tier of which lighten the church below the galleries, and the broad lofty windows above pour in such a flood of light as to make the audience-room the most cheerful of which we have any knowledge. The



height of the edifice to the apex of the roof is 72 feet, and of the side walls to the top of the balustrade, 48 feet. The chapel in the rear is of the same dimensions, and affords ample room for the use of the pastor, the Sabbath School, and the weekly meetings; and the whole edifice impresses the beholder by its noble proportions. The chapel, having its principal entrance

on Lafayette Avenue, is finished on the corners with large octagonal buttresses, surmounted with pinnacles and finials. The windows throughout are large, with handsome tracery heads; and these, in connection with the numerous buttresses, pinnacles and gables, with their deep and varied shadows, make the exterior structure one of the most beautiful and im-

posing in this city of churches. The principal features of the interior, as they strike the visitor upon entering it, are a large and beautiful vestibule, and an audience-room 104 feet long by 68 wide, entirely free from obstructions, and overhung by the triple arches of a groined ceiling, with large pendants and corbels, from which spring the many principal and cross ribs, all richly ornamented. The windows are filled with stained glass of the richest patterns, and over all the windows and recesses are labels supported by corbels. The walls and intermediate spaces between the ribs are laid off in blocks and colored. The wood-work is of pine, painted white. The gallery fronts have traceried panel-work, and neat cornices, and the pews paneled ends, filled with carved tracery, and capped with St. Domingo mahogany. Special pains have been taken in the construction of the pews, and being spacious and comfortable, they leave the worshiper scarce anything to desire. There are 148 pews on the lower floor, and 42 in the galleries, affording sittings for about 1,200 persons. The chapel contains in the lower floor the pastor's study, and a spacious room for prayer-meetings or social gatherings. The lecture-room above, is a magnificent hall, 32 feet high to the center of the arch, and 30 feet wide by about 80 feet long. The church was completed and dedicated in December, 1855, and the chapel September, 1856.

The erection of such an edifice as this was an event of great importance to the development and establishment of the Congregational churches of Brooklyn. It was a great and arduous enterprise, but the issue has proved that it was a wise forecast which planted a house of these dimensions and architectural attractions upon the site it occupies. To give our friends at a distance, and those acquainted with this portion of Brooklyn, a conception of the field it occupies, it will be necessary to subjoin a few remarks respecting the locality. Clinton Avenue runs south from the East river, nearly oppo-

site the termination of Canal street, should this street be carried through to the river. The land rises from the water-side by a beautiful gradual slope for the distance of a mile to the intersection of Lafayette Avenue, which is the summit of the hill, and the most commanding position in the city, overlooking Brooklyn, Williamsburg, and New York, and catching glimpses of the Bay, the Hudson, and the Jersey shore beyond. The Avenue, having been laid out in sections of eight lots, and sold under restrictions, has been built up with great uniformity, the houses being placed twenty feet from the line of the street, with gardens or glass-plots between, and the grounds tastefully adorned with shrubbery and trees. The friends of the faith and order of New England, and the lovers of our common Christianity as well, will rejoice that so beautiful a spot has been adorned with a Church so conspicuous and attractive, and in the midst of a population comprising not a few of the most cultivated families in Brooklyn, and rapidly increasing in number. This Church is now in the thirteenth year of its history, having been gathered in 1847, and was until March 1855, under the pastoral care of the venerable Dr. Lansing. The present pastor is Rev. Wm. I. Budington, D.D., who entered upon the discharge of his ministry in April, 1855. The congregation is among the largest in the city of churches, and is constantly increasing, being in the heart of the most eligible and rapidly growing part of the city. While many of the most active members of the Clinton Avenue Church were drawn from the mother Church, the Church of the Pilgrims, not a few of its most useful and valued members came from other churches and other denominations, and they have labored for the upbuilding of the Church, with a zeal truly Christian, and a union eminently cordial and harmonious. May the Church gathered there, and the people who shall worship there, be as useful, in their social and spiritual relations, as their House of worship is conspicuous and beautiful.

PREACHING BY STEAM.

BY _____

IN the *Atlantic Monthly* for March, is an article, entitled, "Is the religious want of the age met?" in which are some pious remarks, and a few just statements; and if there was nothing more, we should not take up our pen to notice it.

We do not think that the author of this article is an opposer of evangelical religion. If he is, he has very adroitly assumed the garb of piety, in order that, according to his own theory, he may adapt himself to the character of those to whom he preaches. We rather suspect that he is a member of some evangelical Church, and is in good and regular standing, though we do not know it, and will not be held responsible for such a statement.

But we do know that he represents a class of men who have become quite numerous, in these last days, especially in our city churches, who imagine that their own peculiar type of piety and wisdom eminently qualifies them to be the guides and instructors of ministers. They feel assured that they occupy a position that gives them an unusually large observation of both the world and the ministry; and that therefore they understand, as few others can, the wants of the one and the duties of the other. Some of them secretly believe that the one great mistake of their lives was, that they did not become preachers of the gospel themselves; for, as they think, they could have been the greatest in the ministry, if they had not chosen to be the greatest in something else. But, as it is, they are bound to make amends for their mistake by their faithfulness to those, who, by an inscrutable providence, occupy the places which they should have occupied themselves. They therefore long to get the ear of the clergy. They know just what every min-

ister should be and do. They see with the greatest clearness just what, and how, and when, and where, every minister should preach. "Oh,"—their cry is,—“ Oh, that ministers knew their own work as we know it! Oh, that they were energized by our spirit, armed with our abilities, and clothed with our wisdom!”

The standing complaint of this class of men is, that the ministry are behind the times. This is a swift age of ours, and ministers must be fast men, or they will not keep within hearing distance of it. Accordingly, this representative writer in the *Atlantic* opens his paper with a description of "the age." This leads him to speak of "the railways, the magnetic telegraph, and Hoe's press." By the way, had this description occurred in a sermon, it would have been regarded decidedly common-place and dull. He next belabors ministers for several things;—for having mistaken their calling, most of them; for being critical, as he terms it, and doctrinal in their preaching—having "Critical Dignity" installed in their hearts, "in place of the Son of God;" for being insufferably "tedious;" for not preaching so that "seven-eighths" of the audience shall say "in the eye," at the close of the sermon, "Pray go on;" and—to sum up the whole, as he honestly does at the close—for not *entertaining* the people after the manner of "our favorite orators," and the "Autocrat of the Breakfast Table;" all of which great defects in ministers cause them to be unadapted to "the age."

Now this is a fair sample of the views which a certain class of men in our churches entertain of the ministry and its work. In this *marvelous* age of ours, they think, a class of ministers altogether different from those now in the pulpit, is

needed. This is the one, great, unmet want of the times. Ministers should be as marvelous as their age. Why, in our age, says our author, "the world's axis is changed; there is more heat in the North. The world has advanced, in our age, from a speed of five miles an hour, to twenty or thirty, or more." "We are ready," he says, "to discard the word *impossible* from our vocabulary." "Our age," with this class of persons, is always *aliquid immensum infinitumque*; "Our city," or "our village," if possible, something more than that; and "*our Church*," something more still. Consequently the ministry for "our age," and especially for "our" city, or village, and above all, for "our Church," must be *aliquid immensum infinitumque*. A hurrah age, and a hurrah people, must have a hurrah ministry. Everything for its own time and place. The Holy Ghost was quite a power once,—did well enough when "the rate of speed was low,"—(we are simply translating,) but in "our times" preaching should go by steam; praying, by lightning; and conversions should be turned off by engines of so much "*horse power*." Ho, all ye ministers—old-fashioned ministers, stupidly relying upon that which long since was outlived—wake up! Know ye not the wants of *your age*? Wake up!—not so much matter about being truthful, but be steam-full; not so much matter about being an accurate interpreter of the Bible; not so much matter about "taking heed to the doctrine," (that was for Paul's age,) but lift up your eyes and behold the "railways, the magnetic telegraph, and Hoe's press, in full operation;" catch *their* spirit, and put steam and lightning into your preaching, or you will be behind "the age."

There is one particular, and only one, as our author informs us, in which ministers are up to the times; and that is in "*failing*." "Men-of-business," he tells us, "know that, in a term of twenty years, ninety-seven men in a hundred *fail*." He would give us to understand, we sup-

pose, by this, that to his certain knowledge, ninety-seven *ministers* out of every hundred make a failure; for he tells us that "the application of this general truth to their profession, the clergy are backward to perceive." Now how does our astute author know when a man's ministry is a failure? Is it necessarily a failure because some man does not like to hear him preach? If so, how was it with the ministry of Christ and the Apostles, and thousands of the martyrs? Were their ministries all failures? Is a man's ministry a failure because he is driven by our author, and men of his stamp, from place to place all his life? Did Christ say, "When they will not hear you in one city, go ye not to any other, for your ministry is a failure"? If not, who gives our author authority to say this, or to say that any ministry is a failure? Has this writer never read that passage of Scripture about "casting thy bread upon the waters," nor that about the "foolishness of preaching," nor that about God's choosing "the foolish things of this world to confound the wise," and "the weak things" to confound "the mighty"? Has he never read that "base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence"? How can our author be so omniscient as to know when a man's ministry is a failure? John Owen ascribed his first spiritual awakening, if not his conversion, to the sermon of a humble preacher, of whom he never heard before, and whose name he could never afterwards learn. We are told that "a pastor of one of the largest churches in Massachusetts, who was extensively admired for his rich and varied eloquence, who was honored as an instrument of many religious revivals, in one of which more than a hundred persons were gathered into the fold of his Church, who was withal somewhat eminent as a theological instructor and controversialist, and who has now several descendants in

the ministry, was converted to the truth, by the blessing of heaven, upon the labors" of a "clumsy and awkward" preacher, of whom Dr. Channing said, "His voice was most untunable; some of the tones approached a cracked bell more nearly than anything to which I can compare it. . . . His manner was without animation. His matter, as far as I can trust my memory, was not made acceptable by any adaptation to the taste of the hearer." Another eminent divine and preacher was indebted, under God, for his conversion, to the sermons of that same "clumsy and awkward" preacher. We know that great things have been accomplished by very humble ministers. We will not affirm how much has, or has not, been accomplished by the class which our author would prefer; but we apprehend that, in the final reckoning, steam-preaching, lightning-praying, and engine-conversions, will not prove to have been so useful in our age, or any age, as some now deem them to be.

The writer of this article seems to have a great antipathy to exact, or as our fathers used to call it, "discriminating," and doctrinal preaching. But would he have preaching inexact? And what *have* ministers to preach, if they cannot preach doctrines? The word *doctrine* is evidently in ill odor with this writer, as it is with many who never distinguish between words and things. We mean, by doctrines, truths and facts. And what has a man to preach, if he is not to preach the truths of the gospel, and the facts of revelation? The writer thinks that these marvelous times do not need critical and doctrinal preaching. We cannot stop to speak about it now, but we join issue with him upon this subject. We believe that this hurly-burly, superficial, unbelieving age, needs, above all things, critical, expository, and exact, doctrinal preaching. Great truths and principles, clearly defined, and clearly understood, have been, under God, the cause of all great and healthy movements in the

history of the world. A great doctrine preached—the doctrine of Christ—founded Christianity. A great doctrine preached—the doctrine of justification—produced the Reformation in Germany. But in this unique age of ours, it seems no doctrines are to be defined and enforced. That would be "Critical dignity" installed in the heart "in place of the Son of God!"

Another instance, in which this writer discloses a radically erroneous view of the ministry and its work, is in that passage in which he says to the ministers, if you cannot "read in the eye of seven-eighths of your audience, *Pray, go on*;"—"if you cannot read that, you have mistaken your vocation; you were never called to the ministry." Now let us try some successful ministry by this test. Take, for instance, the ministry of our Saviour; and take the delivery of his first sermon, in the village of Nazareth. When he had closed that sermon, did he read in the eye of seven-eighths of his audience, "*Pray, go on?*" What says the record? "*All they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.*" According, then, to our author's view of the ministry, Christ mistook his vocation; he was never called to the ministry. Upon another occasion, when he ceased speaking, "*many of them said, He hath a devil, and is mad; why hear ye him?*" Surely he must have mistaken his calling.

But perhaps the writer whom we are reviewing, in reply, would modify his remark, and say: "If you cannot read in the eye of seven-eighths of those *who are not mad*, pray go on, you have mistaken your calling." We answer, probably more than seven-eighths of the ministers can read that usually. But if they cannot, must they leave the ministry? Is that a proof that they have mistaken their calling? E. G. Parker, Esq., in his "Rem-

;niscences of Rufus Choate," gives us the following, among the remarks of that eloquent and successful pleader: "Always, in my long addresses to jurors, *some one goes to sleep.*" "When some one grinned in my face while I was speaking, I have often wished *I was dead almost.* And a thousand times, I have felt," he said, "the drag, and flag, and doubt of success, in the middle of my speech." Now if this greatest of American advocates, with all the witchery of his eloquence and fame, speaking to twelve men, on a single occasion, could not keep them all awake, are ministers of the Gospel, who speak to their people every week, year after year, in the same place, and upon the same subject, without novelty or fame to help them, but with many of the stamp of our author, to sneer and carp at their preaching, to be denounced as incompetent, and hooted out of the ministry, if they cannot read in the eye of seven-eighths of the audience at the close of their sermons, pray, go on?

The writer represents the people as always ready to hear the truth when properly presented. He says that if ministers complain of "the people as indifferent and insensible to the truth," it is "a libel which ought to render them liable to fine and punishment." But our Savior said: "*every one that doeth evil, hateth the light,* neither cometh to the light, lest his deeds should be reproved." Let the writer now apply his language to the Savior, and it may possibly occur to him, that he has not rightly apprehended the work of Christ, and of Christ's ministers in the world.

It is not a little remarkable that while this writer repeatedly affirms that "to nothing are men so prepared to listen as to religious truth, properly presented," and that they are impatient under preaching only because the great mass of ministers are incompetent men, we yet find him using such language as the following, in one part of his article: "Why do our educated men of other professions so seldom and so reluctantly contribute to the addresses in our religious assemblies?"

Precisely because they understand the difficulty of meeting the popular expectation which is created by the prevailing theory; a theory which demands that sermons, and not only sermons, but also that all religious addresses, should be chiefly characterized as learned, acute, scholastic even." How is this? Are the people, after all, so pleased with the stupid and "*tedious*" ministry, that they will not listen to the truth when it is "properly presented?" Can it be that "God's truth, *fairly presented,* is never a matter of indifference or of insensibility to our intelligent, nor even to our unintelligent audiences," and that ministers so fully meet "the popular expectation" that "our educated men of other professions" do not dare to stand beside them in addressing the people upon the high theme of religion?

This writer in the *Atlantic*, believes that "our age is growing less and less tolerant of formality." We believe, on the contrary, that, at least, in the eastern part of Massachusetts, the principle seat of Unitarianism in our country, there is a most marked and decided tendency towards a merely external and formal religion; a religion which regards the Bible and vital godliness of far less consequence than rites and ceremonies, days and seasons, *the Church and the priesthood.* Unitarianism is asserting its failure, and we hear of a stampede from Unitarianism into Episcopacy. There are many who wish to have a respectable and especially a *fashionable* Church connection where they will never be asked what they believe. There are many more who wish to dance and play cards, and drink brandy and wine, and go to the opera and theatre *ad libitum*, and at the same time have a respectable Church connection where they will never be asked what they do, when they are away from the prayer book, and where their consciences will never be disturbed by any preaching about the sins of the day. And these classes are fast finding out whith-

er they can go and find all these conditions met. Episcopacy, they are aware, has been a little too good thus far in Massachusetts, where it has received so many both of its clergy and its laymen from other communions of more vital piety; but they rejoice to learn that it is fast becoming, and that it must by its own inherent laws become, "*high Church*." We believe that there is always a natural tendency to formalism in religion, and that this tendency is particularly strong, at the present time, in eastern Massachusetts. The next great battle that the people of God are to fight in New England, is to be fought in defence of the Bible, and the simple institutions of the Bible; the Bible, its divine authority, and its claims to occupy the place it has thus far occupied at the foundation of our system of public education, and of all our civilization, and also the primitive Church Polity, its divine authority, and its claims to live and work. The tendencies of the writer whom we are reviewing, are evidently towards formalism in religion, though he does not know it. Sick men often cannot tell their own disease. Our author is exceedingly anxious to multiply the external appliances of religion, especially in the pulpit, to have more hurrah and clatter there, more of "the railways, the magnetic telegraph, and Hoe's press;" and is this spirituality or formalism in religion? Tired of the simplicity of the gospel, and being not yet ready for a religion of established forms, he strikes out for certain, almost any, novelties that will entertain the people.

There are many other statements in this article which we should be glad to notice, had we space; not so much on account of the statements themselves, as of what they disclose of the author's views in respect to the ministry. Men of such superficial views, in our churches and

near the ministry, are just the men who are doing more to corrupt the public taste and judgment upon this great subject, and to impair the influence and usefulness of faithful ministers, than any other class of men. Their cardinal "*doctrine*," stripped of all disguise, is that the minister is to please, or rather *amuse*, the people, at all costs. In this relation of pastor and people, there must be cultivated, on the part of the pastor, all the graces of patience and forbearance, and compassion and meekness, and long-suffering and faith, and hope and charity; but on the part of the people, simply the grace of *fancy*. The pastor must have all piety, all ability, all learning, and all kinds of experience—especially that of suffering—so that, in the language of our author, he can bring "lively illustrations of spiritual truth from all the experiences of life, from all observations, from all analogies in the natural world,—in short, from every manner of illumination; from the heavens above, from the earth beneath, and from the waters which are under the earth," while the people are to have simply the ability to *be pleased*. We do not apologise for any defect, or anything wrong in the ministry. Heaven knows that there is need of more piety, and more ability in the pulpit. But we do affirm that there is far greater need of more piety, and more ability, and more knowledge of first principles, and more correct views of the kingdom of Christ, and of the laws of its progress, among the laymen in our churches.

The great Robert Hall was once publicly rebuked, by an ignorant and officious member of his Church, for the imperfections of his public services. The class represented by that inconsiderate man, have an unending, though perhaps not an apostolical, succession in the churches.

ECCLESIASTICAL STATISTICS.

COMPILED BY REV. A. H. QUINT.

In the first volume of the *Quarterly*, we gave the summaries of the statistics of both the main branches of the Presbyterian Church in this country, as reported in 1859. We now insert the statistics of all branches of Presbyterians, as com-

piled in the *Presbyterian Historical Almanac* for 1860, (prepared and published by Joseph M. Wilson, Philadelphia.) which is the very best work of the kind we have ever seen :

UNITED STATES.	Minis- ters.	Ch's.	Communi- cants.	Collec- tions, &c.
Associate Reformed Synod of New York,	16	14	1,631	\$7,102
Associate Reformed Presbyterian Church, South,	68	..	..	..
Associate Synod of North America,	11	32	778	190
Cumberland Presbyterian Church,	927	1,188	84,249	..
Free Pre-byterian Church,	43	..	..	..
Presbyterian Church, (Old School),	2,578	3,491	279,600	2,924,448
Presbyterian Church, (New School),	1,558	1,543	137,989	271,769
Reformed Presbyterian Church, General Synod,	54	83	..	8,457
Reformed Presbyterian Church, Synod,	63	70	5,821	9,484
Reformed Protestant Dutch Church,	410	409	50,304	513,916
United Presbyterian Church,	408	634	55,547	22,992
United Synod of the Presbyterian Church,	118	187	12,125	63,827
BRITISH PROVINCES.				
Free Church of Nova Scotia,	32	66	1,497	16,748
Presbyterian Ch. in Canada, in connection with the Ch. of Scotland,	107	135	8,011	45,335
Presbyterian Church in New Brunswick,	18	..	..	..
Presbyterian Church of Canada,	183	144	17,671	..
Presbyterian Church of Nova Scotia,	38	75	7,133	37,240
Synod of New Brunswick, in connection with the Ch. of Scotland,	11	..	..	..
Synod of Nova Scotia, in connection with the Church of Scotland,	20	24	1,642	15,824
United Presbyterian Church in Canada,	66	119	..	4,471
GREAT BRITAIN, &c.				
Church of Scotland,	1,178	1,188	..	278,506
Eastern Reformed Presbyterian Church in Ireland,	6	..	..	..
Free Church of Scotland,	790	869	..	1,650,176
Presbyterian Church of Victoria,	137	..	..	..
Presbyterian Church in England,	88	..	..	..
Presbyterian Church in Ireland,	560	..	..	..
Reformed Presbyterian Church of Ireland,	29	..	..	..
Reformed Presbyterian Church of Scotland,	59	..	..	..
Seceding Presbyteries of Ireland,	10	..	..	..
Synod of Jamaica,	25	..	..	..
Synod of the Church of Scotland in England,	15	..	..	..
United Original Seceders of Scotland,	23	..	..	..
United Presbyterian Church of Scotland,	519	..	162,750	871,000
TOTAL,	10,145	10,271	826,748	\$6,741,485

[TOTAL, without Dutch Reformed Church, 9,735 9,862 776,444 6,227,569]

The following note is calculated, it will be seen, on a basis which includes the Reformed Dutch Church :

NOTE.—The deficiencies of the preceding Summary could not be supplied save by approximation. It may be interesting to state that 7,000 ministers report 826,748 Communicants, being an average of 118 members each, which being multiplied by the total number of

ministers, (10,145,) would show a Total of Communicants of 1,200,500. The collections reported by 8,000 ministers, amount to \$6,741,485, which is an average of \$847 to each minister. The total number of ministers (10,145,) being multiplied by \$847, show a total of \$8,992,815.

The alterations necessary upon omitting the Dutch Reformed Church, will, if

we reckon correctly, diminish the estimated total of communicants to 1,148,730; they will diminish the estimated total of collections to \$7,982,700.

The column of collections needs particular explanation. Thus, the Old School Church is inserted at \$2,924,448; the New School at \$271,769. This is unjust to the latter, unless it be also explained that of the former amount, \$2,070,479 are for congregational purposes, of which the latter makes no account. The former is thus reduced to \$853,969; the \$513,916 of the Dutch Reformed are to be diminished in the same way by \$388,845; and the United Synod by \$43,851; the other United States churches report as the New School does. The amount is also to be diminished by one half of the Reformed Presbyterian Church Synod collection, which was this year reported for two years, the half being \$4,742. The aggregate thus left for the United States Presbyterian churches (excluding the Dutch Reformed,) amounts to \$989,197,—which is subject to still further deduction of \$29,184, reported for Presbyterial, Synodical, and Assembly expenditures,—leaving as actual contributions for benevolence, outside of current Church expenditures,

\$960,013. This is but partial, however. To make it complete, and reckoning on the basis of the note above quoted, (modified by excluding the Dutch Church and congregational expenses,) we have a little rising \$1,160,000, which, after all, is a mere estimate. If correct, it attributes an average of about \$2.00 to each communicant.

The American churches, distinctively called Presbyterian, sum up as follows:

	Ministers,	Chhs.	Com'nts.
United States,	5,844	7,242	577,740
Add'l for unreported, est.,	..	120	13,296
British Provinces,	475	563	35,954
Add'l for unreported, est.,	..	29	16,396
TOTAL in America,	6,819	7,954	643,886

This is but an approximation; we believe that the number of members is probably near the truth,—the number of ministers slightly overrated,—and that of churches underrated, unless the Congregational churches included in the New School minutes be subtracted.

There are other Presbyterian churches:

The EVANGELICAL LUTHERAN published as follows,—from parochial reports sent to the 19th biennial convention of its Synod, held at Pittsburgh, Pa., May 19, 1859:

SYNODS.	No. Min.	No. Ch's.	Infant Baptism.	Admiss-ions.	Tot No. of commu-icants.	Scholars in S. S.	Synod Treas'y.	Educa-tion.	Home Mission.	Foreign Mission.	Local Objects.	General Benev.	TOTAL.
Allegheny,.....	30	91	980	1,849	7,000	2,766	\$150	\$617	\$517	\$922	\$12,237	\$100	\$13,873
C. Pennsylvania,....	25	90	808	1,164	7,485	1,960	74	743	163	143	15,625	..	16,753
E. Pennsylvania,....	45	95	2,276	2,685	12,000	10,000	255	2,961	1,780	1,494	56,694	7,717	70,972
East Ohio,.....	33	60	502	1,354	3,751	2,322	211	434	332	213	8,892	10,856	20,938
Hartwick,.....	25	37	458	1,163	4,704	1,729	168	101	11	565	6,600	260	7,705
Illinois,.....	22	34	1,045	701	3,105	876	125	432	208	626	9,396	2,250	13,007
Iowa,.....	18	38	235	244	1,200	..	24	10	79	..	5,315	..	5,428
Kentucky,.....	9	13	107	151	698	303	20	29	32	145	445	..	576
Maryland,.....	27	37	2,228	1,047	5,952	2,227	178	1,711	967	580	30,786	5,013	39,235
Melancthon,.....	15	32	392	448	4,074	2,498	55	381	150	80	6,550	151	7,172
Miami,.....	25	47	591	897	3,421	2,606	54	900	349	988	7,501	1,873	11,665
N. Y. Ministerium,...	59	53	3,133	788	11,016	3,895	147	354	884	915	2,475	1,354	6,129
North Carolina,...	22	40	550	830	4,000	600	105	290	500	50	10,000	38,000	48,555
North Carolina,...	59	72	1,696	1,642	5,097	..	132	600	154	50	22,549	..	23,885
Northern Indiana,...	19	43	..	..	1,652	1,600	..	..	..	..	..	..	..
Ohio, English,.....	10	39	206	69	2,280	..	45	290	..	114	..	153	542
Olive Branch, Ind.,...	10	25	122	399	1,072	525	112	59	127	3	4,877	..	5,169
Pennsylvania,.....	97	253	7,095	3,652	35,544	10,165	258	591	298	903	15,899	4,940	22,809
Pittsburgh,.....	42	110	2,314	2,065	8,595	4,642	191	627	1,025	847	15,872	2,235	20,798
South Carolina,....	35	51	1,121	1,411	9,659	2,350	4,615	4,039	417	424	332	..	9,827
Southern Illinois,...	7	25	120	100	1,050	..	26	27	171	..	10,000	..	10,070
Texas,.....	17	21	533	133	2,000	..	24	..	75	..	..	..	99
Virginia,.....	22	58	443	698	3,000	1,654	177	700	600	425	6,280	900	9,082
Western Virginia,...	18	35	296	450	1,859	..	100	500	300	600	3,000	3,000	10,400
W. Pennsylvania,....	40	81	1,165	1,157	10,917	3,879	97	998	763	694	13,740	1,545	17,837
Wittenberg,.....	26	32	113	287	1,810	1,650	82	119	105	316	8,913	115	9,650
TOTAL, 26. TOTAL,	764	1,506	28,528	25,576	153,521	57,250	7,506	17,195	10,053	10,097	276,918	80,497	402,235

The GERMAN REFORMED CHURCH (American,) publishes as follows:

CLASSES.	Minis- ters.	Ch's.	Com'ts added on Confirma- tion.	Com'ts added on Certificate.	Total No. of Com- muni- cants.	Bap- tisms.	
Clarion,.....	14	45	263	59	2,649	447	
East Pennsylvania,.....	23	89	999	11	11,875	1,984	
East Susquehanna,.....	15	75	426	57	3,996	641	
Goshenhoppen,.....	13	41	385	25	5,206	624	
Illinois,.....	6	3	4	13	230	36	
Indiana,.....	9	14	18	28	319	119	
Lancaster, General Synod,.....	17	35	144	27	1,424	253	
Lancaster, Synod of Ohio, &c.....	12	29	156	..	1,142	154	
Lebanon,.....	15	61	605	55	7,343	1,296	
Maryland,.....	26	46	317	121	5,461	831	
Mercersburg,.....	26	50	304	128	3,922	559	
Miami,.....	26	57	270	163	2,761	403	
New York,.....	6	9	78	..	1,147	297	
North Carolina,.....	8	26	77	1	1,633	127	
Philadelphia,.....	17	18	272	254	2,809	262	
Saudusky,.....	13	39	130	12	1,188	191	
Sheboygan,.....	4	4	19	19	351	73	
St. John's,.....	26	80	350	..	4,960	655	
St. Joseph,.....	15	28	67	10	753	176	
Tiffin,.....	16	54	173	146	2,361	351	
Virginia,.....	6	34	67	16	1,459	102	
Westmoreland,.....	12	49	34	13	1,621	120	
West Susquehanna,.....	14	54	209	..	2,993	314	
Zion,.....	21	73	452	62	5,807	686	
CLASSES, 24.	TOTAL,	390	1,013	5,819	1,220	73,410	10,701

In this connection it may be interesting to notice the summaries of evangelical churches, respectively under Episcopal, Presbyterian and Congregational government. We attempt this with the understanding that it is hardly more than a rough estimate, and omitting various slight bodies in each direction of which we can get no direct information. Nor are the classified bodies all exactly of the same grade, even when so grouped. The Moravians we do not include in either case, from a doubt where they fairly belong:

I. EPISCOPAL.	Ministers.	Churches.	Communi- cants.
Protestant Episcopal,	2,051	2,110 (par.)	135,767
Methodist Episcopal,	6,502		956,555
" " South,	2,571		691,603
Other Methodists,	350		40,255
Total,	11,474	....	1,824,180
II. PRESBYTERIAN.			
Presbyterian by } name, as above, }	6,319	7,954	643,386
Reformed Dutch,	410	409	50,304
Evangelical Lutheran,	1,128	2,048	208,263
German Reformed,	390	1,013	73,410
Methodist Protestant,*	2,000	1,200	70,000
Total,	10,217	12,624	1,045,363

* Their polity is at least, neither Congregational nor Episcopal.

III. CONGREGATIONAL.

Trinitarian Cong.,	2,908	2,676	257,634
Regular Baptists,	7,968	12,730	1,062,681
Other Baptist,*	2,258	3,575	173,683
Wesleyan Methodists,	565	600 (est'd)	21,565
Other Methodists,	200	200 (est'd)	10,200
Total,	13,799	19,781	1,525,773

If we limit the inquiry simply to the United States, we find the result as follows:

Episcopal,	11,317	.....	1,810,671
Presbyteriau,	9,742	12,032	993,013
Congregational,	13,373	19,132	1,453,362

It will be thus seen that neither of the three forms of Church polity have predominance; and the figures, instead of ministering to the pride of either, only lead Christians to rejoice that the sacramental host is so large, though differently organized. A total of 4,277,046, actual communicants in Protestant and evangelical churches of our land, is no slight proportion of its adult population. Instead of fighting each other, they should be battling against the common foes, "the world, the flesh, and the devil."

* We have included neither the Tankers nor "Disciples," who would add 2,200 ministers, 2,150 churches, and 358,200 members.

METHODS OF MISSIONARY LABOR AT THE WEST.

BY REV. DANIEL P. NOYES, NEW YORK.

THE esteemed author of the interesting article in the January number of *The Congregational Quarterly*, seems to have fallen into certain errors—easily accounted for by the brevity of his Missionary experience—respecting the system pursued by the American Home Missionary Society. Ordinarily, such mistakes might be left to rectify themselves. But, in the present instance, having been made the ground of charges against the Society, and having furnished a weapon to the assailants of its administration which does not fairly belong to them, it seems proper that they should be corrected.

The errors of our friend are three in number :

First : In supposing that the Society's Missionaries are commissioned solely upon the application of *churches already organized*.

Missionaries are often commissioned upon the application of persons in a neighborhood or district; and are also sent into destitutions before any application has been made, for the purpose of gathering new congregations. Of "the thirty-four Missionaries," (observes Rev. RICHARD HALL, the Society's Agent for Minnesota,) "who are named in the Annual Report for 1859, as having labored "in that State during the year, no less than *nine* were commissioned * * * on the application of a *congregation*—there being no church organized;" and "four more were commissioned *without application* from Church or congregation, to labor where the Gospel had never been stately preached."

Secondly: The article in question states that the Society is "doing but little for the organization of new churches," and for seeking out the "lost sheep;" and seems to recommend, that a man be sent

into every county "to do this preparatory work!"

The Society's Agent for Minnesota is certainly good authority, for that State. In the article published in *The Congregational Herald*, from which a quotation has already been made, he says:

"If we except six of the Congregational churches in the State, all the rest have been organized by men who either were at the time missionaries of the A. H. M. S., or who became so almost immediately after the organization of the churches to which they ministered, and on application made by those churches. In most cases, too, the commission of the missionary, although issued later, dated back to the commencement of his labors—back to a time preceding the organization of the Church."

"Perhaps it is desirable that more Presbyterian and Congregational churches should have been organized in the State, the past year. The number organized by the missionaries of the A. H. M. S., is nine. It is certainly very desirable, that *eight* who are now destitute should be supplied with ministers. As a good reason why a smaller number has been organized than in some previous years, it should be considered, that for two years past, there has been almost no immigration into the State. Indeed, during this period, nearly every town has been growing beautifully less. The churches aided, in many cases have been obliged to increase, instead of diminishing the amount of aid applied for. In one case, a Church that had been self-supporting has come upon the Society, and one or two others are likely to be compelled to do the same. In such a state of things, the necessity and the encouragement for multiplying new organizations, is less than it would be in a time of general prosperity and progress."

To supply each County with an itinerant, for the "preparatory work," would require *fifty-one* additional missionaries.

Nine of the counties are uninhabited ; and "another nine are so thinly peopled, that in October, 1859, they polled, on an average, less than sixty votes apiece."

"This preparatory work," adds Mr. Hall, "is what every frontier missionary does ; and he begins at the beginning. He begins his labors wherever he can gather a congregation, and where he judges there is a prospect of success. In due time he forms a Church, perhaps several churches ; and then he does not leave them, but continues to look after them, and lead them along, till he can drop off one or more into the hands of some other laborer, for whom he has prepared the way, and thus be able at length to bestow his own labors wholly upon one Church."

It is believed that the pioneer labors of the American Home Missionary Society will compare favorably with those of any denomination employing an "educated ministry ;" and that they are as extensive as its resources, of money and of men, will permit.

Thirdly : Our friend supposes *both* of the two denominations co-operating in the Society to be *hampered* by their union.

This is properly true of but one ; the other having freed itself—in principle, and, to a great degree, in fact—from the restraints of a co-operative relation, and having assumed the full liberty of doing, through its own denominational agency, whatsoever it *can*, for the promotion of its own separate denominational interests. This agency is understood, and is seen, to be particularly devoted, at the present time, to precisely the kind of "preparatory work" in which the Home Missionary Society has been supposed, by the contributor to this Quarterly, to fail. But the trouble has never been that the Society was unable to explore new countries, organize churches, and look after "lost sheep" in the wilderness ;—else had the States, which have been the fields of its so fruitful labors, been indeed worthy of commiseration ; but the sole difficulty was, that, being a co-operative Society, it

could not explore, organize and nurture, under denominational "direction," for the distinctive promotion of denominational growth.

But our friend was undoubtedly correct in the supposition, that existing jealousies and conflicts between denominations at the West—stimulated, as they are, on one side, by having been organized into a system and established in permanence—are an embarrassment to the Society. In various ways, they obstruct its administration and diminish its resources. The existence of these rivalries is not, however, a defect in the Society's constitution ; or in any of its rules or methods. Hostility to coöperation is hardly a fault chargeable upon the coöperative Society ; nor are the fruits of division to be set down to the account of them whose whole work is in a union. This responsibility, at least, does not rest upon the Society.

As the subject in hand is one on which serious misconceptions have existed, and probably still exist, it may be well briefly to recapitulate the leading points of that missionary system which has now stood the test of more than thirty years' experience.

The system of the American Home Missionary Society, provides, in the **FIRST** place, for the *general exploration* of its entire field—and that, to any extent that circumstances may at any time require. But while doing this, it does *not* encourage that fruitless *vagrancy* which busies itself with an aimless running about, and results in nothing but a perpetual repetition of familiar facts and an ineffectual cry of "destitution !"

This system provides, **SECONDLY**, for the *occupation* of the entire field—so far as the supply of men and of money can be made to go—with a *fixed ministry* ; and encourages the early formation of the pastoral relation.

But, **THIRDLY** :—Along the frontiers, and in all sparsely settled regions, the Society sustains missionaries whose labors cover a considerable territory—circuit

preachers, in fact, having their several stations to be visited regularly in turn. These missionaries are expected to select the most important place within their district as their home; and so to shape and proportion their labors as to ensure permanent results, if no where else, at least in the places where they live. This has been found to be, in general, the best way of doing the pioneer work. For, unless a missionary live upon his field, and so far concentrate his labors at some one place as to lay permanent foundations—unless his work has a method and a center—it is very apt to run to waste.

It is proper to add, that the explorations of the Society are, at all times and everywhere, far in advance of its means of supply. There has probably never been a day since its organization, when it could not have furnished employment to one hundred additional missionaries, if that number of really competent men had presented themselves.

It is confidently believed, that all future experience will continue to prove, as all past experience has demonstrated, the substantial wisdom of the system involved in the foregoing principles.

Editor's Table.

¹ The *Christian Examiner*, a periodical we read with great interest, had in its September number a rather testy article on CONGREGATIONALISM, which the *Christian Register*, of October 8, 1859, followed up with remarks which are a cross between peevish and puckery. Some friend having sent us an extra sheet of the one, and a copy of the other, we have read them with extra care. The tone of the whole is complaint; and the drift of complaint is, that Christians of our faith and order are engaged in a determined plan to deprive our Unitarian neighbors of the name of CONGREGATIONAL. We had long ago usurped "Orthodox;" unsatisfied, we swallowed up "Evangelical;" and now we are bent upon being the only "Congregationalists" in the land,—with profound hints that we shall be after a fourth title pretty soon. The conspiracy is deep laid, but our sharp-scented neighbors have discovered it. It crops out in the Dublin law-suit; it speaks in the Hymn Book, Union, Library Association, Year Book, and "many more . . . too numerous to particularize," which appropriate the title of CONGREGATIONAL, apparently without the least remorse; it has warped the staid old *American Almanac* itself; and, as if anything more harrowing still was wanted, in the *New American Cyclopaedia*, edited, in part, by a man once

a Unitarian minister, and not now celebrated for Orthodoxy, there is an article in which appears the atrocious declaration that the common, colloquial use of the term Congregational, refers it to the main denomination bearing that title; a declaration by no means atoned for, even by the admission that Congregationalism "may be connected with any form of doctrine." This conspiracy is characterized by "systematic artifice and stealthy cunning;" it means, "by flooding the common speech, to sink its [i. e., the word 'Congregational's,'] legitimate sense;" it is bent on "debauching the language;" "flippancy" and "audacity," "monopoly" and "machinery," on the one hand have found "supineness" and "indifferency" on the other, until the work of "twenty years" has affected not only the "religious world," but has even corrupted the "secular press." But—

"The best laid schemes o' mice and men,
Gang aft a-gley"—

the plot is discovered. We might as well give it up.

We are alluded to as among those who are "cunning" in this project, by taking the title we did. We beg leave to profess the most profound unconsciousness of any such generalship. We adopted the name because we liked it; we mean to make this Quarterly "Congregational." But we no

¹ Crowded out from the last number.

more mean to imply thereby that there are no other Congregationalists in the land, than our neighbors, who sail under the flag of "*Christian Register*," mean thereby to assume that all the Christianity there is, (especially as to a mild and lovable spirit,) is condensed into their establishment; or that the "*Christian Examiner*" embodies the sole examination conducted on Christian principles, or that the "Massachusetts Evangelical [Unitarian] Missionary Society" is in exclusive charge of the gospel; or that the "Benevolent Fraternity of [Unitarian] Churches" has absorbed all the benevolence in the vicinity of Boston. We allow that all of Christ's churches which hold to our form of government, are Congregational,—even the General Baptists, the Freewill Baptists, and certain Methodist bodies, which our neighbors seem to forget,—like a dory forgetting a man-of-war. We are certainly willing that Unitarians should call themselves "Congregational;" but *they* will not. Their Association is the "Unitarian Association;" their Quarterly [now Monthly] Journal inserts "Unitarian" churches and "Unitarian" ministers; they have a "Unitarian" Book and Tract Society at the South, a Conference of "Unitarian" churches at the West, one "Unitarian" Association in New York, and another in Maine. Surely they cannot complain that popular usage follows their own example, and uses short names instead of the ponderous "Trinitarian Congregationalists" and "Unitarian Congregationalists," especially as neither is really correct. "Thee talks a great deal of thy home," said a sleepy but sagacious Quaker, to a party of serenaders below his window; "thee seems to think a great deal of thy home; thee says there's no place like home; now if thee has such a high opinion of thy home, why don't thee go to thy home?" We look to our friends for correct example; we expect to hear them regularly saying "Unitarian Congregationalists;" but, lo, almost the only Society which, under Unitarian authority, retains the title "Congregational" at all, is the "Congregational Charitable Society," which is, as the *Examiner* says, "almost Unitarian to a man;" rather hard, by the

way, to twit us of that, when we would very willingly help administer that very handsome fund, only that they who have secured control of a Society founded by the Convention of Congregational Ministers, itself Orthodox three to one, will not let us in.

Our friends are mistaken. There is no such conspiracy. There is no desire to deny Congregationalism to Unitarian churches. Our "Congregational Library Association,"—of which the *Examiner* says, "let no Congregationalist outside that ["sectarian"] line, make advance, in his innocence, to the benefits of the Library,"—not only allow a perfectly free use of the Library to such innocents, but even makes them eligible to office in the Association itself. Personally,—the *Massachusetts Register*, which, up to a dozen or less years ago, said merely "Congregational" and "Unitarian," was led to introduce the "T. C." and "U. C.," by one of the editors of this *Quarterly*. There is no plot of the aggravating Orthodox. Popular usage has a term which precise statement finds inaccurate, and uses the term merely for convenience.

We freely admit Congregational churches to be Congregational. But still, we wish to be understood. If Unitarian churches are to become extinct by being merged in Societies,—if they cease to act in regard to pastorates, as many already have,—if the line which the Scriptures establish between the "Church" and the "world" is obliterated, then they cease to be Congregational. Congregationalism cannot exist without organized churches. The accidental matter of corporate societies or mere congregations, does not make Congregationalism. Societies without churches have no right to the name. They are like the Irishman's hole in a bank; he dug the bank away and left the hole sticking up.

If, again, it is intended to be implied that we and they are one denomination in two branches, because one form of Church polity is common to us both, then we beg leave to dissent. We and they are two. Nor, if it were to be settled that either should enjoy possession of the simple title "Congregational," as a distinctive de-

nominal name, should we yield our right. We are the old Congregationalist denomination; the same with that of early New England. Unitarians are not. They were a small section of seceders, leaving us, the main and immensely larger body, in full possession of the denominational home-stead. They continue to possess, it is true, the same form of Church government; but we possess, by lineal descent, the old form of government, the old creeds, the old doctrines, the old forms. Their secession no more requires us to prefix a new title to our name, and no more entitles them to be considered a part of the old denomination, than a small secession from the Protestant Episcopal Church, could claim that the old body should prefix a new adjective, or that they were the old Church. The seceding 250 churches may need some exclusive name to denote their separation from the 2,800 remaining in the original body, but the original body does not. We are, historically, the "Congregationalist denomination;" they are "Congregational Unitarian;" for the word "Congregationalist" has a technical denominational meaning as well as a descriptive meaning; in the first sense, it is ours alone; in the latter, it belongs to us, to Unitarians, to Baptists, and to many Methodists.

We wish also to protest against the notion that Independency and Congregationalism are the same. The *Examiner* seems to think that there is no process by which "nice distinctions could be run between them," and declares that "Pilgrim Fathers were nursed at the breast of Independency." Not so. The Independency of the early fathers was modern Congregationalism. Those called Independents in the Westminster Assembly, disclaimed the very name; they call it "that proud and insolent title;" "we did then and do here" say they, "publicly profess we believe the truth to lie and consist in a *middle way* between that which is falsely charged on us, Brownism [Independency,] and . . . the authoritative Presbyterian government." When we have space, we will carry out this line of thought. At present, the result of Unitarian Independency may be seen in the *Examiner's* own admission that grave doubts

exist in their body whether they are a denomination at all. It admits that the phrase "bond of union," as "applied to them, is but a flourish," which we admit, and wherein is seen just the difference between Independency and Congregationalism. The latter has an outer bond of union; the former has not.

While UNITARIAN leaders are fretfully complaining of colloquial usage, and at the same time are apparently drifting towards Independency, it is a little remarkable that in the UNIVERSALIST General Convention, the tide sets the other way. They are tired of Congregationalism. The report of their "Committee on the state of the Church," made at the last session of their Convention, and published in full in the *Trumpet* of October 22, 1859, wants a "more efficient organization." They say they are now betwixt Congregationalism and this "more efficient" plan, to which preceding Conventions have looked, but, so far, in vain. They object to going back to "simple Congregationalism." They hope the "people are not in its favor," and they believe they are not. Several States have declared against it; Rhode Island has objected, Indiana has echoed back the cry, and Massachusetts has joined her voice. "Pure Congregationalism," say the Committee, "is unnatural;" it is "a waste of power." They want the General Convention to be a "live central body, with real powers;" and to be empowered to hold funds; and to collect a regular percentage tax from the churches; and to be "not a mere court of appeal;" and to imitate the Methodists in their book establishment, "as a means of power and source of revenue;" and to be "sowing seeds and cultivating harvests in the outer fields," (which means, we suppose, "in advance of all others.") They do not exactly like Dr. Bellows' Broad Church, for Dr. Bellows is "finical and visionary in many things he has said," and indulges in "rhetorical swells," but they think he said many things about the Church, which ought to "enlist the sympathy of all earnest disciples of Christ,"—which means consolidation, if we understand it. They declare

that "the Romish and Episcopal churches have the right theory on the "subject" of infant Church membership, which is, that "children are born into the Church," as they are into "the State," and ought to be confirmed when they get old enough. What will grow out of this intended eclecticism from Presbyterianism, Methodism, Episcopacy, and Popery, we are puzzled to see, though we have an idea that they are groping, as Nebuchadnezzar did, to find his dream, and that when it takes shape, it will be like the image which Daniel described, (ii: 31-33,) "whose brightness was excellent," but which, from certain inherent faults of structure, speedily met a melancholy fate. The whole plan, as one of the signs of the times, is queer rather than otherwise.

The letters we have received regarding the STATISTICS of our CHURCHES, are various. Most of them are good natured even when correcting errors; and we thank all who have done us this favor; but some are slightly the reverse. We shall now allude to but one error, viz., that, in our Michigan list were the names of ten Presbyterian ministers. We acknowledge the mistake; we will never put Presbyterians into such good company again if we can help it. Three times have we been talked to; 1st, by the Clerk of Synod there, whose letter was a courteous and generous explanation of our mistake; 2d, by a Congregationalist brother there, who explained that although these names appear in the Michigan minutes, *part* of them were *starred*, with reference to the fact that such were not members of Associations,—to which we can only say that where a name is in Congregational statistics, it is to be presumed that it is of a Congregationalist, even if there is not technical membership in association, which neither gives nor implies ecclesiastical standing; the word "Presbyterian" ought to have been inserted,—although for the future we shall understand that "out west," stars denote Presbyterians; "e vivis ceserunt stelligeri," says our triennial. 3d, we find in the *New York Evangelist*, a flippant letter on the matter, from somebody whose brilliancy may be known from the fact

that he calls Michigan a "small State," and his tone implies that (though we only guess,) he is one of those former Congregationalists who felt that "Congregationalism wouldn't do for the West," and were very cross because we did not see fit to remain the Eastern side of the picket fence they tried to build up and down the Hudson, and who have been growing crosser continually as it is seen that Congregationalism *does* do for the West. However that may be, the writer intimates that our list is swelled by including names not ours. Why, the fact is, we erred the other way. We cut out the names of plenty of good Congregationalists, for the mere accident that they are temporarily in charge of Presbyterian churches. It could be no serious crime to insert names of men who were either pastors of our churches or members of our associations; but we did not mean to. We have no anxiety for brethren, who, however excellent in all other relations ride two ecclesiastical horses at once. Our 3000 ministers and 2500 churches can survive the loss.

On the other hand, suppose our anonymous friend turn his attention to his own list—the New School Presbyterians. We can reduce that list by scores, from our own information. If a man was ever a member of Presbytery, and has never taken the trouble to sunder a long forgotten membership, he is still enumerated there, although for years a Congregationalist minister and strong in Congregational polity. We do not complain, however. We only make a suggestion to people who live in glass houses. Our own readers will understand the extreme difficulty of deciding on the ecclesiastical character of doubtful cases. We assure them that our list is far below the reality now. We mean to make it perfect. In the meantime we hope it is becoming more evident that Congregationalism and Presbyterianism are two. We respect the staunch Old School portion; we respect the idea of Young Presbytery in the New. When the latter works itself into shape, the disruption in the Presbyterian Church will end of itself; and clean lines of distinction between the two denominations will help Christian union.

As an illustration of the fact that our list is too small, as well as for its interest to our denomination, we subjoin part of a letter just received from a missionary in South Africa :

—, SOUTH AFRICA, }
DEC. 28, 1859. }

DEAR SIR:—Though personally a stranger to you, I trust you will pardon the liberty I take in addressing you.

I happened, a short time since, to see, for a few moments, the "Congregational Year Book," and was surprised to find only one name recorded as a Congregationalist of all the Missionaries of the A. B. C. F. M. in South Africa. I thought then it would not be unacceptable to you, were I to inform you how many others of us claim kindred with you, and would, no doubt, be pleased to have the claim allowed. I have not a copy of the Year Book, and I am not sure that I can give all the items of dates &c., which are required, but the names and places of education I give below :

Rev. Alden Grout, Amherst College, Andover Seminary ; came as a missionary to South Africa in 1834. *Umvoti*.

Rev. Lewis Grant, Yale College, Andover and New Haven ; came to South Africa in 1846. *Umsunduzè*.

Rev. David Rood, Williams College, 1844, East Windsor Seminary ; came here in 1848. *Amanzimtote*.

Rev. Stephen C. Pixley, Williams College, 1853, East Windsor Seminary ; came here in 1856. *Amahlongwa*.

Rev. William Mellen, Mission Inst., Ill., New Haven Seminary ; came here in 1853. *Inanda*.

Rev. William Ireland, Illinois College, 1845, Andover Seminary ; came here in 1849. *Ifumi*.

Rev. Josiah Tyler, Amherst College, 1845, East Windsor Seminary ; came here in 1849. *Esidumbini*.

Rev. Hyman A. Wilder, Williams College, 1845 ; came here in 1849. *Umtwalumi*.

There are eight Congregationalists of us among the twelve missionaries of the Board at Natal. The Presbyterians are Rev. S. B. Stone, Rev. A. Abraham, Rev. S. McKinney, and Rev. Daniel Lindley, now in America. It might be a consolation to the General Assembly, N. S., to know that the Presbyterians, or a part of them, have united with one or two Scotch ministers in this Colony, to form a *Presbytery*. The Congregationalists have formed no Association.

It will be interesting for you to learn that a goodly number of the Colonists from England in this Colony are Congregationalists. There

are already at least four Chapels erected, and there are two excellent ministers sent out by the Colonial Missionary Society of England, though I believe they are now supported by their churches here. The Congregationalists here are an influential class of our community, zealous of good works. They are the only churches in the Colony which support their ministers without foreign or government aid. The names of their ministers are Rev. G. Y. Jeffreys of Durban, who is the son of one of the first missionaries to Madagascar, and was a member of the late Dr. Jay's Church, in England. Rev. Mr. Reynolds is the minister in *Pietermaritzburg*. In the latter place there has been a Congregational Society in existence for nearly twelve years, and not till recently were they able to procure an ordained minister. Mr. D. D. Buchanan, a lawyer, conducted services usually. Some years ago they gave a twice-repeated call to one of the American Missionaries, to become their pastor, with the offer of a liberal salary.

I hope you will not deem me intrusive in consequence of writing, and I subscribe myself in the bonds of the Gospel.

Yours truly, &c.

While on the matter of statistics we may as well insert a paragraph or two regarding the New School Presbyterian Minutes, written soon after their reception, but laid aside. They occupy two hundred and seventeen pages, and are full of valuable historical matter. The Statistics, however, are badly arranged and very defective,—the arrangement growing out of ministerial, instead of ecclesiastical, order. As an illustration,—“George Pierson, M. D., F. M., Eboon Isl., Micronesia,” appears to be pastor of a Church at Shelbyville, Presbytery of Illinois ; “Andrew D. Jack, F. M., Nengenenge, W. Africa,” is set against a Church at Williamsport, Synod of Wabash ; “Albert Bushnell, F. M., Gaboon, W. Africa,” seems to be minister of a Church at Monroe, Presbytery of Cincinnati ; “John H. Shedd, Andover, Ms.,” a licentiate, is made to be minister at Central College, Synod of Ohio ;—all of which, with scores of other similar appearances, result from the blind and incorrect arrangement of tables, in which there is no sensible order, and what order there is, is annually disordered. Then, again, of the 1,542 churches enumerated, a hasty count

gives us over 300 churches from which no reports were obtained, besides the 107 contained in the seceding Synods of Missouri and Virginia,—a result by no means creditable to the efficient organization of Presbyterianism, especially in view of the fact that the items required embrace neither dates, nor “males,” “females,” “absent,” “deaths,” “dismissals,” “excommunications,” nor “Sabbath Schools”; though it adds “contributions” to five objects. Statistically speaking, this document indicates that the various Clerks of our cumbersome neighbor have been studying “how not to do it.”

Another matter puzzles. In a religious paper, a few weeks ago, we read that the Presbytery of *A.* had settled Rev. Mr. *B.* over the Congregational Church in *C.*, in the State of *D.* We refer to these minutes and find that Church, but it is recorded as *Presbyterian*; and rumor tells us that a hundred or two more of Congregational churches connected with Presbyteries, but not *Presbyterian*, are similarly swelling the dimensions of this same list, as pure Presbyterian churches. “Figures will not lie,” but they sometimes lead to very remarkable inferences.

We have a suggestion to make to our Congregational General Associations and Conferences. It is that they will all consider the desirableness of adopting the 1st day of July (not *including* that day,) as the time up to which their annual statistical reports shall be made out. The objections will, we believe, be found of little account. Very few now make them to correspond with the year, and the advantages of a uniform period are evident. We name July 1, because that date will allow time for collection and printing in the several States, and time for *our* reprinting them to issue Jan. 1. We can then have them in one book, at a period not so antiquated as some now are, and of far greater value. Will the State bodies consider the matter favorably?

We cheerfully give place to a correction (p. 223) from the office of the A. H. M. Society, at New York, of the article on “Congregationalism in Minnesota,” which appeared in our issue for January. The author of that statement will of course, be pleased to learn that the policy and proceedings of this important institution come nearer to his own ideas than he had supposed. For ourselves, while we approve of an itinerating ministry to a limited extent—and to the *full* extent which the A. H. M. Society has hitherto employed it in exploring new territories,—we nevertheless look upon the permanent lodgments of the Gospel which it makes in the rising communities of the West, and the old destitutions of the East, as its most important function.

We wish to remind our readers that we insert advertisements because they are a help in the direction where help is needed. None are inserted, however, but such as will bring to the notice of our readers such articles or such facts as are of value.

The advertisement of J. D. Towle, Architect, Boston, is crowded out of this number. It will be found in the first issue of this year, and we are happy in commending him as a thorough, practical, intelligent and faithful man, acquainted with his business, and deserving the patronage of the readers of this Journal. He has given especial attention to ventilation as well as to the details of building in general.

We call attention to the advertisement of “Missouri Homes.” This is no bogus company. Excellent facilities are offered to young farmers. Address or call on Mr. Harris for further particulars.

We have no desire to enter into, or to prolong the “War of Dictionaries.” The eight pages which contain an elaborate comparison of the *Two Rivals*, bound up in this issue, are, however, worthy the attention of our readers. The “unspeakable words” at the close, have been added to the original article.

Books of Interest to Congregationalists.

A VIEW OF CONGREGATIONALISM, ITS PRINCIPLES AND DOCTRINES. By George Punchard. Boston: Congregational Board of Publication. Fourth edition, revised and enlarged. 12mo. pp. 357.

This work has become a standard authority, and would be a text-book in our Theological Seminaries, were the Congregational polity made a matter of book-study and recitation, as other systems are in their respective schools. It has been too long before the public to require an extended notice; though not yet long enough to correct every wrong bias which Congregationalism has contracted since the fathers fell asleep. Among the additions to this fourth issue are some important hints on the "Rights of Churches in respect to Representation in Ecclesiastical Councils," condensed into Appendix No. 19, on the last page, which we especially commend to the notice of the churches, as embodying views which have repeatedly found expression through the pages of this Quarterly.

ANNUAL OBITUARY NOTICES of Eminent Persons who have died in the United States. For 1855. By Hon. Nathan Crosby. Boston: John P. Jewett & Co. 8vo. pp. 357.

This is the second volume of a work which we hope will have an additional volume for each successive year to the end of the world, or till "eminent persons" have ceased to die. Its value is not to be measured by the interest felt in the loved occupant of a fresh-made grave, deep and tender as that interest may be. Looking at these obituary notices, as we have often perused the contents of a biographical dictionary, merely to see who have lived, when, where, and how they died, and what they did, one will find these two volumes to be among the most instructive in his library.

PRESBYTERIAN HISTORICAL ALMANAC AND ANNUAL REMEMBRANCE OF THE CHURCH FOR 1860. By Joseph M. Wilson. Vol. 2. Philadelphia: Joseph M. Wilson. 8vo. pp. 294. \$1.00.

The very best document of the kind ever published. It contains, without speculations, the statistics and public acts of the various Presbyterian bodies throughout the

world, and is compiled with wonderful accuracy. We congratulate our sister denomination on such a worker as the compiler, for we know his difficulties. We make only one or two suggestions. One is, the name of each distinct organization would be far preferable to the name of the book as a running title on each page. Another is, the lithographs of all the recent moderators are poor, very poor. The author ought to see Bufford's work. In other respects we give the book our unqualified commendation.

THE WORKS OF DR. EMMONS, Vol. III. 8vo., pp. 843. Boston. Congregational Board of Publication. 1860.

This third volume completes what the second commenced, viz: SYSTEMATIC THEOLOGY—wherein Justification; the Work of the Spirit; Holiness; Christian Character; Prayer; Perseverance of the Saints; The Sabbath; The Church; Baptism; The Lord's Supper, and the Future State, are discussed in fifty-two sermons; making two of the most logically written, elegantly printed and neatly bound volumes that the American press has lately put forth.

We bespeak of every owner of the volume an early and attentive perusal of sermon 94, entitled "Platform of Ecclesiastical Government established by the Lord Jesus Christ." If Dr. Emmons' Congregationalism contains a grain too much of *Independency*, it will be readily forgiven by those who can sympathize—as we ourselves most cordially do—with sentiments like the following, with which his "Improvement" abounds:—

"The disputes about ecclesiastical power never will be, nor can be settled, until the churches will return to the platform of ecclesiastical power contained in our text, [Matt. xviii: 15, 16, 17,] from which not only Papists, Episcopalians, Presbyterians, but even Congregationalists, have too far departed." "All churches are sisters, and stand upon a level. They may associate, or consociate for mutual advantage. But

no Church have a right to give up their power to an association, or consociation, or council, or any other ecclesiastical body." "The human device of giving power to associations, or consociations, or councils, to decide in ecclesiastical causes, has been a fruitful source of ecclesiastical injustice, tyranny and persecution. The plain and simple Congregational mode of deciding ecclesiastical causes and difficulties, is far the easiest, wisest and best."

THE AMERICAN CHRISTIAN RECORD, containing the history, confession of faith, and statistics of each religious denomination in the United States and Europe: a list of all clergymen, with their Post Office address, etc., etc. New York. W. R. C. Clark and Meeker. 12mo., pp. 696.

A great many good things are included in this book, notwithstanding its absurdly ambitious title page; and a great deal of labor is evident. The result is, that the work is unfortunately valuable. Its confessions of faith are well collected; its statistics are intolerable, awkwardly and blindly arranged, and often far behind the time. Some things are peculiarly queer. Thus, the title "Boston Tract Society," exhibits ignorance or meanness. The Unitarian division, we are gravely informed, took place in 1785. The Congregationalist Confession of Faith is a new idea. That Congregationalism has "founded several colleges and theological seminaries," is very true, and why omit their names, when the petty academies of other denominations are paraded in long lists, even to the enumeration of Camden Female Institute, Columbus Female Seminary, and scores of others, as "Baptist Theological Institutions?" Why not insert one page of the officers of our General Associations, when the clerks of every little Baptist Association are given in full, as well as eighteen pages of Episcopal bishops, committees, and petty officers of petty societies? Why comprise our national statistics in four lines, while others occupy pages? Why use last year's figures, when those of a year later were accessible? As the enormous amount of eighteen lines is given to the places and times of meetings of our State bodies, why copy last year's places and months and days, merely appending 1860? We make no complaint, however, of these things, nor of the various inaccuracies in

stating our Church polity, nor that the Post-office list of our ministers is mainly two years old. We only mean to suggest that there is room for improvement. And when that improvement is made, do give *authorities* for the confessions, &c.; at least, let us have the editor's name as a guarantee.

THE RELIGION OF GEOLOGY, and its connected sciences. By Edward Hitchcock, D.D., LL.D. A NEW EDITION: with an additional lecture, giving the author's present views of the whole subject. Boston. Crosby, Nichols, Lee and Company. 1860. pp. 532.

Few works of a scientific character have been read with more interest by intelligent Christians, than the first edition of this, which came before the public about ten years ago. Apparent discrepancies between modern geological discoveries and the Mosaic account of creation were harmonized, and the fears of many a pious mind—better posted in theology than in natural science—were laid to rest; while the atheist shot envenomed arrows at the spoiler of his most popular argument, derived from a false view of the scriptural cosmogony. Availing himself of suggestions from friends and foes, the author has enriched the present issue with an "additional lecture"—the most valuable in the course—expressing his latest and maturest views.

THE FIRST ADAM AND THE SECOND. THE ELOHIM REVEALED IN THE CREATION AND REDEMPTION OF MAN. By Samuel J. Baird, D.D., Pastor of the Presbyterian Church, Woodbury, N. J. Philadelphia: Lindsay & Blakiston. 1860. 8vo. 688 pp.

This book has an old fashioned flavor about it which those who love old fashioned doctrines will relish. Its purpose—which is indicated in the title—is carried out by very great thoroughness of thought, as well as learning. After a condensed introductory historical sketch of the doctrine of Original Sin, the book develops itself in this way: The creation was by the Trinity. God's object was and is the progressive and cumulative revelation of the Trinity by an eternal plan. This plan is accomplished by the administration of the providential government. In that administration, Adam, not the first man only, but man generic, was created, in the image and likeness of God, endowed with moral agency, knowledge, righteousness and holiness. God, in the exercise of his ultimate sovereignty, established his law: requiring perfect obedience, covering the entire moral

being; unchangeable, perpetual, not measured by any inability arising from sin,—a transcript from the moral nature of God. The law addresses the nature, not the actions merely. Sin lies in the apostasy of the nature of man, as well as in personal transgressions which flow therefrom. Death, the penalty, denotes “God’s inflicted curse.” The first, and positive, covenant, was made with Adam. Adam was the covenant head of the race, as well as its parental head. The entire man proceeds by generation from the parent. Adam’s transgression had a result which embraced his nature. Sin was admitted into the world, not as the means of the greatest good to the greatest number, but because it seemed good to God to allow it. By virtue of our being in Adam, we hold such a relation to his sin, as to be for it justly condemned under the curse. Sin is an indwelling power. Guilt is criminal liability. Imputation is the finding of facts upon a judicial investigation, and nothing more. Adam’s sin is imputed to his posterity, because we were so in Adam that we share in the responsibility of his apostasy. Original sin is immanent depravity, we having sinned in Adam generically, not as individuals. But because of the new covenant, the curse is stayed. That Covenant was made between the Father and the Son. The Son assumed humanity. His obedience constituted his whole work,—he, as head of, and substitute for his elect, coming under the law and bearing its curse. Effectual calling, the new birth, justification, and the consequent blessings follow, consummated in the final glory of Christ’s kingdom.

In carrying out this consistent scheme of doctrine, the author criticizes Dr. Edward Beecher, Mr. Barnes, Prof. Hodge, and Pres. Edwards, with boldness; New Haven, Andover, and sometimes Princeton. He denies any distinction between natural and moral inability; asserts the penal character of Christ’s work; and believes in a limited atonement. Such views, expressed as clearly and learnedly as they here are, will be a capital stimulus for thought, especially on what we believe to be soon becoming the central point of contest, viz., the doctrine of sin.

One passage strikes us as gratuitous. This:

“It has long been occasion of painful surprise to those who love the doctrines of the reformation, that those churches [the Congregational] have shown a tendency to depart from the faith which their fathers cherished, and, in defence of which, they endured persecution and exile;—that the scriptural doctrines of their ancient confession have so slight a hold on the sons of the pilgrims; whilst every new form of error finds a cordial welcome and congenial home.”

Now, 1. the fathers “endured persecution and exile” for their *Church polity*, not their doctrines. 2. The speculations of particular individuals do not take hold of the mass of our Christians, and the wanderings of the latter ought not to be imputed to us; we did not sin in Edward Beecher, if we did in Adam. 3. The *essential* elements of such theology as that of this book, are very extensively held among Congregationalists, i. e., the doctrines of hereditary depravity, of sin as existing in the nature, and not merely in actions, of the actual yet criminal inability of the sinner, of the penal character of Christ’s work, of the headship of Christ as parallel with that of Adam. Nay, even our sanctum would exhibit these as well as the modified views. But we find no need of quarreling among those who hold in tearful, but rejoicing, experience the truths of “man a helpless sinner, Christ an all-sufficient Saviour.” 4. Is Congregationalism at fault? What better fences has the Scotch Presbyterianism set up, where regeneration is not insisted on as requisite to communion? What stricter power has Presbyterianism to keep Mr. Barnes and his whole branch of the Church tethered in the Old School pasturage? Are the rumors untrue that the old English Presbyterianism of the Assembly itself has proved exceedingly frisky in these latter days, even paralleling those Congregational churches, which, for their Unitarianism, were cut off without hesitation? We feel profoundly the need of sound doctrine. We desire all possible safeguards. But we trust to no ecclesiastical polity as the preservative.

Our confidence is in a vital experience of truth in the hearts of God's people; and when that fails, all outward bands are but the withes which flew asunder, at the hands of Samson, like tow touching the fire.

THE PURITANS: Or, the Church, Court, and Parliament of England, during the reigns of Edward VI. and Queen Elizabeth. By Samuel Hopkins. In three volumes. Vol. II. Boston: Gould & Lincoln. 8vo., pp. 539.

The favorable opinion we expressed of this author's former volume, is amply sustained in this. The same clearness of perception and unity of grouping are exhibited, in connection with an often brilliant, always entertaining, style. This volume covers the period from 1575 to 1585,—the primacy of Grindal, ("the great Grindal," Cotton Mather calls him,—in whose ministers' meetings was found a model for our Associations,) the indications of rising liberty in the Parliament of 1676, Whitgift's illegal method of enforcing conformity, the Court of High Commission, the formation of the first Presbytery in 1582, and the incipient dawnings of Congregationalism in the crude ideas of Robert Browne. The reader will find that at this time the divine authority of Episcopacy was unclaimed. Presbyterian ordination was recognized as valid. The best men of the English Church were averse to episcopal vestments, to the "mummery of consecration," and often to the very term "bishop." But Grindal was suspended. Vacant sees were filled by obsequious instruments of a female head of the Church, whose Protestantism consisted mainly in making herself Pope. Faithful ministers were driven out to starve. Whole counties were made nearly destitute of gospel institutions. And the main life of the Church was driven to dissent. But thus the Puritans became the friends of civil liberty. Each successive battle of prerogative and the nation's rights advanced the cause. And the way was paved for that most glorious epoch of English history, the days of the Commonwealth.

Congregationalism had its martyrs. Two men were sent to the gallows for circulating Brown's books. It was done by wresting the laws, in violation of even the appearance of justice. "Such," says the author, "was its infant baptism; a bap-

tism which only invigorated, for a stouter manhood, what it was intended to destroy." . . . It was determined to consign these men to the gibbet, for a terror to all upstart Brownists. Thus Sir Christopher gave them over to the hangman, not as *Brownists*, for their religion,—by no means!—but as *felons*, for sedition. So Brown himself "distinguished." He did not beat his wife as his wife, but as *that cursed old woman*."

This whole work bids fair to be the standard in authority, as it is singularly fascinating in style. Its author has stepped at once into the front rank of writers.

THE LIFE OF DANIEL WILSON, D.D., Bishop of Calcutta and Metropolitan of India. By Josiah Bate-man, M. A., Rector of North Cray, Kent; his son-in-law, and first Chaplain. With portraits, map, and illustrations. Boston: Gould & Lincoln. 8vo. pp. 760.

In the book last mentioned, all our disgust with Episcopacy, as an Established Church, was fully aroused. Often tyrannical, with little to boast of over Rome as to fire and gibbet, outwardly originated by an adulterous king, petted by tyrants because a tool of tyranny, now in its natural High Church-ism arrogant and formal,—yet the life of such a man as that now mentioned, quells our disgust, and we thank God that that very Church has nurtured such men as Wilson, Newton, Venn, Romaine, Taylor, Leighton, and the eminent living Christians of that communion.

Born at Spitalsfield, July 2, 1778; an apprentice; released to enter the ministry whither God led him out of a wicked and hardened life; graduated at Oxford; ordained in 1801; successor of Cecil at Bedford Row, in 1809; Vicar of Islington in 1824; Bishop of Calcutta in 1832, to become Metropolitan of India, as new bishoprics were created; died on the 2d of February, 1858, after witnessing the great rebellion, and warning India of the cause, in its unchristian character,—such are the outer facts of his life. In his life's real work,—not a man of original genius, but most active, practical, energetic, and a thorough Christian; organizing, at Islington, benevolent societies, building new churches, awakening spiritual activity; as a Bishop, indefatigable in visitations, firm

in settling disputed questions, organizing anew the whole Church system in India, well governing what is now divided into sixteen dioceses; extirpating, at one stroke, the caste previously allowed—although that stroke devastated the churches like a tornado in a forest. Always bold, sometimes imprudent; self-reliant, sometimes egotistical; decided, sometimes inaccurate in statement; he left a noble mark on his age. We get a little tired of fussy parade; we are surfeited with the “Lord Bishop;” we laugh at the ridiculous signature of “Daniel Calcutta;” but the man we respect, as a man of prayer, faith, and manly service for Jesus.

To us the main value of the book is, however, its history of mission work in India. It is perhaps none the less so, from the fact that Bishop Wilson’s operations lay in a quarter where our own missions have hardly penetrated, and supply a knowledge which we are less likely otherwise to possess. As such, it is of very great value.

In fact, when “Gould & Lincoln” appear on a title-page, it may be taken for granted that that work is good.

CHRIST IN HISTORY. By Robert Turnbull, D.D., Author of “Genius of Scotland,” &c. &c. New and Revised Edition. Boston: Gould & Lincoln. 12mo. pp. 540.

A second and improved edition of a work already favorably known, whose object is to show that Christ is the center of all history; the Incarnation being the central point, all preceding history prepares for it; all succeeding history dates from it.

SPIRITUALISM TESTED; or, the facts of its history classified, and their Cause in Nature verified from Ancient and Modern Testimonies. By George W. Samson, D.D., President of Columbian College, Washington, D. C. Boston: Gould & Lincoln. 18mo. pp. 185.

Without settling the disputed question, the author has brought together an interesting array of evidence on the so-called spiritual manifestations; admits the reality of the phenomena; attributes them to the power of a nervous fluid in the system; and argues, from natural and religious reasons, against yielding to any such in-

fluences. We think he does well to admit the actuality of the phenomena. We see no room for doubt. We are glad, too, that he does justice to Cotton Mather. In our earliest real examination of the history of the Salem witchcraft, we became satisfied that certain inexplicable phenomena there, were as well attested as any facts in history. The mistake was in the Satanic bargains alleged. If spiritualism is to be checked, it is not by denying facts as plain as noon-day.

THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS STATED ANEW, with especial reference to the Doubts and Discoveries of Modern Times. In eight Lectures, delivered in the Oxford University Pulpit, in the year 1839, on the Bampton Foundation. By George Rawlinson, M. A. Boston: Gould & Lincoln. 12mo., pp. 454.

The author of these lectures, in the course of studies which for the last eight or nine years had lain in the field of Ancient History, was more and more convinced of the historical accuracy of the Sacred Scriptures. With an intimate knowledge of the modern cuneiform and hieroglyphical discoveries, he was continually impressed, by constantly multiplying points of agreement between sacred and profane records. His own abundant learning, and the opportunities of combining the discoveries of his eminent brother, Sir Henry Rawlinson, and of other explorers, have resulted in the book before us. The Assyrian, Babylonian, Persian, and Egyptian records, so far as deciphered, are here marshalled with great skill and acumen to the defence of the Scriptures. The book belongs to the library of every Biblical scholar.

PRIMITIVE PIETY REVIVED, or the aggressive power of the Christian Church. A premium Essay. By Rev. Henry C. Fish, Newark, N. J. Fifteenth thousand. Boston: Congregational Board of Publication. 1860. pp. 249.

The fact that fifteen thousand copies of this book have already been called for, is a sufficient commendation. Through the generosity of one individual, every Home Missionary of the national Society has been furnished with a copy. We wish it might find its way into the hands of every Church member.

Congregational Necrology.

Dea. MARK NEWMAN died in Andover, Ms., June 15, 1859. He was born in Ipswich, Ms., Sept. 7, 1772. Rev. Levi Frisbie, his pastor, took an early interest in him as a faithful and promising boy. He was sent to Phillips Academy in Exeter, N. H., to fit for College. He was a charity scholar of Dr. John Phillips, the founder of that institution, and was received into his own family. He was graduated at Dartmouth College in 1793.

Immediately after his graduation, he was engaged as Assistant in Phillips Academy, Andover. He succeeded Ebenezer Pemberton, as Principal, in 1795. This position he occupied till 1810. During these years, 515 pupils were under his instruction. He was faithful in teaching, firm in discipline, and kindly and affable in his intercourse with his pupils.

After resigning the position of Principal in the Academy, he opened a grocery, and soon a book-store near the Academy. In a short time, he established a printing office, and commenced the publication of books. His first book was: "A choice drop of Honey from the rock Christ," a Tract of a few pages, now published under the title of "Christ is all." Several standard authors were introduced by him to the American public, as Chalmers, Wardlaw, and Erskine. The older Alumni of the Academy and Seminary, will well remember the pleasant and easy Book-seller, from whom they purchased the first books for their libraries. In later years he used often to say, when the name of some one of these Alumni was mentioned: "Oh, he bought his books of me." Fortunately for the memory of those excellent men, of only a few could he add: "and he has not paid me yet!"

While pursuing his business, he retained an intimate connection with the Academy and Seminary. He was a member of its Board of Trustees from 1795 to 1836, and its Clerk for more than twenty years. He had much to do with the early counsels which resulted in the establishment of the Theological Seminary. He took a prominent part also in founding the Abbot Female Academy. The land on which this institution stands, was his gift. From the incorporation of its Board of Trustees in 1829, to 1843, he was a member, and the first President of the Board.

Mr. Newman was admitted to full communion with the First church in Ipswich, at the

age of 22. He was chosen Deacon of the South Church in Andover in 1811. He was an excellent church member and church officer. His help was cheerfully offered to the several pastors of the church; in the meetings for prayer, he was a ready and acceptable speaker. In days when few attended, he was uniformly at his post. Among the men of the world, in his daily intercourse and business, he won the confidence of all. He united in 1812 with his pastor, the late Dr. J. Edwards, and a few others, in a prayer meeting, held in the study of Rev. Dr. Porter, of the Seminary. From this prayer meeting sprung the New England Tract Society, and here were discussed many topics and schemes having to do with the conversion of world. Mr. Newman began thus early, and ever continued to cherish a benevolent spirit. He contributed generously and on principle.

Not long after his settlement in Andover he was approbated as a preacher of the Gospel. He was never ordained; but down to so late a period as 1836, he continued to preach in the pulpits of his neighborhood. He was a thoughtful man; his acquaintance with Theology was good; his preaching was sound and clear; and though destitute of energy, and somewhat tedious in manner by his extreme slowness and easiness, he was an acceptable preacher. His words came from a warm scriptural experience, and often touched, most gratefully, the hearts of his hearers.

His piety was most winning; he was naturally hopeful. The preaching of Dr. Griffin sounded the depths of his soul when he was a young man, and drove him almost to the verge of despair. He never lost this deep conviction of the deceitfulness and guiltiness of the human heart. But still, his was a trustful nature; he reposed most perfectly on the promises of the Gospel. Severely tried by the loss of his wife and his children, he was most patient and apparently untroubled in these events. In his few last years of waiting, he pictured death as a happy change; but the will of his Father was better to him than his choice. Peacefully, beautifully the days went by, and each day the word was—"all is well."

Mr. Newman married in 1795, Sally Phillips, daughter of John Phillips, of Boston. Of the six children by this marriage, Sarah Phillips Newman died in 1827, aged 26 years. Prof. Samuel Phillips Newman, a graduate of Har-

ward College, was Professor many years in Bowdoin College, and was the author of the well-known treatise on Rhetoric. Rev. William John Newman was pastor of the Church in Stratham, N. H., and, at his death, in York, Me.; Mark H. Newman, a graduate of Bowdoin College, was an eminent Christian Book Publisher in New York; Hannah become the wife of Rev. Samuel A. Fay, late of Barre; and with her sister Margaret W., is still living. Mr. Newman married in 1814, his second wife, Mrs. Abigail (Larkin) Dodge, who survives him. Their only daughter, Anna Dodge, died in her twenty-fifth year.

Rev. JOHN BAKER, who died in Edgecomb, Me., Oct. 27, 1859, was born in that place May 30, 1811, the son of the late Dea. Azariah Baker. He was carefully and religiously trained in his childhood, the wholesome influences of which were not lost. When about 14 years of age, he was awakened, in a revival in his native place, and remained for some time in an anxious and prayerful, but a distrustful and undecided state. Meanwhile, in expectation of *covenanted mercies*, his education was advanced, and he entered Bowdoin College in 1827, with which an elder brother was already connected.

During his College course, an interesting revival of religion occurred, in which he indulged a hope in Christ, and took a decided stand as a Christian. In the winter of 1831, he publicly professed his faith in Christ and united with the Congregational Church in Edgecomb, then supplied by Rev. Daniel Kendrick. The same year, he graduated, and took charge of Monmouth Academy.

In the fall of 1832, he entered upon a course of Theological study at Andover Seminary. During this period his father was removed by death, and in the settlement of the paternal estate his assistance was needed. This induced him to take a dismission from Andover and he completed his studies at Bangor Theological Seminary, in the class of 1835. He commenced his ministry in Monson, where he spent the spring vacation of that year. His labors were so acceptable, that he was invited to settle with them, and was ordained there Sept. 16, 1835. An inadequate support, and a poor state of health, brought about a removal, which was deeply regretted by a kind, intelligent, and devoted people. He was dismissed in May, 1839, and removed to Kennebunkport, South Church, which he supplied for the next seven years. Three years were then spent in Elliot; thence he was invited to the pastoral charge of the First Church in Kennebunkport, which he retained nearly seven years. From

this he removed to Wilton, whence, having supplied the Congregational Church nearly four years, he has made his last remove.

On the 13th of Sept., he left his pleasant home in Wilton, to visit his aged, declining mother, and other family connections in Edgecomb, intending, by way of exchange, to supply the pulpit in Brewer, the next two Sabbaths. The first of those Sabbaths, he spent there, and administered the sacrament to the church. These were his last public labors, and his last discourse was from Prov. xiii. 22: "A good man leaveth an inheritance to his children's children." The next Tuesday, he attended the ordination of Rev. E. B. Palmer, at New Castle, from which he returned to his early home to go no more out. For about two weeks, he lay sick with a moderate fever, and which subsided with flattering prospects of recovery. But the appearance of erysipelas in the head, soon awakened more serious apprehensions. This hurried him rapidly to his end. His children were sent for, and all (six) of them, with his devoted wife, gathered around his death-bed, and heard his last adieu. Thursday morning, Oct. 27, he expired under the same paternal roof beneath which he was born, aged 48 years and 5 months. On the next Monday P. M., a large congregation, including twelve clergymen, assembled, to attend his funeral services, in the same house of worship in which he was baptized in infancy, and in which he professed his faith in Christ; and bore his lifeless remains to their last lowly bed, "in the place of his father's sepulcher."

This departed brother possessed a kind, amiable and cheerful spirit; was patient toward all men, but compromised no principle; as a Christian was modest, even in the flow of his feelings, and sometimes doubting; as a preacher he was instructive, interesting, and acceptable; and, in all his ministerial connections was always "a brother beloved."

Rev. NATHAN SHERBURN HASELTINE, Pastor of the Congregational Church in Springfield, Vt., died in that place on Sunday, Jan. 22d, 1860. He was a son of Thomas and Elizabeth (Sanborn) Haseltine, and was born in Chester, N. H., 29th March, 1829. He fitted for college at Gilmanton Academy, was graduated at Dartmouth in 1855, at Andover in 1858, and was licensed to preach the gospel 29th Dec., 1857, by Middlesex South Association, sitting at Framingham. He was ordained at Springfield, 13th Jan., 1859, (Rev. Jonathan Clement, D. D., of Woodstock, Vt., the pastor of his boyhood, preaching the sermon,) and entered upon the labors of his pastorate with a

fidelity and industry which promised most valuable results. But he was soon attacked by consumption, and was compelled, in the following September, wholly to discontinue the work of the ministry. His death, though by consumption, was sudden, the immediate cause being the rupture of a blood vessel.

He married 29th July, 1859, Mary A., daughter of the Rev. Robert F. Lawrence, of Claremont, N. H. P. H. W.

Mrs. ELIZABETH C. METCALF, wife of Rev. Francis Southworth, pastor of the Congregational Church of Holden, Me., and daughter of Dea. Moses H. Metcalf, of Winthrop, Maine, died at the residence of her father in Winthrop, after a trying illness of more than a year, on Friday, January 27, 1860.

Her disease was consumption; which she endured with great patience and resignation—falling asleep in Jesus. Conscious to the last, she was enabled to give her parting words to her friends, and testimony to the value of the Gospel, as bound up in that One Name JESUS.

That final scene, especially as the dying mother took her earnest farewell of her little daughter, brought to recollection these words of Pollock:—

— “ She laid
Her hand upon its little head; and sought
For it, with look that seemed to penetrate
The heavens—unutterable blessings—such
As God to dying parents only granted
For infants left behind them in the world.
'God keep my child,' we heard her say—
And soon the Angel of the Covenant
Had come, and faithful to his promise, stood
Prepared to walk with her through death's
dark vale.

And soon her eyes grew bright, and brighter still,
Too bright for ours to look upon, suffused
With many tears, and closed without a cloud.
They set as sets the morning star, which goes
Not down behind the darkened West, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.”

Dea. BENJAMIN HAWKES died in Templeton, Jan. 27, aged 71. He was one of the oldest and most useful members of the Trinitarian church, which he joined at the first communion after its organization in 1832. When a young man, he removed here from Lancaster, his native place, where for fifty years he resided, receiving, in liberal measure, the tokens of public confidence and respect. For some years after he was settled in life, he lived for this world; he engaged in military life, and received its honors, and was animated with its spirit. He was much in public positions to the end of his active life. He served

the town for many years in various important stations of responsibility, especially as one of the selectmen and overseers of the poor, and as Representative in the General Court; and it was while performing his duties in the latter capacity in Boston, six years ago, that he received an injury by being thrown upon the pavement, through the reckless driving of two young men, which seemed to bring on the paralysis, which, for the last two years, had disabled him, and rendered him nearly helpless and speechless.

It was not till past mid-life that his mind became settled in religion, and his hope of salvation fixed on the merits of Christ. But so thorough and distinct was his experience of converting grace, that his views never wavered afterwards, and he ever manifested a sincere delight in the doctrines of grace, according to the Calvinistic view. He believed them, he lived upon them, he died in them in peace and Christian hope.

His services were many and valuable, not only in the church to which he belonged, but in the churches around him, and in the enterprises of Christian benevolence. He loved the cause of Missions. For twenty years he was Treasurer of the Auxiliary Foreign Missionary Society of Worcester North, performing its duties faithfully and gratuitously, and attending punctually nearly every annual meeting of the Auxiliary. He was Treasurer of the Worcester North Auxiliary Bible Society for nearly the same number of years, always attending the annual meeting, in connection with the Annual Conference of churches, in which he was several times called to preside as Moderator. He manifested a lively interest in the causes of temperance, and of human liberty, and took an active part in measures to promote these and other kindred reforms. When any object was presented to him as having claims upon his aid, he seemed ready to carry it to the Author of Wisdom and good counsel, and ask, “Lord, what wilt thou have me to do?”

He was eminently a conscientious, upright, honorable, and consistent Christian.

Rev. ENOCH PRATT, died February 2d, 1860, aged 78 years. He was a native of Middleborough, Mass., and a graduate of Brown University, Rhode Island. After completing his studies preparatory to the ministry, he was ordained pastor of the Congregational Church in West Barnstable, in 1807. It was not till after his settlement in the ministry, that he hopefully experienced religion. He continued in the pastoral relation to his peo-

ple till 1835, when at his own request, he was dismissed. During these 27 years, his labors were greatly blessed in the conversion of souls to God. He received 380 persons to the church, and administered 292 baptisms.

After closing his labors at West Barnstable, Mr. Pratt removed to Brewster, and continued to supply vacant churches in the vicinity of his residence, as he had opportunity, till about the last three years of his life, when he was obliged to relinquish his labor, on account of infirmity.

It was characteristic of Mr. Pratt to be active; hence he was engaged for some time in writing a history of Eastham, Wellfleet and Orleans, which was published in 1844.

Subsequently he performed an agency for the Bible Society, and visited every family in the county of Barnstable, and supplied all the destitute with a copy of the Scriptures, and sold many hundred volumes to those who wished to purchase. He also engaged in a similar work in the county of Worcester, where his labors were highly appreciated and much good was accomplished.

Ever after Mr. Pratt entertained the hope that he had been born of the Holy Spirit, his views of Christian doctrine were decidedly evangelical. He was liberal in the best sense of the word, loving all who loved the Lord Jesus Christ in sincerity. As a husband, father, and brother, he was amiable, cheerful, affectionate, tender, and indulgent.

As a religious teacher, he enjoyed the confidence and affection of the people. Not only where he was a settled pastor, but in other places, many were brought to embrace the Saviour, who will be his joy and crown of rejoicing in the day of the Lord Jesus.

Rev. DAVID TENNEY KIMBALL, died in Ipswich, Mass., 3d February, 1860, aged 77 years. He was born at Bradford, in the same State, Nov. 23, 1782. In infancy he was consecrated to God in baptism, by his pious parents. By their care the seeds of piety were early sown in his heart. In the hearing of his mother he read the Bible through twice before he was eight years old. At the age of sixteen, he began to prepare for college, and entered Harvard College at seventeen. He was graduated with distinction as a scholar in 1803. After this event, he spent a year as an assistant instructor in Phillips' Academy, Andover. He studied Theology with the late Rev. Mr. French, of that town, and was approbated to preach in 1805. In Aug. 1806, he took the second degree at Harvard College, on which occasion he delivered the valedictory in Latin.

He was ordained as the pastor of the First Church in Ipswich, Oct. 8, 1806. For a period of more than fifty-three years he remained connected with the same church. In the relation of a pastor, he exhibited those traits of character which become the gospel of Christ, and which are wont to ensure success in the ministry. He was a man of prayer; and his prayers were enriched with the frequent use of appropriate scriptural language. As he bowed before the mercy-seat in the presence of the great congregation, he always appeared solemn and in earnest, like one "in audience with the Deity." His sermons generally bore the marks of study. He was both a practical and doctrinal preacher.

In the several revivals of religion with which his ministry was blest, he manifested the deepest interest. At such times he was "constant, in season and out of season."

During his long ministry, he manifested a deep interest in the youth of his charge. He addressed one hundred discourses to those in the morning of life. He exerted himself in favor of the Sabbath School, exhorting parents to secure to their children the benefits of this form of religious instruction. In all departments of ministerial duty he was diligent, prompt, and faithful. He was accustomed to read the Scriptures, during most of the years of his ministry, in the original Hebrew and Greek languages.

He retained the vigor of his physical, intellectual, social, and moral faculties, by their habitual exercise, this being in his view the best, if not the only method of obtaining this end.

Some months before his decease, a visible change was observed to have taken place in his feelings. Death and the eternal world seemed to be brought nearer to his view. He appeared desirous of being withdrawn, as much as possible, from the perplexing cares and anxieties of life, that he might calmly contemplate his approaching end. It was his earnest desire to live and die in peace with all, and in some way to be useful, to the last, to those among whom he had so long resided. With this two-fold object, he resolved to visit every family in town, and to converse with them on religious subjects; and, so far as practicable, to unite with them in prayer. He thus began a pleasant and benevolent work, which he was not able to finish; for he had visited only about sixty families when he was suddenly summoned by the Master to his rest and reward. While still lingering "on Jordan's stormy bank," and, for the most part, suffering intensely, he was enabled, during the brief

intervals of comparative ease with which he was favored, (his sickness was lung fever,) to give utterance to some striking and precious attestations of the priceless value, at such an hour, of the faith and hope of the Christian. On Friday morning, the day of his death, he exclaimed: "The gates of the New Jerusalem are opening—I see within the city!" A little after, he said, "Come, blessed Saviour!" and looking on those who were standing by his dying bed, he exclaimed, "Oh, be ready! Oh! let us all be ready! IT IS A GREAT POINT TO HAVE SETTLED." Indications of suffering became less and less apparent, as death approached, till he gently fell asleep—at what precise point of time could not be perceived.

Mr. K. leaves a widow, three sons, and two daughters—all hopefully pious. He was greatly honored in his death. Twenty-five clergymen were present at his funeral, and many distinguished laymen from abroad.

Rev. WILLARD HOLBROOK died in Rowley, Ms., Feb. 7, 1860, aged 68. Mr. Holbrook was born in Uxbridge, Worcester County, Ms., April 7, 1792. His parents were estimable persons, but neither of them professors of religion. From childhood he seems to have been of a considerate and thoughtful turn of mind, and, at an early age, he became a disciple of Christ. In the year 1814, when twenty-two years old, he was graduated, with honor, at Brown University. He joined the Theological Seminary, Andover, immediately after. He completed his theological course in the class of 1817, and thus was ready to enter upon the chosen work of his life, at the age of twenty-five.

Mr. Holbrook's first ministerial labors were in the town of Hudson, N. H., on an engagement of six months,—at the end of which he received a call to settle. This call, after reflection, he thought it best not to accept. Shortly after, he was invited to preach, as a candidate, to the First church in Rowley—then recently made vacant by the resignation of the Rev. James Tucker; and on the 22d of July, 1818, he was ordained,—becoming the NINTH in the list of pastors of that ancient church. In this office he continued about twenty-two years; when, April 21, 1840, the connection was dissolved. After this, he labored under patronage of the Massachusetts Home Missionary Society, about ten years, in Millville,—a village on the Blackstone River, near the place of his nativity. That labor completed, he returned to Rowley, as his residence, and supplied the church in Linebrook—a small church and community, partly in Row-

ley and partly in Ipswich. This labor he performed about four years, and then, through growing infirmities, was obliged to suspend the ministerial work altogether.

The first twenty years of his ministry were marked with repeated seasons of refreshing. The church acquired strength and enlargement. Of the *ten* years in his second location, Annual Reports of the Missionary Society make honorable mention. And his last labors, in his third field—though short, and performed amidst infirmities—were such as much to refresh and strengthen God's servants there.

He died in peace. Speaking with a ministerial friend, just before he departed, of a little longer continuance, for further self-examination, and rendering it more sure to himself that he was in Christ and had indeed a good hope of eternal life; he added that, probably, it would not be of any use. He had already tried to do this in as thorough a manner as he could. He had given himself to Christ. He had trusted in Christ. Christ was in him, and he was in Christ. He verily thought it was so. And he would leave the matter there. He did not, on the whole, desire delay. And so he was taken hence; and, we may not doubt, was taken up to the rewards of a faithful servant.

ZECHARIAH EDDY, Esq., died in Middleborough, Ms., Feb. 14, 1860, aged 79 years.

He was born in the same town, Dec. 6th, 1780, being the second of seven sons, five of whom yet survive in advanced age. His father was Deacon Joshua Eddy, and his mother, Lydia, was a daughter of Zechariah Paddock. His native village has been the residence of his male ancestors for several generations, and they have generally been members of the First Church.

He gave early indications of a thirst for knowledge, and was blest with parents who cherished that youthful desire, and gave him the means of obtaining a Collegiate education. His preparatory studies were pursued under the instruction of "Master Alden," in Raynham. He graduated at Brown University, in regular course with the class of 1799, at the age of nineteen. After spending about four years as a teacher of youth, he entered upon the study of law, with Judge Thomas, of Plymouth.

When admitted to the bar, he made up his mind to settle down in his own retired, pleasant native village, there to prosecute his legal and other studies. It was thus that he qualified himself for that large and useful practice in his profession, for which he was distin-

guished more than fifty years. The extent of his legal acquirements and the accuracy of his practice in all its branches were known and acknowledged by the courts and lawyers of the Commonwealth, and especially by those of his native county.

It is not known how early in life his mind was first religiously affected; but it was probably in the revival of religion enjoyed in the place where he lived, in the years 1807-8, that he first cherished the hope that his heart was renewed by the power of the Holy Ghost. It was in March, 1808, almost fifty-two years ago, that he made a public profession of his faith in Christ, and joined the church of his native parish.

He loved the church, to which he belonged, with a peculiar and ardent love. He sought its welfare not only by his prayers and counsels, but by the assiduous labors of his long protracted life. His knowledge of its history for more than an hundred and sixty years, was very extensive and very accurate, and in many forms has his pen been used to perpetuate that history.

As Mr. Eddy had lived, so he died. It was not often, indeed, during his life, that he spoke of his own Christian feelings and hopes. But he was freer on this subject in his latter days, when his failing health led him to apprehend that a change of worlds was approaching him. In a letter written to a kinsman several months before his death, he says: "I rely on no works of my own for acceptance, but upon God's pardoning mercy through Jesus Christ; and I think he has given me some evidence that he has sealed it on my heart,—the chief of which is, that I have always (since I had a hope,) had conscious satisfaction in worshipping and serving him. I have always started back from a presumptuous hope, and consider it fool-hardiness to suppose or say, that I am *certain* of salvation. The hope of salvation is strong or weak in Christ's followers, and I have not been blest with a very strong hope; nor, such is my view of the deceitfulness of my heart, have I ever expected to be blest with a hope of great strength. But of my perfect confidence in God, I have not had a doubt these many years."

His health declined very gradually for many months, during which he suffered much bodily distress. His death at last was sudden. He rode out as usual the day but one before it occurred.

There are still living many witnesses to the able, upright and honorable manner in which he conducted himself as a professional lawyer; many witnesses to the cheerfulness and zeal

with which he co-operated with others in aiding the various benevolent enterprises of the day. Through all his life he had much leisure for reading and writing; and well and faithfully did he improve it. He contributed largely to the periodicals and religious newspapers of his time. He loved the studies of Christian Theology, and ecclesiastical polity. In the first of these, he was deeply read; in the other he was an intelligent Counsellor, being firmly attached to the Congregational forms of church government, and often taking an active part in ecclesiastical councils.

Mr. Eddy lived a very happy social life, though he was deeply afflicted by the somewhat early deaths of eight of his ten children, among whom were two promising sons, one having commenced the practice of the legal profession, and the other preparing for it. It was his happy lot also to be surrounded, even to the close of his life, by many of his other kindred, and to participate in the comforts of dwelling in a Christian neighborhood.

CHAUNCEY ALLEN GOODRICH, the second son of Hon. Elizur Goodrich, who was the first Professor of Law in Yale College, and for thirty years an honored member of its Board of Fellows,—was born in New Haven, Ct., Oct. 23, 1790. He entered Yale College in the autumn of 1806, and was graduated in 1810. For nearly two years after his graduation, he was Rector of the ancient Grammar School in New Haven, where he had been a pupil. He was called, in 1812, to the office of tutor in College, which he held until 1814. He pursued theological studies under the tuition of Dr. Dwight, and in 1816 was ordained pastor of the First Congregational church in Middletown, Ct., but in the following year, though greatly endeared to his flock, he was obliged, in consequence of ill health, to resign his charge. In 1817, on the accession of Dr. Day to the presidency of the College, a professorship of Rhetoric and Oratory was instituted, to which Mr. Goodrich was appointed. In 1820, he was chosen President of Williams College, but declined the appointment. In 1839, he became Professor of the Pastoral Charge in the theological department of Yale College, and continued to perform the duties of that office until his death, which occurred on the 25th of February, 1860.

The literary labors of Professor Goodrich were various and successful. In 1814, at the suggestion of Dr. Dwight, he prepared a Greek Grammar, which came into general use and passed through numerous editions. At a later period, in 1832, he published a manual, entitled

"Latin Lessons," and another entitled "Greek Lessons," both of which were extensively circulated. In 1827, he superintended the abridgment of Webster's Quarto American Dictionary. In 1829, he established the *Quarterly Christian Spectator*, having purchased the monthly journal of the same name,—and conducted the magazine with remarkable zeal and enterprise for ten years. In 1846 and 1847, he prepared, with great labor, revised editions of the Unabridged and Abridged Dictionaries of Webster; and in 1856, the University-Edition of the same work. In 1859, he prepared a copious appendix for the Pictorial Edition, to which he added a very valuable dictionary of Synonymes. In 1852, he published a work, entitled "Select British Eloquence," containing the masterpieces of English oratory, with historical and critical notes and introductions.

Professor Goodrich had been, for many years, an active and prominent member of many of the benevolent societies of the country. He has taken a leading part in sustaining the American Board of Commissioners for Foreign Missions. As an instructor, he was distinguished for his enthusiasm, his untiring perseverance, his power of impressing himself upon his pupils, and his watchful fidelity. As

a Christian and a teacher of the Gospel, he was most earnest and indefatigable in his efforts to do good, and displayed a rare eloquence in enforcing religious truth. In public and in private, he was unwearied in his exertions to promote the kingdom of Christ. By his urgent persuasions, many have been prompted to begin the Christian life. He will be long remembered by a multitude of students who have attended his Sabbath evening lectures to the undergraduate members of College, which have been continued, with the most gratifying results, for the last twenty years.

Professor Goodrich was a generous and self-sacrificing man; liberal to the poor, and ready to befriend all who were in need of help. As an example, it may be stated that he frequently rendered pecuniary assistance to students in preparation for the ministry, and that his benefactions to Yale College amount to about \$20,000.

The funeral of Professor Goodrich was attended in the Center church, New Haven, on the Tuesday following his death, which occurred Feb. 25th. A commemorative discourse on his life and services, was delivered in the same place, by President Woolsey, on Monday evening, the 5th of March.

Congregational Quarterly Record.

Churches Formed.

- Dec. 27, 1859. At BEVERLY, Adams Co, Ill., of 17 members.
 " 29. At ROCK CREEK, Ill., of 40 members.
 Jan. 1, 1860. At BROOKLYN, L. I., a German Ch., of 10 members.
 " 4. At BOSTON, Ms., the Springfield St. Ch., of 30 members.
 " 8. At OSKALOOSA, K. T.
 " 8. At SALEM, Ill.
 Feb. 1. At DRUMMONDVILLE, C. W.
 " 2. At BLUE ISLAND, near Chicago, Ill.
 ——— At FOLSOM, Cal.

- Rev. HIRAM ELMER, from the Ch. in Chelsea, Mich.
 — Rev. E. J. ALDEN, from the Ch. in Mettineague, Ms.
 — Rev. WILLIAM B. LEE, from the Center Ch. in Fair Haven, Ct.
 Feb. 8. Rev. SPENCER MARSH, from the Ch. in Burlington, Vt.
 " 21. Rev. ISAAC C. WHITE, from the Ch. in North Abington, Ms.
 " 22. Rev. CYRIL PEARL, from the Ch. of Baldwin and Sebago, Me.
 " 25. Rev. GILBERT B. RICHARDSON, from the 1st Ch. in Douglas, Ms.
 March 1. Rev. J. LEWIS DIMAN, from the 1st Cong. Ch. in Fall River, Ms.
 " 15. Rev. EDWIN LEONARD, from the Ch. at Milton Railway, Ms.

Pastors Dismissed.

- Dec. 28. Rev. FRANKLIN HOLMES, from the Ch. in Norton, Ms.
 Jan. 3. Rev. ALANSON D. BARBER, from the Ch. in Wilston, Vt.
 " 3. Rev. JESSE K. BRAGG, from the Evan. Cong. Ch. in South Brookfield, Ms.
 " 5. Rev. EPHRAIM C. CUMMINGS, from the Ch. in Brewer, Me.
 " 5. Rev. LAVIUS HYDE, from the Ch. in Bolton, Ct.
 " 19. Rev. LYSANDER DICKERMAN, from the Ch. in Gloucester, Ms.
 " 31. Rev. SAMUEL M. WORCESTER, D.D., from the Tabernacle Ch. Salem, Ms.

Ministers Ordained, or Installed.

- Sept. 17, 1859. Mr. JAMES D. LIGGET, over the Ch. in Leavenworth, K. T.
 Nov. 14. Mr. H. B. STEWARD, in New York, over the Cong. Ch. in Liberia, Africa.
 " 20. Mr. JOHN C. HUTCHINSON, over the Ch. in Iowa City, Iowa. Sermon by Rev. Geo. F. Magoun, of Davenport. Ordaining Prayer by Rev. John S. Whittelsey, of Wilton Junction.
 Dec. 18. Prof. JOHN BASCOM, as an Evangelist, at Pouwal, Vt.

21. Mr. GEORGE W. SERGENT, over the Ch. in Raymond, N. H. Sermon by Prof. Austin Phelps, of Andover Theo. Seminary.
21. Mr. C. L. CUSHMAN, over the 1st Cong. Ch. in Townshend, Vt. Sermon by Rev. John M. Greene, of Hatfield, Ms. Ordaining Prayer by Rev. Seth S. Arnold, of West Townshend.
28. Mr. WILLIAM N. BACON, over the Ch. in Pomfret, Ct.
- Dec. 29. Mr. J. HENRY THAYER, over the Crombie street Church, in Salem, Ms. Sermon by Prof. Austin Phelps. Ordaining Prayer by Rev. Brown Emerson, D.D., of Salem.
- Dec. 29. Mr. HENRY E. DWIGHT, over the 1st Congregational Church in Randolph, Ms. Sermon by Rev. Wm. T. Dwight, D.D., (father of the candidate,) of Portland, Me. Ordaining Prayer by Rev. Richard S. Storrs, D.D., of Braintree.
- Jan. 2. Rev. JAMES SHAW, over the Church in Windham, Ohio.
3. Rev. A. DECATUR SPALTER, late pastor of St. John's (Episcopal) Church, Wilkesonville, Ms., united with the Brookfield Association of Ministers.
4. Mr. JOHN L. GRAVES, over the Springfield street Church in Boston, Ms., (organized the same day.) Sermon by Rev. Edward N. Kirk, D.D., of Boston. Ordaining Prayer by Rev. Nehemiah Adams, D.D., of Boston.
8. Mr. WILLIAM H. WARD, over the Church in Oskaloosa, K. T., organized the same day.
10. Mr. E. B. FAIRCHILD, over the Church in Sterling, Ms.
11. Rev. EDWIN P. PARKER, over the South Congregational Church in Hartford, Ct.
11. Mr. SIDNEY K. B. PERKINS, over the Church in Glover, Vt. Sermon by Rev. Jonas Perkins, of Braintree, Ms., (father of the candidate.) Ordaining Prayer by Rev. Samuel R. Hall, of Burlington.
18. Mr. W. D. HERRICK, over the Church in Redding, Ct. Sermon by Rev. Samuel Coe, of Danbury. Ordaining Prayer by Rev. William H. Moore, of Newtown.
25. Mr. E. STROWBRIDGE, over the Church in Centralia, K. T.
25. Mr. HENRY M. HAZELTINE, over the Church in Sherman, N. Y.
- Mr. ZENAS GOSS, as a Missionary (to Southern Armenia,) at Waterford, Vt. Sermon by President Lord, of Dartmouth College. Ordaining Prayer by Rev. John Bowers, of St. Johnsbury East.
- Feb. 2. Mr. JOHN E. TODD, over the Central Church, Boston. Invocation by Rev. Joab Brace, D.D., (grandfather of the candidate.) Sermon by Rev. John Todd, D.D., of Pittsfield, (father of the candidate.) Ordaining Prayer by Rev. N. Adams, D.D., of Boston.
2. Rev. A. C. FLETCHER, over the Church in Wayland, Ms. Sermon by Rev. Charles M. Tyler, of Natick. Installing Prayer by Rev. Erastus Dickinson, of Sudbury.
2. Mr. AMHERST L. THOMPSON, as Missionary to Persia. Sermon by Rev. Dr. McEwen, of Enfield. Ordaining Prayer by President Stearns, of Amherst College.
7. Rev. BENJAMIN F. RAY, over the Church in White River Village, Vt. Sermon by Prof. John N. Putnam, of Dartmouth College.
8. Rev. EDWARD F. BROOKS, over the Church in North Mansfield, Ct. Sermon by Rev. Thomas T. Waterman, of West Killingly.
9. Rev. E. W. ROOT, over the 1st Congregational Church in Springfield, Ohio. Sermon by Rev. Prof. Joseph Haven, D.D., of Chicago.
- Feb. 11. Mr. HENRY T. STAATS, over the Ch. in Flushing, L. I. Sermon by Rev. Joseph P. Thompson, D.D., of New York. Ordaining Prayer by Rev. William I. Budington, D.D., of Brooklyn.
15. Rev. STEPHEN C. STRONG, over the Ch. in Gorham, Me.
15. Mr. FRANCIS B. PERKINS, over the Ch. in Montague, Ms. Sermon by Rev. Amos Blanchard, D.D., of Lowell. Ordaining Prayer by Rev. Azariah Chandler, D.D., of Greenfield.
22. Rev. AARON R. LIVERMORE, over the Ch. in Goshen Society, Lebanon, Ct. Sermon by Rev. Salmon J. McCall, of Old Saybrook. Installing Prayer by Rev. Thomas L. Shipman, of Jewett City.
23. Mr. WILLIAM H. BESSOM, over the Ch. in Centerville, Ms. Sermon by Rev. Isaiah C. Thatcher, of Middleboro'. Ordaining Prayer by Rev. Elisha Bacon, of Centerville.
- Mr. ELIJAH S. FAIRCHILD, over the Ch. in Morrisania, N. Y.
- March 1. Mr. E. O. JAMESON, over the Ch. in East Concord, N. H. Sermon by Rev. Henry E. Parker, of Concord. Ordaining Prayer by Rev. Asa P. Tenney, of West Concord.
15. Rev. J. LEWIS DIMAN, over the Harvard Ch., Brookline, Ms. Sermon by Rev. Thatcher Thayer, D.D., of Newport, R. I. Installing Prayer by Rev. Thomas Shepard, D.D., of Bristol, R. I.

Ministers Married.

- Dec. 19, 1859. In South Hadley, Ms., Rev. ORLANDO H. WHITE, of Mriden, Ct., to Mrs. CHARLOTTE B. LOOMIS, of Windsor, Ct.
28. In Portland, Me., Rev. EDWARD P. THWING, pastor of St. Lawrence Street Ch., Portland, to Miss SUSAN WAITE, of P.
- Jan. 3, 1860. In Greenfield, Ms., Rev. WILLIAM F. ARMS, to Miss EMILY, daughter of Truman Meekins, of G. Mr. and Mrs. Arms have since sailed for the Northern Armenian Mission.
3. In Philadelphia, Rev. WILLIAM PATTON, D.D., of New York, to Miss MARY BIRD, of P.
- Feb. 2. In Amherst, Ms., Rev. AMHERST L. THOMPSON (see ordinations,) to Miss ESTHER, daughter of Dea. G. Munsell, of A.

Ministers Deceased.

- Jan. 8, 1860. In Richmond, Ms., Rev. CHARLES S. RENSRAW, aged 48.
16. In Athens, Me., Rev. LEVI LORING, aged 77.
22. In Springfield, Vt., Rev. NATHAN S. HASELTINE, aged 30.
- Feb. 2. In Brewster, Ms., Rev. ENOCH PRATT, aged 78.
3. In Ipswich, Ms., Rev. DAVID T. KIMBALL, aged 77 years, 2 months.
7. In Rowley, Ms., Rev. WILLARD HOLBROOK, aged 68.
- In Auburn, Me., Rev. DANIEL W. PICKARD, formerly of Groveland, Ms., aged —
24. In Brentwood, N. H., Rev. JONATHAN WOOD, aged 90.
25. In New Haven, Ct., Rev. CHAUNCEY A. GOODRICH, D.D., aged 70.
- March 11. In South Reading, Ms., Rev. REUBEN EMERSON, aged 88.

Quarterly Meeting of the Congregational Library Association.

Dr. EBENEZER ALDEN in the chair, the Corresponding Secretary read a paper on Rev. John Wise, and those two productions of his pen, "The Churches' Quarrel Espoused," and "A Vindication of the Government of New England Churches."

He was born in Roxbury, 1652; graduated at Harvard, 1673; settled in Chebacco, a parish in Ipswich, (now Essex,) 1683; he withstood the tyrannical measures which Sir Edmund Andrus undertook to carry out a few years after, and incited his people to do the same. For this he was arrested, imprisoned, fined £50, put under bonds of £1,000 to keep the peace, and deposed from the ministry, so far as the incensed governor-general could depose him. As might naturally be presumed, a minister so trained, and imbued with such a liberty-loving spirit, would be among the first to discover any encroachment on the rights of the churches, and the last to surrender one iota of their just liberties, either to Pope or Presbytery. It was but following out his own instincts, therefore, when, in a day of peril to their ancient polity, he thrust himself between them and harm, in that caustic satire, the "Churches' Quarrel Espoused," which was followed, about five years after, by the "Vindication,"—a treatise on Church government, as remarkable for terse logic, as the other is for keen satire. Facts were adduced to show that these writings of Mr. Wise, in defence of the Congregational polity, had an important agency in bringing about the independence of our nation, and of determining its republican form of government.

The subject matter of the paper was freely discussed by the members present, who unanimously expressed a desire to see these pithy productions in a new edition, the latest of which is almost ninety years old.

The reported donations and deposits of books, &c., during the quarter, amounted to 82 bound volumes, besides 221 numbers of Littell's Living Age, 310 pamphlets, and several valuable manuscripts. The great and pressing want of the Association, just now, is MONEY—the means of paying for their building. Those pastors who have not yet given their people an opportunity to respond to the call that has been made for that "one collection," are hereby respectfully besought to do it.

Hon. EMORY WASHBURN will deliver the public address, at the anniversary in May.

American Congregational Union.

The "Treasurer and Secretary" have been meekly sitting at the "receipt" of Christian benevolence, to catch what might fall from the hands of the well disposed, in aid of the important object the above named organization is laboring to promote. In December, they gathered \$1,092,12; in January \$1,682,62, and in February, \$817,11. Total in three months, \$3,591,85. During the past three months the Treasurer has paid LAST BILLS on churches, as follows, viz: Newton, Iowa, \$300; Abingdon, Ill., especial, by a friend in Mass., \$250; Prescott, Wis., \$200; Independent Congregational church, Ottawa, Wis., especial, by the High Street Congregational church, Providence, R. I., \$75; St. Joseph, Mich., especial, by the High Street Congregational church, Providence, R. I., \$200; Holland, Ms., \$150; Brownville, Nebraska Territory, \$300; St. Charles, Minnesota, especial, by E. Gilman, Esq., Chelsea, Ms., \$250; West Spring Creek, Penn., \$175; Canandaigua, Mich., especial, by two GENTLEMEN of the South Congregational Society of Salem, Ms., \$200. Never, "until the books are opened," will it be seen how much has been accomplished by bringing these ten churches from their school-houses, store-rooms, and no rooms, into commodious places, builded for and dedicated to the service and worship of the Great God. Our chief regret is that we cannot aid hundreds instead of tens. The Secretary finds himself now-a-days in the receipt of applications for aid, much more abundantly than of funds to furnish that aid. Six are before him, received in the last ten days. Two of them are from very feeble churches in the State of New York, each of which has a sanctuary, but, alas, it was build under a debt, which now must be paid or the house sold, and if sold—a neighboring pastor, writing in behalf of one of the churches, says—"all there will go to the Devil." The last ray of moral light will be extinguished. Another is from a colony in a wide and as yet unsurveyed region in the Great Northwest, where the first Christian church is to be established, and the first sanctuary is yet to rise. Another is from our youngest State. The little church is now occupying its FIFTH room in the eighteen months of its existence. Help is greatly needed by these feeble, but hopeful Christian bands.

Prof. AUSTIN PHELPS, D.D., of Andover, Ms., will deliver the address at the next anniversary of the Union. The collation will be held as usual, and promises to be a success.

THE NEW ENGLAND

Mutual Life Insurance Company.

Office, corner of State and Congress Sts., BOSTON,

In the Company's Building,

INSURES LIVES on the MUTUAL PRINCIPLE. Net accumulation, exceeding

\$1,350,000,

and increasing, for the benefit of Members, present and future. The whole safely and advantageously invested. The business conducted exclusively for the benefit of the persons insured. The greatest risk taken on a life, \$15,000. Surplus distributed among the members every fifth year, from Dec. 1, 1843; settled by cash, or by addition to policy. The distribution of Dec'r, 1858, amounted to thirty-six per cent. of the premium paid in the last five years. Premiums may be paid quarterly or semi-annually, when desired, and amounts not too small.

Forms of Application, and Pamphlets of the Company, and its Reports, to be had of its Agents, or at the Office of the Company, or forwarded by mail, if written for.

DIRECTORS.

WILLARD PHILLIPS, *President,*
MARSHALL P. WILDER,
CHARLES P. CURTIS,
THOMAS A. DEXTER,
A. W. THAXTER, JR.,
GEORGE H. FOLGER,
WILLIAM B. REYNOLDS,
CHARLES HUBBARD,
SEWELL TAPPAN,
FRANCIS C. LOWELL,
JAMES STURGIS.

JOHN HOMANS, M.D., *Consulting Physician.*

BENJAMIN F. STEVENS, *Secretary.*

Family Sewing Machines.

“GET THE BEST!”

Messrs. LADD, WEBSTER & Co.

Would invite the attention of Clergymen and others to their unrivalled
Tight-Stitch Sewing Machines,

Designed for Family use. Among the numerous Testimonials received, they have selected two or three, to which they respectfully invite the attention of those who may desire to purchase a really reliable article.

This machine makes a beautiful lock stitch, alike on both sides, and which cannot be unravelled.

No Tools are required in its operation.



It is capable of performing the heaviest as well as the lightest family sewing.

Noiseless and rapid in operation.

It is so simple and strong, that derangement of its parts is almost an impossibility.

Extract from a letter of Rev. Isaac P. Langworthy, Sec'y American Congregational Union, to a brother Clergyman.

CHELSEA, MS., AUG. 13, 1859.

.....I wish every minister's wife had one. Her friends can do nothing for her to the same amount that will so much help and bless her and her family, as to give her one. The gentlemanly and Christian proprietors make liberal discounts to Clergymen, and are worthy the patronage they seek, not for this reason so much as because they offer for sale the BEST of those instruments, which have become an institution for woman.

Extract from a letter of Rev. E. A. Cummings, Sec'y of Female College, Worcester.

FEMALE COLLEGE, WORCESTER, DEC. 1858.

.....Allow me to say, after having well proved your Family Sewing Machine, that we are perfectly satisfied with our choice, and recommend it with a great degree of confidence.

LADD, WEBSTER & CO., 17 Summer Street, Boston,

500 Broadway, New York,

820 Chestnut Street, Philadelphia,

131 Baltimore Street, Baltimore,

80 West 4th Street, Cincinnati.

Vol. II. No. 3.

(One Dollar a Year in Advance.)

Whole No. 7.

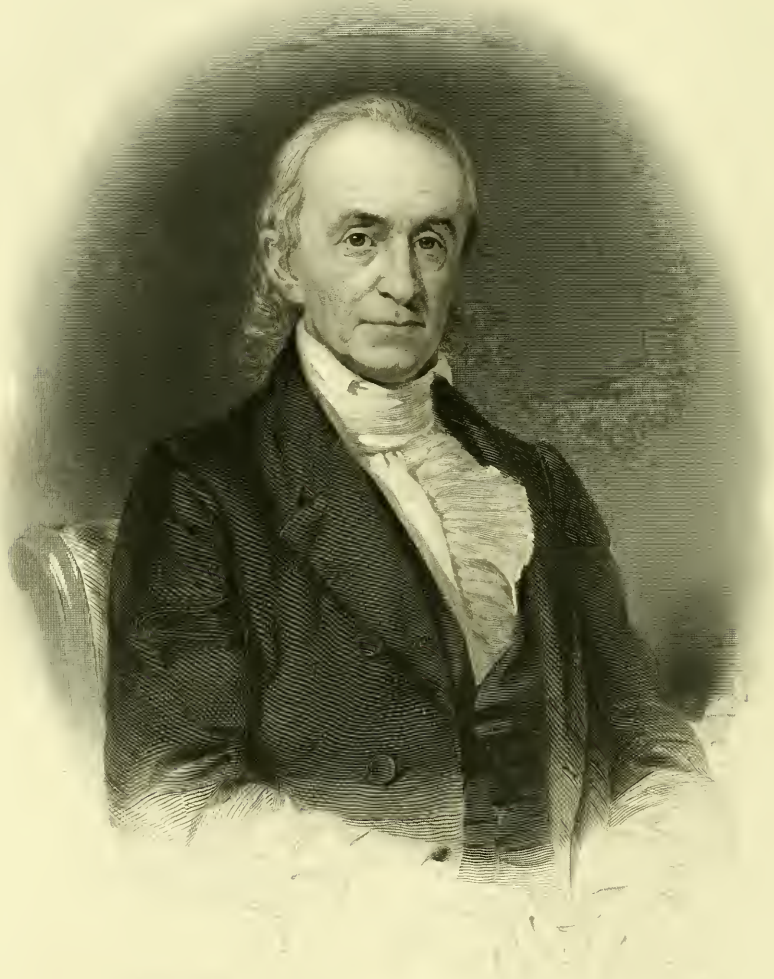
THE
Congregational Quarterly.

JULY, 1860.



CONDUCTED, UNDER THE SANCTION OF THE
Congregational Library Association,
AND THE
American Congregational Union,
BY
REVS. J. S. CLARK, D.D., H. M. DEXTER, A. H. QUINT,
AND I. P. LANGWORTHY.

BOSTON:
CONGREGATIONAL BUILDING, CHAUNCY STREET.
NEW YORK:
ROOMS OF AMERICAN CONGREGATIONAL UNION,
348 BROADWAY.



Rev. Nathaniel W. Taylor, D.D.

Nath^l W. Taylor.

THE

Congregational Quarterly.

WHOLE No. VII.—JULY, 1860.—VOL. II. No. III.

A SKETCH OF THE LIFE AND CHARACTER OF
REV. NATHANIEL W. TAYLOR, D.D.

BY REV. S. W. S. DUTTON, D.D., NEW HAVEN, CT.

WE cannot expect to give a sketch of the life and character of Rev. Dr. Taylor, at this late period, more than two years after his death, without repeating much which has been, in substance, said, in the many memorials of him that have been already published. Yet we cannot consent that our *Congregational Quarterly* should be without a notice on its pages of a congregational preacher and theologian, who has had so wide and effective an influence in shaping and inspiring the preaching and theology of the age.

In outline, his life was this. He was born on the 23d of June, 1786, in New Milford, Ct., a large and pleasant town in the southwestern part of Litchfield county, on the banks of the beautiful Housatonic river. He was the son of Nathaniel, and Anne (Northrop) Taylor. Like the greater part of the Connecticut people, he was of English ancestry. His grandfather, Rev. Nathaniel Taylor, was for fifty-three years pastor of the Church in New Milford. He graduated at Yale College, and for twenty-six years, from 1774 till his death in 1800, was a member of its corporation. He was an able preacher, and, like all the Congregational ministers

of that period, was deeply interested in civil liberty, especially because of its bearing on religious liberty. He was chaplain of a regiment of Connecticut troops, during a part of the "old French war." One of his sermons, preached while he held that office, a farewell sermon to the soldiers at Crown Point, was published, and is an honorable evidence of his patriotic zeal and his Christian fidelity. He was wealthy for the times, and especially for a minister, and educated two of his sons at Yale College. Dr. Taylor received the name of his grandfather and father, Nathaniel, and also the name of his uncle, William, who graduated at Yale College in 1785. His father was a farmer, following a part of the pursuits of his father, who, after a frequent custom of those days, united the cultivation of a farm with the care of a church and a parish. On this farm of his father and grandfather, Dr. Taylor acquired a love for agricultural pursuits, and for the exercise and pleasures of a garden, which he always retained, and also a fondness for domestic animals, especially the horse. In that noble creature he had great delight; and few were better judges of his powers or more skill-

ful in using them. Riding was his favorite exercise, and was of great service to him, at various periods of his life, amid the arduous duties of his pastorate and professorship. From the scenes of his early life on the farm were drawn, also, many of the illustrations with which he illumined his subjects and amused his students. There, too, he acquired and cultivated that athletic power and habit of body, which made him the superior in athletic sports and contests, and promoted him to that office in college, which is awarded to excellence in personal strength and courage; or rather, *was* so awarded, for now it is among the College customs that have been reformed out of existence. But strongest of all his early impressions were those made upon his mind and heart by his mother, whose wise care and devoted tenderness to him, her youngest son, caused a filial attachment, which seemed stronger as the years rolled on. The sermon that he preached to his people after returning from her funeral, was long remembered, and was described as one that would melt a heart of adamant.

He was fitted for College in Bethlehem, a town of Litchfield County, in the vicinity of New Milford, then celebrated as the place in which Rev. Dr. Joseph Bellamy preached and reigned, and in the family school of Rev. Dr. Azel Backus, then pastor of the Church in Bethlehem, and afterwards President of Hamilton College. In this favorite family school, were at that time many youth, who afterwards served their country in the various professions, and who then formed friendships, which continued through life. Among them was Rev. Dr. Chester, of Albany. With these youth, Taylor, who was one of the youngest, was a general favorite. The writer has often heard his father, who was prepared for College by Dr. Backus, at that time, speak of his early promise, and especially of his boyish beauty and amiableness. Their teacher, Dr. Backus, who was a man of remarkable character, uniting fervent piety with great wit and humor,

great variety, depth and fluency of emotion, and great originality and force of intellect, was peculiarly fond of young Taylor, and afterwards watched, with special interest, his collegiate course and the beginning of his professional life. Dr. Taylor's pupils have often heard him, in that familiar intercourse with them which was so pleasant to him, and both pleasant and instructive to them, give an account of his meeting with Dr. Backus soon after he began to preach. His old instructor pressed towards him, with tears of joy streaming down his face, exclaiming, "I've heard about you! I've heard about you!"

Dr. Taylor entered Yale College in 1800, when he was only fourteen years of age, being quite forward in his studies, and having been easily eminent in all the schools and classes of which he had been a member. But he was soon attacked by a disease of the eyes, which compelled him to leave College for a time. He returned, after a year or more, and joined the next class; but the same trouble of the eyes came upon him again with such severity, that he was obliged again to leave, and to relinquish study altogether. He made another trial, three or four years after, in 1805, and was then able to go on, though at a disadvantage, and graduated in 1807. His enthusiasm, however, had been quenched by being so often disabled; and he returned to College, this third time, rather at the urgent desire of his parents, than from any expectation or intention to succeed as a scholar. He said himself, concerning this period, as quoted by Prof. Fisher, in his Memorial Discourse in Yale College Chapel: "Though I had previously felt an intense interest in study, I had, by that time, entirely lost it. Occasionally, however, my emulation was stirred; but it was to little purpose, as I had abandoned the thought of either doing or being much in future life." "But this apathy," Prof. Fisher adds, "was foreign to his nature, and could not long continue. It was in consequence of

the encouragement which he received from Dr. Dwight that he was aroused and inspired with fresh zeal for intellectual exertion. In his Senior year, he read in the presence of the class, and before the President, an essay on 'The Foundation of Virtue.' His classmates who had preceded him, had failed to apprehend the point of the theme; and the President had observed, as each of them finished, that they did not understand the question; but after Taylor had read, the President remarked, with great emphasis: 'That is right!'—and added words of commendation, which made his young heart beat quick. His despondency was over; and to this event he attributed not only his revived enthusiasm, but also the direction which his studies afterwards took. The circumstance proves how much a few words of a teacher may effect, if spoken at the right moment."

He became interested in religion during his Junior, or third year in College. He was convicted of his sinfulness very deeply and most painfully,—so painfully that Dr. Dwight, his spiritual adviser, feared that his reason would be deranged. He soon became a decided servant of Christ, though his belief that he was, and his consequent hope in the forgiving mercy of God, were feeble. That hope, as he has frequently said, was first kindled by the affecting manner in which President Dwight, in one of his prayers in the Chapel, quoted the Scriptural words, "A bruised reed shall he not break, and the smoking flax shall he not quench."

One incident during his early religious interest, which the writer has heard him relate, is worthy of permanent record for its instructive and monitory character. There was a classmate and particular friend of his, who at the same time, by the working of the Divine Spirit, was concerned for his eternal interests. The two friends communicated their feelings to each other. And one day, while walking together, they raised the question whether they should call on Presi-

dent Dwight, who had invited all persons thoughtful upon religion to call and converse with him. At length, while still talking and doubting on that question, they came to Dr. Dwight's gate. There they stopped and hesitated. Soon, Taylor said, "Well, *I shall go in.*" "Well," rejoined his companion, "*I think I will not, to-day.*" Taylor did go in. And the result of his conversation with that eminent Christian guide, was that he gave himself to Christ, in a covenant never to be broken, and became "a burning and a shining light" in his kingdom. His friend from that time thought less and less on the subject; and though he lived for many years afterwards, a respectable man, he died without giving any evidence of a saving interest in Christ. Such are the crises in the history of immortal souls! Such are the turning points in eternal destiny! Thus it is that companions travel together till they come to where they see plainly the open path to Christ. They consider; they decide; the one taking the way to everlasting life, and the other pursuing the way to everlasting death! How important that in these crises of eternal destiny, men act aright! that they then regard the divine warning and entreaty, "Quench not the Spirit!"

His hope of salvation, however, was at first feeble, and for many years was not strong, owing perhaps to the type of instruction and experience which he had in his revered teacher, Dr. Dwight, who was never strongly confident of his good estate. Indeed, Dr. Taylor, through life, was not accustomed to express confident assurance of hope, though he had a degree of hope which gave him, for the most part, peace and joy. He had a very clear view and deep sense of his own unworthiness and imperfections, and a strong conviction and fear of the deceitfulness of the human heart. And these, united with some error or undue severity of judgment with regard to his full and habitual compliance with the terms of grace, prevented his feeling of full as-

surance of hope. We say some error or undue severity of self-judgment, and would apply the phrase to Dr. Dwight also. For both these eminent Christians, we are confident, were entitled to full assurance; and for the benefit of others, should have given an example of it; and they would, if they had been accustomed to take an entirely fair and balanced view of their own spiritual state, as related to the terms of divine grace. An illustration, indicative of Dr. Taylor's state of mind in this respect, was afforded by an interview with him a few months before his death, when he was quite feeble, of an intimate friend and class-mate, of an eminent Christian. Very naturally, the conversation turned upon the end of life and their hopes as to the state beyond. Dr. Taylor expressed, as he often did, his deep sense of personal unworthiness, and spoke of his hope of acceptance as by no means strong, and then ended by saying: "But one thing I do know, that I never could be contented to spend my eternity with wicked spirits, and with the enemies of God. And if I should be shut out of heaven, I would go to the door and say, 'Do, Do, DO let me come in.'"

During the year after his graduation, he was employed in the family of Hon. Stephen Van Rensselaer, of Albany, (the patron, as he was called,) as private tutor of his son. Several months of this year he spent in Montreal, where he devoted himself to the study of the French language. He then, in 1808, became a student of theology with Dr. Dwight for four years, an unusually thorough and protracted course for that period. He was favored by especial intimacy with this eminent Christian teacher, the friend of his youth, and his spiritual father; and for two years he was a member of his family, taking the office of his amanuensis, and writing down, at his dictation, most of the sermons which compose his Theological System. No other man ever made so strong and deep an impression on his mind and heart; and he cherished for

him, through life, a feeling of reverence and affection, such as he entertained for no other. In 1810, he was examined, "approved, and recommended to the churches as a candidate for the Christian ministry." One of his earliest sermons, preached in his native town, to an audience including many young persons who had been his associates in childhood, was a sermon characteristic of the spirit of his subsequent course as a preacher and teacher of theology, from the text, "If I say the *truth*, why do ye not believe me?"—a text which, as his students remember, he was accustomed often to repeat with peculiar emphasis, because declaring the fundamental character of truth, and the obligation of all minds to believe it, and to follow it wherever it leads.

For more than a year, nearly two years, after he was "approved," or "licensed," as the modern phrase is, as a candidate for the ministry, he continued his studies with Dr. Dwight, preaching occasionally, as opportunity offered. At that time, the First Church in New Haven, usually called the "Centre Church," from its central position in the line of three churches in the public square,—the ancient church, whose history is coeval with that of the town and colony of New Haven,—was without a pastor. Rev. Moses Stuart, after a powerful and effective ministry of four years, had been removed to a Professorship in the new Theological Seminary at Andover. Under his ministry, which both in style and doctrine was sharply contrasted with that of his predecessor, Dr. Dana, there had occurred a general religious refreshing and awakening; the only one of any extent or power which had been experienced in the town for half a century. "A revolution," says Dr. Bacon, the present pastor, "had been effected in the character of the Church, and in its religious habits and sympathies, bringing it over to the side of what was then called 'New Divinity.' But the new order of

things had hardly been consolidated. There were elements in the Church which might easily have fermented into discord, and which required special gifts of power and wisdom in a pastor." For two years they had heard candidates, without being sufficiently united upon any one to give him a call to the pastoral office. In these circumstances, Dr. Taylor preached to the congregation for a few Sabbaths, and so much to their acceptance that he received a strong, but not unanimous invitation, to be their minister. But the young preacher thought of the difficulty of following such a minister as Moses Stuart; he thought of the unsettled and critical state of opinion and feeling in the Church and congregation; he thought of his long residence, and his many free and social intimacies in New Haven, and of the proverb that a prophet is not without honor except in his own country; he thought especially of himself and his own qualifications, with great diffidence; and he shrunk from the responsibility, and declined the invitation. And it was only in deference to a second and more harmonious call, and especially to the urgent and almost imperative advice of Dr. Dwight, that he consented to accept the offered position. Indeed, he told Dr. Dwight that he "should be dismissed in less than a year." But his sagacious and kind instructor, who was confident in his knowledge, both of the Church and of the man whom they had elected, replied, in his positive way, "I know what you are capable of, much better than you know yourself."

His ministry to that Church continued a little more than ten years; from April, 1812, to December, 1822. It is well described by Dr. Bacon in the discourse preached over his bier, in the sanctuary of that Church, in a single paragraph, which we will quote. "His ministry here was even more honored than that of his predecessor. Whatever lack of unanimity there may have been in regard to his settlement, all traces of it were soon removed

by the unquestionable power and fidelity of his public ministrations and the suavity of his private intercourse with families and individuals. Those solid and massive discourses, full of linked and twisted logic, yet giving out at every point, sharp flashes of electric fire, were just what was needed to carry on the work which his predecessor had begun. In the third year of his ministry, he began to see a great result of his labors. That year, 1815, was marked in the history of this Church, and in the religious history of the city and the College, as a year of awakening and of the conversion of souls to Christ. Another, and more signal revival of God's work, began in the year 1820, and continued till the close of the ensuing year. Some of those whose heads are now gray, remember with the deepest sensibility, that Sabbath, the last day of the year 1820, when more than seventy persons, old and young, and of every condition in life, filled these aisles, as they came from their seats to take the vows of God upon them, and to enter into covenant with the Church. That was a day for which an earnest and willing pastor might well be willing to die. How many of that company, whom the pastor then counted with joy, as the seals of his ministry, and whom he then welcomed to the communion of the saints on earth, have now welcomed him to the fellowship of the glorified in heaven!"

Dr. Taylor dearly loved to preach the gospel; and he did not relinquish preaching when he left the pastoral office, and assumed the office of a Professor of Theology. He often preached to the students in College, especially in times of unusual religious interest; and he was always ready in his room to receive and direct inquirers in the way of life. And hundreds of young men, afterwards laborers in the Lord's vineyard all over this land and the world, have blessed God for his successful guidance of their awakened souls. His preaching on the Sabbath was almost without interruption for a long course of years. To the congregation of

which he had been pastor he continued to preach, at the invitation of their committee, till he began to think that he was preventing the settlement of any successor. When the Third Church in New Haven was formed, he preached for them the greater part of the time, till their first pastor was ordained—nearly four years. For nearly a year he preached stately to the North Church in Hartford. For the Church, which is now the College Street Church, in New Haven, then the Free Church, he preached for a considerable time before the installation of Rev. Mr. Ludlow. The pulpit of the North Church in New Haven he supplied a large part of the time during the interval of four years and a half between the pastorates of Rev. Mr. Merwin and Rev. Mr. Sawyer. When the Chapel Street Church in New Haven was organized, he preached for that. And then, whenever there was any unusual interest in religion, till his physical vigor began to be impaired, he was ready to help, and, on account of the great fitness and power of his preaching for such times, he was frequently called on to help, the pastors of the city. He was often employed by the churches in neighboring towns, to supply their pulpits when they were destitute of a pastor. Very few are the churches in New Haven County which he has not served in this way, and in which there have not been seals of his ministry. And few have been the Sabbaths during his long professorship, until the few years of his advanced age preceding his death, in which he was not engaged in his favorite employment of preaching the gospel. Indeed, the knowledge of Dr. Taylor, as a preacher, among persons now living, was chiefly gained by hearing him after he entered upon the duties of his professorship.

At this point, before considering that part of Dr. Taylor's life in which he was specially employed as a Teacher of Theology, we will refer to his characteristics in that part of his official work we have now passed in review—his characteristics as pastor and preacher.

Rarely has a pastor been so beloved by his people; as was well attested by their treatment of him during the ten years of his ministry, and perhaps still more by the pertinacity and liberality of their affection for him, which their children, and even their children's children imitated, during the thirty-six years after he left them. The reasons for this are plain. He was commended to their judgment and their hearts by his qualities, both as a minister and a man. They knew that he loved their souls, and sincerely desired their spiritual welfare. He endeavored to become acquainted with them individually, and with their state of feeling respecting religion. He assiduously sought opportunities to confer with them on their salvation. As an example of his measures for this purpose, he at one time induced the young lawyers in town to meet together, and allow him to speak to them on the subject of personal piety. This spirit, his people appreciated; and they admired the gifts and graces, the wisdom, love and power with which he commended "the truth as it is in Jesus" to their hearts. And all his intercourse with them favored his influence upon them. For with them, as with all men, he was affable, frank, courteous, affectionate, without any assumed dignity or artificial manner, free from all small and mean traits, liberal-minded, open-hearted, and generous.

To his impressiveness and power as a preacher, his superior physical qualities contributed largely—a lofty and symmetrical forehead, suggestive of profound and original thought, a beautiful, melting, and speaking eye, benignity and dignity in his whole countenance, and a strong, deep, varied and sonorous voice. The first time the writer heard him preach was when he delivered his famous *Concio ad clerum*, at the commencement in 1828, famous as the beginning of a great theological controversy; and, though I was a mere boy of fourteen years, incapable of appreciating the intellectual merits of his discourse, there were some things which I could ap-

preciate; and the impression then made upon me that he had more of manly beauty than I had ever before seen, and was the prince of preachers, is vivid to this day.

The intellectual qualities of his preaching were thorough and profound, yet lucid and scriptural, exposition and discussion of weighty themes—a marshalling of comprehensive forces of luminous and enkindled logic, to bear, with compacted and converging unity and climacteric power, on the one question in hand; a full and frank meeting of difficulties; bold, defiant, and powerful grappling with objections; fearless reference, in defence of scriptural doctrine and precept, to reason and common sense; close and pungent applications to conscience, and earnest and tender appeals to the heart. He scorned to evade the difficulties of religion, and applied himself to their solution and removal. He never conceded the ground of reason to the infidel or errorist, but ever maintained, with triumphant confidence, the rationality of Christianity, and the irrationality of infidelity and irreligion.

The language in which he clothed his thoughts was always elevated, yet terse and strong; and his imagination, though not exuberant, was vigorous; and sometimes, when his mind was filled and fired with divine ideas, it was truly Miltonic.

The truths which constituted the staple of his preaching, were the nature, beauty, and binding force of truth; the excellent and glorious character, and consequent authority of God; the nature, the righteousness and glory of the divine law and government; God's all comprehending and beneficent Providence; the guilty and lost condition of men, on account of their unreasonable, unnecessitated, and therefore inexcusable, sin; the magnifying of the law, and the provision of salvation by the atoning sacrifice of the Redeemer, God manifest in the flesh; the necessity of the Holy Spirit's influence for the conversion and sanctification of men, and

the motives, not to passivity, but to action, involved in that truth; the universality, freeness and sincerity of God's offers of salvation, and his intense desire that they should be accepted; man's full power and consequent obligation, as a rational and accountable being, to obey all God's requirements, and of course to accept the offers of the gospel by repentance and faith; God's sovereignty and grace in the bestowment of his Spirit; the terrors of the Lord in his wrath and everlasting punishment; the glories and joys of holiness and heaven; and the infinite pity and persevering love of Jesus Christ.

His preaching was specially designed and peculiarly fitted to convict men of sin, and lead them to Christ—to produce in them the beginning of a Christian life. This was the one point to which he made a large part of his preaching tend. A just criticism probably would say, that it was disproportionately devoted to this purpose—not enough to the edification, instruction and completion of the Christian character. Yet there was a sufficient reason for this. His preaching, in this respect, was adapted to the exigencies of the times. His ministry was in the early part of the era of modern revivals of religion, when the way of conversion to God, or repentance toward God and faith toward Christ, was confused and hedged up with difficulties and obstacles in the public mind, in the form of inveterate theological and philosophical errors. He therefore turned all his mental powers upon the elucidation of this great subject, the reconciliation of man to God, through Christ, by repentance and faith. And he did elucidate it clearly and powerfully. Upon the doctrines, and on the mental states and processes, involved therein, he shed great light. The nature of turning from sin to God, by repentance and faith, its practicability and mode, he explained and demonstrated; and the motives there-to he presented with great clearness and overwhelming power. In this special object of his ministry—the conversion of

men—he was eminently successful among his own people, and wherever he preached during his long dispensation of the word. In the time of the “four days’ meetings,” and “protracted meetings,” and indeed in revivals of religion at every period, his labors were widely sought. The impressive power and effectiveness of his sermons in the protracted meetings held in New Haven, during the great revivals in 1831 and 1832, is vividly remembered to this day, and will be forever. No instrumentality, at that period, was more blessed with success than his.

Such qualities of mind and heart and person, employed in the use of such truths, made Dr. Taylor one of the ablest preachers of his time. Indeed, for the effective presentation in a discourse of a solid body of pertinent, scriptural, and self-evincing truth,—for continued and powerful *canonading*, more and more powerful to the end, on the reason, the conscience, the heart and the will of those unreconciled to God, he had no equal in his day, among those whom the writer has had the privilege to hear.

We come now to the chief part of Dr. Taylor's official life, in extent, and we may add in importance,—that in which he was employed as a Teacher of Theology.

In the year 1822, the corporation of Yale College, in compliance with the avowed and cherished purpose of the founders of that institution, that one of its chief offices should be to prepare young men for the sacred ministry, established a Department, or School of Theology. And Dr. Taylor, ten years after his ordination, at the age of thirty-six, was chosen to the Dwight Professorship of Didactic Theology. This professorship had been endowed, chiefly by the liberality of the late Mr. Timothy Dwight, of New Haven, the oldest son of President Dwight; and it was endowed by him that it might be filled by his admired friend, Dr. Taylor, who had already proved himself, both by his sermons, and by his published defences

of Christian truth and doctrine, especially on the pages of the monthly *Christian Spectator*, to be a master in sacred theology; and whose type of theological doctrine and preaching was deemed by Mr. Dwight and many others, to be eminently fitted and needed to prepare ministers, suited to the times, in the work of awakening and converting souls. Upon that employment he entered with great enthusiasm, and in it he took great delight. And in that employment he always won the admiration and affection of his students, and inspired them with enthusiasm and pleasure in their several pursuits, from the first class which hung on his lips in that little lecture-room over the College chapel, through thirty-six years, down to the last class, which, when he was too feeble to leave his house, gathered in his parlor, to hear one of their number read his lecture, and then listen to his exposition, never more earnest and inspiring. During that period, nearly seven hundred young men received his instructions, who have gone to all parts of our own country and of the great missionary field of the world. A chief part, therefore, of any just estimate of his character and usefulness, must consist in a right view of his character and work, as a theologian and theological teacher.

The manner and degree in which Dr. Taylor regarded truth, should be first mentioned, because it was a radical characteristic, affecting all his thinking, and all his teaching, whether by lecture or pen, by sermon or conversation. Truth, or the reality of things—this, in his view, is fundamental. Nothing is reliable which does not ultimately rest on this. On this alone, directly or indirectly, can any teacher, or doctrine, or system of instruction, stand securely or respectably. Christianity, and Theism itself, he adopted, because they are evinced to be *true*. Everything entitled to human belief, or to be considered as known, is so entitled only because it stands before the mind as true. He admired and exulted in the adaptation

of the mind to truth. He regarded truth as the instrument employed, by divine wisdom and goodness, for the purpose, and perfectly fitted for the purpose, of enlightening, convincing and convicting the understanding, and of moving, converting and sanctifying the heart; though he deeply felt, and always taught, that owing to human sinfulness, perversity and obstinacy, it never has this effect, unless attended by the Spirit of God. He therefore loved the truth devotedly and enthusiastically. He had entire and serene confidence in it. He believed not only that it can be relied on when known, but that it can be known, and that the human mind was made on purpose to know it, and appropriate it, and rest upon it, and use it for human welfare and for God, whom it reveals, and for his glory. He had a loyalty to it that was even chivalrous. He had enthusiastic courage to avow it and defend it, against whatever opposers or odds, in whatever quarter. He was always willing and eager to learn it and to follow it, wherever it would lead. He frequently quoted to his pupils the saying, of Dr. Bellamy, we believe: "Do not be afraid of investigation and argument—*there is no poker in the truth.*" Yet he was not vacillating, and uncertain what to think or believe, but stood firmly and confidently in positive conclusions. He looked at things as they are, and at varying degrees of evidence with remarkable fairness and justice; knowing where he ought to know, believing where he ought to believe, and doubting where he ought to doubt. We have never known a man who more thoroughly believed and acted on the immortal maxim, *Magna est veritas, et prevalebit.*" He had confidence in the power of all truth, but especially of the truth set forth in God's word. He believed in his inmost soul that it is real truth, and such truth as to be the power of God unto salvation. He never allowed any unfitness in Christianity for its avowed purpose of converting and sanctifying sinful souls; nor did he permit it to acknow-

ledge any weakness, or to go begging in any respect, before the tribunal of truth and reason; but he always challenged for it the fullest investigation before that tribunal, confident of victory in proportion to the fullness of the investigation.

This confidence in the truth and in the capability of men, under the divine guidance and assistance, to know it and defend it, to use it and be blessed by it, Dr. Taylor imparted to his pupils. He taught them to be thorough and independent thinkers—to call no man master, and to go for the truth themselves to its sources, and especially "to the law and to the testimony." He liked, indeed, to have his students agree with him. And if he did not always justly estimate the intellectual merits of those who differed from him, as it must be acknowledged that he sometimes did not, it was because he saw the truth so clearly, that he believed there must be some weakness or deficiency in minds which did not see and acknowledge it, when it was, as he thought it was, clearly put before them. The effect of his instruction, and especially of his example, was what he designed, to make his students independent thinkers; though there was sometimes a perversion of it, which he often endeavored to guard against, seen in some of his students, especially in their earlier ministrations, in the form of inordinate self-confidence and a too liberal disregard of seniors and superiors, and good authorities. His method of instruction was in accordance with his love of truth and his confidence in free investigation—a method of the utmost freedom and frankness. He never dodged difficulties, or evaded objections, or frowned upon the course, or questioned the intellectual or religious soundness, of those who proposed them, but earnestly invited their full and free presentation, and always met them kindly and fully. His mode was, after finishing his lecture of an hour, to invite questions, saying, "Now I'll hear you." And often, for an hour, and two hours, and in some instances even

three hours, has he been seen patiently and earnestly discussing the objections and difficulties of those who did not see their way clear to his conclusions, or clear in any other respect.

The central and controlling feature of Dr. Taylor's theological system, may be thus described. He so represented the divine and the human side of religion as to make them harmonize—as to render theology consistent with itself and with all known truth. While he freely admitted that in so profound and comprehensive a subject as theology, the science of God and his government, there are mysteries, or things above and beyond our understanding, he abhorred and scouted the idea that there are in theology contradictions and absurdities—things which we see and know to be contradictory or absurd. Though he maintained firmly the doctrines, of human depravity or sinfulness, and that by nature; of God's foreknowledge and foreordination of all events; of his electing grace; of the sovereignty of his Spirit; and of the perseverance of his saints; he so presented them that they did not contradict the equally true and scriptural doctrines of human freedom and just accountability. That doctrine of human freedom or free agency, which he justly defined, not merely and only as liberty to do as we will, but also as liberty to will—power at all times to will either way—he illustrated and fortified and defended, and carried through all parts of his system of morals and theology. The result was the removal of many difficulties in theological science, and greater freedom and power in manifesting the truth to the understanding and to the consciences and hearts of men. This feature of his theological system was regarded at one time with alarm, very much through misunderstanding, and he was called Arminian and Semi-Arminian. But time has fully proved that his mode was altogether best for the refutation of Arminianism; while it has done much to disarm some among the Arminians—

among the Methodists, for example—and to bring them to a substantial reception of many of the doctrines which they had rejected; and thus it has helped on the harmony, which, as we hope, may at some time be complete, between the different parts of the one flock of Christ.

Dr. Taylor began his course with lectures on the HUMAN MIND, and devoted to this subject a larger part of his instruction than did any other theological teacher of whom we have any knowledge. This he did, because he considered truth as the foundation of theology, as of every other science, and believed that, to use his own language, “to man, the only *ultimate* source of knowledge and ultimate empire of truth, is the *knowing mind* ;” because he knew that all religion, objectively considered, all evidences of the existence, character and government of God, and of his revelation of doctrine and duty, must be ultimately tested by those ideas and convictions of truth, right, obligation and goodness, which are given by the human mind; and also because he saw that the greater part of the differences and controversies in theology are produced chiefly by differences and errors as to the philosophy of the mind, and can be removed only as they are removed by the truth on that subject. To this fundamental theme he applied his powers most earnestly; and his teaching respecting it evinced masterly ability. Here, we think, was his *forte*, especially in his instructions respecting that department of the mind which is most concerned in whatever has moral quality, in right and wrong, sin and holiness, viz., the will. His chief position on this great subject was that the mind has the power to prefer and elect, or to refuse any one of two or more objects of choice, i.e., objects offering good to its perception and sensibility—a power, able at the time of choosing any one of them, to have taken any other instead of that, and in the same circumstances; and this, whether it offered the greater, or the less, real or apparent good. In other words, whatever

choice the mind makes, whether between two or more objects, or between taking or refusing one object, the power by which that choice was made, is a power that could have made, at the same time, in the same circumstances, and under the same influences, the opposite choice. We are not endeavoring to give Dr. Taylor's exact words, but are stating the position in our own language. There were various forms in which freedom of choice was, and is denied; some placing the inability (for example, of the sinful soul to choose right, for instance, to choose God as its portion, and his will as law) in the intellect disabled in its perceptions, or in the sensibility disabled in its capacity of feeling, or in the will, unable to prefer and take by its elective love. But Dr. Taylor taught that the mind, however affected by sin in intellect, sensibility or will, is yet a free agent, capable, by intellect, to perceive and understand the objects and motives of choice, capable by sensibility to feel their influence, and capable by will to choose or refuse any one of them; and that the power of will, by which it makes a given choice, is a power that could, in the time and circumstances, have chosen differently and oppositely. Of these various forms of disabled power of choice, at the time when Dr. Taylor began his theological instruction, some held one, and some another, and some all, but the more common form, especially in New England, was that taught in the celebrated treatise of President Edwards, and called "moral inability"—an inability consisting in the state of the will itself, the disposition—a form, that professed freedom, and distinguished between itself and natural inability, which it opposed, a form that professed freedom but did not possess it. This was the form; "You can *if you will*." But when its advocates were asked, can I remove that "*if*?" can I "*will*" differently? they either denied or were dumb. They said, for example, to the sinful man, under the call of God to repentance, that his inability to repent,

which, they asserted, was a moral inability, consisting in his wrong voluntary disposition; for which, because it was voluntary, (as they said) he was responsible and guilty. "The reason why you cannot repent," they said, "is because you have not the disposition." But to the question, can I get the disposition? they either answered in the negative, or indulged in some such evasion as to ask, Who ever was excused from crime because disposed to commit it, or for a course of sin because disposed to continue it? Would not his guilt be considered all the greater because of his wicked disposition? thus taking advantage of the idea, founded in the common sense of men, but denied in their philosophy, of freedom of choice as a ground of responsibility. And this imposition, this sacred sham, was enacted in hundreds of pulpits almost every Sabbath. That doctrine of free agency was an utter deceit, holding freedom in a form of words, but denying it in reality. Their professed free will was fatally bound by its own state or disposition. It was in vain to say, for the purpose of imposing responsibility, you have all the natural faculties for a capacity of choice. For of what service are faculties which cannot be used, and which make up that kind of capacity of choice which is utterly incapable?

To all this Dr. Taylor opposed the statement of the true doctrine of free will—of the will as a power able to control its own states, not enslaved by them—a power adequate at all times and circumstances to choose in either direction; and when choosing in one direction, attended by the consciousness that it might have chosen in the other. To the declaration, "you can if you will," he replied, "You can if you will, and you can *if you wont*." He declared the sovereignty of the will over its own acts and states. He distinguished between the power and its exercise, and insisted that the power caused and controlled its own exercises and conditions, instead of being in bondage to them. This doctrine he maintained in an

extended discussion of the whole subject of liberty and necessity, with all necessary distinctions and discriminations, with manifold illustrations and conclusive proofs, and all with unequalled ability. His lectures on that subject have not yet been published; but if they are in a state suitable for publication, we are confident that, when published, they will be considered by competent judges the most complete, able and satisfactory treatise on that most important subject, ever written.

In his lectures on this subject, Dr. Taylor used to comment copiously on President Edwards's treatise on the Will. In the earlier and middle part of his life as Professor, he used to claim that Edwards taught the true doctrine of the will, but with many contradictions, inconsistencies and errors; and, as seven-eighths of his comments were directed to the exposure and refutation of these, his students often thought that the treatise contains more error than truth. And some of them were early convinced that the whole doctrine of the book is erroneous; that it is a thorough and consistent system of natural necessity, or fatalism. They saw that, according to Edwards's theory, the will has no other freedom than the water-wheel has when the water pours upon it. If the water is turned on one side, it goes, and must go, that way; if on the other side, then the other way; and if on both sides, then one way or the other, according to the greater weight of water. What the water is to the wheel, that, in Edwards's book, motives are to the will. According to his teaching, the will is, and must be, according to the most constraining motive, the greatest apparent good. It has no power to choose otherwise. It is completely under the bondage of motives, and cannot choose against the greater weight of them. Indeed, his very definition of liberty is not at all liberty of will, but only of doing as we will; and he protests, over and over, that no higher idea of liberty is conceivable. Strange that he could not even conceive of the liberty

of willing in either direction, as well as of merely doing according to the decisions of will! Strange that he could not even conceive of a will sovereign over its own acts and states! In the latter part of Dr. Taylor's life, as we understand, he changed his judgment respecting Edwards, and conceded that he does not anywhere teach the true idea of liberty of will.¹

Dr. Taylor attached great importance to the truths of natural religion, and made liberal use of them to vindicate and corroborate the system of revealed religion. He had no sympathy with those who suppose that they can exalt the wisdom and goodness of God in the gift of his Word, by denying that he has revealed anything respecting himself—his character, law and government, and respecting the path of human duty and welfare—in nature—in the material and animal creation, in his providence, and especially in the mind of man. One who should say, as we once heard a Doctor of Divinity, an author of books, a preacher of earnest eloquence, and of considerable reputation in certain quarters as a theologian, say in a sermon, the object of which was to exalt the Bible, that without the Bible men can know very little of religious truth; that they can not learn from the light of nature whether there is one God, or whether there are forty,—such a man, Dr. Taylor regarded as a most weak and infatuated

¹ The embarrassment of those who hold to real freedom of the will, and also believe that Edwards teaches it, was once pleasantly illustrated by Dr. Lyman Beecher. Soon after Prof. Tappan published his book, reviewing Edwards on the Will, and endeavoring to prove him a fatalist, about 1840, we believe, Dr. Beecher came from the West, very zealous to vindicate Edwards, and delivered an address, at the commencements of several New England Colleges, for that purpose. At that time, in a conversation with him on that subject, the writer said, "Doctor, suppose you should put Edwards on the Will into the hands of ten young men, and let them read it, without any one to bias their interpretation,—how many of them would understand him to teach the doctrine of natural necessity or fatalism?" "Nine out of ten," said he. "Well," was the reply, "what is a book good for, as a teacher, which leads nine out of ten into error, and such an error as fatalism?"

defender of Christianity. His view of this subject led him to devote an unusual amount of time in his course of instruction, to the truths of natural theology, and of ethics and moral law and government, as they are declared in the constitution and ordinances of nature, and especially in the reason, the conscience, the whole mind of man. And this was one of the most useful parts of his course. Moral Government, particularly, he had reduced to a science; and its great principles he illustrated most effectively and usefully, in their bearings on the defence and support of Christianity. He had a very high estimate of Butler's Analogy, and was very familiar with its principles and arguments. But he went far beyond Butler in the extent, comprehensiveness, and completeness with which he treated the subject.

Dr. Taylor's earnest interest in the subject of free-will was, in a large measure, because he saw that the truth on that subject was necessary for his great purpose in teaching: which was to make his students able so to preach as to lead men to repentance, faith and salvation. His theological instructions were, to an unusual extent, clustered about the doctrine of regeneration—its nature, necessity, mode and means. When he entered on his professorship, he came from preaching in revivals of religion, in which a large part of his work had been to remove obstacles of a doctrinal and speculative kind from the path of repentance—obstacles far more prevalent then than now. On the one hand, was the plea of inability to repent and come to Christ, thoroughly believed, and deeply inwrought into the public mind by the doctrinal preaching of many generations—with some a natural inability or want of natural power, with others a misnamed moral inability, which differed from the other chiefly in name, an *inability to use aright* the natural powers of the *will*; in either case a total *incompetency* to accept the offers of the gospel; under the influence of a belief in

which men felt that they had nothing to do but to wait for God to make them Christians, or, as the phrase of the day was, "to wait God's time." Then there was the objection that God had wholly decided the case for each one by an irresistible decree, irresistibly executed, of election or reprobation; and the only reasonable course was to wait for its execution, in the use of such means of grace as reading the Bible, prayer and attendance on the sanctuary. Men have a very inadequate estimate in these days of the prevalence and strength of these obstacles as long ago as the earlier part of this century. The writer has often heard his father say, that in childhood he was educated by preaching, and other forms of religious instruction, into the full conviction that he *could do nothing effectually* to become a Christian, and earnestly desiring to become a Christian, and having received the impression that in the millenium all *could* become Christians who desired so to do, he used anxiously to reckon whether the millenium would come in his life-time; and from the best calculations he could make, he came to the conclusion, that if he should live to the age of seventy years, he would witness the beginning of the millenium, when he *could* accept the offers of the gospel and be saved! On the other hand, was the doctrine that it was sinful to use the means of grace, and that all the acts of the unregenerate man are sinful—that all his trying to repent, by prayer and otherwise, is only an abomination to God. These objections and obstacles Dr. Taylor had cleared away in his own ministry; and he felt the importance of enabling his students to clear them away, and to teach and prove that the path is open, and there is full power, to come at once to Christ by repentance and faith; that what God commands man to do, man can do; and that the Holy Spirit is graciously bestowed, not to give him power to do it, for that he has as a rational and accountable being, but to overcome his unwillingness

and disinclination to do it—an unwillingness and disinclination not beyond the man's own power, but which he can change. And this cherished purpose Dr. Taylor accomplished. His students did learn how to show the open and practicable way to come to Christ, and to press men to immediate repentance; and they were very successful, especially his earlier students, in converting souls to God. No doubt his influence, by his preaching, his publications, and through those whom he taught, has been, in large part, the cause of the changed condition of the public mind respecting the practicability of coming at once to Christ by repentance and faith.

Dr. Taylor excelled greatly in the analytic way of teaching. Here, the advantage of his comprehensive and accurate acquaintance with the human mind was plainly seen. He had a profound, wide and discriminating knowledge of mental states and operations, particularly with reference to morals and religion. Hence he was able accurately to analyze the acts and conditions of the mind in reference to religion—to take a mental act or state to pieces, so to speak, and show its parts and processes and whole nature, and how to do it, or to undo it. For example, repentance or conversion to God,—he would show what it is, and would so unfold its constituent parts and processes that an inquirer would know what was to be done by him in becoming a Christian, and how to do it. He did not stop with the direction, “Repent and believe,”—which was to most persons a blind direction—but he would show them what it is to repent and believe, and the way to do it; how to take the first step and the second step, till, by God's help, it was done. How well the writer remembers the time when he went to him with the question, “What must I do to be saved?” I had talked with others. They had moved my feelings, and increased my conviction and earnestness; and thus were of service. But they did not tell me what to do, so that I could

understand it, and the way of it. They had told me to repent and believe. But they might as well have told me to go to some unknown place by some unknown way; for I did not know what it was to repent and believe, or how to do it. He saw, in a moment, my difficulty. With his beautiful eye beaming benignantly upon me, in his kind, calm and earnest way, he told me just what it is to become a Christian. He showed me the way to Christ by repentance and faith, step by step, so that it was plain; and I felt that I could go right to my room and fall on my knees, and, by God's help, *do it*. We have never seen the man who had anything like his skill in dealing with inquirers for the way of life. And it consisted chiefly in his knowledge of the states and operations of the mind, and in his analytic mode of presenting it. By his preaching and writing, and especially through the preachers and scholars whom he has instructed, he has, with others like him, been instrumental in making the way to Christ and salvation far more plain and practicable than it used to be. It has not been made more easy, in the sense of diminishing, in the least, conviction of sin, or of the strength and stubbornness of the human heart in its wickedness and aversion to God; but more easy in the sense of being more *plain*—in other words, by answering more fully and particularly and practically the great inquiry, “What must I do to be saved?”

There is one feature of Dr. Taylor's system of theology which is peculiar, and, in our judgment, peculiarly important—a very valuable step of progress in theological science—his solution of the difficult problem of the existence of sin under the divine government, and his mode of vindicating the divine character in respect to its existence. The view of this problem which regards it as incapable of any solution—that commended by Prof. Hodge, of Princeton, in his controversy with Prof. Park, of Andover—the view which abdicates all attempts to defend the divine

administration in this matter, and puts the whole subject into the category of "profound and awful mystery;" declaring that it does "not admit of philosophical explanation," and that "God's dealings with our race cannot be all explained on the common sense principles of moral government;"—that view, Dr. Taylor, in common with other New England theologians, and indeed with the abler theologians of all ages and lands, could not accept. They were unwilling thus either to stand dumb before the arguments of infidelity and atheism against the divine government, and even the divine existence, or to hide from them under the cloud of mystery. They believed in "vindicating the ways of God to men." The most common solution of this difficult question among the New England theologians, and all theologians who had attempted its solution, was that God chose and ordained the existence of sin, when he might have prevented it, in a moral universe, because it is the necessary means of the greatest good; because he could secure more good with sin than he could without it. This solution Dr. Taylor rejected with all his heart, as dishonorable to God's truth and sincerity in the prohibition of sin, as contrary to his revealed law, and to all reasonable views, of government, of the nature and tendencies of sin, and of holiness, and of known facts. He insisted that God, so far from regarding sin as that without which the highest good could not be done, regards it as good for nothing, anywhere; as evil, and only evil, everywhere, in all its tendencies and relations; and therefore he does not wish it, ever, or anywhere; but hates it, and forbids it, everywhere, and laments it wherever it occurs. He demonstrated that such a view sanctifies sin, making it "an evil," as one of his opponents admitted, "only to our limited faculties;" and not even that, for we, with our limited faculties, can see that that which is the means of good, and the necessary means of the greatest good, and better wherever it occurs, as a means of

good, than holiness would be, in its place, is a good thing; nay, the very best thing in its place, i. e. wherever it occurs. His solution of the difficulty is, that sin comes in as an unavoidable result, so far as divine prevention is concerned, of such materials as God uses, and must use, in a *moral* universe—to wit, free agents; that notwithstanding all that he can do, short of breaking down the freedom he has given, and thus contradicting himself, and degrading his system below the dignity and excellence of a *moral* system, sin will come in somewhere in the moral realms—some of his moral creatures, in the exercise of their freedom, will sin. This view gave him, as it gives all preachers of God's word who adopt it, freedom and consistency in representing sin as, everywhere and in all its relations, the abominable thing which God hates, and never desires, or is willing to have; a freedom and consistency which they surely cannot exercise who adopt the solution which he rejected.

We have no space to follow out the extended and elaborate course of argument, by which Dr. Taylor demonstrated the truth of this position, and defended it triumphantly against objections. One very obvious objection was, that it limited the divine omnipotence. To this he replied that it was no more a limitation of God's omnipotence to say that he *could not* have a universe of free moral agents without having some of them exercise their freedom by sinning, than to say, as his opponents virtually did, that God *could not* secure the greatest good without having sin as the means of securing it. Moreover, he insisted that the objection ignores the essential nature of the case; mere power, even omnipotence, having no proper relation to the securing of *moral* action, and the control of beings endowed with reason, conscience and free choice; and only *resistible* influences being applicable to those, who, from their very nature, must always be able and free to choose either way.

The objection was made that his theory limits the universality of God's decrees, or purposes, inasmuch as it does not admit that God decrees sin. The truth of this objection he strenuously denied, and taught that God "foreordains whatsoever comes to pass," sin not excepted; but decrees sin as necessarily incidental, so far as divine prevention is concerned, to a system of free moral agents,—never preferring sin to holiness in its stead, but preferring a moral system, though having sin in it, to the non-existence of a moral system. He admitted and taught that sin is among the all things which are according to the counsel of God's will, yet only in an indirect and remote sense. He insisted that there is a plainer and more direct sense in which all sin is *contrary* to God's will. For it is contrary to his law, which is his will, expressly, formally, and authoritatively declared. Moreover, he not only forbids it, but hates it—threatens those who commit it with his punishment, beseeches them not to commit it, and bewails it when it occurs. The consistency between these two positions he often illustrated in various ways. The following is given, not as his, so far as we remember, but as justified by his. A father sends his son to receive training for mercantile life in a store in the city, or for professional life in a College. He knows that he will encounter temptations, and will probably, in some instances, commit serious faults. Yet he decides to send him, as the best thing, on the whole, to be done; but he seriously commands and tenderly exhorts him to conduct with uniform uprightness, and to avoid all offences, especially the offences to which, as he foreknows, his circumstances will tempt him. He sends him; and the son, while for the most part he does well, in some instances does yield to temptation. Suppose, to make the illustration complete, that the father foresaw the future, as God does, and foreknew that the son would commit just those offences. By ordaining that his son should go into those circumstances, he

ordained the existence of those offences, though they were not desired by him, but were very grievous to him. Though they were contrary to his will, as expressed in his earnest command, yet they were, in a sense, according to his will; for he willed that course of life for his son, which rendered them not necessary, but certain. They were included, as he foreknew, in that course of life which he adopted for his son, as, on the whole, best. So with God, as it respects the sins of men. He forbids these sins. He hates them. They are grievous to him. They are contrary to his authoritative will, expressly declared in his law. They are contrary even to his entreaty. Yet, as an omniscient being, he foreknew, before the creation of men, all the events of their lives, their sins included. He foresaw that, if he created and upheld such beings, and endowed them with free will, they would in those instances sin, notwithstanding all the influences, which, as a moral governor, he could, on the whole, wisely use; i. e., wisely for the prevention of sin and the securing of holiness. In deciding, therefore, to create and uphold them, he virtually ordained the existence of the foreseen events of their lives, including their sins. In other words, those sins are, in one sense, according to his will; yet, in another—a plainer and directer sense—they are contrary to his will.

Dr. Taylor had been so often attacked, and had been made so extensively the object of theological odium, on this topic, that he was very sensitive to objections to his position on this point, which had any plausibility. And he used to deprecate that any who agreed with him, and especially his students, should say that God does not ordain and decree sin. But we confess to at least a doubt, whether it is wise and right, in sermons, or any form of popular address, to say that God decrees sin; because the sense in which it is true is so remote, and the sense in which it will almost inevitably be understood, is so horribly false and dishonorable to God.

Men do not usually, or easily, get the idea that one does not want, and hates, and does all that he can, on the whole, to prevent that which he *ordains and decrees*. We think it at least a question whether it is not better, in all popular speech, to say with good and acute Richard Baxter, (and he surely is orthodox company, or if he is not, no matter—if we, when in company with him, are in company with the truth,) that *God does not decree sin*. He says, “God decreeth no man’s sin; neither Adam’s nor any other’s. He may decree the effect, which sinners accomplish, (as the death of Christ,) and he may overrule men in their sin, and bring good out of it, &c. But sin is not a thing which he can will or cause, and so not decree, which signifieth a volition.” [See “God’s goodness vindicated; for the help of such (especially in melancholy.) as are tempted to deny it, and think him cruel, because of the present and future misery of mankind; with respect to the doctrine of reprobation and damnation.” Vol. ii., p. 974, English edition.]

We regard this position of Dr. Taylor that *sin* is necessarily incidental, as it respects divine prevention, to a moral system, as fully established by his arguments, and those of other able men, who, either taught by him, or from a spontaneous movement, have maintained the same position. We expect to hear very little more of the theory that God introduces sin, or willingly allows it to be introduced, as the necessary means of the greatest good. Dr. Bushnell, in his work on Nature and the Supernatural, maintains that a free agent is a “power,” not “a thing;” and, as such, is capable of resisting all moral influences; that omnipotence has no relation to the prevention of sin; and that sin, in a system of “powers,” is impreventible. Archbishop Whately quotes with approbation, in reference to this topic, from Woodward’s Essays, such sentences as these. “The death of the cross supersedes the necessity of every other proof that there is no such thing as

unlimited and absolute omnipotence.” “I know that many may, at first sight, be startled by the assertion, that the power of God can, in any sense, be limited. In this, as in various instances, they will object to the same truth as a distinct proposition, which they will freely assume and take for granted in all their reasonings. These very persons will speak of Providence as devising means, and moving by gradual advances to the accomplishment of an end. If asked, ‘why not decree the end, without the means?’ they will answer, ‘because it could not be attained, at least, so well, without them.’ If, then, the term *could not* be at all admitted (and how freely is this term applied to God in Scripture!) no such thing as unrestricted omnipotence exists.” Dr. John Young, of Edinburgh, the very able author of “Christ in History,” maintains this position with great positiveness and power, in his volume entitled “Evil not from God.” He says: “On the grounds that have been elsewhere set forth, we maintain that a voluntary, a responsible being cannot be compelled or made unconsciously passive in willing. . . . Man is able, in the sense which has been explained, to resist his Maker. Independently of reasoning altogether, the facts of the moral universe bear out this position. Man does, *in fact*, resist, violate, trample upon, the will of his Maker; the robber, the murderer, the liar, may be taken as notorious instances.” . . . “Wherever, whenever, moral evil arose, even in the minutest conceivable form, the Supreme *must* have been infinitely opposed to it; Reason, Conscience, Inclination, Will in Him, The entire Divine nature *must* have been infinitely opposed to it.” After quoting a passage from Pres. Edwards, he adds: “It amounts to this: the Most High, in effect, *wills* crime to be perpetrated; *This is his pleasure*; for the sake of a great good he *chooses* that there shall be such a thing. The words are tremendously dishonoring to the Ever Blessed Being, are blasphemously false.

Instead of 'not venturing to say, that it is impossible that the existence of moral evil should be the best for the universe on the whole' we deem it impious to venture to say anything else." . . . "There is something unutterably revolting, in the only other possible supposition on this subject, which we scarcely dare to clothe in words. At the moment when crime was introduced into the universe, the Great Being *might have* prevented it, and he purposely did not prevent it. If the suggestions which we have hazarded *seem*, to any, to involve, though they really do not, a limitation of Divine power, *here*, at least, there is palpably involved, not a limitation, but a direct impeachment of the Divine Goodness, and of the entire *Moral character* of the Infinite One." . . . "The entrance of crime, in other words, the abuse of moral power, in other words, the rebellion of the created will, *must* have been impreventible, else it had been prevented. All that was possible to be done, must have been done; but to prevent the abuse of moral power, that is, to necessitate the created will, was an impossibility." . . . "The abuse of moral power by creatures in the sight of the Creator, was evil, only evil, and the fountain of inconceivable and endless evil, which, had it been preventible, *must* have been prevented; He did not wink at it as an indirect, ultimate good, far less take advantage of it in order to carry forward his own purposes; *He* only hated it, in every view on every ground, he could only and infinitely hate it."

We take great satisfaction in the full confidence that the theory that God chooses either to introduce sin, or to allow it, when he might have prevented it, as the necessary means of the greatest good, or as the means of good at all; and also the theory that this whole subject, which involves some of the most formidable objections to Christianity and the entire system of revealed religion, is one of inexplicable mystery, and that with regard to

it, God cannot be defended by human reason, and is above morality—that these both will soon be, with the enlightened Christian world, among the things that were, but are not. And for this result mankind will be under large obligations to Dr. Taylor.

It ought, however, in this connection, to be said that this honor is shared with him by his colleague, Dr. Eleazer T. Fitch, Livingston Professor of Divinity in Yale College, who fully accorded with him, and ably aided him, in maintaining his position on this subject. His article on "The Divine Permission of Sin," in the *Quarterly Christian Spectator*, for December, 1832, is one of the most complete and brilliant examples of argumentation in the whole history of religious controversy.

We will now refer, briefly, to the self-love theory, or desire of happiness theory, as it has been called, held by Dr. Taylor, viz: that all motives, that come to the mind, find their ultimate ground of appeal in the desire of personal happiness; and that the idea of right, in its last analysis, is resolved into a tendency to the highest happiness. This we do, not for the purpose of defending this theory, for we do not accord with it, but to say that this was no *peculiar* doctrine of Dr. Taylor, but one which he held in common with Dwight and Edwards, and the greater part of his theological predecessors; and also to correct some misunderstandings and erroneous representations of his opinions, which do him great injustice. Both he and his eminent teacher, Dr. Dwight, stated this theory with unusual prominence, by a natural reaction against the doctrine of Hopkins and Emmons, which had made much controversy in New England, viz., that men ought to be disinterested, even to the extent of ignoring their own happiness, in the divine service, and to be even willing to be damned for the glory of God—a doctrine, the cordial belief of which, and accordance with it, was sometimes made a test of personal piety. Dr. Dwight says, in his *Theology*, "There are two

kinds of original good—enjoyment, and deliverance from suffering; or, as the case may be, from the danger of suffering. These two are the only possible objects of desire to percipient beings, and to intelligent beings as truly as to any others. *When virtue itself is desired, it is desired only for the enjoyment which it furnishes.* . . . A moral government is entirely founded on motives. All motives are included in the two kinds of good mentioned above. In every moral government these motives are presented to the *subjects of it* by the law on which it is founded, in the forms of reward and punishment, both necessarily future, to obedience and disobedience." The fundamental position of Edwards, in his greatest work, the treatise on the Will, is identical with the self-love theory—"The will is as the greatest apparent good," i. e., good to the person willing, and good in the form of his enjoyment or happiness; for this, his equivalent phraseology abundantly evinces in such declarations as these—"The will always decides according to what, in the present view of the mind, taken in the whole of it, is most agreeable." The choice of the mind never departs from that which, at the time, appears most agreeable and pleasing, all things considered." "The soul always wills or chooses that which, in the present view of the mind, considered in the whole of that view, and all that belongs to it, appears most agreeable." This theory, then, was no new or peculiar theory of Dr. Taylor, as has been sometimes alleged. He simply stood, perhaps with more of definiteness and boldness, on the common ground of his predecessors.

It has been imputed to Dr. Taylor, by his opponents, that his scheme was peculiarly selfish; and that, according to it, "we do not love God for his own sake, but for our sake; not for what he is in himself, but for what he does in our behalf." This is a very incorrect representation of Dr. Taylor's position, and does him great injustice. No man ever dwelt more freely and sublimely on the grand objective

truths respecting God, as motives to his service, setting him before his hearers in his glorious attributes, as infinitely worthy, in and of himself, of their love, confidence, and obedience. No man ever held more firmly, and taught more decidedly, that the essence of all sin is selfishness. Nor did the sentence, chiefly relied on by his opponents to prove their allegation, prove it at all, viz: "Of all specific voluntary action, the happiness of the agent is in some form the *ultimate end*." For he frequently declared that by this (we admit not very felicitous) phraseology, he meant simply the great principle of Edwards, that "the will is as the greatest apparent good." He meant that, in an analytic account of mental choice and of all voluntary action, the ultimate end or fact, the last thing—not without, but within the mind—to which we come, is the mind's capacity of being pleased; its instinctive, involuntary, constitutional desire of happiness; to this, ultimately, all motives appeal.

But while we insist that the odium cast on Dr. Taylor, as though he had advanced a new and peculiar theory on this subject, was unjust, and that his view was incorrectly and injuriously represented; we think his theory an inadequate and incorrect account of this important topic. We believe that many of his students, as they have gone on in the experience of practical and ministerial life, have not been satisfied with its working, and have either rejected or doubted it. We expect that in future improvement in philosophy and theology, (for such improvement is not ended,) there will be a general acknowledgment that the idea of right cannot be wholly resolved into the idea of expediency or utility; and that the sense of right and of duty is as real and as *ultimate* a ground of appeal or motive in the mind as the desire of happiness. May not the truth on this point be at least approximated by the following statement? There are in the mind two departments of the sensibility, to which motives make a direct

appeal; one the sense of welfare, or the desire of happiness; the other, the sense of what is right, just and due. And is not the one as truly ultimate as the other; neither being capable of being analyzed into the other? Do not human consciousness, and the conduct of men, when endeavoring to convince and persuade one another—and especially do not the sacred Scriptures, recognize these two ultimate departments of motivity? And, moreover, do we not regard one department, that of the sense of the right and the due, as higher and nobler than the other? Do we not, especially in our better and purer moral and religious moods, prefer to be influenced by motives addressed to that, rather than to our desire of personal happiness? And do we not find that the theory that all motives may be resolved into appeals to the desire of personal happiness, is one which is capable of being, to say nothing more, perverted to the purposes of selfishness, and into conformity with the principle that the end sanctifies the means?

We have frequently alluded to the opposition and odium which Dr. Taylor had to encounter. We believe there have been few instances in which a man of substantial orthodoxy, and of such amiable character and winning manners, has been assailed so widely, severely and unjustly. We are inclined to accept that fact, we have a right to accept it, his character and opinions being what they were, as a measure of his progress beyond his predecessors and cotemporaries. But it not only gave him great discomfort and pain; it led him into the greatest mistake, in our judgment, of his life, viz.: into spending no small part of his precious time in proving himself orthodox, according to human standards. He was thus under strong temptations to make out a case of full accordance with standard theologians, more plausible than sound. He did not altogether accord with his predecessors, for he made improvements and advances on them all; as he was, in our

judgment, the ablest of them all, certainly of all in the New England history.

Whether one is orthodox according to the Bible, God's standard, the standard of infallible truth, is a worthy question; whether one is orthodox according to the imperfect and varying human standards, is a very inferior, if not wholly worthless question. The time thus spent by Dr. Taylor, though he was successful in proving his substantial soundness according to the standard theologians of New England, would have been far better employed in completing, elaborating, elucidating and fortifying his own views of truth, letting his reputation for orthodoxy take care of itself, or rather leaving God to take care of it, whom he was endeavoring to glorify. Still the mistake was natural and almost unavoidable: for he, and many others, thought that the usefulness, and even the existence of the Theological Seminary in which he was a Professor, would be sacrificed by the numerous assaults made upon his theological reputation, unless he defended himself and vindicated his soundness, according to the authorities of New England orthodoxy.

In his social and domestic relations, Dr. Taylor was peculiarly attractive and lovely, and was peculiarly beloved. The same qualities which we have mentioned as commending him to the hearts of all his people, commended him to the admiration and affection of his friends. His conversation was always easy and instructive, and often eloquent, and ever gracefully adapted to the age and peculiarities of his company. He had very intimate friends, who were to him as brothers. Among them, may be especially mentioned Dr. Lyman Beecher, and Prof. Goodrich. Dr. Beecher always made Dr. Taylor's house his home, in his frequent visits to New Haven, when he was a pastor at Litchfield and at Boston, and after he became Professor at Cincinnati. Many were their consultations upon the interests of Christ's kingdom, and especially upon theology,

in which they greatly aided each other, and always harmonized. And now that Dr. Taylor is gone, Dr. Beecher, in the infirmities of his extreme age, goes to the house of Dr. Taylor's son-in-law, in Brooklyn; and there he stands before an excellent portrait of his friend, and weeps, and, as he expresses it, "*talks to Taylor.*" Prof. Goodrich and Dr. Taylor, living next-door neighbors for nearly fifty years; always closely associated, especially after they were Professors in the same College and Theological Seminary; consulting almost daily; harmonizing in theological views, and sustaining each other in theological trials; sympathizing in domestic sorrows, and mutual helpers to each other in all things, especially in faith and joy—they were indeed like brothers. Lovely and pleasant to each other in their lives, they were divided in death only by two short years. What a meeting have they had in a better land!

Dr. Taylor was married, Oct. 15, 1810, when he was twenty-four years of age, to Rebecca Maria Hine, of his native town, New Milford. She was of his kindred, the daughter of his cousin. Her maternal grandfather and his mother were brother and sister, of the name of Northrop. Passing their childhood together, they were early joined in devoted affection. Referring to this early attachment, Dr. Taylor once said to a friend, that they were never *engaged*, for there was never any need of it. His life at home was beautiful. He was a companion to his children as truly as to his wife. Amid all his labors, he was always ready to turn aside to gratify the slightest wish of any of them, or to engage in anything that would interest them. And they were always satisfied with his company; for no one could interest and please them so well.

It is a pleasant fact that Dr. Taylor remained in full intellectual vigor while he lived. Even after he was confined to his house and his bed, his mind would fire up into a sacred fervor and eloquence, when he dwelt, as he often did, on his

sublime views of God and Christ, of the law and the gospel. He felt, to the last, an unabated and even increased interest in those views of divine things, which he had endeavored to present in his teaching; and he said that he did not know how to die, there was so much more which he thought he could do here. When he became unable to read his lectures himself, and even during the two and a half weeks of his confinement to his bed, he used to request his daughter to read to him this and that one, which he would indicate. Of one of them, the last which he wrote, prepared not more than two months before his death, his wife said to him: "How I wish that could be put into the form of a sermon, and that you could preach it!" "And O," said he, how I wish it. O, that I could be permitted to preach again, and to preach to ministers!"

His gradual decline, for several weeks, was attended by his calm and trustful confidence in the grace of God, in Christ, and in the ministration of the Spirit, which he had spent his life in setting forth and commending to his fellow-men. He said, "I wish to go," saying, as Stephen did, "'Lord Jesus, receive my spirit.'" After his mind, through bodily weakness, began to wander, his thoughts were upon divine truths and heavenly glories, and in a half unconscious way he frequently repeated the stanza,—

"See Salem's golden spires
In beauteous prospect rise!
And brighter crowns than angels wear,
Which sparkle through the skies!"

A few days before he died, and while he was in full possession of his mind, he called to his bedside his wife, between whom and himself there existed the most devoted, simple and beautiful affection, and, taking her hand, he said, very earnestly, and in that plain, Saxon style, which he was so accustomed to use: "I shall not be with you long; and when I am called to go, I want you to be very calm and very quiet, and to *let me go.*" He had a strong aversion to an exciting death-bed scene.

Calm and quiet was the scene of his death, even beyond his wish. He passed away so quietly that it was not known when he died. His attendants, not long after midnight, having helped him to an easy position, took their seats, leaving him asleep. One of them made the remark that he was sleeping more quietly than usual, and after some time had elapsed, saying that he had slept longer than usual, he went to him, and found that he was dead. "They thought him sleeping when he died."

The sanctuary of the church, of which he had been the admired and beloved pastor, was draped in mourning for his funeral; and to a great, sorrowing congregation, of clergymen, those who had been his pupils and others, of the Faculty, and students of the College and Seminary, and of citizens generally, his successor, the pastor of that Church for more than

thirty years, Rev. Dr. Bacon, preached an appropriate and eloquent discourse over his bier. His body was buried in the New Haven Cemetery, there to rest till the morning of the resurrection. And over his grave a monument of massive granite, in harmony with his character, has been erected by gratitude and affection, on which, under his name and record, is the inscription, "*Oh, how love I thy law!*" But he has a nobler monument in the hearts of his pupils and friends; and a monument nobler still in the result of his labors, AN IMPROVED THEOLOGY—in views of sacred truth, wider, juster, better harmonized and defended, and better commended to the reason, conscience and hearts of men—views of man and of God; of God's character, his law, his government, and his gracious and sublime plan of salvation.

PLYMOUTH CHURCH, ADRIAN, MICH.

A Presbyterian Church was formed in what is now the city of Adrian, Mich., in the year 1832. About 1840, the Church became Congregational, but still remained in connection with the Presbytery of Munroe. This anomalous condition involved them in various troubles, which resulted, in 1854, in the formation of a purely Congregational Church, called the "Plymouth Church."

On the 25th of June, 1856, the cornerstone of its new meeting-house—an engraving of which is seen opposite—was laid, and the structure was completed and dedicated on the 20th of June, in the following year.

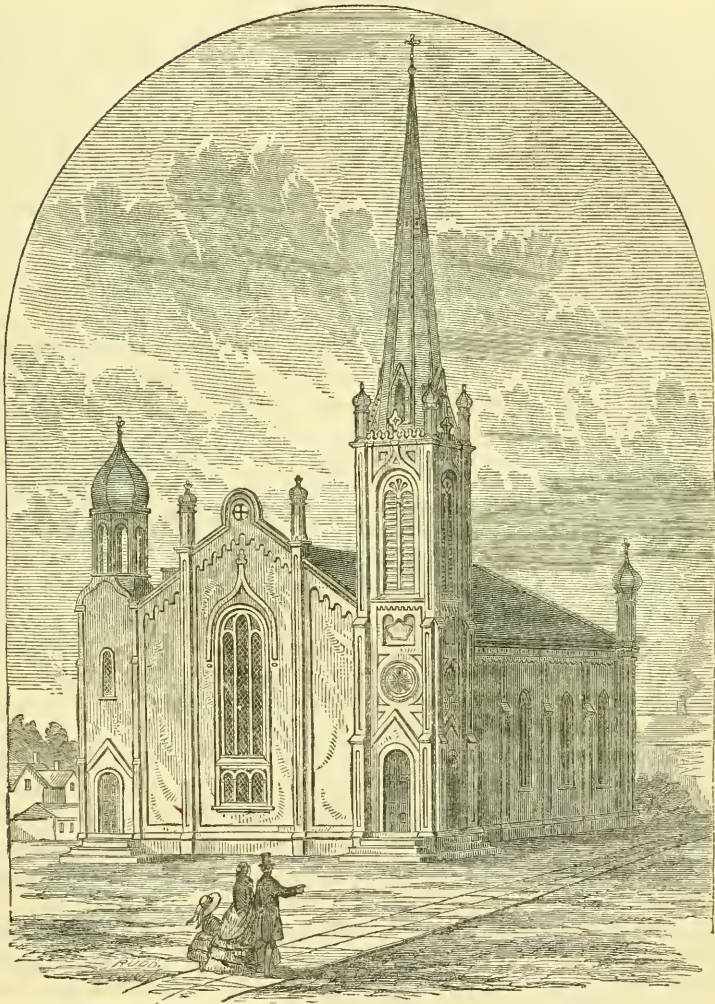
This edifice, situated at the appropriate corner of *Plymouth Place* and *Church Street*, is of brick, with stone trimmings. The spire is about 130 feet high. The auditorium is 83 by 54 feet. There are three entrances, two in the towers and one in the rear. The interior is finished

with white walnut, oiled, varnished, and polished, except the pulpit, which is of beautiful black walnut. The windows are filled with stained glass, and the walls and ceiling are frescoed. The pews are cushioned and carpeted uniformly throughout. The organ is of twenty stops, and richly toned. The house is warmed by two furnaces, and lighted with gas. In the rear the audience-room communicates with the chapel. The number of pews is one hundred and twenty-six. The building seats about 700 persons. The entire cost of the enterprise was about \$26,000.

Rev. L. Smith Hobart acted as pastor of this Church from November, 1854, to November, 1855.

Rev. Richard Gleason Greene was its pastor from June 25, 1856, to October, 1857.

Rev. Asa Mahan is the present pastor, and the Church has a membership of nearly 200.



PLYMOUTH CHURCH, ADRIAN, MICH.

Erected in 1857.—F. J. SCOTT, Toledo, O., Architect.

A PRIVATE LIBRARY OF THE FOURTEENTH CENTURY.

BY REV. HENRY M. DEXTER.

AMONG those interesting relics of the past which the affectionate care of the antiquaries has preserved, is a list of the books owned by the well-known Guy Beauchamp, Earl of Warwick, and bequeathed by him to the monks of Bordesley Abbey, in Worcestershire, about the year 1359. It is not only interesting as a specimen of the size and general quality of the private libraries of the nobility of those days, but is especially curious as a collection of romances; showing that the taste for novel-reading was well seated in the community long before the era of types. The list is as follows: ¹

“A tus iceux, qe ceste lettre verront, on orrount, Gwy de Beauchamp, Comte de Warr. Saluz en Deu. Saluz nous avoir baylé e en la garde le Abbé e le Covent de Bordesleye, lessé à demorer a touz jours touz les Romaunces de sonz nomes; ceo est assaveyr:—

Un volum, qe est appelé Tresor.

Un volum, en le quel est le premer livre de Lancelot, e un volum del Romaunce de Agnes.

Un Sauter de Romaunce.

Un volum des Evangelies, e de Vie des Seins.

Un volum, qe p'le des quatre principals Gestes de Charles, e de dooun, e de Meyace e de Girard de Vienne e de Emery de Nerbonne.

Un volum del Romaunce Emmond de Age-land, e deu Roy Charles dooun de Nauntoyle.

E le Romaunce de Gwyoun de Nauntoyl.

E un volum del Romaunce Titus et Vespasien.

E un volum del Romaunce Josep ab Arimathe, e deu Seint Grael.

E un volum, qe p'le coment Adam fust eniesté hors de paradys, e le Genesis.

E un volum en le quel sont contenuz touns des Romaunces, ceo est assaveyr, Vitas patrum au comencement; e pus un Comte de Autept; e la Vision Seint Pol; et pus les Vies des xii. Seins.

E le Romaunce de Willame de Loungspe.

E Autorites des Seins humes.

E le Mirour de Alme.

Un volum, en le quel sont contenuz la Vie Seint Pére e Seint Pol, e des autres liv.

E un volum qe est appelé l'Apocalips.

E un livre de Phisik, e de Surgie.

Un volum del Romaunce de Gwy, e de la Reygne tut enterement.

Un volum del Romaunce de Troies.

Un volum del Romaunce de Willame de Oranges e de Teband de Arabie.

Un volum del Romaunce de Amase e de Idoine.

Un volum del Romaunce Girard de Viene.

Un volum del Romaunce deu Brut, e del Roy Costentine.

Un volum de le enseignemt Aristotle cuveiez au Roy Alisaundre.

Un volum de la mort ly Roy Arthur, e de Mordret.

Un volum en le quel sont contenuz les Eufances Nostre Seygneur, coment il fust mené en Egipt.

E la vie Seint Edwd.

E la Visioun Seint Pol.

La Vengeaunce n're Seygneur par Vespasien a Titus, e la Vie Seint Nicolas, qe fust nez en Patras.

E la Vie Seint Eustace.

E la Vie Seint Cudlac.

E la Passioun n're Seygneur.

E la Meditacioun Seint Bernard de n're Dame Seint Marie, e del Passioun sour deuz fiz Jesu Criest n're Seignr.

E la Vie Seint Eufrasie.

E la Vie Saint Radegounde.

E la Vie Seint Juliane.

Un volum, en lequel est aprise de Enfants et lumiere à Lays.

Un volum del Romaunce d'a Alisaundre, ove peintures.

Un petit rouge livre, en le quel sont contenuz mons diverses choses.

Un volum del Romaunce des Mareschans, e de Ferebras e de Alisaundre.

Lcs queus livres nous grauntont par nos heys e pur nos assignes qil demorront en la dit Abbeye, &c.”

¹ This list is given in Todd's *Illustrations of Gower and Chaucer*, 8vo. p. 161, from a copy by Arch. Saneroff, from Ashmole's Register of the Earl of Ailesbury's Evidences, fol. 110. Lambeth, MSS. No. 577, fol. 18. b.

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

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

I propose to give, in the briefest terms, the most important facts, in the history of each of the Congregational churches in these two counties.

It will aid in understanding the notes which follow, to remember, that the North-Eastern portion of Ohio, included between the forty-first parallel of latitude and Lake Erie, is the Connecticut Western Reserve; that it is divided into townships five miles square; that the ranges running North and South, commencing with the line of Pennsylvania, are numbered 1, 2, 3, &c., and the townships in each range are numbered in the same manner, beginning at the South; thus Atwater is No. 1, seventh range.

The two were originally one county, and are still one in their Ecclesiastical relations, and are occupied by the Portage Presbytery and the Puritan Conference. The county of Portage commences with range six, and Summit ends with range twelve; and they include five townships in each range, save the twelfth,—thirty-nine in all.

My business is with the history of the churches, and of the ministry only as connected with them. In the *American Quarterly Register* for 1835-6, vol. viii., pp. 219-302, will be found "A complete list of the Presbyterian and Congregational Ministers of the Reserve," accompanied by brief notes, by Rev. Ansel R. Clark. These notes have reference to the ministry rather than to the churches, and I shall not repeat them. Since that time so many have come and gone, that it were an endless work to trace them. I shall, however, give the names of the ministers, and such notice of those who still remain, as can be obtained.

I hope to contribute something to the

history of Congregationalism; and that the facts will serve to illustrate "The Plan of Union," and the influence of Home Missions and emigration, in this the oldest section of the West, at the close of the first half century, as nearly as we can arrive at it. The first Church was organized in Hudson, in 1802, a few since 1830, but most of them between these dates. The investigations made reveal defects in the records of many churches, which it is hoped they will be moved to supply as far as possible, before the facts pass from memory.

ATWATER.—The township of Atwater is No. 1, range 7 of the Reserve. The first settlement in the township was in 1799. A large accession, which gave character to the town, came in 1804, from New Haven county in Connecticut. Its population, in 1850, was 1,119. The Congregational Church was organized, March 20th, 1818, by Rev. Messrs. Caleb Pitkin, Wm. Hanford and Joseph Tuat. There is also, a Church of the Methodists, one of the United Brethren, and one of the Lutherans, at present existing in the town.

The Church is connected with Portage Presbytery, on the plan of union, and has been so from the beginning. The ministers, who organized the Church, were under appointment of the Connecticut Missionary Society, though each was pastor of a Church. It would be unimportant and unprofitable to trace out all the ministers, who have for a season preached to this Church. I only include those who have remained one year or more.

In 1824, Rev. John Field was employed to supply the pulpit for one year. In Dec., 1827, Rev. William D. Buffitt was

installed pastor, and continued in that relation till 1833, after which the Rev. Wm. Beardsley supplied the pulpit for one or two years. In 1838, Rev. Samuel H. Whittlesey was installed pastor, but he continued in that relation only a short time, owing to the failure of his health. He has never resumed his ministry. He was a native of Tallmadge, in Summit county, and was educated at Western Reserve College.

The Rev. Elias C. Sharp, the present pastor, is a native of Monson, Ms., pursued a part of his College course at Amherst, but graduated at Western Reserve College, and Theological Seminary. In 1841, while yet a student, he began to supply the Church in Atwater, was installed the same year, and still continues pastor.

In 1819, and again in 1825, when the Church was without stated preaching, the Spirit was given, and numbers were added to its ranks, who have proved faithful and useful members. In 1831, during the ministry of Mr. Buflitt, large accessions were made to the Church. In 1843 and 1853, there were precious revivals. Occasional and frequent conversions, at other times, have kept the Church in a growing state, so that it is one of our best churches.

It has been a very peaceable Church, and though its pastor is in middle life, only four others on the Reserve have been so long in their place.

The Church had eleven members at its organization, since which, one hundred and twenty have been admitted by letter, and one hundred and seventy-three by profession; total, three hundred and four. Present number, one hundred and fifty. Besides occasional or stated preaching from missionaries of the Connecticut Missionary Society, when Mr. Buflitt was settled, in 1827, it was on the condition that the Church should pay him two hundred dollars, and procure one hundred from the American Home Missionary Society, in New York. In March, 1832, the Society voted to take measures to

raise, among themselves, the one hundred dollars, before obtained from the Home Missionary Society,—since which time, the Church has been self-supporting.

AURORA is No. 4, range 9th, and is the Northwest town in Portage county. The first settlement was made in the year 1799. A large majority of the people emigrated from Middlefield, Ms. Population in 1850, 823. The Church was organized Dec. 31, 1809, by Rev. Stephen B. Darrow, a missionary of the Connecticut Home Missionary Society. The form at first adopted was Presbyterian. Nov. 22, 1814, the Church changed its name and form of government, to Congregational; withdrew from Presbytery, and united with a Congregational organization, whose name, form, and history, will hereafter be described, so far as they can be ascertained. Subsequently, it became connected with Portage Presbytery; from which it withdrew, by a vote nearly unanimous, in September, 1851. In 1853, it united with other churches in forming the Puritan Conference, with which it is still connected.

Besides the Congregational Church, there are Baptist, "Disciple," (Campbellite Baptist,) and Methodist churches. The Rev. John Seward was constituted first pastor of the Church, by a council, on the 5th of August, 1812, and continued to sustain that relation till May 21, 1844, when he was dismissed, and is now laboring as pastor of the Church in Solon.

After the dismissal of Mr. Seward, the Rev. Mr. L. M. Burton, a graduate of Western Reserve College, and Theological Seminary, and licentiate of Portage Presbytery, preached about two years, but left on account of failing health. Rev. Solomon Stevens succeeded him, and remained about the same time. Mr. Stevens, it is believed, graduated at one of the Northern New England Colleges, left Auburn Theological Seminary about 1828, labored several years in Danby, Thompson county, N. Y., and is now in Michigan. In

March, 1849, the Church invited Mr. S. G. Clark, then just completing his studies at the theological department of Western Reserve College, to become their pastor. He was ordained May 2, 1849. He was dismissed July 12, 1850, on account of ill health, and is now agent of the American Board of Commissioners for Foreign Missions.

The greatest revival was in 1831, connected with a protracted meeting. Lesser revivals occurred at other times, the fruits of which are not specified.

There have been some protracted cases of discipline, but no distracting controversies or divisions, in the history of the Church.

Mr. Seward was sent out by the Connecticut Missionary Society, and received aid from thence. I have not been able to ascertain when the Church ceased to receive aid, and became self-supporting.

There were twelve persons who united together to form the Church; and two hundred and eighty-four have since been added; total, two hundred and ninety-six. Present number, sixty-three.

Besides the number of denominations, there being four in a township just large enough for one, the wealth of the people is a great obstacle to the prosperity of this Church, as it occasions the division of the town into a small number of grazing farms, and occupies the young and the old, a large part of each day, including the Sabbath, both in summer and winter, with the care of herds.

BRIMFIELD is No. 2, of the 9th range. My report from thence, informs me that the township was settled by New England people; but from what part, or when they came, does not appear. Population in 1850, 1,015.

The Congregational Church was organized June 19, 1832, by Rev. Benjamin Fenn. It was connected with Portage Presbytery from the beginning, till March, 1846, when the Church unanimously voted to withdraw, and is now Independent.

The Church seems to have had no stated preaching, but had sermons read on the Sabbath, till the spring of 1835, when Rev. Richard Graham was employed as stated supply for one year. He was succeeded by the Rev. James Eells, who preached part of the time for one year. From the close of Mr. Eells' labors to 1843, the means of grace consisted of reading sermons on the Sabbath, interspersed with occasional preaching from neighboring ministers. In 1843, the Rev. James Loughead, who had then recently completed his education at Western Reserve College, was ordained and installed pastor of the Church, by Portage Presbytery. He sustained this relation till 1847, although he ceased to preach to the people and went to the West, in 1845. Since that time, the Church has had no preaching, except that Rev. Lucius Smith, of Middlebury, supplied them once in four weeks for about one year.

It maintains its organization, and worships sometimes with the Methodists, but more frequently with the Baptists, and aids in supporting preaching and Sabbath Schools. The meeting-house was sold soon after Mr. Loughead left, and the avails paid over to the American Missionary Association, the Church judging that they could be more useful by co-operating with the Baptists. Besides their own organization, there is, in the township, a Methodist, a Baptist, and a Universalist Church, and the greater part of the property of the place is in the hands of Universalists. There was also, at one time, a "Disciple" Church, (Campbellite,) which has now become extinct.

In the winter of 1834-5, a revival occurred in connection with the labors of three Baptist ministers, introduced by some members of the society; as the result of which, some ten persons, most of them heads of families, united with the Congregational Church, and a Baptist Church was founded, and additions made to the Methodists and Disciples. The subsequent lives of the professed converts,

in this revival, show it to have been a work of the Spirit of God.

In the winter of 1839-40, a union effort was made to get up a revival—Congregationalists, Baptists and Methodists uniting—the result of which *seemed* to be, the turning of many to the Lord, but their fruits have not been satisfactory. In the year 1843, a similar effort was made with like results.

In 1853, the society enjoyed an interesting season of revival, which resulted in the addition of many to other denominations, and of five, children of the covenant, to the Congregational Church. In 1857, the churches felt the influence of the great revival, but no additions were made to this Church. This Church has been, from the beginning, a thorough temperance and anti-slavery Church. It has never been disturbed by controversies.

Eighteen persons united to constitute

the Church, June 19, 1832; ten others united on the 23d of the same month, in all, twenty-eight. Sixty-nine have since been added; in all, ninety-seven. The present number is fourteen.

The Church received one hundred dollars per year, from the Connecticut Missionary Society, for two years to aid in sustaining Mr. Loughead; "which aid would have been continued, but the Church became unwilling to ask aid which could only be given to such minister, as Portage Presbytery would approve and recommend." The present position of the Church is not desirable, but is perhaps the best possible under the circumstances.

Remarks.—1. The invitation of the Baptists, in 1833, resulted like the invitation of the Saxons to England.

2. The most strenuous efforts for union, usually result in greater disunion.

TIMOTHY MATHER COOLEY.

BY REV. D. B. COE, D.D., NEW YORK CITY.

ANOTHER patriarch of the New England pulpit has fallen. The oldest Congregational pastor in this country has closed his long day of service, and his sun has ceased to shine among the hills of Western Massachusetts. Rev. TIMOTHY M. COOLEY, D.D., died at Granville, Ms., Dec. 14th, 1859, aged 87 years and 9 months. Though the life of a pastor, in a quiet and secluded parish, furnishes little of stirring incident, yet a ministry so protracted and useful, contributes no unimportant item to the religious history of the country, and should not be left without, at least, a brief record.

Rev. Dr. TIMOTHY MATHER COOLEY was born in East Granville, Ms., March 13th, 1772. He was descended, on his mother's side, from Rev. Increase Mather, President of Harvard College, and Rev. John Cotton, minister of the first Church in Boston. His grandfather, Daniel Cooley, was one of the first settlers of

Granville; and his father, William Cooley, was a farmer in easy circumstances, and one of the most respected and useful citizens of the place. He was also a man of exemplary piety, a pillar in the Church, and one of its deacons during nearly thirty years of his son's ministry. It was his purpose to train his son Timothy to his own calling. Indeed, at this early period, and amid these rugged hills, this was almost the only means of gaining a livelihood. Less than forty years had elapsed since the first settlement was formed; the inhabitants were few and scattered, and with great labor extorted a scanty subsistence from the hard and sterile soil. But Providence early marked out, for the subject of this sketch, another path in life. When he was five years of age, a brother and sister, in a single week, were stricken down by fever, and he was seized by the same disease. For several weeks his life was despaired of; and a

spot for his grave was designated, by his father, by the side of theirs.

He was restored, but with a shattered and enfeebled constitution. His father, foreseeing no prospect that he would be able to endure the exposures and hardships of a farmer's life, consented that he should devote his time to study, with a view of obtaining a liberal education. This was in accordance with his tastes and wishes; and he entered with enthusiasm upon his work. But the facilities for classical study, at that day, and in that region, were few. He had neither counsellors, instructors, nor books. He had no pastor; and no individual in that town had ever received a liberal education. At twelve years of age, however, he procured a Latin Grammar, and soon mastered it without instruction. He then placed himself under the tuition of Rev. Noah Atwater, pastor of the Church in Westfield, where he completed his preparation for College.

His manner of life, from his youth, was after the strictest sect of our religion. From early childhood he rigidly observed the form of secret worship, and led a moral and serious life. He was deeply impressed by the preaching of the celebrated colored preacher, Rev. Lemuel Haynes; who was then preaching to the newly formed Church in the West parish of Granville; had been brought up in this town; had connected himself with the Church in North Granville; and exerted a far greater influence in forming the character of the subject of this sketch, than any other preacher. At the age of fourteen, he first indulged the hope of acceptance with Christ, and soon after united with the Church in his native town.

In 1788, at the age of sixteen years, he connected himself with the Freshman Class in Yale College. Here he took a distinguished rank as a scholar, among such competitors as Roger Minot Sherman, Charles Chauncey, Asa Chapman, and others, who rose to eminence in after

life. He resided, while in College, in the families of Dr. Dana, pastor of the First Church in New Haven, and Dr. Wales, Professor of Divinity in the College. At his graduation, he delivered an oration in *Hebrew*, with which language he maintained a familiarity through life, that enabled him to read it, with facility, in the devotions of the family. By his proficiency in the Greek and Latin classics, he entitled himself to the benefit of the Berkley Scholarship; and after his graduation, he remained, a year or more, in New Haven, on that foundation, engaged in study and teaching. He subsequently taught, for a short period, in Litchfield, Ct.

In 1794, he commenced the study of Theology, under the instruction of that distinguished theologian, Rev. Charles Backus, D.D., of Somers, Ct., and was licensed to preach the gospel, at Durham, Ct., by the New Haven East Association, May 26th, 1795. His first sermons were preached, in the following month, in the pulpit of his native town, which he was destined to occupy for nearly two-thirds of a century. The people earnestly desired his continuance with them; but, in pursuance of a previous engagement, he spent the four following months in ministering to the Church in Salisbury, Ct. He then returned to Granville, and preached until November, when he received a unanimous call from the Church in Salisbury, to become their pastor. While the question of acceptance was under consideration, the Church in Granville met, Nov. 15th, 1795, and "voted to give Mr. Timothy M. Cooley a call to settle with us as our gospel minister."

There was a wide difference between the two fields of labor presented to his choice. The immense mineral resources of Salisbury had already made it a wealthy and important town. The Church was united and strong. The salary and "settlement" offered were ample. The invitation was unanimous and urgent. In Granville, the population was sparse and comparatively poor. The parish con-

tained but eight hundred and seventy-seven inhabitants, many of whom were Baptists. The Church, after many years of bitter controversy and strife, in regard to the adoption of the "Half-way Covenant," had been divided, and almost destroyed. For twenty years it had been without a pastor. Several ministers had been invited to take the oversight of it, but had declined. The enemy had come in like a flood. Drunkenness, gambling, horse-racing, and kindred vices and amusements, prevailed without rebuke. The salary offered to Mr. Cooley was small, (\$300,) and the inability of the congregation to raise it was well known. Moreover, this was his native place. Many of the congregation had been the companions of his youthful sports, and he would be a prophet without honor, among them. He was but twenty-three years of age, and without ministerial experience. Among his hearers were his kindred of four generations,—and his own father was the leading deacon. As he says, in his semi-centennial address: "That the Church, after so many years of controversy, should unite harmoniously in any one, and especially in one of their own sons, seemed most improbable. And that the pastor elect should consent to become the teacher of father and mother, and grand-parents, and the venerable fathers in the Church and in the town, was equally improbable. In that day, the law of Moses was in full force and virtue: 'Thou shalt rise up before the hoary head, and honor the face of the old man.'"

Nevertheless, the invitation of the Church in Salisbury was declined, and that of the other, was accepted. On the 3d of February, 1796, he was ordained pastor of the Church in East Granville. Rev. Charles Backus, D.D., his instructor in theology, preached the sermon; and the other services were performed by Rev. Joseph Badger, Rev. Aaron Church, Rev. Joseph Lathrop, D.D., Rev. Bezaleel Howard, D.D., and Rev. Nathaniel Gaylord.

The fruit of Mr. Cooley's ministrations soon began to appear. Harmony was restored to the Church, and new life was infused into the parish. A permanent fund of more than \$4,000 was immediately raised, for the support of the gospel,—an achievement which, in the circumstances then existing, involved great self-denial, and implied extraordinary enthusiasm and enterprise. A striking change soon appeared in the moral and religious aspect of the community. Various forms of vicious indulgence and amusement, which had been prevalent for years, began to lose their votaries, and their power of mischief; attendance upon the ministrations of the word increased; the Spirit of God descended upon the congregation with extraordinary power; and, in a short period, the membership of the Church was doubled. An interesting account of this revival is preserved in the *Connecticut Evangelical Magazine* for January, 1807. This work of grace, which occurred in 1798, was the first of eleven harvest seasons with which his ministry was honored.

Our limits will not permit us to trace, in detail, the history of his long and arduous ministry. A brief notice of two or three features of it, will serve to indicate the character and value of the services which he performed, particularly in that part of his life of which the present generation have little knowledge.

"In the commencement of my ministry," he says, "I took this for my motto: 'Feed my lambs.'" Sabbath Schools, so called, were not then in existence in this country; but it was his custom, from the first, to assemble the children, in the interval of divine worship, for the purpose of religious instruction. This school embraced nearly all the children, of suitable age, connected with the families of his congregation; and, as the record of attendance shows, was sustained with great interest. In 1812, he organized a Bible Class, for more advanced scholars, who, as a condition of membership, must have

read the whole Bible in course, and committed to memory the Assembly's Catechism. He also provided, at his own expense, a valuable library of standard works, a treasure of inestimable value to the youth of the place, who had access to no other library, and found little other intellectual aliment.

Soon after his settlement, he opened a classical school, in his own house, which afforded to the youth of the parish an opportunity to pursue the higher branches of study at a trifling expense. A large number of them availed themselves of these facilities for acquiring a liberal education, who, otherwise, would have been content with the advantages afforded by the common school. His reputation, both as an instructor and a preacher, attracted many pupils from the neighboring towns, and some from distant sections of the country. The Faculties of at least half-a-dozen colleges were accustomed to consign to his paternal care, students requiring the peculiar treatment called "rustication;" and many instances are remembered, in which the entire recovery of the patient, both in scholarship and morals, bore testimony to the skilful and thorough regimen employed. More than eight hundred youth, in all, enjoyed the benefit of his personal tuition, in preparation for college, or business, of whom more than sixty devoted themselves to the work of the gospel ministry. Some of his pupils have risen to high positions in civil life, and others have been useful and eminent as heralds of the gospel in this, and in heathen lands. Rarely has a pastor so elevated the standard of education, taste, and intelligence, among his people, or drawn so many from the humblest walks of life to the pursuit of liberal learning. His own voice is heard no more on earth; but through the lips and lives of many led by his hand into paths of knowledge and virtue, "he, being dead, yet speaketh."

At the commencement of his ministry, none of the institutions of Christian benev-

olence, now existing, had been organized; but from their origin he was among their most active supporters and earnest advocates. Circumstances turned his early and particular attention to Home Missions. Hon. Oliver Phelps, a citizen of Granville, in connection with another individual, had recently purchased, of the State of Massachusetts, all that part of the State of New York lying West of Seneca Lake, comprising six millions of acres; and was inviting emigration to it. Several families from Granville, with the prayers of weeping friends, had gone forth to this "howling wilderness." Rev. Joseph Badger, Mr. Cooley's nearest ministerial neighbor on the North, left his Church in Blandford, and, in the year 1800, entered upon his pioneer labors in the Western Reserve, in Ohio. His reports awakened a deep interest in the public mind. About the same period, several of the earliest Domestic Missionary Societies commenced their labors—the Missionary Society of Berkshire and Columbia Counties, and the Connecticut Missionary Society, in 1798, and the Massachusetts Missionary Society, in 1799. In 1802, a similar Society was formed in Hampshire County, in which Granville was at that time included. Mr. Cooley had already invited his people to pledge themselves to the cause, which they did, with only one dissenting vote, *by rising*. He then proposed that, as their first offering to this cause, they should relinquish the services of their minister for four months, that he might engage in missionary labor. Having obtained their consent, and a commission from the Hampshire Missionary Society, he performed a missionary tour in the "Black River Country," in the Summer of 1803. In a letter to the writer of this sketch, fifty years later, he speaks of this tour as follows: "It is just half a century since I received a commission from old Hampshire Co. Missionary Society, to labor 126 days on a tour in the 'Great West'—then the *Far West*. My field lay between Herkimer or German Flats,

and Canadarqua, [now Canandaigua,] and between a branch of the Susquehanna and the Great Lake Ontario—a field as large as the State of Massachusetts. It was a painful trial to leave my parish, my family—wife and four children, one an infant. I was among the first sent out by this Society. . . . Think of a missionary entering a pious family, and met with tears of joy; the next day leaving them in tears of sorrow. My 126 days on missionary ground stand out in bold relief, beyond any other period in all past life. I rode 1,000 miles; preached 108 times; administered the Lord's Supper 5 times; baptized 53 persons, of whom three were adults; made 240 family visits; visited 243 schools; distributed 230 Bibles and other religious books; organized one Church of 22 members.”

One of the results of these missionary labors, was the awakening of a new spirit of emigration among his own people; and it was proposed that, as the Church had already contributed their pastor, the pastor should now contribute a portion of his Church, to the cause of Home Missions. He did not shrink from the sacrifice; but with what feelings it was made, let his own words testify: “On the 29th of May, 1805, a Church of twenty-four members was organized, and deacons chosen according to gospel order, with reference to founding a colony in the center of Ohio. This was a great loss to us. We could spare our young ministers and physicians, and even our deacons, and supply their places with others. But when the strength and beauty of the Church and parish were demanded, the loss was irreparable. But, as the hand of God was in it, we said to them, ‘Go, and we will pray for you.’ Early in the next autumn, amidst prayers and tears, and heart-breakings, they took their leave, expecting that the next meeting would be in our Father's kingdom. Like Israel in the desert, no steamboat nor rail-car aided their march. In forty-six days they reached their destined home, an unbroken wilderness, and several

united in cutting down the first tree. They were one hundred and seventy-six in number, fifty-two of whom were heads of families. The first business, on their arrival, was to hear a sermon. The preacher only waited to release the cattle from the wagons. The first Sabbath, though the 16th of cold November, was honored by a forenoon and afternoon service, under the canopy of heaven.”

The emigrants called their new colony, Granville; and they earnestly requested their former pastor to follow them, and take the spiritual oversight of the infant Church. He was constrained to deny their request; but he rejoiced, with exceeding joy, as he saw the seed, which he had sown, springing up and bearing fruit in the wilderness. The off-shoot soon outgrew the parent stock. More than 1,200 members have since been gathered into that Church; and it has been, for many years, one of the largest and most efficient churches in the Western States. The whole community, too, has ever been foremost in moral and educational enterprises; and, to this day, enjoys a wide reputation for general intelligence, order, and good morals.

¹ Dr. Cooley's labors were arduous and manifold. His sermons were uniformly prepared with care, and usually written in full. He was always attentive to the instruction of the youth gathered in his school-room. He frequently visited the families of his flock, and knew the name of every child in them. At stated periods, by previous appointment, he performed a visitation of the entire parish, praying in every house, conversing with parents and children in regard to the interests of their souls, and making a record of the name and age of every individual. In the more public relations which he sustained, he was equally attentive and faithful. He was greatly distinguished as a peacemaker, and as a wise and judicious coun-

¹ The degree of Doctor of Divinity was conferred upon him, by the Trustees of Hamilton College, in 1831.

sellor; and he performed a vast amount of useful labor in adjusting the differences and healing the divisions of neighboring, and even of distant, parishes. For fifty-seven years, he was an active member of the Board of Trustees of Westfield Academy; and for forty-seven years he held the same relation to Williams College. He was seldom absent from the meetings of the Trustees of the latter institution; and those who attended its last Commencement, will remember that his patriarchal form graced the platform on that occasion.

To this weight of professional and public labor, was added the heavier burden of severe domestic affliction.¹ Visitations of sickness, frequent and long protracted, rendered his dwelling, for many years, little else than a hospital; and four of his ten children preceded him to the grave. Yet no labor seemed to impair the vigor of his body, and no trial to disturb the calmness and serenity of his mind. His wonderfully equable temper, in connection with great regularity in all his habits, and abstemiousness in his diet, doubtless contributed much to lengthen out his days. Though his constitution was frail and delicate; yet, in a period of more than three score and ten years, he was never confined to his room by sickness, *a single day*.

In the course of his ministry, he was several times solicited to enter wider and more inviting fields of labor. His circumstances seemed to counsel such a change. His salary never exceeded \$500 a year; and ten children were dependent upon him for sustenance and education. But here were the graves of his kindred, and the home of his childhood and youth. He had grown up among his people; he knew them, and loved them, and was loved by them in return. Union and

peace had reigned in the congregation, under his ministry; and God had signally honored it with the effusions of his Spirit. He resolved, therefore, if such was the desire of the people, that he would spend his days, and lay his bones on the spot where he was born; and every overture for removal was promptly dismissed.

At the expiration of half a century from the commencement of his labors in Granville, a commemorative festival was held. The emigrant sons and daughters of Granville, in all parts of the country, were invited to return, and unite with those who had remained at home, and with their honored spiritual father, in this jubilee. A large number responded to this invitation; and this quiet village never before witnessed such an assemblage as gathered on "The Hill," on the 27th of August, 1845. Some of the visitors had been absent for half a century. Some of them were of the company which left Granville in 1805, to establish a colony in the wilderness of Ohio, and had never since revisited their native place. Various and conflicting were the emotions awakened by this reunion; but affection, gratitude, veneration for the aged pastor, were common to all, and found expression in many affecting forms. An historical address was delivered by him, and the festival was prolonged through two successive days, with deep interest. A record of this jubilee was soon afterwards prepared and published.

During the nine following years, he continued in the full discharge of pulpit and pastoral duty,—writing, as usual, two sermons each week, and preaching frequently in the remote sections of the parish. In 1854, having completed his eighty-second year, he made an amicable arrangement with his people, by which he was released from the charge of the pulpit, and a colleague was employed. He continued, however, his pastoral labors, frequently officiated at funerals and at the Lord's table; and, occasionally, in the pulpits of his own and neighboring con-

¹ He was married May 14th, 1796, to Content Chapman, daughter of Isaac Chapman, an officer in the Revolutionary army, who died at Ti-onderoga, in 1777. Mrs. Cooley is a half sister of the late Hon. Isaac Chapman Bates, of Northampton, U. S. Senator from Massachusetts. She still survives, at the age of 84 years.

gregations. In a letter, dated May 20th, 1858, he says: "Since passing the climacteric of four score years, I have seen the happiest period of my life. During my pastorate of three score years, I was crushed with toil in the school-room, the study, and the parish. I review the whole past only with blushing and shame. It is grateful to know that God is infinite in forgiving mercy."

His usual health continued until within a few days of his decease. On the 25th and 26th of October last, he attended the Conference of Churches, at Longmeadow, and took an active part in the exercises. He also officiated as Moderator of the Association, at Southwick, on the 15th of November. Among his own people his labors were unabated. "He was very attentive," says his colleague, Rev. N. H. Wells, "to the meetings for prayer, and spoke and prayed with fervor. He seemed, in the last few weeks of his life, to feel, if possible, a deeper interest in the welfare of Zion. He said the character of the Saviour, as described in the gospel, had lately appeared to him more lovely than ever; and the Bible seemed clothed with a beauty he could not describe." In the autumn, he commenced making his farewell visits to his people—to invite them, as he said, to meet him in heaven. He called them all—old and young—his children; nor can we wonder, when we consider that every member of the Church had been received into it during his ministry, and that the last survivor of those who composed its membership when he was ordained, had been in her grave *nineteen years*. His last pastoral visits were made in a remote section of the parish, on the 29th of November, two weeks previous to his death.

On the following Sabbath, December 4th, he attended public worship twice, in a severe storm, and was soon afterwards seized with acute bronchitis, which terminated in congestion of the lungs. Early in the progress of his sickness, his mental faculties yielded to the violence of disease,

and he became unconscious. But his physical energies were not soon exhausted; and he lingered till the 14th of December, when, calmly and peacefully, he fell asleep, in the 88th year of his age, and the 65th of his labors with this congregation.

"So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore."

The funeral exercises were attended by a great concourse of people, from this and other towns; "and devout men carried him to his burial, and made great lamentation over him." A funeral discourse was preached by Rev. Dr. Sprague, of Albany, in fulfilment of a pledge exacted from him many years ago. He had been intimately acquainted with Dr. Cooley, during a period of forty years; and no man, perhaps, is better qualified to form a correct estimate of his character as a man, and his characteristics as a preacher. A single paragraph from his discourse will form a fitting close of this sketch:

"As a preacher, Dr. Cooley may fairly be reckoned among the lights of the New England pulpit. His sermons were carefully written, methodically arranged, and every thought expressed with such admirable simplicity and perspicuity as to be within the range of a child's comprehension. He delighted particularly in evangelical themes; and, indeed, let him begin with whatever topic he might, it is more than likely that he would land you at the Cross. His religious faith took originally somewhat the peculiar hue of that system commonly known as Hopkinsianism; but, from something that he once said to me, I am inclined to think that, in later years, without making any change that was very perceptible to himself, he really did adopt, shall I say a somewhat milder form of religious belief. However this may have been, the sum and substance of his preaching always was 'Jesus Christ and Him crucified.' His manner of delivery corresponded well

with the character of his sermons. Without any of the graces of a cultivated elocution, it was simple and natural, and compelled you to feel that the heart was in every sentence. The last time that I was privileged to hear him, was a few years since, when, though fatigued by a journey, he kindly consented to take my place at a weekly evening service; and, though many years had been added to his life from the time that I had previously heard him, and years, too, which are ordinarily expected to bring infirmity, he

seemed as vigorous and as earnest as ever; and I was never more deeply impressed with the conviction that he was, in many respects, a fine model of a preacher. It is a wonderful testimony to his industry, that the whole number of sermons that he preached previous to 1854, according to the best estimate he could make, was considerably more than seven thousand."¹

¹ A memorandum has been found among his papers, since his decease, in which he states that he had preached *nine thousand sermons*, including seven hundred and eighty-seven funeral discourses.

THE CONFESSION OF FAITH OF THE REV. JOB ORTON, D.D.

JOB ORTON was born at Shrewsbury, England, in the year 1717; was educated at the free school of his native place, and under Dr. Charles Owen at Warrenton, and Dr. Philip Doddridge at Northampton; at which latter place he greatly won the affection of Dr. Doddridge and his Church, and was chosen an assistant in the school of the former, and an elder in the latter. In 1741, he was invited to take charge of the united churches in his native place, and was sent on his journey to them from Northampton, with the following letter in hand from Dr. Doddridge, showing the esteem in which they held him:

"The Church of Christ assembling on Castle Hill, in Northampton, to the Church of Christ in Salop assembling.

"Dear Brethren and Friends, beloved in our Lord—As the Providence of God hath seen fit to remove from us to you, our reverend and dear brother, Mr. Job Orton, who has for many years resided amongst us, and has of late years, with great honour and acceptance, ministered unto us, and assisted us under the office of an elder, though we cannot resign him without the most affectionate and tender concern, and deep regret; yet being obliged to acquiesce in the determination of the Great Head of the Church, though it is a very painful one; we feel it our duty, by these letters, to dismiss him from our stated communion, which, accordingly, we hereby do: heartily

blessing God for all the advantages we have enjoyed by his ministry and presence, and earnestly praying that his labours may not only be highly acceptable and delightful to you, as we are persuaded they must be, but that they may be crowned with abundant success. We cannot doubt that your conduct to him will be so obliging and affectionate, as abundantly to demonstrate the sense you have of the singular favour of Providence to you, in sending amongst you so able, so affectionate, so zealous a labourer; and we earnestly desire your prayers for us, that God may make up to us, by his immediate presence and blessing, the unspeakable, and otherwise irreparable loss which we sustain by his removal from us.

"Signed by the unanimous direction of the Church, at their Church meeting, Oct. 1, 1741, in the name of the whole Society,
"P. DODDRIDGE."

Although Mr. Orton went to Shrewsbury at this date, he was obliged so to suspend and intermit his labors, that he was not finally ordained until September, 1745. He continued his ministry until 1765, when he resigned, on account of ill health, and retired, in the following year, to Kidderminster, where he died, in 1783. His principal remains are "Practical Works; consisting of discourses, sacramental meditations and letters, 2 vols. 8vo;" "A short and plain exposition of the Old Testament, with devotional and

practical reflections for the use of families, 6 vols. 8vo;” and the “Memoirs of Dr. Doddridge.”

On his ordination at Shrewsbury, in 1745, he read the following confession of faith—which, it is believed, has never found place in print on this side of the ocean—which is interesting, in view of the fact that *thirty* ministers were present at the service, and of the fact of Dr. Doddridge’s great affection for, and confidence in him. Its reading will show what views were then considered “orthodox and sound.”

“Men, brethren and fathers, as it has been customary, upon this occasion, to make a public declaration of the most important articles of our holy religion, I chuse to do the same; though my Christian friends, to whose service I have devoted myself, join with me in esteeming it a thing entirely indifferent.

“1. From an attentive survey of the works of creation and providence, and especially my own frame, I firmly believe there is one Self-existent, Independent, Almighty, and all wise Being, the Creator and Governor of the world, who is good to all.

“2. I find this faith confirmed and strengthened by that sacred book called the Bible; which I believe was given by inspiration of God, and is able to make men wise unto salvation.

“3. I believe that God made man at first upright; but that by breaking the law under which they were made, and to which they were subject, they exposed themselves and their posterity to sorrow and death.

“4. I believe that in consequence of this revolt from God, men are born with less perfect constitutions, whereby the rational powers are impaired, the affections and passions grown more turbulent and irregular: and the temptations with which they are surrounded more easily complied with.

“5. I believe that the law of nature written on men’s hearts at first plain and clear, and the rule for intelligent creatures to act by, grew obscure, was little observed, and that superstition, idolatry, and darkness spread over the world.

“6. I believe that the descendants of Israel grew very corrupt and degenerate, though God chose them for a peculiar peo-

ple to himself, to keep up the knowledge of the one true God, and the expectation of a Messiah to come, for which purpose they were favoured with a succession of inspired prophets and astonishing miracles.

“7. I believe that God, out of his abundant mercy and compassion, in the most proper time raised another prophet, more glorious and excellent than the former, even Jesus, his only begotten Son, the brightness of his glory, and the first born of every creature, who, on account of that dignity and authority with which Jehovah has invested him, is called Lord and God.

“8. I believe, that in order to recover both Jews and Gentiles to the knowledge of God and their duty, He was made flesh, and dwelt on earth, led a holy, spotless life, taught the way of God in truth, confirmed his doctrine by many signs and miracles, and at length sealed it with his blood.

“9. I believe that Jesus Christ is a propitiation for the sin of the whole world, that his death was a sacrifice for it, and that, hereby he made reconciliation for the transgressors.

“10. I believe that Jesus Christ rose again, and ascended to heaven; and according to his promise, sent down his Holy Spirit, to furnish whom he appointed to preach his Gospel, with those extraordinary gifts and powers, which made way for its progress through so many nations, and rendered their writings a rule of faith and manners.

“11. I believe that this holy Spirit continues his kind agency on the minds of men; and is the great instrument in converting, sanctifying, and saving souls.

“12. I believe our Lord Jesus Christ has instituted sacred societies or churches, that there should be an order of men in those churches, who should give themselves to reading, meditation, and prayer, that they might be qualified to teach them the truths and duties of his religion, and might administer Gospel ordinances among them, with whom he promised to be, even to the end of the world.

“13. I believe that, besides those ordinances common to the Jewish and Christian dispensations, as prayer, reading, and explaining the Scriptures, and singing of Psalms, our Lord Jesus Christ has appointed two positive institutions or sacraments, and no more, namely, Baptism and

the Lord's Supper, of which he requires all his disciples to partake, as emblems of that purity, spirituality, zeal, and love, which his religion requires; as means by which the divine life is to be cherished and carried on, and as tokens of their desire to partake of the privileges of the Gospel, and the blessings of the covenant of grace.

"14. I believe that the same Jesus, who is head over all things to the church, and ever lives to make intercession for us, will come again in power and great glory to judge the world; that he will raise the bodies of men, and render unto every man according to his works; will doom the wicked to everlasting punishment; and of his great mercy, bestow on the righteous, life eternal.

"15. I believe that in the mean time, (notwithstanding the power of evil angels, who left their first estate, and those wretched human creatures, who are influenced by them, to set themselves against the Lord and his anointed,) the church and Gospel of Jesus Christ shall still continue in the world, and the gates of hell shall not prevail against them.

"Of this glorious Gospel, it is my great ambition to be a minister, though most unworthy to bear that sacred character; to this I have already devoted myself, and was solemnly set apart to the service of it in this place by fasting and prayer, by several of my reverend brethren here present, and others who sleep in Jesus. But knowing my own inability, and the importance of divine assistance, and finding from the history of the apostles, that when a new service was undertaken by the first preachers of the Gospel, they were again separated to it; it is my desire, and the desire of my Christian friends of this society, that I should be again recommended to the grace of God, by the prayers of this assembly, for those further services I am to undertake, which prayers, therefore, I earnestly desire.

"Question 1st. What is your opinion of the reformed religion?

"Answer. I believe that popery is that grand corruption of Christianity plainly foretold in the New Testament; that it is unhappily calculated to dishonour God, to affront the Redeemer, to stop the progress of the Gospel in the world, to affront men's understandings, to invade their properties, to enslave their liberties, and finally to ruin their souls: so that every one who has

either piety, zeal, or charity should endeavour to oppose its progress, I therefore rejoice and thank God, that he raised up a set of men to do this, and made their endeavours successful. I believe that anti-christ shall at length be destroyed, and those that partake of her sins, shall partake of her plagues, which makes me thankful for our freedom from this yoke.

"Ques. 2. What is your opinion of our separation from the Established?

"Ans. I apprehend the Scriptures of the Old and New Testament are the only rule and complete standard of faith, worship, and discipline: that one is our Master—even Jesus Christ; that no man, or body of men whatever, has any power to impose any articles of faith, or modes of worship upon others, or controul the liberty of private judgment; as this power is assumed by our brethren of the Established Church, I think our separation from it very justifiable and commendable; and bless God, and honour our governors for the laws that allow it, and defend it; desiring still to hold communion with all them that love our Lord Jesus Christ in sincerity.

"Ques. 3. What were your ends in undertaking the work of the ministry?

"Ans. As far as I know my own heart, I had no worldly and ambitious views in entering on this service. My great and only desire was, and is, to be serviceable to my fellow-creatures in their most important concerns, and promote the honour of our dear Lord in the world.

"Ques. 4. What are your purposes, as to diligence and labour in this holy calling?

"Ans. It is my resolution, through the assistance of divine grace, (as far as the infirmities of my constitution will admit,) to give myself to reading, meditation, and prayer; to preach the word; being instant in season, to take all opportunities to edify the flock committed to me; and, like my dear Master, to go about doing good.

"Ques. 5. Will you labour to maintain and promote truth and peace?

"Ans. It is my determination in divine strength, to be valiant for the truth, and to live peaceably with all men, as is consistent with the former, against which we can do nothing.

"Ques. 6. Will you be careful, that you and your family be examples to your flock?

"Ans. It is my purpose to command my

household to keep the ways of the Lord; and do all that lies in my power, by my instructions, prayers, and examples, to make all under my roof, wise and good.

“Ques. 7. Will you, with humility and meekness submit to brotherly admonition?”

“Ans. It shall be my endeavour to be unblameable in holiness; but if my conversation should be at any time irregular, I shall thankfully receive and carefully improve the admonitions of my Christian friends, which therefore I desire.

“Ques. 8. Will you continue faithful in your office, notwithstanding trouble and persecution?”

“Ans. Concerning this, I am most diffident, being sensible of my own weakness, and fearful that the hand of God is lifted

up against the nation, and troublous times are at the door. But I hope to continue steadfast in this most important and honourable calling, and to be faithful unto death, through Him whose grace is sufficient. For which purpose, I entreat the continued prayers of this assembly, whose servant I am for Christ Jesus' sake.”

Such were the views and purposes of this excellent man, and such were the doctrinal statements then approved in England, by the best men in the Independent body. We do neither propose to endorse nor criticize them. Our work, as historians, is done by bringing them to the notice of our readers.

A LESSON FROM THE PAST :

THE MISSIONARY SPIRIT OF THE PILGRIMS.

BY REV. JOSEPH S. CLARK, D.D.

IN respect to the greatest of our benevolent enterprises, “the year of Jubilee has come.” The fiftieth year of the Board of Commissioners for Foreign Missions is now passing; and while its numerous patrons in all parts of the land are preparing to celebrate the completion of the first half century, it may be interesting to look back a hundred and fifty years further, to those early and almost forgotten achievements of the same kind that were wrought out in evangelizing the heathen tribes of New England. Possibly that early movement will be found related to these modern missions as the first pulsation of a life now beating with an ever increasing force, throughout Christendom.

From that “inward zeal to propagate the gospel,” which moved the Leyden Pilgrims to emigrate to Plymouth; from the plain instructions given by the London Company to the first settlers in Salem and Boston on the subject of “gospelizing the natives;” from the mere engraving on that company’s seal, of an Indian with the words “Come and over help us,” issuing from his mouth; we might gather assuredly that something would be done, as

soon as practicable, towards evangelizing the heathen among whom these Christian Churches were getting planted. It may take years to overcome the obstacles arising from their own deep poverty, and the toil requisite to clear themselves a place in the wilderness, and the wild ways of these roving tribes of the forest, from whom they were still more effectually shut out by an unknown and an unwritten language. As to the charge of *neglecting* the conversion of the Indians, which was brought against the founders of New England, by writers like Robert Baylie and Thomas Letchford, almost as soon as they had set foot on the soil, the reply of John Eliot is enough: “Such men have surely more spleene than judgement, and know not the vast distance of natives from common civility, and almost humanity itself.” (“Day-breaking,” 3 Mass. Hist. Coll., vol. iv. p. 15.) Complainers of a later day have been grossly ignorant of the facts, or unwilling to acknowledge them, as the following simple narrative, constructed from printed and manuscript documents, coeval with the events they relate, sufficiently shows.

How far the natives were brought towards Christianity by means of their connection with Christian families, into which considerable numbers of them were received at an early day, we have no certain knowledge; but we do know that it was a fixed principle with the head of a Puritan household, as with the ancient Hebrew, to exercise a religious watch over, not only his children, but also his man servant, and his maid servant, and the stranger that was within his gates. The son of "Sagamore John," whom "Mr. Wilson, the pastor of Boston" received, at the dying father's request, "to be brought up by him," and those other orphan children of an almost extinct tribe, which Winthrop, in his Journal, of December 5, 1633, tells us were distributed among "the towns in the bay" for a like benevolent purpose, were doubtless trained in the nurture and admonition of the Lord, so far as their uncivilized, opaque minds were capable. Meanwhile, individual ministers and laymen were intently studying the native tongue, and manner of life and modes of thought, preliminary to a more direct and extended labor for their salvation.¹

At length, John Eliot, by dint of unwearyed pains, and patient communion with an old Indian, whom he kept in his family for that purpose, had so far acquired the language that he ventured forth on that course of missionary labor which secured him the well-earned name of "Apostle to the Indians." The 28th of October, 1646, was the day when, and a wigwam on Nonantum hill, in Newton, was the place where, he preached his first sermon in their tongue. The very next week, at his request, an order was passed in the General Court of Massachusetts,

¹ As early as December, 1621, Elder Robert Cushman, of Plymouth, had ascertained that "many of the Indians," especially the younger portion, were favorably inclined to the Christian religion; and on the strength of it he gave an invitation to such in England as might desire "to further the gospel among those poor heathen," to undertake the work. In 1636, the General Court of that colony passed an order directly favoring their evangelization.

authorizing a committee, of which he was a member, "to purchase such parcels of lands, which they shall conceive meet, for the encouragement of the Indians to live in an orderly way amongst us." (Mass. Col. Rec., Vol. II., pp. 166.) The result was the re-purchase of several adjacent estates, which the Indians had sold to white settlers, (including a large part of Nonantum hill,) and a gratuitous grant of it for their "encouragement."

Eliot did not labor alone. The same spirit that animated him, had been poured upon others in different places, though neither was aware that any body else was moved in the like way. Coeval with his settlement on Martha's Vineyard, in 1641, Rev. Thomas Mayhew, Jr. opened a familiar intercourse with the native tribes around him, which soon grew into that series of missionary labors for which the Mayhew name through successive generations became so renowned, though he did not commence preaching in the Indian tongue till Eliot had set the example. Simultaneously with this movement on the Vineyard, Mr. Richard Bourne, a prominent member of the Sandwich Church, entered upon the same work at Marshpee, on Cape Cod; and his example was soon after followed by Capt. Thomas Tupper, another layman of the Sandwich Church,—both of whom, in due time, were regularly set apart to the missionary service, which they had first taken up of their own accord.

And here an interesting fact challenges our attention. It is a marked peculiarity in the history of these early Indian missions, that the *missionaries*, whether clerical or lay, were self-appointed, and to a great extent, self-supported,—discharging all the ordinary functions of their respective callings in life like other men, while yet performing a prodigious amount of labor for the Indians. John Eliot was sole pastor of the Roxbury Church (Mr. Weld, his former associate, having returned to England,) when at the age of forty-two, he entered upon his missionary labors at

the two stations of Nonantum hill in Newton, and Neponset river in Dorchester, where he preached weekly in the Indian tongue, relieved only from his stated Wednesday lecture at home, by the neighboring ministers.

A gentleman, born at Southampton, in England, and bred a merchant, is found among the early settlers of Watertown, Ms., pursuing a prosperous business, till some reverse in his mercantile affairs reduces him to the necessity of selling his property "to clear himself from debts and engagements." Compelled to begin the world anew at the age of forty-three, he removes, with his family, to an unsettled island, overrun with savages, at the head of a small colony, under a patent that nominates him their governor. Here, with all his public and private cares, he finds leisure to look after the welfare of his Indian neighbors; and when his only son, their spiritual teacher, is suddenly removed by death, he rushes in to take his place,—actually learning their language at the age of three score years, that he may preach to them in it, which he does, with unabated zeal, till death discharges him, at the age of ninety-three. Such was Governor Mayhew, of Martha's Vineyard, the missionary successor to a son who was also pastor of an English Church.

Mr. Richard Bourne and Capt. Thomas Tupper were gentlemen immigrants, among the first purchasers and settlers of Sandwich, in 1637. Possessed of wealth, energy, and influence, they were no sooner located than they began their labors for the civilization and salvation of the natives,—the one purchasing a tract of land for their exclusive benefit, and the other building them a house of worship at his own cost; both, by degrees, turning preachers,—the former at Marshpee, in Barnstable, to a "congregation of four or five hundred," the latter at Monimet, in the West part of Sandwich, to "three hundred and forty," till called away by death, in a good old age, they left their

missionary work to be carried forward by their descendants, down to the third and fourth generation.

Messrs. Leveredge and Rowland Cotton, of Sandwich, and Treat, of Eastham, and Fitch of Norwich, in Connecticut, were fulfilling all the duties of settled pastors over their own churches, while laboring like apostles among the surrounding natives. In a letter of Mr. Treat to Dr. Increase Mather, (see *Magnalia*, B. vi. § 3,) we learn that, in 1693, he had within the limits of his parish, five hundred Indians, to whom he preached in four different places, addressing one of the congregations each week in rotation; and that he had four native assistants, who repaired to his house once a week, "to be further instructed (*pro modulo meo*) in the concerns proper for their service;" thus preaching *by proxy* where he could not in person.

Up to this point, therefore, these missionaries bear a strong resemblance to those of apostolical times, when "they that were scattered abroad, went everywhere preaching the word," without much regard to clerical orders, or missionary boards. The first benevolent organization that was formed with a view to enlist the co-operation of such as could not go in person among the heathen, was "The Society for Propagating the Gospel among the Indians in North America,"—the oldest missionary Board of Great Britain. Its origin was on this wise: In 1647, the year after Eliot's missionary labors commenced, a small pamphlet from his pen was published in London, entitled "*The Day-breaking, if not the Sun-rising of the Gospel with the Indians in New England*;" which was followed, the next year, by a larger tract from the same press, prepared by Thomas Shepard, of Cambridge, entitled "*The Clear Sun-shine of the Gospel breaking forth upon the Indians in New England*." The year following, (1649,) Edward Winslow, being in London on public business, and perceiving that an interest had been awakened by these pub-

lications, which might be turned to practical use, added still another, namely, "*The Glorious Progress of the Gospel amongst the Indians in New England,*" composed of "Three letters," which he happened to have, "from that famous instrument of the Lord, Mr. John Eliot, and another from Mr. Thomas Mayhew, Jr.," together with an appendix, "holding forth Conjectures, Observations, and Applications;" the whole addressed "To the Right Honorable, the Parliament of England, and the Council of State," with an appeal for legislative aid. This was a happy thought of Mr. Winslow. Constituted as the Parliament then was, and interested as the people were in the subject matter, it was not difficult to obtain an Act, dated July 27, 1649, incorporating sixteen "persons of known piety and integrity," of whom Mr. Winslow was one, to "receive and improve the free contributions which might be made for the furthering of so good a work." It was also "enacted that a general collection be made for the purposes aforesaid, through all England and Wales; and that the ministers read this act, and exhort the people to a cheerful contribution."

The process here described appears extremely simple, and the result almost a matter of course; and yet when we remember that nothing of the kind had ever before been attempted, and that this attempt, a little earlier or a little later, must have been utterly abortive, it will appear to be a clear case of what the fathers called "God's hand in America." It was under the patronage of this venerable Society, (whose charter, by another singular intervention of Providence, was renewed when Charles II. came to the throne, in 1660,) that Eliot's Indian Bible and many other books for the use of Indian missions, were published, and missionary laborers sustained. The Commissioners of the United Colonies, so long as that confederacy lasted, were employed as its distributing agents and correspondents. When that arrangement came to an end,

amid the political disorders of 1686, "Commissioners were especially appointed by the corporation, consisting of the principal gentlemen of the civil order, and of the clergy in New England," with power to fill their own vacancies. "Perhaps no fund of this nature," says Hutchinson, (vol. i., p. 155,) "has ever been more faithfully applied for the purposes for which it was raised."

We now return to the missionary fields themselves, where we left the self-supported laborers at their toil; and one of the first things which we discover, is a new designation coming into use among the natives, viz., "*praying Indians,*" intended by the inventor of it as a term of reproach, like Puritan, Quaker, Methodist.¹ Meanwhile the idea of collecting these praying Indians, as fast as they renounce heathenism, into permanent settlements, and putting them under the rule of a Christian magistracy, had been broached by Eliot, and approved by the General Court. At his request, also, Nonantum Hill was exchanged for a larger tract, at Natick, in 1651, where a meeting-house was soon erected, and, in 1660, a Church of between forty and fifty members was gathered from among the native converts. A smaller number of the same class were gathered into a Church the year before, under the ministry of Mr. Mayhew, on Martha's Vineyard. In both

¹ This origin of the term is placed beyond a doubt, by the following testimony of Eliot, in a letter of his to Thomas Shepard, (3 Mass. Hist. Coll., vol. iv., p. 50.) "Others of them [the Powows] seeing their employment and gains were utterly gone here, have fled to other places, where they are still entertained, and have raised lies, slanders, and an evil report upon those that hear the word, and pray unto God, and also upon the English that endeavor to reclaim them and instruct them, that so they might discourage others from praying unto God, for that they account as a principal sign of a good man, and call all religion by that name, PRAYING TO GOD; and beside they mock and scoff at those Indians which pray, and blaspheme God when they pray; as this is one instance. A sober Indian going up into the country with two of his sons, did pray, (as his manner was at home,) and talked to them of God and Jesus Christ; but they mocked, and called one of his sons *Jehovah*, and the other *Jesus Christ*."

cases the candidates for admission to membership were subjected to a probationary trial, which, for thoroughness, we may safely affirm, has had no parallel since that day, either on Christian or heathen ground.¹ To illustrate the intelligent perception which these native converts acquired of religious truth under their Puritan training, the following "short but true story" is given by Gookin, "of certain Quakers, who, landing on Martha's Vineyard, went to some of the Indian wigwams; and discoursing with the Indians that understood English, persuaded and urged the Indians to hearken unto them; and told the Indians that they had a light within them that was sufficient to guide them to happiness," &c. "The Indians heard all this discourse patiently; and then one of the principal of them gravely answered the Quakers after this manner: 'You tell us of a light within us, that will guide us to salvation; but our experience tells us that we are darkness and corruption, and all manner of evil within our hearts. We cannot receive your counsel contrary to our experience. Therefore we pray you trouble us no farther with your new doctrines.'" (1 Mass. Hist. Coll., vol. i., p. 203.)

At the time these two churches were gathered, there were about twenty other congregations of praying Indians in the several colonies, supplied with constant or occasional preaching, and whose children were acquiring the rudiments of an English education, as their parents were also being instructed in husbandry and the mechanic arts. Just before the breaking out of Philip's war, in 1675, there were two Indian churches in the Massachusetts

patent, one in that of Plymouth, and three on Martha's Vineyard and Nantucket, containing, in the aggregate, one hundred and seventy-five members. Besides these six churches, there were thirty-six villages of praying Indians, including those in Connecticut, where no Church had been organized, with an aggregate population of between four and five thousand souls. The magistrates in each colony had entered upon a systematic course of measures for their civilization, and the ministers were extensively engaged in labors for their conversion. Eliot's Indian Bible, (1,500 copies,) and other books, had been printed for their use; a brick building had been erected, in connection with the College at Cambridge, for the accommodation of Indian students, and two were already matriculated; five others were preparing for College in minister's families; and nearly fifty teachers and catechists, English and Indian, were employed in the religious and educational training of these children of the forest. In Gookin's Historical Collections, from which the above facts are mostly derived, the disbursements in carrying on the operation for one year, are given, amounting to £728 8s. 6d., with an intimation that there is more occasion to disburse than there is money to be disbursed. (Chap. xi., § 6.)

Such was the progress which these Indian missions had made, and so cheering were the prospects of still greater advance, when the war which Philip of Mount Hope waged against all New England, suddenly broke out, like a pent-up fire.²

¹ See 3 Mass. Hist. Coll., vol. iv., pp. 229-60, for the written confessions of native converts, sent round to the neighboring churches for their approval before they were permitted to be organized; and pp. 78-84, for the questions put to them, and their answers, in the "great and grave assembly" that was convened to witness their confederation. There are members in all our churches who would probably be unable to give as good an account of a work of grace on their hearts, and still less able to convince such questioners of their sound orthodoxy."

² The feelings which this powerful chief manifested towards Christianity and its teachers, are variously set forth by cotemporary writers. Gookin says, (chap. viii., § 4,) "There are some that have hopes of their greatest and chiefest sachem, named Philip, living at Pawkunnawkutt. Some of his chief men, as I hear, stand well inclined to hear the gospel; and himself is a person of good understanding and knowledge in the best things. I have heard him speak very good words, arguing that his conscience is convicted; but yet, though his will is bowed to embrace Jesus Christ, his sensual and carnal lusts are strong bands to hold him fast under Satan's dominions." Eliot, in a letter to Edward

It was intended to be a war of extermination, and by his consummate skill in diplomacy he had brought into alliance nearly every tribe East of the Hudson river, and some on the other side. For two full years the war raged with merciless barbarity. In that time it had given a check to this missionary enterprise, from which it never recovered. The effects were less disastrous in Plymouth Colony and on the islands; but the field of Eliot's labors, for a time, was nearly ruined. From his own report, "the praying towns" in 1684 were reduced from fourteen to four; and in 1698, the Commissioners returned but two hundred and five Indians in Massachusetts Proper, which, before the war, contained 2,100. The idea of Indian treachery took such entire possession of the public mind, after the sacking and burning of fifteen or twenty towns, that the designation of "praying" Indians did not place them beyond suspicion, nor screen them from enactments designed to bear on Indians in general. The Naticks, and others in their neighborhood, though under the care of Eliot himself, were hurried down to Deer Island, where they were kept through the Winter of 1675-6, in a state of seclusion and suffering, which even his own entreaties could not avert.¹ These severe self-protective measures were probably necessary, but they alienated the

Winslow, (3 Mass. Hist. Coll., vol. iv., p. 81,) says, "Few of the Southern Indians incline this way, [to Christianity,] only some of Tihacutt. Young *Ousamequin* [Philip,] is an enemy to praying to God, and the old man too wise to look after it." Others represent him as treating the whole subject with indifference—confessing to Eliot, on one occasion, that "he cared for his gospel just as he cared for a button." (Magnalia, vol. i., p. 514.) His hatred of the white man would naturally connect itself with the white man's religion,—a sentiment which grew more and more intense to the last.

¹ A particular and painfully interesting account of the sufferings to which the praying Indians were subjected, and the Christian spirit with which they bore them, was committed to writing by the indefatigable Daniel Gookin, immediately after the war; but was unknown to the world till it came into the hands of the American Antiquarian Society, a few years ago, and was printed in the second volume of their "Collections."

Indians, and disheartened their teachers. The missionary *spirit* was not quenched. Many of the stations continued to be occupied, especially on Cape Cod and the neighboring islands. The Mayhew succession was kept up on Martha's Vineyard through five generations, till the death of Zechariah Mayhew, in 1803, at the age of 87; and Marshpee station is not yet quite deserted. But the destruction, or dispersion, of so many Indians, in a war that involved nearly every tribe in New England, could not but cripple, and at length crush out, these pioneer missions. Nevertheless, in their transmitted influence they still live. Those pioneer *missionaries* live in the memories of all the good on earth, as well as in their "record on high." Their works live—those thousands of praying Indians, whose slumbering dust consecrates the soil beneath our feet, are now in glory with those who trained them for it. The example of a successful attempt to convert Pagans to Protestant Christianity—the first that modern times had witnessed—was a mighty moral power put in motion, which has been acting on the world ever since, and will continue to act till time shall end.² In a prefatory epistle to the reader of the "Clear Sun-shine," &c., on the other side of the water, Thomas Goodwin, and eleven other ministers of the gospel in London, hold the following language: "Who knows but God gave life to *New-England*, to quicken *Old*, and hath warmed *them* that they might heat *us*?" In respect to the political principles which the New England fathers brought here, Mr. Macaulay alludes to

² In the introduction to the History of the American Board, by Rev. Joseph Tracy, a work of great research, some allusion is made to a species of missionary efforts by the Swedes, in the preceding century, and several other movements, of a similar character, by other nations. But they cannot properly be classed under the head of missions to the heathen, as this term is now understood; and the author himself felt no hesitation in saying, "these Pilgrims were the pioneers of the Protestant world, in their attempts to convert the heathen of foreign lands."

them as "principles which have since worked their way forward over a new hemisphere, and backward into the old, till from one end of Europe to the other they have kindled an unquenchable fire in the hearts of the oppressed, and loosed the knees of the oppressors with a strange and unwonted fear." And there are many other things pertaining to "life and godliness," now exerting a vast influence in the world—secular things and things sacred—that are generally acknowledged to have originated with the Pilgrim Fathers, or were revived by them after ages of neglect. But it has not been customary to include the idea of Foreign Missions among them. And yet, in view of the facts now presented, must we not ascribe to them the lead in this work also, as now carried on in the Protestant world? Chronologically, the landing of the Pilgrims on these shores, in 1620, "with the great hope and inward zeal to propagate the gospel in these ends of the earth," and their subsequent labors to evangelize the natives, was the beginning of such missions. Even the Propaganda at Rome, the first Papal institution designed exclusively for Foreign Missions, was not founded till 1622; while the oldest Society of the kind in Great Britain, as we have seen, grew directly from the labors of Eliot and his associates. And the importance which the British mind attached to the functions of that Society in aiding those labors, is seen in the supposed need of publishing the following card, which came out in 1655: "The corporation (appointed by Act of Parliament,) for Propagating the Gospel amongst the heathen natives in New England, desire all men to take notice that such as desire to be satisfied how the moneys collected, are disposed of, may (if they please,) repair to *Cooper's Hall*, London, any Saturday, between the hours of nine and twelve in the forenoon, when the said corporation meet." (3 Mass. Hist. Coll., vol. iv., p. 287.) Not less significant is the fact, that the Episcopal "Society for Promoting

Christian Knowledge," whose influence has been so widely and so efficiently exerted in various parts of the world, was first started, as Bishop Burnet says, in imitation of this *Puritan* example. So was the "Society in Scotland for Propagating Christian Knowledge," under whose patronage John Sergeant, and David Brainard, and Jonathan Edwards, performed their missionary service among the Stockbridge and other Indian tribes, in the middle of the last century. Indeed, it was the remembrance of those early triumphs of the gospel over the strong holds of Satan in New England, that emboldened these soldiers of a later day to renew the battle, and instructed them how to conquer; while *their* achievements reached and roused the founders of the American Board. The biography of David Brainard has probably cast more minds in a missionary mould, than any other book, save the Bible.

We have no desire to invest our Puritan fathers with an excellence that is not their own, nor ascribe to them achievements which they never performed. There is no need of it. But to wilfully ignore or overlook "the mighty deeds" which God sent them forth on purpose to perform, and the performance of which is destined to bless the world through all coming time, is not mere ingratitude to them; it is an affront to Him. It also deadens that sense of personal responsibility which we might otherwise be made to feel, as their successors. If, on whatever side of this subject we look, there is seen evidence that the spirit of Christian missions, which now animates all evangelical denominations throughout the earth, found its first practical development in modern times, among our Pilgrim fathers, what an appeal it makes to their posterity to take high ground in this great work; to be in the van-guard of the "sacramental host;" to fall behind nobody in personal toils and self-denials for the salvation of the perishing heathen! If the Congregationalists of New England,

numbering only about one-third of her evangelical population, are now contributing from year to year, more than two-thirds of all that is given within her bounds, for missionary and other kindred objects, (as is the ascertained fact,) they are doing "only what it is their duty to do." Like the children of Abraham, Isaac and Jacob, we are brought under heavier responsibilities by our ancestral

relations, than others are. In his enumeration of the advantages, and consequent responsibilities, pertaining to the Jew, Paul does not omit this circumstance. "WHOSE ARE THE FATHERS," was thrown in as one of the principal weights in the scale. And so it is with us; considering our parentage and training, *not* to be foremost in the missionary work, is to incur the guilt of *coming short*.

CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Continued from p. 186.)

PLAINFIELD.—This town was incorporated May, 1699, including, for a while, the territory now embraced in Canterbury, from which it is separated by the Quinebaug river. It derived its name from the gravelly plains which occupy the Western portion of the town. The old village is pleasantly located near the junction of the Norwich and Worcester, with the Providence and Hartford Railroads. The Academy in this village is one of the oldest in the State, and was formerly the resort of many pupils from abroad.

In the North part of the town, there are several manufacturing villages on the Moosup and Quinebaug rivers. These have drawn away much of the business and population from the Southern portion of the town.

The First Church was probably formed at the time of the ordination of their first minister. Its pastors have been as follows:

JOSEPH COIT,.....	Ord. Jan. — 1705
	Dis. Mar. 16, 1748
DAVID S. ROWLAND,.....	Ord. Mar. 17, 1748
	Dis. Apr. — 1761
JOHN FULLER,.....	Inst. Feb. 2, 1769
	* Oct. 3, 1777
JOEL BENEDICT,.....	Inst. Dec. 2, 1784
	* Feb. 13, 1816
ORIN FOWLER,.....	Inst. Mar. 1, 1820
	Dis. Jan. 27, 1831
SAMUEL ROCKWELL,.....	Ord. Apr. 11, 1832
	Dis. Apr. 16, 1841

ANDREW DUNNING,.....	Ord. May 24, 1842
	Dis. Jan. 26, 1847
HENRY ROBINSON,.....	Inst. Apr. 14, 1847
	Dis. Apr. 10, 1856

This Church has now, for a few years, been supplied by Rev. William A. Benedict, who was formerly Principal of the Academy.

REV. JOSEPH COIT was born at New London, Ct., April 4, 1673, the son of Dea. Joseph and Martha (Harris) Coit, and grandson of John Coit, the founder of the family in this country. He was graduated at Harvard College, in 1697, and received a degree at the first Yale Commencement, in 1702. He was invited to settle as pastor in Norwich; but, declining this, came to the new settlement on the Quinebaug. After supplying here some years, at ten and twelve pounds per quarter—part payable in provisions—he was invited to settlement, being offered "a lot over Moosup river, eighty pounds to carry on building and other concerns, and forty pounds salary at present; when better able, to give more." On the 25th of December, 1704, the town fixed the ordination for "next Wednesday come seven night." No record remains of the ordination, or of the ecclesiastical history of his long ministry. His salary grew by successive additions, until in 1732, it was ninety pounds. After the Great Awakening, there arose divisions among his people

which disturbed his declining years. In 1746, he consulted the Association on the propriety of resigning his charge. At length he was dismissed by the same Council which ordained his successor, March 16, 1748, after a pastorate of more than forty-three years.

In 1749, the *Listers* of the town fourfolded Mr. Coit for not giving in an account of his property, whereupon he petitioned the Assembly, and they ordered that he have his list released, and all rates and taxes thereon, and that his estate be free from taxes during his life. This generosity availed Mr. Coit very little; for he died July 1, 1750, aged 77—leaving a considerable estate, in which were included one negro man and two females.

He is not known as an author, nor has any contemporaneous estimate of his abilities come down to us. Among Dr. Benjamin Trumbull's correspondence has been found the following notice of him, written in 1770, from Plainfield:—He was "a gentleman of good conversation, an ornament to his profession; not only a preacher of the gospel of peace, but a zealous promoter of peace among his hearers and others; so that even those, who in the latter part of his ministry were disaffected with his preaching, never appeared to have any personal prejudice against him. He died universally lamented, and his memory is still precious."

Mr. Coit married, in 1705, Experience Wheeler, of Stonington, Ct., and had ten children, of whom some remained in their native town, but others removed to the adjoining town of Preston, and there became the founders of an important branch of the Coit family.

REV. DAVID SHERMAN ROWLAND was born at Fairfield in 1719; the son of Henry Rowland, and great grandson of an early settler in Fairfield. He was graduated Y. C. 1743, and licensed by Fairfield Association; was invited to settle at Plainfield by vote of the town, July 23, 1747, with a settlement of £700 bills of old tenor, a salary of £400, and

his fire-wood, and was ordained March 17, 1748, Rev. Mr. Moseley, of Hampton, preacher. The Council met on the 15th of March, and occupied themselves first with a discussion of the difficulties in the parish, and with the dismissal of the former pastor. Mr. Rowland settled in the face of a large opposition, growing out of the Separatist movements of the times, on which ground objections were laid before the Council against his ordination. The Separatists afterwards put such hindrances in the way of raising his salary, by the usual method of a town-vote, that in 1755 he brought an action against the town to recover his salary. It does not appear, however, that these troubles are to be charged to his fault.

Mr. Rowland began, with laudable carefulness, the record that now exists of the affairs of Plainfield Church. In April, 1761, the Church reluctantly consented to his dismissal, and he preached his farewell sermon May 3, 1761, from Acts xx: 25-27.

Some time in the following year, Mr. R. went to Providence, R. I., on invitation of the Congregational Church, which was then struggling out of a state of deep depression, and had been re-organized the year before, with eleven male and ten female members. There is no record of his installation there, but he removed his family thither in the Autumn of 1762. Under his labors the congregation increased in numbers, remaining, however, weak in pecuniary ability. In 1771, the Society, by resolution, commended "the pastor's unwearied care and labor," and requested him "to proceed to such place or places, on this continent, as he shall think proper, to solicit aid." In 1774, Mr. R. asked a dismissal, there being some intimations of uneasiness among the people. It is not known exactly when he left Providence, but the family tradition says that he escaped the British ships in the bay in a fishing smack, having made himself obnoxious to the British officers by his patriotic discourses.

He was installed over the Church in Windsor, March 27, 1776, by a Council, but preached the sermon himself. One of his successors in this pastorate describes him as having been "an animated preacher, often preaching extemporaneously." Having suffered much infirmity, in his latter years, by paralysis, he died Jan. 13, 1794, in the 75th year of his age, and 47th of his ministry, having for four years enjoyed the assistance of his son as colleague pastor.

There is evidence that Mr. R. was a man of very considerable ability and learning,—more than an ordinary man. He published a farewell discourse at Plainfield, a Thanksgiving sermon at Providence, a sermon before the R. I. Convention on Catholicism, his installation sermon at Windsor, and a sermon at the funeral of Rev. Hezekiah Bissel. He married, in 1754, Mary Spalding, of Canterbury, and had five sons and five daughters. William F. was pastor at Exeter, N. H., 1790–1828, and Henry A. pastor at Windsor, 1790–1835, and father of the late Dr. H. A. Rowland, of Honesdale, Pa.

Rev. JOHN FULLER was born in Lebanon, Ct., about 1722. He was not educated at College, and probably had only the ordinary opportunities of farmers' boys at that day. Nothing is known of his history from birth, till he was ordained pastor of a Separate Church in Lyme, Dec. 25, 1746. After leaving that charge, he was ordained pastor of a similar Church in Norwich, (Bean Hill.) Aug. 17, 1759, but remained here only two or three years. To him the eyes of Plainfield people were turned, after the dismissal of Mr. Rowland, as to one who might harmonize their dissensions. The Church had been for several years without a shepherd, when, in hope of better times, it was re-organized on the basis of the Cambridge Platform, and some of those who had separated from it, were grafted in again. Mr. Fuller was installed Feb. 3, 1769, by a Council chiefly

from Massachusetts, the sermon being from Rev. Levi Hart, of Griswold. Probably the peculiar position of the Church and pastor explains the fact that the pastors of the County were not invited on the Council, and that Mr. Fuller never joined their Association. A few years only had passed away when a grave was opened near that of Mr. Coit, on the "Burial Hill," just West of the village, by which a stone stands, thus inscribed: "John Fuller, after watching for the souls of his people as those who must give account, fell asleep Oct. 3, 1777, Æ. 55."

No means are at hand for estimating the worth of the third Plainfield pastor. He is said to have published a single funeral sermon, but it has never been seen by the present writer. He is reported as having been a warm patriot in "the days that tried men's souls."

Mr. Fuller married (1) Sally Hamlin, of Middletown, and had two children; (2) Lodema Newton, of Colchester, and had five more. One of the latter lived to be a widow of nearly ninety-six years, and died at Canterbury, 1855.

Rev. JOEL BENEDICT, D.D., was born at North Salem, Westchester Co., N. Y., Jan. 1745, son of Dea. Peter Benedict; was graduated at Princeton in 1765, and pursued theological studies with Rev. Dr. Bellamy. He was ordained pastor of Newent Society, Lisbon, Ct., Feb. 21, 1771, and dismissed for lack of support, May 1, 1782. He then removed to the vicinity of his native place, and preached, as he had opportunity, till in August, 1784, he was invited to Plainfield, which had then been nearly seven years vacant. Here he was installed, Dec. 23, 1784,—the sermon from his brother, Rev. Abner Benedict, of Middlefield Parish, Middletown. The ministerial rate having been given up, his support was provided by funds and subscriptions. It was eked out by labors as an instructor in academical and theological studies. Here Mr. Benedict served a long and happy term of ministerial service, winning to himself much

esteem, not only among his own people, but through the country. In 1808, he received a Doctorate in Divinity from Union College, and in 1814, the same degree from Dartmouth College. He was highly reputed for piety, knowledge and prudence, and was especially thought a proficient in acquaintance with the Hebrew Scriptures. His manner of preaching is described as quiet and moderate, chiefly extemporaneous, and full of good instruction, but not fitted especially to arouse the careless. The period of his ministry was marked by great depression in the state of religion through that part of the State. Thus it happened that the Plainfield Church declined in numbers, until it became "very small."

In September, 1815, a terrible gale overthrew their house of worship, and ere a new edifice could be finished, the aged pastor rested from his labors, Feb. 13, 1816, aged 71. A monument reared by filial affection, among the graves of his attached people, commemorates his virtues. A funeral sermon by Rev. Samuel Nott, D.D., was published. But his best monument is in the memories of good men. Dr. Benedict is not known to have published anything except a sermon at Dr. Levi Hart's funeral. He married, early in his ministry, Sarah Mackown, from Maine, and had four sons and seven daughters. One of the sons became a merchant, another a Baptist minister, and a third a physician. The daughters were noted for their superior abilities, and married men of the highest standing in different professions.

Rev. ORIN FOWLER was born at Lebanon, Ct., July 29, 1791, son of Capt. Amos and Rebecca (Dewey) Fowler, his mother being a woman of superior character; graduated Y. C. 1815; studied theology with Dr. Humphrey, of Fairfield, and was ordained a missionary at Farmington, June, 1818. After spending some time in the West, in the service of the Connecticut Missionary Society, he returned to New England, and was installed pastor

at Plainfield, March 1, 1820; sermon by Rev. Dr. Sprague. There were, at this time, only four men in the Church, but soon the seed which had been sown in former years sprang up, and Mr. Fowler gathered in large additions. In a few years, however, troubles arose in the Church, which made his position for several years exceedingly trying, and put a temporary bar to the interchange of fellowship between him and his neighbors in the ministry. These troubles had subsided at length, when, at his own request, on the 27th of January, 1831, he was dismissed from his charge.

He was again installed July 7th, of the same year, in Fall River, Ms., where he continued as pastor, until led by peculiar circumstances into political life. A question respecting the boundary between Massachusetts and Rhode Island, interested him, and engaged him in some historical researches, the result of which he published in the *Boston Atlas*. This led to his election to a seat in the State Senate, and his course in that body led to his election in 1848, and again in 1850, as a Representative in Congress. Here he took a highly respectable position as a working member, speaking to the purpose when occasion called. Near the close of the first session in his second term in Congress, and while in attendance at Washington, he was attacked with bilious pneumonia, and died Sept. 3, 1852, after an illness of five days.

Mr. Fowler was a marked man; firm in his convictions, resolute in their utterance, practical in his habits, earnest, diligent, laborious, faithful; a reformer, but not a radical; not always pleasing or pleasant in his manners, but securing finally the respect of many to whom he was not agreeable.

He was the author of a volume on Baptism, and of one against the use of tobacco, besides occasional sermons and articles for the periodical press.

He married Amaryllis, daughter of John A. Payson, of Pomfret, and had one

child that died young. This loss was supplied by adopting some of the children of Rev. Erastus Learned, of Westminster Parish, Canterbury.

Rev. SAMUEL ROCKWELL was born in Winsted, Ct., April 18, 1803, son of Alpha Rockwell, and descendant of Dea. William Rockwell, one of the first members of the ancient Church in Windsor; was graduated Y. C. 1825; studied theology at Andover and New Haven; was ordained pastor at Plainfield, April 11, 1832, and dismissed April 16, 1841; was installed over the South Church, New Britain, Jan. 4, 1843, and dismissed — — 1858. He still resides in New Britain. Has published several occasional sermons.

Married (1) J. A. Plummer, of Glastenbury, in 1833, who died in 1838; (2) Elizabeth Eaton, of Plainfield, in 1840, who died in 1843; (3) Mrs. Charlotte N. Stanley, in 1844. Has a son and a daughter living.

Rev. ANDREW DUNNING was born in Brunswick, Me.; graduated at Bowdoin College; studied theology at Bangor; was ordained at Plainfield, May 24, 1842, and

dismissed Jan. 26, 1847; was installed at Thompson, May 15, 1850, where he still remains. Has published occasional sermons.

Married (1) a daughter of Roger Coit, Esq., of Plainfield; (2) a daughter of Hiram Ketchum, Esq., of New York.

Rev. HENRY ROBINSON was born in Guilford, Ct., Dec. 20, 1788, being the son of Col. Samuel Robinson; graduated Y. C. 1807, and studied theology at Andover; was tutor for one year at Bowdoin College; was ordained pastor at Litchfield South Farms, (now Milton,) April 30, 1823, and dismissed, in poor health, Oct. 27, 1829; was installed at Suffield, June 1, 1831, and dismissed April 18, 1837; installed again at North Killingly, (now East Putnam,) Nov. 20, 1838, and dismissed April 1, 1845; installed finally at Plainfield, April 14, 1847, and dismissed April 10, 1856. He then returned to his native place, where he now resides.

He married (1) Miss W. F. Brown, of Hartford; (2) Mrs. Judd, a daughter of Rev. Mr. Gay, of Suffield. Has three daughters and one son living.

THE LAY ELEMENT IN THE CHURCHES.

BY REV. S. R. DENNEN, WATERTOWN, MS.

THE purpose of the Church, as an organization, cannot be too well or too widely known; since on this depends, very largely, her growth and usefulness. Is the Church a band of believers, associated merely to promote personal piety and the orderly maintenance of the worship and sacraments of religion? Is this her office work, and the entire breadth of her commission? This is one purpose, and an important one, I allow. But there is something beyond, and higher than this subjective discipline. Each local Church is an organized company in the army of the Lord of Hosts; every member of which is solemnly pledged to make vigorous aggression on the powers of

darkness, and do what, in him or her, lies, to widen the Redeemer's rule and advance the triumphs of the Cross. This, certainly, is the tenor of the orders under which we have enlisted.

Now the efficiency of the Church, and the direction her efforts will take, are determined, necessarily, by the definition you affix to the local body. If it serve, merely, to fold the sheep from the cold, the storm and the destroyer; if it is serviceable for mere drill in personal piety, then duty and effort lie in that direction.

If, however, it be conceded, as it must, that the main idea of the Church militant, is of a body organized for demonstrative

purposes; then her line of effort is to educate and apply her forces to work out this benign result. She will then put on the whole armor of God, not merely, nor primarily, for purposes of self-defence, but to carry the conflict into the enemies' country and camp, and to bring off the largest possible number from the dark empire of sin.

This view of the Church, as an organization, opens a wide field for Christian enterprise, and puts a serious responsibility upon each one who assumes the vows of a disciple. It places, in its true light, the duty of the laity, and clearly fixes the relation they sustain to the progress and supremacy of Christ's kingdom. The work most needed in our Zion is direct, personal, persistent effort, on the part of Church members, to reach and rescue the unthinking masses, and to press upon the conscience of the careless, the claims of religion. A large proportion of our population, in the most virtuous and favored communities, is outside of Christian influence, and really without the gospel. How are they to be reached and saved? How is this unchristianized mass to be leavened? Not by building churches, merely, or throwing open the gates of the sanctuary; not by providing religious instruction from the pulpit and lecture-room. The mountain will never come to Mahomet. These multitudes will feel the magnetic influence of the gospel only as they are drawn toward it by the cords of love and personal solicitation; only as the laity rise up in their might and enter these whitening fields and gather them in.

This matter of lay activity needs a thorough and vigorous discussion, and a clear public statement. The conscience of the churches needs to be aroused, and their zeal provoked. To contribute what I can towards such a discussion, I submit some reasons for the increased activity of the laity.

1. The *first reason is historical*. The activity of the laity has ever been a powerful auxiliary to the development of the

Church. As it has increased, the hosts of the redeemed have gone out to victory and conquest; as it has waned, or been restricted, they have sustained defeat. The comparative influence of clergy and laity has, also, several times, alternated in the historical progress of the Church. But it will be found, that the best days of the Church, from her organization to the present, have been days when the laity were most active, and entered most zealously into all her interests. If the verdict of the past makes sure any one thing, it is this: the success of religion depends, in its onward development, very largely, upon the labor of individual Christians.

To commence with the Apostolic Church—while it was a home and a shrine, whither the persecuted and oppressed disciple could flee, and find solace and refresh his spirits in company with the brethren; it was also, and characteristically, a working and aggressive body. There can be no doubt, if left to inference merely, what was the fortitude and fidelity of the early disciples. The rapidity with which Christianity penetrated the surrounding countries, radiating in all directions from the metropolis, is *presumptive* proof that the members of the Christian body were intense workers. Religion was not self-propagating; it leaned upon the same human instrumentalities as at present, and encountered the same, yea, more bitter opposition, than it meets to-day.

We are not left, however, to mere inference. For, when persecution scattered the company of the believers, "they went everywhere preaching the word." Wherever, by the fierce storm that assailed them, these laymen were driven, they became centers of religious life and motion. Had they not been drilled to this kind of effort, they had not proved so efficient. Every fragment of the dispersed Church became vital. Their habits of labor and self-reliance fitted the brethren for leaders; and at Samaria, and Antioch, and elsewhere, the new

faith flamed up from the sparks struck from the celestial fire at Jerusalem, by the hand of persecution.

The history of the *post-Apostolic* Church, proves, also, the activity of the laity. This is abundantly shown by the early prevalence of the Christian religion, and its wide infusion through countries distant from each other. Had the clergy been the only teachers and exhorters, the only earnest workers, the Roman Provincial Governors would have had less occasion to complain to the Emperor of the rapid spread of "the religion of one Jesus" throughout their provinces. There were, doubtless, many Priscillas and Aquillas, traveling to and fro from country to country, exhorting men and women to repent. The impression left upon the mind, by the perusal of the history of the Church for some centuries after the Apostles, is that the clergy and laity worked harmoniously and earnestly together. The flourishing Christian communities; the amount and accuracy of religious culture; the schools and churches, in the East and West, in Africa and Asia Minor, all are monuments of their industry and faithfulness. The Catacombs of the Roman Campagna, the precious dust which sleeps in their subterranean crypts, and the rude inscriptions which commemorate their works, and record their sufferings, witness to a devotion and martyr heroism that leaves no doubt that their activity and power were felt and feared.

When, however, the clergy began to assume more authority, the laymen became less active, and vital godliness declined. Religion was cloistered more and more, gaining little expression abroad, save through bishops and preachers. Under this regime the life slipped from the churches, making way for the incoming of that great, central, ecclesiastical power—the Romish Hierarchy—which smothered all fervor under its wearisome formalism. The long winter of the middle ages now closed in, when the sap of religious life retreated to the roots, and only

a solitary symptom, here and there, assured men that the "faith once delivered to the saints" was not extinct.

Spring, however, was approaching. With the dawn of the Reformation, it gave fresh signs of life, and began to throw up new shoots, and put forth leaves and blossoms. The marked feature of this new movement was the re-appearance of the laity. The individual again stands forth, and thinks and acts for himself. In the different sections of this great religious movement, in Germany, Switzerland and England, power and labor were again shared by the clerical and lay forces. They meet and mingle in this new and fierce contest.

The most vigorous branch of the Reformation had its birth-place at Geneva. Calvinism owes much, doubtless, to the simplicity and clearness of its doctrinal statements, and their strict conformity to the Bible and human consciousness. But its success has been quite as much due to the fact that it shakes the individual from the folds of ecclesiasticism, and gives him a mission and a responsibility in the Church. It mingles—without confounding—clergy and laity in the offices, discipline, and well-being of the Christian body.

The rise of the Independents and Puritans was another effort of the individual to cast off state and ecclesiastical domination and secure the liberty of speech and worship. These sects take firmer hold of the lay element, and draw fresh supplies of wholesome blood and vigor from this source. The local Church becomes, now, republican. The power passes over into the hands of the membership. Each has a post and a personal interest and responsibility in the progress of one good cause.¹ Such a policy and practice educated the brethren and stimulated thought and action.

The Church at Leyden, on this republican model, became the pattern of the New England churches. This was the

¹ Robinson's Works, iii. 37-43.

mother Church of the Colonies, and the principles there enunciated and defended, in relation to Independency, the participation of the brethren in all matters of discipline, admission of members, election and ordination of ministers, came across the waters and were incorporated, almost unchanged, into the church polity and practice of the Colonies. Hornius, in his *Ecclesiastical History*, says, "The Church at Leyden was the mother Church of the Pilgrims at Plymouth. During his (Robinson's) life, and the continuance of the Church at Leyden, the two societies were essentially one. The Pilgrims at Plymouth did not establish a new organization; they went out according to mutual agreement, as an absolute Church of themselves, already constituted, being only a branch of the Church still remaining in Holland, and they continued to be essentially one in religious sentiment and ecclesiastical practices."¹

This was the head-spring of the best Church system, in our judgment, the world has ever seen; best for many substantial reasons, and this especially: it makes most of the lay element. This is its crowning glory and the strong full pulse of its power. While it aims at, and possesses, a well cultured ministry, by no whit inferior to the very best, it calls out also each disciple and exercises his gifts. It takes up and works into its service all its constituent elements. It has a place and a mission for all, and lays responsibility upon every conscience. In the words of Dr. Vaughan, "It is a system to be worked by popular power, and must depend, if worked orderly, upon popular intelligence. It bestows a kind of franchise upon all who become parties to it. Its aim is, to make all men Christians, and to render all Christians competent to a well observance of the duties which arise out of the Christian fellowship."²

Such is Congregationalism, in the use it makes of the laity. The early history of our order reports great zeal of the brethren. In many important respects, they were more employed, than at present. It was a common thing for distinguished laymen, members of the Church, and strangers from abroad, to participate in the public services of the Sabbath.

The following is from the journal of Governor Winthrop:—"In 1631, being at Plymouth, with others from Boston, and attending the meetings there," he says, "In the afternoon, Mr. Roger Williams, (the teacher) propounded a question, to which the pastor, Mr. Smith, spoke briefly, then Mr. Williams prophesied, and after, the Governor of Plymouth; after him, the elder (Mr. Brewster); then two or three of the congregation. Then the elder desired the Gov. of Massachusetts and Mr. Wilson, (a minister, who was with him) which they did."

The history of the Church at Plymouth is instructive, as showing the customs and religious activity of those early days. This Church had meetings occasionally, to renew their covenant with God and with one another. Even the children bore part in these meetings. They had monthly conference meetings for more than a century, to implore God to pour out his Spirit upon them. These were attended by many conversions. They set up private family meetings in their respective neighborhoods. In a single year thirty-nine males and fifty-eight females were received to the communion in this sparse community. The ministry was long and fruitful. Under John Cotton, in thirty years, one hundred and seventy-eight were added to the Church. During Dr. Robbins's ministry, of nearly sixty years, two hundred and fifteen were received to their fellowship.³ The other churches of New England were modeled after this, and were as active and successful, for anything that appears to the contrary.

There has not, however, been a close

¹ Works of Hornius, iii. p. 459.

² Address before Congregational Union of England and Wales.

³ New England's Memorial, 433-435.

adherence to these fundamental principles in the practical working of Congregationalism. The part the laity have taken in the public exercises of religion, and the extension of the Redeemer's kingdom, has, by no means, been the same throughout our history, as a denomination. It will be found here, also, as in general Church history, that the periods of longest prosperity have uniformly been those in which the brethren were most actively engaged. As the management of affairs, the conduct of social worship and Christian visitation have fallen, whether designedly or not, into the hands of the clergy, a dearth of religious activity and revivals has succeeded. Of this there is the fullest and most unanswerable proof. We find it, in all its strength, in the history of our own denomination. From the high degree of prosperity which characterized the early churches in New England, we have passed on into what may be called the middle ages of Congregationalism. Form has triumphed over life and spirit. The energies of the Church, as a whole, have been cramped and dormant. The lay element has not been nearly as active for the last century as in earlier times, and the churches have been far less efficient. I have in mind, as an illustration, a Church in this Commonwealth, for a long time under the care of a pious, godly man, where no one participated in a social meeting, save the deacons, when one of the two made a prayer only. This was the extent of lay activity. This inaction was encouraged by the pastor, and acquiesced in by the whole Church. The laymen were not brought forward; their voices were silenced; their valuable co-operation lost. The decline, under such an order of things, needs no portrayal. That heresy and schism should have grown up, is no wonder. This is but one out of many similar cases.

Ecclesiastical authority seems to be a passion. Few things, even in our Republican Church, stir up more jealous opposi-

tion, than to meddle with the prerogatives of the clergy. They must, however, be kept in their proper places, to the exercise of their proper functions. The good of the Church demands it. When they purposely, or otherwise, seal the lips of the brethren, or fail to bring to their assistance this right arm of power, they resist the progress of Christ's religion. Revivals will be infrequent, piety cold and formal. No one familiar with our ecclesiastical history needs to be told this.

But better days have dawned. There has recently been a remarkable development of lay strength and activity. The revival of '57 and '58 was a revival of lay influence. It was, for its extent, power and purity, and the healthy condition in which it has left the churches, the best revival through which our American Zion has passed. Its blessed spirit lingers with us still, and will prove, I trust, what Willis calls a Norwegian twilight—"a golden clasp" to bind us to yet more gracious awakenings in the future. It has impressed upon the minds of the laity the best lesson of the century, and has discovered to many pastors the human source of their strength and success. It has untied the hands of the Church members; cured, to some extent, their chronic lock-jaws; loosed their tongues, and baptized them into the work of saving souls.

Here is where we stand in our historic march. The facts derived from the past, are of great interest to ministers and churches. Historic research brings one to the conviction that the spread of truth, the speedy incoming of the millennial time, so far as human agency is auxiliary, depends mainly on the zeal and devotion of the laity. The hundred hands of this consecrated Briareus must work in all directions. Thus much is clear, that the most flourishing periods of the Church, have been, from the beginning to the present, periods of lay activity. The participation of the membership in all the devotional, as well as secular affairs of religion, is inseparable from progress and purity.

This, history makes sure beyond contradiction. Here, is a reason of great authority for encouraging lay activity. Let the brethren and the ministry, if they respect the great principles God has vindicated in the past, make more of this right wing of the hosts of the Lord.

2. A *second reason* for making increased use of the lay element, is, that such use is *Scriptural*. "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Is this announcement made to the clergy only, or to the laity as well? Is it a narrow, restricted promise, meant only for the occupant of the pulpit; or of wide and general application, appealing to the whole brotherhood? The latter, most assuredly.

Nathan's style of address and application is the Scripture method. The individual is separated from the mass, and made to feel his responsibility. To the Master, not to any human ecclesiastical constitution, he stands or falls. The parable of the talents, calls upon every servant of God, whatever his capability, to use diligently all his powers. It confers no authority upon the minister to bury the talents of the brethren, and bid them be silent, but rather to cheer them to the best use of their gifts.

The parable of the laborers, points and impresses the same thought: "Go work in my vineyard," is the call. It is not go to church on the Sabbath, and sit in cushioned pews, with folded hands, and let the minister do all the work. Nor does it authorize the preacher to stay the energies of the laborers, by taking the whole work upon himself. The call of the Master, whatever custom or ecclesiastical domination may allow, does not designate one class as workers, and another as lookers-on. It does not place one man in the pulpit, and convert the whole congregation into passive receptacles, allowing them, at most, to make only mechanical responses. No! its imperative address is to all. It bids the

young man, who comes with the dew of youth upon him, and the gray-haired man, who enters at the eleventh hour, to work till evening.

"Go preach the gospel to every creature," is also a command, too broad to cover only those in the ministerial office. The gospel is not only, or chiefly, to be preached in the elaborated sermon of the Sabbath; but, as well, in Christian deeds and worthy lives; in the brawling walks of business, as also in the quiet of home; in all the relations and duties of life, by every son and daughter of the Church. This, at least, is the great commission of the ascending Saviour—his parting charge.

The Church Polity of the New Testament sustains the same position. Upon this topic I cannot enlarge. But in the ecclesiastical constitution of the Scriptures, the individual has a share in the discipline and management of the Church, and is held responsible before God and men for its peace, purity and progress. The New Testament recognizes a head to direct affairs. This is the well-furnished and godly minister. Into his prerogatives, no layman has any right to make incursions. But in his own place and legitimate sphere, he is solemnly bound, by divine rule, to work.

The New Testament notion of a minister, also, and his office work, puts over upon the membership a portion of the responsibility and labor of carrying forward the benign mission of the Church. According to the tenor of Paul's commission, received from Jesus himself, the preacher is to be "a witness." He is to testify to the truth, and apply it to the lives and conduct of the people. It does not belong to his *office*, whatever he may choose to do as an individual, to go from house to house, to converse on personal religion and exhort to repentance. This, in early times, was the duty of the deacons; a most excellent custom, and one which, if returned to, would give many a Church and pastor peace and quietness;

and these, sometimes officious men, a worthy employment. The minister is to preach the word. He is to bless or break the bread; the disciples must distribute to the multitude, and see that nothing is lost. In the apt illustration of a layman, "the preacher deals in truth by the wholesale,—the Church members must retail it." The Bible does not regard the hearer of the word as a mere passive receptacle, coming to the sanctuary once a week, with his pint or quart measure, opening the cover to have a portion of truth poured into it; then shutting it down, and going away till the next feast day. It contemplates some outflowing,—some distribution of what is received. The minister is the overseer, governor, captain, and instructor. The sanctuary and lecture-room are the head quarters of the Church; where the rank and file receive their instructions and their weapons, and are drilled in the proper work of good soldiers of Jesus Christ. This is the biblical idea of a minister and his office. He is not set to lord it over God's heritage; but put in the midst of the flock, to co-operate with them in saving men.

Scripture, then, in its teachings; in the Church Polity it reveals; in its conception of the ministerial functions, strongly enforces lay activity, and most earnestly appeals to every member of the Christian body to work.

3. The third reason I shall offer for lay activity, is a *prudential* one; and is found in the practical benefit of such activity, both to churches and pastors. A well developed and efficient Church, is, humanly, the joint product of a godly minister and a hard-working people. Neither, working alone, can reach the divine conception of a Christian Church. The practice of many, whatever their sentiments, seems to say, "we are folded and registered; we are in the Church; there our obligation ends." When it is asked, "Who will go into the mountains to search for the lost, and snatch them from

the jaws of the wolf?" it is replied, practically—the minister. Who is to thread the streets and lanes of our cities? Who is to go out into the villages and desolate places, to call the multitude to come to the King's feast?—the minister. Who is to care for the spiritual, and, oftentimes, temporal welfare of both Church and society?—the minister. This is but a logical inference from the too prevalent practice of the laity. Now, it is a fair question, what quality of Church, or Christian, can come of such inaction, but a "lame and impotent halfling?" Is it quite the thing for Christian manliness and vigor? Is this the discipline to round and develop a hopeful, enterprising piety; and make the Church ready for every good word and work? He that waters, shall himself be watered, is the law of Christian reciprocity,—a law as broad and firm, in its results, as the law of gravity, or the circulation of the blood.

No one, who admires military prowess, but grows enthusiastic over the brilliant charges of the Zouaves, in the recent Italian war. If any one supposes these rapid evolutions and terrific charges were the impulse of the moment, he has but to enter the Military Academy, at Paris, and observe the daily drill of these men. He will soon discover the source of their effectiveness in the hour of battle. The Church needs just such drilled regiments, to bring into her service. She needs to put her young men upon such a discipline as will make them Christian Zouaves, in the hosts of God's elect. How is this to be accomplished? Not with a limpid, phlegmatic laity, in the pews, or with a High Church Ecclesiastic in the pulpit. The soul gains tone, vigor, and a relish for labor, only under such a vigorous training. The highest pitch of spiritual power, as well as enjoyment, is reached, when the Christian goes out to the vast outlying population, and persuades men to repent. There is a pleasure and a profit in secret prayer; there is inspiration in social praise; in the

teaching of experience by experience; there is enjoyment and instruction in waiting upon a godly ministry. This contemplative phase of piety is not to be overlooked. But the practical work of a disciple, yields the truest vigor, and a richer entertainment. There is a blessedness mere contemplation never affords, when, by our personal effort, the possessed of the devil sits at our feet, clothed and in his right mind. This is a satisfaction known only to the few faithful ones. This is the best drill the Christian ever gets. A man is only half a man—an apology for a layman—without such activity. Harlan Page understood this. Other eminent men have learned the profit and the pleasure of such work, and reached their Christian manhood by such exertions.

This, moreover, probes a man's piety, and purges his life and character. One with a defective piety, may go through with the hollow form of prayer; may even recommend religion, in general terms, in public gatherings, where no one may reply; but when he comes to stand up before the sinner alone, he is powerless. There must be a consciousness of integrity in one's own character and life, to influence others. Few things would so sift and winnow our churches, or invigorate and stimulate the piety of those who remain.

Another profit of lay activity, is the increase of the membership of the Church, and her outward prosperity. The purity and spiritual power of the membership are necessary conditions of her success; but there is another source of growth more unfailing and efficient—an active, missionary laity. I would not underrate the other elements of a successful Church, especially good and instructive preaching. I am far from wishing to underrate the influence and attractions of the pulpit. I am, however, clear, that too exclusive reliance is placed upon it, to carry on the work of the world's redemption, both by the Church and the ministry. The clergy

have powerful rivals in the brethren, in dealing with individuals. Laymen have a peculiar tact for such work. They have facilities for direct, personal effort, which do not, and cannot, belong to the preacher. When the minister approaches a worldly man, it is professionally. He comes because it is his business; at least so the recipient of the call thinks, and he rounds up his shoulders to receive what he may have to say, as a boy his back to take a whipping. When, however, the godly layman, who is familiar with his modes of thought; his state of mind and feeling; his trials, temptations and sorrows; who knows just where the hidden springs lie, which move him most readily and deeply, comes to converse with him, he meets with another reception, and wields over him another and better power. Ministers, for the most part, are poor talkers. They are removed from practical life, and unskilled in the most effective modes of personal address. They injure, often, and harden, where they are anxious only to do good. Men who mix in worldly affairs, have a directness of appeal; a common dialect, well understood, which gives them a power over each other, wholly foreign to the clergy. This, then, is their sphere; the whitening harvest field, where they may and ought to thrust in the sickle, and reap with a resolution and willingness that asks no respite. They ought to see their advantage, and put themselves to this, their God-appointed work.

It is not an extravagant supposition, that each member of our churches, of ordinary ability, can be, God helping, instrumental in saving one soul each year. Here is a problem, most interesting to solve: how long before the "great commission" would be fulfilled? the gospel preached to every creature? and the increasing tide of souls, now setting so strongly toward the gates of death, be turned back to light, life and hope? Placed before the churches, in this practical form, it would seem that this matter of

lay activity must excite greater attention. This, if anything human, will call out and put in motion the wonderful latent power of the Church.

We do not need a better and more eloquent and brilliant ministry, one half as much as we need more active, devoted, hard-working, conscientious laymen. This is the deep-felt and imperious need of our times. Here, I am persuaded, resides the moral force, which is to raise men from political, social and moral degradation; from whatever ruins either soul or body, to a higher plain of life and action. The ministry alone cannot do it. Prayer-meetings, morning, noon and night, in every city, village and hamlet, the land over, cannot compass it. These are but drops in the vast ocean of moral power that really exists, if the laity were conscious of their strength, and forward to use it, if they had a mind and a heart to work.

Another profit of lay activity is in lengthening the tenure of the ministerial office, and making it more productive and happy. Short and barren ministries are deplored, on all hands. For best results, changes should be made, if at all, far less frequently. To secure greater permanency of ministerial labors, the brethren should understand their agency in bringing about this unsettled state of things. The process is on this wise: A minister is settled over a parish. This done, the people *settle* themselves to their several callings, and resign all into the pastor's hands. They hear him as critics, as Jeffries, or as Gamaliels; to be amused, excited, "steamed up," seldom to be profited. He works on in increasing solitude, while the Church grows more and more worldly. He at length begins to fail, by reason of his great labors, his uncheered toil; his spirits droop; his usefulness is gone; or what is more likely, and much more common, he fails to make the *pews pay the expenses*. Then comes a change, the Council, the fictitious reasons for dissatisfaction, and the people are abroad for a more popular orator; one who will

"draw," "fill the house;"—the getting souls into heaven is a very good thing, incidentally.

The remedy for this abnormal state of things is mostly with the laity; for this reason—the cause of this instability and barrenness is with them. Let a people enter into the work of saving men *with* their minister; let them manifest a proper zeal for the prosperity of their Zion; let their aggressions on the powers of darkness, be bold, prompt, and well sustained; let each brother and sister single out some sinner, and by prayer, visitation and conversation, bring him into the kingdom; this done, let them return to the dark mountains of sin, to renew their search for others, ready to perish; let them do this, and they will have the very best minister; or what is more to the purpose, will be well contented with the one they have. When all the Church members are engaged, there will be little time, and less disposition, to complain of the preacher; and, what will bring both parties into chosen union and a deeper sympathy, they will have a better appreciation of his work, and a livelier interest in it.

The pastor who would retain his position and perpetuate his usefulness, must keep his people at work. The people that would retain their minister, and flourish under his administration, thrive in all outward and spiritual prosperity, must co-operate faithfully with him in securing all the ends of a Christian Church.

The practical value of lay activity appears in the growing power, happiness and usefulness of individual disciples; in the increase of the membership; in long and fruitful ministries. We have, then, the verdict of history; all the experience of the past; the teachings of the New Testament; the strongest possible prudential motives, to vindicate and urge lay activity. These reasons conspire to set home every considerate appeal made to the brethren to cast off their criminal

indifference, and meet the requirements laid upon them of God.

Might I be allowed a word to my brethren, I would say, make more of the laity. Call them out; lay duties upon them that they cannot escape from. Exalt their importance before their eyes, and with earnestness and force of reasoning, and directness of address, call upon them, in the name of the Master; in the name of humanity; in the name of perish-

ing souls; in the name of their own best culture and richest rewards, to quit themselves like men.

Might I address a word to the laity, I would counsel them to weigh these thoughts; estimate their own powers and opportunities, and see if there be not a duty towards their God, their fellows, their own souls, their present and future peace and blessedness, which they have not fully rendered.

FOREIGN CONGREGATIONAL STATISTICS OF LAST YEAR.¹

ENGLISH CONGREGATIONAL MINISTERS
DECEASED,
FROM NOVEMBER, 1858, TO NOVEMBER, 1859.

NAME.	Place.	Age.	Length of Service.
Anderson, J.	Kilsyth,	26	1
Bayley, R. S.	Hereford,	58	26
Blomfield, James	Canterbury,	73	30
Bodington, John	Bernonsey,	65	45
Breeze, R.	Cardigan,	—	—
Bromfield, Edward	Elstead,	56	16
Bull, Thomas P.	Newport Pagnel,	85	55
Campbell, J.	Kilmarnock,	31	4
Davies, D.	Zion's Hill,	68	40
Dick, J. C.	Airedale College,	25	—
Eddy, James	Laugharne,	57	7
Elliott, William	George Town,	67	27
Flower, David	Clavering,	46	19
Gittens, Thomas William	Camden Town,	68	27
Grey, George	New College,	28	—
Griffiths, R. M.	Kirkham,	80	37
Hardman, J.	Todmorden,	43	16
Harrison, T.	Lancashire College,	26	—
Hitcham, H.	Gorleston,	40	1
Hopkins, James H.	Newport,	75	50
Howell, Charles	Emsworth,	80	47
James, John Angell	Birmingham,	74	54
Joseph, William	Scaford,	26	6
Kirkness, J.	Sawston,	81	15
Lacroix, A. F.	Calcutta,	60	40
Leach, W. B.	Southsea,	68	40
Leete, B. E.	Airedale College,	27	—
Morish, J.	Avoca, S. Australia,	—	—
Morison, Dr.	Brompton,	68	45
Mortimer, T.	Solva,	71	35
Owen, John	Bath,	64	40
Pinkerton, Dr.	Reigate,	79	51
Pyer, John	Devonport,	67	25
Read, John V.	South Africa,	—	3
Skinner, William	Brunton,	55	35
Sutcliffe, J.	Longsight,	64	40
Todd, W.	Cotton End,	—	—
Toller, Henry	Market Harboro',	45	23
Watson, John	Hackney,	55	30
Watson, Thos. Anthony	Burwash,	65	13
Whitmore, H.	Halmesbury,	69	37
Williams, J.	Lynne Regis,	31	4

Of the 35 ministers whose length of service is here set down, the average period of labor is very nearly 28 years. Of

the 38, whose age is given, the average age is exactly 57 years.

FOREIGN CONGREGATIONAL UNIONS AND ASSOCIATIONS, WITH THE DATES OF THEIR FORMATION.

ENGLAND.

1 Bedfordshire Union, formed,	1797
2 Berks, Oxfordshire, and South Bucks Association,	1837
3 Bristol and Gloucester Union,	1811
4 Bucks (North) Association,	1818
5 Cambridgeshire Union (N.),	1856
6 Ditto (South,)	1833
7 Cheshire Home Mission,	1806
8 Cornwall Association,	1831
9 Cumberland Association,	1831
10 Derbyshire Union,	1825
11 Devon Association,	1785
12 Dorset Association,	1795
13 Durham and Northumberland,	1822
14 Essex Congregational Union,	1795
15 Hampshire Association,	1797
16 Herefordshire Association,	1848
17 Hertfordshire Union,	1810
18 Kent Association,	1792
19 Lancashire Union,	1806
20 Leicestershire Association,	1835
21 Lincolnshire Association,	1844
22 London Congregational Board,	1727
23 ——— Independent Board,	1848
24 Middlesex (Southwest),	1856
25 Monmouth Association (Engl.),	1835
26 Norfolk Association,	1814
27 Northamptonshire Association,	1812
28 Nottinghamshire Association,	1829
29 Shropshire Association,	1796
30 Somerset Association,	1796
31 Staffordshire Union,	1798
32 Suffolk Union,	1847
33 Surrey Mission Society,	1797
34 Sussex Union,	1849
35 Warwickshire Association,	1795
36 Wilts and East Somerset Association,	1796
37 Worcestershire Association,	1831

¹ These statistics are taken from the English "Congregational Year Book" for 1860. H. M. D.

38 York, West Riding Association,	1819
39 — East Riding Association,	1838
40 — North Riding Association,	1838

[The Bedford, Cambridge, Herts, and Surrey Associations, include Baptist churches.]

WALES.—I. NORTH.

- 1 Anglesea Association.
- 2 Caernarvonshire Association.
- 3 Denbighshire Association.
- 4 Flintshire Association.
- 5 Merionethshire Association.
- 6 Montgomeryshire Association.

II. SOUTH.

- 7 Breconshire Association.
- 8 Cardiganshire Association.
- 9 Caernarthenshire Association.
- 10 Glamorganshire Association.
- 11 Monmouthshire (Welsh) Association.
- 12 Pembroke Association.
- 13 Radnorshire Association.

SCOTLAND.

(Congregational Union of Scotland, formed 1819.)

- 1 Aberdeen and Banff Association.
- 2 Caithness Association.
- 3 Eastern Association.
- 4 Fifeshire Association.
- 5 Morayshire Association.
- 6 Perth, Forfar, and Kincardine Association.
- 7 Western Association.
- 8 Southern Counties Association.
- 9 Northern Isles Association.

IRELAND.

- Northern Congregational Association.
Southern Congregational Association.

COLONIES.

- 1 Congregational Union of Canada, East and West, and the Lower Provinces.
- 2 Congregational Union of New South Wales.
- 3 Congregational Union of South Australia.
- 4 Congregational Union of Victoria.
- 5 Congregational Union of Tasmania.

CONGREGATIONAL CHURCHES ON THE CONTINENT OF EUROPE.

ENGLISH WORSHIP AND MINISTERS.

FRANCE.

PARIS, John Shedlock, M. A., of Glasgow University, and Theological Academy, 180 Rue du Faubourg St. Honoré.

GERMANY.

HAMBURG, on the Johannis Boliwerk, James Smith, M. A., of Glasgow University, and Rolherham College.

FRANKFORT, George Palmer Davies, B. A., Homerton College, Agent of the British and Foreign Bible Society, without pastoral charge.

HEIDELBERG, Tomkins, Frederic, M. A., LL.D., without pastoral charge.

HOLLAND.

ROTTERDAM, on the Haringsoleit, S. Davies, of Rotherham College.

RUSSIA.

ST. PETERSBURGH, E. Corbald, of Cheshunt College.
ALEXANDROFFSKY, James Key, of Cheshunt College.

FRANCE.

THE UNION OF EVANGELICAL CHURCHES IN FRANCE.

(Formed in 1849, on the refusal of the National Protestant Church in France to recognize the Eternal Divinity of Christ as a fundamental article of its faith.)

Paris (Taitbout and Luxembourg), E. De Pressensé, G. Fisch.

Paris, (Réformée-évangélique), F. Monod, D.D., J. Armand Delille, and M. Duchemin.

Eglise.

Bergerac (Dordogne),	De Robert.
Bordeaux (Gironde),	E. Faure.
Breuillac (le), (Charente-Infér.)	J. B. Doine.
Clairac (Lot-et-Garonne),	A. Marraud.
Clermont-Ferrand (Puy-de-Dôme),	Charbonney.
Espérausses (Tarn),	L. Castel.
Gabre (Ariège),	De Robert.
Ganges (Hérault),	E. Eymann.
Gaubert (Eure-et-Loir),	Dusart.
La Force (Dordogne),	J. Bost.
Mazamet (Tarn),	Ambresin.
Montendre (Charente-Infér.)	

Pasteur.

Pau (Basses Pyrénées),	Pozzy.
Pointis (Ariège),	De Robert.
Saint-Armans (Tarn),	U. Robert, évang.
Saint-Antoine (Dordogne),	Boubila.
Saint-Etienne (Loire),	Th. Rivier Dardier.
Sainte-Foy (Gironde),	A. Henriquet.
Thiers (Puy-de-Dôme),	N. Audrieux.
Vigan (le), (Gard),	Reymond.

[There are a few Independent congregations in France, unconnected with any other organization, but the information is not very exact.]

THE EVANGELICAL CHURCH OF LYONS.

This Church consists of 630 communicants, and worships in the following places.

1. The New Central Chapel, Rue Lanterne.
2. The Chapel of the Quai St. Antoine.
3. " " Quartier, La Croix Rousse.
4. " " Les Brotteaux.
5. " " La Guillotière.
6. The Chapels of Bresse, St. Just, Vaise, and Perache.

The Council of the Church consists of—Pastors Cazalet, Cordés, De Faye, and Descombaz; Messrs. Dardel, Denys, De Saussure, Milsom, and Poy.

There are also three stations in the environs—at Villefranche, Fleurioux, and St. Del, near Tarare.

EVANGELICAL SOCIETY OF FRANCE.

Eglise.

Alençon,	Audebez.
Auxerre,	Vacant.
Limoges,	Le Savoureux.
Mamers,	Porchat.
Paris, Bersier, Cabanis, Damur, Lenoir,	Cottier.
St. Denis,	Vermeil.
Sens,	Dussauze.
Thiat,	Rouget.
Tonnerre,	Boubila.
Villefavard,	

BIBLE READERS.

Alençon,	Comte.
Fouqueure,	Bonifas and Estraubaud.

Limoges,	Boissot.
Mazamet,	Escande.
Paris,	Marchal et Pilate.
St. Denis,	Delagneau.
Jarnac,	Bord.
Vabre,	Chazottes.

(The Central Protestant Society of Evangelization, supported chiefly by members of the National Reformed Church of France, on voluntary principles, has about forty Stations and Agents distributed over various parts of the Empire.)

GENEVA.

THE EVANGELICAL CHURCH.

Pastors—Messrs. Pilet, Berthollet, and De Mole.

A Faculté de Théologie is conducted at Geneva by five professors, and contains about thirty-five students. The professors are Messrs. Merle D'Aubigné, Gausson Pilet, La Harpe, and Binder.

THE EVANGELICAL SOCIETY,

Established for the Propagation of the Gospel in France, Algeria, and Savoy.

It has thirty-nine agents employed in France, as ministers, teachers, or evangelists, and twenty-eight stations; four agents and three stations in Savoy; and two agents and one station in Algeria.

The following are the ministers employed by the Society:

WEST.	
<i>Eglise.</i>	<i>Pasteur.</i>
Berneuil-Pons,	Unknown.
Royan,	Ruffet.
Saintes,	Moroy.
Segonzac,	Sallès.
POITOU.	
Goux,	Benignus.
BOURGOGNE.	
Mâcon,	Dupruix.
Châlon,	Descombez.
Sarnay,	Charpiot Arnot.
Montpont,	Dupraz.
Tournas,	Jandard.
DAUPHINE.	
Chabeuil,	Sibleyras.
PROVENCE.	
Marseilles,	Ruaze.
ALGERIA.	
Oran,	Piriminer.
SAVOY.	
Chambéry-Aix,	Péron.

NORTHERN ITALY.

Many zealous and devoted brethren are preaching and teaching the Gospel, on purely voluntary principles, in Turin, Nice, Genoa, Alexandria, Florence; and in other places receive the benefit of their labors. May their liberty to preach be never disturbed, and freedom to proclaim and circulate God's truth be permanently secured.

SWITZERLAND.

Small Independent churches have been formed in Neuchâtel, Locle, Côte-aux-Fées, Bolle, Berne, Souvillier, Thun, Langnau, Berthoud, Concise, Vevay, Rolle.

Pastors—S. Thomas, De Roud, Ijelin, and Wild, assisted by laymen.

FREE CHURCHES OF VAUD.

The churches number about forty; Stations of the Commission d'Evangelization, 14. They have also a Faculté de Théologie, consisting of five professors and about fourteen students.

BELGIUM.

Secretary of the Evangelical Society, Rue de Moulin, 54, M. L. Anet.

<i>Church.</i>	<i>Minister.</i>
Brussels,	Ed Panchaud, L. Anet, E. Filhol.
Rue Blaes,	A. J. Van Edele, (Flemish.)
Charleroi,	G. Poinsoit, P. Hoyois.
Ghent,	A. Van Schelven (Flemish.)
Gozée et Strée,	" "
Houdeng-Aimeries et Houdeng-	
Goegnies (Centre),	C. Dupont.
Jumet,	J. Jaccard.
Liège,	L. Durand, Courvoisier.
Grivegnée,	Nicolet.
Lize-Seraing,	A. Cacheux.
Namur,	L. Levasseur.
Nessonvaux,	D. Lenoir.
Anvers,	A. Zigelier (Flemish.)
Louvain et Weert-St.-George, A. Haksteen (Flemish.)	
Sprimont,	C. J. Ledoux.
Wasmès,	A. Lefèvre.

Schools of various kinds are established at—Brussels (4 schools, 1 Flemish), Charleroi, Courcelles, Ghent, Jumet, Liège, Lize-Seraing, Nessonvaux, Sprimont, and Wasmès.

(The Society employs nine colporteurs, Flemish and French. There is a dépôt for religious publications at Brussels, from which last year there issued many thousand copies of various works, of all sizes.)

HANOVER.

At Hameln, Hanover, Adolph Dammann, D.D., is reported to be pastor of an Independent Church.

HOLLAND.

The Census of 1852 gives the number of Dissenters from the Established Reformed Church, as 42,619, with 187 churches and 120 ministers.

In Amsterdam, M. De Liefde, and at Ermelo, M. Witteween, may be regarded as Independent ministers.

GENERAL SUMMARY OF ENGLISH STATISTICS. (1859.)

Resignations and Removals of Ministers,	161
New Settlements,	67
Chapels Erected and in course of Erection,	38
Colleges and Theological Academies,	10
Students in the same,	206
Ministers deceased during the year,	42
Works published by Congregationalists in 1859,	90
Periodicals conducted by Congregationalists,	24
Associations of Churches in Great Britain and Ireland, besides numerous private Ministerial Associations in almost every County,	68
Churches—England,	1,600
" Wales,	636
" Scotland and Channel Islands,	147
" Colonies,	208
Total,	2,591

(These numbers cannot be vouched for as perfectly accurate, in consequence of many small churches, served by ministers of neighboring churches and lay brethren, not being reported, and the colonial returns cannot be always completed within the year.) Ministers and Missionaries throughout the British Empire, so far as they can be ascertained,

THE 'CHRISTIAN' CONNECTION.

FURNISHED BY REV. E. EDMUNDS, PASTOR OF THE FIRST 'CHRISTIAN' CHURCH, BOSTON.

No Denominational register is published by this body of believers. Its statistics, however, are estimated as follows:—

Ministers,.....	1,500
Churches,.....	1,600
Membership,.....	50,000 (1)

The *Herald of Gospel Liberty*, published at Newburyport, Ms., (commenced Sept. 1, 1808,) is its New England organ, and it has three other denominational papers; one in New York, one in Ohio, and one in Virginia.

Four Literary Institutions are mainly connected with this denomination, viz., an Academy in New Hampshire; one near Rochester, N. Y.; Antioch College, in Ohio; and Graham Institute, in South Carolina. A new Seminary, called "Union College," is also about commencing in Indiana, in connection with the 'Christian' interest.

The 'Christian Connection' had its origin about the beginning of the present century, when several Methodist preachers in Virginia and the Carolinas,² became dissatisfied with the discipline of that Church, and withdrew from it. Searching the Scriptures for a rule of life, they became satisfied that Christian was the only appropriate name for the followers of Christ, and that they would receive no other as their designation, and would take the Bible only as their rule of life.

A few years after, several Presbyterian ministers in Kentucky³ seceded under

somewhat similar circumstances, and came to similar results; and about the same time, a few New England ministers who had been connected with the Baptists,⁴ were led to believe that human systems of doctrine were useless and hurtful, and to fall back upon the Bible only as their creed, and the simple name 'Christian' as their designation. These three companies, who had thus independently been led, by the Providence of God, to the same results, remained for some years ignorant of each other, but subsequently correspondence was opened and a union formed, which has since been known as the "Christian Connection in the United States of America." The 'Christians' in the several States were organized into Conferences, which were subsequently consolidated in a General Conference, composed of delegates from the State Conferences, though not meeting every year.

The name 'Christian' is held by this body as being the only Scriptural designation of the followers of Christ. They do not assume it as if exclusively entitled to it, or even as more entitled to it than others, nor for the purpose of depriving others, either of the name or character; but merely as stopping short of the—as they conceive—unscriptural sectarian appellations which others append to that name.

after the great revival of 1800, and organized the "Springfield Presbytery," June 28, 1804, which soon became 'Christian.'

⁴ These were Dr. Abner Jones, Elias Smith, and others, who organized a Church first in Lyndon, Vt. Mr. Smith started the *Herald of Gospel Liberty*, in 1808, it being one of the first religious newspapers in the United States. Among the more distinguished members of the 'Christian Connection,' may be mentioned the names of Walter, Clough, Badger, Millard, Ross, Summerbell, Holland, Kincaird and Plummer.

¹ *Appleton's Cyclopaedia*, (*Art.* 'Christians,') gives the number of communicants as 250,000, and states that there are more than sixty Conferences in the United States and Canada.

² This took place in 1793, and the seceders were led, by Rev. J. O. Kelley, to exchange the name, "Republican Methodists," which they had first adopted, for that of 'Christian.'

³ Revs. B. W. Stone and D. Purviance, with three others, withdrew from the "Synod of Kentucky,"

The churches are strictly voluntary organizations, each being an independent body, and transacting its own affairs in its own way. Members are received by vote, upon profession of conversion; by a relation of experience, or by letter from other churches. Each Church chooses its deacons, and its pastor, and usually has a Committee of discipline. The rule of discipline followed is precisely like that of the Congregational churches, being that laid down in the xviiith of Matthew.

The sentiments of the 'Christians,' upon points of doctrine, are well and succinctly laid down in a brief treatise, by Elijah Shaw, (*Newburyport*, 1847, 12mo. pp. 32,) from which we condense the following, under several prominent heads.

DEPRAVITY.

If by depravity is understood that men are naturally and universally so rendered impotent by the first transgression, that they can have neither desire nor power to do any good or acceptable act till they are renewed by grace; or if by it is meant such a state of weakness and wickedness that no sinner turns, or can turn to God but by the irresistible grace and power of God; if this is what is meant by depravity, then the 'Christians' believe nothing of it. But if depravity means this: That "we all like sheep have gone astray;" that the whole race of man have become vile and polluted; that the whole world is wicked, and inclined to sin rather than to holiness; that if left to their own way and to their own choice, without the special instructions and influences of God upon them, they would all go on still in sin; if this is depravity, then 'Christians' are firm believers in it. For the Bible declares "they have all gone out of the way; there is none that doeth good; no, not one." This truth, perhaps, might be doubted by some, were it not clearly illustrated before our eyes. We plainly see that the world is inclined to neglect God, and to pursue their own ways. And we farther see that it is by the agency of grace that any are inclined to forsake sin and turn to God.

FREEDOM OF THE WILL.

The grace of God does not save us by force, but its work is to enlighten, draw, reprove and strengthen the rational mind. It cries, "turn ye at my reproof," and there is a power in men to obey or disobey. If they yield to the word

and Spirit of God, (which they have power to do,) that grace will save them by conversion and preservation. But if they resist the Holy Ghost, (which they have power to do,) then there is no power that can save them, inasmuch as they trample on the only remedy.

THE ATONEMENT.

The scriptures teach that "Christ died for our sins," and that this was according to the scriptures. That "he bare our sins in his own body on the tree;" that "he gave his life a ransom for many;" that "he gave himself a ransom for all;" that "without the shedding of blood there is no remission;" that "the blood of Jesus Christ cleanseth from all sin;" that "we are not redeemed with corruptible things—but by the precious blood of Christ;" that "by him also we have received the atonement. These, and a multitude of other scriptures show that the death of Christ has laid the only foundation of hope, and that Christ crucified is the power of God and the wisdom of God.

This plan was necessary, and no other was suited to the divine economy. To ask why, and to scrutinize the wisdom of omnipotence, seems quite out of place on the part of man. His divinely aided reason can plainly see that God has, by and in the death of Christ, done all for man that is set forth in the texts above quoted; and it is for us to acknowledge that he has thereby done all that was necessary, and not impeach his wisdom by insinuating that he has done more than was necessary.

None of the above passages, nor any others, convey the idea that Christ died merely as a martyr, or that he laid down his life simply as a testimony of the truth of his doctrine; nor yet that his voluntary death was only for an example to his followers. Nor do the scriptures teach or say that Christ by his death reconciled his Father to us; nor that he suffered the punishment due to us; nor that he thereby paid the debt for us. Either of these would seem to release us altogether. But that the death of Christ has placed the world on salvable ground, while it releases us from no obligation of obedience, and annuls no threatening of damnation denounced against the obdurate, seems to be the plain doctrine of the New Testament.

REGENERATION.

The language of the New Testament puts the subject of the new birth beyond a question. Its necessity, in order to obtain eternal life, is fully established by every part of the new dispensation. The vile, filthy, and depraved character of men shows they are unfit for

heaven without it. The threatenings against the impenitent prove it. The promises on condition of regeneration show it.

Regeneration, the 'Christians' understand to be explained in the language of the Bible. Such texts as the following show what it is: "If any man be in Christ he is a new creature; old things are passed away, and all things are become new." "Passed from death unto life." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." "But ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

Regeneration embraces the pardon of all past sins—the cleansing of the soul from pollution—changing and renewing the whole mind—destroying all disposition to sin against God, infusing into the soul a love to God and his ways, so that there is a union of the soul to God and all that is good and just, producing a change not only in the moral character, but in the affections of the soul; so that a religious and pious course is the choice of the mind; and heavenly objects attract the soul above.

The witness of such a change is the comforting influence of the Divine Spirit. The agent on the part of God, is the Divine Spirit acting in concert with his word of truth. The conditions on the part of man, are genuine repentance of sin, and faith in Jesus Christ, accompanied by hearty reform and a sincere turning to God.

'Christians' believe in, and labor for revivals of religion, holding that "except a man be born again, he cannot see the kingdom of God." The means to promote revivals are, the preaching of the gospel, confessions and exhortations of Christians, prayer-meetings, calling the anxious forward for prayers, private counsel, and whatever is calculated to deepen good impressions, and lead souls to God for salvation.

FUTURE PUNISHMENT.

'Christians' firmly believe that he that believeth not, shall be damned, when, at the day of judgment, "Christ shall say to those on his left hand, Depart from me;" when "these shall go away into everlasting fire, prepared for the devil and his angels." "He that believeth not, shall be damned." "They are in danger of eternal damnation."

'Christians' universally believe that the sentence upon the wicked in the day of judgment will be irrevocable. That there will never be a soul reclaimed to God's favor, nor saved from hell, who is found in sin and guilt at the last day. Some few among them have

embraced Universalism in some of its forms, and hoped to remain in their connection; but they have been compelled either to renounce that error, or go out from the body. They regard it as a doctrine so directly opposed to truth, that their whole system is in battle array against it.

THE DIVINE NATURE.

The 'Christians' believe firmly in the Divine unity. The frequency of passages in the Bible affirming God to be "One," and the entire absence of any passage that declares him to be *three*, or any other plural number, is regarded as decisive proof that God is not *three*, but *one*. Whenever the Father and Son are said to be *one*, and also in that passage that says the Father, the Son and the Holy Ghost are one, the connection shows clearly that it does not mean one person, or one being; but union; union in testimony, union in nature, union in action, and perfect oneness, without the least possibility of the contrary. This oneness of the Father and Son may be illustrated by the union of a man and his wife; and by the union of all Christians; and, indeed, Christ prayed to the Father that his disciples might be *one*. This proves the sense in which the Father and Son are one. This, then, is the sense in which Christians believe in the Unity of God.

They believe in the pre-existence of Christ, and that when he came on earth he was "made flesh." They understand the term "Son of God" to be applied to him not as a title of office, for the Bible has no where so used it; but he is called the "Son of God" in a proper sense. The Father says of him, "This is my Son;" and the Son says of God, he is "My Father." The Father, the Son, the disciples, the convinced murderers of Jesus, and even the devils, with one voice, declare him to be the Son of God. That this is the true sense and meaning of his sonship is clear, from those numerous scriptures that say he is the "begotten of God," "the only begotten of the Father," "the only begotten Son of God," &c., &c. They hold that this view of the Sonship of Christ, completely frees them from the odium of believing Christ to be a *created* being. Arians believe Christ was created; they believe he was begotten of the Father; therefore they claim that they are not Arians. They hold that the nature of the *begotten* must necessarily agree with the nature of him that begat; therefore the Son of God, whom God begat, is not a human, but a divine being. These views seem to them to furnish the basis of a glorious harmony and beauty in Christ's work and offices, as Mediator, Savior,

Redeemer, Prophet, Priest, King, and final Judge. He reigns "above all heavens," with a name "better than the angels," "angels being made subject to him." As Lord of all, he commands the obedience of all; saves all who submit to him; but will at last bring forth his enemies, and slay them before him.

The period during which Christ acts as Mediator to reconcile man to God, is limited. "He must reign until he has put down all rule, and all authority and power." "At his coming," Paul says, "cometh the end, when he shall have delivered up the kingdom to God, even the Father. Then shall the Son also himself be subject to him that put all things under him, that God may be all in all."

The phrase "Third Person in the Trinity," the 'Christians' never apply to the Holy Spirit, because it is not used in the Bible, and it is a maxim with them that what is not named in the Bible is not to be received as an article of faith. But every statement made in the word of God relative to its nature and operations, its necessity and effect, is strenuously insisted on, and he that doubts or denies the necessity or the agency of the Holy Ghost, both in conversion and in Christian travail, is regarded as a mere philosopher or formalist. "The Spirit helpeth our infirmities." "And if any man have not the Spirit of Christ he is none of his." "The Spirit searcheth all things, yea, the deep things of God." It was the Spirit by which Christ "preached to the spirits in prison," and by which he was "quickened" from the dead; and it is the Spirit that shall "also quicken our mortal bodies" at the resurrection of the last day.

BAPTISM.

The 'Christians' regard immersion alone as baptism, and hence do not consider the immersion of those who have been sprinkled as re-baptism. Baptism is looked upon as every other human act of obedience is; the performance of an important duty. But as no act of man possesses merit; and as we are saved by

grace, therefore pardon, or acceptance with God, is to be looked for alone through the blood of Christ, and not through baptism or any other human act. No person is considered a fit subject for baptism until he has obtained pardon, and gives evidence of being born of the Spirit of God. Baptism is *not* regarded as an indispensable qualification for the reception of the Lord's supper.

CHRISTIAN FELLOWSHIP.

The 'Christians' do not make a belief in the Trinity, baptism, or a name of any kind, a test of fellowship; yet they hold that "if any man have not the spirit of Christ he is none of his." They hold that God will inquire, at the judgment, whether men were saints or sinners, and not to what denominations they belonged on earth, and they look upon Christianity as being *one* in all denominations, and with those who are of no denomination. Hence the established principle with them is, that aside from human appendages, and superadded redundancies, all Christians, whoever they may be, and wherever they are found, are *one* and *equal*; and that when God shall strip them of all their "hay, wood, and stubble," this oneness and equality will fully appear. Therefore, although they feel no more bound to fellowship error in the professed people of God than in others, yet their principles bind them to love, respect and fellowship every person who gives satisfactory evidence of a new heart and a godly disposition, notwithstanding all the errors they may conceive he has imbibed. Any course pursued towards Christians, differing from this, is regarded as sectarianism, whether among themselves or others.

Their sentiments upon other points, such as a Call to the ministry, Christian character, The Lord's Supper, The Resurrection, The intermediate State, The day of judgment, Christ's second coming, &c., &c., are believed to differ in no important respect from those which obtain among professing Christians usually called evangelical.

CONDENSED STATISTICAL HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

FROM 1828 TO 1859.

WE extract the following valuable and carefully prepared tables from the excellent "Presbyterian Historical Almanac" for 1860. They will be found to give a

vast amount of various information in a very compact form. The two together present the prominent facts of interest for both the Old and New School.

Statistical History of the Presbyterian Church in the United States, from 1828 to 1859. (Old School.)

[NOTE.—In the Minutes of the General Assembly for 1828, will be found the first effort made to classify the ministers so that we can tell how many were Pastors, State Supplies, &c. In the following Table, we have given a transcript from the Minutes of each year, except 1835, when the Appendix was omitted. After the division of the Church, we follow the old school minutes. The 1st column shows the number of ministers who are Pastors; the 2d, the State Supplies, Teachers, Agents, Editors, &c.; the 3d, those Without Charge; the 4th, the Total number of Ministers; the 5th the Total number of Churches; the 6th, the number Reporting Communicants; the 7th, the Total number of Communicants reported by the Number of Churches given in the sixth column; the 8th, the Number of Churches reporting Infant Baptism; the 9th, the Number of Infant Baptisms Reported. Those columns only begin in 1837, that being the first year the adult and infant baptisms were divided in the reports of Presbyteries. The 10th, the Number of Churches giving Domestic Missions; the 11th, the Amount Given; the 12th, the Number of Churches giving to Foreign Missions; the 13th, the Amount Given. These columns begin with 1838, the Board being organized by the previous Assembly. The 14th, the Number giving for Education; the 15th, the Amount Given; the 16th, the Number giving to Theological Seminaries; the 17th, the Amount Given. This column breaks off with the year 1859, after that all contributions for any of the educational interests of the Church are included in the Education column. The 18th, the Number giving for Publication; the 19th, the Amount Given; year; the 20th, the Number giving to Commis-sioners' Funds; the 21st, the Amount Given; the 22d, the Number giving for the Contingent Fund; the 23d, the Amount Given. These columns break off in 1859, and form the 24th, which shows the Number giving for Presbyterial Purposes; the 25th, the Amount Given; the 26th, the Number giving for Congregational Purposes; the 27th, the Amount Given. The 28th, the number giving for Miscellaneous Purposes; the 29th, the Amount Given. The 30th gives the Total Receipts reported each year by the Presbyteries. The number and amount for Church Extension are: 1825—84 churches, \$33,371; '56—448 churches, \$79,756; '57—79 churches, \$103,864; '58—737 churches, \$92,868; '59—824 churches, \$125,812.]

Yr.	Pa-s.	S. S.	W. C.	Tot.	Chs.	R. C.	Tot. C.	C. R.	I. Bap.	Chs.	Domes.	Chs.	For. gm.	Chs.	Edu. c.	The. Sem.	Pub.	Commis.	Contin.	Presbyt.	Congreg.	Miscella.	TOTAL.			
1828	697	328	259	1284	1068	376	146,298	.....	.....	557	23,993	.....	358	8,023	65	3,254	.....	633	2851	.....	.....	.....	\$38,221		
1829	688	406	221	1315	1070	409	172,816	.....	.....	695	29,181	.....	450	20,301	100	10,055	.....	751	3442	.....	.....	.....	73,069		
1830	703	457	322	1482	1168	459	197,230	.....	.....	751	44,914	.....	516	25,130	100	9,433	.....	808	3890	.....	.....	.....	84,191		
1831	713	592	321	1526	1235	458	182,017	.....	.....	790	47,592	.....	546	33,317	166	16,884	.....	.....	860	3880	80	218	.....	101,801	
1832	698	611	344	1553	1273	428	182,017	.....	.....	949	60,292	.....	660	50,932	163	12,182	.....	.....	1030	4354	217	568	.....	137,818	
1833	722	724	391	1837	2500	2194	233,580	.....	.....	994	76,429	.....	723	47,154	139	6,311	.....	.....	955	4390	277	893	.....	135,468	
1834	762	796	358	1916	2647	2310	247,964	.....	.....	1014	114,087	.....	688	60,992	179	13,043	.....	.....	987	5904	219	720	.....	135,256	
1835	775	786	375	1936	2690	2217	245,873	.....	.....	970	112,284	.....	680	59,874	141	12,845	.....	.....	977	5717	227	741	.....	191,961	
1836	807	821	431	2058	2770	2079	218,448	.....	.....	949	114,284	.....	580	70,717	113	32,168	.....	.....	850	4576	227	848	.....	222,500	
1837	805	880	439	2124	2839	2126	220,557	1300	11,637	1087	163,563	.....	548	80,833	136	20,431	.....	.....	1007	6137	450	1023	.....	281,987	
1838	700	647	331	1678	2315	1750	176,276	7300	8,090	701	44,749	.....	317	35,397	157	7,418	.....	.....	857	5973	887	833	.....	137,793	
1839	613	474	251	1338	1833	1404	128,433	994	7,412	548	33,989	669	51,307	27	27,147	140	8,064	.....	.....	843	5792	915	1153	.....	134,437
1840	620	430	232	1382	1833	1375	126,563	975	7,844	440	35,214	492	45,523	282	25,573	232	9,053	.....	.....	978	50130	944	965	.....	173,490
1841	663	445	208	1324	1941	1443	134,433	908	8,365	496	29,201	639	69,113	338	15,777	133	6,457	.....	.....	835	6656	458	815	.....	141,491
1842	689	484	224	1397	2028	1574	140,433	965	9,567	617	29,770	661	46,541	338	17,293	212	7,578	.....	.....	922	5654	518	805	.....	148,830
1843	722	490	218	1537	2162	1622	159,137	1107	10,925	634	24,914	686	39,578	454	18,121	202	6,222	.....	.....	1,496	903	520	921	.....	162,500
1844	774	491	256	1625	2166	1756	166,487	1294	10,996	807	35,611	807	48,011	513	24,390	323	13,528	1,647	1029	5304	516	784	182,500
1845	836	516	255	1646	2231	1846	171,579	1176	10,908	939	39,314	856	51,692	575	26,693	316	14,316	1,342	1054	4432	606	878	211,109
1846	836	542	268	1646	2231	1846	171,579	1176	10,908	939	39,314	856	51,692	575	26,693	316	14,316	1,342	1054	4432	606	878	211,109
1847	842	616	257	1715	2455	2016	179,452	1275	9,677	1002	39,338	916	51,809	575	25,290	26,054	25	614	1141	6277	628	1137	250,857
1848	872	600	267	1802	2453	2189	192,022	1300	9,837	1128	50,706	950	58,707	601	30,557	28,749	49	5,091	1156	6521	669	1069	310,085
1849	889	674	284	1847	2514	2304	200,830	1349	9,855	1138	50,632	1056	60,420	621	28,598	24,252	222	20,316	1180	6977	802	1382	329,200
1850	919	720	279	1917	2590	2415	207,254	1464	10,247	1183	60,420	1127	69,425	566	26,122	110	23,865	.....	.....	1,241	7026	857	928	.....	353,371
1851	933	815	251	2029	2677	2473	210,306	1594	10,964	1380	91,225	1294	82,470	660	39,386	.....	.....	.....	.....	.....	.....	.....	.....	.....	389,386
1852	944	825	279	2058	2736	2505	210,414	1629	11,006	1362	85,580	1242	82,800	864	58,034	.....	.....	.....	.....	.....	.....	.....	.....	.....	412,568
1853	968	892	292	2153	2881	2643	219,263	1540	11,644	1403	107,579	1346	90,730	906	70,301	.....	.....	.....	.....	.....	.....	.....	.....	.....	434,877
1854	1026	901	282	2209	2982	2695	225,404	1620	11,441	1425	117,330	1394	100,430	982	80,170,075	.....	.....	.....	.....	.....	.....	.....	.....	.....	456,685
1855	1040	920	309	2269	3084	2750	237,405	1758	11,731	1330	102,440	1374	88,750	1063	174,407	.....	.....	.....	.....	.....	.....	.....	.....	.....	478,117
1856	1078	938	309	2325	3164	2877	233,455	1758	11,731	1330	96,062	1520	108,921	1324	174,411	.....	.....	.....	.....	.....	.....	.....	.....	.....	496,342
1857	1127	938	366	2411	3254	3017	244,525	1844	13,007	1772	108,185	1520	110,826	1319	198,981	.....	.....	.....	.....	.....	.....	.....	.....	.....	517,000
1858	1154	972	342	2468	3357	3128	259,595	1960	13,684	1748	104,473	1531	124,049	1343	115,983	.....	.....	.....	.....	.....	.....	.....	.....	.....	547,012
1859	1229	1013	345	2578	3487	3236	273,000	2017	16,194	1836	114,969	1691	124,825	1422	160,153	.....	.....	.....	.....	.....	.....	.....	.....	.....	583,155

Statistical History of the Presbyterian Church in the United States, from 1828 to 1859. (New School.)

[NOTE.—In the Minutes of the General Assembly for 1828, will be found the first effort made to classify the ministers so that we can tell how many were Pastors, Stated Supplies, &c. In the following Table we have given a synopsis of the minutes as they are published. In 1835, the Appendix was omitted. After the division of the Church, we follow the New School Minutes. In 1841, 1842, 1844, 1845, 1847, and 1848, the Assembly did not hold an annual session, but they met tri-ennially, viz: 1-43, 1846, and 1849. The 1st column shows the number of ministers who are Pastors; the 2d, the Stated Supplies, Teachers, Agents, Editors, &c.; the 3d, those Without Charge; the 4th, the Total number of Ministers; the 5th, the Total number of Churches; the 6th, the number Reporting Communicants; the 7th, the Total number of Communicants reported by the number of Churches given in the sixth column; the 8th, the Number of Churches reporting Infant Baptism; and the 9th, the

Yr.	MINISTERS.			Whole No. of Com'ts, rep. and No. of No. rep.		No. of Churches, and No. of Infant Bap.		No. Chs. giv- ing, Am't for Ing. Am't for		No. Chs. giv- ing, Am't for Ing. Am't for		No. Chs. giv- ing, Am't for Ing. Am't for		No. Chs. giv- ing, Am't for Ing. Am't for		TOTAL.	Year.		
	Pas.	S. S.	W. C.	Chs.	No. rep.	Chs.	No. rep.	Publ.	Publ.	Publ.	Publ.	Publ.	Publ.	Publ.	Publ.			%	
1828	697	328	259	1284	1968	3761	146,308	65	\$8,023	65	\$2,354	683	\$2851	65	\$2,354	683	\$2851	1828	
1829	688	406	322	1401	2070	409	162,815	160	20,891	160	10,055	751	3442	160	10,055	751	3442	1829	
1830	713	457	322	1482	2168	459	173,829	180	9,643	180	9,643	808	3504	180	9,643	808	3504	1830	
1831	713	457	322	1482	2168	459	173,829	180	9,643	180	9,643	808	3504	180	9,643	808	3504	1831	
1832	698	411	314	1423	2037	425	182,017	163	16,884	163	16,884	869	3880	163	16,884	869	3880	1832	
1833	722	431	314	1467	2111	438	191,348	169	50,932	169	12,132	1039	4954	169	12,132	1039	4954	1833	
1834	762	506	316	1584	2406	471	233,580	183	47,154	183	13,311	955	4690	183	13,311	955	4690	1834	
1835	775	526	316	1617	2454	471	241,934	183	68,902	172	12,043	987	5004	172	12,043	987	5004	1835	
1836	807	521	330	1658	2509	491	248,573	183	59,871	141	12,845	927	5717	141	12,845	927	5717	1836	
1837	805	520	330	1656	2507	491	248,573	183	70,711	113	32,108	850	4576	113	32,108	850	4576	1837	
1838	849	547	331	1727	2635	500	270,577	183	90,853	146	20,431	1007	6137	146	20,431	1007	6137	1838	
1839	849	547	331	1727	2635	500	270,577	183	421	35,997	157	7,418	857	3673	157	7,418	857	3673	1839
1840	849	547	331	1727	2635	500	270,577	183	189	12,719	27	642	285	1232	143	1053	285	1232	1840
1841	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1841
1842	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1842
1843	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1843
1844	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1844
1845	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1845
1846	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1846
1847	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1847
1848	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1848
1849	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1849
1850	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1850
1851	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1851
1852	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1852
1853	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1853
1854	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1854
1855	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1855
1856	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1856
1857	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1857
1858	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1858
1859	849	547	331	1727	2635	500	270,577	183	551	114,687	114	12,845	252	1904	112	1459	252	1904	1859

Number of Infant Baptisms Reported. These columns only begin in 1837, that being the first year the adult and infant baptisms were divided in the reports of Presbyteries. The 10th, the Number of Churches giving to Missions; the 11th, the Amount Given; the 12th, the Number of Churches giving to Foreign Missions; the 13th, the Amount Given; the 14th, the Number giving for Education; the 15th, the Amount Given; the 16th, the Number giving to the Theological Seminaries; the 17th, the Amount Given; the 18th, the Number for Publication; the 19th, the Amount Given; the 20th, the Number giving to Commissioners' Fund; the 21st, the Amount Given; the 22d, the Number giving for General Fund; the 23d, the Amount Given; the 24th, the Number giving for General Assembly; the 25th, the Amount Given; the 26th gives the Total Receipts reported each year by the Presbyteries.]

STATE OF THE ANGLO-AMERICAN CHURCH IN 1776.¹

A LETTER TO REV. DR. HIND, OF ENGLAND, FROM THE REV. CHARLES INGLIS, D.D.,²
RECTOR OF TRINITY CHURCH, NEW YORK, AND AFTERWARDS BISHOP OF
NOVA SCOTIA; DATED NEW YORK, OCT. 31, 1776.

REVEREND SIR—The confusions which have prevailed in North America for some time past must have necessarily interrupted the correspondence of the Missionaries with the Society. . . . I have the pleasure to assure you that *all* the Society's Missionaries, without excepting one, in New Jersey, New York, Connecticut, and so far as I can learn, in the other New England colonies, have proved themselves faithful, loyal subjects in these trying times; and have, to the utmost of their power, opposed the spirit of disaffection and rebellion which has involved this continent in the greatest calamities. I must add, that all the other Clergy of our Church in the above colonies, though not in the Society's service, have observed the same line of conduct; and although their joint endeavours could not wholly prevent the rebellion, yet they checked it considerably for some time, and prevented many thousands from plunging into it who otherwise

would certainly have done so. You have, doubtless, been long since informed by my worthy friends, Dr. Chandler, and Dr.

² CHARLES INGLIS, third son of Rev. Archibald Inglis, of Glen and Kilcarr in Ireland, was born in or about 1734; came, while young, to America, and taught the Free School at Lancaster, Pa., from 1755 to 1758, when he repaired to England and received orders from the Bishop of London, and was appointed by the "Society for Propagating the Gospel in Foreign Parts," a missionary at Dover, Del., where he commenced his labors in July, 1759. He had charge of three churches besides his own; one 14, one 17, and one 18 miles distant. He married here a Miss Vining, who died in 1764, childless. In December, 1765, he became assistant to Rev. Dr. Auchmuty, at Trinity Church, New York City. In 1778, the University of Oxford conferred on him the degree of Doctor of Divinity. He warmly opposed the war of Independence, answering Thomas Paine's "Common Sense," by a pamphlet which was buried by the "Sons of Liberty." He continued to pray for the King and royal family, even in the face of Washington and his troops, and after the Declaration of Independence, when such an act would have been hostile to the government, he closed the churches and suspended worship altogether, and soon took refuge among the royalists at Flushing. When Lord Howe gained possession of New York, he returned and drew up a petition to the King to pardon the temporary submission of the inhabitants to the rebel forces. On Dr. Auchmuty's death, Dr. Inglis was unanimously chosen his successor; and the church being in ruins, he took possession of his charge by laying his hand on one of the walls, on the 20th of March, 1777. On the conclusion of peace, it became necessary for so violent a Tory as he had been, to leave the country, and he followed some 30,000 refugee royalists to Nova Scotia, resigning his post 1st Nov., 1783. He was soon appointed Bishop of Nova Scotia; and was consecrated at Lambeth, 12th August, 1787; and, in 1809, became a member of the Provincial Council. He died at Halifax, N. S., in February, 1816, aged about 82 years. He was married the second time to Miss Creek, of New York, by whom he had four children; the eldest died at nine years; the second, John, succeeded his father as Bishop of Nova Scotia, and died at London, in October, 1850; the eldest daughter married Chief Justice Halliburton, of N. S., and the youngest, Rev. George Pidgeon, Rector of Fredericton, and afterwards of St. Johns.—*Sprague's Annals, vol. v., pp. 186-191, and Documentary Hist. of New York, vol. iii., p. 646.*

¹ Editors of the "Congregational Quarterly":

I abbreviate this letter (without changing any word,) from the very long original document, as it is found in *Hawkins' Missions*. It is a paper of curious historical interest, as showing who were the Tories, and who the Whigs of the American Revolution; and what forms of Church government tend most to Independence in the State. As a perfectly unimpeachable testimony on the other side, it brings out the jealousy of our patriot fathers against all hierarchies as unfavorable to liberty. Why should their descendants go lusting after what the Pilgrims so happily escaped?

Would not the re-publication of the letter in this form, on the pages of the Congregational Quarterly, subserve the cause of truth? The prophecy at the close proved as fabulous, as do many of our prophecies concerning European affairs; and the hints concerning *politics in the pulpit* are a study for all in these, our later struggles for liberty.

Yours, &c.,

S. B. GOODENOW,
Pus. 1st Congl. Chh.

Rockville, Ct., Mar. 20, 1860.

Cooper, to what an height our violences were risen so early as May, 1775, when they were both obliged to fly from hence, and seek protection in England. . . .

Although Liberty was the ostensible object, the bait that was flung out to catch the populace at large, and engage them in the rebellion, yet it is now past all doubt that an abolition of the Church of England was one of the principal springs of the dissenting leaders' conduct; and hence the unanimity of dissenters in this business. Their universal defection from government, emancipating themselves from the jurisdiction of Great Britain, and becoming independent, was a necessary step towards this grand object. I have it from good authority that the Presbyterian ministers, at a synod where most of them in the middle colonies were collected, passed a resolve to support the continental Congress in all their measures. This, and this only, can account for the uniformity of their conduct; for I do not know one of them, nor have I been able, after strict inquiry, to hear of any, who did not, by preaching and every effort in their power, promote all the measures of the Congress, however extravagant.

. . . . The present rebellion is certainly one of the most causeless, unprovoked, and unnatural that ever disgraced any country; a rebellion with peculiarly aggravated circumstances of guilt and ingratitude. . . .

The [Episcopal] Clergy, amidst this scene of tumult and disorder, went on steadily with their duty; in their sermons, confining themselves to the doctrines of the Gospel, without touching on politics; using their influence to allay our heats and cherish a spirit of loyalty among their people. This conduct, however harmless, gave great offence to our flaming patriots, who laid it down as a maxim, "That those who were not for them were against them."

Thus matters continued; the clergy proceeding regularly in the discharge of their duty where the hand of violence did not

interfere, until the beginning of last July, when the Congress thought proper to make an explicit declaration of independence, by which all connexion with Great Britain was to be broken off, and the Americans released from any allegiance to our gracious sovereign. . . . The only course which they [the clergy] could pursue, was to suspend the public exercise of their function, and shut up their churches.

This accordingly was done. It is very remarkable that although the Clergy of those provinces I have mentioned did not, and, indeed, could not, consult each other on this interesting occasion, yet all fell upon the same method in shutting up their churches. The venerable Mr. Beach, of Connecticut, only is to be excepted, if my information be right, who officiated as usual after independence was declared, and, upon being warned of his danger, declared, with the firmness and spirit of a primitive confessor, "That he would do his duty, preach and pray for the king, till the rebels cut out his tongue."¹

About the middle of April, Mr. Washington, commander in chief of the rebel forces, came to town with a large reinforcement. . . . Soon after Washington's arrival, he attended our church. . . .

May 17th was appointed by the congress as a day of public fasting, prayer and humiliation throughout the continent. At the unanimous request of the members of our Church who were then in town, I consented to preach that day; and, indeed, our situation made it highly prudent, though a submission to an authority that was so far usurped was exceedingly gratifying and disagreeable. In giving notice the preceding Sunday, I only mentioned that there would be a sermon the ensuing Friday, which was the 17th, without saying anything of the reason, or by what authority. It was exceedingly difficult

¹ He was a strong and decided opponent of American Independence, and his influence over his flock was such "that scarcely a single person of his congregations at Newtown and Reading but persevered steadfastly in his duty and loyalty."

for a loyal clergyman to preach on such an occasion, and not incur danger on the one hand, or not depart from his duty on the other. I endeavoured to avoid both, making peace and repentance my subject, and explicitly disclaimed having anything to do with politics. This sermon, in the composition of which I took some pains, I intend to publish. . . .

The Church corporation have some thoughts of applying to his Majesty for a brief to collect money in England. . . . But this step will probably be deferred till the city and county are restored to his Majesty's peace and protection, which I hope will be soon. . . .

I have not a doubt but, with the blessing of providence, his Majesty's arms will be successful, and finally crush this unnat-

ural rebellion. In that case, if the steps are taken which reason, prudence, and common sense dictate, the Church will indubitably increase, and these confusions will terminate in a large accession to its members, . . . [notwithstanding] the clamours of dissenters, who have now discovered such enmity to the constitution, and who will ever clamour against anything that will tend to benefit or increase the Church here. . . .

Reverend Sir,
Your Affectionate and Humble Servant,
CHARLES INGLIS.
The Rev. Dr. Hind.

P. S.—Since the above was written, Dr. Auchmuty is come to town, having, with great difficulty, escaped from the rebels at Brunswick.

A FREE CHURCH, A FREE GOSPEL, AND A FREE GOVERNMENT.¹

BY HON. EMORY WASHBURN, CAMBRIDGE, MS.

In complying with the invitation with which I have been honored, to address you on this interesting anniversary, I am reminded that the topics which are open for my selection, are limited by the character in which I appear before you.

The employment of a Layman, to occupy the hour assigned for these exercises, was, in effect, to substitute the plain, every-day observations and reflections of practical life, for the researches of the scholar, and the learning of the divine, which you have heretofore enjoyed.

My theme, indeed, seems to be dictated by the very name of the Association for which I am about to speak,—the "Congregational Library Association,"—organized here in the very heart of New England, to gather up, and preserve memorials of the founders of Congregationalism, and to keep in pleasant remembrance the history of the men, as well as of what they achieved.

Much as we should find to admire in tracing their character, as it stands out upon the pages of history, there are few things more worthy of notice, or of commemoration, than *the extent to which they developed*, here in New England, *the true relation which exists between a free Church, a free Gospel, and a free Civil Government.*

That the honor is due to them of having first wrought out this, one of the greatest of Social problems, it will be my purpose, on this occasion, to endeavor to show.

Although every system of government of which we read in history, has been associated with religion, in some form, as an auxiliary to its power, it remained for the sturdy fathers of New England to show, by its application, for the first time, how the influence of a pure and simple religious faith may be so inwrought into the texture, as it were, of Civil Government itself, as to give it strength and permanency, though independent in its action, while, at the same time, it made its subjects free.

¹ This article is the Address delivered before the Congregational Library Association, at its late annual meeting in Boston.

And, let me add, the form in which this was illustrated and applied, was through the faith and Congregational independence of the churches of New England, as they first stood out among the free institutions which the founders of Congregationalism themselves, planted.

I have just said that no government had ever stood without calling in the aid of religion, in some form, to support it. Egypt, Persia, Greece, Rome, have, each in their turn, had their religious rites and superstitions, which required the agency of a priesthood, in some form, and these were intimately connected with the powers that controlled the State. The monarch himself was often the High Priest of the State's religion, and thus added a new feature of sovereignty to the civil and military power with which he was clothed.

Some have been ready to assume that government, in its origin, must have been a divine institution. But it is unnecessary to discuss how far this may have led to such a union, for we find the element of religion, of some kind, implanted in every nature, and the readiness with which this might be appealed to, would, almost as a matter of course, have suggested to whoever held the reins of government, the expediency of enlisting it in aid of its prerogative. Whatever may have been the cause of the union, the consequence was, a people's government was rarely better than their religion. The bloody rites of the Druids were suited to the barbarous dwellers in early Britain, And the worship of Odin was in unison with the social condition of the savage tribes of the North, while the license of a corrupt and sensual religion among the effeminate nations of a softer climate, was, naturally, associated with a passionate and feeble despotism.

In the constitution of government of God's own people, there is a striking illustration of the connection which, at that early period, was thought necessary between the religion of a people and their civil polity, while their history exhibits

the prevalence of the idea that something like a representative of despotic power was necessary to secure a nation's peace and prosperity.

Fortunately, though they took to themselves a king, they retained their national religion, with its democratic tendencies, as a countervailing influence to the policy of bad rulers, who sought to oppress and degrade them as a people, and which preserved them from the debasement of idolatry, which was prevailing all around them.

One of the most striking circumstances in the history of Christianity, is, that it owed its origin to no connection with any State, nor the power of any human government. Its rise was in a conquered, subject province of a Pagan Empire. It sought not the favor of Herod or Pilate. It cared not for Tetrarch or Emperor. It went out, single handed, into the world, with the brand of infamy upon its founder, to face the frown of rulers and silence the philosophy of the wise. Its little company, amidst the scorn of the great and the jeers of the multitude, isolated and alone, undertook to overthrow systems which had grown venerable by age, and had gained strength by having become inwrought into the very frame-work and fabric of society. Its kingdom, in short, was, as it professed to be, not of this world.

And such was its history for the first and second centuries of its early struggle. It made no direct war upon existing forms of government, nor did it seek to make civil power a stepping stone on which to mount to popular favor. And in this, it but followed the bright example of its Founder, who was ready to render unto Cæsar whatever belonged to Cæsar, though it bore upon it the stamp of tribute money.

He had moved among the institutions under which his countrymen were groaning. He had daily witnessed the odious form of slavery in her streets, and heard the sighs of the oppressed on every side. But he went not into the synagogue or

the market place to rouse the passions of the people, against these outward manifestations of a deeper seated corruption. He knew the force of his own truth, and was content to bide the time when, in the light of his gospel, and through the instrumentality of human agency, the earth itself should rejoice in the blessed emancipation which his religion was sure to achieve in his own good time.

It was a sad chapter in the history of that religion, when, forgetting those lessons, it struck hands with a Roman Cæsar, and suffered itself to be led into a meretricious union with the pomp and splendor of the Empire, under Constantine.

It was a sadder one, when it placed upon its brow the tiara of universal supremacy, and seated itself upon the seven hills of Rome, to mingle in the base passions of worldly greed, and to grasp at the scepter of this world's dominion.

There is no occasion for me to speak, before this audience, of the fruits of that union of Church and State, which corrupted the politics and controlled the destinies of Europe for centuries; which laid upon the Church the corruptions of a degenerate age, and substituted cunning and cruelty, and craft, for the virtues and example of those whose names it borrowed, and whose offices it pretended to fill.

I have only time, and that briefly, to speak of the condition of that Church in our mother country, at the time when the trumpet note of the Reformation was echoed back to Germany from the British Isles.

The Church itself had been instrumental in preparing the people to act together in any great measure which might demand their attention. By abolishing villenage, the masses had been becoming blended into one nationality, whereby a common sympathy might be more readily aroused. Besides, the lamp of learning had been kept alive in the halls of Oxford and Cambridge, as well as in the cells and cloisters of her monastic

establishments; and the Bible of Wickliffe, in the vernacular tongue, had been seen and studied by enough of the people, to have infused into the community a spirit which was ready to be aroused, the moment, a man like Luther should put himself at the head of the movement.

There was, besides, an element in the very constitution of the English, as a people, which aided in breaking down the power of the Roman Pontiff, the moment the struggle was begun. There was a nationalism, as well,—a restive feeling under restraint among the Barons and large landed proprietors, that never patiently brooked the domination of a foreign potentate, which strenuously adhered to their own system of laws, and united them in a willing alliance to resist oppression in whatever form it came. It was the spirit which makes England what she is, and which the Crown could not crush, nor the Pope nor his ecclesiastics beguile, by fair promises, or lull into indifference. It wrung a Magna Charta from a John, and a Henry. It inscribed upon her Statute Book, laws against Mortmain, which stand there to this day; and when solicited, in honied terms, to allow a single canon of the Church to be wrought into the common law of the kingdom, saw through the subtle policy which had contrived it, and in the so often quoted language, made that memorable reply: "*Nolumus leges Angliæ mutare.*"

When, therefore, the quarrel between Henry and the Pope began to assume an appeal to the national pride, the people were easily aroused. They went with the king—though he was nothing better than an odious tyrant—and was led on by a passion which he shared in common with the savage and the brute.

Who, as he now looks back upon the history of what is called the English Reformation, is not impressed with a strong conviction that if, when the Anglican, separated from the Romish Church, it could have been left to assume an independent organization; to choose its own

spiritual guides and teachers, no matter by what name they were called; and then had been allowed to pursue its own way by the light of the open page of the Bible, unclogged and untrammelled by other alliances, England would have been spared that long, dark chapter of oppression, cruelty and crime, in her history, which covers a period of an hundred and fifty years between Henry and the Revolution of 1688!

Instead of this, the government could not stand at all, while carrying out its measures, without laying hold of the Church for its support; nor, on the other hand, could the ruling Prelacy of that Church retain their hold upon power and influence, without leaning upon the staff of Royalty. And under this alliance a profligate King was made the head of that long retinue of officers and dependents, from the Archbishop of Canterbury down to the humblest singer who chanted service in the cathedral; who, in return, reflected back upon royalty a lustre which almost sanctified the despotism which it aimed to dignify.

In giving to this union its practical working form, very much was due to the shrewd policy and accommodating temper of Cranmer, whom Macaulay, who had studied the Reformation thoroughly, characterizes as "saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time server in action, a placable enemy and a lukewarm friend, who was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery."

Is it to be wondered at that the sturdy, honest common sense of the English mind should, at times, have revolted at the new phases which temporal and clerical despotism assumed, under the Tudors and the Stuarts, when they saw Protestant Henry dragging to execution, upon the same hurdle, one man for denying the Protestant supremacy of the King, and side by side with him, another, who had

but denied the Popish doctrine of transubstantiation. With the fires of Smithfield hardly yet quenched, they saw hundreds of pious clergymen driven out of their churches, to beg or starve, for failing to conform to the rites and vestments required by a Protestant Princess, or sent to the scaffold for circulating, even, a published treatise impugning the sanctity of the English Prelacy.

Nor is it less to be wondered at, that under these, and so many other causes of agitation, which were then in operation, the English mind should not have quietly settled down to repose under the heavy pressure which was crushing out the last spark of free opinion. Tyndale's New Testament, and Cranmer's Bible had found their way into the Parish Church, and were sold in the market-place, while many were coming back from the exile, in Frankfort, and Basle, and Geneva, into which they had been driven by Mary, bringing with them the simple forms and republican notions of Calvin and the other German and Swiss reformers, and could not tamely brook the supercilious bearing of prelates glittering in costly pontificals, and trampling upon the consciences of their fellow men.

When, therefore, just fifty years before the planting of Plymouth, Cartwright, a Professor at Cambridge, boldly proclaimed that every thing in the Church ought to be brought back to the apostolic form, he found men ready to respond to it in every part of England. It had touched the chord of a living principle, which did not cease to vibrate after his expulsion from Cambridge, or during his retreat for safety to the continent.

It showed, what was soon to be so signally developed, that there were thousands to whom the worship of God was a living sentiment, and not a dead formality, and who yearned for a purer worship and a freer play of conscience.

It showed itself in various ways,—in the secret conventicle into which men gathered for prayer and worship, though

at the hazard of a prison,—in the more noisy and defiant form offered by the Brownists in their assemblies; and in the little Church at Scrooby, who came together to listen to the pious teachings of the faithful and venerated Robinson and Brewster, and to cheer each other under the storm of persecution that drove them, at last, into exile across the water.

It is with no little regret that I am forbidden, by want of time, to dwell more at length upon the rise of English Puritanism, and the different forms it assumed in that country, before it found a lodgment here in this Western wilderness.

While a portion of the Nonconformists chose to separate themselves, altogether, from an establishment from which they had received little else than insult and indignity, and to organize themselves into churches upon an independent foundation, large numbers were unwilling to take a step which should cut them off from all connection with the National Church. They hoped that a persecution so unreasonable as that under which they were suffering, would yield to wiser and more humane councils.

And the result was, that while the larger portion of the Puritans hesitated to separate themselves from the Mother Church, a portion of them were driven into exile, and found their way through Holland, to these shores, to plant an independent Church on Plymouth rock. This was followed, in less than ten years, by the larger emigration to Massachusetts, of Winthrop and his company.

Here, then, our history, properly, begins. Originally bred upon the same soil, educated under the same influences, taught their duties out of the same Bible, and urged by the same high motives of enjoying religious, if not civil, liberty, these two companies found themselves planted upon the same coast, hemmed in by the same untrodden forest, and sharing the same difficulties and deprivations of emigrant life, though independent of each other in respect to civil control.

They were both left free to choose, for themselves, their own form of church polity and organization. And the result was the adoption of that form which the Independents of England had substituted for Episcopacy, as being more nearly in conformity with the simplicity of the Church as it had been conducted under the Apostles.

And never, since the days of the primitive Church, had there been a community in which an experiment like that which they were about to undertake, could have been more fairly tested. They had just come out of that long and deadly struggle between liberty and despotism which was only concluded, at last, at the English Revolution. They had been culled and sifted from the masses that were engaged in this struggle, to be planted, as it were, and grow up, away from the vices and corruptions of the Old World, to give back, as they were wanted, in the fruits of their own example, fresh elements of courage and faith and hope, to animate and cheer the brave spirits whom they had left doing battle in the same cause, in which they had been so long engaged.

In one respect, there was a marked difference, at first, between the founders of Plymouth, and those of Massachusetts. The Plymouth men came out, without any charter or organized form of government, to found a Church and worship God in peace. The Massachusetts company, on the contrary, came with a charter and a civil government already organized, and were a body politic before they landed. But, in all this, like the Pilgrims, they had reference to the means of enjoying that religious freedom which they had been denied at home.

In one respect, both companies were alike. They were men of enlarged and independent views; they were humble and devout believers in the severer dogmas of theological faith, and had been trained, in the school of sharp and bitter persecution, to regard religion as some-

thing more than feeling and belief, as bringing them into immediate counsel with the Most High, and as making them instruments, in his hands, for building up the Redeemer's kingdom in the New World.

But the men of Massachusetts, unlike those of Plymouth, had not cut off their connection with the Church into which they had been baptized, until the broad waters of the Atlantic had been interposed between them and their former homes.

The evidence upon this point is too full to leave a doubt as to the relation which they had, hitherto, held to that Church. Laying out of the case the somewhat apocryphal apostrophe of Higginson to the mother Church, as he looked out, for the last time, upon the fading outline of the English coast, in his voyage to America; the parting address of Winthrop and his associates, from on board the *Arbella*, to the Church of England, undoubtedly spoke the real sentiments of these emigrants, on leaving their country. "We are not," say they, "of those who dream of perfection in this world, yet we desire you would be pleased to take notice of the principles and body of our company, as those who esteem it our honor to call the Church of England, from where we rise, our dear Mother, and cannot part from our native country, where she specially resideth, without much sadness of heart, and many tears in our eyes." And one of the grounds on which that restless troubler of our fathers—Roger Williams—based his censure upon the congregation in Boston, was that they would not make a public declaration of their *repentance*, for having communion with the churches of England while they lived there.

The Colony, moreover, was based upon the charter of a trading company, which, however, was wonderfully adapted for the erection of a free State; and because it was so, was clung to by the fathers of the Colony with an almost death struggle.

The inference to be drawn from these circumstances, as it seems to me, is that

the fathers of Massachusetts came here to found a State, and not a Church—to build up a civil government; but to have it so constituted and administered that religion might have free play, and become an element of freedom in the State, by cherishing a regard for order, a respect for rulers, a state of pure morals, and that love of freedom which, somehow, always goes with a free Bible.

Nor were the men at Plymouth behind their brethren at Salem and Boston, in this regard for social order, under the salutary restraint of an organized government. Although they found themselves outside of the limits of their patent, beyond those of any government, without a charter and without a civil head, they knew that no community could subsist without laws; and they, voluntarily and at once, entered into that memorable civil compact—the first the world had ever seen, and the only constitution they had till they obtained a charter.

But that compact formed what they themselves called it,—“A civil body politic.” Not a word was said in it of the form or polity of their Church, though they had come here for the express purpose of planting it.

I have been the more anxious to get at the real motives by which our fathers were actuated, because it is so common to think and speak of them as a set of stern, uncompromising religionists, who came over here to New England merely to indulge in the liberty of worshiping, in their own way; ascetics, who, like the monks of old, macerated the body for the good of the soul; and, for business, filled up their time with prayer and rites of devotion.

Instead of this, not a man of them retired to the desert or the hermit's cell; and very few, if any, of them forgot that the noblest worship they could pay to God, was, in a humble reliance upon his aid and direction, to stand up against the difficulties by which they were surrounded, and to do his will, in the busy, active duties of real life.

That they came here with no settled purpose to build up a Church, of any particular form, is obvious, from the very fact that, with all their fond regrets at giving up the Church they had left, they never, for a moment, seem to have thought of reviving it under their new regime. So far from it, the Salem Church was gathered by a voluntary covenant of the brethren, and Mr. Skelton and Mr. Higginson were elected as their pastor and teacher, and ordained by the imposition of hands of laymen, although both had been regularly ordained while in England, within a little more than one month from the time when the company, who had come with them, landed upon the shore. The Browns, on the other hand, who had been of the same company, but chose to adhere to the Church service, were told by the General Court, in a manner not to be misunderstood, that "New England was no place for such as they;" and were accordingly sent back to Old England by the return ships which brought them. And when Winthrop and his company arrived, and had set down at Charlestown, the churches which were simultaneously gathered at that place and at Watertown, proceeded to elect their own ministers, and to institute or ordain them, by the imposition of lay hands, without any scruple or hesitation.

They seem not to have cherished any hostility towards the English Church, regarded as an ecclesiastical body, though its prelacy was associated in their minds with the persecutions they had suffered. And they saw, moreover, that its forms, its polity, and its subordination of ranks, were far less suited to the genius of the State which they were desirous of erecting, than the simple independence and ritual of the Plymouth Church, into which they were early indoctrinated by the indefatigable Dr. Fuller—the first apostle of Congregationalism on this side of the Atlantic.

But whatever may have been the course of their reasoning, the fact is beyond all question that the Church and the Govern-

ment grew up together, distinct in their organizations, and with only so much of a common interest as grew out of the mutual desire of each, to aid the other in accomplishing the ends they had in view—which were to ensure peace, prosperity, and good order to their body politic, and to advance the glory of God in the lives and example of those who constituted this branch of his living Church.

We should bear in mind that we are in danger of confounding the sense in which terms may have been applied by men whose language, like that of our fathers, partook so constantly of the religious form and hue of their daily and familiar thoughts and conversation. An act of the Legislature might readily have taken the form of a declaration of a religious duty, although designed only as a measure of civil police, or intended to bear directly upon the body politic.

It was certainly no part of their original intention to build up Congregationalism, as it was finally developed; nor, when we come to examine into the grounds of their legislation, is there any good reason for applying, as some have done, to their government, the epithet of a "Theocracy." If they made use of the name or functions of the Church in their legislation, it will, I apprehend, be found to have been not to aggrandize the Church, but to give more stability to the State. To this end, let us look at some of the measures of the early colonists, which have been the most frequently quoted, as evidence of their intent to establish a theocracy. Though if they ever entertained it, we are not told when they abandoned it.

The first of these was the law of 1631, requiring Church membership as a qualification for being a freeman of the Colony, and this was followed by the expulsion of the Baptists and Quakers, and punishing them with increased severity for returning to the Colony a second time.

Now, we are in great danger of being misled by the mere names of things.

Church membership, Quakers, and Baptists, at once suggest clerical supremacy and ecclesiastical domination in the State. But if we go deeper into the reasons of these measures, we shall be able to correct these impressions, and do justice to the motives, even if we condemn the policy of our ancestors. One thing is quite sure; they took no measures to enforce conformity—such as they had, themselves, been subjected to at home—to force men to join their particular form of Church, as a State establishment. They set up no confessionals; they instituted no High Commission Court; they offered no compromise with those whom they thought to be bad subjects, by a recantation of theological heresies in opinion. What they did, was to keep out bad citizens, and suppress what they deemed to be bad public example.

Take, for instance, the qualification required for admission as freemen of the company. It should be remembered that everything depended upon the character and opinions of these freemen. They constituted, at first, the General Court, and made the laws, and chose the officers, and, directly or indirectly, had the management of the affairs of the Colony. Nor was this democratic element scarcely less influential when they had substituted a representative body for a General Court, which had previously consisted of all the citizens.

It should, moreover, be remembered that the colony was, from its very situation, open to any adventurer who might choose to come over to share the freedom from restraint which must, in the nature of things, exist in a new and unsettled community; that there was then, as there always will be, a class of restless, turbulent spirits, who hang upon the edges of civilization, and reluctantly brook the constraint of society and social order. There were Daniel Boones in the world before a white man had penetrated into the wilds of Kentucky, and there were Buccaneers before the name had found a place in history.

The early colonists saw this danger, and they saw, too, that if such spirits were once to get possession of the government, there was nothing upon which they could fall back, to retrieve the State.

Nor was it, merely, that such men *might* come to plague them. They had the fate of Weston's colony, at Wessagusset in fresh remembrance—and they had men like them in their very midst. Morton had set up his May pole at Merry Mount, and inaugurated the orgies of license and misrule; and Sir Christopher Gardner, a suspected tool and spy of the Pope, anticipating one phase of Mormonism, had set down among them, to corrupt the morals of the young, by his dissolute example, and endanger the peace of the community by his notions of civil rule and order.

In view of these dangers to the State, there was but one measure of safety or relief open to them. They must keep the fountain of power pure, by excluding unsafe men from sharing in its administration.

They could not limit the exercise of the franchise of voting, by the possession of a certain amount of wealth or income, as had been the case at home, and has since been in some of the States; or by a period of residence long enough to turn foreigners into "natives," as is professed to be done in our day, since they were all, in those respects, too nearly upon the same level to fix either as a distinctive criterion. And no test seemed to be left for them but a moral one. Believing that whoever should be admitted to a Church, by the free election of his neighbors and associates, might be trusted to vote for civil officers and share in the functions of government, they adopted that as the limitation of the elective franchise.

And when we look at the act by which this qualification was prescribed, we find a solemn declaration, on their part, that it was "to the end, the body of the *commons* may be preserved of honest and good men," that "no man should be ad-

mitted to the freedom of the body politic but such as are members of some of the churches within the limits of the same." No creed was imposed; no test like that so long upon the English statute book; no Church office or Church honor was recognized in the act. It was simply a means of providing a kind of registration of voters, such as we have at this day, to secure the presence and services of good and honest citizens, and to keep out the idle, the vicious and the disorderly. And though to adopt such a test, in our day, might be simply absurd and ridiculous, it is difficult to measure how much of the strength, the consistency, the growth and prosperity of the Colony, as a free Commonwealth, depended upon that very law which has given such umbrage to modern politicians and reformers.

And could we now go into their councils, and study the motives which led them to persecute, as it is called, the Quakers and the Baptists, we should find, I doubt not, that it was their anxiety for the peace and safety of the State, that led them to pursue the unwise policy which they did, towards those sects; and not any desire, or expectation, by so doing, to coerce them to come into their own way of faith or worship.

They set up no Inquisition; they lighted no *auto de fe* for the good of the soul of the heretic, from which he might escape by confession and recantation. They deemed these men dangerous to the peace of the State; and because they would not go away, and stay away, they foolishly made them what they gloried in being—martyrs to insubordination.

While no one, in the light of this day, would think of commending these measures as either wise or humane, the fault, whatever it is, should be laid to the true cause; and if, as I believe will appear, these laws had their origin in a regard for civil peace and order, alone, it is time that it should cease to be ascribed to the bigotry of religious faith and zeal. It is time that their posterity should understand that

these obnoxious laws of the colonists of Massachusetts were not designed to punish bad theologians, but to shut out dangerous citizens.

It is difficult, in undertaking to do justice to this subject, to carry the mind back to a period when sects so peaceable, so endowed with the Christian graces as we now see them, could ever have been represented by wild fanatics, whose defiance of law and government made them a terror to the lovers of good order. And we may smile at the very idea that the landing of half a score of ranting men and women, after the colony had been planted twenty-six years, should have set the whole community into a ferment and commotion. Yet the wild extravagance, and in some cases the indecent exhibitions of these strange interlopers, shocked, while it alarmed, the staid people of the colony. It was, to them, like a mutiny on ship-board—they knew not where it would stop, and demanded prompt and stringent measures to suppress it. This was especially true in respect to the Anabaptists, who had begun to trouble the colonists several years before the Quakers made their appearance here. The history of their excesses at Munster, was familiar to the people; and when the attempt was made, in 1644, to expel them, the General Court passed a law, in which they recite the reasons for the measure. "Forasmuch as experience hath, plentifully and often, proved that since the first arising of the Anabaptists about an hundred years since, they have been the incendiaries of commonwealths, and the infectors of persons in main matters of religion, and the troublers of churches in all places where they have been," "and whereas divers of this kind have, since our coming, appeared amongst ourselves, some whereof have, (as others before them,) denied the ordinances of magistracy, and the lawfulness of making war, and others the lawfulness of Magistrates and their inspection into any breach of the first table, which opinions if they

should be connived at by us, are like to be increased amongst us, and so must necessarily bring guilt upon us, and infection and trouble to the churches, and *hazard to the whole commonwealth;*" they, for these reasons, chose to banish them from the colony. What they were guarding against, was the overthrow of the magistracy,—the hazard to which the whole commonwealth was exposed. And such, I doubt not, it could be shown, was the case when, at an earlier period, they sought to smother the flame with which Mrs. Hutchinson had set the colony in a blaze, with her Antinomian notions, by so ungallant an act of folly as banishing a woman whose sophistry they could not confute. And in the case of the still more renowned Roger Williams, it was not because he was a Baptist that they banished him, for he had not then become one; nor was it for heresy in his faith; but, as history tells us, "for his violent and tumultuous carriage against the patent," which our fathers regarded as the palladium of their liberties, and his vehemently withstanding the oath of fidelity to the government, which all citizens were required to take.

But while we condemn the measures of these colonists, and are surprised at the folly and barbarity of many of their penal enactments, we are in danger of forgetting that they walked in the light of their day, not ours, and that there are those now living, who may remember when men were whipped, and cropped, and branded in our commonwealth, and that the same barbarous system of punishment is still retained in some of our sister states. We might as well wonder that they did not travel by steam, and hold intercourse with each other by the magnetic telegraph, as to cast censure upon them for not applying the laws of social duty and obligation, which have been developed within the last half century of the world's history.

Nor shall we, as I apprehend, find any thing in the veneration and respect in

which the leading clergy of the colony were held, to contradict the notion that the government and Church were, in fact, as well as in theory, distinct and independent of each other. By Church, when speaking of Congregationalism, I mean, of course, the whole ecclesiastical establishment, made up, as it was, of its separate churches.

That the clergy of New England exerted a controlling influence in some respects upon the councils of the State, is undoubtedly, true. It could not well be otherwise. They were men with educated and cultivated minds, many of them scholars from Oxford or Cambridge, and all of them trained to worldly wisdom, as well as spiritual zeal, by the severe school of discipline, which they had gone through in their persecutions at home, and their experiences here. There was no class of civilians in the colony with which the magistrates might advise. The only lawyer that was here for many years, was Lechford, an Episcopalian, and he was soon starved out, and went home. Ward, moreover, the minister of Ipswich, had been a lawyer before studying for the ministry, and Wilson had studied law three years at the Inns of Court, before he had taken orders under his English ordination. And that men like these, with Cotton and other leading ministers, should have been taken into the counsels of civil rulers, implies no dependence of either upon the other. So far was this from being the case, that when, at the request of the legislature, Mr. Cotton undertook to draw up a body of laws for their government, it was found to be unsuited to the wants of the colony, and was a practical failure, which his high character for wisdom and sanctity, as a divine, could not retrieve.

After Winthrop's arrival, no clergymen were chosen to the magistracy; and yet it would be untrue to say that they did not exercise a most decided influence upon the affairs of the colony. They constituted the conservative element of the

government, not by sharing its powers or functions, but by infusing into its councils by their preaching and their teaching, and their daily walk and conversation, an elevated moral sentiment, and an active religious faith, which served to give to the policy of the State, consistency as well as wisdom.

They constituted, moreover, the only practically, permanent element in the body politic. While every civil office, from the highest to the lowest, was elected for a single year only, the ministers held their office, usually, for life. The government under the first charter, had not even the principle of conservatism of a stable judiciary, so that, for these reasons, the influence of the clergy served as a kind of balance wheel to regulate, while it kept in motion, the other parts of this delicate and complicated machine.

If, then, the civil government was, in fact, independent of any direct control of these churches and their ministers, which sprung up wherever a town was settled and organized, Why, it may be asked, have I dwelt so much at length upon the constitution and operation of that government, while attempting to show the working of Congregationalism, as a form of Church polity, and when, of course, I must refer to Connecticut and New Haven, and, at a later period, to all New England, as well as to Plymouth and Massachusetts, for my illustrations? I have been led to do this, to show that the influences of religion may be brought to bear upon the civil polity of the State, without the direct instrumentality of any of its governmental functions, and to show, by our own history, the great political truth that a pure religion is an essential element in the practical working of a free government.

I have done it, moreover, to show the wonderful adaptation of this form of Church polity to the genius and condition of just such a free State as our fathers aimed to establish here. Nay, more, that no other form of Church polity,

then known, could have supplied the exigencies and been adequate to the emergencies of such a State.

How long, does any one suppose, they could have maintained that harmony of sentiment, or that high personal interest among its citizens which constituted its moral, and, in no small degree, its physical power, with a Church like that which they had left, governed by a hierarchy emanating from the crown, and constituting an *imperium in imperio*, clashing with and thwarting the action of a popular representative government, chosen every year, and without regard to their being men of religious culture?

The same may be said of the oligarchy of Presbyterianism. It could hardly have failed to conflict with the democratic element of the State, and must have either led to such an union with the government as was effected in Scotland, or alienated and weakened both by separate and independent action.

In those colonies where the government was a kind of vice royalty, and depended far less than in New England upon the popular favor of the colonists, the form of Church polity was comparatively of little importance. Virginia might, therefore, well adopt Episcopacy as better suited to the taste of the cavaliers who settled there; and Lord Baltimore, with his Catholic establishment in Maryland, could, without exciting jealousy or opposition, require an oath from its civil officers "to defend and maintain the Roman Catholic religion in full and free exercise thereof."

Let it not be supposed, however, that I would ascribe to the mere system of Church government the influences which I have associated with the Congregationalism of our early history.

It matters very little what name we give to a mere dead formalism.

In the minds of the Puritans, their Church polity was associated with a living faith, as manifested in the personal religion of those who adopted it.

And when I add, that it is of Congregationalism, as thus associated, of which I am speaking, there will be no occasion for my stopping to explain, before this assembly, the great distinctive points of the faith of our forefathers.

In choosing for themselves, the form of Church polity which soon became established among the colonists, it might seem extravagant to arrogate for the leaders anything like inspiration. And yet, if there ever was a class of men who seem to have reached conclusions by a kind of intuition upon questions which required the keenest sagacity and most comprehensive judgment to master, it was the men who founded and framed together the civil and religious institutions of New England. They struck out, for example, at a single heat, that wonderful system of free schools; which all the legislation on the subject, ever since, has only served to improve, but not to supersede.

They designed and perfected that admirable scheme of small territorial divisions into towns, each with a local administration of its own affairs, which covered the commonwealth with little democracies, each independent, and yet all centering in a general government; and did more, perhaps, than any other cause, to vitalize and perpetuate the institutions of the Church, as well as the State, and to bring the individual thought and feeling of every citizen into harmony with the government itself. It is not extravagant to say that, without this system of town organizations, New England never could have been the New England of history, or that which we witness to-day.

Nor did they show a less sagacious foresight, or a less regard for a well regulated freedom, in their Church polity than in that of the State.

They had no ambition to invent any new scheme of ecclesiastical organization. They had been familiar with Episcopacy, and had seen the workings of Presbyterianism. They had had an opportunity to compare the simpler form of the Inde-

pendent, with these other more imposing systems. And when they found themselves at liberty to adopt the one best suited to their condition, they chose that which had been consecrated, as it were, by the wisdom and piety and prayers of Robinson and Brewster, and had been found to work so smoothly, and yet so efficiently, in the civil economy of the sister colony of Plymouth.

In a community like theirs, at the beginning, where everybody was religious from conviction, and a member of some Church from choice, it is sometimes difficult to determine whether to ascribe certain measures of policy which they adopted, to a wish to build up the Church by a direct action of the State, or to borrow strength for the State, from the indirect influence of the Church.

But if we study into the history of their motives, it seems to me they were mainly impelled by a prevalent desire to plant and build up a State which should be a Christian Commonwealth. For this end they wished every citizen to feel that upon his shoulders, in some measure, rested the fabric of its religious, as well as its civil constitution. They, therefore, left each one to choose to which of the minor organizations he would unite himself by covenant and profession, and gave to every one an equal voice in the selection of his spiritual guide and teacher. It was some years after organizing the colony, before it was required, for the orderly management of their affairs, that those Church associations should be approved by the civil government in order to their being regarded as having been properly constituted, and it was still later before any thing like a synodical action of these churches came under the cognizance of the civil government. It gave them, through their parochial connection, just enough of corporate existence to rear their humble meeting houses, to provide support for their ministers, and manage their temporal affairs. But it went no further. It built for them no temples, it

consecrated no saintly shrine, it reared no majestic cathedral to lend dignity or solemnity to their worship. It left the churches and the clergy to regulate their own discipline and to look after their own peace and honor.

The colonists had seen how utterly the attempt at conformity had failed in England, and beyond lending its aid to maintain an orderly observance of the Sabbath and religious rites, the civil law sought not to interfere with the faith or worship of its citizens.

I have been the more anxious to establish the independence of the Church and the State, though blended and mutually cooperating with each other, to meet what has sometimes been urged against Congregationalism, that in proportion as it is separated from association with the State, it will be sure to decline.

Nor was there any occasion for anything more, when there were so many agencies at work, so much more powerful than the civil law itself. They had their Bible, and soon set up a printing-press. They soon had their free schools, and they had their college. They had a pious and learned clergy to begin with, as well as a people trained to sober reflection and orderly habits. And surely, if ever the experiment of a free Church and a free government, each affiliated, and yet each independent, could have been fairly made, it must have been here in New England, and under circumstances like these.

And this experiment has been going on for more than two hundred years. The strength which it might have borrowed, at first, from the character of those who inaugurated it, has long since ceased to sustain it. The founders of the system, and the fathers of the government, have long since gone home to their reward, and with them went Brewster, and Higginson, and Wilson, and Cotton, and Hooker, and Davenport, leaving behind them, that for which they had toiled, and prayed, and suffered, to continue to stamp its influence upon the history of the communities they helped to plant.

And now, when it has had time to develop its fruits, here upon its native soil, what has Congregationalism proved itself to be! It has had a free field for whatever it had of good or evil to expand in, and what do we find it to be now? I grieve that I have so little time left in which to answer this deeply interesting question.

That it still lives, that its ranks are not yet deserted, that its churches still dot the landscape, and that a pious, devoted, educated ministry still serve at its altars, we need no other evidence than that which surrounds us here on this passover of the Congregational Church. Nay, more, that, with all the defections which the world has witnessed from time to time, the same substantial elements of Christian faith which cheered and sustained the Puritans in their hours of darkness and trial, still animate the great heart of Congregationalism in the land where it was planted.

That this system, in all its parts and appendages, is not now what it was two hundred years ago, is merely saying that it has not stood still while everything around it was making progress. It may have given up its ruling elders, and substituted something else for its prophesying. Its meeting-houses may conform more strictly to the rules of architecture than the unsightly things which were once perched upon the central hill-tops in the several towns; and we might search, a long time, before we could find the old canonical sounding-board still overhanging a pulpit. It will probably be a long time before the scene—governors and all—will be repeated which Winthrop describes as constituting a Sunday afternoon service, when he and Mr. Wilson visited Plymouth, in 1632, “when Mr. Roger Williams, according to their custom, proposed a question, to which the pastor, Mr. Smith, spake briefly, then Mr. Williams prophesied, and after, the Governor of Plymouth spake to the question, after him the elder, then some two or three more of

the congregation. Then the elder desired the governor of Massachusetts and Mr. Wilson to speak to it, which they did. When this was ended the Deacon, Mr. Fuller, put the congregation in mind of their duty of contribution, whereupon the governor and all the rest went down to the deacons' seat and put into the box and then returned."

Think of eight exercises of an afternoon—Summer or Winter—especially the latter, before the days of stoves or furnaces, or physical comfort; surely no one can reasonably complain that age, in its progress, has lopped off some excrecences, even from Congregational preaching!

But I was asking you to look at its fruits as we now see them. Which of its institutions has the State outgrown, or of which of them has legislation got in advance, even at this day? If there ever was a union of Church and State, in the form of Congregationalism, when was it severed, and by what act of Church or State was it dissolved? Something besides Church membership has become the test of the elective franchise, and the tything-man has degenerated into a harmless sinecure, while everybody may preach and everybody may hear, under the name of Christian ordinances, every shade of dogma, from the five points of Calvin, down to the last phase of Spiritualism, or the last tirade of Socialism against Revelation.

But have its churches lost their vitality, or have its pulpits, so long as they content themselves to proclaim the word of God, ceased to exert their accustomed conservative influence over the people, and, through them, over the government itself?

If the Church has, in fact, become powerless, why does every new reformer, who begins with trying to overthrow the foundations of Society, think it necessary to make war, first, upon the Christian Church and its pulpit? Take away the elements of stability and conservatism which these supply, and where are we to

look for an anchor by which the State itself can hold on?

The State needs, as an element of moral strength, something that does more than to agitate and disturb the surface of society; something that reaches deeper and permeates it more thoroughly; something that may purify the fountain of that mighty current that is carrying along the State and all its varied interests, instead of a mere splashing and dabbling in its shallow pools and eddies of dirty waters, which selfish strife and passion have been stirring up. The State needs, in short, that unobtrusive, yet resistless power, which has animated the zeal of good men in every stage of her history, to guide and control the very freedom she enjoys. She needs it in no other form than the Bible and the pulpit. But she does need it in this. And when from a so-called tenderness of conscience, men would seek to strike out one of the corner-stones of their free government, by excluding the Bible from their schools, they are bound to find something to supply its place, if they regard it, simply, as a question of political wisdom. The Bible and the Christian Church, in some form, can live without the aid of government. But how long government can live, after having discarded these, is told in a single chapter of the history of the French Republic.

But after all, there are so many things to find fault with in this democratic form of ecclesiastical polity, would it not be better to give it up for something that shall give more peace to the Church, and offer less temptation to turbulence and excitement? Is there not somewhere a retreat where men who want quiet, can, like Blackstone, when he went off from Shawmut, get away from the rule of "Lord's Brethren," though, in doing so, they go back, as he was willing to do, unto that of the "Lord's Bishops?"

But how is it among these very Lord's Bishops? How is it in England herself, with her national establishment, her tithes, her power of family, her constitutional

attachment to formality, and whatever is traditional, in respect to *the Church* there? Is she quiet? Is there no schism there? no High Church and Low Church? no Tractarian and Evangelical polemics among those who sit down at the same great table that is spread for all? Are there no longer any evangelical Dissenters from that Church, although "its doctrinal confessions and discourses," according to Macaulay, "set forth principles of theology in which Calvin and Knox would have found scarcely a word to disapprove?" Could we hope to carry out the experiment of universal peace and harmony in any one Church here, any more successfully than has been done in that ancient and well assimilated community?

In this, however, I am not discussing the right or the wrong of these two systems, nor which of them is most conformable to the standard which the founder of our religion, or his disciples, instituted for ordering a Church. My object is to compare the practical results, so far as harmonious action is concerned, of a Church constituted like that of England, with all its aids in securing uniformity and consistency among its members, and that democratic organization which is found in the constitution of Congregationalism as we see it exhibited in New England.

It is by no means fair to infer that because we here and there, in our own country, see a select Society drawn together by affinities of taste and habits of thought, going on in harmony under some other form of Church organization than our own, that it is owing to a better system of polity or discipline, or that it would serve for the great body of Christians in a free country, better than that has done which has been so long tried in New England. We could readily select a score of families, from almost any considerable neighborhood, who would live on in peace and harmony, paying their debts, exchanging acts of kindness with each other, and fulfilling their social duties, if

every law on the statute book were blotted out, or every court of justice abolished. It is not for such men that laws were made; nor would any man, in his sober senses, think of framing a system of laws for a whole community, based upon the wants of such a community as I have supposed.

Not only has Congregationalism gone through the infancy of our government, but it has continued to be an active principle in all the shifting forms and stages of that government—the most free as well as the most stringent. It supplied the need of the Massachusetts, of fifteen hundred souls, under Winthrop. It is none the less adequate to the wants of the million that now crowd its cities and villages, and fill its thousand walks of trade and business. And though it counts its years by generations and by centuries, it has the elements of rejuvenation as fresh and as active to-day, as when its first prayer went up from the deck of the *Mayflower*, as she swung on her anchor in the harbor of Plymouth.

That it sometimes fails to do all in the way of Church order that might be desired, is undoubtedly true. But it may be well, sometimes, to ask whether the fault is in the system, or the timid or time-serving manner in which it is administered? Is it an unheard of concurrence of circumstances, for a high-minded, conscientious, devoted minister, to be settled over a Church or Society, with a pragmatical, forth-putting officer in the one, or some imperious, self-willed, wealthy tax-payer in the other, to whose whims and caprices the pastor cannot consistently square his preaching, or conform his opinions, till, at length, an issue is made up between the conscience and self-respect of the one, and the arrogance, or pride and purse, of the other, which a council has, at last, to decide? And has it never happened, that under such a state of things, instead of standing by the right, though the heavens were to fall, and calling things by their right names, good men

have been found willing, in order to seek out "the things that make for peace," to inflict a wound upon a brother, under the name of restoring harmony to a Church?

When injustice triumphs over right in a court of law, we lay the blame upon the fallible men who administer it, rather than the law itself. And, till some system shall have made men better, freer, happier or more prosperous than that which has tempered, and purified, and strengthened the government under which we live, from its infancy to the present hour, it would be worse than folly to discard either its faith or its polity.

It could not be done, with our present form of government, if we would. Its foundations are laid too deep in the very constitution of society to be easily moved, in the voluntary associations of men into churches, bound together by a common tie of sympathy, and a deep conviction on the part of each, that, in thus coming together, they are obeying the last solemn mandate of him who founded the Church, and that they, in so doing, regardless of traditional forms, are following out the dictates of a sensitive and awakened conscience. If, let me add, in such an organization, men's faith is but right, their Church government will not be wrong.

Here, then, is the primal, integral element of Congregational power. And that is a scarcely less effective one, which it derives from its body of teachers, freely elected and voluntarily supported by the people as well as the Church, who act upon each other, while acting upon the community, by their preaching, their example, and their lives. And as we look around upon whatever constitutes the State, we should not forget how much of what is excellent in these is due to the influence of just such churches as are now at work upon the great heart of the people at a thousand points, and through a thousand avenues.

And yet is there not danger, as many charge is the case, that this intimate connection with the popular pulse may be

made the means of diverting the moral power of the Church from its highest, and what should be its leading aim? Great numbers, we are told, are crowding into other churches, to escape from the agitations and outside causes of disturbance which will not leave them at rest in this.

If this be true—if the world's passions and temporal issues are ever suffered to intrude, as a disturbing element, into the sacred precincts which the Church was intended to occupy—there is a double need, not only of a wise and learned and pious ministry, but that it still should be what it has been, what it may be, and what I believe God meant it should be—a conservative power to check excited passion, and correct a wayward and ill-regulated zeal. In these days of steam, when everything is under high pressure, and everybody is ready to add fuel to the flame, urging on the machine, no matter whom it crushes in its progress, the people want a guiding hand, and a restraining power, to save them from the peril of their headlong course. And where, when constitutions are being frittered away; when even the Judiciary is in danger of losing, by its own rashness or folly, or the misguided zeal of reformers, the exercise of that conservative power which was once a great safe-guard of our liberties, shall we look for this guiding, restraining influence, if it may no longer be found in the sober judgment, the subdued passion, and the wise counsel of the pulpit, as it is exerted upon the Church and the people? If that, too, should become the engine of strife and passionate excitement, who, that loves peace or feels for the honor of the faith he professes, would not be ready to seek it anywhere, though it were in a new and untried field of refuge and safety?

Gentlemen of this Association: I have more than exhausted my time, and yet I am compelled to leave this field in which you are laboring, still teeming with early and hallowed associations and the garnered treasures of the past. It is for you, as you are now doing, to build up a nobler

monument than art or genius ever chiseled in stone or fashioned in bronze, in the names, the deeds, the wisdom and the piety of the Puritan founders of the commonwealth,—the fathers of Congregationalism in New England.

The past of its history you know. The future can only be read in the light of what has been.

When we look upon our thickening population, its strange mixture of races and tongues, of creeds and opinions, and remember that these are to have free and unrestricted play, and ask ourselves, in the light of reason, where shall we look for a safeguard against danger, we are answered in the language of one whose opinions I have more than once quoted,

"There is only one cure for the evils which newly acquired freedom produces, and that is Freedom."

But when we turn to what, in the Providence of God, has been witnessed here in New England, is it too much to believe that there is still a conservative element of power within the body politic, in the relation between a free Church, a free Gospel, and a free Civil Government, which the Puritans of New England developed two centuries ago?

Is it too much to believe, that the true history, and character, and fruits of their faith and their polity, will only be accomplished and measured, when the promised reign of the Messiah shall have begun upon the earth?

"CHURCH AND SOCIETY."

BY REV. HENRY M. STORRS, CINCINNATI, OHIO.

THE question underlying this phrase has not been much discussed. Perhaps its discussion will be deemed of little present practical worth. The custom with which we have now to do is too general, perhaps, and too deeply fixed, to admit of serious modifications, however desirable. The kindness of editorial suggestion must save the following thoughts from seeming out of place in this *Quarterly* of the churches.

As is well known, the custom in our own and some other denominations has been to connect with each Church an Ecclesiastical *Society*, for the legal conduct of its temporalities; and to make that *Society of a mixed character*; in part of Church members, and in part of those who are not such. "All pew-holders," as one Church Manual before us reads; "all members of the Church," and "all persons who contribute regularly to support the stated worship of the congregation," as another has it, "shall be entitled to membership in the Society." These quotations fairly set forth the general custom. The

result, uniformly, is a *mixed Society*, partly Church members and partly not.

To the "Society" thus compounded, are committed such matters of finance as the erection or repair of buildings; the support of preaching; the management of property in trust for the uses of worship; the Church, as such, having nothing to do with these business matters. They are judged to lie within the province of the "*Society*." And thus the phrase grows up, "Church and Society."

Now there is nothing, it is manifest, in the shape of natural or legal necessities, to hinder the Church from administering the properties, from making the contracts, from raising and pledging the means required for the "support of the stated worship;" in short, from doing all that is now done by the "Society." Thus the question arises, *Why* have the Society at all? Why should not this conglomerate body be done away—the Church assuming all its functions—thus simplifying the whole matter? This, substantially, is the question of this article.

As we find this "mixed Society" an established institution, it may be proper to begin by noting what is urged in its favor.

1. That it is the established custom, and therefore to be preserved. The fact of its existence; of its having come down to us, if only from a single generation; is to be counted on its side. It is thus the result of experiment. It is an accepted solution. No untried plan can claim so much. But, still further. Being an established custom, any attempt to supersede it, were likely to involve temporary confusion, hard feeling in some quarters, and positive alienations in others.

2. This plan of a "mixed Society" interests many unconverted men, of each congregation, in religious things; bringing them, as it were, into the "court of the Gentiles;" leading them to feel more sensibly their own spiritual wants; deepening their regard for the institutions of worship; surrounding them insensibly with religious influences; and thus, in many ways, "opening their hearts" at length, to divine and saving impressions.

3. This plan of a "mixed Society" also contributes to obtain their pecuniary assistance. An opposite course might drive them off, but they are willing to give liberally, so long as they are thus permitted the management of the funds, the election of Trustees, or the passing directly upon appropriations. Nor is this, it is said, a merely mercenary argument; for "where their treasure is, their hearts will be also;" if they invest their funds in the cause of religion, they will be likely to place their affections there. Let the Church, then, be content to manage the spiritualities as she will, but let the pew-holders have the department of temporalities. This is a distribution not only wise and fair, but eminently expedient, if not absolutely necessary. The wiser heads of the congregation, in the management of money matters, are often outside the Church. And moreover, many of our churches are so dependent on this outside

aid, thus solicited, that they would be at once extinguished without it. They are compelled to use every possible solicitation. They cannot go alone. It is therefore wise to cherish a plan which experience has found to act as a soliciting inducement to outsiders.

4. And then, by our system, the pew-holder, outside the Church, is required to pay his full share in supporting gospel institutions. This "mixed Society," therefore, is his right. He ought to have a vote on the funds. "No taxation without representation," is his word. The pew-rent claims a word as to pulpit supply. The Church borrows—the world lends; and here, as elsewhere, the borrower must contentedly be servant to the lender. Justice itself calls for a Society organization wider than the Church, because the Church does not include all the tax-payers. If it would claim this exclusive management, it must first furnish them gospel institutions at its own charges, laying no taxation upon those outside of it. Admitting them to no share in voting, it must first cease calling on them to furnish the funds to be voted away.

This last argument seems to us the heart of the whole difficulty. In it is a plea of justice. So long as non-church members are subject to taxation, open or covert, they have a just claim upon a vote, and the "mixed Society" remains a necessity of justice. While taxed to pay the minister, they must be allowed a voice as to who he shall be. While taxed to build or repair the church-house, they will justly claim to be heard upon its cost, style and appointments; and so of other things.

The whole subject therefore resolves itself into this: Whether each Church shall undertake the support of the stated worship of its congregation, without any taxation, covert or open, of those who are not its members. The abolition of the mixed Society carries with it the pew-rent or pew-tax system; indeed any system which proposes to raise the funds indiscriminately

from members of the Church, and others. They stand or fall together. Siamese twins, their lives are intermingled. If the mixed taxation is to remain, justice demands the "mixed Society" to be preserved. But if it were abolished, the other would soon follow; for

1. This "mixed Society" system is a needlessly cumbrous appendage. Such a Society, as something separate and distinct from the Church, is not needed, and therefore is an evil; we want the utmost simplicity. No merchant will keep two sets of books, where one would do. Is not a Church competent in law to hold property, to administer trusts, to raise funds, to enter into legal contracts with the minister or the architect? Why call first a Church meeting, and then its bastard duplicate—a "Society meeting"—if a minister is to be settled? The answer commonly is, that the Society meeting is intended to provide for his salary. But what is to prevent the Church from being made competent for that? In brief, all which the Society now does the Church might do as well, or, as we shall see, much better, for various reasons. But,

2. This "mixed Society" plan also involves an inconsistency. The business which it undertakes properly belongs to the Church. Take, for example, the providing and holding of a building for worship. Who is to worship there? The Church. We deceive ourselves and them sadly, when we call others "worshippers." In no sense are they such. The Church is to furnish a building for itself—a church-house, for its convenience in its twofold work of profiting itself, and holding forth the gospel to the perishing. It is no town-house, or parish-house; no mere meeting-house. It is the *church-house*, and therefore the Church, *as such*, ought to build it, and own it, and make it free to all comers. If it is the church-house, then it is not to be owned and controlled by indiscriminate pew-holders. A "mixed Society" should be taxed neither to build or furnish it, or administer upon it in any way.

Take that other matter, of settling and providing for a minister. Who and what is he? The local Church, after providing the house for its twofold work, needs the help of one, two or more men, especially fitted, in doing it. And these are the ministers; the agents, the overseers; the voices of *the Church*, engaged for the Church in its own work. Who then should appoint and provide for the support of the minister? The Church, whose agent and voice he is, or some "mixed Society"? The New Testament doctrine is this: "God hath set some *in the Church*," &c. "He gave pastors and teachers for the *edifying of the body of Christ*." "The Holy Ghost hath made them *overseers, to feed the Church of God*." They are "elders of the churches," and "angels of the churches." They hold office *of God, through the churches*, by the New Testament; but in our plan the inconsistency is seen of an office in the Church conferred, or refused, by the vote of a mixed Society; and the expenses of it borne and raised by a mixed Society, in which unconverted and worldly men may, and not infrequently do, greatly preponderate. This *is* an inconsistency;—a Church office held at the pleasure and vote, of a mixed and largely unconverted Society. These illustrations must answer; for we wish, in passing, to mention that this plan is not only cumbrous and inconsistent, but also,

3. Fruitful of difficulties. It is enough barely to mention this. Many of our readers will recall, from recent or remote history, instances of disagreement between the Church and the Society, involving strife, loss, bitterness, and every evil work. Acting on different principles, often for different ends, and guided by a different spirit; we are not surprised at their disagreements and divisions in practical action; or that the Church should sometimes find itself sadly hindered or even thwarted in its work.

These and other considerations lead us to believe that if the mixed taxation were

abolished, the mixed Society would follow. But our churches shrink from that step. They are uncertain—they are fearful of boldly undertaking to furnish the gospel freely, "without money and without price," to the perishing world. If that perishing world is to drink at this fountain, it must pay its share for it, under some open or disguised method of taxation. They shrink—but from what would be their ultimate strength and glory.

We are brought now, then, fairly in front of the question whether this system of mixed taxation should be abolished?

In deciding this, we may look at the working of our present system upon three several parties: 1st, the Church; 2d, the minister; 3d, the outlying community.

1. What, then, its effect on the Church? Its first effect is *disobedience*. Christ gave into the hands of his Church, the preaching of his gospel. The children of the kingdoms of this world, support *their* kingdoms. The children of Christ's kingdom ought to carry on *its* operations. The citizens of any earthly nation pay its taxes. The citizens of the Christian nation should pay *its* taxes. This is natural justice. But, beyond this, Christ, the Great Head of this nation, left it in charge of certain work. "Go," said He, "preach my gospel to every creature." This command he laid upon the Church; upon his disciples, his recipient followers; and *not* upon the worldly ones that as yet knew nothing of that gospel, that have no citizenship in his kingdom. His first disciples so understood him. It is John's record—alas! not often read in our time, coming as it does in his short epistle, and less noted, we fear, than read—"That for his name's sake they went forth, *taking nothing of the Gentiles.*" That was their obedience. But our plan contemplates the "spoiling of the Egyptians." With us the churches lay off so much of the burden of furnishing the gospel to the perishing around them, as they can persuade a company of worldly pew-holders to carry. And, like all omissions or refusals of Christian office,

this works evil to the churches. "Obedience is better."

But further: this plan works *covetousness*, in our churches. When they begin to lay off Christ's burdens to save money to their members, are they not fostering covetousness? Do they not then begin to reckon upon their gains?

What is the necessary effect of being thus unequally yoked together with unbelievers, as we behold them associated in these "mixed Societies?" Can a man touch pitch, and not be defiled? The ruling spirit in the unconverted world is covetousness. Will not this vice rule in their counsels, their advice? Will it not work in their Society meetings? Can Church members listen to their counsels there, without hearing what will quicken and strengthen the remains of covetousness in themselves? When did ever this world plan *great* things for the spiritualities of the heavenly kingdom? Church members are satisfied, at length, measuring themselves by the standard which the unloving hearts of their worldly associates, in these Societies, adopt. In all matters pertaining to Christ's kingdom, the Church ought to receive no counsel, upon questions of expenditure, from this world. It cannot do it without listening to covetousness. We never shall come, as Church members, to plan great and glorious sacrifices of our property, till we are divorced from these associates in counsel.

This plan, too, works not covetousness alone, but *febleness* also. It is urged that our present plan is the salvation of the feeble churches, by securing the pecuniary assistance of many worldly men. But do we not lose more than we gain? What can compensate for the introduction of worldly men's counsels among Church members, in place of the spirit of sacrifice? There is more power of Church support in the unchilled spirit of self-sacrifice, born of love to Christ, in the heart of one poor Christian man, than in the wealth of many worldly men. Our churches have been growing feeble from using worldly

props. They might now be unable to go alone, if those worldly props were removed. But this would be temporary. The spirit of Christ's love would flame up in their hearts again, when left free, and unchilled sacrifices would rule the hour once more. They would be strong in the Lord. All things again would be held in common for Christ's purposes—a new life would fill their shrunken veins.

And then, once more, with something of paradox, this plan works in the churches the *spirit of outward extravagance*, mortifying and debt-contracting. Of the inward, spiritual work laid on the churches, the worldly know nothing. Of outlays for interior results, they have no proper estimation. But of outlays for costly buildings, for exterior show, for what "sense" can discern and glory in, they have livelier notions. Our expensive and debt-contracting structures—those sepulchers of churches, often; those mausoleums of an overlain, crushed and buried piety; would never have grown out of the churches relying on their own means. They are the product of worldly alliance, of this "mixed Society" plan, wherein a Church takes counsel of its "Society" associates, and follows the lead of their tastes. A Church influenced by the Holy Ghost, would have husbanded a greater proportion of its means for carrying on the interior and spiritual work belonging to it. But its worldly associates persuade it to lavish them disproportionately upon things of outward show, to incur crushing indebtedness, such as that under which our churches are this day groaning in half the land.

2. What is its effect upon the minister? Briefly, first of all, he is placed *in a radically false position*. Is he appointed of God to the Church? But he receives his appointment, in part at least, through the world. Or, is he regarded as the preaching mouth of the Church to the perishing world? But the Church does not support him. He is a Church officer, but paid by the world. His salary is made

dependent on the whims, the wills, of the unconverted around him. The question whether he shall continue in Christ's work in his place, rests, not solely, as it ought, with Christ's friends, but partly, as it ought not, with Christ's enemies. We say this position is radically false. And, like all falsehood, it works its evil results.

At the outset, the plethoric worldly purse in the Society, largely controls the pulpit supply. The Church, grown feeble by her false system, is suppliant to the Society. Mr. A, the "wealthy supporter," counts more, even with God's people, than B,—poor, humble, thirsting saint, as he is. The Church is under bonds to select a man not after its own heart, but after the hearts of "*the people*;" and so often gets a Saul, instead of a David. But when now he has been called, how is he thus tempted to consult the wishes of the unconverted supporters of his ministry! What an occasion of stumbling; of preaching smoother things; of pandering to the tastes, and the demands of "hearts at enmity with God." The downright power of free, soul-born speech, is forbidden to him. The Church itself, grown dependent on their good will, accustomed to lean upon their strength, instead of its own, and God's good help; bids him consult the views of his "supporters," and demands, at times, such compliance as his free heart, filled with love of Christ and perishing souls, declares inconsistent with righteous fidelity.

We do not wonder that those early preachers and disciples stood up so grandly free, fearless and trenchant, with God's sword, as they did. They were not imprisoned within a deferential and courteous compliance with the fears of a depending Church, or the courteous intimations of a "principal supporter" in the congregation. They were not the victims of a system which took *something* "of the Gentiles." They looked alone to "the faithful;" to the fearless, preaching hearts of God's dear people; to those that *would have Jesus preached*, whether men would

hear or whether they would forbear; at once for commendation and support. No! the "word of God was not then bound." "The truth as it is in Jesus" was not "sold." The enemy had not then put golden bands about the Church, or a golden padlock on its minister's lips. Thank God! that good time will come back. We will "rejoice to see its day." But now, the word goes forth in sadness from us, while—speaking in love and as desiring to awaken the churches—we say to them: "The fear of man that bringeth a snare" is wrought in the hearts of your preachers, as one result of these "mixed Societies." That those who are strong in faith, and in parts, stand up against it, is no reason why they or their weaker brethren should be thus tried. The preacher is the servant of the *Church*, not of the world, in whole or in part. To the Church alone should he look; on it alone should he depend; to it alone should he be accountable, under God. But our present system puts him under powerful temptations to worldly compliance, and thus works weakness in his ministry and preaching. He is another Samson in the lap of another Delilah. Israel has gone into captivity, and he that should prove her deliverer has also been led away captive.

3. What is the effect of the present plan on the outlying and perishing world?

In the first place, we believe this mixed taxation diminishes the moral power of the Church, and all its instruments, upon those whom they are designed to reach. It was to be a gospel brought freely to men, and its freeness was to be one element of its power; it was to be a gospel without charges. This was God's commission to his people: "Freely ye have received, freely give." The *Church* is to be at all the expense. What moral power on our communities were afforded by the spectacle of our churches refusing longer to levy contributions upon the world for doing their own proper work, and rising up this hour and saying, "Henceforth we bid you freely come and hear—come and

be saved. We have made the feast ready; come, buy wine and milk, literally without money and without price." What moral power over men, if the churches would, from this day, undertake this taxing themselves, even unto poverty, to do it. *This* would reveal God dwelling in them. *This* would declare their love for men with demonstration. *This* would prove the gospel, beyond all "evidences." But *now*, what do they more than others?

But again. We believe the present plan disastrous to the spiritual interests of many unconverted "supporters" of the gospel. They are paying their way to heaven. "'Tis a pity," said one of this class, in all soberness, the other day, "'tis a pity if a man paying \$500 a year for the Church, is not to go to heaven at last." They are so closely associated with God's people in religious things here—part-takers of all that is done for the institutions of worship, as to make their dissociation hereafter most unlikely—impossible. They slumber under this opiate. Let the churches cease to administer it. Let them tax their own members, and say to this worldly man, "As yet you have no part nor lot with us." Let the moral power of this separation be left fully upon him. Let him feel that all is being done for him, and that he is doing nothing for himself.

We see another class in our country, every day increasing,—the class of non-attendants at Church. It is to be subdivided. One part of it stands aloof, disgusted with what they deem the mercenary motives of our entreaties. We say, "Come and hear." They interpret this to be, "Come and take a pew, *paying* its rent." It is useless for us to conceal the fact, that an ever increasing multitude of indifferent, worldly men, in our land, are thus alienated from Church attendance. Here are so many rival churches in a village or city. Each one says, "Come and hear and be saved." But on each front door is inscribed, "We are in debt," or "Our expenses are heavy;" and on the pew-

door which he enters, is written, "The rent of this pew is needed to defray expenses—take it." The thing is too transparent. He is wanted for his money. Not his soul for salvation; but his money for "expenses."

The other part of this great class, especially in our cities, is made up of the *poor* whom pew-rents debar from the churches. Their pride revolts from the "stranger's pew," and from the "poor man's pew." They will not brook "to be seated," Sabbath after Sabbath, by the usher. It is a mark of poverty. They refuse your invitation to attend. They might come; they would come; we have seen them—strong men among our poorer mechanics with large families—in tears over their separation from God's House; but they cannot rent a pew, and they will not brook that public announcement of their poverty, and they want their families with them if they go; and therefore, under our system of taxation, they are shut out. If we would bring them back to the church-house, to listen to its voice preaching the gospel, to its prayers in their behalf, and to its melting songs of holy worship, the pew-door must be freed from its notice of taxation—it must be freed from its lock and its golden key. The *Church* must take *upon itself* the whole charge, that its ministrations may be furnished in truth, "freely, without money or price," to all comers.

We cannot pursue this subject at greater length, in the present article. Meanwhile, we are not forgetful of other objections which will be urged to its views. It is said, for example, that "many worldly men in our congregations choose to pay their share, and would deem themselves hurt by a refusal to accept their money." We have no wish to refuse what is voluntarily, and upon no plan of ours, tendered to the cause of Christ. But we have objections to a system of taxation which makes a "mixed Society" a necessity of justice; and whose effects upon a Church, and upon its minister, and upon

its outlying community, are so plainly injurious. If there is to be taxation—and we see not how to avoid it, in some shape—let it be taxation according with principles of natural justice, no less than with New Testament law. Let it be the taxation of the citizens of that kingdom whose interests are to be served by it.

We know it will be said, again, that justice itself should require all the members of a community, benefited by a Church, to assist in its support and maintenance. It is on this that the English Church rests her claims, in part at least to universal taxation. But we feel it to be contrary, in its practical enforcement, to the free spirit of the gospel system. We alienate any community by pressing that claim. We drive those from our church-houses whom we should desire to retain there; and, as the issue, "the poor have" not "the gospel preached to them."

We know it is said again: "But you preach to all men their duty to support the gospel, why then object to their being expected to share in taxation for its support?" So we preach to all men to come to the Lord's Supper, but they are not to come till they have joined themselves, as citizens, unto Christ's kingdom.

It may be urged again: "But by this plan of taxing only Christ's people for Christ's kingdom, you will raise a new barrier to the entrance of others into it." Is it so? Is not the Church thus, and thus only, to be clothed anew with one element of her primitive strength, glory and attractiveness? We may not discover it. Multitudes are this day disgusted and driven from our churches by their apparently mercenary spirit in all this matter. The moral beauty of unselfish sacrifices wins its way to their hearts; and thus only can they be drawn within the Christian brotherhood. The moral attraction of Christianity is in the depth and greatness of the sacrifices it demands.

And here we drop the subject, not without hope that, imperfect as our treatment of it has been, its discussion may

awaken increased attention to what so vitally concerns the churches. The change of our present system, in this particular, is not indeed impossible. That the plan we have suggested has been followed most successfully, in some churches, gives us additional hope. The Puritan Fathers who reformed their churches back upon the primitive models in other respects, have left this item to us, or our children. We will not call this "Mixed Society" plan one of "the fundamental principles of our Congregational Polity," while we remember that the Apostolic churches followed a different system. We will

esteem this "mixed taxation" neither a necessity, nor even an expediency, for Church, minister, or community, till the noble record of John, concerning those early churches and preachers, "Because that for his name's sake they went forth, *taking nothing of the Gentiles,*" be blotted out.

Yes, "for his name's sake." And when that living word re-enters his Church with primitive power, it will be so again. And the sacrifices of Christ's people, undertaken to make the gospel free not to heathen communities alone, but to those outlying around our churches at home, shall bear their ancient fruit.

Editors' Table.

We have received from an esteemed brother the following communication—under date of April 23, 1860—concerning certain remarks of ours in our last January number. We make room for the whole of it, and append a few words of reply.

"Editors of the Congregational Quarterly :

"Gentlemen,—Please read the following passages:—Mat. xii : 50, Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Gal. iii : 27, 28, For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

"If I mistake not, your article on Congregationalism (Vol. I. No. 1, of the *Quarterly,*) is founded on the above, and similar passages. If the article referred to be true, wherein does the article in No. 5, p. 77, accord with the gospel?

"A Church meeting is one thing; and an Ecclesiastical Society meeting is another thing. If it has been customary for churches to debar women and minors from voting in Church meetings, I should think it was high time that this miserable custom had come to an end. The *Quarterly* could not do better than expose its absurdity. I am connected with a Church having a membership of 34 males and 75 females. Suppose God, in wrath, or mercy, should remove by death all these males in one hour. Could I not have Church meetings thereafter? Must I stop preaching? The truth is, some of my most liberal supporters are not members of the Church, but only their wives are members.

"Only 'males in their majority' vote in a Church meeting! Gentlemen, I would recommend you to embrace an early opportunity to attend a Church meeting held by the Congregational Church, Chittenden, Vt., where you would find but *one* male;—I am not informed whether he is other than a minor. Who vote legally in the Church, Cuttingsville, Vt., where there is *not* one male? Who in the Church at Shelburne, N. H., where there are only females? I commend the statistics of the January *Quarterly* to your careful perusal, on this point.

"Christ is the head of the Church, his body. As an assemblage of believers, the Church is *feminine*—*ἐκκλησία*. And it is a fact that females predominate in most of the churches of Christ. If any class were to be debarred from voting in Church meetings, common sense would dictate that those in the minority should be. But according to the Scriptures there should be no distinction. The Bible sometimes converts females into males. Hear the Apostle—Gal. iii : 26—For ye are *all* the *children*—(*υἱοί*)—*sons*—of God by faith in Christ Jesus. If I mistake not, it should be a principle in Congregationalism that no member of a Congregational Church shall be debarred the right to vote in the meetings of the Church. Your first article on Congregationalism I like, but if, when you say *all*, you only mean a part—if, when you say *equality*, you mean *inequality*; then I dissent from its positions entirely. If the doctrine of your last article be Congregationalism, I am sorry indeed. Sad work would it make with the first article referred to, if it were required to understand by 'all' the 'whole' men in their majority only.

"Respectfully yours,

J. B. C."

It seems to us that our brother is needlessly alarmed as to the danger of the position taken by us, upon which he animadverts. It seems to us also that nothing can well be clearer than that both Christ, and Paul, in the utterance of the texts quoted by him in proof that females and minors should be allowed to vote, were thinking of something else, and referring to something else, so entirely, that those passages have not the remotest legitimate connection with the use to which he would put them. We are not able to see that his suggestions modify, at all, the position which we hold; which we claim to be that of the New Testament, (1 Cor. xiv: 34, 35; 1 Tim. ii: 12, &c.); of the fathers of New England; and, certainly, of the vast majority of their descendants.

It is to be anticipated that every rule should have its confirmatory exceptions, and the cases to which he refers are assuredly such exceptions to this rule, and are to be judged accordingly. They no more affect the great principles of the case, than the exception by which a Church should be providentially reduced to a single member, would make it right—as a rule—for every private Christian, who felt disposed to do so, to organize himself into a Church. We feel strengthened in the position which we took before, (Jan. No., 1860, p. 77,) by the failure of our correspondent to adduce any better grounds for the contrary opinion which he holds.

Thanks to the kind consideration of many of the ministry and churches for our welfare, (and their own), our subscription list has been, this year, largely increased. We desire to thank all our friends for this result, while we beg also to remind them that our largely increased expenses—consequent upon the absorption of the *Year Book*,¹ and further endeavors to make our issue really invaluable to the denomination—require still a considerable increase of names upon our list, to save us from being out of pocket for the public good. We are

¹ The printer's bill for the extra sixty pages of statistics, &c., in the first number of this year, was alone greater than the entire average cost of an ordinary number.

willing to give our own time and services, in the hope that the cause of Christ may, through our labors, be promoted thereby; but we should prefer not to add a heavy pecuniary loss to that, if it is all the same to the Congregationalists of the land, for whom we are laboring. Cannot each present reader do good to some neighbor, as well as confer a favor upon us, by procuring us at least one additional subscriber?

We venture to hope that our subscribers will find themselves somewhat specially interested in the contents of the present number. We have given a larger variety than usual in the same space, while we think every article is—in its way—of real value. The sketch of the life and character of Dr. Taylor will be eagerly read, as well by those who differed from him, as by his friends; as a succinct and able exposition of the opinions of a man who was much talked about in his generation. Governor Washburn's address will speak for itself. The article on "the Lay Element" contains thoughts calculated to be useful. That on "Church and Society" is filled with important suggestions, some of which may provoke dissent in some quarters.

We learn that Rev. Prof. M. P. Squier, D.D., of Beloit College, Wis., will soon publish, from the press of Mr. Scribner, a new volume upon subjects of deep interest, which we presume to be shadowed forth by his recent article in the *New Englander*, upon the "Power of Contrary Choice."

We are informed that a small volume upon "Congregationalism," from the pen of Rev. H. M. Dexter, is in the press, and will be issued in the early autumn. It is designed to meet the widely felt want of a full, yet compact, cheap, and popular treatise, which may be put into the hands of those who desire to know the Scriptural foundation, and practical operation of the democratic system of Church Polity; and to get light upon its advantages, as compared, in actual working, with other systems. Two editions will be published; one on fine paper, in boards, for the library, and one on paper of less price, as a stitched pamphlet, for cheaper distribution.

Books of Interest to Congregationalists.

LECTURES ON THE MORAL GOVERNMENT OF GOD. By Nathaniel W. Taylor, D.D., late Professor of Didactic Theology in Yale College; in two volumes. New York. Clark, Austin & Smith.

These volumes contain the *great thought* of their distinguished author. To justify the ways of God to men, was the life work of Dr. Taylor. This he sought to do by methods which the light of nature, revelation and common sense suggested. In reference to his success, there will be differences of opinion. But all must admit that a great mind has grappled a great subject, and pursued it with an ability, assiduity and honesty, rarely equalled. He never wearied in it, or with it. While not a lover of controversy, he never shrank from a fair assault upon his position, and would discuss the points involved, not so much for conquest as for truth. "*What is truth,*" was the great question with him; whither it led, he never feared to go. Though few in his classes were able to ascend to his heights of conception, or to go down to his depths of reasoning, yet none could fail to feel the force of his thoughts, or to be themselves stirred to deeper thinking. Though they might not go with him to all his conclusions, yet they could not fail to go further and higher and deeper into the great truths of the Christian scheme, from the stimulus his reasonings always gave. His students will all die his debtors. So will all who shall thoroughly *study* the volumes before us. They were prepared at the expense of great and long continued study; they will be appreciated only by those who will study them. To such they are invaluable, whatever opinions may be formed as to what may be deemed peculiar in their prevailing theory. Every minister, every lover and student of theology, should have them. The faithful sketch of the life and works of Dr. Taylor, at the commencement of this Number, by one who knew him and his views as few have known them, precludes the necessity of our extending this notice, as otherwise we might be prompted to do.

THE BIBLE AND SOCIAL REFORM; or the Scriptures as a Means of Civilization. By R. H. Tyler, A. M. Philadelphia: James Challen & Son. Boston: Brown & Taggard.

The author of this book is a lawyer. To the majority of readers this will enhance the interest felt in its perusal. Such a subject, viewed from that standpoint, for some hardly explainable reason, is thought to present a more convincing aspect than from any other. It is undoubtedly true that the argument for the Bible is well suited to develop the highest order of legal talent. And when a learned jurist will devote himself to a thorough handling of the theme, his production will hardly fail to be of use. But the difficulty generally is, the want of time for such a devotement to a subject so foreign to his professional studies. In this case, the author confesses that the book was written "in snatches of time, . . . and under circumstances not the best calculated to promote consecutive reasoning and coherence of thought." Under these disadvantages, the work is all, and perhaps more than all, that could reasonably be expected. The Genuineness, Authenticity, and Inspiration of the Scriptures, are discussed, (with no unusual cogency,) as preliminary to the main subject, which, in the remaining, and much the larger portion of the book, is treated in a very popular and satisfactory way. Many who never committed their thoughts to paper, will recognize ideas that have often visited their minds. Young men will be especially benefited by its perusal.

THE CONFESSIONS OF AUGUSTINE. Edited, with an introduction, by William G. T. Shedd. Andover: Warren F. Draper. Boston: Gould & Lincoln. 1860. 12mo. pp. 417.

A reprint—revised and collated with the original—of an old translation, by an unknown author. The merits of the work as a book of devotional quickening, and of spiritual suggestion, are too familiar to need remark. The chief value of this edition is in the brief introduction from the pen of Prof. Shedd,—a pen that all love to follow,

even when they cannot justify all of its suggestions.

LIFE'S MORNING; or Counsels and Encouragements for Young Christians. By the author of *Life's Evening, Sunday Hours, &c., &c.* Boston. J. E. Tilton & Co. 1860.

LIFE'S EVENING; or Thoughts for the Aged. By the author of *Life's Morning, &c.* Boston. J. E. Tilton & Co. 1860.

The former of these volumes is happily adapted, in its style, to the wants of youthful Christians. It abounds in apt illustrations and anecdotes, and affectionate counsels to the young believer. The poetry, selected and original, is unaffected and deeply religious throughout. The spirit of the book is that of Christian activity; and as a daily manual for our believing children, cannot fail to deepen and quicken their Christian life. "*Life's Evening*," as its title suggests, is a word to the aged, who see "the shadows of the evening stretched out,"—a word of good cheer, stimulating to the unremitting performance of Christian duty while the day of life lasts, and encouraging bright hopes beyond. Both volumes are imbued with a rare devotional spirit, and are admirably adapted to the use of gift-books.

THE CHURCH. By Enoch Pond, D.D., Professor in the Theological Seminary, Bangor. Second Edition, Revised. Bangor: E. F. Duren. Boston: M. H. Sargent.

Dr. Pond has done a good service to our churches in bringing out this volume, in which there is so much that is valuable, at a price so low. Its universal circulation would greatly enlighten the membership of our Congregational churches, upon the principles and practices of the Apostles and Puritans in matters ecclesiastical. It should have a place in all our family and Sabbath School Libraries.

WORDS THAT SHOOK THE WORLD, of Martin Luther his own biographer; being pictures of the Great Reformer, sketched mainly from his own sayings. By Charles Adams. American Tract Society, 23 Cornhill, Boston.

Almost anything from Luther is valuable. These "*strong words*" of his, so well coupled and drawn into a Life History, will command, as they deserve, attention, and must make their mark. The sooner such "*seeds of things*" as these are sown broadcast in the minds of our youth, the sooner truth will triumph and error be forestalled.

THE BIBLICAL REASON WHY; a hand-book for biblical students, and a guide to family Scripture reading. Beautifully illustrated. Dick & Fitzgerald. For sale by A. Williams & Co., Boston. Price, \$1.00.

This book is too good not to be better. It purports to answer 1,493 questions, generally well put, and perhaps as generally well answered. Still, the "biblical student" will want more thorough counsel on many points. We, however, know nothing better for its place than itself, and can commend it, until another that is better shall be offered.

HOW TO ENJOY LIFE: or, Physical and Mental Hygiene. By William M. Cornell, M.D. Philadelphia: James Challen and Son. For sale by Messrs. Crosby, Nichols, Lee & Co. 1860. 12mo. pp. 360.

A treatise of lively and profitable suggestions, and one which may be especially commended to all clergymen of a morose turn of mind, and an atrabilious habit of body. It is dedicated to the Rev. Ebenezer Burgess, D.D., of Dedham, Ms., who first advised the author to write on the subject, and kindly aided in the publication. A portion of the volume has already met a favorable reception from the public as a pamphlet upon "*Clerical Health.*"

TALES FROM THE BIBLE: For the Young. Genesis, 1st Series. By William M. Thayer. Boston: J. E. Tilton & Co. 1860.

The author proposes, in his preface, to go through the entire Bible, as he has commenced it, in this volume, provided the public favor is extended to this first effort. It is certainly a valuable contribution to our Juvenile literature, and a complete series would be of permanent value to the family and Sabbath School. The biography and history of the Sacred Word are here cast in a familiar and entertaining style, and frequently the exact language of the inspired narrative is preserved. The latter feature we regard as a positive virtue,—an excellence not always found in books of this class. We trust the public favor will be given to this enterprise, and the author encouraged to finish his well-begun work. The volume is tastefully illustrated.

THE SIGNET RING AND OTHER GEMS. From the Dutch of the Rev. J. De Liefde. Boston: Gould & Lincoln. 1860. 18mo., pp. 362.

We read the Signet Ring several years ago, and were charmed with it. The "*Other Gems*" now added are the "*In-*

heritance" and the "Shipwrecked Traveler,"—equally beautiful illustrations of Christian truth, in the spirit of parable, gathered out of every day life. A capital book for Sabbath Schools, also.

MORNING HOURS IN PATMOS: the Opening Vision of the Apocalypse, and Christ's Epistles to the Seven Churches of Asia. By A. C. Thompson, author of "The Better Land," "Gathered Lilies," &c. Boston: Gould & Lincoln. 1860. 12mo, pp. 268.

The part of the Apocalypse here specified is made the subject of practical exposition of a deeply devotional character, heightened in interest by the author's personal reminiscences of the scene of John's visions. It is refreshing to find a work upon the Apocalypse which is not too wise to be religious. The rich vein of Christian experience which is brought to the surface, will do the believer good.

THE YEAR OF GRACE: A History of the Revival in Ireland, A. D. 1859. By the Rev. William Gibson, Professor of Christian Ethics in Queen's College, Belfast, and Moderator of the General Assembly of the Presbyterian Church in Ireland. With an Introduction by Rev. Baron Stow, D. D. Boston: Gould & Lincoln. 1860. 12mo, pp. 464.

This work, though published contemporaneously on both sides of the Atlantic, was undertaken at the request of the American publishers, to whom the Christian public therefore owes a debt of gratitude, for faithful, labored, and intensely interesting accounts of the wonderful revival in Ireland. A multitude of incidents are grouped together in a philosophical spirit,—the bodily excitements accompanying the work are ably treated, and the lessons of the Revival drawn out with great skill; and the effect on morality well set forth.

A VINDICATION OF THE GOVERNMENT OF NEW ENGLAND CHURCHES. AND THE CHURCHES' QUARREL EMBOSPED; or a Reply to certain Proposals. By John Wise, A. M., Pastor of a Church in Ipswich. Boston: Congregational Board of Publication. 1860.

The first named of these two works was

originally published in 1717; the second, in 1710. They are standards—not in every particular, but in their main positions—upon our Congregational Polity. The Congregational Board of Publication has done well to re-issue this, with other old works of historical value; for, after all, the essentials of our Church government are as compactly exhibited in the works of the fathers, as they can ever hope to be. The Introduction, by our senior editor, (now absent, by the way,) is of exceeding value, and causes us to wish that he or some other competent historical scholar had been employed to edit the entire work, and thus to illustrate many places whose baldness is now the source of frequent disappointment.

HISTORICAL VINDICATIONS; A Discourse on the Province and Uses of Baptist History. With Appendixes, containing Historical Notes and Confessions of Faith. By Sewall S. Cutting, Professor of Rhetoric and History in the University of Rochester. Boston: Gould & Lincoln. 1859. 12mo., pp. 224.

The first seventy pages—the Discourse—are very good, we have no doubt; but we confess that the other hundred and fifty-four—the Appendixes—are a good deal more to our purpose, being documents of standard value, for which we put the book on our particular reference shelf.

THE CRUCIBLE; or Tests of a Regenerate State. Designed to bring to light Suppressed Hopes, Expose False ones, and Confirm the True. By Rev. J. A. Goodhue, A. M. With an Introduction by Rev. Edward N. Kirk, D. D. Boston: Gould & Lincoln. 1860. 12mo., pp. 352.

We have read this book enough to know that there is too much thought in it—based on large observation—to allow justice to be done it without a careful consideration. We reserve it for another time,—only saying, in the meantime, that Christians willing to *think* on matters of deep personal importance, will do well to study this work.

☞ We desire here to say that it is our wish to insert, under this head, criticisms of such works only as correspond with our title of this department, viz.: "Books of interest to Congregationalists," i. e.: books of *special* interest to them. We have not space to go into notices of general literature. The issues of the press are now so multifarious, that the briefest critical review of all the new books of the quarter would tax our pages beyond endurance, and be needless for our readers, who are abundantly supplied with such general notices from the daily and weekly journals. We mean that this department of our *Quarterly* shall conform to the general idea which governs our issues, and indicate to our readers such new literature as may be especially worthy their notice as religious men, holding the faith of the New England Fathers. Publishers will please govern themselves accordingly.

Congregational Necrology.

Rev. GARDNER BRAMAN PERRY, D.D., was born at Norton, Ms., Aug. 9, 1783, and died at Groveland, Dec. 16, 1859, aged 76 years and four months. He was fitted for college at the Academy in Norton, entered Brown University in the autumn of 1800, at the age of 17. At the close of his sophomore year, he removed his connection from Brown University, and entered at Union College, where he was graduated in 1804, when exactly twenty-one years of age. He then spent one year as Principal of Ballston Academy, at the close of which, he was elected Tutor in Union College, and held that office, with the highest acceptance, for three years. He then took charge of a flourishing institution in Kingston, N. Y., which he held for five years. In the spring of 1812, he was licensed to preach the gospel by the Presbytery of Albany, and on the 28th of September, 1814, he was ordained Pastor of the Congregational Church in Groveland, where he remained 45 years, in 37 of which he performed the duties of sole pastor. He left a large library, and a large collection of valuable unbound pamphlets.

Rev. LEVI LORING died at Athens, Me., Jan. 16th, 1860, in his 77th year. From the sermon preached at his funeral at Saco, by Rev. Geo. W. Cressey, it appears that he was born in New Gloucester, Me., Sept. 29, 1783; was the youngest son of Bezaleel Loring, the first Pastor of North Yarmouth Congregational Church. From a teacher of youth, he became—having studied theology, at Saco, under Rev. Jonathan Cogswell—a minister of Christ: and was ordained junior pastor of the Congregational Church in Buxton, as colleague of Dr. Coffin, Oct. 22, 1817; and was dismissed Aug. 31, 1835. During his ministry of nearly 18 years, in Buxton,—he being sole pastor of the Church from June, 1821,—84 were added to the Church by profession, and 27 by letter. He was highly esteemed as a man and a pastor, and his attachments to his people were unusually strong. It was during his pastorate, that he, with a few others, originated that system of Conference, which, in its operations, has proved so beneficial and attractive.

Having labored the next eleven years of his life in the missionary fields of Cornville, Solon, Anson, Madison and Bingham; and spent the

three next succeeding years in Massachusetts,—where he preached as opportunity offered,—he, upon his return to his native State,—after preaching a year in Acton and Shapleigh—officiated as Stated Supply of the First Church in Biddeford, from July, 1851, to May, 1856; when, on account of impaired health, he removed, in connection with one of his sons, upon a farm in Athens;—where, even to the Sabbath preceding his sickness of two days, occasioned by a paralytic affection, he declared the truth of God to a congregation, that, previous to his residence among them, were destitute of the stated means of grace.

Thus suddenly has been summoned from the field of conflict, a man, communicative, conscientious, firm, punctual and judicious; and a preacher, sound, methodical, discriminating, faithful and earnest. The number which, as a result of his personal consecration to Christ, and a ministry of nearly forty-two years, shall rise up and call him blessed, will not be known till the day when he shall be permitted to say, 'here, Lord, am I, and the children which thou hast given me.'

Rev. JONATHAN WARD.—The Piscataqua Association of New Hampshire and Maine, having long enjoyed ministerial and fatherly intercourse with the Rev. Jonathan Ward, late of Brentwood, wish to make an affectionate record of him, now he has finished his work on earth, and gone home to his reward in heaven. We wish to do it the more because in him God most clearly demonstrated the legitimate effects of those doctrines which give strength, efficiency and beauty to the Church in all ages. He was emphatically a Bible man. He stood truly in the line of Apostolic succession, fully sympathizing with Paul in doctrine, and with John in spirit. His life and conversation distinctly marked the road to heaven, along which the humble followers of Jesus will ever find it delightful to go. Finding immovable support and undying joy in the word of God himself, his heart yearned with ever-living anxiety to lead all to rest on the same foundation.

No far-fetched and subtle theory was his. The plain, simple word of God, had all the light and power that satisfied his understanding, and raised his affections to heaven. His

whole character was clearly the growth of divine truth, telling us what that truth will do, when permitted to have its unrestrained influence on men. It sheds a heavenly luster over our ransomed fallen nature, and allies us to our exalted Redeemer.

Rev. Jonathan Ward, son of Rev. Nathan Ward, was born in Plymouth, N. H., Aug. 24, 1769—died in Brentwood, N. H., Feb. 24, 1860. He graduated at Dartmouth in 1792,—a classmate of Rev. Jesse Appleton, D.D., late President of Bowdoin College, and Rev. Ebenezer Porter, late Professor in Andover Theological Seminary; in scholarship, not second to either. He studied theology with Dr. Emmons, but did not adopt his views in all respects. He was ordained pastor of the Church in Alna, Me., in 1796, and remained about twenty years. In 1818, he removed to Plymouth, his native town, where he preached about eleven years. From Plymouth he removed to Brentwood, in 1829, where he supplied the desk for three and a half years. He ever after made Brentwood his home, but continued to supply destitute places in the vicinity until the infirmities of age compelled him to cease from active labors. Yet, almost to his dying day, he employed his pen in writing letters to ministers and others, and making communications to religious papers, on subjects of great interest to the Church. He read much, and kept up an extensive acquaintance with the current religious and political affairs of our country and of the world.

He was a thorough biblical scholar, and his criticisms were sound and reliable. With polemic theology he had an extensive acquaintance, and his opinions were the result of long continued and patient investigation, clear and logical thinking, and especially of earnest prayer for the guidance of the Holy Spirit.

The practical value of these habits was particularly seen in the formation of a Christian character of great simplicity, symmetry, strength and beauty. The mere intellectual perception of truth, however clear and important, never satisfied him, until it carried a steady and controlling influence over his heart and life. His conscience was but an avenue to the well-spring of his inner life.

Hence the great doctrines of the Bible were the food on which he daily fed. He drank of the river of the water of life. He received the sincere milk of the word, and grew thereby; hence the transparency of his Christian character. He knew and felt that every part of human character, founded on the mere power of intellect, however applauded by men, would utterly fail in the day of trial; but every truth

of God's word, wrought into the inner soul, would shine forth at the last day with divine luster, to the praise of divine grace. It was not his business to make truth, or to modify it; but to search for it—to receive it just as the Holy Ghost sets it forth, and to conform his belief and his affections to that. It was not for him to say what he would believe, and what he would not; nor what he would love, and what he would not. God commanded him what to believe and what to love. That was enough for him. He sought for nothing more—he would accept of nothing less.

We can easily trace, then, the elements of his character. The simplicity and godly sincerity; the meekness and humility; the patience and self-denial of his life, grew out of his childlike confidence in the word of God. Hence his cordial acceptance of the sovereignty of God. To him, God was a sovereign, everywhere, and in all things,—sovereign on his throne, sovereign in his teachings, sovereign in his will, and sovereign in his doings. On this sovereignty he rested, as on an immovable rock; in it he rejoiced with joy unspeakable and full of glory. It is sovereignty in the hands of an all-perfect God. Perfect intelligence; perfect justice; perfect truth; perfect benevolence; perfect powers; and in the hands of such a God, he rejoiced to find perfect sovereignty. With such a Sovereign, the highest interests of the universe are perfectly secure. His entire and childlike confidence in God, prepared him to receive, with intense satisfaction, the decrees of God; for they are the counsels of his all-wise and holy will;—their aim is to secure the highest welfare of the universe, and they include everything needed to carry out the divine idea of a perfect government. And as a part of the doctrine of decrees, he embraced, with all cordiality, the doctrine of individual election. It lays the only foundation on which we can hope for the salvation of any man. "Not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And these views of divine sovereignty, together with his views of the total depravity of man, had an all-pervading influence in the formation of his character. As a man, a sinner, he was vile, loathsome, helpless, utterly lost; having no claim even on the mercy of God. Every hope he felt; every breathing after divine life; every joy that filled his soul, was of grace—all of grace. And hence his unspeakable satisfaction in that most astonishing exhibition of divine sovereignty—the atonement by Jesus Christ. "That God so loved the world that he gave his only begotten

Son, that whosoever believeth in him might not perish, but have everlasting life." That sacrifice was made. Now God can be just, and "the Justifier of him that believeth in Jesus."

Nor should we omit another element in the formation of Mr. Ward's inner life; and that is, the sovereign and irresistible influence of the Holy Spirit, in the regeneration of men. Man can never be *persuaded* to forsake sin; can never be *enticed* into the ways of holiness. He must be regenerated; must be begotten anew, by the Holy Ghost; must have the native enmity of his heart slain; must have the love of God shed abroad in his heart, before he will consent to forsake sin, or devote himself to the service of God. This doctrine he used to dwell upon with peculiar emphasis. "By the grace of God, I hope in Christ Jesus." "O, to grace how great a debtor." "How can I sufficiently admire the grace of God, who grants me a hope of salvation through his Son."

Such were the elements of Mr. Ward's inner character. He earnestly desired to acquire and improve every truth that would meet and affect him in the solemn day of judgment. This constant state of feeling gave direction to his outer life. There was uniformity in his daily walk and conversation. He had one object in view, and that he pursued with untiring vigilance. "Forgetting the things which are behind, and reaching forth to those which are before, he pressed toward the mark." He had a *mark*, and that was the crown of glory. His was great strength of Christian principle. His was no half-way faith; no modified expression of that faith, to suit current errors. Having well defined views of truth, that truth bore him up everywhere. His trust was in God, and in His word.

His clear views of gospel truth, prepared him to deal plainly, faithfully, discriminatingly, with men in all circumstances. While he feared to hide the denunciations of God's displeasure from the eyes of men, a heart overflowing with tenderness for their guilty and lost condition, led him to address them everywhere, as he had opportunity, with directness and power, exhorting them with many tears. Some solemn remark, some timely and well directed question, was often the means of awakening men from their guilty slumbers. He was always, and everywhere, a minister of the gospel, with the vows of God upon him. He watched for opportunities to speak a word for Christ. And if inadvertently he had given occasion to the impenitent to think lightly of the gospel, he has been known to weep, with bitterness of soul, for the injury he may have

done. Once, while attending the public service of a ministers' meeting, being very much fatigued by a long ride, and it being very warm, he fell into a drowse while the sermon was being delivered. When he awoke, the thought of sleeping in the public worship of God, and that it might be a stumbling-block to sinners, so affected him that he felt he must publicly confess his fault, and beg them not to take occasion, from his offence, to neglect religion.

He had great confidence in God, in his word, and in his providence. Many and precious were his experiences of God's faithfulness. With tearful gratitude, he often spoke of divine interpositions in his behalf and that of his family. But beyond all present experiences of divine interpositions, he dwelt with delight upon the promises to the Church; and his firm belief was, that very great enlargement for Zion was close at hand.

Hence he was unwearied in prayer. His was the prayer of faith, for it laid hold of the promises. His firm belief in divine sovereignty, election, total depravity, salvation by grace, and kindred doctrines, so far from chilling his heart in devotion, was the fire that burned steadily and intensely on the altar. However he might feel difficulties in reconciling the doctrines of grace with human agency, one fact always quieted his mind. God is not embarrassed by our darkness, ignorance, or weakness. This was his hiding-place. Thus he drew near, humbly, boldly, to the throne of grace; for there he found a God of mercy and truth, who has promised to hear and answer.

He loved the Church of God, for it was purchased by the blood of Christ. It is Christ's body, and will yet stand forth pure and spotless, to the praise of the glory of his grace. For the enlargement of the kingdom of Christ, many a night he spent in prayer; many a day in weary travel and labor, from house to house; many a Sabbath in preaching to the destitute, with no earthly compensation. Yet, in some places, where he could hardly obtain a meal of victuals or a night's lodging, the seed he sowed is now springing up, and producing abundant harvest. His inner life was manifested by his deep humility. Ever ready to take the lowest place, he was often overlooked, and sometimes rudely thrust aside by more pretentious men. He doubtless would pass, with some religionists, as a "vinegar-faced Christian;" "a burlesque upon the joyous features that religion ought always to wear." He was, indeed, no worshiper of a *mirthful God*. Yet, draw near, and study the interior life of this man; sit down and talk with him, on themes on which

angels and the "spirits of just men made perfect" love to dwell; go with him to the closet, and there witness his strong crying with many tears; his pleadings of the promises, with most triumphant faith; sit beside his dying bed, and there witness the calm and earnest looking away to heaven, until the Son of Man beckons him home, and then say whether the joy this man feels, is a "burlesque on the religion of Christ;" and whether the doctrines, which formed his inner life, are not streams which flow from the river of God. Such doctrines must legitimately result in such a life; and such a life can be formed from no other system of doctrines. [Com.]

Rev. SYLVESTER COCHRANE died in Northville, Mich., March 14th, 1860, aged 63 years, 10 months and 6 days. Though at the time of his death he was in connection with Presbytery, he was educated a Congregationalist, and during a large part of his life ministered to Congregational churches, and so deserves to be commemorated in the *Congregational Quarterly*.

He was born in Antrim, N. H., May 8th, 1796, was graduated at Dartmouth College in 1823, studied theology with the Rev. John M. Whiton, of Antrim, (and the Rev. Moses Bradford, of Francestown?) and in May, 1825, was licensed to preach the Gospel. He preached, for brief periods, in several places, till he was called to the pastorate of the Congregational Church in Poultney, Vt. Here he was ordained, Oct. 24th, 1827. Rev. Charles Walker, D.D., of Rutland, preached the Ordination Sermon. Mr. Cochrane's ministry at Poultney was eminently successful. In November, 1829, a revival commenced, which continued for many months, and extended throughout the town. As the result, there were nearly two hundred hopeful converts, many of whom united with the Congregational Church, and others with other churches. He was dismissed Oct. 13th, 1834, having received into the Church one hundred and sixteen members.

In 1837, he emigrated to Michigan, with a colony composed mainly of Vermonters, who made a settlement, which they named Vermontville. A Church was soon formed there, to which he ministered till the Spring of 1843. He then preached one year at Howell; and for five years, commencing with the Spring of 1844, was Stated Supply of the (N. S.) Presbyterian Church at Northville. For several years he labored with missionary churches in that vicinity, and in 1854, became Stated Supply of the Second Presbyterian Church in

Plymouth, over which he was installed pastor in 1856. He resigned this charge in April, 1859, and was unable to perform much ministerial duty after that date.

"Mr. Cochrane was an able and faithful minister of the Gospel, and, in the estimation of many, much more than an ordinary preacher. Calvinistic in his views of truth, both from early education, and in after life from thorough examination and conviction, he hesitated not to declare the whole Gospel of the grace of God. He rightly divided the word of truth, and gave not undue prominence to some Scriptural doctrines at the expense of others. He was outspoken and fearless in rebuking error and immorality, and he was the friend and advocate of all moral reforms that he considered adapted to remove the evils against which they were aimed. But he was not a man of one idea, and therefore made the promulgation of the Gospel the chief thing, believing that as men lovingly embraced its truth, they would become the friends of their race, and the most efficient promoters of every worthy cause. He was catholic in his spirit, charitable in his judgment, and consistent in his whole deportment. For some months, feeling that death was near, he calmly awaited its approach, knowing in whom he had believed, and persuaded that He was able to keep that which he had committed unto Him against that day."

He married, in May, 1824, Hannah Symonds, of Hancock, N. H. P. H. W.

Rev. CHAUNCEY COOK died in Ottawa, Ill., March 21st, 1860, aged 82 years and 12 days.

He was a son of Stephen and Sylvia (Meigs) Cook, and was born in Wallingford, Ct., March 9th, 1778. He fitted for College with the Rev. Jeremiah Atwater, D.D., was graduated at Middlebury, in 1808, studied theology with the Rev. Asa Burton, D.D., was licensed by the Eastern Vermont Association, near the close of the year 1808, and then entered the service of the Vermont Missionary Society. By request of the Directors of that Society, he was ordained as an Evangelist, at Cornwall, Aug. 22d, 1809, the Rev. John Hough, of Vergennes, preaching the Sermon from 2 Cor. ii: 16.

For nearly three years he labored as an itinerant missionary in Northern Vermont, and New York. In those regions, Christians of more than half a century's standing, still live, to remember him, with affection and gratitude, as their guide to Christ. He was installed July 31st, 1811, pastor of the Congregational Church in Adams, N. Y., and dismissed from that pas-

torate in 1818, after which he preached two years in Lima, N. Y., and two years in Pittsford, N. Y. In 1821, he was installed pastor of the Congregational Church in Chili, N. Y., and was dismissed in 1828. He then preached two years in Greece, N. Y., and two years in Ira, N. Y., and in 1832, was installed pastor of the Presbyterian Church in Aurora, N. Y. He was dismissed in 1837, and removed to Illinois, where he preached two years in Hennepin, and in 1839, was installed pastor of the Congregational Church in Aurora. From this pastorate he was dismissed in 1843, after which he preached two years in Bristol; and then, retiring from active service, removed to Otawa, where he resided till his death.

An obituary in the *Independent*, says of him: "He was greatly blessed with revivals during his ministry. His last public effort was a testimony in favor of a special effort to save sinners. He was a *progressive* man to the last, and kept pace with the times in which he lived. He took a deep interest in all the great moral movements of the day—especially in the progress of anti-slavery sentiment throughout the country. As early as 1836, he had identified himself fully with this reform. The announcement that death was near, only stimulated his mind. 'I have no fear of death,' said he. 'I am willing to leave this polluted world, and go and live with the blessed Saviour.' 'I am concerned only to have God glorified in me, whether I live or die.' His faith never seemed to waver for a moment. As death came nearer and still nearer, he testified that it was 'all well, all peace;' that Christ was 'near and precious.' The instant before his spirit fled, he opened his eyes, and looked upward, as if a vision of glory was revealed; then glanced at his beloved ones, and rested from his labors."

He married, in 1812, Mary Carpenter, of Adams, N. Y., by whom he had one child—Eliza. In 1815, Mrs. Cook died; and in 1816, he married Almira Hollister, by whom he had one son and two daughters. P. H. W.

Dea. JOSEPH CUMMINGS, of Ware, Ms. died April 3, 1860, at the ripe age of 76. He was born in that town, March 5, 1784, and has always occupied the farm which was the possession of his great-grand-father, Jacob Cummings, one of the earliest settlers of the town, in 1730. The blessings of a pious ancestry have descended with their possessions, from generation to generation. Jacob Cummings was the most active man in the establishment of religious worship, the erection of a meeting house, and the organization of a Church in

Ware, in the infancy of the town. He was the first deacon in the first Church, organized in 1751.

Joseph Cummings was no ordinary man. With only the advantages of the common schools of the town, he acquired a good education, and was employed as a teacher for many years, having taught seven winters in New Braintree, at wages much above the ordinary standard of those days. He was a skillful surveyor, and for many years did the most of that business, as well as that of conveyancing, in the town and vicinity. A man of excellent judgment, and modest and winning manners, he gained the confidence and esteem of all who knew him. In the business of the town he was always the man for counsel. He represented the town in the Legislatures of 1816, 1817, and 1822, and in the Constitutional Convention of 1853. He was a member of the State Senate in the years 1831 and 1832. In 1835 he was elected a commissioner for Hampshire county; which office he held by six successive elections for eighteen years. Few men have been more generally known or more sincerely esteemed in the county.

The great charm of his character was his humble, sincere and unaffected piety. When quite young he united with the first Congregational Church in Ware, under the pastorate of Rev. Samuel Ware, and was chosen a deacon in 1815, when little more than 30 years of age, which office he held until the growing manufacturing village in the eastern part of the town led him to unite with others in the organization of a Church there, in 1826, when he was elected first deacon, and has stood as a pillar during the whole history of the Church. When he became three score and ten, in accordance with his long determined purpose, he resigned the office of deacon, officiating for the last time upon his seventieth birth-day, except as he occasionally took the place of others. He continued to act upon the Church committee, and was active to the close of his life.

His love to the Church of Christ was his first, his strongest and his most enduring love. His example was that of one "holding the mystery of the faith in a pure conscience." In word and deed he commended the religion of Christ to others. Few could so easily introduce the subject of religion in conversation. He kept himself well acquainted with the members of the Church, old and young, and was a Sabbath school teacher to the last. He was a man of prayer, punctual in attendance upon the public services and in the

social prayer meetings of the Church to the close of his life. His last prayers and exhortations were for the peace and the prosperity of Zion.

"How blest the righteous when he dies."

He was ready and willing to die, his work was

done, and well done. "He used the office of a deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." Deacon Cummings was married twice, and leaves a widow, three sons and six daughters.

Congregational Quarterly Record.

☞ The measures which we have matured for obtaining full and correct lists of the various changes occurring under the head of our Quarterly Record, will, we hope, secure the desired result in future. We earnestly request, however, all persons interested, to send us the exact facts of which we wish to make a permanent record.

Churches Formed.

- Feb. 21, 1860. At SOUTH BOSTON, the E Street Ch., by the union of the Payson Ch. and the Ch. of the Unity.
- " 28. At PROUTON, Sauk Co., Wis., of 9 members.
- March 4. At STOCKBRIDGE, Wis.
- " 18. At LAFAYETTE, Ind., a German Ch. of 31 members,—Rev. M. Zurcher, as pastor.
- " 23. At OSCEOLA, Ill., of 16 members.
- April 9. At WATERFORD, Min., of 20 members.
- " 18. At SAUNDERSVILLE, in Grafton, Ms., of 16 members.
- " 21. At EAST PARIS, Mich., of 15 members.
- May 9. At ASHTABULA, O., of 28 members.
- At CHICAGO, Ill.
- May 19. At RUSHFORD, Fillmore Co., Min.

- April — Rev. A. D. STOWELL, from the Ch. in Woodbridge, Ct.
- May 8. Rev. AUGUSTINE ROOT, from the Ch. in Lakeville, Ms.
- " 9. Rev. GEORGE W. HATHAWAY, from the Ch. in Bloomfield, Ill.
- " 15. Rev. CHAUNCEY D. RICE, from the Ch. in Ponghkeepsie, N. Y.
- " 16. Rev. GEORGE D. F. FOLSOM, from the Olivet Ch. in Springfield, Ms.,—to take effect Sept. 1.
- " 18. Rev. EDWARD H. GREELEY, from the Pearl St. Ch. in Nashua, N. H.
- " 23. Rev. LUTHER TOWNSEND, from the Ch. in Troy, N. H.
- — Rev. GEORGE S. KEMP, from the Ch. in Windham, Vt.

Pastors Dismissed.

- Feb. 10, 1860. Rev. WILLIAM A. FOBES, from the Ch. in Lebanon, Me.
- March 1. Rev. PHILLO B. WILCON, from the Ch. in East and West Bridgewater, Ms.
- " 6. Rev. ALBERT COLE, from the Ch. in Limerick, Me.
- " 13. Rev. HARRISON G. PARK, from the Ch. in East Westminster, Vt.
- " 26. Rev. LEONARD F. PARKER, from the Winter St. Ch., Haverhill, Ms.
- " 26. Rev. WILLIAM H. STURTEVANT, from the Ch. in Hyannis, Ms.
- " 28. Rev. MARSHALL B. ANGIER, from the Ch. in Hopkinton, N. H.
- April 11. Rev. ELIAS B. HILLARD, from the Ch. in Hadlyme, Ct.
- " 24. Rev. FREDERICK T. PERKINS, from the Ch. in Williamsburg, Ms.
- " 29. Rev. RICHARD KNIGHT, from the Ch. at South Hadley Falls, Ms.
- " — Rev. HARVEY F. LEAVITT, from the Ch. in Vincennes, Vt.
- " — Rev. LEWIS JESSUP, from the 2d Ch. in Millbury, Ms.
- " — Rev. SYDNEY BRYANT, from the Ch. in East Granby, Ct.
- " — Rev. A. M. RICHARDSON, from the Ch. in Austinburg, O.

Ministers Ordained, or Installed.

- Feb. 22, 1860. Prof. JOSEPH EMERSON, of Beloit College, Wis., ordained to the work of the ministry. Sermon by Rev. Ralph Emerson, D.D., father of the candidate.
- " 23. Mr. JAMES WILSON, over the Ch. in Ruggles, Ashland Co., O. Sermon by Rev. Levi Wilson, of Windham, Ohio; Ordaining Prayer by Rev. Henry Cowles, of Oberlin.
- March 1. Mr. E. O. JAMESON, over the Ch. in East Concord, N. H. Sermon by Rev. Henry E. Parker, of Concord; Ordaining Prayer by Rev. Asa P. Tenney, of West Concord.
- " 4. Rev. HENRY AVERY, over the Ch. in Stockbridge, Wis., formed the same day. Sermon by Rev. J. E. Pond, of Neenah.
- " 6. Rev. CHARLES PACKARD, over the Ch. in Limerick, Me. Sermon by Rev. Charles Packard; Installing Prayer by Rev. John Parsons, of Limington.
- " 14. Rev. HENRY COOLEY, over the Ch. in West Suffield, Ct. Sermon by Rev. Robert G. Vermilye, D.D., of East Windsor Hill; Installing Prayer by Rev. Moody Harrington, of Feeding Hills, Ms.
- " 20. Mr. LYMAN ABBOTT, at Farmington, Me., as an Evangelist. Sermon by Rev. James Burnham, of Francestown; Ordaining Prayer by Rev. John S. C. Abbott, of Farmington.
- " 22. Mr. A. L. FRISBIE, over the Ch. in Ansonia, Ct. Sermon by Rev. Azel Strong, of Michigan.

- Mar. 27. Mr. JOSHUA COLLINS, over the Ch. in East Arlington, Vt. Sermon by Rev. Parsons S. Pratt, of Dorset; Ordaining Prayer by Rev. James Anderson, of Manchester.
- " 27. Rev. ROGER M. SARGENT, over the Ch. in Farmington, N. H. Sermon by Rev. Alvan Tobey, of Durham; Installing Prayer by Rev. John K. Young, D.D., of Laconia.
- " 28. Mr. AUSTIN HAZEN, over the Ch. in Norwich, Vt. Sermon by Rev. Allen Hazen, of Bombay, brother of the candidate. Ordaining Prayer by Rev. Cyrus B. Drake, of Royalton.
- " 28. Rev. NATHANIEL H. BROUGHTON, over the Ch. in North Yarmouth, Me. Sermon by Rev. Benjamin R. Allen, of Marblehead, Ms.; Installing Prayer by Rev. Mr. Richardson, of Gray.
- " 28. Rev. JOSEPH ANDERSON, over the Ch. in Stamford, Ct. Sermon by Rev. William B. Weed, of Norwalk.
- " 29. Rev. R. S. KENDALL, over the Ch. in Lenox, Ms. Sermon by Rev. Sylvanus C. Kendall, of Milford, N. H.; Installing Prayer by Rev. David D. Field, D.D., of Stockbridge, Ms.
- " 29. Mr. J. A. MACK, at Uderia, Ill., as an Evangelist.
- April 1. Rev. THOMAS O. RICE, over the Circular Cong. Ch. in Charleston, S. C. Sermon by Rev. Nehemiah Adams, D.D., of Boston, Ms.; Installing Prayer by Rev. George W. Blagden, D.D., of Boston.
- " 16. Rev. J. H. PETENGLL, over the Edwards Ch. in Saxonville, Ms. Sermon by Rev. S. B. Treat, Sec. of A. B. C. F. M.; Installing Prayer by Rev. Birdsey G. Northrop, of Saxonville.
- " 17. Rev. JOHN G. HALE, over the Ch. in East Poultney, Vt. Sermon by Rev. Prof. N. G. Clark, of Burlington; Installing Prayer by Rev. Charles Walker, D.D., of Pittsford.
- " 18. Rev. DANIEL GOODWIN, over the Ch. in Mason Center, N. H. Sermon by Rev. Wm. Clark, Sec. of N. H. Miss. Soc.; Installing Prayer by Rev. Samuel Lee, of New Ipswich.
- " 18. Rev. TIMOTHY F. CLARY, over the Ch. in Wareham, Ms.
- " 24. Mr. W. W. LIVINGSTON, at Burlington, Vt., as a Missionary. Sermon by Rev. S. B. Treat; Ordaining Prayer by Rev. Simeon Parmelee, of Underhill.
- " 25. Mr. ANDREW JAQUITH, at Langdon, N. H., as an Evangelist. Sermon by Rev. Amos Foster, of Acworth; Installing Prayer by Rev. Joseph Garland, of Charlestown.
- " 25. Mr. EDMUND H. BLANCHARD, over the Trin. Cong. Ch. in Warwick, Ms. Sermon by Rev. P. C. Headley, of Greenfield; Ordaining Prayer by Rev. Henry B. Hooker, D.D., of Boston.
- " 26. Mr. FRANCIS M. JAMS, at Tomah, Wis. Sermon by Rev. John C. Sherwin, of La Crosse; Ordaining Prayer by Rev. Milton Wells, of New Lisbon; Charge by Rev. Solomon A. Dwinell, of Reedsburg.
- " 26. Rev. ISAAIH C. THATCHER, over the Ch. in Gloucester, Ms. Sermon by Rev. Constantine Blodgett, of Pawtucket.
- May 2. Mr. EDWARD B. FRENCH, over the Ch. in Chatham, Ms. Sermon and Ordaining Prayer by Rev. Joshua T. Tucker, of Holliston. [Married the preceding day, at Harwich, to Miss Emily, daughter of Dea. Sidney Underwood, of Harwich.]
- May 2. Mr. NOAH H. WELLS, at East Granville, as an Evangelist. Sermon by Rev. Hiram Bell, of Killingsworth, Ct.
- " 3. Rev. WILLIAM C. FOSTER, over the Ch. in North Becket, Ms. Sermon by Rev. Roswell Foster, of Pittsford, brother of the pastor elect; Installing Prayer by Rev. Zolva Whittemore, of Chester factories.
- " 9. Mr. CARLOS C. CARPENTER, at Montreal, C. E., as the first Missionary to Labrador. Sermon by Rev. Henry Wilkes, D.D., of Montreal; Ordaining Prayer by Rev. J. B. Bonar.
- " 10. Rev. EPHRAIM C. CUMMINGS, over the 2d Ch. in St. Johnsbury, Vt. Sermon by Rev. George W. Field, of Boston, Ms.
- " 16. Rev. THOMAS T. RICHMOND, (as colleague pastor with Rev. Alvan Cobb,) over the 1st Ch. in Taunton, Ms. Sermon by Rev. Erastus Maltby, of Taunton.
- " 16. Rev. ELIAS B. HILLARD, over the Ch. in Kensington Society, Berlin, Ct. Sermon by Rev. Alvan Bond, D.D., of Norwich; Installing Prayer by Rev. Myron N. Morris, of West Hartford.
- " 23. Rev. MARSHALL B. ANGLIER, over the Trinity Ch., Neponset, Ms. Sermon by Rev. James H. Means, of Dorchester; Installing Prayer by Rev. George W. Blagden, D.D., of Boston.
- " 23. Rev. RALPH SMITH, over the Ch. in New Canaan, Ct. Sermon by Rev. Wm. B. Weed, of Norwalk.
- " 30. Mr. J. TORREY, JR., over the Ch. in East Hardwick, Vt. Sermon by Rev. Dr. Wheeler, of Burlington; Ordaining Prayer by Rev. C. C. Parker, of Waterbury.

Ministers Married.

- April 23. In New London, Ct., Rev. JOEL H. LINSLEY, D.D., of Greenwich, to Mrs. HANNAH THOMPSON, of New London.
- May 16. In London, N. H., Rev. EDMUND H. BLANCHARD, of Warwick, Ms., [see Ordinations,] to ANNIE, daughter of J. E. Clifford, Esq., of Loudon.

Ministers Deceased.

- March 14. In Northville, Wayne Co., Mich., Rev. SILVESTER COCHRANE, aged 64.
- " 21. In Ottawa, Ill., Rev. CHAUNCY COOK, aged 82. [Grad. Middlebury Coll., 1808; studied theology with Rev. Dr. Asa Burton.]
- " 26. In North Abington, Ms., Rev. WILLARD PIERCE, aged 70.
- April 1. In West Haven, Ct., Rev. JASON ATWATER, aged 59.
- May 15. In Geneva, Ashtabula Co., O., Rev. EDWIN H. GILBERT.
- " 15. In Worcester, Ms., Rev. JOHN MALTBY, of Bangor, Me., aged 65.
- " 16. In Newburyport, Ms., Rev. LUTHER F. DIMMICK, D.D., aged 69.
- " 25. In Marlboro', Ms., Rev. SYLVESTER F. BUCKLIN, aged 76.
- June 2. In Kittery, Me., Rev. JOHN M. C. BARTLEY, aged 61.

Congregational Library Association.

THE Annual Meeting of this Association was held in the Committee Room, May 29th, 1860, at 12 M., the President in the chair. Prayer by Rev. Dr. Tappan, of Augusta, Me. The records of the last Annual Meeting were read. The report of the Treasurer was read and accepted; and he was authorized to borrow, on mortgage, \$3,000. The Directors' Report was read, and the old officers re-elected, except Rev. A. C. Thompson, Director, in place of Rev. P. Cooke, D.D. The public meeting was held in Central Church, where Hon. Emory Washburn, ex-Governor of Massachusetts, delivered an address, which is printed in this number.

SEVENTH ANNUAL REPORT.

In presenting their Seventh Annual Report, the Directors of the Congregational Library Association are able to hold up several cheering aspects of this young Institution.

An accession of 472 new members has been made during the year, which brings the present number up to 2,772, of whom 182 have been enrolled as Honorary Life Directors. So many lineal descendants of the Pilgrims—for such they nearly all are—animated by their spirit, and inheritors of their faith, forming a confederacy as wide as the North American continent, with the single aim of perpetuating their spirit and faith, constitute a moral power, in the world, of immense force, which may be wielded for great good. Already has it become a medium through which a healthy and harmonizing circulation is kept up between the heart and the uttermost extremities of the Congregational body.

To the Library and Reading Room valuable additions have also been made, in the form of donations and deposits, amounting to 703 bound volumes, 5,630 pamphlets, 78 manuscript documents, and 11 current periodicals. Among these donations are about 400 volumes and 700 pamphlets from the library of the late Dr. Codman of Dorchester, by his son, Capt. John Codman; a complete set of the Massachusetts Historical Society's Collections (34 volumes), presented by that Society; the National Intelligencer, nearly complete (34 volumes), from Dr. E. Spaulding of Nashua, N. H., and a series of ten pictorial illustrations of Rev. Dr. Wadlington's lectures on the "Pilgrim Fathers," printed on cloth, by the "Working Men's Educational Union, London." These last were given on condition that they should be loaned to Pastors of churches and Superintendents of Sunday schools, in illustrating the history of our fathers, which, in his view, as in ours, is to be employed as an element of immense moral power in renovating the world.

The collections now in the Library amount to 6,010 bound volumes, 22,510 pamphlets, and 1,203 manuscript documents. The Reading Room is in the receipt of 6 quarterlies, 16 monthlies, and 33 weeklies. In no year since the founding of the Library and Reading Room have their contents been turned to so much account. Authors of learned works, writers of articles for periodicals, preachers and public lecturers have acknowledged their obligations for helps which they had failed to find elsewhere. A printed catalogue has become a necessity which nothing but the want of funds has kept the Directors from supplying.

The public Committee Room, which has been removed to the same floor with the Library Hall, and placed in communication with it, affords accommodations to increasing numbers from month to month. Nearly a hundred meetings of associations, ministerial, charitable, and literary, have been held there the past year, to say nothing of the almost daily use of it by smaller groups and individuals, who come in to write a letter or meet a friend. The room is understood to be rent free to members, while at the same time, those who choose to aid the Association by paying for its use, are permitted to do so.

The *Congregational Quarterly*, (in which the Association have an interest,) as was foreseen from the start, has become an important and popular agency of the Association. Simply as a record of our Clerical and Church, statistics, it fills the place of the *Congregational Year-Book*. As an organ of the denomination, through which any member, who finds a live thought, may subject it to the inspection of every other, it develops talent. But it performs still higher functions. If to unfold the principles of Congregationalism, to illustrate the spirit of its founders, to rekindle a zeal for their cherished faith, and to unite in sentiment and action their numerous and wide-spread descendants, be promotive of the great objects for which our Association was formed, then has every fresh number of the *Quarterly* been an onward step towards the attainment of those objects. Not all, but a larger portion of its subscribers, were previously enrolled as members of the Congregational Library Association; and these, at least, feel, that in addition to any personal advantage derived from its perusal, they

are carrying out the design of that membership, by promoting the circulation of the *Quarterly*, which has already reached an issue of three thousand copies, with a continual increase of subscribers. The circulation would be many times larger (so the subscribers are all the while saying) if the public generally knew how much it offers for the dollar it asks.

In all these respects, and others that might be named, the Association has been greatly prospered the past year. There is indeed one, and only one, less cheerful view. The unexampled pressure which came upon the business of the country in the summer of 1857, soon after we commenced the endowment of our Association by the purchase of a Building—a pressure not yet wholly removed—has made it impossible to complete the effort. It has, indeed, prevented any material progress in that direction since our last annual meeting. In view of these circumstances, and the additional fact that our Corresponding Secretary has found it necessary, for his health's sake, to relinquish the labors of financial agent, the Directors believe it expedient to suspend all outlays for collecting funds, until better times return, and the friends of the enterprise are more free from other special efforts. By this arrangement, it is hoped that the income from rents, memberships, and unsolicited donations, will cover the reduced expense till the Secretary, by relaxation and rest, shall have recruited himself for a renewed effort, when the proper time shall come. Under favoring circumstances, the Directors are persuaded that the endowment of the Association, so auspiciously commenced, may be carried through by one short, earnest and united rally, better than by a protracted and expensive agency. Meanwhile, the monthly and quarterly meetings will be held as usual; the Library will be kept open, and in the way of constant enlargement; and the Committee Room will be available for all its accustomed uses of public accommodation.

The Directors will only add, in conclusion, that while our enterprise has suffered embarrassment, in common with every other, depending on the contributions of the public, its embarrassment has been the greater because it was new, and had all its channels to open. But even under these disadvantages, it has lived, and, through God's blessing, has laid foundations on which other generations will build. Posterity will appreciate the burdens that are borne by its founders, no less than the boon which is thereby brought down to them. There is much to excite hope and stimulate efforts. We have a numerous membership, ever growing larger and more extended. Our Library is already of great historical worth to the denomination. Our property is increasing in value, and will continue to rise. With an addition of less than \$20,000 to complete the endowment, we secure a property, in the building and its contents, worth twice that sum, besides the permanent self-support of our Association, and the complete success of the Congregational Library enterprise.

American Congregational Union.

THE Annual Meeting of the American Congregational Union was held at its stated time, and the exercises were of unusual interest. The collation was a complete success. The Trustees have held their stated meetings since the report of last April, and appropriations have been made to nine churches, amounting to \$1,800.00. Last bills have been paid since April 1st, 1860, on houses of worship, as follows:—Wabausee, K. T., \$500; Nevada, Cal., \$300; Loda, Ill., \$300, especial, by Dea. Charles Merriam, Springfield, Ms.; El Paso, Ill., \$300.

Applications for aid, in deeply necessitous cases, are being pressed with unparalleled opportunity. Our receipts are not one third enough to meet the wants of the really needy and dependent.

ANNUAL REPORT.

In presenting their Seventh Annual Report, the Trustees of the American Congregational Union would gratefully recognize and acknowledge the Divine blessing upon their work, now fairly begun. Since the Corresponding Secretary has given his whole time to our service—two years and one month—we have had under our care fifty-four churches, eight only having been previously received. Of these sixty-two churches in all, one has been dropped at its own request. Previous to May 1, 1858, seven houses of worship had been completed, and nine during the following year. The exceedingly hard times at the West for the three years past, (and in many parts of that region the last has been the hardest,) have prevented many of the feeble churches from finishing their work of building, which was commenced with the full confidence of completion ere this. Still, our Treasurer has paid last bills on twenty-four sanctuaries the past year, and there are twenty-one now under appropriation, in process of

completion. This year began with an appropriated balance in the treasury of four thousand nine hundred and thirteen dollars and twenty-eight cents. There has been paid to the Treasurer from May 1, 1859, to May 1, 1860, inclusive, nine thousand eight hundred and seventy-two dollars and thirteen cents, making the available resources for the year, fourteen thousand seven hundred eighty-five dollars and forty-one cents. Of this amount six thousand and four hundred dollars have been paid to the twenty-four churches whose sanctuaries have been completed, and there is an appropriated balance of five thousand and one dollar and thirty-six cents in the treasury. This amount, and one thousand and five hundred dollars besides, are pledged for the twenty-one houses of worship now in process of building.

It should be said here that the past is really our first year of work. And *this* has been encompassed by many embarrassments, some growing out of prejudice, some out of the exceeding pressure for funds from older and larger societies, some from ignorance of the character and importance of our object; but these will soon cease to be effective, it is believed, and this organization will have a place in the affections and charities of those who love the faith and Church polity of the Apostles and the Puritans. May that time speedily come! Else, how shall we meet the increasing demands upon our treasury, already over pledged in the sum of more than fifteen hundred dollars, while our Secretary is in correspondence now with twenty-two churches, from each of which we are expecting an immediate application for help, and at least as many, if not twice as many more may be looked for during the coming twelve months; and these churches are all OUR churches, dependent churches,—hopeful and promising, if they can receive a little to meet *this* their great exigency—hopeful and promising, if they can secure sanctuaries suited to their necessities, free of debt. But, if they can not get help, they will, as they must, despair, if not die out; as, alas, many have done! If all, if the one half, of our churches, would contribute annually even comparatively small amounts to this object, we could aid all absolutely needy and dependent churches, and no other worthy object of Christian charity could be prejudiced thereby. So far from this, we are sure that, by this mode of disbursing consecrated funds, very much is saved to other channels of benevolence immediately and directly, and, moreover, the churches thus aided soon become giving churches, thus helping to swell the stream of Christian munificence. Our dependence is upon, as our appeal is to, the pastors of our churches. We again, in the name of our common Master and common Christianity, and in the name of more than ten thousand of Christ's poor, divided into some four hundred feeble, struggling Congregational Churches, in as many dark and needy communities destitute of sanctuaries, urge and beseech them to place this good, though it be a new, cause upon their calendar, and give it a place among their cherished charities. The immediate enlargement of the congregations and Sabbath Schools of the churches we have already aided, the goodly number before dependent—now self-sustaining, the precious revivals of religion which have followed the release of the struggling church from its narrow, dark, cramped rooms, or no rooms, and its entrance into the humble but commodious House of the Lord, and every way the spring and life given to these churches in such a delightful transition, *make this a work as immediately remunerative as it is glorious*: and adequate means only are wanting to prosecute it with much greater proportionate economy, and on a basis somewhat adequate to its demands.

As the *Year-Book* had been given to pastors who would pledge and take up collections for this object, and as this Annual has been merged in the *Congregational Quarterly*—in the pages of which our work is reported, every three months; the Trustees authorized their Secretary to send, at the expense of our treasury, the current volume of that periodical to every minister who would pledge and take up and forward a collection free of expense to us in aid of the church-building fund. This was believed to be the cheapest agency that could be employed. One hundred and sixty-four pledges have been received, and about one third have taken and forwarded their collections. It is hoped that those yet unpaid will be soon forthcoming.

The Trustees would make grateful mention of the fact that quite a number of individuals have, during the last year, each assumed the responsibility of completing and paying last bills on a sanctuary. One in the sum of five hundred dollars, another of three hundred, quite a number of two hundred and fifty and two hundred, and others for smaller sums. The Lord will reward them; and will he not also turn the hearts of many to imitate examples so worthy? Trusting in God's unfailing goodness; trusting in Christ's undying love to his own poor; trusting in the sympathy and prayers and co-operation of Christ's faithful stewards, we give ourselves, in HOPE, to the work of a coming year.

THE NEW ENGLAND Mutual Life Insurance Company.

Office, corner of State and Congress Sts., BOSTON,

In the Company's Building,

INSURES LIVES on the MUTUAL PRINCIPLE. Net accumulation, exceeding

\$1,350,000,

and increasing, for the benefit of Members, present and future. The whole safely and advantageously invested. The business conducted exclusively for the benefit of the persons insured. The greatest risk taken on a life, \$15,000. Surplus distributed among the members every fifth year, from Dec. 1, 1843; settled by cash, or by addition to policy. The distribution of Dec'r, 1858, amounted to thirty-six per cent. of the premium paid in the last five years. Premiums may be paid quarterly or semi-annually, when desired, and amounts not too small.

Forms of Application, and Pamphlets of the Company, and its Reports, to be had of its Agents, or at the Office of the Company, or forwarded by mail, if written for.

DIRECTORS.

WILLARD PHILLIPS, *President*,
MARSHALL P. WILDER,
CHARLES P. CURTIS,
THOMAS A. DEXTER,
A. W. THAXTER, JR.,
GEORGE H. FOLGER,
WILLIAM B. REYNOLDS,
CHARLES HUBBARD,
SEWELL TAPPAN,
FRANCIS C. LOWELL,
JAMES STURGIS.

JOHN HOMANS, M.D., *Consulting Physician.*

BENJAMIN F. STEVENS, *Secretary.*

Family Sewing Machines.

“GET THE BEST!”

Messrs. LADD, WEBSTER & Co.

Would invite the attention of Clergymen and others to their unrivalled

Tight-Stitch Sewing Machines,

Designed for Family use. Among the numerous Testimonials received, they have selected two or three, to which they respectfully invite the attention of those who may desire to purchase a really reliable article.

This machine makes a beautiful lock stitch, alike on both sides, and which cannot be unravelled.

No Tools are required in its operation.



It is capable of performing the heaviest as well as the lightest family sewing.

Noiseless and rapid in operation.

It is so simple and strong, that derangement of its parts is almost an impossibility.

Extract from a letter of Rev. Isaac P. Langworthy, Sec'y American Congregational Union, to a brother Clergyman.

CHELSEA, MS., AUG. 13, 1859.

.....I wish every minister's wife had one. Her friends can do nothing for her to the same amount that will so much help and bless her and her family, as to give her one. The gentlemanly and Christian proprietors make liberal discounts to Clergymen, and are worthy the patronage they seek, not for this reason so much as because they offer for sale the BEST of those instruments, which have become an institution for woman.

Extract from a letter of Rev. E. A. Cummings, Sec'y of Female College, Worcester.

FEMALE COLLEGE, WORCESTER, DEC. 1858.

.....Allow me to say, after having well proved your Family Sewing Machine, that we are perfectly satisfied with our choice, and recommend it with a great degree of confidence.

LADD, WEBSTER & CO., 17 Summer Street, Boston,

500 Broadway, New York,

820 Chestnut Street, Philadelphia,

131 Baltimore Street, Baltimore,

80 West 4th Street, Cincinnati.

Vol. II. No. 4.

(One Dollar a Year in Advance.)

Whole No. 8.

THE
Congregational Quarterly.

OCTOBER, 1860.

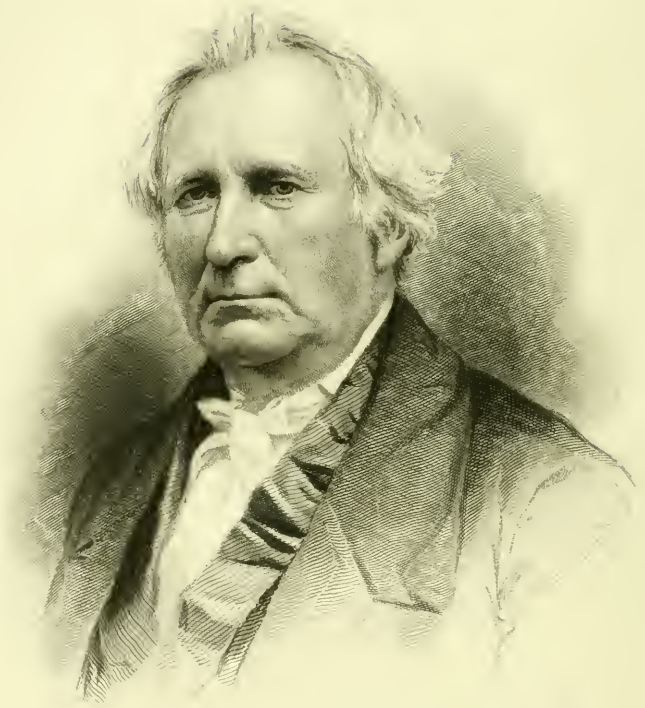


CONDUCTED, UNDER THE SANCTION OF THE
Congregational Library Association,
AND THE
American Congregational Union,
BY
REVS. J. S. CLARK, D.D., H. M. DEXTER, A. H. QUINT,
AND I. P. LANGWORTHY.

BOSTON:
CONGREGATIONAL BUILDING, CHAUNCY STREET.
NEW YORK:
ROOMS OF AMERICAN CONGREGATIONAL UNION,
348 BROADWAY.

CONTENTS.

	PAGE.
BENNET TYLER. By Rev. Alonzo H. Quint, Jamaica Plain, Ms.	351
REMINISCENCES. Rev. John Nelson, D.D., Leicester, Ms.	363
MEMORIAL OF LUTHER FRASEUR DIMMICK, D.D. Rev. Leonard Withington, D.D., Newburyport, Ms.	370
CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT. Rev. Robert C. Learned, Berlin, Ct.: (Continued).....	376
ORDINATION. Mr. James P. Lane, Troy, Vt.	380
CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO. Rev. John C. Hart, Ravenna, Ohio: (Continued).....	386
KEEPING OUR OWN VINEYARD. Rev. Abijah P. Marvin, Winchendon, Ms.	390
WELSH CONGREGATIONAL CHURCHES IN THE UNITED STATES.....	401
A LESSON FROM THE PAST; THE REVIVAL SPIRIT OF THE PILGRIMS. Rev. Joseph S. Clark, D.D.	404
AMERICAN DENOMINATIONAL STATISTICS. Rev. A. H. Quint.....	409
MYSTIC CHURCH, MEDFORD, MS	412
BOOKS OF INTEREST TO CONGREGATIONALISTS:	
<i>Steele's Chief of the Pilgrims</i>	414
<i>Mrs. Warren's History of the "Morning Star,"</i>	414
<i>The Young Merchant</i>	414
<i>Stuart's Commentary on the Epistle to the Hebrews</i>	414
<i>Arnol's Roots and Fruits of the Christian Life</i>	415
<i>Metcalf's Enquiry into the Nature, Foundation, and Extent of Moral Obligation</i>	415
<i>Bickersteth's Rock of Ages</i>	415
CONGREGATIONAL NECROLOGY.....	416
EDITORS' TABLE.....	421
CONGREGATIONAL QUARTERLY RECORD.....	422
AMERICAN CONGREGATIONAL UNION.....	424



Bennett Tyler

THE
Congregational Quarterly.

WHOLE No. VIII.—OCT., 1860.—VOL. II. No. IV.

BENNET TYLER.¹

BY REV. ALONZO H. QUINT, JAMAICA PLAIN, MS.

NOT many years have passed away since the din of an earnest, and sometimes violent, theological conflict in New England' ended. The leaders themselves have' though lately, died. A new generation of Christian reasoners have entered the arena. In the ever-shifting phases of experiences, and, therefore, of doctrinal discussions, the permanent questions of the Christian Church, themselves unchanging, have now come to occupy other fields, and assume modified forms. The character of the disputants, as well as the results of their discussions, are already free, to a very large class, from those feelings of partisanship, which their own participation would have engendered. That conflict is, to many of our ministers and laymen, necessarily a historical, not a personal nature; and particularly to such as hardly heard, in their extreme youth, of the party names under which our denomination was divided, a quarter of a century ago.

The recent publication, specified above,

¹ Lectures on Theology. By Rev. Bennet Tyler, D. D., late President and Professor of Christian Theology in the Theological Institute of Connecticut. With a memoir, by Rev. Nahum Gale, D. D. Boston: J. E. Tilton & Co. 1859.

commemorates the character and opinion of a noted theologian of that epoch. BENNET TYLER was one of those—a leader—who followed the old paths, clung to the old methods, and adhered to the old views of doctrine. He was not ultra; but he was, nevertheless, the assailant and assailed, together with Ebenezer Porter, Leonard Woods, and Edward D. Griffin, and the many others of like stamp of doctrine who still linger with us in body, "having fought a good fight." It is not as pastor, nor as President of a College, nor yet as President and Professor in a Theological Seminary, that his name will be mentioned in the history of the churches. His merits or demerits, his usefulness or hurtfulness, will center about the theological opinions which he stoutly maintained, not only against the common haters of Orthodoxy, but against—in some of their views—many learned and Christian men within the pale of his own denomination. The book before us not only describes the man; it enables the Christian public to see precisely what were the doctrines he held, and why he attached to them so great an importance. The memoir, as full as the

circumstances would justify, is a successful attempt to portray a positive character; how just it is, must be decided by others, who personally knew the man. Of his theological views there can be no question; the lectures that form the main part of the work, are those which, in substance, molded the faith of the successive classes which have come from the Seminary at East Windsor Hill. Their incompleteness is the only ground of regret; and, indeed, until not only his still unpublished writings are given to the world, but those controversial articles, now scattered in various magazines are, with their replies, collected together, an important chapter in the theological history of New England must remain unfinished.

Although the memoir is before the world, yet it is due to the memory of a standard-bearer in our churches, that the main features of his life be given to our own readers; and doubtless, not unimportant to represent his theological views as they appear when seen by those whose sole knowledge of old controversies is gathered from the various published writings of himself and his opponents, and whose sole acquaintance with his personal aspect is in looking at the beautiful engraving prefixed to this article.

Bennet Tyler was of Connecticut origin, both on his father's and mother's side. His grandfather, Daniel Tyler, removed from Branford to Middlebury, then a part of Woodbury, in 1743. Daniel's son, James, resided in Middlebury; married Anne Hungerford, of Watertown; and died at the age of fifty-nine, leaving an unbroken circle of five children,—four sons and one daughter. The youngest of these five children was Bennet Tyler, who was born at Middlebury, July 10, 1783.

As to outward circumstances, there was nothing to boast of. It was a farmer's home, where the labor of all could only support the family; and, although the elder brothers desired a liberal education,

the want of pecuniary ability was a fatal difficulty. In his childhood, it appeared as if the same obstacle was in Bennet's way. The common school, a mile and a half distant, which he entered when he was six years old, with Webster's Spelling Book and Daboll's Arithmetic as the chief text-books, bid fair to be his sole field of study; and even these advantages were restricted to the winter months, as with many a farmer's boy, so soon as he was old enough to be of any use on the farm in summer. Even this partial "schooling" ceased when he was fifteen years of age, and he went to Watertown, to learn a trade. An accident, three months after, changed the direction of his life. In attempting to leap a wall, he so bruised his side as to render him unable to labor; and he went home with his father, who had made him a visit, expecting, however, to remain but a few days. He was soon informed by an uncle that his brothers had been agitating the subject of his education. His desire for knowledge broke out. A family conference was held, and it was determined that he should go to College,—the brothers to assist the father, if necessary, in bearing the expense. He obtained a Latin Grammar, and, while still disabled from bodily work, began his study.

The parish minister, Rev. Ira Hart, was his resource for preparatory instruction, his father's house still his home, and his father's farm still having his labor. The year after, in 1800, he entered Yale College. Some assistance from his father, some income from teaching and other labor, and rigid economy, enabled him to complete his College course, free from debt. In 1804, he graduated—how high in rank is not now known, but apparently in the highest third of the class—in which were Rev. Dr. Brace, now of Pittsfield, Ms., Rev. Dr. McEwen, of New London, Ct., John C. Calhoun, Rev. John Marsh, the late Bishop Gadsden, of South Carolina, and others who have risen to eminence. It is an interesting fact that Rev.

John Pierpont was, for some time, his room-mate.

He graduated honorably and out of debt. But he did far more. He graduated a Christian. His early training had been a good preparation; for his ancestry had, on both sides, been of "the household of faith." The blessings of the covenant had been claimed in his infant baptism. The Sabbath and public worship had received their due honor from his parents. From the family altar holy incense had risen morning and evening. The Assembly's Shorter Catechism, that inheritance of every true Puritan family, had been recited every Sabbath day. He had been blessed with the gentle teachings of a pious mother. His father was a sterling and exemplary Christian. When, therefore, after an absence of several months from College, in his second year, in which he had seen his father "die the death of the righteous," he returned, to enter the scenes of solemnity which followed the great revival of 1802, his whole early education made him particularly a subject for the renewing of the Holy Ghost.

The account of his conversion should be given in his own simple, but affecting way. After alluding to times of serious reflection in childhood, and to subsequent skeptical ideas, which infected, though they did not convince his mind, he says:—

"This was the state of my mind during my first and part of my second year in college. In the spring of 1802, while I was Sophomore, that great revival commenced in Yale College, to which reference has often been made, and which issued in the hopeful conversion of about seventy of the students. This revival commenced a few weeks before the spring vacation. I knew very little of it, however, at the time, as I was confined with the measles, and as soon as I was able, had gone home, on account of the weakness of my eyes. I continued at home during the remainder of the term, and, owing to the sickness and death of my father, I did not return to college till one or two weeks after the commencement of

the summer term. A great change had taken place during my absence. Many who were thoughtless when I last saw them, were now rejoicing in hope, and others were deeply anxious for their souls. Meanwhile I had been called to pass through a most affecting scene. My father had died in the triumphs of faith. His death, the funeral sermon which was preached on the Sabbath, and the intelligence which I had received from college, had made a deep impression on my mind. I returned to college. When I entered the college yard, an awful solemnity seemed to rest upon every object on which I cast my eyes. The countenance of every individual whom I saw was solemn. 'How dreadful is this place,' was the exclamation which seemed naturally to force itself from me. I went into my room. On the table was a letter addressed to me from a classmate with whom I had been intimate, and whom I had left in a state of thoughtless security. His attention had been called up to the concerns of his soul; and having heard of my affliction in the death of my father, he had written me a very affectionate letter, urging upon me an immediate attention to the concerns of my soul. My room-mate soon after came from his closet, with a solemn, joyful countenance, and told me what God had done for his soul since we had parted. My feelings at this time can be better imagined than described. Suffice it to say, an impression was now made upon my mind which was never effaced. I no longer halted between two opinions. I felt that if I did not secure my salvation now, I never should; and I resolved to attend in earnest to the things which belonged to my peace. I knew not what to do. I read my Bible and tried to pray, but my heart was as hard as adamant. I wandered in the fields meditating on my miserable state, and tried to cry to God for mercy. But I had no sense of God's presence, and my prayers seemed not to ascend over my head. I could feel no godly sorrow for sin, no love to God, and no gratitude for his mercies. I knew that there was not one right feeling in my heart, and I could not change my heart, nor could I do anything to induce God to

change it; and what to do I knew not. My mind was filled with awful darkness.

"I was in this state several weeks; not in such great distress as some experience; nor did I have those clear views of my sins which sometimes precede conversion. I have many times feared, indeed, that I have never had any genuine conviction of sin. I think, however, I was convinced of the entire depravity of my own heart; and although I cannot recollect such awful heart-risings as some have expressed, I think I was brought to see that 'the carnal mind is enmity against God,' and that nothing short of the almighty energy of the Holy Spirit is sufficient to subdue it. I can recollect that a calmness came over my mind, such as I had not felt before, and that my views of divine things were different from what they had been. I saw that God's requirements were reasonable, and that I was without excuse. Every thing, indeed, appeared right but myself. But my ideas were not very clear, and I cannot recollect very distinctly what my views and feelings were. The burden that I had felt on my mind was in a great measure gone, and my fear was, that I was losing my religious impressions. I found, however, that my interest in the subject of religion, so far from being abated, was increased. I felt a disposition to pray, and seemed to take some satisfaction in the duty; and the more I thought on religious subjects the more peaceful I felt; whereas before, directly the opposite was true. A few days after this change in my feelings, I was present at the examination of some of the students for admission to the church; and one of these, in giving an account of himself, seemed to describe my feelings better than I could have described them myself. I then, for the first time, began to think it possible that I might have passed from death unto life. But my hope was a faint and trembling one, and has, from that day to this, been attended with many doubts and fears. This occurred some time in the summer of 1802. I joined the church in Yale College, April 3, 1803, in my Junior year.¹"

¹ On a slip of paper found in Dr. Tyler's pocket book was written in an unknown hand this mem-

The year subsequent to his graduation, he spent in teaching the Academy in Weston, Fairfield Co., Ct., at the same time employing his leisure hours in reading, preparatory to the study of theology. On that study he entered in the autumn of 1805, under the teaching of the Rev. Asahel Hooker, of Goshen, Ct., for one year, that being the usual term of theological study. The teacher was "mild, generous, self-denying, sound in the faith, discreet, sober, a friend to his people, a lover of good men, given to hospitality, and faithful in declaring all the counsel of God."² The pupil was faithful, industrious, persistent, spiritually minded, a man of prayer. The fellow-pupils were Heman Humphrey, John Woodbridge, Frederick Marsh, Joshua Huntington, and Thomas Punderson. The studying of standard authors on a series of questions in systematic theology, the writing of essays on each question, the reading of these essays to the teacher, for his remarks and criticisms, as well as for those of the fellow-students; the discussion of texts of Scripture; praying, and now and then, exhorting, in neighborhood prayer meetings, near or remote; the observation of the methods of a minister, whom the late Professor Porter styled "one of the best pastors, if not the very best, with whom he was ever acquainted":—these furnished advantages to which we may properly look back with regret. They needed the severe discipline and accumulated treasures of Seminaries; but Seminaries need as much these family ways of training candidates for the ministry. Medical Schools do not supersede study with actual practitioners; nor do Law Schools render unnecessary the observation of practice in a lawyer's office. When will our churches be wise enough to demand a practical return to the old ways?

Mr. Tyler's first sermon was preached

orandum: "April 3, A. D., 1803.—Moses Stuart, (Tutor.) Banks, Frost, E. Swift, Tyler, Van Heuvel, Juniors, made a profession of religion at Yale College."

² Rev. John Woodbridge, D.D.

in South Cornwall, to the congregation of Rev. Timothy Stone. A story, which the preacher himself was always fond of relating, as to his first effort, should not be omitted. It was as to the compliment he received from Mrs. Stone. "I heard a man say," she remarked, as they were returning from church, "that he liked your sermon very much; but," she added, after a pause, "I do not regard him as a very good judge of sermons." Unterrified by such praise, he continued to preach, and was soon urged to settle in Blanford, and also in Milford. He could accept neither. At the very commencement of his work he seemed destined to be a victim of consumption. His health was feeble; a pain in the chest, which had commenced in College, attributed, by himself, to bending over a low table in study, greatly increased; his lungs were inflamed; and all of these symptoms were aggravated by the vehement style and delivery of his early preaching. A journey on horseback, however, with a friend, so materially improved his health, that he was able to resume occasional preaching; and, in the autumn of 1807, a year after his license by the Litchfield North Association, he began to preach in South Britain, Ct.

It was almost a hopeless field. The Church had been divided by means of a deposed pastor; and, for six years, had had neither pastor nor the administration of the Lord's supper. He preached through the winter, however, with decided success. An effort to raise a parish fund proved successful. He was invited to settle, accepted the call, and, on the first of June, 1808, was ordained. He had been married, on the 12th of the preceding November, to Esther, daughter of Dea. John Stone, of Middlebury.

Mr. Tyler's ministry at that place covered fourteen years. Space will not allow us to enter into details of his work; such labor as a "waste" place needed, he performed. Church discipline was established—ten cases being disposed of dur-

ing the first year, when the whole membership was but thirty-three. The pastor visited from house to house, and preached in the various school districts. People were induced to return to the sanctuary. As a result, twenty were added to the Church during the first year. A revival, in 1812, lasted about a year, and brought about eighty persons into the Church. Another revival took place in 1821. And during his ministry there, one hundred and five persons made a profession of their faith. From a moral wilderness, the parish became, for a small one, strong.

In 1822, Mr. Tyler became President of Dartmouth College. The recommendation of Dr. Porter, and others like him, had doubtless led the Trustees of that Institution to call him from his country parish. Of his connection with the College, and of his leaving it, he says:—

"I was among strangers, and engaged in duties to which I was unaccustomed. But I found myself surrounded by able professors, who treated me with great kindness, and rendered me all the assistance in their power. My situation was much more pleasant than I anticipated; and through the assistance of a gracious Providence, I was enabled to discharge the duties which devolved upon me with acceptance. I have never had any reason to doubt that I was in the path of duty when I accepted the appointment. My labor in the service of the college, I humbly trust, was not altogether in vain. I had the satisfaction to know that I left it in a more prosperous condition than I found it. It was no part of my duty, as president of the college, to preach on the Sabbath; but the health of the professor of divinity failing soon after my inauguration, I found it necessary to supply his place; and during the whole period of my presidency I preached a considerable part of the time. In the year 1826, there was a very interesting revival of religion, both among the students and the inhabitants of the village, which will be remembered by not a few, while 'immortality endures.'

"I was connected with the college six years; and, although I never felt so much

at home as in the duties of the ministry, still I had no serious thoughts of relinquishing my station, till, very unexpectedly, I received a call from the Second Church in Portland. When I received this call, I felt a new hankering for the duties and joys of the pastoral life, and believing I could resign my office without putting in jeopardy the interests of the college, I concluded to do so. I parted with the trustees, faculty, and students, with feelings of great cordiality, and I had reason to believe that the feelings were reciprocated."

In September, 1828, Dr. Tyler (he had received the degree of D. D. from Middlebury College, in 1822, and, being guiltless of

"The sin that Satan loves the best,
The pride which apes humility,"

had accepted it,) became the successor of Dr. Payson, at Portland. "I find myself," he says, "engaged in the delightful duties of the pastoral office."

"Dr. Tyler came to Portland," says one of his parishioners, "in the right time. While he remained, he was the right man in the right place. His clear and logical mind was needed to systematize the truth, which had been so faithfully and pungently preached by his beloved and almost adored predecessor. No man that ever preached in this city could set before the minds of his hearers more clearly the controverted and mysterious doctrines of the gospel. He was at home in a doctrinal discussion. There is no doubt that he loved to preach on the doctrines; and he was, by doing it, made the occasion of great and lasting benefit to this community.

"But, although he loved doctrinal discussion, he was also eminently practical. His preaching was not the exhibition of the dry bones of theology, without a covering of flesh upon them; but there was a vitality which took hold of the heart and conscience, as well as the understanding. He was a pungent preacher; his sermons had a directness of application which could not be mistaken. The backslider and the impenitent were not forgotten, and were treated faithfully, but tenderly, while he

labored also to build up the Church in the faith. I think I state what is true, when I say that every body loved him, and that he appeared to love every body. His kind, affectionate and winning manner made him deservedly a favorite. He was uniformly the same, respecting the feelings of every one—accessible and courteous to all. None would hesitate to approach him with any question of practical or doctrinal difficulty, for all knew they would be welcomed with kind words. Who ever heard of his uttering an unkind word against another, or of his treating any individual, whether denominationally friendly or not, otherwise than with affability and kindness?"

His ministry at Portland lasted but six years. In the fall of the year 1833, the Theological Institute of Connecticut was founded, and he was selected for the Presidency and the chair of Christian Theology.

The circumstances under which he was called to decide, were peculiar; and, while it is not our intention to enter into the controversies which occasioned the organization of the Seminary at East Windsor, a statement of the historical facts connected therewith is necessary. For several years prior to this date, certain new theological speculations had been advanced, particularly in Connecticut, which excited great alarm among many of the friends of truth. Their originators and advocates denied that the essence of any old Orthodox doctrines was touched, but insisted that the new speculations were successful attempts to explain certain dogmas in a way calculated to silence objections against Christian truth; to remove the misapprehensions, by which a former style of preaching had created obstacles to personal repentance and faith; and to harmonize more completely, and thus to strengthen, the system of doctrine held by the Church. Their opposers insisted that, if the doctrines themselves were not denied, yet they were in danger, from principles whose logical results must inev-

itably issue in an abandonment of the peculiar beliefs of the churches. These new theories were advanced in the only Theological School of that State; were sustained by men of ability, high official standing, learning, character, and piety. The *Christian Spectator*, issued at New Haven, early advocated the new views, and, for quite a number of years, as the files of that periodical will show, was very active on that side. The *Concio ad Clerum*, preached in 1828,¹ by Prof. N. W. Taylor, upon the passage, "And were by nature children of wrath, even as others," presented views, which, though by no means original, advocated in a masterly manner a doctrine of sin different from the ancient New England Theology. Publications on Using the Means of Regeneration, with their review, and other similar issues, exhibited the strong hold which the "improvements" had taken, and aroused the strongest interest in opposition. In the controversies which ensued, Dr. Tyler, with others, entered with ardor. The various articles published on both sides, we may well pass by. That they only widened the breach is to be expected. "Not a few of our readers are aware," said the *Spirit of the Pilgrims*, in 1832, "that the Rev. Dr. Taylor, Professor of Didactic Theology at New Haven, has been suspected of a departure, on some points, from the Orthodox faith; and that much alarm has been expressed lest, as a teacher of theology, he should introduce heresy into our churches. The existence of such suspicions and alarms induced the Rev. Dr. Hawes, of Hartford, to address him a letter, requesting him to 'make a frank and full statement of his religious views.'" Such a statement was published in the *Connecticut Observer*, of Feb. 20, 1832, republished in the *Spirit of the Pilgrims*, in March following, and also in the *Christian Spectator*, of the same month. Dr. Tyler, then at Portland, believed that, while the articles subscribed to by Dr. Tay-

lor might "be understood in a safe sense," yet the illustrations and explanations of some of them contained principles which led to the total subversion of them; and, though safely held by the then teachers, yet, if adopted by pupils, would legitimately lead to the renouncing of some of the fundamental doctrines of the gospel. His criticisms were published in the *Spirit of the Pilgrims*, in June.

A discussion ensued, over the signatures of the parties, which was finally closed, or rather transferred to other quarters by the refusal of the editors to allow its continuance in their columns. Of the merits, or indeed, history of these various discussions, it is needless to speak. They are alluded to as the main incidents in the train of events, which led to the formation of a new Theological Institute, and called Dr. Tyler to its head. Amidst a good deal of rather promiscuous skirmishing, the main point of attack and defence was upon the key to the Christian system—the doctrine of sin—how secured in all men by the fall of Adam,—how it exists in man's nature,—in what it consists,—how removed in regeneration,—its relation to the greatest good,—and its position in God's decrees. Much time and paper were spent, unsuccessfully, in adjusting the use of terms. Explanations were attempted, oftener to envelope a disputed point in greater obscurity. But this result was evident: two sets of views.

The apprehensions felt by the adherents of the old New England Theology, finally led to the calling of a Convention of ministers, which met at East Windsor, Sept. 10, 1833. About forty were present, who, after two days' prayerful deliberation, resolved to form a "Pastoral Union," and to establish a new Theological Seminary. The amount of funds determined upon as essential (\$20,000) was subscribed in a few weeks, and, with this meager foundation (since greatly increased), the Trustees, elected at the meeting of the 10th, proceeded to locate the Institution, provide buildings, and select a faculty. It

¹ Republished at New Haven, in 1842.

was thus that Dr. Tyler was chosen to the office he was to fill for twenty-four years. He was inaugurated on the 13th of May, 1834, the same day with the laying of the corner-stone of the Seminary edifice.

Dr. Tyler's own account of his entrance upon that work, as written a few years prior to his death, is as follows:—

“In the fall of 1833, the Theological Institute of Connecticut was founded, and I was appointed president, and professor of Christian theology. I was now called upon to decide a very important question. I was happy with my people, and had reason to suppose I enjoyed their affection and confidence. I could not expect or wish for a more pleasant situation in the world. I also occupied a post of great importance. On the other hand, the institution to which I was called was new, and as yet unorganized. It had peculiar difficulties to struggle with, and whether it would ever be able to accomplish any thing of importance was yet to be decided. So far as my own temporal interests were concerned, to embark in the new enterprise seemed to be giving up a certainty for an uncertainty. I could surely see no worldly motives to induce me to listen to the ease presented to me; and some of my friends did not hesitate to say that such a step on my part would be unwise. But the question to be decided was, not what would be most for my temporal interest, but what was the will of the great Head of the Church. That I might be divinely directed, I requested a special remembrance in the prayers of the Church. I sought counsel of some of the most distinguished men in New England, such as Dr. Griffin, Dr. Humphrey, the professors at Andover, Governor Smith, and many others. Most of those whom I consulted thought it my duty to accept the appointment. After long and prayerful consideration, I came to the same conclusion myself. I was well acquainted with the state of theological affairs in Connecticut, and it appeared to me, as it did to the founders of the institution, that the interests of religion required that a stand should be taken, and

that the object was sufficiently important to justify the risk which I should run. I felt that God called me to run this risk, and to trust in him as Abraham did when he went out at the divine command, not knowing whither he went. And I wish you to understand that, from that time to the present, my mind has never wavered. I have not seen an hour in which I have felt any distressing doubt as to the correctness of my decision. I believe the establishment of this seminary has been the means of great good.”

The twenty-four years passed away with credit to Dr. Tyler. Patience, energy, self-control, simplicity of character, hopefulness, enthusiasm, and kindness, are evident in the work which he accomplished, as well as in the testimony of colleagues and students. Of the particular events of that period we have nothing to say. We turn to a sight of his doctrinal tenets, first specifying some general characteristics of his writings as they impress us in reading.

Our first impression is, the eminently Biblical character of his methods of study and teaching. The views he holds are, in his opinion, based on the Bible. All theories must be brought “to the laws and to the testimony;” or, rather he is suspicious of all ideas which do not spontaneously come *from* the Scriptures. His highest idea of the philosophy a Christian should hold, evidently is that God's revealed word is the source and basis of all religious truths. In forming his system, he would not begin with theories of the mind, but with the Bible. What his views of Natural Theology would be, we cannot say, for we have no data; but his tendencies would naturally lead him to the side of those who believe the fact, so undeniable by every historical student, that without the Bible men can know very little religious truth, and that they cannot learn from the light of nature whether there is one God, or whether there are forty; that although the facts exist, and when understood are in bean-

tiful harmony with man's true nature, yet they are actually hidden until God's word interprets them. Now whether we are right in this or not, one will be struck, in all his writings, with the frequency and reverence with which all theories are discussed Scripturally. In his controversial writings, the frequent richness of his Scriptural arguments is eminently pleasing. He does not reject reason and experience; but "his delight is in the Law of the Lord."

A second feature of his writings, is their honest, plain, sturdy, common-sense way of dealing with his themes. He does not seem to us to take unfair advantages over his opponents. He states in a direct, straightforward way his own views and the arguments by which he is satisfied. He apprehends others just as they would naturally be apprehended by the mass of men. He is regardless of verbal subtleties. This is sometimes to his temporary disadvantage in discussion; his more lithe antagonists slip aside in a cloud of etymological ambiguities. Not tempted away however, he holds to the main point with a grasp that leads impartial readers to feel, that he is trustworthy. He prefers the old back-log and forestick, to a glittering display of brushwood. He is satisfied with the odor of a flower, rather than in eager analysis to eliminate the odor, to spoil the flower. He prefers the body living, to the body killed in the study of its materials; truth vitalized, to truth dissected to death.

A third feature of his writings is the impression that he is a safe man to follow. He uses his natural eyesight, neither soaring into telescopic heights, nor cramping himself to microscopic niceties. Satisfied with those old paths where his heart finds rest in company with the great mass of the Church, he has no need to seek for better. He evidently wishes for no improvements in theology, except such as common Christian experience suggests; certainly he never followed the will-o-wisp of "improvement" in its flitting

over the fens and marshes of human speculations. His advances in theology were to be found in heart-philosophy, not in new systems of mental science,—learning more of the doctrines of the cross in a prayerful and scriptural life, than in metaphysics. Deficient in fancy, rarely emotional, lacking brilliancy, to appearance not meeting *all* the wants of our nature,—yet a deeper study convinces one that his whole heart is in his teachings, and hence their power. You see that he has felt, himself, the power of native sinfulness; that he knows by experience that sin is deeper than mere choices; that his own heart knows its natural helplessness; that his peace and joy rests on a personal experience of a truly vicarious atonement; that he has practically learned the regenerating power of the Spirit; and that he lives by faith. He could not get far away from the truth, because his living experience kept him at his moorings.

From these principles his theological position is easily inferred. It was inevitable that he should be found with that section of the Church which starts with God's supremacy and work, rather than with those, whose theories, equally conscientious, are adjusted to men's rights and abilities,—the two great divisions which always have, and probably always will exist on earth—both of which are modified in practical religion. What the views which, according to Dr. Tyler, the founders of the Institute held, and which, he says, had his "cordial assent," are represented in part in the following extracts:—

"The founders of the Institute," he says, "were Old School New England Calvinists. They repudiated the new speculations which had been recently put forth, and which claimed to be great improvements of the system of New England Theology. . . ."

"They believed in the absolute supremacy of Jehovah, whose 'works of providence are his most holy, wise, and

powerful, preserving and governing all his creatures.' . . . 'That he has fore-ordained whatsoever comes to pass; and that all beings, actions, and events, both in the natural and moral world, are subject to his providential direction; and that God's purposes perfectly consist with human liberty, God's universal agency with the agency of man, and man's dependence with his accountability.' . . .

"They believed that men, as free moral agents, are under perfect obligation to obey every divine command. . . . They adopted the distinction which was made by Edwards and other New England divines, between natural and moral ability and inability. And they held 'that man has understanding and strength to do all that God requires of him, so that nothing but the sinner's aversion to holiness prevents his salvation.' By natural strength or ability, they meant nothing more than the possession of those faculties which are essential to moral agency. . . . They had no sympathy with those who held to a self-determining power of the will, or the power of a contrary choice, nor with those who ascribe to sinners a gracious ability, or any ability which implies a right disposition, or a disposition to get a right disposition, or anything which is inconsistent with the most absolute moral inability. . . .

"They believed of course, all those doctrines of grace which this dependence implies—the doctrines of total depravity, of regeneration by the special agency of the Holy Spirit, of divine sovereignty, and of eternal and particular election.

"They believed 'that God created man in his own moral image, consisting in knowledge, righteousness, and holiness.' That Adam, the federal head and representative of the human race, was placed in his probation,' that he fell, that previous to his renewal by the Holy Ghost, every man is personally depraved, destitute of holiness, unlike, and opposed to God.' . . . 'That in consequence of his

[Adam's] sin, all his posterity have become sinners,'—'by derivation.'

"They believed 'that the only ground of pardon and salvation to sinners is the atonement of Christ. . . . truly vicarious, . . . of infinite value. . . . sufficient to expiate the sins of all men, . . . not that Christ died for all men with a design to save all, or to do all in his power to save them'; an atonement. . . . unlimited'; but 'limited redemption.'

"They believed that. . . . regeneration is effected, not by moral suasion, or by the efficiency of any means whatever, but by the direct agency of the Holy Spirit, changing the moral disposition and imparting a new spiritual life to the soul."

These views were the staple of his teaching, and were those which he felt called upon to defend in public. He did maintain them; but he does not seem to us a lover of controversy. We are satisfied that he never took up his pen except from a conviction that the doctrines of the gospel were in danger, and not to gratify, nor to display a favorite hobby. It is true he foreboded danger to the faith of the churches; but he is not "worthy of death" for that. The language which the *Christian Spectator* itself used in 1830, in regard to the earliest stages of the Unitarian defection, can be quoted, (saving one word—"political") with singular force:

"It happened at that time, as it often does when a few keen-sighted men perceive dangerous errors to be covertly introduced, and raise the voice of remonstrance and warning; the motives of those who first discovered and proclaimed the danger were arraigned. Some of the Orthodox, who had for several years perceived and deplored the growing mischief, were accused by their brethren of being too suspicious, and of acting under the influence of persons, who, for political purposes, wished to cast the reproach of heterodoxy on a portion of their countrymen." That the motives of Dr. Tyler and

his friends were pure, we suppose to be undeniable; whether their anticipations have been realized, is an open question.

It may be wondered why the views stated above should necessitate any controversy, receiving in the main, as they do, the assent of nearly all Orthodox believers. The views themselves are not extreme; and the terms are capable of varying explanations. Dr. Tyler himself did not embrace, as we understand him, Augustinianism or Calvinism pure; but modified by the explanations of President Edwards and his school. The improvements against which he contested, were an attempt to find an intermediate position between this modified Calvinism and Pelagianism and Arminianism, resulting only, as he thought, in these latter forms of error. The main points of difference between Dr. Tyler's views and those he opposed, seemed to be briefly these:—

In reference to the fall of Adam, and its effect upon his posterity, the improvements agree "that Adam was placed on trial for the whole human race, and that, in virtue of this relation, and in consequence of his sin, his descendants begin to exist without a prevailing disposition to love God, and prone to delight in themselves and the world, and that all, as soon as they become moral agents, sin and fall under God's condemnation;" but they denied that any penal infliction came upon the race, as the direct consequence of Adam's sin; they denied hereditary corruption, or propagated constitutional propensity to sin, or inherited depravity, or the existence of any moral character by birth, or that the character of the race was absolutely dependent upon the result of Adam's probation. Dr. Tyler held to the federal headship of Adam; to the covenant of works; to hereditary corruption of nature; and insisted that man has a native bias or propensity to sin, and that every child of Adam is born depraved.

Sin consists, said the improvements, only in actual choices, meaning thereby, to in-

clude, however, the permanent governing preference of the will, which preference is formed in the first moral act; that there can be no moral character, but in moral acts; and that there is no inherent moral state, in which depravity can consist. Dr. Tyler held that there is a depravity of nature from which all actual sin proceeds.

As to human ability, the improvements held the will to be a power able to control its own states; adequate, at all times and circumstances, to choose in either direction; able to change its own unwillingness and disinclination. Dr. Tyler held to the distinction, elaborated by President Edwards, between natural and moral ability, of which the former denotes the possession of the *faculties* of a moral agent, the latter, the disposition of heart, which controls their use; but moral inability, he held, as did Edwards, to be a real inability. Conviction of sin, in the one case, was only the appropriate feeling in view of actual transgressions; in the latter, it was a sense of the depravity of the nature penetrating far beneath the acts of the soul, and a consciousness of entire want of power to change that controlling principle of evil.

Regeneration, in the former case, is the influence of the Holy Spirit, ensuring right moral action. Dr. Tyler's view is that it is the work of God, in changing the moral affections, a change of those feelings which lie at the root of moral action, and, as such, is solely the act of God.

The improvements held that the idea of right is to be resolved into a tendency to the highest happiness; Dr. Tyler, that the sense of right is ultimate.

Intimately connected with these was the question whether God could prevent sin in a moral system. Dr. Tyler insisted upon the affirmative, a position which his opponents declared incapable of proof.

Space will not allow us, even if it were profitable, to follow out the arguments of either side upon these points. It is only justice to Dr. Tyler to say, that, although the form of many of his writings was

adapted to the discussions of the time, yet divested of this, they have a richness of practical theology, permeated by a spirit of practical religion, in the highest degree profitable.

It is not a little interesting to know that, in 1856, Dr. Tyler was himself charged with heresy, "especially so far as respects the doctrines of human ability, imputation, and the atonement." From this charge, he was almost unanimously exonerated upon the report of a committee. That it was made is probably owing to the fact that some of the terms which he used in younger days, he had either abandoned, or, on account of their liability to be misunderstood, used with great caution; together with the fact that his *moderate* old-school views, could not satisfy those who start with the simple Augustinian doctrine of original sin. Notwithstanding such incidental opposition, there can be no doubt that the great work of his life had wide results. He himself thought that, by the institution of the Seminary, a decided check had been given to the new theories, although, as the late Professor Porter, of Andover, had said, it would take a hundred years for the churches to recover from the effects of these speculations. That there is a reaction from the new views, we suppose is evident; but it is also evident that it does not and cannot stop with the "arbitrary constitution" theory, as to our oneness with Adam, nor with any impossible or fictitious imputation. It must go back to the only consistent old-school theory, that, in the person of Adam, not the man only, but the race existed, sinned, and fell; and to all the doctrines logically inevitable from this understanding of the Scriptures.

Dr. Tyler resigned his professorship, July 16, 1827. His increasing age and

bodily infirmities warned him of the necessity of this step. His resignation was reluctantly accepted, and an annuity of \$500 voted him for life. A most touching parting address, as he left his station, deserves to be perpetuated. His remaining days were passed in a happy and tranquil retirement. He still preached a portion of the time, as pastor of the Seminary Church. He entered heartily into the scenes of the "great revival." His family surrounded him with veneration and love. He had never been the stern man many had imagined from his writings; as is often the case, the firmest defence of the truth was found in connection with a most genial nature; and, in his old age, his sympathies were as warm as ever. But his work was finished. On the morning of Friday, May 14, 1858, he had taken his usual exercise in the garden of his daughter, Mrs. Greeley, and at nine o'clock entered the house, saying, "I have finished the garden, if I do not live to eat of its fruit." He was immediately seized with a neuralgic affection in the head and lungs, from which he suffered exceedingly. He could not be moved home. His wife, children, and grandchildren, gathered round the bed of the dying patriarch, and received his parting counsels. He was asked if it was a pleasant thought that he should be free from sin. He replied, "It is the pleasantest thought I have;" then added, with characteristic self-distrust, "But O, if I should be deceived!" He said little about his feelings: "I am a great sinner, but Christ is a great Saviour." "I have not the ravishing views which some have had, but I enjoy perfect peace." "The heart is very deceitful, but I trust I am not deceived; I have no fear." At eight o'clock in the evening, he fell asleep in Jesus.

REMINISCENCES :

BY REV. JOHN NELSON, D.D., LEICESTER, MS.

THE period of our country's history, of the Church's history, and of the world's history, over which my memory ranges, and which appears to me as a dissolving panorama, though still retaining some distinct features, is perhaps, more remarkable for its changes and rapid developments of the great scheme of Providence, than any other of the same duration since the days of the apostles.

I shall, however, confine myself to such things of memory as relate to Christ's kingdom, and as have fallen under my own personal observation, or have interested me at the time of their occurrence. I should be soon lost if I looked over the whole field, and I must be excused from attempting anything like logical order or connection, as memories will come as they list, and refuse to be governed by any fixed laws. And I must be excused, moreover, for speaking much in the first person, as I know not how otherwise to accomplish what I have undertaken.

Although it is not an autobiography which I propose to inflict on the reader, I will begin by saying that I was by birth a Hopkintonian, for I was born in Hopkinton. And more than this, my early minister was that good though eccentric *Hopkintonian* minister, the Rev. Nathaniel Howe. Besides, while my excellent father was of the same school, and gave home instruction in accordance with it; and while my young ears were accustomed to the statements and arguments by which its doctrines were defended, I lived within the limits of the old Mendon Association, and had constantly showering upon me the greater light of Franklin, first kindled in Newport, and the lesser lights which beamed from other places. And although I removed to Worcester at the age of twelve years, I

then sat under the earnest and faithful ministry of Dr. Austin, who was then one of the strictest sect of the same school.— I was thus educated, and thus believed, knowing, however, that the ministers of Connecticut, and the more western parts of the State, and other sections of the country, with the exception of a few Arminians, were denominated Calvinists, in distinction from the Hopkinionsians; but I regarded them as conservatives, who yet needed the light of the new school in order to perfect their theology. During my college life in Berkshire County, I became acquainted with an able body of the *Calvinists*, to which I have referred. I heard the preaching of such men as Drs. Fitch, Hyde, and Shepherd, and more constantly that of Rev. Mr. Swift, of Williamstown. Finding that this class of ministers with less intermixture of metaphysics, no less faithfully declared the great and essential truths of the gospel than those I had been accustomed to hear, and that their ministrations were greatly blessed, I began to attach less importance than I had done to the peculiarities of the system in which I had been reared. I began to think that those of the *ultra* Hopkinionsian school, like those of other *ultra* schools, were, according to the homely comparison of Father Chaplain, of North Sutton, "like picked-toed shoes, which went out farther than was of any use." And I will add, that as I began then to think, so I have continued to think since.

The *disputations* of those earlier times, and there were many such, as theological discussions were much more common *then* than in this age of general excitement and activity, turned to some extent on the differences between Hopkinionsians and Calvinists of the Edwards stamp, but

mainly on the differences between both these denominations and those who were called Arminians, a class of religionists, who, at the present day, are mostly Unitarians. Total depravity, predestination, the saints' perseverance, justification by faith only, and regeneration by the *special* and *resistless* agency of the Holy Spirit, were the topics which especially called out and sharpened the weapons of controversy.

In consequence of these differences in doctrinal views, the question concerning what were called "unregenerate doings," was often agitated. To show the nature and bearing of this, I will mention an occurrence at the time of my ordination. Near the close of the examination, a delegate on the council rose and said there was one question more, so *vitally* important, that he must propose it to the candidate. "Do you believe, Mr. Nelson, in unregenerate doings?" I chose not to understand him without his being a little more explicit. He then asked, "do you believe it is the duty of an unregenerate person to pray?" I answered that I certainly did. He then said I cannot vote for your ordination. Some of the ministers immediately took up the subject and had a long discussion, leaving the candidate to his repose. I may add, that I obtained my ordination notwithstanding the heresy contained in my answer to the question referred to.

I remember too, that *at* this period, though perhaps *more* a little previous to it, there was much interest and discussion on the subject of the prophecies. Learned treatises by Faber, Vining, Smith and others; yes, and an elaborate sermon by Dr. Dwight—were extensively read; and not a few among the laymen, as well as ministers, felt as much confidence in predicting the time of the Millennium, as the followers of Miller did, in predicting the time when the world should come to an end. But time soon showed that calculations based on prophetic emblems, and days and other data, which were put

forward with much confidence, were utterly fallacious. The first Bonaparte terminated his career, and the battle of Armageddon was not fought. The witnesses testified, but the Millennium even to this day has not *quite* fully come. In the meantime the race of prophetic interpreters has nearly ceased.

It was not until after I came into the ministry, that any clergyman or layman, unless I except Dr. Freeman, of the Old Stone Chapel in Boston, ventured publicly to call in question the divinity of Christ, and rarely did I hear any conversation or preaching on that subject which has since so agitated the public. And here, though it brings me to a later period than the one from which I intended mainly to gather up my recollections, I may as well finish what I have to say of remembered religious controversies.

Silent as had been the pulpit and the press concerning the Unitarian faith, no sooner was the fact made known by the somewhat surreptitious publication of Dr. Morse, that there were many of this faith under disguise in Boston and elsewhere, though mainly there and in the vicinity, than there was a rallying around it and a defiant attitude assumed by its advocates. A controversy began in the pulpit, from the press and at the fireside, which soon became sharp and bitter, and which was long continued. As it swept on it left many decided traces behind it—as the breaking up of ministerial fellowships, and the sundering of churches and congregations which had before acted together in harmony.

I myself had my full share in the conflict and received many a wound, although I bless God my faith was not shaken, nor was I displaced from my position. But hard it was to feel the disruption of long cherished social ties which the warfare occasioned, and to draw new lines of ministerial and church fellowship, leaving many on the outer side for whom the heart yearned. But I will add, many as were the evils of this long and bitter contro-

versy, I now see that it tended to much good, especially by leading to a great increase of knowledge in the interpretation of the scriptures, and in so establishing the exegesis of the texts which prove our Lord's divinity, that its opponents are driven to the necessity of abating the force of these texts by discarding the other doctrine of their inspiration, thus opening a new and momentous question for the present generation to discuss and settle.

But to carry my reminiscences a little back again; the controversies which for a period were considerably animated between the Hopkinsians and Calvinists, so called, mainly received their quietus after the important compromise by Dr. Spring, of Newburyport, and others, was made, which led happily to the establishment of the Andover Institution.

The coming into existence of that, and soon after, of other theological schools, remind me of the great and important change which by them was introduced in respect to the course of study and training for the ministry. Previously, young men who had the ministry in view, went to the house of some distinguished minister, as that of Dr. Backus, of Somers, Dr. Emmons, or Dr. Burton, according to the affinities which they had with the peculiar theologies which these divines represented. Questions, from twenty to fifty in number, were put into the hands of the student, which referred to the leading subjects of natural and revealed religion—the former holding a much more prominent place than they do now. Annexed to these questions were references to such standard writers as the teacher had in his library, which the student might read and then write his essay or dissertation on the same. It was *expected*, and in general it turned out, that his conclusions were in accordance with what was deemed the true standard of faith in the school which he entered. After some six or eight months of preparation in this way, he was licensed and commenced preaching. If he pursued his theological studies at

Franklin, I remember his first sermons generally showed that fact; if at Thetford or Shelburne, we had statements and illustrations of the *taste scheme*. But this, with the great body of able and devoted ministers, thus educated, did not last.—Indeed, after much reflection and observation on the subject, it has seemed to me, that, short and defective as this mode of theological training was, it was not altogether so inferior in its results as a comparison of its advantages with those which are now enjoyed, might lead us to expect. Highly as I prize, and strongly as I advocate theological seminaries, on the whole, I have thought there was some danger of their being too scholastic in their influence for qualifying young men for the actual world which they are about to enter, and especially of their being pervaded more or less by some German, or other philosophy, that may mingle its corrupting waters with the pure streams of Bible truth. At any rate, I have thought that if there could be an education partly of the old and more practical mode, and partly at the seminary, *some* young men, at least, would be better fitted for their future work, than they can be by other methods *alone*.

Among the many other things which memory recalls, is the earlier mode of imparting religious instruction to children. This was done mainly by means of the Assembly's Catechism. Every Sabbath evening the children were called upon by the father or the mother to repeat first the answers to the questions that had been given them to commit, and then to go back to the beginning in order to refresh their memories with what had previously been committed. This, it must be confessed, was all regarded as a task, especially as there was little or no understanding of the words uttered. The catechising, too, was often attended to at the close of the common school on Saturday. And then again by the minister, once or more during the year, as he made his circuit among the school districts. This was a New

England institution, and no doubt has tended largely to its purity of faith and of morals.

Sabbath Schools, which have now so largely taken the place of this course of catechetical and family instruction, were first known in this country, some years after my settlement in the ministry. We heard of Robert Raikes, the inventor of schools on the Sabbath for teaching the poor how to read. At first, I believe they did not take in the idea of imparting *religious* instruction. But as their advantages for this were soon seen, such instructions were introduced. But still, in this country as well as in England, these schools were thought to be intended for the poorer and more ignorant classes.—With this idea the first Sabbath School was opened in Worcester. But it soon occurred to the venerable Abijah Bigelow, lately deceased, that in a country like ours, the institution could not flourish unless the rich would participate in it, as well as the poor. He therefore sent his large family of daughters to the school, and by this example brought it into repute.

When these schools were introduced, there was no thought of connecting them, as they are now connected, with the services of the Sanctuary.

The Schools were kept, not only in some hall or common school-room in the center of the parish or town, but were divided into branches in the several districts, and generally commenced at some four or five o'clock, in the afternoon. It was certainly a great improvement in lightening the burden of the teachers, in introducing order and system, and in relieving the children from the dangers of going abroad, often in companies, on the Sabbath afternoon, when all were brought into the house of God, under the eye and supervision of the parents.

The Sabbath School libraries and the children's papers, which are now a part of the system, are among the causes of a great change in the reading matter for the young. In my boyhood I could find

nothing for the occupancy of the leisure hours of the Sabbath, but the New England Primer, which, in its form, its binding, and its uncouth pictures, is still distinctly before me; and except also, the Bible. I was driven to this by the want of those exciting stories which now so much keep children from it. The inimitable story of Joseph, and other thrilling narratives of the Old Testament and the New, I re-read almost every Sabbath.—And I read them, I must think, with more interest, more enjoyment, and more vivid impression, than any children now do who pass over the same only in the Sabbath School, with minds mainly intent on getting through with the recitation, and constantly divided, not to say distracted, by statements, explanations, and questions. At any rate, it seems to me most desirable that they should at some time, read these narratives continuously and freely, so as to feel their full interest and power.

The remembrance of the reading provided for the children in those earlier times to which I refer, recalls to mind also, the common reading, not of the learned, who had access to choice libraries, but of the masses of the people. This consisted in some histories, some works of fiction, some works of taste, as Addison's Spectator, some works of a philosophical and moral cast, as Watts on the Mind, and "Burgh's Dignity of Human Nature," but mainly, I mean in the religious community, of Edwards, Baxter, Flavel, and Bunyan, together with volumes of sermons. I ought also to mention that when I was quite young, the country, even in its most religious portions, was flooded with infidel writings, such as Thomas Paine's Age of Reason. These for a time, were seized upon and read with great eagerness by young men and those who were not young; and they seemed to pervade and poison almost the universal mind. The few Christians who maintained their faith, hung down their heads in despondency; and there was an exultant expectation that the old fashioned

dark and gloomy religion would soon give place to an age of philosophical light and freedom. Dr. Dwight says, when he took charge of Yale College, almost the whole of the senior class were avowed infidels. And I can well remember when nothing was more common than the discarding and trampling upon the scriptures. But after a brief "suspension of faith," the pulpit began effectually to speak out in defence of the Christian revelation, and many timely publications, like Watson's Tracts, were brought into the country from abroad, and many were written at home, like "Revealed Religion," by the Mendon Association, which were read, and by the marvellous interposition and blessing of God, proved to be an antidote for the existing evil. As an example of the signal effect produced by a faithful advocacy of the truth on this important subject, I will mention what occurred in Somers, Connecticut. The excellent and well known minister in that place, Dr. Backus, was overwhelmed when he saw that there was not only nothing that promised a revival of religion among his people, but that they had become so imbued with infidelity that the question was whether Christianity should be given up or a farther struggle be made to maintain it. Under these circumstances he resolved to make one effort more for the preservation of the Bible, not expecting that it would be the means of any one's conversion. The first sermon which he preached, of the series that he proposed, and that he did preach and publish, was on the necessity of revelation, arising from the dark, ignorant, and degraded state of those who were without it. And this, by the interposing influence of the Spirit, marvelously touched the hearts of the people, and was the beginning of a glorious revival of religion,—and one that caused infidelity to hide itself in shame.

But at that period, and for some time after, there were almost no periodical religious publications. The first I remember as circulating among the people, was

The Connecticut Evangelical Magazine; soon after, *The Panoplist* appeared, and then a new era commenced. Then appeared a new religious paper, *The Boston Recorder*, and soon after, *The New York Observer*. How soon, how rapidly, and how extensively publications of this kind have been multiplied, and spread over, not only the minister's study, but the whole land, so as to produce a surfeit, I need not say. These publications, particularly on the part of our great charitable societies, are carried to such excess that it seems to me the Christian public ought to insist on an abatement. With a proper arrangement, all that is specially important for most of them to publish, might be condensed into a single weekly paper, not so large as *The New York Tribune*. The matter of real interest would thus, at once, and in the most convenient form, be brought before the reader. The expense would be trifling, and those especially, who have kindly and respectfully been made life members of these societies, would save a great amount of postage, as well as store room for pamphlets; and what is more important, many thousands of dollars would be saved from the great expenditures of our religious charities.

I ought to say in this connection, that in my earlier days, hardly any such thing was known as a religious tract, either in this country or in Europe. Mrs. Hannah More, I believe, is entitled to the credit of first benefiting the public by this kind of literature. The discovery, or if not the discovery, the practical use which she made of it was suggestive, and introduced an important era. For the distribution of tracts, accompanied by a simultaneous distribution of Bibles, which soon followed, has been, and is, among the most important instrumentalities for enlightening and blessing mankind.

Of the commencement, the multiplication, and wide expansion of an almost endless variety of voluntary associations for religious and charitable purposes, that

have so signally marked the period which comes within the time of my recollection, I need not say much, as many of them are so recent, and the history of all so well known.

The Connecticut Evangelical, and the Massachusetts Missionary Societies, were the only ones of the class, which I had a knowledge of when young. These acted efficiently in sending the gospel to our new and destitute settlements, particularly to the then remote regions of Central and Western New York.

The movements of Cary, Marshman and others in England, for carrying the gospel to India, and the publication of a remarkable sermon by Dr. Buchanan, on the subject of missions, called "The Star in the East," to speak of no other exciting cause; began to suggest the idea in many Christian minds, of there being an obligation resting upon the Church to attempt something for the conversion of the heathen.

With the young men of Williams College, who may, perhaps, be considered as pioneers in the work of Foreign Missions in this country, I was acquainted, although they were a year or two after me in the college course. There were Hall, Mills, Richards, Rice, and I may add Chancey Robbins, who died young. Their main actions—their prayers at the hay-stack, and their more matured measures for engaging personally in the work of Missions, took place after I graduated.

The origin of the American Board is well known. Of nothing have I a more distinct recollection, than the impression I received at the second meeting of that Board in Worcester; especially, of the appearance of those truly great and venerable men, in the Old South Church, when they assembled with some hundred, or hundred and fifty other persons, to attend the only public service of the occasion.

I remember, moreover, how dark the prospect then was for collecting funds, and how meager were the contributions,

and what objections were urged against the whole enterprise—how it was ridiculed and slandered, being represented as a scheme for personal aggrandisement. But it had taken hold of the heart of the Church, and under God went on prosperously, as we all well know. I will add, too, I have ever thought that it was the warming and expanding both of the minds and hearts of Christians, by means of this noble enterprise,—that it was their quickening to faith, and zeal, and holy activity, that caused so many religious societies—so many new plans to evangelize the country and the world, to spring up and follow in its wake. This I regard as the mighty parent tree, planted by the prayer of faith, and watered by the heavenly dew of which the others are the offshoots. But I must hasten to say that my memory goes back to a period when weekly prayer-meetings were little known, if known at all, in our country. The first meetings of the kind that I recollect, were held by Dr. Austin, in certain private houses. These were thought innovations of doubtful expediency; and one who was known to attend them fell under reproach. The only week-day meetings which had been held, were the meetings of the children for catechising, and the preparatory lecture, when some two or three of the neighboring ministers assembled together for a social visit, as well as for conducting the public service. Laymen had little to do except to attend upon the prayers and instructions of the ministry. The particular brethren of the Old South Church in Boston, who established the Park St. Church, had their meetings for religious improvement, but did not deem it proper that any of them should pray, even before such a circle, and therefore they sent for Dr. Eckley to perform that service, or omitted prayer altogether. How it is now, I need not say, for we well know the mighty power of the lay agency, not only in the Sabbath School, but in the prayer-meeting, the conference, the convention, and all public gatherings for religious

purposes. It is, I must think, among the most cheering signs of the times that all of the working power of the Church is being called forth. If there be danger that some of the not most gifted of the brethren will make themselves too conspicuous, there is greater danger that others, qualified for active labors, will fail of putting their hands to the work.

I will not farther tax my own recollection, nor the patience of my readers, except to say a few words concerning ministerial associations in the County of Worcester. These, here and elsewhere, have been of no inconsiderable importance in our denomination, as they have tended to the improvement of the brotherhood intellectually, socially and spiritually, and as they have discharged an important office in examining and licensing candidates for the ministry.

According to my recollections in earlier times, there existed in the south-east part of the County, the Mendon Association, which extended also into Norfolk; on the south-west, the Brookfield; in the north-west, the Westminster; and through the center, the Worcester Association—the latter containing several ministers, who were regarded as Arminians, and some of whom became Unitarians. A new association was formed by the more decidedly Orthodox ministers, called the Worcester North. This began in Oxford, took in Millbury and Auburn, the Old South in Worcester, Hubbardston, Princeton, and Winchendon. Among the complaints urged against Mr. Kendall, of Hubbards-ton, before the council called for his dismissal, was the fact that he belonged to the "*Long and Narrow Association.*" This body dwindled away till none were left, except Mr. Goffe, of Millbury, who claimed for reasons which he thought sufficient, to be the association who elected himself—*unanimously* it is presumed—as a delegate to the General Association; appointed himself as *preacher* before that body, and actually performed that service.

I myself, for ten years, was connected with the Brookfield Association, to which my predecessor had belonged. And I remember with great pleasure the pleasantness of that connection, and I love to recall images of many of the brethren,—as of the amiable Ward; the acute and witty Pope; the devout and strong-minded Tompkinson; the shrewd, far-seeing, and companionable Fiske; the more reserved, but kind, humorous, and able Snell; the classical, poetical, and accomplished Stone; the cheerful, and captivating Whipple, to speak of no others that I honored and loved. But I felt it my duty to unite with the brethren in the center of the County, whose location prevented their conveniently uniting with any of the existing associations, with which they could sympathize. I well remember the origin of this body, with which I have been so long, so cordially, and so happily, united. I remember how punctual was the attendance of members, and the performance of the parts assigned in its earlier days. I remember the readings, the discussions, the criticisms, and the happy harmony. I remember, and shall remember while life lasts, the dear brethren,—the many who have gone to the grave, as well as those who remain, hoping for a more entire and lasting union with all in a better world.

This review, brief and imperfect as it is, awakens thoughts, reflections, and feelings, in my own mind, of intense interest, and especially so, as, although sensible that I myself am about to pass off the great stage, I cannot but look forward and ask, to what is all tending? or what is coming as the result of the excited and onward moving state of things, that has been passing before me, and in which I have been taking some little part.

I confess, I have dark moods, in which the yet seeming giant strength, and vitality and power of the world's old evils, and of the new flood of infidelity, and oppression, and crime, constantly coming on, cause me almost to think that the

darkest pages of our history are yet to be written.

But then again, when faith gets into the ascendant, and the promises of Him who is over all, shed their light upon me, I am able to look upon the overturnings, and overturnings, and overturnings, which

characterize the age, as the prelude of the coming of Him whose right it is to reign, and I feel greatly cheered by the glorious thought that God lives, that God reigns, and that he will take undoubted care of his own blessed kingdom.

MEMORIAL OF

REV. LUTHER FRASEUR DIMMICK, D.D.

BY REV. LEONARD WITHINGTON, D.D., OF NEWBURYPORT, MS.

WE read in the Gospel that when Mary "took the ointment of spikenard and poured it upon the feet of Jesus, and wiped his feet with her hair, the house was filled with the odor of the ointment." It was not probably until the box was broken that the fragrance was fully perceived. It is so with the Christian; his death closes his activity, but completes his example; and he resembles his own monument, which is never set up for the observer's contemplation until the inscription is finished.

In the life and death of the late LUTHER FRASEUR DIMMICK, D. D., who died at Newburyport, May 16, 1860, we have materials for reflection and improvement. The facts are interesting, and we present them without panegyric.

REV. LUTHER FRASEUR DIMMICK was born in Shaftsbury, Vermont, November 15, 1790. In his youth he removed, with his father's family, to the State of New York. He united with the Presbyterian Church in September, 1812. He graduated at Hamilton College in 1816, and immediately commenced his theological education at Andover, where he graduated in 1819, and delivered the valedictory address. He was licensed to preach the Gospel, by the Essex Middle Association, July 19, 1819, and the same evening preached his first sermon in the North Congregational Church, Newburyport.—From this Church and parish he received a unanimous call on the 10th of November, and was ordained as their Pastor, the

8th of December, 1819. He had previously offered himself to the American Board, as a foreign missionary, but was induced to change his purpose by a pressing call to fill an important station. His first and last sermons were preached to the same people.

On Sabbath morning, May 13, soon after naming his text, he was taken suddenly ill, was assisted to retire from his pulpit, and conveyed to his residence. His illness was a disease of the heart; and after a fluctuating state, between hope and fear, he passed away, on Wednesday, the 16th, at the age of 69 years.

He received his diploma as Doctor of Divinity from his Alma Mater—Hamilton College—in 1849.

Dr. Dimmick was twice married; first to Miss Catherine M. Marvin, of Norwich, Ct., May 4, 1820; and the second time to Miss Mary E. Ellison, of Boston, March 13, 1849. It is superfluous to remark, that in all the relations of life, as husband, father, brother, or friend, he exemplified his own instruction.

The first thing that strikes us in review of this brief statement, is his long pastorate. Dr. Dimmick was ordained December 8, 1819, and died May 16, 1860, so that he was pastor of the North Church in Newburyport for nearly forty-one years. It was his lot to succeed in the ministry a very energetic and peculiar man, the late Dr. SAMUEL SPRING, whose ministry lasted a little longer than

his own—forty-two years. We recollect that at the time of his ordination, it was regarded as a privilege to enter a vineyard so skillfully cultivated, and where the grapes seemed ripe in clusters for the gathering of the reaper's band. It struck us, however, even then, that the young laborer must meet some difficulties from the very eminence of his predecessor. Dr. Spring, like all other marked men, had a prestige of his own; his youthful successor had a prestige to create; and it was natural to suppose that some of the individualities of his predecessor would stand in his way; how he met those difficulties, and how he conquered them, is seen in the fact that his ministry, with the most uniform harmony, lacked only one year of being as long as that of Dr. Spring. No two good men could be more different.—Dr. Spring awed by his majesty, his decision, his moral and physical courage, his commanding eye, and his erect and majestic presence. Dr. Dimmick won by his gentleness, his blended excellence, his courteous manners, his sympathy with every form of suffering, and every condition of life. The one was the son of thunder, the other, the son of consolation.

He was born for his profession. Few preachers of the Gospel comply more truly with the Apostle's requisition, 1 Timothy iii. 2: ἀνεπιληπτὸν εἶναι, an expression which our translators have weakened by rendering it,—to be blameless; a *bishop*, or a preacher *must be blameless*. The term is probably taken from the pancratian wrestlers of old, who anointed their bodies with oil that there might be no place to seize hold of, to throw an opponent.—There was no weak spot in his character.

The sermons of Dr. Dimmick were not regarded by the public as the most striking exhibitions of his power. They were more judicious than sparkling, yet they had some qualities very uncommon. In the first place, he had more intellectual discretion than any man we ever knew. He seldom, if ever, selected a subject which

he did not perfectly understand. When he drew his bow, he always had the vigor and the eye to hit his object. Dr. Dimmick would hardly have agreed with the writer of the Memoir of the late Dr. Peabody: "Preaching has become a very different thing from what it once was. In this our day, no easy generalities or worn-out common places will do anything more than put people to sleep."¹ But can it be so? Is not the reverse true? Are not the most affecting truths as common as the light, and as old as the creation? The fact is, a *curious* thought is never an *affecting* one. The art of preaching consists in giving interest to what every man knew before. A preacher must tell the OPEN SECRET. What was Paul doing when Felix trembled? He "reasoned of righteousness, temperance, and judgment to come." On the other hand, if you wish to put a popular audience to sleep, read to them the sermons, (as he calls them) of Bishop Butler, some of the most acute speculations that ever honored the closet, or disgraced the pulpit. Our departed brother always aimed at the conscience, and of course the consciousness of his audience.

He had another peculiarity in his preaching, remarkable in the successor of Dr. Spring; and that was a deep sympathy with human weakness in its difficulties, its struggles, its temptations, and defeats. This was a growing peculiarity in his preaching; it marked the mellowness in his riper years, and the benefits of his experience. He knew well how "to lift up the hands that hang down," and "to strengthen the feeble knees," and "to make straight paths for the feet, lest that which is lame be turned out of the way, but let it rather be healed." No pastor could be more welcome to the sick chamber,

Beside the bed where parting life was laid.

His extemporaneous effusions were plain and simple, and his sermons to the last were carefully elaborated. But his

¹ See Memoir prefixed to Sermons of Ephraim Peabody, page 22.

great power was as a serious, earnest, diligent, and consistent pastor. The timid inquirer seldom feared to go to him for direction. He was sure of his counsel, his prayers, and his example.

It is a victory not often appreciated by a superficial world, to continue to feed a single flock through a long pastorate; to give interest to old truths, variety to the simplicity and sameness of the Gospel, to conquer this man's fastidiousness, and that man's conservatism; to move with the times, and not leave the old land-marks, and have zeal without rashness, ardor without indiscretion, and all preserved through the first inexperience of youth, and through the last decays of maturity; this is the task of a long continued preacher, and this is the victory which our modest friend never boasted of and nobly won. He "turned many unto righteousness; he shall shine as the brightness of the firmament, and as the stars forever."

His general character, both as a reasoner and a man, was CAUTION. This would be the impression on the slightest acquaintance; and yet his caution was combined with the most singular boldness in starting various questions, and examining every foundation. In a society to which he belonged for theological investigation, he once proposed this motto:—"Prove all things; hold fast that which is good." It seemed to be the ruling maxim of his own mind. He seemed to think to hold fast to good, it was necessary to prove *all things*. He was not afraid to start the most critical and dangerous questions, though he was very safe in coming to his conclusions. The writer of these recollections was once present at an amusing conversation of our brother with the late Dr. Dana. After suggesting some questions which seemed to unsettle some fundamentals, as the older brother conceived, Dr. Dana exclaimed, almost in agony, "Now, brother Dimmick, I did suppose that some points in theology were fixed."—"Yes, sir," was the reply, "but will they not be more fixed, if they are

true, the more we examine them?" In one respect, our brother was a freer thinker than Theodore Parker, or any of the members of that school. *They* shun the old paths like "vipers' blood;" innovation to them is always the way to truth. Our brother, like the eagle, after the wildest flight, was not ashamed to return to the old nest, if that was found the point of safest repose.

Dr. Dimmick's interest in education was unceasing. He held for fifteen years, a responsible part in superintending the public schools of Newburyport; was for a number of years, and at the time of his death, President of the Board of Trustees of the Putnam Free School; also of the Board of Trustees of Hampton Academy; and for fourteen years a Trustee of the Andover Theological Seminary,—in fact, he was ever ready to give his influence and time in aid of the instruction of the young, for whom he always evinced peculiar regard. He was a man of great industry; Biblical literature was his favorite study; he kept up a constant acquaintance with the Hebrew and the Greek; and he never was a better scholar than on the day he died.

On the Fortieth Anniversary of his ordination, Dr. Dimmick preached a Historical Discourse, which has been published. In this discourse he gives a review of his long ministry, and feelingly adverts to the few who remain that witnessed his ordination, and also an apprehension that his own labors had nearly closed. The statistics in this discourse give evidence of faithfulness and industry during his long pastorate; and the fact that he was present and acted on seventy-seven ecclesiastical councils, is significant.

The following extract will be read with interest:

"Of the fifteen pastors who took part in my ordination, ten are departed.—Other names might be added. Let me mention to you, Dana, the father, of Ipswich; Parish, of Byefield; Allen, of Bradford; Tompkins, of East Haverhill; Mil-

timore, of Belleville; Giles and Milton, near neighbors to us; and more recently, Dana, the younger; Braman, of Georgetown; Perry, of Groveland; Kimball, of Ipswich; and Holbrook, of Rowley. At the Andover Seminary, Porter, tasteful, urbane, richly furnished in his department; Woods, laborious, careful, slow, but strong; Stuart, with flashing thought and the pioneer of sacred literature in our country; Murdock, kind, paternal, well read in his profession;—all these, where are they? A galaxy of bright men, they have sunk below the horizon, but we trust to illuminate other spheres. There, too, are Worcester, Blatchford, Evarts, Cornelius, Wisner, Edwards.”

When we walk the borders of a peaceful lake, we often find, amidst the vegetation that skirts its banks, one tree, which, either from nearness or magnitude, is more distinctly reflected from the glassy surface than the rest. In the foregoing enumeration of his teachers, I suspect that Professor Stuart's name must have recurred with peculiar interest. It was obvious his teaching had done much to shape his pupil's turn of thought and course of investigation. His grasp was on him; his freedom, without his boldness; and his value for Biblical exegesis, with greater caution. It was curious and instructive to see the influence of such a teacher on so differently a constituted mind.

Perhaps the reader may wish to enter the sanctuary of thought, and know what the man was in the recesses of his soul, as well as the impressions he cast on the recollections of friendship. The following extracts, selected from remaining papers, are specimens of his private views and meditations:

“*March*, 1853. I am, as passing along now, enjoying a richer life than I have ever before known. My children awaken new fountains of interest and pleasure within me; my sympathies with humanity, in its various aspects, are, with increasing years, becoming deeper and broader;

at the same time that I think my views of Christianity, as a system, applied to the necessities of man, and suited to raise him to the highest practical excellence, and also as occasioning the highest developments of the glory of God, are more comprehensive and valuable—certainly unfold to me higher and profounder satisfaction. I could not order things better than they are ordered. No creature, nor all creatures together, could, in any possible point, mend the works of God. If God will lead me on, and let me more into the depth of things, and keep my spiritual feelings conformed to the increasing developments, I shall surely be most blessed forever. O, God! be thou thus my God and portion.

“*November* 12, 1854. When I see, on a Sabbath morning, the secular world all standing still and waiting for the solemnities of God's house, and part of the secular world expecting something from me, I am afraid! A trembling comes over me. How shall I meet the expectation? How shall I present something worthy of the occasion? God help me! The pulpit must do its work *well*, in order to sustain itself. I wonder it sustains itself as well as it does. The pulpit must show itself worthy the great interest entrusted to it. God help me this day.

“*December* 8, 1857. I think I have never seen the anniversary of my ordination when I had a deeper view of its importance, or when I felt more satisfied with the line of life I have chosen, than now. An old man has richer enjoyment of the past, than a young one, because there is more of the past to look back upon, and also because the consequences of the past are in a greater measure evolved; though he may have less enjoyment of the future, because there is less of future before him. The Lord enable me to fill up what remains of service are appointed me, in the work committed to me, well and faithfully, that I may meet his approval.

“*February* 11, 1858. ‘I dread the

thought,' said Whitefield, 'of *flagging* in the latter stages of my course.' The feeling of every man is probably the same. The Lord may, indeed, ordain it. Yet I have often pictured to myself the desirableness of continuing active and energetic to the end of life; of falling in the harness and in the high places of the battlefield. I have often thought with interest, on the old Danish chief of whom Turner gives us an account, who, growing old and infirm, and seeming about to die, in his bed, and thinking it inglorious in a warrior thus to die, rose, though weak, and arrayed himself and staggered forth in his armor, exclaiming, 'Where is my enemy? Let me find an enemy. Let me die as becomes a soldier, by the steel of an enemy!' Still, such a spirit, I am aware, must not be copied, or too much admired, by a Christian man. I am afraid I have offended by thoughts I have sometimes had on this subject. The Lord forgive, and the Lord direct, and make me peacefully submissive to his will."

Prof. Phelps, in the closing remarks of his Sermon at the Funeral of Dr. Dimmick, pays the following tribute to his character:

"I am reminded, by this thought, of the one feature which, if I mistake not, was predominant in the ministerial character of him for whom we mourn to-day. If he excelled in any one thing, more than in another, it was the delight with which he preached and practiced the consolatory and cheering truths of the Gospel.

"How many of us have received messages of comfort from him, which now seem to come again to us from those dead lips! You know how genially he appreciated the adaptation of the Gospel to bereaved, crushed spirits. You do not need to be told how much at home he was at your firesides, whenever trouble came upon you; and how timely and hearty his words were to you there. If there were any who felt unacquainted with him before, they were sure to know him and to love him then. You know more perfect-

ly than any words of mine can remind you, how prompt and yet how wise were his sympathies with the sick, and the poor, and the dejected; how much he loved your children, and how cordially he mourned with you, when God took them. What a reality your bereavements were to him!

"Have you not seen him also pause in the street, to watch a group of neglected ones in their sports? Who but he would have had the thoughtfulness to single out the least attractive, or the most forlorn, or the most wicked of them all, for a kind word? If other wisdom questioned that of some of his apparent impulses of sympathy, did he not convince you that *his* wisdom lay deeper, and was nearer to the mind of Christ, by saying: 'I must try to save that boy;' or, 'Who knows but that the soul of this outcast, may be given to me?' or, 'Little as I see in human nature to reverence, I find as little anywhere to look down upon?'

"Youthful ministers have told me of his fatherly counsels to them, in emergencies in which they were strengthened by the spontaneity of his interest in them. Yes, it was a joy to him to exemplify the trustful, hopeful, helpful aspects of the Gospel. He loved to live them, as to preach them.

"It was but a short time, since he invited me into his study, and after pointing out from his window some of the localities of this city and its environs which were dear to him, told me of the many years which he had passed in Christ's service, and yours; and how large a proportion of those to whom he had given the youth of his ministry, he had attended in their last hours. All but *seven* of the members of this church at the time of his ordination, he said, were no longer here. Then, in the same breath, he spoke of the great joy of his ministerial life. His own had been one long privilege. I do not recall that he had one word to say of its trials, or of its toils. He had loved it, and these were forgotten.

“He did not say it, but who now can refrain from thinking it—that his has indeed been a model ministry! Forty years of unbroken labor; his first sermon, and his last text, preached to the same people; revered as a teacher, whose scholarly acquisitions always paid tribute to his piety; trusted among his brethren, as a brother without guile; a model to his juniors, as a preacher whose professional enthusiasm was too deep to be obtrusive, and yet seemed to be the whole of him; beloved as a Pastor, as none but a Pastor who loves his people can be; without an enemy, or, if he possibly had one, with none who would not blush now to own it; and, more than all, blessed by Christ, as a chosen vessel unto Him; and at last translated from the very pulpit which had been, for so long a time, as the Mount of God to him, to meet hundreds of souls which had been given to his fidelity for Christ's sake—why should he not have enjoyed such a ministry? Our Father! Our Brother! Our Pastor! It is safe for thee to look back upon it, and appreciate it now!

“Let us remember the words which he spake unto us, while he was yet with us. So, being dead he yet speaketh. Let us gain refreshment from these last offices of communion with him in spirit. Let us ‘be joyful in the house of prayer.’ Let us drink deep at the same wells of salvation from which he drew his calm, cheerful strength. Then we can go forth as he did, blessed in our own afflictions, and blessing others in theirs.”

One of the last impressions which the writer of this brief notice received from our departed friend, was a discussion concerning the manner in which heaven will

open on the departed soul that has just left the lifeless clay behind it. It took place while we were treading with slow and sad steps to follow the remains of another clerical brother to *the house appointed for all living*—the late Rev. DAVID T. KIMBALL, of Ipswich. He started the question, whether heaven would burst on the astonished soul with sudden effulgence, or whether it would be a soft and more gradual dawn, like the first streak of twilight that brightens the morning.—He mentioned Dr. Doddridge's dream. He had a quiet way of investigating these things, well suited to the time and place; and though he spake with caution, he concluded that we must wait with trembling hope for the blessed experience. Ah! my brother, thou hast solved the problem now; thou art wiser than all thy surviving companions. Thou hast entered the veil; thou hast left the darkness of this speculating world; thou hast entered the regions of eternal day. Little did I think that as we then paced side by side our solemn way to a brother's tomb, what was to thee then, as to me, doubtful speculation, would so soon become personal experience. But thou hast neither lived in vain, nor died in vain. Though thy exit was sudden, precluding the possibility of a word, or prayer—yet thy last scene suited thy character; thou wast summoned at the post of duty; Death touched thee in the pulpit and struck thee soon after; and now we yield thy body to the ground and thy spirit to God; and the evening sun which will soon shed his parting beams on thy grave, will spread there a sweet emblem of thy temper and thy life; pure, but bright; illuminating earth, but having its source in heaven.



CONGREGATIONAL CHURCHES AND MINISTERS
IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Continued from p. 293.)

ABOUT 1746 there was a division in Plainfield Church, and a Separate Church was formed, which had two successive pastors.

THOMAS STEVENS,.....Ord. Sept. 11, 1746
* Nov. 15, 1755
ALEXANDER MILLER,....Inst. _____ 1758
* Aug. 20, 1798

This Church had, however, been much scattered previous to the death of its last Pastor, some having returned to the original Church, and some perhaps having gone to other denominations. Their house of worship stood about two miles north of the old village. Rev. Thomas Stevens was the son of Capt. Thomas Stevens of Plainfield, and is reported to have been a clear and powerful preacher. He and Solomon Payne of Canterbury were leaders among their people in opposition to some who imbibed Baptist views. In 1755 he went as chaplain in the army with Capt. Robinson of Hardwick, contracted disease and returned to die in November at his father's house of a "nervous disorder," being then in his 32d year. His gravestone bears this admonition:—

You passers by,
Hark, hear the cry,
Prepare to die!

Rev. ALEXANDER MILLER was born in Ireland, and came over with his parents at eight years of age to the town of Voluntown. Here he was ordained April 17, 1751, pastor of a Separate Church. After the death of Mr. Stevens this Church was united to that in Plainfield (the towns being adjacent) and Mr. Miller removed to Plainfield and acted as pastor of the united Church until its decay.

With reference to this he is reported to have said shrewdly, that his Church "died without kicking!" Speaking of Hazael,

and of his exclamation to the prophet, "Is thy servant a *dog*, that he should do this great thing?" Mr. Miller added, "But the puppy did it after all!"

Mr. Miller was a large man; wrote a bold clear hand; and was plainly a marked character. He died Aug. 20, 1798, aged 87. His grave-stone says:

"A soul prepared needs no delays,
The summons come, the saint obeys!
Swift was his flight, and short his road,
He closed his eyes, and saw his God."

"Four things remember well:
Death, judgment, heaven and hell."

Mr. Miller had by his wife Esther, two daughters and two sons.

After the population of the north part of Plainfield had been increased by the growth of manufacturing villages, and other denominations had begun to build, it was thought expedient to divide the old Plainfield Church. Accordingly a new Church was formed April 15, 1846, and a house of worship erected in "Central Village," on the line of the Norwich and Worcester Rail Road. This Church has had these Pastors:

JARED O. KNAPP,.....Ord. Sept. 24, 1846
Dis. Nov. 26, 1850
JAMES BATES,.....Inst. June 15, 1853
Dis. July 11, 1855
WILLIAM E. BASSETT,....Ord. Oct. 14, 1856
Dis. Mar. 24, 1859
GEORGE HALL,.....Inst. Nov. 15, 1859
Dis. June —, 1860

Rev. JARED OWEN KNAPP was a native of Greenwich; graduated Y. C. 1840; studied theology at New Haven, was ordained as above, and dismissed to be immediately installed as Pastor in Hatfield, Ms. Here he remained till April, 1855, and was then dismissed in poor health; was installed at Niagara City (Suspension Bridge), N. Y. and again obliged by his health to leave

his charge. In the summer of 1859 he went to Beloit, Wis., hoping to regain health, proposing to act as Pastor of a new Congregational Church in that place. He was able only to preach a short time after his arrival there, and gradually declined in health and strength until his death, July 14, 1860.

He was cheered in his sickness by the hope of a glorious immortality, and no one who knew him can doubt the foundation on which that hope was built. The unanimous testimony of his friends attests his sincerity, devotion, intellectual power and ardent piety. He married Sarah Beach of Hartford.

REV. JAMES BATES was born in Randolph, Vt., Jan. 17, 1799; graduated D. C. 1822; studied theology at Andover; was ordained Colleague with Rev. Dr. Homer at Newton, Ms., Nov. 14, 1827, and dismissed in 1839; was installed at Granby, Ms., in 1840, and dismissed Sept. 10, 1851; was again installed at Central Village as above. Since his dismissal thence he has resided in Granby.

He married, (1) Miss Atwood; and (2) Mrs. Dickinson.

REV. WILLIAM ELLIOT BASSETT was born in Derby; graduated Y. C. 1850, and studied theology at New Haven. He married Mary Dowd of Norfolk, in which place he remains at present.

REV. GEORGE HALL had been in the work of the ministry some years before coming to Central Village, having served chiefly in the state of New York. He has been twice married. He was dismissed in June, 1860.

A third Church was formed June 17, 1856, in the manufacturing village of Wauregan, about two miles north-west of Central Village. No pastor has been settled over this Church, but they have been supplied for different periods by Rev. Charles L. Ayer, and others. Their services are conducted in a commodious, pleasant hall.

POMFRET.—This town was incorporated May, 1713, including portions of the

present towns of Brooklyn and Putnam. It now contains two *Societies*, the first in the eastern part of the town, the second (called Abington) in the west. The soil is unusually good and the people are, for the most part, engaged in its cultivation.

The Church in the First Society was organized Oct. 26, 1715, and has had these Pastors:

EBENEZER WILLIAMS,....	Ord. Oct. 26, 1715
	* Mar. 28, 1753
AARON PUTNAM,.....	Ord. Mar. 10, 1756
	Dis. May 5, 1802
ASA KING,.....	Ord. May 5, 1802
	Dis. June 15, 1811
JAMES PORTER,.....	Ord. Sept. 8, 1814
	Dis. April 23, 1830
AMZI BENEDICT,.....	Inst. Oct. 19, 1831
	Dis. July 15, 1834
DANIEL HUNT,.....	Ord. April 8, 1835

REV. EBENEZER WILLIAMS was born at Roxbury, Ms., probably a son of Samuel Williams, Aug. 12, 1690, and graduated at Harvard College, 1709, where he was A. M. in course. He came to the new town of Pomfret, Dec. 23, 1713, by request of the people, many of whom were from his native place. On the 16th of Feb'y 1714, the people invited him to settle there in the ministry, offering him "£170 settlement and £60 yearly salary for four years, then to rise one pound per year until it comes to £70." On this call he was ordained Oct. 26, 1715, the same day on which the Church was gathered. This pastoral charge he held till his death, which occurred March 28, 1753, in the 63d year of his age and 38th of his ministry. His parish was, however, diminished in 1729 by the erection of a Society in the south part of the town, (now Brooklyn,) and in 1749 by the formation of Abington Society. Mr. Williams seems to have been held in high repute among not only his own people, but throughout the State. He was a fellow of Yale College from 1731 to 1748. In later life he is said to have become exceedingly corpulent.

In the sermon at his funeral, (afterwards published,) Rev. Solomon Williams said,—“He was a person of good natural

and acquired abilities, great activity and application. Though he was not favored with the most happy elocution, yet he was a plain, faithful preacher of the great and important doctrines of Christ. In him you were blessed with a wise, judicious, sound, orthodox minister."

Mr. Williams married Penelope, dau. of John Chester, Jr., of Wethersfield, and had Samuel; Chester, who was Pastor in Hadley, Ms.; Ebenezer, who lived in Pomfret, and was Judge and Colonel, &c.; Nehemiah, who died in his 17th year; and Hannah, who married Gen. Huntington of Norwich. His widow died June 29, 1764, aged 74.

Rev. AARON PUTNAM was born at Reading, Ms., Dec. 5, 1733, the son of Rev. Daniel and Rebecca (Putnam) Putnam; graduated H. C., 1752, and A. M. in course.

He was called to settle at Pomfret, Nov. 17, 1755, and gave his answer on the 8th February following, in a sermon from Job xxxiii : 6. "Behold, I am according to thy wish, in God's stead," &c. On the 25th February a fast day was observed, two sermons preached, and Mr. P. examined by seven ministers. The ordination was on Mar. 10, 1756,—sermon by Mr. Mosely, of Hampton. Mr. Putnam proved "a useful and acceptable servant of Christ, serious and godly in his deportment, careful to admonish transgressors, and to maintain order in the house of God. During the latter part of his ministry, he lost health, and finally his voice: so that, for several years, he was unable to preach. During this period, he wrote sermons, which were read to the people. But the Church and people suffered much from the want of a *speaking* preacher. Besides, in the attempt to settle a colleague, they became divided. A part went off, and settled under the charge of Oliver Dodge, (the rejected candidate,) assuming the name of 'The Reformed Catholic Church of Pomfret.' This schism gave rise to a controversy, in which the ministers and leading men of the County became involved. Dur-

ing its continuance, those who adhered to Mr. Putnam used to meet regularly, though a feeble band. One deacon would read and the other pray, and their poor, speechless minister would show his approbation by his constant presence. But, at length, the Lord heard their prayer. Dodge became a drunkard and an apostate, and his followers, disgusted with him, returned to the society they had left, and united in the choice of Mr. King, as colleague. But when the council convened for Mr. King's ordination, it was thought best that Mr. Putnam should be dismissed, which was accordingly done, May 5, 1802. It was agreed, however, that the aged Pastor should receive an annual allowance through life. He died Oct. 28, 1813, in his eightieth year. The sermon at his funeral was by Dr. Whitney, of Brooklyn. From this, (as published,) we learn that Mr. Putnam afforded 'a remarkable instance of patience and submission to the 'will of God,'—that 'he was favored with the free use of his reason, and even his speech was considerably restored in the last year of his life.' His last words were: 'Take me hence: I long to be gone, that I may be free from sin.'"

Mr. Putnam published (1798) a sermon on the Being of God, and (1801) Discourses on Baptism.

Mr. P. married, Oct. 30, 1760, Rebecca, daughter of Rev. Dr. Hall, of Sutton, Ms., by whom he had four daughters. Mrs. Putnam having been killed, in 1773, by a fall from a carriage, he married Elizabeth, daughter of Rev. Eph. Avery, of Brooklyn, and had four other daughters, and lastly a son, Aaron.

Rev. ASA KING was commemorated among the Pastors of Westminster Church, Vol. II., p. 27, of this *Quarterly*.

Rev. JAMES PORTER was born in Wenham, Ms., June 18, 1785, the son of James and Hannah (Curtis) Porter, but was removed by his parents, in 1786, to Peterborough, N. H. He graduated at Williams College, in 1810, and received a Master's degree from Yale College, in

1815; taught a while in Belfast, Me.; studied theology with Rev. Alfred Johnson; was licensed, May, 1812; began to preach in Pomfret, February, 1814, and was ordained Pastor there Sept. 8, 1814; sermon by Rev. Elijah Dunbar, of Peterborough, N. H. This charge he held, until, in consequence of protracted bodily infirmity, he was dismissed at his own request, April 23, 1830. Soon after this, he removed to Ashford, and in April, 1834, to South Woodstock. In 1849, he again removed to Stafford, where he died, June 6, 1856, aged 71.

Mr. Porter's labors at Pomfret, were much honored of God and man, and he retained till his death the love of that people, and the esteem of his brethren in the ministry. He published a Sermon at the funeral of Dea. Simon Cotton, of Pomfret, and another at the funeral of Samuel H. Lyon, of Abington. He was twice married. (1) to Eliza, daughter of Dea. Benjamin Nourse, of Merrimac, N. H., by whom he had three daughters, all of whom preceded him to the grave; and (2) to Lucinda, daughter of Dr. Miner Grant, of Ashford.

Rev. AMZI BENEDICT was born at New Canaan, May 19, 1791, the youngest son of Isaac and Jane (Raymond) Benedict. He graduated Y. C., 1814, and studied theology at Andover; was ordained in Newbury, Sept. 24, 1818, with two others, as missionaries to destitute parts of the country; sermon by Dr. Dana. After spending some years in this service, and others in teaching, he was ordained Pastor at Vernon. June 30, 1824, and dismissed Feb. 10, 1830; was then installed at Pomfret, Oct. 19, 1831, and dismissed July 15, 1834. During this time, a revival added 77 members to the Church, of whom 50 were admitted in one day. His last settlement was at Manlius, N. Y., where he was Pastor some four years, from Dec. 6, 1837, enjoying a

powerful revival among the young. For a time, he was Principal of a Female Seminary in New Haven; about 1845-6 supplied the pulpit of Dr. Bond, in Norwich nearly two years; resided, about 1854, in Chelsea, Ms.; in the Spring of 1855, took charge of a small society in Yorktown, Westchester Co., N. Y., where he labored with much satisfaction, until disabled by an accident from a rail-road engine, at Stamford, of which he died, three weeks after, at the house of a son-in-law, in Brooklyn, L. I., Nov. 17, 1856, aged 65.

"His sufferings were very great, but he experienced, in full, the supporting comforts of the religion he had so long professed and preached, and which he had adorned by an exemplary and devoted life; a discriminating theologian, a diligent student, a sound and earnest preacher, an assiduous pastor and a faithful friend."

Mr. B. published, in 1850, a work entitled "A Biblical Trinity" of which he was preparing a new edition at the time of his fatal accident. He was also engaged on a new work.

He published several sermons in the "National Preacher" and elsewhere. He married, in 1825, Martha S., dau. of Gen. Solomon Cowles of Farmington, and had five children, of whom the four survivors reside in Brooklyn, L. I.

Rev. DANIEL HUNT was born at Columbia; graduated A. C. 1828, and finished his course at Andover in 1833; was ordained Pastor at Pomfret, Apr. 8, 1835, and still continues in that charge, being the oldest in date of settlement among the present Pastors of Windham County. He is married, but without children.

He has published an Historical Sermon, which furnished some materials for these sketches of his predecessors in office.

ORDINATION: SHALL IT BE WITH OR WITHOUT INSTALLATION?

BY JAMES P. LANE, TROY, VT.

THE work of the Gospel Ministry is the most important of all connected with the promulgation of Christianity. Its drafts upon the physical, mental, and spiritual energies of those devoted to it, are not surpassed in measure, in any other calling. By pre-eminence, it is a holy work, and never should be undertaken without satisfactory evidence of being called of God, and then, only in a spirit of hearty consecration to it of all the energies, with an humble reliance upon Divine direction in their use. Great care should be taken by the churches to prevent the induction to this work, of unworthy candidates, and certain safeguards to this end should be observed.

Our churches recognize two modes of induction to the full work of the ministerial calling, termed, respectively, "ordination as pastor," and "ordination as evangelist." More precisely the former includes two things, viz., "ordination to the work of the ministry," and "installation as pastor of a particular Church;" while the latter, i. e., "ordination as an evangelist," includes only the first of the two. A diversity of practice, as well as of sentiment exists as to the comparative expediency of the two modes, which it is not inopportune here to discuss.

The particular thoughts to be considered in the present article are:

I. The points of resemblance between these two modes of ordination.—II. The points of difference.—III. The arguments for, and objections to, Pastoral ordination.—IV. The arguments for, and objections to, Evangelist ordination.—V. The expediency of each mode, under certain circumstances.

I. *The points of resemblance.*—In many particulars, there is no essential difference between these two modes of ordination.

In both cases, an Ordaining council of churches is called by "letters missive," from a Church conjointly with the candidate, before whom satisfactory evidence must be given of regular Church standing, and of full license to preach the Gospel. In both cases, upon an examination, satisfactory evidence must be given of Christian character above reproach, classical and theological attainments, sufficient to qualify for the work of the ministry, proper motives of entering the ministry, soundness in the faith, and ability to preach acceptably. In both cases, an ordination sermon is preached, a consecrating prayer is offered with the "laying on of hands," a "charge" is given, and the "right hand of fellowship" is extended. In both cases, the candidate is placed under solemn obligation to perform faithfully all the duties of a Christian minister, watching over the flock to whom he ministers with pastoral care, visiting the sick and dying, attending the burial of the dead, preaching the Gospel with boldness and wisdom, administering the sacraments, solemnizing marriages, &c. &c. In both cases, by a vote of the Church to whom he ministers, he may be the standing moderator and clerk, and has the same influence in the admission of church members, and in their dismission, discipline and excommunication. In short, in both cases, the same safeguards to his worthy induction are observed, and he has the full responsibilities and privileges of a Gospel Minister.

II. *The points of difference.*—In Pastoral ordination, the candidate enters upon the ministerial relation with a particular Church, and is to continue in that relation, till an Ecclesiastical council, with the concurrence of the Church, dissolve it. It is implied that the minister

will remain permanently in connection with the Church over whom he is installed. Formerly, it was understood to be a life-connection, and, although that idea is not now generally entertained, it is yet understood that the relation shall be a permanent one, unless difficulties arise to impair the usefulness of the minister, his health fail, or he receive an incompetent support. In Evangelist ordination, the candidate is left free to enter upon the ministerial relation with any Church or people who see fit to employ him, and continue actively in that relation, so long as both parties to the contract deem it best, or desirable. There is no implied promise, that the minister will remain permanently in one place, and in connection with a particular Church to whom he may first minister. When the time of his engagement expires, or when he and the people deem it best to dissolve the connection, it may be done without the intervention of an Ecclesiastical council, and such dissolution does not necessarily imply difficulties existing to impair usefulness, a failure of health, or an incompetency of support. In the collected statistics of the churches, those ordained over particular churches as pastors, are designated "p," and those ordained as evangelists, or uninstalled ministers in active service, are designated "s. s." (stated supply.) These terms, however, do not indicate any difference in the relation of the ministers to their churches, so long as they continue in the relation, but they simply indicate the mode of induction to the relation, and the mode of its termination.

There are some, who maintain that there is an essential difference in the relation of ministers to the churches, depending on the mode of Ordination. They say that Pastoral ordination, is like solemnizing the marriage relation, the Minister being the husband, and the Church being the wife, and the rights, privileges and duties devolving upon each, are analogous to those of that relation; and Evangelist ordination, is like sanctioning

the illegitimate, licentious commerce of man and woman. This position we regard as unscriptural and uncongregational. The Scriptures represent the relation of Christ to his Church as analogous to the marriage relation, and, doubtless, none of the relations of life so fitly represent it as does this, but no warrant is given to compare in the same way, the relation of Christ's ministers to his churches. They are "ambassadors for Christ," to preach the "Gospel of reconciliation," but it would be the most wicked adultery for them to assume to stand in the place of Christ, in that relation of union, of sympathy and life which believers find in Christ alone. Christ Jesus alone, according to the Scriptures, is the Head of the Church, and all believers in him are equal brethren. It is a fundamental principle of Congregationalism, that there is "no priest but Christ, and he has no vicegerent on earth." Again, if this position be true, the "Pastor" must support the Church, not only feeding it with spiritual, but temporal food, building its "home" or house of worship, and, being the man-of-all-work, getting his living, and that of the Church, the best he may. But it is Scriptural and Congregational, that the Church support the minister, provide for his and their temporal wants, while he seeks to feed them with spiritual food.

Moreover, if this position be correct, ministers ordained as Pastors, cannot dissolve the relation without a violation of marriage contract, and cannot seek the aid of an Ecclesiastical council, to dissolve the relation, without being guilty of seeking to put away a companion by a bill of divorcement, which always implies something wrong between the parties divorced; and the Church, for similar efforts, would be guilty of the same wrong. If this position be correct, Evangelist ordination is a sin, most odious in the sight of the Divine Master and Head of the Church. Therefore we conclude that this position is without reasonable foundation.

III. *The arguments for, and objections*

to, *Pastoral ordination*.—It is urged in favor of Pastoral ordination, that “it tends to secure permanency in the ministerial relation.” Granting that permanency is desirable, the argument is valid. But, we contend that permanency is desirable only in certain circumstances. When a Church and people are strongly united in sympathy and love for their minister, and he for them; when a Church and people are sufficiently strong in numbers and in pecuniary ability to pledge and secure a competent support; when the minister is in firm health, so as to perform faithfully all the duties devolving upon him; when he is contented to remain, feeling that he is doing more for Christ here than elsewhere; and when the Church and people are contented to continue under his ministry, and feel that he is doing more good among them than any other one whom they could obtain; in these combined circumstances, permanency *is* desirable, and pleasant will it be if the relation may thus be continued through the life of the minister. But, unless these circumstances exist in combination, we contend that permanency is *not* desirable. It is a fundamental principle of Christian life that “the greatest good to the largest number” must be sought, and every disciple must, therefore, labor in the sphere and place where he can be instrumental of doing the most good in his power.

In accordance with this principle, the object of churches and people should be to secure, so far as practicable, the labors of such ministers as will be instrumental of promoting the most good among them; and the object of ministers should be, to labor in those places, so far as practicable, where they can be instrumental in promoting the most good in their power. It can be readily seen that these objects are successfully met only in the circumstances above mentioned. Now, Pastoral ordination in these circumstances has no more tendency to secure permanency than does Evangelist ordination; for, in the

latter case, the ministerial relation is continued from year to year, so long as these circumstances exist. If Pastoral ordination secures permanency of the ministerial relation, in other circumstances it is evidently an evil not to be sought, but avoided. A Church and people who have lost interest in their minister, or who feel that from loss of health, or other causes, their minister’s usefulness is impaired, or who feel that another minister whom they can obtain would do more good among them, may yet make no move for a change, because the whole subject must come up before an Ecclesiastical council, unpleasant feelings and divisions caused, and worse evils introduced than would exist without such change. Or a minister, who feels that his usefulness for any cause is impaired, or that he can do more for Christ in another field, may, for the same reasons, consent to remain. The ministerial relation, continued under such circumstances, is an evil not to be sought, but avoided, if possible; for it does violence to the principle, “the greatest good to the largest number.” When these circumstances exist, the good of both parties, as well as the general interests of Christ’s kingdom, require that the ministerial relation be dissolved in the easiest and quietest way possible.

Again, it is urged in favor of Pastoral ordination, that “it gives dignity to the ministerial relation, and increases the usefulness of the minister.” From what has already been shown of the resemblance between the two modes of ordination, it appears, that in this respect, one has no advantage over the other. It may be true, that after one has been ordained, and removes to another field of labor, the public services of installation will be thus productive of good. We are considering the original induction to the work of the gospel ministry.

Again, it is urged in favor of Pastoral ordination, that “ministers will take a more active interest in the people of their charge, and seek more their permanent

good, when ordained as pastors, than when ordained as evangelists." Ministers who need the formal service of installation to enlist their hearts in the work of the ministry, and to lead them to seek the permanent good of their people, are unworthy of the calling, and ought not to be ordained at all. If they are worthy of the calling, ministers will do all they can for Christ, wherever they are called to labor, and whether installed or not.

The objections urged against Pastoral ordination are founded in certain circumstances that are liable to exist. If a Church and people are not strongly united in the candidate whom they call, and he do not cordially accept the call, Pastoral ordination is objectionable; for, in all probability, the ministerial relation will be of short duration. Little matters will kindle great fires. An Ecclesiastical council will be called to dissolve the relation; unpleasant matters will come up for investigation; bitter feelings will be engendered, and greater divisions made; the pastor will be dismissed, and, whether he has clean papers or not, the results of council will be heralded in the press, and operate unfavorably to the dismissed minister, and dismissing people. But a Church and people, though not strongly united in calling a candidate to a permanent pastorate, may yet be united to employ a supply for a definite time, hoping, meanwhile, that their divisions may be so far healed that they can, eventually, settle a pastor.

If there is not strength of numbers and pecuniary ability, Pastoral ordination is objectionable. In these circumstances, it is impossible, or, at least, unsafe, to pledge a support for any length of time. The most that can be done is to secure a subscription for a year, which may or may not be fully paid. At the end of the year, or before, weakened by deaths or removals, or other causes, they may not be able to secure a competent support,—hence an Ecclesiastical council is called, all these things are considered, the minis-

ter dismissed, the results of council published, and, although there be no fault with minister or people, this short pastorate will operate, as before, to the prejudice of both parties. If, in addition to an incompetent support, unpleasant divisions exist, the results will be far more disastrous. But a Church and people, lacking strength in numbers, and pecuniary ability, may yet be able to employ a supply, so long as they can raise a competent support, and no unpleasant prejudice will be awakened when the ministerial relation is dissolved.

If, through the fickleness of the people or the minister, or any other cause, there is no reasonable probability of a long pastorate, Pastoral ordination is objectionable; for, whenever the relation is dissolved by Ecclesiastical council, a prejudice will be awakened against both minister and people.

IV. *The arguments for, and objections to, Evangelist ordination.*—It is urged in favor of Evangelist ordination, that while it as effectually guards the induction to the ministry of unworthy candidates, it avoids the evils resulting from Pastoral ordination. We have already seen, that in circumstances where permanency of the ministerial relation is desirable, one mode has no advantage over the other. In other circumstances Evangelist ordination has a decided advantage. All will admit, that if the ministerial relation to a people must be dissolved, it is best that it be done in that way which is least likely to conflict with the interests of both minister and people. Evangelist ordination secures this; for the relation is dissolved in a quiet, easy manner, by mutual consent. No parade of the fact is made; no bitterness engendered; no prejudice awakened. But, it is said, that "churches in these circumstances may employ stated supplies, who have previously been ordained as pastors, and dismissed from their pastorates." This is very true, but churches may choose to employ for their ministers, young men who are just enter-

ing the ministry; and it is a principle with our order, that "churches have the right to choose their own ministers." We must not deprive them of that right. There can be no more objection to the employment of a young man as stated supply, if he is a worthy minister, than there is to the employment of an older person, who has once been pastor. If the employment of stated supplies is to be sanctioned at all, there can, consistently, be no objection to Evangelist ordination, from those who sanction it, and especially from those who are, themselves, thus employed, unless they wish to discriminate against young men, and in favor of older ministers, or of self-interest. But it is said that "churches in these circumstances may, if they must have young men, employ licentiates as stated supplies until they are ready to settle them as pastors." They may not, for years, be ready to settle pastors. All will admit the propriety of delaying the ordination to the ministry of a young man who has been duly licensed to preach the Gospel by a ministerial association, till, on a suitable probation, he has shown himself worthy of his license. But, after a suitable probation, in which he has proved himself worthy, great injustice will be done him, and the Church and people who employ him, by refusing ordination. A licentiate who has not been ordained, has no right to administer the sacraments of Baptism, and the Lord's Supper. Yet these sacraments should be religiously observed by the churches. They are most important and impressive to Christian people, and are of salutary influence to all who witness them. It is said that "licentiates may exchange, on these occasions, with ordained ministers." But such exchanges are often attended with great inconvenience. Moreover, these are occasions when ministers most wish to be with their own people, and the people most wish the presence of their own minister. The administration of these sacraments by a stranger is not likely to be attended with

the degree of profit that it is when conducted by their own minister. Licentiates, too, need to observe these sacraments as much as the churches, but if they are under the necessity of exchanging, on these occasions, they have no opportunity of so doing. If a minister's labors are blessed to the conversion of sinners, there naturally and properly will exist a strong bond of sympathy and affection between them, and the desire will be most properly strong on the part of both parties, that he be present on the occasion of their making a public profession of their faith, receive them to the fellowship of Christ's Church, and, for the first time, administer to them the emblems of their Saviour's atoning love. But if he is under the necessity of exchanging, he cannot even be present to witness the interesting rite performed by another. A licentiate, who has not been ordained, has no right to solemnize marriages. But a people, naturally and properly, desire that their own minister shall solemnize marriages among them, and he, naturally and properly, desires to do it; and, usually, the fees for such service, whether large or small, are quite acceptable.

Again, it is urged in favor of Evangelist ordination, that in many cases no other mode is practicable. This is true in most of the mission fields of our own and foreign lands. In many of them, no organized churches exist — only a few scattered disciples of Christ. It is highly important that missionaries who labor in these fields be authorized to organize churches, and administer the sacraments. If young men who are just entering the ministry are unemployed, they must of necessity be ordained as Evangelists, if ordained at all. If they are not ordained, they cannot meet important obligations, and will therefore be excluded from these fields. In other fields, feeble churches already exist, yet are not able to secure a permanent ministry. It is equally important that missionaries who are employed be ordained, and those just enter-

ing the ministry must be ordained as Evangelists. But, it is said, "these fields may be occupied by ministers who have previously been ordained as Pastors, and dismissed from their pastorates, and young men may go to those fields, where they may be ordained as Pastors." It is true that many old ministers who have retired from pastorates may be very usefully employed in these mission fields; but they cannot monopolize them if they would, and should not, if they could. The wants of these mission fields, particularly in our own land, are somewhat peculiar. They need the labors of some of the most talented and popular as well as the most devoted and earnest ministers of Christ. They need ministers who can get the ears of people as avenues of approach to their hearts—ministers whose physical energies will allow them not only to make a workshop of their "study," but also to visit and talk with the people. Young men who are just entering the ministry are just the laborers needed. Many of them, whose talents and acquirements would command for them important positions in our larger towns and cities, are willing and glad to spend a season in these mission fields, before settling permanently, for the sake of doing good, and getting discipline for a broader usefulness. If they are denied Evangelist ordination, they will not and cannot thus labor, and these mission fields will be unoccupied, unless ministers who have retired from pastorates are employed.

There are various objections urged against Evangelist ordination, but, to the writer, they seem not well founded. It is said that "Evangelist ordination is unscriptural and uncongregational." But, if we read correctly, in the apostolic times servants of Christ, clothed with the authority of Gospel ministers, went forth to preach Christ and him crucified wherever the providence of God opened the way.¹

¹ Matt. xxviii : 19, 20. Acts viii : 4, 5, 14, 26; ix : 20, 26—28, 32; x : 34; xi : 1—18, 22, 23, 25, 26; xiii : 4—6, 13, 14; xiv : 19—23; xv : 36, 41; xvii : 20.

They closed their labors in one place and went to another, without the intervention of an Ecclesiastical council to dissolve the ministerial relation.² Moreover, it is Congregational, that "each Church shall choose its own ministers," "each Church is independent of any external ecclesiastical authority," and "has the inherent right to change its ministers, without asking permission, or even advice, of other churches." This is surely in harmony with Evangelist ordination.

Again, "In so grave a matter as changing ministers, churches should ask and take advice." But who is so well qualified to decide what is best as the parties interested, minister and Church? Moreover, councils almost invariably grant the dissolution sought, or, if one council refuse, another is called, and so on till at last, minister and people secure their own way, though it may be "through much tribulation."

Again, "Its tendency is to promote frequent changes." This objection has already been shown to be without foundation, excepting in cases where changes ought to take place.

Again, "Its tendency is to produce a dearth of revivals." Facts show that God has as much blessed the labors of "Evangelists" as of "Pastors," to the conversion of sinners, to the upbuilding of the churches, and to the promotion of the general interests of Christ's cause.

Again, "There are already too many stated supplies for the best interests of religion." Granting the force of this objection, how shall the evil be remedied? Not by refusing Evangelist ordination, and compelling young men to labor in those fields where they are not prepared to settle as permanent Pastors, as simple licentiates without ordination; for this only introduces greater evils, without diminishing, materially, the number of stated supplies. But stated supplies must decline to continue labor in the minis-

² Acts viii : 25; xi : 2; xii : 25; xiii : 51; xiv : 21—28; xvi : 6—13; xvii : 32, 33; xx : 16.

try, unless they are "called to the pastorate," and installed over particular churches. If they will not do this they cannot consistently plead conscientious objections to Evangelist ordination, on the ground that it encourages churches to employ stated supplies, instead of having settled pastors. But, if this position is taken, what shall become of those fields, where permanent pastors cannot be settled? We may lament that these fields are in no better spiritual condition, but their condition must be met as it is. Are the interests of religion injured by meeting the wants of these fields in the only way in which they can be met? Are we prepared to take the ground that only those churches who are strong, united and able, shall have ministerial labor, while the feeble churches must be left destitute till they attain strength enough to settle pastors? Are churches strengthened and built up by being left destitute?

V. *The expediency of each mode under certain circumstances.*—With this view before us, we are prepared to consider the relative expediency of the two modes of ordination. We have found that the leading idea of Pastoral ordination, is that of permanency in the ministerial relation to a particular Church. Hence in those circumstances only, where permanency is expected and is desirable, should this mode of induction to the ministry, be resorted to. We may hope to have such circumstances connected with many of our churches. We may pray for them in all. But we must deal with circum-

stances as they are, and we know that those which are desirable, do not always exist. We have found that in all other cases, Evangelist ordination is adapted to existing circumstances, and even where permanency is expected or desirable, it is as well adapted as Pastoral ordination. If, then, we can have but one mode of ordination, the Evangelist mode is the one to be adopted; for, it is applicable to all cases, while Pastoral ordination is adapted to special cases only.

Congregationalism recognizes but two orders of Church officers, Ministers and Deacons. We confess that we do not like to see in the statistical tables of our churches a distinction made in the ministry of pastors and stated supplies. We conceive that there is no real difference in the relation of ministers to particular churches, so long as the relation continues. Where there is no difference, no distinction should be made. We do not exactly like the term, stated supply, as applied to ministers of Christ, because it is not found among the Scripture terms that are applied to them. We should be glad if all our churches would adopt the Evangelist mode of ordination essentially as the only mode. We would have it called in every case, "Ordination to the work of the Gospel Ministry," leaving ministers and churches free to form connection for stated time, or permanently, as they saw fit; and to dissolve that connection whenever mutually desired, with or without asking advice of an Ecclesiastical council, as the parties might elect.

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

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

(Continued from p. 272.)

CHARLESTOWN is No. 3, 7th range. It was settled by emigrants from Massachusetts and Connecticut. Population in 1850, 809. The Church was organized in West Granville, Ms., by Rev. Joel

Baker, pastor, April 3, 1811. Six persons united in the organization, who immediately emigrated to Ohio. They first worshiped in a log house at the center. The present house was built in 1830. For

several years they appear to have had only occasional preaching. The Rev. Caleb Pitkin was installed pastor, by the Grand River Presbytery, April 22, 1817; and was dismissed by the Presbytery of Portage Jan. 12, 1827, by request of Mr. Pitkin, and the concurrence of the Church,—because of incompetent support. Rev. David L. Coe was installed pastor, Jan. 16, 1828; dismissed April 22, 1832. Rev. W. Swift was subsequently employed for a season. The Rev. James Eells was s. s. from 1834, some three years. Rev. C. B. Clark was installed pastor, Feb. 1, 1837; dismissed Sept. 17, 1841. From this time to 1858, there was no preaching in this Church, to him who went out, or to him who came in.

The causes of trouble seem to have been:—1. The employment of a Freewill Baptist minister, to aid the pastor in a time of unusual religious interest. 2. Division in respect to the connection of the Church with Presbytery. 3. Diversity of views on the subject of slavery. 4. Backwardness in sustaining the institutions of the gospel.

The symptoms of dissension, as exhibited in the records, appear first in a protracted case of discipline, growing out of the opposition to the Freewill Baptist minister; then in the resignation of several of the officers of the Church, in 1840; the dismissal of their minister, in 1841; in a motion to appoint a committee to inquire into the cause of their difficulties, May 5, 1840; in inviting counsel from Presbytery, and the appointment of a committee, by that body, to visit the Church, on the 5th of Dec., 1840. This committee spent much time with the Church, and gave them such advice as seemed good, and removed, by consent, and in presence of the Church, a portion of the records. The proposition to withdraw from Presbytery was introduced and carried Sept. 29th, 1842, thirteen to ten. This request came before Presbytery, Apr. 4, 1843, but the Presbytery did not accord to it, for these reasons:

1. "Presbytery cannot, in good faith, drive off from their fellowship, those who wish to retain their present connection, as about one half of the Church wish to do."

2. "The authority of the Presbytery extends only to the churches, and not to the individual members; the Presbytery cannot, therefore, grant the request of petitioners, and thereby divide the Church."

April 25, 1843, the following proposition was introduced, in a meeting of the Church. "Believing that we honestly differ, in many things, especially in Church Government, in connection with Presbytery:—Resolved: that we peaceably separate." April 26, 1843, thirty-two members withdrew and formed what was called the Free Congregational Church, in Charlestown. This body built a house for public worship, and a school, and continued separate worship, about ten years, being supplied by Revs. Messrs. S. C. Leonard, William Burr, and J. Orvis. I have not been able to obtain the records so as to have the number of subsequent additions. The first Church was supplied by Revs. J. Wilkins, A. Y. Tuttle, and Robert Hunter, the last of whom was aided by the Am. Home Miss. Society.

April 1, 1850, under the auspices of Mr. Hunter, a proposition was made by the first Church, to the free Church, to unite. This was discussed three days, (April 22, and 26) the principles of the union were agreed upon, and the union supposed to be consummated, May 10, 1850. A few members of the first Church were not present, but were supposed to be consenting thereto. These still claimed to be the first Church, and, by their delegate, applied to Presbytery for advice, Sept. 3, 1850. (It is believed a committee of Presbytery was appointed to visit the Church, of which I find no record, certainly members of that body visited them, and advised the dissatisfied to assent to the Union.) Finally, the Presbytery voted, April, 1851, "that the Church represented

by ———, the delegate from Charlestown, is the first Congregational Church in Charlestown.

The Church was now divided in another direction, and resembled a tree, the large branches of which had been torn off by winds, and the remainder struck and shivered by lightning. The union Church returned to their former place of worship, and continued for several years under the care of Rev. J. Orvis. The first Church invited the Methodists, whose house had been blown down, to meet with them, which they did for several years. At length, under the influence of Mr. Orvis, (a union man,) the other Church came in, a joint committee was appointed to supply the pulpit, for that half of the time not occupied by the Methodists. Thus they made a very pleasant congregation. But, at length, a Mr. Payne, whose view of the Church was that it should consist of all the Christian people in a place, coming together without creed or covenant, and coming to the communion, each on his own responsibility, and who gave great umbrage to some Christian people, by the doctrines he taught, was introduced. This led to an injunction by each party upon the other, forbidding the use of the house, and instituting two suits in the county court. In this state of things, the Puritan Association, at their meeting in August, 1858, appointed a committee, to confer with the people of Charlestown; and, if they should be willing, to call a council of ministers and delegates, to confer with them, and designating, also, the churches to be called. This committee was joyfully received. A council, consisting of the ministers and delegates of five neighboring churches, was called, and met in September, and found a very universal desire for peace and union. A paper was prepared, to be signed by all the members; by which they pledged themselves, either to unite with the new organization, or take letters to some neighboring Church, so that both should be dissolved; and agreed to drop all legal proceedings,

and allow the property to go into the hands of the new organization, which was to be incorporated. Neither of the former organizations was incorporated, and the meeting-house was partly on the public square, and partly on land of which the Society had no deed. This paper was signed by all of one party, and nearly all of the other, and the union was consummated at a subsequent meeting by a committee of council; and the court, at its next session, put the property into the hands of the trustees of the incorporated society of the Congregational Church, in Charlestown, the first in the place. Since this time the Church has been gaining in harmony and strength, has repaired and painted the meeting-house, built sheds, obtained a minister, Rev. John L. Seymour, and has a flourishing Sabbath School, but most of the members of the society are young men, who have hitherto taken no part in the transactions of any society. The Methodist Episcopal Church is the only other Church in the place.

Revivals in later years have been few. In early years this was the leading Church in the county. It reported 90 members, in 1839. Sixty-one were connected with the union Church, in 1850, and there were some eight or ten malcontents. Thirty-two covenanted to walk together as a Church of Christ, in 1858.

EDINBURGH is No. 2, 7th range. It was settled by emigrants from Connecticut, population in 1850, 1,101. The Congregational Church was organized Jan. 9, 1823, with eight members, by Rev. Messrs. Caleb Pitkin, and Charles B. Storrs. The Rev. Messrs. Samuel Bissell, Eli Adams, and Joseph Merriam, were the stated supplies at an early day. Rev. Loomis Chandler, a graduate of Western Reserve College and Theol. Sem., became first pastor, in 1843, and continued pastor some six or eight years, since which, Rev. Messrs. Willard Barr, Friend A. Deming, and W. T. Torrey, have supplied the Church at different periods.

Rev. Benj. Fenn is the present supply.

The Church, at its organization, became connected with Portage Presbytery, by a unanimous vote. It withdrew from that connection, also, by a unanimous vote, April 3, 1844. Dec. 21, 1841, it united with other churches in forming the consociation of Portage and Summit counties, and continued in that connection till the dissolution of the body, Oct. 7, 1851. In 1853, it united with the Puritan Conference, and still retains that connection.

There have been several seasons of religious revival, in connection with the ordinary means of grace, but none of power or large extent.

The only serious controversy, which has agitated the Church, arose from some trivial cause of contention, between two neighbors, which appears not to have been attended to, according to the direction of the Gospel, but divided the Church into parties, and in despite of meetings of conciliation, committees and councils, agitated it some fourteen years, sent away the pastor, and stopped the growth of the Church, and was finally adjusted by the untiring efforts of Rev. Mr. Torrey. Members at organization 8, added by profession 73, by letter 54, total 135.

The Church has a small, but comfortable meeting-house, is aided by the H. M. S., and is in a more hopeful condition than it has been for many years.

FRANKLIN is No. 3, 9th range. Population in 1850, 1,600. Colonized from New England. The Church was organized, June 18, 1819, by Rev. Caleb Pitkin, and Rev. Simeon Woodruff, with seven members. There is, besides, an Episcopal, a Methodist, and a Disciples' Church. At an earlier period, there was a Baptist Church, which has become extinct.

The Revs. Messrs. Joseph Treat, and Charles B. Storrs, supplied the pulpit occasionally, till 1825, when the Church called the Rev. George Sheldon, who was installed pastor, Oct. 4, and continued pastor till Feb. 24, 1831, when he was

dismissed. From this time to 1836, the Revs. Messrs. John Hughes, Joel Goodell, and Richard Graham supplied the pulpit at various times. The Rev. George Sheldon was installed pastor, the second time, Sept. 8, 1836, and was dismissed, to become financial agent of W. R. College, April 4, 1837. The Church immediately gave a unanimous call to Rev. Samuel W. Burritt, who was installed pastor, Sept. 19, 1837, and continued pastor till 1841. (The precise dates not found.)

1841 to 1843, Rev. SHERLOCK BRISTOL, s.s.

1843 to 1846, Rev. HENRY BATES, s.s.

1846 to 1850, Rev. IRA TRACY, s.s.

1850 to 1853, Prof. N. P. BARROWS, of W. R. C. C. B. STEARNS, and W. D. SANDERS, licentiates.

March 11, 1853, JOHN A. SEYMOUR, became s.s.,—was ordained Jan. 2, 1854, dismissed August 18, 1856.

From Sept. 30, 1856, to Nov. 1859, Rev. T. M. DWIGHT, s.s.

From Nov. 1859, to May, 1860, EDWIN W. CHILD, licentiate.

The Church is, at present, supplied half the time, each Sabbath, in connection with Streetsboro', by Prof. H. B. Hosford, late of W. R. C.

The Church, at its organization, became connected with Presbytery on the plan of Union. Sept. 30, 1834, its form of government was changed to Presbyterian. Sept. 17, 1839, it again changed its form to Congregational; withdrew from Presbytery about the same time; Dec. 21, 1841, united with the other churches, in forming a Consociation, with which it continued till the dissolution of that body, in 1851; and united with the Puritan Conference, in 1857, with which it continues.

In March and April, 1840, a revival occurred, in connection with a protracted meeting, conducted by Rev. John G. Avery, as the fruit of which, 47 became connected with the Church, by profession, and 7 by letter. In connection with the labors of Rev. Mr. Dwight, in the winter of 1858, while their house was building, and the congregation was worshipping with the Methodist Church, a revival was enjoyed, in connection with which, some 50 were united with the Church.

The Cuyahoga river runs through the center of the town, and has a fall, and water power. In 1837, large plans were formed for manufactories, and large speculations were entered upon, from the bursting of which bubbles, the town has never fully recovered. It is exposed to frequent and great changes of population.

Seven persons united to form the Church; 150 have since been added by letter, 167 by profession; total, 321. Present number, 89.

The congregation erected a very neat brick meeting-house, in 1858. The effort to do this, doubtless, proved a means of grace. The Church has a very flourishing Sabbath School, and its prospects for the future are good.

HIRAM is No. 5, 7th range. Population in 1850, 1,106. The Disciples have a large denominational school at this place, and the principal Church. Several years since, a project was formed, for establishing manufactories, at the Cuyahoga Rapids, in the N. E. part of the town; connected with this, were some Christian men, who organized a Congregational Church. But it never had a pastor, and the enterprise not succeeding, as was hoped, the members dispersed, and the Church was disbanded, so that no one is known to be left, to give its history.

CORRECTION.—Aurora, No. 5, 9th range. By error of the transcriber, the name of the Rev. Joseph S. Graves, who has been s.s. of the Church in Aurora, from Sept. 1, 1856, to the present time, was omitted.

KEEPING OUR OWN VINEYARD.¹

BY REV. ABIJAH P. MARVIN, PASTOR OF THE NORTH CHURCH, WINCHENDON, MS.

*They made me the keeper of the vineyards;
but mine own vineyard have I not kept.*

SONG OF SOLOMON, 1: 5.

OUR vine was planted in the winter of 1620, at Plymouth. It was of a hardy stock, and took root, notwithstanding the asperity of its situation; and by the blessing of God, it has evinced a tenacity of life which nothing can destroy.

Our vineyard, at first, was small, but it has enlarged continually, until it now extends from the Atlantic to the Pacific, and as far from North to South as we choose, or have power to cultivate. We have been long in coming to the knowledge of this fact, having suffered ourselves to be persuaded, by our mother's other children, that all the continent, west of New England, belonged to their vineyards, which it was our duty to keep, whatever became of our own. But we are learning, at last, what the other members of the family have long known, that it is best for each one to cultivate his

own vineyard, while all labor with a fraternal spirit, under the "Great Task-master's eye."

The Congregational communion has done a great work during the two hundred and forty years that have passed away since the landing of the Pilgrims. The men and women who followed Robinson to Holland, and who came thence to the Old Colony, with Brewster for their religious guide, were Congregationalists from principle; and after thorough investigation of the Scriptures, as well as ecclesiastical history, they renounced hierarchy, episcopacy, oligarchy and ritualism, and formed a Church of Christian people, who were to exercise the power of discipline, while they honored the ministry, and implicitly followed the teachings of the Bible. This was the origin of religious affairs in Plymouth. As other settlements were formed in Massachusetts Bay, in New Haven, in Connecticut, in New Hampshire and Maine, the churches generally settled down on the

¹ A Discourse, delivered June 26, 1850, in the Meeting-house of the Congregational Church, Holliston, before the General Association of Massachusetts.

same basis. Some who came over in the early days, were connected with the established Church of England. Others were inclined to the Presbyterian form of Church order. But the situation of the early settlers in a new country, where all were in a condition so near to social equality, had a strong tendency towards freedom and equality in the Church. Besides this tendency, we are to remember that the influence of the churches in the Old Colony, and especially the Church in Plymouth, was not small. Through the agency of Dr. Fuller and others, much was done to mold and establish the early churches in accordance with the instructions of the New Testament. And so it came to pass that Independent or Congregational churches were planted in all the Eastern colonies except Rhode Island, which was settled chiefly by Baptists and Friends. As the population increased and moved westward, the churches were multiplied to meet their wants. The first generation of settlers were under the necessity of raising up successors to their own ministers, and at least, an equal number to preach the Gospel in the new settlements which were constantly forming. In addition, they soon undertook the work of evangelizing the Indian tribes within their reach. This was the origin of the American Home Missionary work, which has been in operation more than two hundred years, which must go forward until all the land is filled with people, and all the people are supplied with the means of grace.

The great mass of those who formed the first settlements, were of one mind in matters of doctrine, and policy; yet there were a few Episcopalians, Baptists, and Quakers in the colonies, before a great many years had elapsed. These have had their natural increase. Besides these, there were not a few who came over in the employ of the chief settlers, of some of whom it may be said, that they were not members of the Church, and there is no reason to suppose that they

were personally interested in religion. But after making these deductions, the fact remains that the Puritan Congregationalists were the bulk of the population, and were responsible to God for the religious condition of the colonies. They felt this responsibility, and at once began to meet it. There is no need of reciting their deeds in laying the foundations of the State, the Church, and the system of education, which the civilized world has been admiring, and striving to imitate ever since. It is enough to say that they formed new towns as fast as they were needed by new centers of population, and thus made all the people self-governing; that they filled the land with school-houses and academies; that they set up a college, in which the choice youth were trained for places of honor and usefulness; and that churches were established on every "heaven-kissing hill," and in every fair valley, where there were people enough to need and sustain a minister of the gospel. In thirty years from the settlement of Plymouth, there were thirty-six churches already founded. As this was but twenty years from the settlement of Boston, and about fifteen after the founding of Hartford, it is seen how closely the churches kept pace with the new settlements. "In 1696," according to Dr. Stiles, "there were one hundred and thirty churches in all New England. As these had increased to five hundred and thirty in 1760, the proportion of doubling is once in thirty years." By the computation of Pres. Stiles, the population of New England, amounted to half a million. Of these, about sixty-one thousand belonged to Episcopal, Baptist, and other denominations, leaving the remainder,—about four hundred and forty thousand,—for the "denomination of Congregationalists." In other words, about seven-eighths were of our faith and polity. During the hundred years that have intervened, the population has increased more than six fold, if we include the immigration of the last twenty years, and

not much less than that if we count only the descendants of those who were in the country in 1650. In the same time the Congregational churches have increased to about fourteen hundred and twenty, which is less than a three-fold increase, since the churches are probably not larger on the average than they were a hundred years since. But the people of New England origin have not been confined within her narrow bounds. They have peopled the Middle and Western States by millions, and have built up churches after the pattern at home, to such an extent that there are now nearly three thousand Congregational churches in our country. In the meantime, schools, academies, colleges, and theological seminaries, have been founded in full proportion to our educational wants. Moreover, benevolent societies for various purposes have been organized, which are working with vigor and success, in evangelizing the destitute of our own and other lands. Congregationalism has taken deep root in all the Western States, and is preparing to plant new churches as fast as may be, for the population that is to fill the vast space between Missouri and Oregon, Minnesota and California. And while this work of establishing churches has been going forward, our divines have been enriching the theology of the Church universal, with works of unsurpassed interest and wisdom. We can point to a long list of authors, from Willard, the Mathers, and Edwards, to Stuart, Woods, and Taylor, who would be ornaments to any denomination, and are the glory of ours.

After this hasty glance at what has been done in our vineyard, we can use the words of the psalmist in celebrating the goodness of the Lord to our vine: "Thou hast brought a vine out of—the old world;—thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She

sent out her boughs unto the sea, and her branches unto the river."

But hard and unwelcome facts compel us to give this reverse of that picture. Over against what we, as Congregationalists, have done for our vineyard, is to be placed what we have not done. For, to a degree which reflects no credit upon us as a denomination, the language of the text is applicable: "Mine own vineyard have I not kept." A view of the facts will subdue all disposition to resent this assertion. During the century since Dr. Stiles made his computation, our half million of souls has increased beyond his figures. Instead of eight millions, as he supposed would be the fact in 1860, there are not far from ten millions of descendants of the New England Puritans. They are in the old hive, in New York, New Jersey, Northern Pennsylvania, and all the West, in masses, while thousands of them are mixed up with the population of the Southern States. They have a little more than doubled in every twenty-five years. According to our author, the number of Congregationalists ought to be about seven millions, and that of the other denominations not far from one million. In fact, there ought to be in the whole country more than eight millions of souls in connection with Orthodox Congregational parishes, and under the direct influence of our ministry and churches. This is a stupendous fact, and ought to be solemnly pondered. Dr. Stiles was not extravagant in his calculations. These have been exceeded by the actual increase of the descendants of the Puritan stock, though New England has not been able to retain half of them within her bounds. But his hopes respecting the enlargement of the Congregational denomination have been sadly defeated. Instead of seven or eight millions of Congregationalists in sentiment, as there would have been if his expectations had been realized, we cannot claim more than about two millions. Not so many as this

are steadily under our direct influence, while a somewhat larger number is included, if we count all who are more loosely connected with us. There are many, in all the Northern States, who occasionally come into our sanctuaries, and who hear our ministers at school-houses, and expect them to attend the funerals of their departed friends, and who sometimes give a trifle to support the institutions of religion. If we choose to call these Congregationalists, because they belong to us more than to any other denomination, we may swell our numbers to about two and a half millions. Of this whole number, less than three hundred thousand are members of the Church of Christ on profession of faith. Such is the way in which we have kept, or rather have *not* kept, our vineyard. This statement may be painful, but the facts are even worse than they seem in this presentation. Our losses have been greater, but a desire to keep within the bounds of truth has moderated the recital. Such, then, is the result of more than two hundred years of experience and effort on the part of the Congregational Churches in New England, and their sister churches at the West. Does it awaken painful emotions? Is any one disposed to review the figures in the hope of finding a mistake? The consolation coming from such a course would be scanty; for it would come out that error, heresy, and schism have desolated many of the churches that were based on the ancestral faith. Our vineyard has been neglected. With a measure of propriety, we may use the words of the psalmist, and say her hedges are broken down, "so that all they which pass by the way do pluck her. The boar out of the wood doth waste it, and the wild beast of the field doth devour it." The Socinian, the Universalist, the Deist, the Transcendentalist, and the Pantheist, though sprung from her own loins, have united to destroy her. "Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine, and the

vineyard which thy right hand hast planted, and the branch that thou madest strong for thyself."

But the question comes before us,—What has become of these missing millions of the Puritan stock? If lost to us, are they lost to the world, and to the Church of Christ? The answer will show how we have been made the keepers of *the vineyards*, while our own has been confined to such a stunted growth. It will show also, that the system of Congregationalism is not in fault, but that it has been undervalued, and poorly administered by its friends; for its limited increase is to be ascribed partly to our mistakes, and in part to our voluntary and persistent efforts.

The statement has been published that the three denominations of Episcopalians, Baptists, and Friends are about equal in number to that of the Congregationalists in New England. This, however, needs some qualifications; but if we add the Methodists, the aggregate will not be far from that of our denomination. Now we must bear in mind that nearly all of these are descendants of Congregationalists. Besides these, we must add the hundreds of thousands of Baptists, Methodists, Quakers, Episcopalians, and other minor evangelical bodies in the other States of the Union, who are descended by the first, second, or more distant remove, from Congregational parentage. The number of these is probably larger than of those who remain in New England.

This loss to our denomination, as above stated, is to be attributed to our own mistakes. Let this admission be modified as much as the facts demand, and then it will be found substantially true. Making all due allowance for the human infirmity of the other communions, granting all that can be proved in regard to their gains from us by the various modes of proselyting, it is still a fact that our fathers and ourselves have not, in all cases, taken the proper course to retain within

our fold all who were born under our auspices. It is, indeed, impossible for any denomination, however richly endowed, — as, for example, the established Church of England, or of Scotland, — to keep its ground. Yet nothing but egregious folly has driven vast masses from both those bodies, who might have been retained, if a wise and Christian policy had been pursued. The same thing is partially true of us as a denomination. The union of Church and State, which was meant for good, worked disastrously for piety, and for the denomination; for before it was fully sundered, prejudices were generated against Congregationalism, which led thousands away from our fold. A blind conservatism drove off other thousands, who are now fixed in other connections. The Baptist controversy, which grew up inevitably from the half-way covenant system, was so conducted that other thousands left us never more to return; or if ever, not in our day. A philosophy which obscured the great, immutable, glorious facts of Calvinism thrust out other thousands. By the changes of business, and the growth of new towns and cities, openings have been made for the other denominations, while our churches, located and fastened on the depopulating hill-tops, have often shown too little power of adaptation to changing circumstances. But not to prolong this wretched tale, the result is, that our denominational growth has been greatly hindered by the causes enumerated above, while we have sent hundreds of thousands to cultivate the vineyards of our mother's other children.

This process has ceased for the present, and probably forever, so far as direct losses from us are concerned. There will always be some, of course, who will change from one denomination to another, and we have our proportion of these unstable souls; but we need fear no great avalanches sliding off from us unless we develop some new and inexcusable folly. Yet we must remember that the greater

part of the descendants of those who have left us are also gone. The loss to the Church universal may not be very great. Those who have gained by it, will doubtless cherish the opinion, that our loss is not only their gain, but that the world is better for the change. But, if we have any well-grounded preferences for our system, we cannot avoid the conclusion that the cause of true religion has suffered by this weakening of our denomination. However, we may rejoice, and we will rejoice, that while we have not attained to the stature which was within our reach, the cause of our common Saviour has advanced, in spite of our want of denominational zeal and wisdom. A full, strong tide of Congregational blood has been poured into the veins of these other religious bodies, by which they have been, and are destined to be, still farther modified. They are all demanding an educated, as well as pious ministry, and they are obliged to consult the views and wishes of the laity, however contrary this may be to the genius of their polity.

As said above, part of our loss to other denominations was brought about by our own voluntary and long-continued agency. From the beginning, with partial exceptions, those who went from our congregations into other States, outside of New England, were allowed to fall into the hands of our Presbyterian brethren. Our fathers did not encourage the formation of Congregational churches to any great extent, in the new States at the South and West of us. In time, a sort of compact was entered into, by which our migrating children were grafted into the Presbyterian stock. This was the result, whatever might have been the design, of the plan of union. We have furnished members of their churches and of their congregations, by uncounted thousands. Our ministers, by hundreds, have become pastors of their churches. We have supplied professors for their Colleges and Theological Seminaries in great numbers. Our funds have been lavished in building

up their denomination. This process began long ago, and has continued down to our day. Both fractions of the Presbyterian Church have derived benefit from our suicidal policy; but since the disruption, the New School has reaped the greatest advantage. It would not be extravagant to say, that nearly half the members of that communion are of New England descent, near or remote. It has been stated, on apparently good authority, that as many as two thousand Presbyterian churches, including Old School and New, are composed of people of Congregational origin. When we reflect that this depleting policy has been pursued for more than a century, the wholesale ratio by which our denomination has been depopulated comes into view. If churches of our order had been set up in New York and New Jersey, by the first emigrants from New England to those States, and the same policy had been pursued by those who followed them, the result at this day would have been vast and gratifying. If the few Congregational Churches that were founded by the Connecticut settlers in the vicinity of Newark had adhered firmly to their polity, East Jersey would now be one of the fairest portions of the Congregational domain. But it is too late to remedy the mistake. The work is done and cannot be undone. The Presbyterian communion is far more numerous, powerful, and efficient, as a consequence; and we wish them God-speed in all their endeavors to promote the cause of Christ. But the point before us is this: we have been keeping the vineyards of others. If our mother's children have not been angry with us, still they have made good use of us in cultivating their vine; and they have had astonishing success in making us believe that we have been doing God service in not keeping our own vineyard. This has gone on so long, and such a state of feeling has been fostered among us, that one can hardly speak a word in behalf of our denomination without being accused of cherishing a sectarian spirit. An

effort to extend our polity by a systematic and vigorous movement, is not only resisted from without, but meets with doubts, objections, and positive opposition, from within our own bounds. This brief review of facts shows where our missing millions are to be found. We have let them go from us, or have sent them away. And all the while, there have not been wanting good and able men, who have chanted the praises of the methods by which we have been hindered from getting one-third of our growth. We have been dwarfed; and the effort has been made to induce us to believe that it ought so to be. And not only so, but the fact that our polity has been so limited in its extent, has been used as an argument to prove the inefficiency of Congregationalism. Is it strange, then, that we feel a mournful indignation because the Scriptural polity, which our fathers loved, has been mismanaged by friends and weakened by rivals, and then abused because it has not been more efficient? It has been wounded in the house of its friends; but we hope that the time of this blindness is past.

One fact further is wanted to complete this view of the subject. There are several great national societies for benevolent purposes, which are not sectarian or denominational:—The Bible Society, the Tract Society, the Sunday School Union, the Society for Converting the Roman Catholics, and others. These Societies have always been in high esteem among us. Their object is grand, and the results of their action are precious. They will, without doubt, continue to receive liberal support from all our churches. But this may be said with truth, that some of them have received, for objects common to all branches of the Christian Church, a larger proportional sum from us than from other communions, while they have been able to apply more in promoting religion according to their own forms. What they have withheld from this common fund has gone into their

own treasures. Besides this fact, we must notice this other fact, that we, as a denomination, have never derived much advantage from the conversions that have been made through the agency of some of these societies. If Sunday School agents, and the laborers among the papists, have gathered souls into the fold of Christ, this has been done so as to enure chiefly to the benefit of others. The Sunday School agency, except for raising funds, has been mainly outside of New England. The converted Romanists become almost anything but Congregationalists. Of this we have no right to complain, because it is mainly due to our unthrifty policy. Others take pains to make these recruits to the cause of Christ feel at home in their congregations, or they gather them into separate churches.¹ But the question for us to consider is, whether it is best for us, while giving money and men to gather these wanderers into the fold of Christ, to make any attempt to bring them into our own immediate connection. Perhaps some are ready to cry out against these suggestions as savoring of a sectarian and bigoted spirit. But reflect a moment, and see if there is any good reason why our denomination should not make gains from these sources as well as others. And reflect again, why you are Congregationalists. If from conviction, then is not the system which is good for you, good for them also?

But this leads us to another division of our general subject; that is, the reasons why we, as a denomination, should make more direct and discreet efforts to promote the cause of Christ, through Congregational forms. These reasons are numerous and of great weight, but must be treated very briefly.

¹ While this number is passing through the press, Rev. Mr. Beaubien, one of the converted Romanists from Illinois, is among us, soliciting aid for his fellow Christians, who prefer an independent church organization. The efforts made in his behalf, show how much his object is appreciated by a few, how little by the many.

And first, we ought to do more in the great work of evangelizing the world, and we shall be able to effect more in this noble enterprise, if, in addition to our love for the Saviour, we call into action the zeal and the discipline which grow out of a proper and unselfish *esprit du corps*. The latter need not interfere with or vitiate the former, and if our love for our church order is scriptural, as we profess to believe, we can promote Congregational Christianity with a good conscience, and with the hope that the results will be permanently more beneficial than by pursuing any other course. The Congregational form is ours, and if we have made a wise choice, as we are confident, then we are called upon to extend our system, and influence as many as possible, by all fair means, to think with us, and to unite in the same organization. It is natural to wish that others should receive our opinions, and unite with us in giving them supremacy. In this natural desire there is no sin, necessarily. There need be no selfishness nor sectarianism in it. The opinions and the measures, by the supposition, are dear to us, because they are sound and wise; and we wish others to participate in them, not only for fellowship's sake, but because they will be benefited in common with us.

Again, our country and the world need the Congregational form of church government. The world has always been, and is now, to a great extent, over-ridden by secular and ecclesiastical despotisms. Men almost everywhere are trained to the rule of absolute sovereigns, chiefs, and priests. They lose their individuality in the nation, the clan, or the hierarchy. And in sinking their individuality, their manhood is dwarfed. Now it is true that the Christian religion will elevate all peoples and nations who receive it. The worst form of Christianity is far superior to the best form of heathenism, or of unchristian philosophy. But all history shows that human nature will use even religion itself as an instrument of despotism whenever

it can. And it is the best instrument, because it first enslaves the conscience, if perverted, and then binds soul and body in fetters of iron. Hence the necessity of making churches autonomous. The hierarchy will always sympathize with a despotic government. It has always been so with all Episcopal ecclesiasticisms. Even the Church of England is not an exception to this rule; for it has been owing to a vigorous dissent, that freedom has been kept alive in Great Britain. The oligarchical form of church government will sympathize with an aristocracy. It is an aristocracy, not hereditary, but for life, or during good behavior; which is equivalent to a life tenure. The ministry and leading men assume the government; for, though they are chosen by the brotherhood at the beginning of their official life, they rule henceforth without check or limit. They must rule, of course, within the bounds of the system, but they rule absolutely, since all appeals are to themselves, through a succession of church courts. At the same time, the mass of Christians are educated to obey, to be ruled, to be provided for, to be acquiescent. They are not initiated into the habit of self-government. The people are not taught to manage their own affairs. The wisdom that comes from exercising self-control and conducting their own government is never developed.

The people are necessarily kept in leading strings, and, if the influence of such ecclesiastical systems is not checked by the presence and power of a more free and self-developing form of civil government, they will tend to despotism in State as well as Church. But if everywhere where Christians are to be found, independent churches, uniting in sympathy and council, but not consolidating into power, can be formed, you will lay, in all countries, the solid foundations of freedom. The basis will be deep in the religious convictions of men — far down on the "hard pan" of the conscience.

We are looking to Turkey with hope

for the delivery of her various population from thralldom; but our hope is not in diplomacy, nor in the arms of foreign powers. These, if they prevail, may impose upon the peoples of that empire restraints in regard to religion which the Turks have been induced to relax. The "sick man" may be cured of his disease by killing him; but the people will find no spiritual health in all that foreign governments can do for them. We look to the free churches which our missionaries are building up, as the instrumentality, under God, which is to enfranchise the millions under Mohammedan rule. And if we turn to Germany, is our hope of her being evangelized and set free based on the efforts of scholars who are but half evangelized themselves, and who are bound up in the State churches, and by inflexible Church fetters? Do we not rather see, in the free churches which Oneken and his co-laborers are founding, the germ of a movement that will eventually make the heart of Europe beat with the pulsations of civil as well as religious liberty? And in our own land, where the great battle of freedom or slavery is yet to be fought, we need to have Christianity enshrined in the free form unfolded in the New Testament, if she is to contend vigorously. If enslaved herself, or partially bound, by hierarchy or oligarchy, how can she teach men to lift up free as well as holy hands to God? But time forbids the proper treatment of this topic, which deserves a treatise by itself. It is safe to say that the importance of the subject can scarcely be over-stated. The freedom of the British Constitution is due to Puritanism; but not to the Puritanism that adhered to the liturgy and episcopacy; nor yet mainly to the Puritanism that combined in classis and synod. That struck bold and strong blows against despotism, but it sought to set up a milder tyranny. How, let us hear in the words of Milton:

"Because you have thrown off your Prelate Lord,
And, with stiff vow renounced his liturgy,

To seize the widowed whore, Plurality,
 From those whose sin ye envied, not abhorred;
 Dare ye for this abjure the civil sword,
 To force our consciences, that Christ set free,
 And ride us with a classic hierarchy,
 Taught ye by mere A. S. and Rutherford?
 Men, whose life, learning, faith, and pure intent,
 Would have been held in high esteem with Paul,
 Must now be named and printed Heretics
 By shallow Edwards, and Scotch what 'd ye call?
 But we do hope to find out all your tricks,
 Your blots and packing, worse than those of Trent,
 That so the Parliament
 May, with their wholesome and preventive shears,
 Clip your phylacterics, though balk your ears,
 And succor our just fears,
 When they shall read this clearly in your charge,
 New Presbyter is but old Priest writ large."

This may sound harsh, in our day, two hundred years since the time when the Independents found it necessary, in behalf of freedom, to set themselves in array against the Presbyterians; and, in truth, both parties have learned some useful lessons during the experience of six generations. But it still remains true that the two systems have different political affinities, and, if left to their natural working, unchecked by other forces, will originate or support different forms of civil government.

However this may be, it was Congregational Puritanism that laid the foundation of all our liberties, and if they are to be perpetuated, and their benefits extended to all the people—of every color, and from every clime—of our land, this grand result will be secured, to a great extent, through the agency of autonomous, or self-governing churches. Here, then, is a motive to exertion, which ought to nerve us up to vigorous efforts in spreading Congregational Christianity.

Once more, we, as a denomination, are given to controversy with one another, as well as with those outside of our connection. This is owing partly to our ecclesiastical descent; in part to our intellectual training; somewhat to our love of truth, and not a little to our want of Church feeling, or *esprit du corps*. It is hazardous to say anything on this point, as it renders one liable to the charge of indifference towards gospel truth, since

all controversialists are very conscientious, and persuade themselves, not only that they ought to contend earnestly for the faith, but sometimes seem to feel, like Jonah, that they do well to be angry. And it is true, doubtless, that controversy is unavoidable in this world, where so many are always ready to assail, or to undermine the truth of Christ. But does not everybody know that we have wasted much strength in trying to prove each other to be unsound, while we have been laboring together in sustaining the same home and foreign missions, and uniting in the support of other objects of Christian benevolence? What we need, is a warmer affection for each other,—not only as Christians, but as members of the same ecclesiastical system,—which will not check our zeal for truth, while it will infuse more of love and grace into our discussions. Surely it is not too much to ask that contention shall be exchanged for investigation, and dispute for fraternal rivalry in the search after the meaning of the Spirit.

And here let it be noted, that an increase of the denominational spirit—guarding, of course, against sectarian bigotry—will obviate much of the necessity for controversy, because this spirit always binds us to the past. Though it is progressive, it certainly seeks to support the old and established. If the historic spirit shall increase among us, as it has begun of late; if the Congregational Library Association hereafter receives the support it so highly deserves, while our love of denomination becomes more strong, we shall be gratified to find that our love for the good old doctrines will keep pace, *pari passu*, with veneration for the ancient order; and the good and brave men who set that order up in the world, and contended for it, in the closet, in the field of authorship, and amid the contending hosts of war. With a great price has our freedom been bought; and the more we value it, the higher will be our appreciation of the great Bible truths and devotional formu-

las which are the soul of our ecclesiastical form. Love for the fathers, and love for their form of Church order, will foster love for the divine truths which they loved better than life.

It may be remarked further, that energy in promoting religion according to our order, will increase rather than diminish or hinder, our affection for other bodies of Christians. That love of Church, which grows at the expense of love towards all Christians, is unchristian and detestable. But this is to be considered; when we perceive other denominations increasing at our expense, even if the fault is our own, it is difficult to keep down the sense of injury, and in such circumstances, there is apt to be jealousy, recrimination, and sometimes open hostility. But when each and all denominations are working in their own sphere, unencumbered with incompatible unions, and free from the friction of formal combinations, they can do their utmost for the extension of their form of Christianity, without jealousy or opposition. There is a difference between the love of family and the love of clan. Clannishness is selfish, and fosters a spirit of hostility towards rival clans. It seeks power by their loss; sometimes by their destruction. But love of family does not weaken kind feelings towards other families. It will be found that in families where there is the most of mutual affection, there is a larger measure of love for those who belong to other families. So it should be with the different branches of the great family of Christ. Let all cultivate their own vineyard, as assiduously as may be; they will then be far more apt to give each a fair field, and rejoice in each other's prosperity. And here it is pertinent to allude to the connection between our Presbyterian brethren and ourselves, which seems to be drawing to its close. The results of the union in the Home Missionary work have been, in many respects, so beneficial, that some look upon the inevitable division with sadness. Others believe it is the work of

the devil. It is however, nothing but the orderly progress of events; the logical march of history. The devil's hand is not in it, except as he will endeavor to make us quarrel over the unavoidable separation. Events in the womb of time must have their birth, and it is for the advantage of all concerned, that they should. When the time comes for a combination to be resolved into its elements, it is useless to try to bind it together with cords and withes. It is plain to all but those who are unwilling to see, that the period has arrived when the two denominations can work to the best advantage for themselves, and for the great cause which both have at heart, by separate agency. The division should be effected in the exercise of a large, Christian, fraternal spirit. Then "Ephraim shall not envy Judah, and Judah shall not vex Ephraim"; but each will be made happier by the other's welfare. When two powerful steamships start out of port, fastened together side by side, they may move harmoniously for a while; but when they reach a point where their paths diverge, they will draw upon the hawsers that bind them, and waste their force in foolish antagonism. And as the angle increases between their lines of motion, the loss of force, and therefore of headway, will be increased also. Meanwhile, the officers, crew, and passengers, will become fretful and angry, and perhaps show their resentment by unfriendly criminations. Now let their cables be cast off, or, if need be, cut asunder, and each vessel will spring forward on her own course, with a glorious sweep, and the now happy crews will join in a mutual "God bless you," and thus cheer one another on the voyage to their desired haven. So may it be with us, and so, please God, it will be with us, and our beloved brethren of the Presbyterian Church, if they choose to part. There is a broad land, of wealth unknown, before us, and we have Providence for our guide.

A few words remain to be said about

the methods to be used in keeping our own vineyard in the future.

We are, of course, to carry forward the work already begun, in all departments of Christian effort. We must sustain our churches, and benevolent societies; our colleges and theological seminaries. The ground must be maintained where it has been secured; and where it has been lost, an effort ought to be made for recovery.

The work before us as friends of Home Missions, and specifically of Congregational Home Missions, is to found new churches of our faith and order in all cities, towns, and new territories, where there is room for them. No one will advocate pressing into fields already fully occupied by other evangelical Christians. The effort to set up a Congregational Church in a place where any other evangelical Church must be broken or crippled in consequence, is contrary to our spirit and our history. Let those who have the ground occupy it so long as they can; and if they are so enterprising as to be before all others in publishing the gospel on the frontiers, we will rejoice that our Master has more ready and vigorous pioneers and soldiers than we are. There is room enough for us all. The West, it has been said, is "all place." Our Christian activities will be called into action for generations to come, before the whole desert shall bud and blossom as the rose. And not only will churches be needed in the vast regions on both slopes of the Rocky mountains, but schools of every grade necessary for the training of young men and women for the work of evangelizing our country and the world. This work is begun; but what we need is a great increment to the spirit of Home Missions, or rather, Home evangelization. And what good reason is there why we should not, as a denomination, in addition to our Home Missionary agency, if necessary, through State societies, or a general organization, make direct efforts with immigrants, slaves, Indians, and all of every condition, to bring them not only into the

fold of Christ, but into our partition of the fold?

Again, is it not time for us to take more pains in bringing up our children to be Congregational Christians? There is a great deficiency in this regard. It is not an uncommon remark among us, that it is of little consequence what denomination one belongs to if he is only a Christian. There is a great truth in this remark, but there is an error also. It is of consequence, and serious consequence, too, for the form of Christianity affects its spirit. The result of our teaching, or want of teaching, has been, that our children have joined other communions, as it has suited their taste, fancy, or convenience, without giving a thought to the question of Church government. In this regard we differ greatly from other denominations, who teach their children to love their Church, to adhere to its forms, and to venerate its history. And we may be sure, the process of depopulation among us will not entirely cease, until we take a more accurate gauge and estimate of this subject. Our children need to be informed in relation to the nature of our form of government, and its value; and to be trained so that they will not desert it, unless called by the providence of God, or by real convictions, to unite with other bodies of Christians. This teaching is entirely compatible with the cultivation of the warmest and sincerest love for Christians of every name.

Moreover, such a spirit must be generated among us, that our young ministers, when leaving New England, will seek a home among Congregationalists; or, by the blessing of God, make a Congregational home for themselves, out of the raw material of an unevangelized community. We have heretofore raised up more ministers than our churches needed, and therefore they have gone out from us, to carry the blessings of the gospel to others. We must now form churches for all the suitable young men who can be fitted for the ministry.

And none can fail to see the symptoms of a healthy movement among our laity. The tendency in all the States where there are Congregational churches, is to bring out the lay element, and enlist it in organized forms. This growing desire for Conferences, which will not be repressed, is not the springing up of a spirit of government; it is not a grasping for power. But it is the expression of a want for Christian sympathy and co-operation, and it is attended with a proper and Christian feeling in favor of denominational growth and prosperity. As such, it needs only to be guided by the Head of the Church, to lead to good results. And if we could find the way for the

whole denomination to meet occasionally in a great Christian Conference, or Congregational Union, who can doubt that love to Christ, with a properly subordinate love to the Church, would be greatly advanced?

But time forbids the further prosecution of the subject. No apology is needed for bringing it forward. The times demand it; the churches, of which we are members and ministers, demand it; the cause of Christ demands it. May the spirit of Christ so guide us that we shall meet the demands of the times, of the churches, and of our Master, by keeping our own vineyard.

WELSH CONGREGATIONAL CHURCHES IN THE UNITED STATES.

To the *Diary of the Welsh Congregational Churches in America for 1858*, prepared by the Rev. R. D. Thomas, (Iorthryn Gwynedd,) late of the town of Rome, Oneida Co., N. Y., but now pastor of the Welsh Congregational Church at 11th Street, New York, we are indebted for the best information and statistics that could be obtained, touching the Welsh Congregational Churches and their ministers, in the United States.

The following extracts will be interesting to all the Congregational Churches and their ministers in the States:—

Many Welsh people had emigrated from different Counties of the principality of Wales, to the State of Pennsylvania, as early as the time of the venerable William Penn; and at the time of the Revolution they were numerous in and about the city of Philadelphia; the majority of them then were Quakers, Baptists, and Independents or Congregationalists, as to their religious creeds. A very flourishing Welsh Church existed at a place called "The Dyffryn Maur" or the Great Valley, near the above city. Some years before 1800, a revival of Welsh emigra-

tion took place;—some settled at Utica, Steuben, Remsen, in Oneida Co., and in the city of New York;—the late Judge Roberts at Ebensburg, Cambria Co., Pa., and the late Ezekiel Hughes, at Paddy's Run, Ohio. During the past 60 years, the Welsh nation have increased wonderfully in the States; and it is calculated that they now number from sixty to one hundred thousand in all the States. They have settlements in the State of New York;—at Utica, Marcy, Deerfield, Whitestown, Waterville, Oriskany, Rome, Floyd, Western, Trenton, Stuben, and Remsen. In the State of Pennsylvania;—at Pottsville, Minersville, Pittsburgh, Johnstown, Ebensburg, Blossburgh, Bradford, St. Clairs, Bellmonte, Danville, Scranton, Carbondale, Beaver Meadow, Tamaqua, Susquehanna, State Hill, and other places. In the State of Ohio;—at Cincinnati, Paddy's Run, Cambria, Putnam, Radnor, Delaware, Columbus, Granville, Newark, Harrison, Talmadge, Parisville, Palmyra, Youngstown, Pomeroy, Ironton, Oak Hill, Portsmouth, Carmel, and Tynrhos. In the State of Illinois;—at Chicago and Byrock. In the State of Wisconsin;—at Racine, Pike-

grove, Milwaukie, Welsh Prairie, Cambria, Oshkosh, Neenah, Rosendale, Berlin, Pine River, Fox Lake, Delafield, Waterville, Ridgeway, Blue Mound, Dodgeville, Bethel, Ixonia, Emmett, Spring Green, and LaCrosse. In the State of Iowa;— at Long Creek, Flint Creek, Williamsburgh, Guildford, Old Man's Creek, and Monroe. And a few of them have gone as far as Minnesota, California, and Oregon. Almost all of them are constant hearers of the gospel, and many thousands of them are real Christians, professing pure Christianity, among the different religious denominations, viz: Calvinistic Methodists, Wesleyan Methodists, Baptists, and Congregationalists. A few cleave to the Episcopal Church of England; and those who went with the Mormons to Salt Lake were the most degraded characters, ignorant, hardened, and irreligious, from the Iron Works of South Wales. In all of the above settlements there are Welsh Christian churches, and some of them are very flourishing, possessing very eminent and popular ministers. The Congregationalists and the Calvinistic Methodists are the most numerous in all the States; they have nearly five thousand members each; and the Baptists and the Wesleyan Methodists together may average that number, more or less. Their poets and literary men are numerous; and their literature is now advancing in this country. The following is a list of their publications: *The Dryd and Gwilydydd*, and the *Cymro*, two weekly papers, published in this city; the *Cyfaill*, edited by Rev. W. Rowland (C. M.), the *Clubadur*, edited by Rev. R. Everett (Ind.), and the *Seren Oclleuinol*, edited by Rev. R. Edwards (B.)

The Welsh Congregationalists in the State of NEW YORK have 22 places of worship, 13 ordained pastors, 7 local preachers, 2,803 regular hearers, 1,309 church members, 64 church officers, 873 Sabbath School scholars, all in connection with the "Welsh Congregational Association of the State of New York," and

under the respective charges of the following ministers:—

- Rev. Robert Everett, Stuben (Remsen P. O.), Oneida Co.
 " Morris Roberts, Remsen, Oneida Co.
 " Hugh R. Williams, Prospect, Trenton, Oneida Co.
 " William D. Williams, Deerfield (Utica P. O.) Oneida Co.
 " John R. Griffiths, Bethany, Marcy, Oneida Co.
 " Edward Davies, Waterville, Oneida Co.
 " David Price, Utica, Oneida Co.
 " William Roberts, Turin, Lewis Co.
 " David E. Pritchard, Turin, Lewis Co.
 " John Lloyd, Nelson Flatts, Madison Co.
 " James Griffiths (Sandusky P. O.), Cattaraugus Co.
 " Thomas D. Rees, Richville, St. Lawrence Co.
 " R. D. Thomas, 11th Street Church (171 8th Avenue), New York.

In the State of PENNSYLVANIA they have 19 places of worship, 11 ordained ministers, 3 local preachers, 2,418 regular hearers, 1,334 church members, 44 church officers, and 1,139 Sunday School scholars. Most of them are connected with the "Pennsylvania Welsh Congregational Association," and under the pastoral charge of the following ministers:—

- Rev. Ll. R. Powell, Ebensburg, Cambria Co.
 " C. D. Jones, Pittsburgh.
 " D. R. Lewis, Sharon, Mercer Co.
 " John Edwards, Johnston, Cambria Co.
 " Samuel H. Williams, Leraysville P. O., Bradford Co.
 " Roderick R. Williams, Minersville, Schuylkill Co.
 " John E. Jones, Port Carbon, Schuylkill Co.
 " John B. Cook, Danville, Montour Co.
 " D. W. Jones, Scranton, Luzerne Co.
 " William Thomas, Tomaqua, Schuylkill Co.
 " Evan B. Evans, Hyde Park, Luzerne Co.
 " Daniel Daniels, Dundaff, Susquehanna Co.
 " Lewis Williams, Carbondale, Luzerne Co.
 " David Davies, Brady's Bend, Armstrong Co.
 " Griffith Samuel, Slate Hill.

In the State of OHIO they have 23

places of worship, 13 ordained pastors, 7 local preachers, 1,882 regular hearers, 1,096 church members, 40 church officers, and 1,219 Sabbath School scholars, all in connection with the "Ohio Welsh Congregational Association," and under the charge of the following ministers:—

- Rev. Thomas Edwards, Cincinnati.
- " J. M. Pryse, Paddy's Run, Butler Co.
- " James Davies, Cambria P. O., Allen Co.
- " Rees Powell, Radnor, Delaware Co.
- " J. H. Jones, Columbus City.
- " D. R. Jynkyns, Newark, Licking Co.
- " John Williams, Harrison, Licking Co.
- " David Davies, Parisville, Portage Co.
- " Thomas Evans, Youngstown, Mahoning Co.
- " Lot Jenkins, Pomeroy.
- " T. W. Davies, Ironton, Lawrence Co.
- " John A. Davies, Oak Hill, Jackson Co.
- " William Edwards, Minersville.
- " J. P. Thomas, Carmel, Gallia Co.
- " Evan Davies, Tynrhos, Gallia Co.
- " B. W. Childlaw, Cleves, Hamilton Co. (Am. S. S. agent.)

In the State of WISCONSIN they have 17 places of worship, 10 ordained pastors, 3 assistant preachers, 1,245 regular hearers, 524 church members, 33 deacons and other church officers, and 580 Sabbath School scholars. Most of the churches and ministers are connected with the "Presbyterian and Congregational Convention of Wisconsin," and are supported by the "American Home Missionary Society." The oldest Welsh Congregational Church is that at Delafield, which was established July, 1844; and that at Racine, which was founded Jan. 3, 1848. During the past 13 years, on account of the great increase of emigration, and the blessing of God on the ministerial labors of his faithful servants, the churches and congregations have gradually increased there; but most of them are as yet small and weak. They are under the charges of the following ministers:—

- Rev. Evan Griffiths, Racine.
- " John Parry, Cambria, Columbia Co.
- " Griffith Griffiths, Oskosh, Winnebago Co.
- " John Davies, Bothelle P. O., Fond du Lac Co.

- Rev. Richard Williams, Berlin, Marquette Co.
- " Richard Morris, Waterville, Waukesha Co.
- " Evan Owen, Dodgeville, Iowa Co.
- " David Lewis, Jennieton P. O., Iowa Co.
- " John Davies, Jonesville, Sauk Co.
- " David Jones, Dover, Iowa Co.
- " Samuel Jones, Bangor, LaCrosse.

In the State of IOWA they have 6 places of worship, 4 ordained pastors, 1 assistant preacher, 253 regular hearers, 103 church members, 9 deacons, and 190 Sunday School scholars, under the charge of the following ministers:—

- Rev. Thomas W. Evans, Columbus City, Louisa Co.
- " Morris Jones, Old Man's Creek, near Iowa City.
- " J. L. Richards, George Town P. O., Monroe Co.

There are Congregational ministers laboring among the following churches, which are made up of members belonging to different denominations, namely:—

- Rev. Griffith Jones, Fairhaven, Rutland Co., Vermont.
- " R. M. Evans, Little Rock, Kendall Co., Illinois.
- " Jenkin Jenkins, Minnesota.
- " George Lewis, Neosha, near Emporia City, Kansas.
- " Samuel Roberts, M. A., Huntsville, Scott Co., Tennessee.

The total number of the Welsh Congregational churches and their ministers, in the United States, in 1858, were as follows, excluding churches containing members of different denominations, as well as their pastors:—

States.	Places of Worship.	Pastors.	Preachers.	Regular Hearers.	Ch. Mem.	Church Officers.	S. School Scholars.
New York,	22	13	7	2,803	1,309	64	873
Penn.,	27	15	3	2,418	1,334	44	1,139
Ohio,	23	13	7	1,882	1,096	49	1,219
Wisconsin,	17	10	3	1,245	524	33	580
Iowa,	6	4	1	253	103	9	190
Total,	95	55	21	8,601	4,366	190	4,001

The Christian efforts and principles of the Welsh Congregational churches in America, are spoken of as follows:—

In our own humble opinion, as far as we are able to judge, after reading the history, resolutions, and principles of the American Congregational churches in the States of New England and New York, contained in the "Congregational Year-Book," and advocated in the *Independent*, the Welsh Congregational churches in this country are exactly like them, "walking by the same rule and minding the same thing;"—their great end is the salvation of souls and the glory of God. Like their ancient fathers, their sister churches, and their faithful brethren in their native land, they have and do still advocate and support the glorious doctrines of pure Christianity, which were preached by the Saviour himself, and by his apostles; were received at the time of the Protestant reformation; and are rapidly diffused through the world by the co-operation of the Bible and Missionary Societies. They love liberty and are the greatest enemies to slavery. About fifteen years ago, the Rev. Robert Everett, Stuben, Oneida Co., suffered even persecution from the members of his own Church, and others, because of his strong and unanswerable articles against the abominable sin of

slavery, which appeared, just at that time, in our monthly periodical, called the "Ceuhadur," edited by himself. At last, the power of his arguments conquered; many of his most severe persecutors became his real friends; and now his principles are imbibed and supported by the Welsh people generally in the States. Divine truth and liberty must certainly prosper; and the great idol—Slavery—must be crushed; and great will be its downfall! Their peculiar tenets are, the Bible, the whole Bible, and nothing but the Bible as the standard of faith, and the rule of conduct; the right of every man to judge for himself; the right of every Christian Church to minister her own discipline, and to transact all her religious affairs within herself, without being responsible to any other Church whomsoever, but to Christ and to his Word alone; the importance of a holy, educated, and earnest stated ministry, and the duty of the churches to support them liberally; the great usefulness of Sabbath Schools, Temperance, and all Christian Societies; and the necessity of the divine influences of the Holy Spirit.

A LESSON FROM THE PAST:

THE REVIVAL SPIRIT OF THE PILGRIMS.

BY REV. JOSEPH S. CLARK, D.D.

THE history of revivals, if fully written, would show that the churches of New England were familiar with these effusions of the Spirit at an earlier date than is usually supposed, if, indeed, they were not the first in these latter ages, to experience their power. From the time of that great awakening on the day of Pentecost, when three thousand were converted under one and the same powerful, sympathetic impulse, proceeding from the Holy Spirit through the preaching of Peter, there had been a gradual disappearance of such phenomena, till their recurrence among these Congregational churches. True, there had been many reformatory movements, more or less reli-

gious in their character; but seldom or never marked by the sudden and simultaneous conversion of men in multitudes, as in apostolic times.

American revivals, as these effusions of of the Spirit were called before they spread all over Christendom, can be traced back to the first settlement of New England. The pungent presentation of divine truth to the hearts of impenitent sinners, coming as it did, from the glowing hearts of preachers whose single aim it was to "commend themselves to every man's conscience in the sight of God," produced awakenings on the spot before the sermon was through. It could hardly have been otherwise, supposing the theory

of revivals, as now understood by Evangelical Christians, to be the true one. There, in the pulpit, stood the messenger of God—so viewed by all the people—who recognized in the pews before him, two distinct classes of hearers—the friends and the enemies of his Lord and Master; for, though the latter were but an inconsiderable minority, in some of those favored congregations, their case was all the more affecting on that account, and was likely to be treated with more personality. The one great necessity in such cases—the preacher felt sure of it—was the new birth. They “**MUST BE BORN AGAIN.**” This was the key note of all his addresses to them. No other teaching was adapted to their wants. The performance of no other duty could avail anything till this was done. And then too, these startling announcements were delivered with an earnestness and a godly sincerity, correspondent with their solemn import. Thomas Shepard of Cambridge, who may be taken as a representative minister of that day, said, among his last words, “I never preached a sermon, which in composing, did not cost me prayers, with strong crying and tears. I never went up into my pulpit, but as if I was going to give an account of myself to God.” What wonder if such sermons, thus prepared and preached, were like the fire and the hammer? Was it strange that, “when the people returned from meeting, it was a question which those who had been detained at home were wont to ask them, *Whether any body appeared to be wrought upon to-day?* or, *Whether there had been any visible effects of the word?*” as though it were a thing of course, almost, that somebody should be so impressed, as to attract the notice of the congregation. [Christian Hist., Vol. I. p. 217.] Increase Mather, in his old age, referring to the ministry on which he attended in childhood, says, “Scarce a sermon preached, but some were evidently converted, and sometimes hundreds in a sermon.”

Similar attestations to the awakening

and converting power of the preaching at that day, might be multiplied to almost any extent. Mr. Prince, speaking of Mr. Shepard, says, “I was told when a youth by elderly people, that he scarce ever preached a sermon, but some one or other of his congregation, were struck with great distress of soul, and cried out aloud in agony, *What shall I do to be saved?* Though his voice was low, yet so searching was his preaching, and so great a power attending, as an hypocrit could not easily bear it, and it seemed almost irresistible.” In a sermon preached before the legislature of Connecticut, in 1674, by Rev. James Fitch, of Norwich, on the text, “For I, saith the Lord, will be to her a wall of fire round about, and will be the glory in the midst of her,” under the third “Use,” is found the following language: “Let us call to mind the first glory in the first planting of New England, and of the churches here. Let us not speak or think of this, to the undervaluing of that glory, which yet remaineth: that is far from my scope; but as a means to retain what is [left], and to recover what is lost, if it may be. And when we call to mind that first glory, shall not our hearts be poured out within us? Not only calling to mind how the Lord did make his name glorious, by leading his people through sea-perils, and wilderness-dangers, Isa. lxiii: 14; but, O that *converting glory* which did then appear! **MULTITUDES** were converted to thee, O Zion, ‘thine heart afraid and yet enlarged,’ Isa. lx: 4, 5. Let me say, **MULTITUDES, MULTITUDES** were converted to thee, O Hartford, to thee, O New Haven, and to thee, O Windsor; and the same may be said of many churches of Christ in New England.”

The facts that could justify such statements as these, must have been very extraordinary facts—pentecostal, we may call them; for nothing, so much like the day of pentecost, had ever been seen. The highest tide of revival interest that has been witnessed in our times, does not

afford a parallel, unless it be found in the awakenings that have lately visited Ireland. And if we look at these facts in connection with the style of preaching which produced them, namely, the necessity of the "new birth" pressed upon the consciences of sinners, by preachers who had "wept in secret places over their pride," and who preached as if in the sight of God, and the day of judgment, the results will appear to be as philosophical, as they are scriptural. And they are in exact accordance with the theory of revivals, which the experience of two subsequent centuries has established.

But a change was gradually taking place in the religious type of the age. As it was in the Apostolic, so was it in these Puritan times, a declension ensued. That bright constellation of faithful, fervid preachers which appeared in this western hemisphere, in the early part of the seventeenth century, presiding over the beginnings of these churches, and shaping their destiny, was disappearing, and its place in the firmament was occupied by stars of a diminished luster. The period embraced within the first forty or fifty years, was beginning to be looked back upon for models and precedents, as it has been ever since; and those who could "remember the years of ancient times" mourned over modern degeneracy. In Prince's Election Sermon, for 1730, the downward process is thus sketched: "A little after 1660, there began to appear a decay; and this increased to 1670, when it grew very visible and threatening, and was generally complained of, and bewailed bitterly by the pious among them; yet much more to 1680, when but few of the first generation remained."

And here, in these lamentations, we have another token of the revival spirit, which is likely to be followed by another revival season. None laid these things more deeply to heart than the ministers; and nowhere did they give more copious vent to their bitter lamentations and faithful rebukes, than on those august occa-

sions, when called to preach the "Election Sermon." Take the following as specimens of the style in which his Excellency, the governor, and his associates in the government, were annually addressed, for ten or fifteen years in succession. Mr. Stoughton, in his Election sermon of 1668, utters the following pointed exclamations: "How is New England in danger to be lost, even in New England! To be buried in its own ruins! How is the good grain diminished, and the chaff increased! How is our wine mixed with water! What coolings and abatements are there to be charged upon us in the things that are good, and what have been our glory! We have abated in our esteem of ordinances, in our hungering and thirsting after the rich provisions of the house of God; in our good stomachs to all that which is set before us upon the table of the gospel. Ah, how doth the unsoundness, the rottenness and hypocrisy of too many amongst us make itself known, as it was with Joash after the death of Jehoiada!" Still more pointedly Mr. Walley, in his Election sermon at Plymouth, the year following, deals in such interrogatories as these: "Are we not this day making graves for all our blessings and comforts? Have we not reason to expect that ere long our mourners will go up and down, and say: How is New England fallen! The land that was a land of holiness, hath lost her holiness! that was a land of righteousness, hath lost her righteousness! that was a land of peace, hath lost her peace! that was a land of liberty, is now in sore bondage!" Mr. Samuel Danforth, who preached the Massachusetts Election sermon, in 1670, after propounding it as "a solemn and serious enquiry" whether his auditors "have not, in a great measure, forgot their errand into the wilderness:" and reminding them "how careful you once were, even all sorts, young and old, high and low, to take hold of religious opportunities," thus winds up his appeal to their consciences: "Doth not a careless, remiss, flat, cold, dead frame

of spirit grow upon you secretly, strongly, prodigiously?" In Mr. Samuel Torrey's sermon preached before the General Court of Massachusetts, in 1683, after alluding to the suspension of revivals, he says: "This is one of the most awakening and humbling considerations of our present state and constitution. Consider we, then, how much it [religion] is dying respecting the very being of it, by the general failure of the WORK OF CONVERSION; whereby only it is that religion is propagated, continued, and upheld in being among any people. As CONVERTING-WORK doth cease, so religion doth die away, though more "insensibly, yet most irrevocably."

Such preaching, we may be sure, was not without its effect. The magistrates, who had taken a large share of it to themselves, were the first to awake. Next to the ministers they were deemed the custodians of religion—the nursing fathers of Christ's Church on the earth. Nothing but a formal request from the pastors was needed, and "the General Court of the Massachusetts colony prevailed withal," says Cotton Mather, "to call upon the churches, that they would send their elders and other messengers to meet in a synod, for the solemn discussion of these two questions: 'What are the provoking evils of New England?' and, 'What is to be done, that these evils may be reformed?'" The meeting was convened on the 10th of September, 1679, and is known in our ecclesiastical history as the "Reforming Synod." From all accounts that have come down to us, it must have been an imposing spectacle, and was imbued throughout with a deep religious interest. A general fast was kept, as a fitting preparative for the meeting, and the entire business of the first day, after the choice of two moderators and a scribe, partook of the same character. "Several days" were spent "in discoursing upon the two grand questions laid before them, with utmost liberty granted unto every person to express his thoughts thereupon."

A large and learned committee then drew up the result, which after being read twice, and "each paragraph distinctly weighed," was unanimously adopted.

This Result is too long to be inserted here in full, and too important, as an illustration of the revival spirit of those times, to be wholly left out. Thirteen "provoking evils" are specified, such as, 1st, a great and visible decay of the power of godliness amongst professors; 2d, abounding pride; 3d, neglect of Church communion; 4th, profaneness; 5th, Sabbath-breaking; 6th, neglect of family religion; 7th, frequent lawsuits; 8th, intemperance; 9th, promise-breaking; 10th, worldliness; 11th, incorrigibleness under judgments; 12th, selfishness; and, 13th, a persistent disregard of the gospel summons to repentance and reformation, when these evils are pointed out. The remedies which this Result proposes, are mainly such as the nature of the evils themselves suggest, together with a "solemn and explicit renewal of covenant" in all the churches; and that in doing this, "the sins of the times should be engaged against," and reformation publicly pledged; and, finally, "inasmuch as all outward means will be ineffectual, except the Lord pour down his Spirit from on high," it is earnestly recommended "to cry mightily unto God" for such an effusion of the spirit.

It should be remembered, in passing, that in this array of "provoking evils," as set forth in some of the details, we find more evidence of a tender conscience than of heinous guilt. For instance, under the head of "profaneness," one of the specifications, is "irreverent behavior in the solemn worship of God," such as "for men (though not necessitated thereunto by any infirmity) to sit in prayer-time, and to give way to their own sloth and sleepiness, when they should be serving God with attention and intention, under the solemn dispensation of his ordinances." The specifications of "Sabbath-breaking" are "unsuitable discourses," "walking abroad," and a neglect "so to

despatch their worldly business that they may be free and fit for the duties of the Lord's Day." But even such slight delinquencies as these show a marked falling off from the spirit of a former age, and were deemed of sufficient enormity to justify the calling of a Synod.

The most effective step in this attempted reformation, and one which illustrates the true revival spirit, was the renewal of covenant, in which the example of Massachusetts was followed by the Plymouth and Connecticut Colonies. Judging from incidental allusions, found in sermons preached on those occasions, there was no simultaneous or concerted action in this matter; but each pastor took his own method, by a course of preliminary meetings, to bring his Church into a fit state of feeling, after which, by their concurring vote, the time was set for the solemn transaction. The appointed day was spent in fasting. In the forenoon the pastor preached a sermon suited to the occasion, which was immediately followed by the reading of the covenant; either that into which the members originally entered, with such additions as the case seemed to require, or another prepared expressly for the purpose, and all the Church, standing up, gave their formal assent to it, and their express promise to keep it. Then came, in the afternoon, another sermon, designed to enforce the covenant obligations. Usually this latter sermon was preached by some neighboring minister; for these covenanting days, like the "four days meetings" of later later times, often drew together a vast concourse of people from neighboring towns. The measure, wherever it was taken up and pursued on this wise, was attended with marked results. "Many thousands of spectators will testify," says Cotton Mather, in his remarks on the Reforming Synod, "that they never saw the special presence of the great God our Saviour more notably discovered, than in the solemnities of these opportunities." The coming tide of "provoking evils"

was turned back, at least for a time, and decaying piety revived. Many a praying Anna rejoiced in the gracious answers vouchsafed to her long-continued prayers. Many a waiting Simeon left the world, exclaiming, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy great salvation." And but for the political storm that burst upon the colonies just then, under the despotic rule of Andros, which ended the Puritan Commonwealth, the revival would have been of much greater extent and of longer duration.

But let it not be imagined that the influence of those Puritan revivals ceased with the Puritan Commonwealth. Whatever exalted ideas we may have of God's holy sovereignty in the conversion of men, we cannot doubt that these effusions of the Spirit, which in later times have so distinguished our land, have had a natural and a necessary connection with a kind of preaching, and praying, and solemn covenanting and trusting in God, which was copied from those same Puritan fathers. And it is worthy of special note in this connection, that the leading actors in the "great awakening," near the middle of the last century, in consultation upon the best means of promoting that work of God, could think of nothing more hopeful than to recall public attention to the revival principles, and practices, and preaching of those fathers, as was done at the instance of President Edwards, through the periodical press, in the form of "The Christian History," issued in weekly numbers, at Boston, through several years. The effect was powerful and far-reaching. As a means of vindicating that work of God from the sneers and reproaches which were cast upon it by the learned Dr. Chauncy and others, it was like the sling and the stone of David in combat with Goliath. Or rather, it was the young Elisha, taking up the fallen mantle of Elijah, and wielding it with more than Elijah's power, in opening a passage through the opposing billows of Jordan.

AMERICAN DENOMINATIONAL STATISTICS.

COMPILED BY REV. A. H. QUINT.

The following grand total of REGULAR BAPTISTS in North America, we take from the *American Baptist Almanac* for 1861 :—

STATES.	Associa- tions.	Churches.	Ordained Ministers.	Licentiates.	Baptized in 1859.	Total Number.
Alabama,	29	807	415	73	5,042	60,231
Arkansas,	16	301	145	22	1,204	10,974
California,	3	53	52	9	300	1,822
Connecticut,	7	119	117	13	439	18,273
Delaware,	—	3	4	—	13	426
District of Columbia,	—	5	8	5	50	1,069
Florida,	4	112	57	12	641	5,216
Georgia,	38	996	586	177	5,481	84,022
Illinois,	24	496	336	57	2,188	30,504
Indiana,	33	495	256	45	2,179	28,038
Indian Territory,	4	45	40	—	400	4,300
Iowa,	12	230	159	34	1,173	10,804
Kansas,	3	30	15	1	24	537
Kentucky,	39	845	372	37	5,136	81,262
Louisiana,	10	212	109	6	864	10,331
Maine,	13	277	183	9	703	21,380
Maryland,	1	34	30	—	198	4,143
Massachusetts,	14	268	289	15	1,204	36,518
Michigan,	11	207	165	4	728	12,563
Minnesota,	4	70	50	—	215	1,900
Mississippi,	22	596	305	45	3,362	41,482
Missouri,	37	713	401	40	2,673	42,080
Nebraska,	1	9	5	1	10	127
New Hampshire,	7	93	78	6	166	8,359
New Jersey,	4	120	135	19	891	16,911
New York,	45	839	784	110	4,474	92,873
North Carolina,	29	692	374	65	5,245	59,778
Ohio,	30	504	376	62	2,562	31,819
Oregon,	3	31	19	15	15	853
Pennsylvania,	17	385	288	48	2,530	37,278
Rhode Island,	2	51	61	5	1,389	9,015
South Carolina,	18	469	285	11	4,856	61,965
Tennessee,	24	663	386	50	3,727	46,397
Texas,	21	450	258	20	2,408	18,727
Vermont,	7	110	95	3	414	8,097
Virginia,	27	761	412	75	7,840	107,273
Wisconsin,	11	188	123	6	695	8,794
German and Dutch Ch's in the U. S.,	2	45	33	12	241	2,357
Swedish Churches in the U. States,	1	13	11	3	150	551
Welsh Churches in the United States,	3	34	20	—	250	1,400
† Total in the United States,	576	12,371	7,837	1,115	72,080	1,020,442
Nova Scotia,	3	135	70	15	1,539	13,057
New Brunswick,	2	113	65	13	460	7,703
Canada,	8	227	100	20	1,232	13,715
* West India Islands,	4	200	150	40	1,800	36,250
Total in North America,	593	13,046	8,221	1,203	77,111	1,091,167

* Estimated.

† Twenty-seven Anti-Mission Associations—12 in Illinois, and 15 in Indiana—hitherto numbered among the Regular Baptists, are not enumerated the present year. The aggregate membership of these Associations is about 20,000.

The same authority gives the statistics of OTHER DENOMINATIONS THAT PRACTICE IMMERSION as follows:—

NAMES.	Associa- tions.	Churches.	Ordained Ministers.	Licentiates.	Baptized in 1859.	Total Number.
Anti-Mission Baptists,	180	1,800	850	—	1,500	60,000
Free-Will Baptists,	143	1,298	1,044	202	4,366	59,791
Six-Principle Baptist,	—	18	16	—	—	3,000
* Seventh-Day Baptists,	4	56	70	10	—	6,577
Church of God (Winebrennarians),	—	275	132	—	—	13,800
* Disciples (Campbellites),	—	2,000	2,000	—	—	350,000
* Tunkers,	—	150	150	—	—	8,200
* Mennonites,	—	300	250	—	—	36,280
Total BAPTISTS,	920	18,943	12,733	1,415	81,477	1,628,815

* Estimated.

The reports of the two General Assemblies of the PRESBYTERIAN CHURCH, for the past year, were presented at their May sessions, from which we obtain the facts below, which we contrast with each other, and with their own reports for the preceding year. During the year ending May,

1860, three new Presbyteries have been organized in connection with the Old School Assembly, in Monmouth, Fairfield, and Puget Sound. Of the New School Assembly's previous list there is a loss of four Presbyteries.

	Old School.		New School.	
	1859.	1860.	1859.	1860.
Synods,	33	33	23	22
Presbyteries,	166	171	108	104
Licentiates,	297	338	134	123
Candidates for the Ministry,	493	534	370	300
Ministers,	2,577	2,656	1,545	1,523
Licensures,	132	166	....	....
Ordinations,	91	114	....	....
Installations,	189	166	....	....
Pastoral relations dissolved,	134	123	....	....
Ministers deceased,	31	37	14	20
Ministers received from other denominations,	42	55	....	....
Ministers dismissed to other denominations,	6	14	....	....
Churches received from other denominations,	23	27	....	....
Churches dismissed to other denominations,	2	2	....	....
Churches organized,	118	124	....	....
Churches dissolved,	15	37	....	....
Churches,	3,487	3,531	1,542	1,482
Members added on examination,	23,945	17,809	10,705	5,171
Members added on certificate,	10,879	11,316	4,832	4,414
Total number of communicants,	279,630	297,927	137,990	134,933
Adults baptized,	6,672	5,156	3,550	1,690
Infants baptized,	16,194	15,631	4,308	3,506
Amount contributed for home purposes,	\$2,070,479	\$2,241,916	....	....
“ “ Boards and Church Extension,	542,695	657,412	\$271,678	\$306,784
“ “ miscellaneous purposes,	221,973	275,976	....	....
Total contributions,	\$2,835,147	\$3,175,304	....	....

The diminution in the New School reports, of 1 Synod, 4 Presbyteries, 22 ministers, 60 churches, and 3,057 members, is

more than accounted for by the omission, this year, of the seceding Synod of Virginia, and part of that of Missouri.

The following ministers have died during the year :

OLD SCHOOL.

Names.	Presbyteries.
Daniel Dana, D. D.,	Londonderry.
Gardiner B. Perry,	“
George McQueen,	Albany.
James W. Alexander, D.D.,	New York.
Joseph Penny,	“
Alexander Macklin, D. D.,	Philadelphia.
Joseph A. Alexander, D.D.,	New Brunswick.
Matthew B. Hope, D. D.,	“
Jacob Kirkpatrick, Jr.,	“
Henry M. Parsons,	Northumberland.
James Black,	Carlisle.
Nathaniel M. Crane,	Clarion.
Lemuel P. Bates,	New Lisbon.
William Hutchison,	Marion.
Sylvester Cochrane,	Michigan.
James Hervey, D. D.,	Washington.
John Burns,	Richland.
J. Finley Crowe, D. D.,	Madison.
R. H. Morrow,	Cedar.
William N. Mebane,	Orange.
Oliver Bronson,	Milwaukie.
John A. McClung, D. D.,	Ebenezer.
Benjamin Boyd,	“
John Harrington,	Harmony.
Joseph Brown,	“
J. C. Humphrey,	Hopewell.
Jacob W. Lanius,	Nashville.
John E. McPherson,	Concord.

James M. Walker,	Concord.
Fields Bradshaw,	Tuscaloosa.
R. A. Fee,	Louisiana.
A. E. Thom,	New Orleans.
Peter R. Bland,	Memphis.
James Paine,	“
Cephas Washburn,	Arkansas.
William H. Rice,	Eastern Texas.
Total, 37.	

NEW SCHOOL.

Names.	Presbyteries.
Abraham D. Brinkerhoff,	Champlain.
Flavel S. Gaylord,	Bath.
Joseph Myers,	Onondaga.
William L. Strong,	“
Archibald Bassett,	Delaware.
Artemas Dean,	Hudson.
Gideon N. Judd, D. D.,	“
Daniel T. Wood,	“
Francis C. Woodworth,	New York, 3d.
Henry A. Rowland, D. D.,	Newark.
Benjamin T. Neale,	Logansport.
Henry Root,	Marshall.
James McLauren,	Saginaw.
Ephraim T. Woodruff,	Grand River.
Harvey Coe,	Portage.
Franklin Putnam,	Indianapolis.
George Chandler,	Philadelphia, 4th.
Levi Collins,	Belvidere.
Matthew Smith,	Keokuk.
Richard Renshaw,	Iowa Valley.
Total, 20.	

We find in the Irish *Evangelist* a general statistical view of METHODISM, correcting somewhat late American statements of the kind, so far as they relate to British Methodism, but also erring respecting American Methodism. With such corrections as we can give, the following tabular outlines are probably correct :—

I.—1739. Parent Wesleyan Methodist Church.

Total number of Church members in England, Wales, and Scotland, at the Conference of 1859,.....	292,795
Increase in do. this year,.....	15,469
1747. In Ireland, 1859,.....	19,731
Increase in do. this year,.....	3,060
1769. Foreign Missions in 1859,.....	63,406
1851. French Conference,.....	1,436
1854. Australian Conference,.....	28,138
Canada Conference,.....	45,295
Eastern British American Confer'ce,.....	14,816
Members on trial in 1859,.....	42,295
Total under care of Parent Confer'ce,.....	526,441
Total number of Ministers,.....	2,455
Including about 15,000 Lay Preachers,.....	528,896

II.—Offshoots from the Parent Church

1797. Methodist New Connection (say),....	28,000
1819. Primitive Methodists,.....	123,863
1857. United Free-Church Methodists,....	43,000
1849. Wesleyan Reformers,.....	12,000
1818. Bible Christian Methodists,.....	19,068

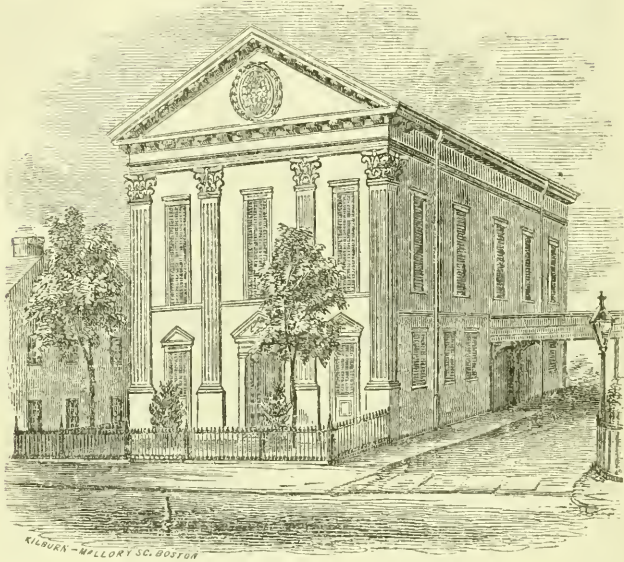
1817. Primitive Wesleyans (in Ireland),....	14,000
Including about 15,000 Lay Preachers,.....	239,931
Ministers in all these,.....	1,163
Total number of Methodists of all branches in Great Britain and Ireland,.....	766,362
Total number of Methodist Ministers,.....	3,618
769,980	

III.—American Methodism.

Methodist Episcopal Church (North),.....	971,498
“ “ “ (South),.....	700,000
“ “ “ Canada,.....	16,575
American Wesleyan Methodists,.....	26,000
Methodist Protestant Church,.....	90,000
African Methodist Episcopal Church,.....	20,000
“ “ “ Zion Church,.....	6,203
Albright Methodists,.....	40,000
Total number of Methodist Church Members in America (all branches),.....	1,808,204
Total number of Ministers in America,....	13,209
1,821,413	
Add British Methodism, as above,.....	769,980
2,591,393	

This does not include the increase in several of the Methodist branches for the present year, or nearly thirty thousand members on trial in England, or the increase in Mission stations, or in Australia, or Canada; nor the increase in the Methodist Episcopal Church, North and South, for the year.—N. Y. *Methodist*

THE MYSTIC CHURCH, MEDFORD, MS.



ERECTED A. D. 1848....J. D. TOWLE, BOSTON, ARCHITECT.

THE town of Medford was settled by genuine Puritans, in 1630. The inhabitants at first worshiped in other towns, till they became sufficiently numerous to maintain public worship among themselves. They were furnished for many years with stated supplies, till the First Church was formed, and Rev. Aaron Porter was ordained, February 11, 1713, and died January 24, 1722. He was succeeded by Rev. Ebenezer Turell, who was ordained November 25, 1724; and, after a very successful ministry, died Dec. 8, 1778. Near the close of his ministry, the infirmities of age induced him to seek the aid of a colleague. Accordingly, Rev. David Osgood, D. D., was ordained to that office, September 14, 1774, and died December 12, 1822. After his decease, a very large majority of the Church proceeded to the call and settlement of an Unitarian pastor. In consequence of this,

seventeen members of the First Church, four males and thirteen females, met by themselves, for the worship of God, according to the faith of their fathers. This was early in June, 1823. After two Sabbaths, they held a public meeting, on the twentieth of the same month, and formed themselves into the Second Congregational Society in Medford. After another Sabbath, they fitted up a hall as a temporary place of worship, and their number gradually increased. October 2, twenty-six individuals were organized as a Church, by an ecclesiastical council, of which Rev. W. Greenough was moderator, and Dr. B. B. Wisner, scribe. The Society was incorporated February 21, 1824. The house of worship was dedicated September 1, 1824. At that time, the Rev. Aaron Warner, who had been employed as stated supply for nearly a year, was installed as the first pastor.

The health of his wife requiring him to accompany her to the South, for two successive winters, he felt it his duty to ask a dismissal, which was granted October 2, 1832. During his brief, but successful ministry of eight years, there were great accessions to the congregation, and above a hundred additions to the Church, among whom his name is most affectionately cherished. His successor was the Rev. Gordon Winslow, who was ordained June 12, 1833, and dismissed November 12, 1834. The Rev. Levi Pratt was installed as pastor, August 19, 1835, and died, much lamented, August 9, 1837. The Rev. A. R. Baker, the next pastor of that Church, was ordained April 25, 1838.

The congregation, which sprang from such feeble beginnings, was blessed with many seasons of revival, and became, in twenty-four years, much more numerous than the original body, from which, for the truth's sake, it had seceded. The growth of business and population, still farther stimulated by the opening of railroad communication with Boston, began to call for the extension of the Church privileges of our order. In consequence of some difference of opinion in the Church, a conference of four neighboring clergymen was called, in March, 1847, to whom were submitted statistics, and other facts, showing the necessity of increased church accommodations for the Orthodox Congregationalists. At this conference, Rev. Mr. Baker, and a large number of the brethren of the Second Church were present. As the result, it was the unanimous opinion of the clergymen from abroad, and nearly as unanimously the opinion of the brethren who were present, that it was highly expedient that a new

Church and congregation should be formed.

In pursuance of this advice, with the nearly unanimous consent of the Second Church, separate worship was established in the Town Hall, May 9, 1847. A new Church, called the Mystic Church, was here organized, with sixty members, by a large ecclesiastical council, the 6th of July. Rev. Abner B. Warner, a nephew of Rev. Professor Warner, the first pastor of the Second Church, was installed over the Mystic Church, October 27th, of the same year; and, after an efficient and successful ministry, during which seventy-three persons were added to the Church, died, sincerely lamented, May 26, 1853.

A substantial, neat and convenient church edifice, capable of seating about 500 persons, was erected during the summer of 1848, and dedicated Feb. 14, 1849. Its dimensions are 50 by 78 feet; 30 feet ceiling, circular pews, orchestra over the vestibule. Vestries are entirely above ground, 11½ feet ceiling; the larger seating 300, the smaller 150; the committee room has a fine entrance in front, with two easy flights of circular stairs to the audience room. The porch, which shows in the engraving, covers a drive-way to the sheds in the rear, and also a side door to the vestries, and foot passage. This is found a great convenience, especially in stormy weather. The cost of house and land was \$11,500.

The organ was built by Mr. Stevens, of East Cambridge, at a cost of \$1,000.

The Rev. Jacob M. Manning was ordained pastor of this Church, Jan. 5, 1854, and dismissed Feb. 17, 1857.

The Rev. Elias Nason, the present pastor, was installed Nov. 10, 1858.

Books of Interest to Congregationalists.

CHIEF OF THE PILGRIMS; or, The Life and Time of William Brewster, Ruling Elder of the Pilgrim Company that founded New Plymouth, the Parent Colony of New England, in 1620. By the Rev. Ashbel Steele, A.M., Washington City, D.C. Illustrated with five steel and four other engravings. Philadelphia: J. B. Lippincott & Co. 1857. 8vo., pp. 416.

Although this is not, strictly speaking, a "new publication," having been issued three years ago, we presume that many readers of the *Congregational Quarterly* do not yet know what a store of instruction and entertainment awaits their perusal of it. The author has performed his work with an enthusiasm becoming his hero and himself, whose better half, he tells us in the preface, is a lineal descendant, and did her full share towards collecting materials. Interesting as the story of Elder Brewster is in itself, the author has made it the warp on which to weave a much larger piece of Puritan history. Or rather, the life of Brewster, whose recorded acts are lamentably few, is the thread on which are strung innumerable pearls and gems—all the touching incidents in the pilgrimage of the Mayflower Company, from the time of their first acquaintance with each other till the death of their Elder. The part which he took in transactions which have immortalized their names, the burdens and self-denials which he bore, may be reasonably inferred by considerate minds, though history be silent. Such inferences abound in the work before us; and they generally commend themselves to the reader as highly probable conjectures. That he drew up that world-renowned instrument which united the Pilgrims in a body politic before they left the Mayflower, and which may be regarded as the corner-stone of our Great Republic, will be questioned by some; though it must be confessed that the author assigns very plausible reasons for the supposition, and such as, we freely confess, have rather inclined us to his opinion, though we had always before been accustomed to read it as the production of Governor Carver.

HISTORY OF THE "MORNING STAR," the Children's Missionary Vessel, and of the Marquesas and Micronesian Missions. By Mrs. Jane T. Warren. Published by the American Tract Society, 25 Cornhill, Boston. 16mo., pp. 320. Price 65 cts.

The one hundred and sixty thousand stockholders, more or less, in this little vessel, are soon to have a treat in the book above named. It will be for sale, quite likely, by the time this notice is seen. A beautiful and attractive volume it is. Some forty engravings are scattered through its pages. It is written in a charming style. It gives the complete history of the *Morning Star*, from its conception to its last voyage. Every page has been examined by the Senior Secretary of the A. B. C. F. M., and has his hearty approval. We bespeak for it an extensive circulation, and are sure that none will read the first chapter who will not press eagerly through to the last. The binding of this volume, as well as that of all the late issues of this Society, is peculiarly excellent, and adds much to the value of its publications.

THE YOUNG MERCHANT. A memoir of George W. Blake, late of Buenos Ayres, S. A. Compiled chiefly from his journal and letters, by his sister. Published by the American Tract Society, 25 Cornhill, Boston. 16mo., pp. 296.

This is a valuable record of the varied and trying life of a young man, who maintained his Christian integrity under severe temptations. It were well for every man of business to read, and keep it in his counting room for himself and his clerks.

A COMMENTARY ON THE EPI-TOLE TO THE HEBREWS. By Moses Stuart, late Professor of Sacred Literature in the Theological Seminary at Andover. Edited and revised by R. D. C. Robbins, Professor in Middlebury College. Fourth Edition. Andover: Warren F. Draper. 1860. 12mo., pp. 575.

Stuart's Commentaries—of which this on the Epistle to the Hebrews was the first—have been too long before the public to require a notice from us. No clergyman's library is complete without them. Few intelligent Christians, who interest themselves in the critical study of the Bible at all, have not become conversant with them; while biblical scholars, throughout Christendom, have long since assigned them a

rank second to none of modern date. It was our good fortune to receive from the Professor's own lips the substance of these Commentaries, while sitting at his feet, in the lecture-room; and the first edition of each separate work made its appearance upon our shelves almost as soon as it dropped from the press. Nevertheless, we find, what others will also find, a sufficient reason for adding the "revised edition." Professor Robbins, the editor, has bestowed more labor, and added a higher value to the volume before us, than would be inferred from his prefatory note, or from a cursory perusal of the work itself. Pursuing the same general plan that he pursued in Stuart's Commentary on the Romans, previously published, he tells us that he "has been careful not to make any alterations in the body of the work that would be at variance with the theological or exegetical views of Professor Stuart." In this he has simply done what justice and honesty demanded. But in the re-arrangement of the introduction, the insertion of results which other learned investigators have brought out since the previous issue, and in the numerous original notes scattered through the volume, the editor has greatly enhanced the value of this work.

ROOTS AND FRUITS OF THE CHRISTIAN LIFE; or Illustrations of Faith and Obedience. By the Rev. William Arnot, author of "Illustrations of the Book of Proverbs," &c. Published by the American Tract Society, 28 Cornhill, Boston. 12mo., pp 430.

Here are twenty-eight short, pithy, earnest and truthful sermons, eminently practical, and as eminently suggestive. They would be read with profit, both by the pastor and his people. The author apprehends and comprehends the gist of his text, and evolves it with great perspicuity. We can heartily commend this book to all lovers of truth and Godliness.

AN ENQUIRY INTO THE NATURE, FOUNDATION, AND EXTENT OF MORAL OBLIGATION, INVOLVING THE NATURE OF DUTY, OF HOLINESS, AND OF SIN. Being an Introduction to the Study of Moral Science, in all its Branches, including the Legal, Theological, and Governmental. By David Mc-teat. Boston: Crosby, Nichols, Lee, & Co. 1860. 12mo., pp. 436.

This volume is literally what its title-page imports—an *Enquiry*. The subject is treated throughout in a familiar interrogatory style, which gives the writer great advantage in simplifying an abstruse theme

to the comprehension of the unlearned. The author has evidently studied his subject with care, read extensively the views of others, stated clearly his own, and boldly defended them. Nevertheless, he has probably failed, in some instances, either to convey his ideas fully, or to carry conviction of their truth. For example: on page 40, "No moral quality, in the least degree, can be predicated or affirmed of mere intellectual acts—*mere* thoughts,"—is a declaration which, of course, uses the term "thought" in a different sense from that of such inspired statements as,— "The thought of foolishness is sin," Prov. xxiv : 9; "For out of the heart proceed evil thoughts, murders," &c., where thoughts are not only traced to the *heart*, but are classed with moral acts. The book will awaken enquiry, if it does not satisfy all enquirers, and can hardly fail to profit the reader.

THE ROCK OF AGES; or Scripture Testimony to the one Eternal Godhead of the Father, and of the Son, and of the Holy Ghost. By Edward Henry Bickersteth, M. A., incumbent of Christ Church, Hampstead. With an introduction by the Rev. F. D. Huntington, D. D. American Tract Society, 28 Cornhill, Boston. 12mo., pp. 214.

We cannot too strongly commend this excellent work. The Tract Society, of Boston, is doing a good and great work, in bringing before the community such an argument for the Divinity of Christ. It is as impregnable as the Bible itself, and so presented that, in our view, nothing but the most deep-seated prejudices can resist its convincing force. Let it be placed in the hands of every one who has doubts on this vital subject. We are happy to announce that the next edition will be without an introduction, as surely such a book needs none.

MANUAL OF SACRED HISTORY, a guide to the understanding of the divine plan of salvation, according to its historical development. By John Henry Kurtz, D.D., Professor of Church History, in the University of Dopat, &c. Translated from the sixth German edition, by Charles F. Schaeffer, D.D. Seventh edition. Philadelphia: Lindsey & Blakiston. 1860. 12mo., pp 436. For sale by J. E. Tilton & Co., 161 Washington Street, Boston.

Our eyes have run over the pages of no book for many days, better filled with important truth, plainly and forcibly written. The author and translator have done a good service in producing this book; and

the publishers are entitled to favorable notice for giving it to the public in so attractive a form. It will help the minister and every lover and student of the Bible, to have and to study this volume. Let it be put into the hands of the skeptic. It is a good companion to the "Philosophy of the Plan of Salvation," by the Rev. J. B.

Walker. While most might dissent from some of the views entertained by Dr. Kurtz, especially on the sacraments, yet, in the main, it cannot fail to edify and instruct the reader on matters of vital interest. Our limits forbid such an analysis of this work as it is in our hearts to give. Buy, read, and make one, each for himself.

Congregational Necrology.

Rev. LUTHER JEWETT died in St. Johnsbury, Vt., March 8, 1860, aged 87 years, 2 months, and 13 days. He was a son of Daniel and Zilpah (Hibbard) Jewett, and was born in Canterbury, Ct., Dec. 24, 1772. In early life, he removed with his parents to Putney, Vt. He was graduated at Dartmouth College, in 1795; pursued the study of medicine, and commenced practice at Putney, but removed to St. Johnsbury in March, 1800. Here he found three physicians nominally engaged in practice; but, partly by negotiation, and partly by his superior industry and skill, he soon had the whole business to himself.

In 1817, the Congregational Church at St. Johnsbury, being destitute of a pastor, Dr. Jewett was engaged to conduct its public worship. He made such good improvement of his gifts that he obtained a license to preach, May 27, 1818, and thereafter supplied the pulpit regularly for two or three years. In 1821 he was called to the pastorate of the Congregational Church at Newbury, Vt., and was there ordained, Feb. 28, 1821. Ill health compelled him to resign the pastoral charge at the end of four years, and he returned to St. Johnsbury in Feb., 1825, but was not formally dismissed till Feb. 19, 1828. He commenced the publication and editing of *The Farmer's Herald*, July 8, 1828, and published four volumes of it. This was a small weekly newspaper, the first published at St. Johnsbury. For about a year he had, as an auxiliary on the paper, William T. Porter, afterwards famous as an editor of sporting periodicals. While publishing the *Herald*, Mr. Jewett published two volumes of the *Friend*, a weekly paper devoted to the defence of Masonry from its political assailants. His last publication in pamphlet was a Historical Discourse, delivered at St. Johnsbury, Dec. 3, 1818.

He held several important public offices: In 1813, he was elected Assistant Judge of

Caledonia County Court; also, a member of the Council of Censors, a body peculiar to Vermont, and meeting once in seven years. In 1815, he was elected a Member of Congress, and served through one term. In 1836, he was a member of the Constitutional Convention of Vermont. Besides these, he held numerous minor offices.

He married, Feb. 7, 1799, Betsey Adams, of New Ipswich, N. H., by whom he had Hibbard, born Nov. 9, 1799; Rebecca, born April 3, 1801; Betsey, born July 14, 1802; Luther, born Nov. 25, 1805; Adams, born July 26, 1807; Mira, born Nov. 1, 1809; Ephraim, born July 2, 1811; and Daniel, born Nov. 17, 1815. She died April 14, 1816, and he married, August 6, 1816, Nancy Chamberlin, of Danville, Vt., by whom he had Martha, born May 28, 1817; and Samuel, born Jan. 4, 1819. She died Jan. 21, 1856. P. H. W.

Rev. JOHN MALTBY, Pastor of the Hammond St. Congregational Church in Bangor, Me., died at Worcester, Ms., May 15, 1860, aged 65 years.

He was born at Northford, Ct., on the 8th of May, 1795; was graduated at Yale College in the class of 1822, and at Andover Theological Seminary in 1825. His first settlement in the ministry was over the Congregational Church in Sutton, Ms., where he fulfilled a pastorate of eight years, from 1826 to 1834. His labors in this large rural parish, were arduous and successful. A revival influence repeatedly pervaded his flock, and numerous converts were added to the Lord. In 1834 he was invited to take the pastoral charge of a new and vigorous colony from the First Church in Bangor, Me., to which post he was transferred on the 23d of July, the same year. There, for the last twenty-six years of his life, he "watched for souls" as one "that must give account." Attentive to the wants of his flock in every department of

life's varied necessities, it was their *spiritual* estate that lay nearest his heart and aroused his deepest concern. An unwearied worker, he left nobody in doubt of his fidelity to God and the souls of men. He belonged to that class, of which Paul also was one, who reckon it a small matter to be judged of men, and worthy of all pains to be accepted of God; and who estimate a sermon not by its polished periods, but by its converting power. The main spring of his influence was "Godly sincerity."

For six months previous to his death, he had premonitions of its approach. He was able to preach but three sermons in that time, and was rarely permitted even to attend public service. The themes of these last three sermons were characteristic of his whole ministry. One was derived from the text, "Lovest thou me." Another from the example of piety furnished by Esther, who was true to her people and her God, under the most discouraging circumstances. The other from those words of Paul, which he deemed his last, "I have kept the faith." He had reluctantly consented to relinquish the cares of his parish, and seek health from travel and recreation. But his heart was left behind. He still thought of the sick and the afflicted among his flock; and to think of them, was (with him) to be distressed for them. His neglected pastoral labor would recur to his mind in the night watches; and the anxiety thus induced, brought him home unrefreshed, after a short absence. Remaining a few days, he again left to visit his children in the State of New York. He had proceeded as far as Worcester, where, in the hospitable family of one of his own church members, he terminated his journey and his life together, after a short period of great physical suffering, which he endured with great Christian fortitude. His remains were conveyed to Bangor, and followed to their resting place, among his beloved flock, by a large concourse of sincere mourners, after an appropriate address by Prof. George Shepard, D. D., who, twenty-six years before, preached his installation sermon.

Rev. HENRY M. NICHOLS, died at Minneapolis, Minn., July 3, 1860, aged 36 years. He was born in Huntington, Ct., July 16, 1854, and was the son of Ira Nichols, deacon of the Congregational Church in that town. He was the subject of a renewing change, when about 18 years of age. He always felt himself very much indebted to the prayers and instructions of his faithful mother. Subsequently, he spent some time in the Academy at Wilbraham, Ms. He was

admitted, on trial, as a preacher, by the Methodist Conference, in 1848; ordained deacon in 1850, elder, in 1852, and was "located" in 1853, with a view to going West. He supplied, for a short time, small Methodist churches in Williamsburg, Southampton, and North Amherst, in Massachusetts.

Owing to impaired health, he sought a Western home, and for a time turned his attention to farming. But Providence had for him other work. Sickness was the stern Elijah, which came behind him in the furrow, and called this young Elisha back from the plough to the pulpit. This sickness had, no doubt, a further use; it brought him to the verge of the grave, where to look should make a better minister. While disease laid its hand upon him, the frost, with killing finger, touched his corn. He ever regarded this interruption of his plans as a Providential indication of duty.

At the time of his leaving New England, an alteration of his views led him to change his ecclesiastical relations, by which he became, and was, ever afterwards, a Congregationalist. He, however, took charge of a Presbyterian Church in Stillwater, Minn., a field for which he had a special adaptation. Stillwater, at that time, was the main point of the lumber interest, upon the St. Croix River; and it was just at this time that the whole North-West went up, upon a broad, high swell of prosperity, to a dizzy height. Money came readily, and went freely. It came by wild speculation, and went by wild extravagance.

Owing to the commercial reverse, which was felt in all its severity in the North-West, and especially by his congregation, who had just reared an expensive house of worship, he felt compelled to seek another field of labor. During last autumn, he took charge of the Congregational Church of Minneapolis, in the same State. At this place, he was permitted to see the fruit of his labor. Numbers were added to the Church; and, while his people were rejoicing in the spiritual gifts already bestowed upon them, and hoping for still more affluent blessings for years to come, looking upon their beloved minister, who seemed to carry with him in his vigor, his manhood, his health, a lease of life, as the source of these blessings, "he was not; for God took him."

On the Sabbath before his death, he preached with signal effect from the words, "These all died in faith," dwelling especially on the value of faith, as a preparation for death. On Monday evening, he met his people for prayer, with especial reference to his

departure to the East, for funds to aid in rebuilding their sanctuary. Tuesday morning, he took his wife, two sons, aged eleven and three years, his brother-in-law, wife, and three daughters, for a ride to Lake Calhoun. Two of the daughters of the latter immediately went into the water, for bathing, as all were intending to do so. Stepping suddenly off a steep place, they were seen to be in danger; whereupon the eldest son of Mr. N. ran to their rescue, then Mr. N. himself, then Mr. C., and finally, Mrs. N., and all sank together in death. Their remains were recovered, and funeral services were held at Minneapolis, in such sorrow and mourning as that new region never before experienced.

Mr. Nichols, as a preacher, was faithful and fearless in rebuking prevailing sins. What was known to be a marked quality of his preaching in the section of country where he lived, recently obtained a wider recognition. When he witnessed, in the community where he labored, the gaining ravages of intemperance—when a young man was made a victim, and what, but for this, might have been a noble life, was quenched, his soul was stirred within him. He denounced the evil. The rum demons set fire to his church edifice, which, in a few moments, was in ruins.

He once preached some sermons against infidelity. Said one of the members of his Church, in speaking of these sermons, "The crowd would go and hear; and swear that they would never enter the house again; but the next Sabbath evening would certainly find them in their seats."

One of the sources of his power in the pulpit was a remarkably strong, sonorous voice. It was not so much distinguished for variety of tone, as for that clear, ringing quality, which stirred one as the sound of a trumpet. Taken in connection with his personal appearance, the effect was sometimes very marked. Such a dome as nature bestowed upon him is seldom seen upon "the earthly house of this tabernacle." Its dimensions were the same with those of the great statesman, whose peculiarity in this respect is well known. At times, when aroused, it seemed as if this dome became sonorous, and a volume of sound rolled over the assembly with thrilling effect.

Mr. Nichols took deep interest in the Sabbath School. He was himself the Superintendent, and exhibited so much zeal and ardor, that his spirit could not but radiate itself upon others, and he thus secured a most efficient corps of teachers. His invention

was ever at work devising expedients for interesting the School; and, in this, he was completely successful.

Mr. N. has suddenly passed away, leaving a destitute church, and a great company of weeping friends. May that bereaved Church find sympathy and aid in their two-fold affliction. Alone, yet not alone; for, though sanctuary and minister are gone, the Master liveth. And, as they shall resort to the shores of those twin lakes, with one of which such sad memories are connected—as they shall walk upon the cornelian-gemmed banks, or sit in groups on the green grass at their side, or spread the sail upon the crystal waters, old men and children, young men and maidens, will say, "the memory of the just is blessed."

C. H. M.

Rev. ERSKINE J. HAWES, son of Rev. Joel Hawes, D.D., of Hartford, Ct., died at Plymouth, Ct., July 8, 1860, aged nearly 32 years. He was born in Hartford, July 23, 1828. His childhood was blithe and beautiful, passed in the genial influences of home and parental care, and remarkably free from waywardness and the follies which beset the path of youth. His deportment was serious, modest, amiable. He fitted for college at home, and entered Yale in 1847. During the first term of his collegiate studies he passed through that great change, which the Scriptures speak of as "from death unto life."

In college he was universally respected and loved. He took a good rank in his class, and graduated with College honors; entering Andover Theological Seminary in 1852. Here he endeared himself to students and professors as an honest, generous, pure-minded Christian. He had no ends of a selfish or ambitious sort to gain, and everybody felt that he possessed a character of remarkable simplicity and purity. He took a deep interest in theological studies; listened, read, thought eagerly, and desired to "bottom" his convictions on "right reason," and yet he had none of the conceit of opinion, and had he lived to take a position in public as a theologian, would have adhered firmly to his own convictions of truth, without being a bigot. His greatest desire, however, was to know the power of the Gospel, rather than the science of it; and the stress of his endeavor seemed to be for growth in the higher life of Faith, that he might in his preaching speak that which he knew, and testify to that which he had felt.

After leaving the seminary at Andover, he spent a year in New Haven, preaching in va-

rious places with universal acceptance, having many invitations to settle in the ministry, which he declined from lack of confidence in his talents and qualifications. He was ordained over the church in Plymouth, Ct., in January, 1858, where he labored with great fidelity and success, the Lord owning and blessing his labors abundantly, in promoting the peace and spiritual prosperity of the Church, and the conversion of many to righteousness.

Mr. Hawes, while making a call on one of his parishioners in Plymouth, on the 6th of July, was kicked by his horse, the blow striking the lower part of the abdomen, and inflicting an injury which resulted fatally on the Sabbath following. After appropriate services in Plymouth, the remains were brought to Hartford, and the funeral was attended in his father's church on Wednesday, July 11. The church was crowded, and the exercises deeply interesting. The deceased was much respected and beloved by the people of Hartford; and the sympathy of the community with the aged parents, bereaved of their only son, and only remaining child, is sincere and universal.

Rev. JARED O. KNAPP, died in Beloit, Wis., July 14, 1860, aged 41 years. He was son of Jared Knapp, and was born in North Greenwich, Ct., Oct. 1818.

Mr. Knapp was a graduate of Yale College in the class of 1840. He had been three times settled in the ministry, first in Plainfield, Ct., afterwards in Hatfield, Ms., and subsequently at Niagara Falls, N. Y. Being obliged to leave the last place on account of failing health, a year since, in hope of benefit from residence in the Northwest, he took charge of the Second Congregational Church in Beloit. His hope of recovery, however, was not realized, and after a few months his connection with this Church terminated. From that time his health steadily declined, through manifest pulmonary disease, until a perfectly peaceful and triumphant death transferred him to a higher field of service. His last words were: "Joy! peace! Christ!"

The scholarship of our deceased friend was a fine blending of strength, fullness and beauty. He was of a kind and genial nature, which opened for him easy access to all hearts, while at the same time his native force of purpose made him a man to lean upon. These qualities were under the control of thorough, yet unostentatious piety: and thus was constituted a character of rare excellence. He was a true man. Notwithstanding his brief residence in the community where he died, he

leaves a large circle of friends, of whom very many mourn, in his death, a deep personal loss.

Rev. DANIEL L. FRENCH died at Hudson, N. H., on Friday, July 20, 1860, aged 63 yrs. 4 mos.

He was born in Bedford, N. H. His early years were spent upon a farm. Indeed, he married and settled with the intention of spending his life in that quiet and useful pursuit. In his youth he enjoyed only such advantages of education as are to be obtained in a common district school. At an early age he became personally interested in religion, and united with the Presbyterian Church in his native town. Years later, though yet a young man, he was chosen one of the elders of the Church. Both as a private Christian and an officer, he was consistent in character and useful in life.

For many years Mr. French was a successful teacher of sacred music, as well as leader of the choir on the Sabbath. And we may add that both as teacher and leader, singing with him was a part of the worship of God. "The service of song in the house of the Lord," was in no sense a mere performance. It was the bowing of the heart before the mercy seat in solemn act of adoration, prayer and praise.

At the age of about 38 years his attention was directed to the work of the Christian ministry. The subject had been long upon his mind, but circumstances forbade his entering upon it at an earlier day. Men may differ in regard to the question whether it is ever best to enter upon this important work at so late a period of life. With him, however, it was a matter of duty, and he performed it at great pecuniary sacrifice.

He passed a brief course of classical and theological studies, at the seminary then just established at Gilmanton, N. H., and graduated in the first class which left that institution, in the summer of 1838. In November, 1841, he was ordained and installed as pastor of the Congregational Church in Nelson, N. H. Here he remained ten or eleven years, and then removed to Hudson, N. H., where, as a "stated supply" of the Congregational Church, he closed both his ministry and his life.

As a minister, Mr. French was devoted to his work. He was neither learned nor eloquent, but he preached the great doctrines of the cross with solemnity and earnestness. He sought to save souls, was diligent as a pastor, loved the place of prayer, and he did not labor in vain.

For some time previous to his death it was evident that his health was gradually failing. He continued his labors, however, with little interruption, until the first Sabbath of May. For two weeks only was he confined to his chamber. On the near approach of death his thoughts still lingered on the people of his charge. He called a brother minister to his bedside, and left with him a message to be delivered at his funeral, especially to some young men in whose welfare he took a deep interest. He died as he lived—a Christian, sustained by the sweet hope of a blessed resurrection.

Mr. French was married in 1820 to Polly, daughter of the late Hugh Riddle of Bedford. They had five children, three of whom, with the widow, survive to mourn the loss of an affectionate husband and father.

Rev. JOHN WALLACE ELLINGWOOD, D., D. died at Bath, Me. Sunday evening, August 19, 1860, aged 78. He was born in Beverly, May 2, 1782. While he was an apprentice there to a silversmith, he hoped he experienced the renewing grace of God. He joined the Congregational Church in Beverly, of which Joseph McKeen, D. D., afterwards President of Bowdoin College, was pastor, March 28, 1801, when he was nineteen years of age. When Dr. McKeen removed his residence to Brunswick, Mr. Ellingwood became connected with a new church in Beverly, of which Rev. Joseph Emerson was the first pastor.

For some six or seven years he pursued the business of a silversmith in Beverly. By the advice of Rev. Mr. Emerson of Beverly, Rev. Rufus Anderson of Wenham, and Rev. Dr. Samuel Worcester of Salem, he relinquished this occupation, in which he had been very successful, and entered the Andover Theological Seminary in 1810. Here he had for his room-mate Rev. Samuel J. Mills, and for his most intimate friends, Rev. Messrs. Adoniram Judson, Samuel Newell, Gordon Hall, Nott, and Rice, the pioneers of our Foreign Missionary work.

November 4, 1812, he was ordained as pastor of the First Congregational Church in Bath. Dr. Woods of Andover, preached the sermon on the occasion. Pres. Appleton gave the charge. Dr. Payson offered the ordaining prayer. Dr. Jenks gave the right hand of fellowship. Dr. Francis Brown, afterwards President of Dartmouth College, was also a member of the Council.

Dr. Ellingwood labored in Bath with great fidelity and success until August 17, 1843,

when he resigned his pastoral office on account of ill-health, and especially a great weakness of voice. He continued to be active in occasional preaching and other labors in behalf of the churches, as long as his power to do so continued. A palsy slowly crept over him during the last few years of his life, greatly impairing his mind, and disabling his bodily powers, until calmly and quietly he departed to be with Christ.

Dr. Ellingwood possessed a combination of qualities which fitted him to exert a very leading influence, and he was eminently successful as a minister of the gospel. There were added to his Church during the thirty years of his ministry 332 persons—322 of them on profession of their faith. This was an average of more than one a month for the whole period. There were *eight* distinct revivals of religion in his Society during that time. He had preached at the time of resigning his pastoral office 4,332 times.

As a preacher he was scriptural, clear and forcible. He excelled almost all men of my acquaintance in his rare felicity in public and social prayer. His unwritten expositions of Scripture, which he gave in a weekly Tuesday evening lecture, through almost the whole course of his ministry, were very fine specimens of that useful kind of preaching. Many have considered them his very best and most impressive public efforts. There were published of his sermons, one preached before the Maine Missionary Society, one on the fifth commandment, one delivered before a Society established to promote moral reforms, and perhaps others.

He was a man of great wisdom and prudence; of the utmost firmness and independence of opinion; of large benevolence; of almost complete self-control. He had a deep interest in the great benevolent enterprises, and educational and religious institutions of his day. He became a corporate member of the American Board of Commissioners for Foreign Missions in 1838, and for many years contributed \$100 annually to its funds. He was a Trustee of the Maine Missionary Society nearly forty years, a valued Overseer of Bowdoin College, and in every situation was a man largely looked up to and relied upon.

He received the degree of Master of Arts from Williams College, in 1816, and that of Doctor of Divinity from Bowdoin College, in 1851.

His life, if written in detail, would constitute a very valuable piece of ministerial biography.

J. O. F.

Editors' Table.

OBITUARIES.—We are glad to publish BRIEF notices of the characters and works of our deceased brothers and sisters, especially of ministers of the gospel. But, as all must see, our pages cannot contain such full records of undoubted merit as the partialities of particular friends would naturally write or wish to see in print. For this number alone we have received three such notices of three young brethren, lovely, able, faithful, and deserving all that was said of them; but these three communications would themselves nearly have filled one-third of the body of this number; and, had the other notices found in the Necrology been equally full, as they could have been easily and truthfully, there would not have been a page for anything else. We must say, therefore, once more and decidedly, that we cannot publish extended biographies in our Necrology, nor elsewhere, except in very marked and peculiar cases, and then not more than one in a number, unless it is accompanied by a good steel engraving of the individual commemorated. From one to three pages of letter-sheet manuscript is the extent to which our limits will warrant us in publishing; will not our kind friends bear this in mind and prepare copy accordingly?

CONTROVERSIES.—These we must necessarily avoid. Earnest discussions upon important topics of general interest, entered into and pursued for the purpose of eliciting truth, come within our limits and would not be declined. The paper from a worthy father in the gospel, in relation to an article in our last, on a "free church, free gospel and free government," has been read and may receive further notice hereafter. Our keen correspondent, "Triphena," is unquestionably every way capable of casting a vote in matters ecclesiastical and it might be "lawful" for her to do so when it would not be expedient. The difficulties to which she refers, do not touch the question of the rights or proprieties of minors' voting. If she can talk as well as she writes, she can scarcely fail to stir up the few brethren in her own Church to greater diligence in the pursuit of a pastor.

EDITORIAL RESPONSIBILITY.—We have stated, in a previous issue, that the author of

every article appearing under his own name is alone responsible for its sentiments. The same rule holds as good in regard to articles from either editor as from a correspondent; when an editor's name is given, as in the article upon Dr. Tyler in the present number, the author assumes all the responsibility of its theological or other opinions.

One article in our present number embodies sentiments from which we must express decided dissent. We refer to the one upon "Ordination without Installation." We admit it as showing what can be said, and well said, upon that side of the question. But the practical well-being of our churches requires us to express the decided conviction that ordinations without charge should be only exceptional, and very rare at that.

STATISTICAL REPORTS.—We congratulate our denomination on the great improvement which has been made the present year in the statistics. So far as they have come to hand, they are full, carefully edited, and clearly presented. Those of MAINE bear the signs of the careful hand and watchful eye of Dea. Duren, of Bangor, whose work is still unsurpassed in a multitude of items which perpetuate the minute ecclesiastical history of that State. The MASSACHUSETTS minutes present every Church, as usual, and beautifully printed; most of their value is owing to the fact that the compositor, Mr. James M. Everett, has put every table in type for twenty-five successive years. OHIO has found a printing office this year, and a statistical secretary also; hence fifty-five pages of good material, including eleven pages of figures; another year of Brother White's labor will bring the churches there into line. Our churches in INDIANA are few; in fact, Congregationalism there reminds us of an officer in the regiment whose glory shone upon our youthful vision: "I want to rise," said he; "Well, I don't know an officer in the regiment that has a better opportunity," was the comforting reply of a superior, which was true, considering that the officer was the youngest corporal in the list. Nevertheless, our faith and order is yet to succeed in Indiana. We bid them God-speed—particularly, if the secretary will only hunt up the five unreported churches before we print.

In ILLINOIS, Brother Emery has succeeded; which is a great matter, considering his difficulties. The MICHIGAN statistics are excellent; and more, the secretary has sent an authenticated and corrected list of ministers for our *Quarterly*. The CANADA figures are also well cared for and in excellent order for us to print, for which we thank Brother Ebbs. Our Canada brethren should be better known in the States.

In fact, our January number will, in all probability, comprise the best STATISTICS OF THE CHURCHES ever yet given to the public. To

ensure this, the secretaries must not forget us, for we go to press almost immediately. Especially we wish every one to send us the time and place of session (year, month, day and hour), and the officers of his Association, Convention, or Conference.

SUBSCRIBERS.—Those who have favored us with their names and a dollar each, for the current volume of the *Quarterly*, are hereby notified that their subscription terminates with this number. Our terms are cash in advance. An EARLY remittance will much oblige us.

Congregational Quarterly Record.

☞ The measures which we have matured for obtaining full and correct lists of the various changes occurring under the head of our *Quarterly Record*, will, we hope, secure the desired result in future. We earnestly request, however, all persons interested, to send us the exact facts of which we wish to make a permanent record.

Churches Formed.

- Jan. 11, 1860. At NEWARK, Mich. 14 members.
 Mar. 13. At UPTON, Van Buren Co., Iowa.
 " 29. At LISLE, Ill. 25 members.
 Apr. 14. At ROCKVILLE, Iowa.
 " 22. At CLAREMONT, Dodge Co., Minn. 12 members.
 May 3. At OBERLIN. 95 members.
 " 15. At WEST SALEM, Wis. 10 members.
 " 17. At SALINA, Ill.
 " 19. At MAZEPPA, Wabashaw Co., Minn.
 " —. At SPARTA, Ill.
 June 7. At CANTON, Mo. (German.)
 " 10. At BEUSONIA, Leelelan Co., Mich. 26 members.
 " 19. At NORTH ASHBURNHAM, Ms. 11 members.
 " 21. At BOSTON, Ms., Oak Place Church.
 " 23. At STOCKTON, Ford Co., Ill. 12 members.
 " —. At SANDERSVILLE, in Grafton, Ms.
 July 7. At CEDAR FALLS, Iowa. 17 members.
 " 21. At HAMILTON, Minn.
 " —. At HIGH FOREST, Minn.
 Aug. —. At GALENA, Ill.
 — —. At BURLINGTON, Vt.

- Aug. 15. Rev. JOHN H. MERRILL, from the Ch. in Tamworth, N. H.
 " 28. Rev. EDWARD S. DWIGHT, from the 1st Ch. in Amherst, Ms.
 " 28. Rev. HENRY J. PATRICK, from the Ch. in Bedford, Ms.
 " 28. Rev. EBEL DOUGLAS, from the Ch. in Oldtown, Me.
 " — Rev. T. H. CANFIELD, from the Ch. in Bellevue, Iowa.

☞ The notice of the dismissal of Rev. RICHARD KNIGHT, from the pastorate of the Church at South Hadley Falls, Ms., inserted in our last number, is contradicted.

Ministers Ordained, or Installed.

- June 6. Mr. A. S. FISKE, over Plymouth Ch., St. Paul, Min. Sermon by Prof. Haven, of Chicago; Ordaining Prayer by Prof. Emerson, of Rockford, Ill.
 " 7. Mr. MOSES PATTEN, over the Ch. in Townsend. Sermon by Prof. Phelps, of Andover; Ordaining Prayer by Rev. T. P. Sawin, of Brookline, N. H.
 " 8. Rev. ABEL K. PACKARD, over the Ch. in Anoka, Minn. Sermon by Rev. Henry M. Nichols, of Minneapolis, (since deceased.)
 " 13. Rev. JOSEPH BLAKE, over the Center Ch. in Gilmanston, N. H. Sermon by Rev. Rufus M. Sawyer, of Great Falls.
 " 13. Mr. K. B. GLIDDEN, in Westmoreland, N. H. Sermon by Rev. Edwin Seabury, of South Royalston, Ms.; Ordaining Prayer by Rev. John P. Humphrey, of Winchester, N. H.
 " 13. Mr. LYSANDER T. BURBANK, at Fitzwilliam, N. H., as an Evangelist. Sermon by Rev. Asa D. Smith, D. D., of New York.
 " 20. Rev. JAMES P. KIMBALL, over the 1st Cong. Ch. in Falmouth, Ms. Sermon by Rev. Edw. N. Kirk, D. D., of Boston; Installing Prayer by Rev. Hiram Carlton, of Barnstable.

Pastors Dismissed.

- June 8. Rev. AUSTIN WILLEY, from the Ch. in Anoka, Minn.
 " 18. Rev. MERRICK KNIGHT, from the Ch. in Hebron, Ct.
 " 21. Rev. JOHN E. ROY, from the Plymouth Ch. in Chicago, Ill.
 July 25. Rev. WILLIAM B. DADA, from the Ch. in Jackson, Minn.
 " 30. Rev. EBENEZER SMITH, from the Ch. in Benson, Vt.
 " — Rev. SAMUEL HOPLEY, from the Ch. in Wellfleet, Ms., to take effect August 27.

- June 27. Mr. HENRY M. BRIDGMAN, at West Hampton, Ms., as Missionary. Sermon by Prof Hitchcock, of New York; Ordaining Prayer by Rev. John H. Bisbee, of Worthington.
- " 28. Mr. EDWARD C. MILES, over the Ch. in Stratham, N. H. Sermon by Rev. John L. Taylor, of Andover, Ms.; Ordaining Prayer by Rev. Winthrop Fifield, of South Newmarket.
- July 5. Mr. JULIAN M. STURTEVANT, Jr., over the Ch. in Hannibal, Mo. Sermon by Rev. Julian M. Sturtevant, of Jacksonville, Ill.; Ordaining Prayer by Rev. Samuel R. Thrall, of Summer Hill, Ill.
- " 17. Mr. CHARLES G. McCULLEY, over the Church in Milltown, Me. Sermon by Prof. Shepard, of Bangor.
- " 18. Mr. NATHANIEL P. GILBERT, at Rutland, Vt., as a Missionary. Sermon by Rev. Edward N. Kirk, D. D., of Boston; Ordaining Prayer by Rev. Charles Walker, D. D., of Pittsford.
- " 26. Mr. DAVID S. HIBBARD, at Veazie, Me., as an Evangelist.
- " 26. Mr. SMITH BAKER, at Veazie, Me., as joint Pastor of the churches in Veazie and Upper Stillwater.
- Aug 1. Mr. RICHARD CRITTENDEN, over the Ch. in North Guilford, Ct. Sermon by Rev. Burdett Hart, of Fair Haven.
- " 6. Rev. HENRY M. BRIDGEMAN, over the Ch. in Colebrook, N. H. Sermon by Rev. Henry M. Dexter, of Boston, Ms.; Installing Prayer by Rev. Jeremiah Glover, of Granby, Vt.
- " 8. Rev. RAYMOND H. SEELY, over the No. Ch. in Haverhill, Mass. Sermon by Prof. Shedd, of Andover; Installing Prayer by Rev. John P. Cleveland, D. D., of Lowell.
- " 15. Rev. J. W. HOUGH, over the Ch. in Williston, Vt. Sermon by President Pease, of Burlington, Vt.
- " 15. Rev. SAMUEL H. RIDDEL, over the Ch. in Tamworth, N. H. Sermon by Rev. George W. Blagden, D. D., of Boston, Ms.; Installing Prayer by Rev. Augustus C. Thompson, D. D., of Roxbury, Ms.
- " 21. Mr. NORMAN SEAVER, as Colleague Pastor over the Ch. in Rutland, Vt. Sermon by Rev. Willard Childs, D. D., of Castleton; Ordaining Prayer by Rev. Silas Aiken, D. D., the Senior Pastor.
- " 22. Mr. EZRA HASKELL, over the Ch. in Canton, Ms. Sermon by Prof. Vermilye, of East Windsor, Ct.; Ordaining Prayer by Rev. Henry B. Hooker, D. D., of Boston.
- " 22. Mr. J. H. McMONEGLE, over the Ch. in East Machias, Me.
- " 22. Mr. JONATHAN E. BARNES, over the Ch. in Darien, Ct. Sermon by Rev. Joel H. Linsley, D. D., of Greenwich, Ct.
- Aug. 29. Mr. CHARLES RAY PALMER, over the Tabernacle Ch., Salem, Ms. Sermon by Richard S. Storrs, Jr., D. D., of Brooklyn, N. Y.; Ordaining Prayer by Rev. Samuel M. Worcester, D. D., of Salem.
- Sept. 5. Rev. ARTHUR T. PIERSON, over the Ch. in Binghamton, N. Y.
- " 6. Mr. HENRY J. RICHARDSON, over the Ch. in Lincoln, Ms. Sermon by Prof. Phelps, of Andover; Ordaining Prayer by Rev. Amos Blanchard, D. D., of Lowell.

Ministers Married.

- July 11. In Dudley, Ms., Rev. WILLIAM A. MCGINLEY, of Shrewsbury, to Miss ELIZA B., daughter of Lyman Fay, Esq., of Northbridge.
- " 11. In Plymouth, Ms., Rev. ISAAC C. WHITE, of Roxbury, to Miss HANNAH B., daughter of the late Schuyler Sampson, of P.
- Aug. 7. In Montague, Ms. Rev. CARLOS C. CARPENTER, of Birmingham, Ct., to Miss ELLEN L., daughter of Apollus Gunn, Esq., of M.
- " 22. In Brattleboro, Vt., Rev. NATHAN MUNROE, Editor of *Boston Recorder*, to Mrs. ANNA MARIA CRAIG, of Brattleboro.
- Sept. 8. In Yarmouth, N. S., Rev. GEORGE E. FREEMAN, of Manchester, Ms., to Miss JEANNET BALFOUR, daughter of the late Robert Brown, Esq., of Y.

Ministers Deceased.

- March 8. In St. Johnsury, Vt., Rev. LUTHER JEWETT, aged 87.
- May 15. In Geneva, Ohio, Rev. EDWIN H. GILBERT.
- " 25. In Nashua, N. H., Rev. JOHN W. SHEPHERD, aged 72.
- June 23. In North Wolfboro', N. H., Rev. STEPHEN MERRILL.
- July 5. In Minneapolis, Minn., Rev. HENRY M. NICHOLS, aged 36.
- " 8. In Plymouth, Ct., Rev. ERSKINE J. HAWES, aged 31.
- " 8. In Shinnecock Reservation, L. I., Rev. NOAH EMERSON, of Hollis, N. H., aged 72.
- " 14. In Beloit, Wis., Rev. JARED O. KNAPP, aged 41.
- " 20. In Roxbury, Ms., Rev. GEORGE B. LITTLE, of West Newton, aged 33.
- " 20. In Hudson, N. H., Rev. DANIEL L. FRENCH, aged 63.
- Aug. 19. In Bath, Me., Rev. JOHN W. ELLINGWOOD, D. D., aged 78.
- Sept. 2. In Platteville, Wis., Rev. JOHN LEWIS, aged 43.
- " 7. In New London, Ct., Rev. ABEL McEWEN, D. D., aged 80.

American Congregational Union.

The last three months have brought to the Secretary more applications for aid in Church erection, have revealed more and wider fields of usefulness, and have produced a deeper conviction of the importance of the work now undertaken, than in any previous six months since this Organization had an existence. Not only has the rapid increase of churches contributed to this result, but the great harvests of the West, now being gathered, and a fair market, have encouraged many a feeble band to take heart and undertake to build. They are hopeful of reaching our conditions. Hitherto they have not been able to secure this; nor yet are they *able*, for old grocery bills are to be paid, back interest to be settled up, mortgages over due are to be canceled, neglected fences to be repaired, and a thousand things, which, in the past three years of essential famine, have been left at loose ends, compromised, or foregone, must now have their attention; but, "beyond their ability," they will gladly do and are doing, to secure the erection of a house of the Lord. To meet this increasing demand, the Trustees have sent out to all our churches an earnest appeal for at least \$30,000, THIS YEAR, with which to secure the completing and paying for one hundred sanctuaries THIS YEAR. As yet, very few and only feeble responses have been made. Better things are hoped for and very much needed. Thus far, only such cases have been accepted as could not be deferred or delayed without apparent disaster. Since our statement in the July *Quarterly*, appropriations have been made to *fourteen* churches, amounting in all to \$4,100. Some of these are at unusually important points, and will secure a large investment of labor and materials, and neat places of worship. At the last meeting, on the urgent plea of the Corresponding Secretary, in behalf of the seven most pressing cases selected out of nearly fifty applicants, the Trustees with reluctance pledged the amounts absolutely needed in each case, with the full knowledge that the Treasury was then over-pledged in the amount of nearly one thousand dollars. But there stood before them a true and faithful minister, saying that such a Church would lose a beautiful house, upon which \$1,800 had already been paid, and the Church would disband, and error and irreligion would come in, without aid. But \$300 from us would be the lever by which they would raise \$1,200 more, and pay all. Another, and a distant and new community, now large and rapidly increasing, must have \$500, or all would be lost. With that amount in prospect, \$4,000 would be secured, and our Treasury would soon be more than reimbursed. Another, in a new State, a young but hopeful Church, is building, but cannot finish without a loan of \$500 on five years, payable in annual instalments of \$100 each. And so, through the seven. In confidence that Christ's friends would have them extend help in such cases and will speedily place the means at their command, the Trustees consented this once to depart from their usual course, viz: *to appropriate only what is in hand, or fairly in immediate prospect.* Some of the remaining applicants are very desirous of KNOWING that they can confidently rely on help before they begin. Others are delaying their work for a winter job. The most of them are waiting for a replenished Treasury, for which we, also, impatiently wait. Let those who CAN aid, remember that these churches may be compelled to wait too long. And this we say advisedly. It is but seldom, in the experience of these feeble churches, that circumstances so converge that they can unite their forces and hopefully undertake to build. When they do, then is emphatically "their time." Failing of help then is often fatal to the existence of the Church itself. These wrecks of hopes and churches may be found all along our Western frontier; and, in many a place, such a termination of a Church of Christ is the extinction of the last ray of moral light in the community in which it was located.

We have paid, since last reported, to the Church at Wyandotte, K. T., \$500; at Grasshopper Falls, K. T., \$200, the gift of N. P. Avery, Esq., Greenville, Ct.; Salina, Iowa, \$250; Congregational Church, Gosport, N. Y., \$200; Collins Station, Ill., \$150; Magnolia, Iowa, \$100, the gift of the Hon. Joshua P. Trask, of Gloucester, Ms.; Oroville, Cal., \$300; Wataga, Ill., \$250; Onarga, Ill., \$200; Topeka, K. T., \$300; Stacyville, Iowa, \$150, the gift of Henry P. Havens, Esq., of New London, Ct. In all, ten churches have been brought to a point of hope, from which progress may be confidently looked for; a point, which, if some of them could have reached years ago, would have unquestionably placed them long since in a commanding and self-sustaining position. Better late than never it may be; but while the work of the Master lingers, the enemy is entrenching himself in many a strough-hold. The King's business demands haste.

☞ Send donations to N. A. Calkins, New York; or, if more convenient, to Rev. Isaac P. Langworthy, Chelsea, Ms.

INDEX.

NOTE.—This Index does not include the names in the Catalogues of books on pp. 18—20, and 268; the names of ministers on pp. 98—158, (which are alphabetically arranged on pp. 135—158;) the lists of Theological students (arranged alphabetically in classes) on pp. 186—190. The examiner is also reminded that a name may occur several times on the same page; and is also informed that names really identical, but slightly varying in spelling, such as CLARK and CLARKE, COOK and COOKE, PEIRCE and PIERCE, SARGENT and SARGEANT, are classed together. For General Topics, see CONTENTS, at the commencement of this volume.

- Abbe, 95
 Abbot, 210, 346
 Abraham, 229
 Adams, 27, 48, 84, 94, 167, 196, 243, 339, 347, 388, 416
 Adrian, Mich., View of Church in, 267
 Ælfric, 15
 Aiken, 423
 Ailesbury, 268
 Alcuin, 15, 16, 17
 Alden, 94, 242, 244
 Alexander, 411
 Allen, 1, 93-5, 159, 206, 347, 372
 Allyne, 9
 Alvord, 182
 Ambresin, 303
 Ambrose, 16
 Ameil, 44
 American Congregational Union, 160, 244, 349, 424
 Ames, 179
 Anderson, 302, 347, 420
 Andrew, 15
 Andrieux, 303
 Andros, 34, 244
 Andrus, 178
 Anet, 304
 Angier, 17, 206, 346-7
 Anselm, 16
 Appleton, 211, 342, 420
 Apthorp, 44
 Apollonius, 60
 Aquinas, 16
 Archenwall, 176
 Arms, 95, 196, 243
 Armstrong, 5
 Arnold, 94, 293
 Arnot, 304, 415
 Ashmole, 268
 Associations, State Congregational, 159
 Associations, Ministerial, in New England, Origin of, 203
 Atkins, 27
 Atwater, 273, 344, 347
 Atwood, 377
 Auchmuty, 311, 313
 Audebez, 303
 Augustine, 16
 Austin, 6, 95, 338, 363, 365
 Avery, 63, 178, 346, 378, 389, 424
 Ayer, 184-6, 377
 Bachelor, 203
 Backus, 27, 178-9, 185, 246, 273-4, 365, 367
 Bacon, 15, 27, 77, 94, 192, 243, 248-9, 266
 Badger, 179, 274-5, 305
 Badlam, 10
 Bailey, Baylie, Bayley, 206, 282, 302
 Baird, 232
 Baker, 95, 237, 386, 413, 423
 Balch, 78, 87, 211
 Ballard, 94-5
 Bampton, 235
 Bancroft, 6, 34
 Bangs, 5
 Banks, 354
 Baptists, Statistics of, 409
 Barber, 94, 242
 Barker, 183
 Barnard, 9, 211
 Barnes, 94, 180, 182, 233, 423
 Barrows, 81, 187, 389
 Bartlett, 189
 Bartley, 347
 Bascom, 159, 242
 Basil, 16
 Bassett, 376-7, 411
 Bateman, 234
 Bates, 6, 7, 277, 376-7, 389, 411
 Batt, 94-5
 Batten, 205
 Baxter, 261, 366
 Beach, 312
 Beamman, 94
 Beardslley, 270
 Bede, 16
 Beaubien, 396
 Beauchamp, 268
 Beecher, 94, 189, 233, 256, 264-5
 Belknap, 3
 Bell, 347
 Bellamy, 246, 252, 291
 Benedict, 16, 289, 291-2, 377-9
 Benignus, 304
 Benjamin, 95
 Beunot, 17
 Bernard, 16
 Berry, 182
 Bersier, 303
 Berthollet, 304
 Bessom, 243
 Betty, 205
 Bickersteth, 415
 Bigelow, 366
 Billings, 180-1
 Binder, 304
 Biographies, see Table of Contents.
 Birchard, 179
 Bird, 243
 Bisbee, 423
 Bissell, 94, 291, 388
 Black, 411
 Blackstone, 326
 Blagden, 347, 423
 Blake, 88, 414, 422
 Blakiston, 81, 232, 415
 Blanchard, 94, 189, 243, 347, 423
 Bland, 411
 Blatchford, 373
 Bliss, 86
 Blodget, 347
 Blomfield, 302
 Boardman, 90-1
 Bodington, 302
 Bodwell, 95, 159
 Bogue, 95
 Boissot, 304
 Bolton, 37
 Bonaparte, 167, 364
 Bonar, 347
 Bond, 347
 Bonifas, 303
 Bord, 304
 Bost, 303
 Boubila, 303
 Bourne, 283-4
 Bouton, 82, 95, 111
 Bowen, 179
 Bowers, 243
 Bows, 211
 Boyd, 411
 Brace, 243, 352
 Bradford, 25-6, 185, 344
 Bradshaw, 94-5, 411
 Bradstreet, 43
 Bragg, 242
 Braman, 373
 Brattle, 206
 Breck, 269
 Breeze, 302
 Brewster, 296, 323, 414
 Brewer, 95
 Bridge, 93, 206
 Bridgeman, 423
 Brinkerhoff, 411
 Bristol, 389
 Bromfield, 302
 Bronson, 411
 Brooklyn, N. Y., view of Church in, 213
 Brooks, 243
 Broughton, 347
 Brown, 234, 293, 319, 338, 411, 420, 423
 Bryant, 346
 Buchanan, 229, 368
 Bucklin, 347
 Buckminster, 3
 Budington, 214, 243
 Buffitt, 269, 270
 Bufford, 231
 Buckley, 95
 Bull, 302
 Bunyan, 15, 366
 Burbank, 422
 Burgess, 339
 Burgh, 366
 Burnet, 288
 Burnham, 346
 Burns, 411
 Burpee, 159
 Burr, 387-8

- Burritt, 389
 Burroughs, 183
 Burgess, 28
 Burr, 62
 Burt, 67
 Burton, 95, 270, 344, 365
 Burtow, 37
 Bushnell, 93, 229, 261
 Bute, 47
 Butler, 159, 257, 371
 Butterfield, 95
 Byles, 210
 Cabanis, 393
 Cabot, 166
 Cacheux, 304
 Calamy, 205-6
 Calhoun, 352
 Calkins, 82, 424
 Calvin, 316, 327
 Camp, 96
 Campbell, 362
 Canfield, 422
 Carlton, 47, 422
 Carpenter, 81, 93, 345, 347, 423
 Cartwright, 316
 Carver, 25, 182, 414
 Cassiodorus, 16
 Castel, 303
 Cazales, 303
 Challen, 338-9
 Chalmers, 236
 Chamberlin, 94, 96, 179, 180, 416
 Chandler, 95, 183, 243, 311, 388, 411
 Channing, 3, 217
 Chapin, 94, 189
 Chapin, Chaplain, 43, 46, 363
 Chapman, 94, 273, 277
 Charbonney, 393
 Charlemagne, 17
 Charles II., 17, 285
 Chaucer, 268
 Chauncey, 209, 273, 408
 Chazottes, 304
 Checkley, 210
 Chesley, 88
 Chester, 246, 378
 Chevallier, 16
 Chickering, 159
 Child, 403
 Child, 95, 389
 Children, how Trained by the Puritans, 198
 Childs, 423
 Choate, 218
 Christian Connection, 305
 Chrysostom, 16
 Church, 274
 Churches formed, 93, 242, 346, 422
 Church and Society, 329
 Church building, 21
 Church polity in relation to Civil Freedom, 311, 396
 Claffin, 93
 Clapp, 27, 196
 Clark, title, 15, 42, 93 5, 173, 181-2, 194, 198, 232, 269, 271, 282, 347, 387, 404
 Clary, 347
 Cleveland, Cleveland, 26, 95, 180, 185, 194, 423
 Clement, 16, 237
 Clifford, 347
 Clough, 395
 Cobb, 347
 Cochrane, 196, 344, 347, 411
 Codman, 1-14, 45, 348
 Coe, 343, 272, 387, 411
 Coffin, 46, 210
 Cogswell, 25, 181, 341
 Cohn, 67
 Coit, 289-91, 293
 Cole, 346
 Collins, 317, 411
 Colman, 84, 202, 206, 210
 Colton, 94-5
 Coltrain, 94
 Compté, 303
 Congregational Churches in Connecticut, 25, 178, 289, 376
 Congregational Churches in Western Reserve, 269, 386
 Congregational Church Polity in relation to Freedom, 313, 396; adapted to Missionary Work, 28
 Congregational Library Association, 96, 244, 348
 Congregational Statistics — Churches and Ministers in America, 97; Foreign, 392; Theological Seminaries, 186; Welsh, 401
 Congregationalism in Eastern New York, 35; in Michigan, 190; in Minnesota, 67
 Congregationalists, need of denominational spirit among, 398; neglect of their own Vineyard, 390, *et seq.*
 Cooke, 93, 211, 344-5, 347-9, 402
 Cooley, 95, 272-8, 346
 Cooper, 1, 2, 202, 210
 Corbald, 303
 Cordes, 303
 Cordley, 159
 Cornbury, 36, 37
 Corneius, 373
 Cornell, 339
 Cottier, 303
 Cotton, 55, 77, 199, 203, 211, 272, 284, 296, 322, 325, 379
 Councils, Authority of; their being, prerogatives, force of decision, 53-64
 Courvoisier, 304
 Cowles, 159, 346, 379
 Craig, 423
 Crane, 411
 Cramer, 316
 Crawford, 95
 Creek, 311
 Cressey, 341
 Crittenden, 423
 Crumpton, 17
 Crosby, 79, 80, 82, 84, 231, 232, 339, 415
 Crow, 411
 Cummins, 77, 94, 242, 346-7
 Curtis, 378
 Custing, 210-11
 Cushman, 243, 283
 Cuttinz, 340
 Daboll, 352
 Dada, 422
 Dagget, 94
 Dalton, 166
 Dammann, 304
 Damar, 393
 Dana, 9, 273, 372-3, 379, 411
 Danforth, 406
 Daniels, 402
 D'Anvers, 15
 Dardel, 303
 Dardier, 303
 D'Aubigne, 304
 Darrow, 270
 Davenport, 61, 183, 210
 Davis, Davies, 7, 94, 96, 159, 183, 302 3, 402-3
 Davoi, 95
 Day, 184 5, 241
 Dean, 95, 411
 Dearborn, 168-9
 De Faye, 303
 Delagueau, 304
 De Liefie, 304, 339
 Delille, 303
 Deming, 388
 Dennen, 293
 Denys, 303
 De Robert, 303
 De Rodt, 304
 De Saussure, 303
 Descombez, 303 4
 Dexter, title, 7, 14, 67, 186, 268, 337, 423
 Dewey, 292
 Dick, 302, 339
 Dickerman, 81, 242
 Dickinson, 93, 159, 178-9, 243, 377
 Diman, 242-3
 Dimmieck, 347, 370-5
 Dion, 199
 Dionysius, 199
 Doane, 25
 Doddridge, 279 80, 375
 Dodge, 94-5, 236, 378
 Doe, 94
 Doine, 303
 Donelson, 182
 Dongan, 34
 Dorchester, the Controversy in, in 1810-12, 5
 Douglas, 422
 Dow, 184-5
 Dowd, 377
 Drake, 347
 Draper, 80, 338, 414
 Duchemin, 303
 Dugdale, 16
 Dunbar, 379
 Dunning, 94, 159, 289, 293,
 Dunton, 206
 Dupont, 304
 Dupraz, 304
 Dupriux, 304
 Durand, 304
 Duren, 96, 159, 339, 421
 Dusart, 303
 Dussauze, 303
 Dustau, 94
 Dwight, 94, 161, 172, 188, 241, 243, 247-9, 252, 262, 364, 367, 389, 422
 Dwiwell, 347
 Dye, 95
 Eaton, 35, 292
 Ebbs, 95, 96, 159, 422
 Eckley, 4, 398
 Eddy, 94, 180, 240-1, 302
 Edmunds, 305
 Edward VI., 78, 234
 Edwards, 34, 159, 162, 199, 209, 233, 236, 255 6, 261-3, 288, 361, 386, 373, 398, 402-3, 408
 Eells, 271, 387
 Eidlitz, 67
 Elliot, Elliot, 6, 203, 210, 283-8, 302
 Elizabeth, 78, 200, 234
 Ellingwood, 420, 423
 Ellis, 179
 Ellison, 370
 Ellsworth, 166
 Ellery, 44
 Elmer, 242
 Emerson, 88, 94, 243, 346, 420, 422-3
 Emery, 159, 422
 Emmons, 55, 61, 80, 183, 231, 262, 342, 395
 Episcopacy in the Revolution of 1776, 311
 Erskine, 235
 Escande, 304
 Estrabaud, 303
 Eusebius, 16
 Evans, 182, 402 3
 Everts, 5, 171, 373
 Everest, 185
 Everett, 402, 404, 421
 Esmaun, 303
 Faber, 364
 Fairchild, 189, 243
 Faure, 303
 Fay, 236, 423
 Fee, 411
 Felt, 211
 Feun, 271, 389
 Ferris, 67

Index.

- Ferry, 192
 Field, 89, 95, 269, 347
 Fifield, 423
 Filhol, 304
 Finney, 189
 Fisch, 303
 Fish, 235
 Fisher, 188
 Fisk, 56, 93, 182, 189, 369, 422
 Fitch, 25, 188, 262, 363, 405
 Fitz, 94
 Fitzgerald, 339
 Flamanck, 205
 Flavel, 366
 Fletcher, 243
 Flower, 302
 Fobes, 346
 Fogg, 210
 Folsom, 346
 Forbes, 205
 Foster, 95, 347
 Fowler, 15, 289, 292
 Fox, 15, 206
 Foxcraft, 202
 Fraser, 95
 Free Church, Free Gospel, Free Government, 313
 Freeman, 364, 423
 French, 88, 239, 347, 419-20, 423
 Frisbie, 236, 346
 Frost, 180, 182, 354
 Fulgentius, 16
 Fuller, 2, 185, 289, 291, 319, 326, 391
 Gadsden, 352
 Gage, 46
 Gale, 86, 351
 Gardner, 320
 Garland, 347
 Gausson, 304
 Gay, 293
 Gaylord, 181, 274, 411
 Gee, 219
 George, 87, 95
 German Reformed, Statistics of, 222
 Gerry, 165
 Gibbs, 188, 206
 Gibson, 340
 Gilbert, 95, 347, 423
 Gile, 6
 Giles, 373
 Gillette, 94, 184
 Gilman, 94, 244
 Gittens, 302
 Glidden, 422
 Glover, 423
 Goffe, 369
 Goodale, 95, 389
 Goodenow, 311
 Goodhue, 340
 Goodrich, 83, 241-3, 264-5
 Goodwin, 347
 Gookin, 206, 210, 286-7
 Gorham, 165
 Goss, 243
 Gotthold, 81
 Gould, 78, 81, 234-5, 338, 340
 Gower, 268
 Graham, 271, 389
 Grant, 81, 229, 379
 Granville, 47
 Graves, 243, 390
 Gray, 210
 Greeley, 346, 362
 Greene, 243, 266
 Greenough, 6, 412
 Gregory, 16
 Grey, 302
 Griffin, 6, 236, 351
 Griffiths, 302, 402-3
 Griggs, 94
 Grindal, 208, 224
 Grosvenor, 178
 Grout, 229
 Gunn, 423
 Haksteen, 304
 Hale, 93, 181, 347
 Hall, 95, 219, 223-4, 368, 376-8
 Halliburton, 311
 Halsey, 205
 Hamilton, 196
 Hamlin, 291
 Hammond, 95, 195
 Hanbury, 61
 Hancock, 205, 211
 Hanford, 269
 Hammer, 179
 Hardman, 302
 Harrington, 346, 411
 Harris, 4, 7, 95, 186, 289
 Harrison, 196, 205, 302
 Hart, 269, 291, 352, 381, 423
 Hartwell, 94
 Haseltine, 237, 243
 Haskell, 90, 95, 423
 Haughwout, 67
 Haven, 94, 189, 243, 422
 Havens, 424
 Hawes, 94, 95, 357, 418-9, 423
 Hawkes, 238
 Hawkins, 311
 Hawley, 38, 163, 164
 Haynes, 273
 Hazen, 26-8, 347
 Healdley, 347
 Healey, 93
 Hearne, 205
 Heathcote, 36
 Helmer, 94
 Henriquet, 303
 Henry VIII., 315
 Herrick, 94, 243
 Henderson, 80-1
 Hervey, 411
 Heywood, 17
 Hibbard, 87, 416, 423
 Hidden, 94
 Higginson, 319, 325
 Hillard, 346-7
 Hillarius, 16
 Hind, 311, 313
 Hine, 265
 Hitchcock, 94, 232, 423
 Hitcham, 302
 Hobart, 95, 159, 195, 196, 266
 Hodgdon, 88
 Hodge, 233, 258
 Hodges, 196
 Hoe, 216, 219
 Holbrook, 240, 243, 373
 Holland, 88, 205
 Hollister, 345
 Holmes, 99, 94, 171, 242
 Homer, 6, 377,
 Hood, 95
 Hooker, 55, 60, 94, 171, 204, 208, 325, 347, 354, 423
 Hope, 411
 Hopkins, 78, 95, 209, 234, 262, 302
 Hopley, 422
 Hornius, 296
 Hosford, 389
 Hough, 178-9, 344, 423
 Howard, 196, 274
 Howe, 27, 47, 311, 363
 Howell, 95, 302
 Hoyois, 304
 Hubbard, 36
 Hughes, 389, 401
 Hull, 87, 185
 Humphrey, 292, 354, 411, 422
 Hungerford, 352
 Hunt, 377, 379
 Hunter, 2, 387
 Huntington, 6, 82, 354, 378, 415
 Hurd, 95
 Hurlbut, 159
 Hutchins, 184
 Hutchinson, 47, 242, 285, 322, 411
 Hyde, 94, 159, 195, 196, 242, 363
 Iams, 347
 Ide, 80, 93
 Ijelin, 304
 Inglis, 311, 313
 Innes, 205
 Ireland, 229
 Isidore, 16
 Jaccard, 304
 Jack, 229
 Jackson, 94
 James, 203, 302
 James I., 200
 Jameson, 243, 346
 Jandard, 304
 Jaquith, 347
 Jay, 2, 229
 Jeffreys, 229
 Jenkins, 403
 Jenks, 82, 420
 Jennings, 95
 Jerome, 16
 Jessup, 346
 Jewell, 88
 Jewett, 231, 415, 423
 John Sagamore, 283
 Johnson, 95, 183, 211, 379
 Jones, 95, 195, 196, 305, 402-3
 Joseph, 302
 Judd, 162, 293, 411
 Judson, 27, 179, 420
 Jynkyns, 403
 Kelley, 87, 305
 Kemp, 346
 Kendall, 6, 94, 347, 369
 Kendrick, 237
 Kenney, 94
 Ketchum, 293
 Kilbee, 205
 Kimball, 93, 95, 193, 239-40, 243, 373, 375, 422
 Kincaid, 315
 King, 26, 27, 28, 165, 166, 377-8
 Kinney, 159
 Kirk, 243, 340, 422-3
 Kirkness, 302
 Kirkpatrick, 411
 Kitchel, 94
 Knapp, 376-7, 419, 423
 Knepen, 194
 Knight, 178-9, 346, 422
 Kuoex, 327
 Kurtz, 415-6
 Lacroix, 302
 La Harpe, 304
 Lamson, 95
 Lane, 380
 Lanfranc, 16
 Langdon, 184
 Langworthy, title, 20, 94, 424
 Lanius, 411
 Lansing, 214
 Larkin, 236
 Lathrop, 9, 10, 274
 Lawrence, 83, 188, 238
 Lay Element in the churches, 293
 Learned, 25-7, 178, 289, 293, 376
 Leach, 302
 Leavitt, 94, 346
 Lechford, 55, 204, 282, 322
 Ledoux, 304
 Lee, 232, 242, 339, 347, 415
 Leete, 302
 Lefevre, 304
 Leighton, 234
 Lenoir, 303-4
 Leonard, 242, 387
 Le Sauvoureux, 303
 Levasseur, 304
 Leveridge, 284
 Lewis, 402-3, 423
 Libraries, old, notes upon, 14, 268
 Ligget, 242
 Lillie, 190
 Lincoln, 78, 81, 234-5, 338, 340
 Lindley, 229
 Lindsay, 81, 232, 415
 Linsley, 347, 423

- Lippincott, 414
 Litchfield, 182
 Littell, Little, 244, 423
 Livermore, 243
 Livingston, 347
 Lloyd, 402
 Lobdell, 81, 94
 Lombard, 16
 Loomis, 93, 243
 Lord, 243
 Loring, 93, 243
 Loughead, 271-2
 Low, 79
 Lowell, 2, 4
 Ludlow, 250
 Luther, 15
 Lutheran (Evangelical) Statistics, 221
 Lyman, 6, 172
 Lyon, 379
 Macaulay, 287, 327
 Mack, 347
 Macklin, 411
 Mackown, 292
 Macrobius, 16
 Magown, 242
 Mahan, 266
 Maltby, 347, 416
 Mann, 184
 Manning, 93, 95, 413
 Marchal, 304
 Marraud, 303
 Marsh, 185, 242, 352, 354
 Marshall, 25, 26, 94
 Martain, 47
 Marvin, 370, 390
 Mary, 78
 Mason, 81
 Mather, 3, 36, 53, 56, 60, 61, 63, 64, 175, 199, 201, 202, 206-8, 235, 272, 284, 405, 407-8
 Matthew, 15
 Maverick, 2, 43, 203
 May, 205
 Mayhew, 283-5, 287
 McCall, 243
 McClung, 411
 McCulley, 423
 McDowall, 196
 McEwen, 243, 352, 423
 McFarland, 82
 McGinley, 423
 McKeen, 420
 McKinney, 229
 McLauren, 411
 McLean, 94
 McMonegle, 423
 McPherson, 411
 McQueen, 411
 Means, 1, 94, 347
 Mebane, 411
 Medford, Ms., view of Church in, 412
 Meeker, 232
 Meekins, 243
 Mellen, 229
 Melvin, 94
 Merriam, 83, 349, 388
 Merrick, 422
 Merrill, 27, 95, 423
 Merwin, 250
 Metcalf, 62, 238, 415
 Methodist Statistics, 411
 Miles, 423
 Millard, 305
 Miller, 94, 95, 364, 376
 Mills, 368, 420
 Milson, 303
 Miltimore, 372
 Ministers, Congregational, list of in America, 135-158; settlements of, 93, 242, 346, 422; married, 95, 243, 347, 423; dismissed, 93, 242, 346, 422; deceased, 95, 243, 347, 423; obituaries of, see CONTENTS.
 Milton, 15, 373, 397
 Missionary labor at the West, 223
 Missions, foreign, Congregationalism adapted to, 28
 Monod, 303
 Montague, 96, 159
 Montesquieu, 46
 Moocar, 82
 Moody, 163, 206
 Moore, 96, 159, 243, 367
 Morgan, 189
 Morish, 302
 Moroy, 304
 Morris, 159, 347, 403
 Morrison, 93, 302
 Morrow, 411
 Morse, 6, 205, 364
 Mortimer, 302
 Morton, 86, 95, 200, 205-6, 320
 Moseley, 180-1, 290, 378
 Mungry, 205
 Munroe, 423
 Munsell, 243
 Murdoch, 373
 Myers, 411
 Nason, 413
 Neal, 55, 201, 411
 Nelson, 363-9
 Nettleton, 27
 Newcomb, 94
 Newell, 420
 Newman, 236-7
 Newton, 234, 291
 New York City, view of Tabernacle Church in, 64
 New York, Eastern, Congregationalism in, 35
 Nichols, 79, 80, 82, 232, 339, 415, 417-8, 422-3
 Nicolet, 304
 Nigellius, 15
 Niles, 46
 Norcross, 95
 Northrop, 245, 347
 Norton, 60
 Nott, 292, 420
 Nourse, 379
 Noyes, 223
 Obituaries; see Table of Contents.
 Odlin, 210
 Olmstead, 85
 Oncken, 397
 Ordination, with or without Installation, 380
 Origen, 16
 Orton, 279-81; Job, his confession of faith, 280
 Orvis, 387-8
 Osgood, 4, 27, 412
 Otis, 181
 Owen, 216, 302, 403
 Packard, 93, 346, 422
 Page, 300
 Paine, 366, 411
 Palmer, 26, 94, 205, 236, 423
 Parish, 372
 Park, 27, 82, 180, 187, 258, 346
 Parker, 78, 84, 159, 169, 217, 243, 346-7, 372
 Parmlee, 178, 347
 Parsons, 7, 92, 169, 210, 346, 411
 Parry, 403
 Passavant, 17
 Patrick, 422
 Patton, 422
 Patton, 243
 Pouchaud, 304
 Paul, 15
 Payne, 25, 311, 388
 Payson, 84, 292, 420
 Peabody, 14, 371
 Pearl, 242
 Pease, 423
 Peck, 189
 Peirce, Pierce, 42, 43, 190, 196, 347
 Pemberton, 236
 Penfield, 189
 Penhallow, 206
 Penny, 411
 Perkins, 26, 85, 243, 346
 Peron, 304
 Perrin, 94
 Perry, 95, 341, 373, 411
 Pettingill, 347
 Phelps, 94, 187, 243-4, 275, 374, 422-3
 Phoenix, 172
 Philip, 286-7
 Phillips, 161, 203, 236
 Philp, 205
 Pitchard, 243
 Pickering, 58
 Pidgeon, 311
 Piere, 43
 Pierpont, 62, 206
 Pierson, 229, 423
 Pilate, 304
 Pilet, 304
 Pilgrims, how they trained their children, 193; missionary spirit of, 282; revival spirit of, 404
 Pinkerton, 302
 Piminer, 304
 Pitkin, 263, 387-9
 Pitman, 87
 Pixley, 229
 Plummer, 82, 233, 305
 Poinot, 304
 Pond, 93, 96, 186, 339, 346
 Pope, 369
 Pochet, 303
 Portage Co., O., Churches in, 269, 386
 Porter, 188, 236, 342, 351, 354-5, 362, 373, 377-9, 412, 416
 Portraits; opposite title, 161, 245, 351
 Powell, 402
 Poy, 303
 Pozzy, 303
 Pratt, 238-9, 243, 346, 413
 Preaching by steam, 215
 Prentiss, Prentice, 6, 7, 9, 185, 210
 Presbyterians, statistics of, 220, 308, 410
 Pressensé, 303
 Price, Pryse, 402-3
 Prince, 95, 202, 210, 405-6
 Pritchard, 37, 402
 Prosper, 16
 Prudden, 35
 Purnchard, 61, 77, 231
 Punderson, 354
 Purviance, 305
 Putnam, 209, 243, 377-8, 411
 Pyer, 302
 Quincy, 206
 Quint, title, 53, 97, 159, 203, 220, 351, 409
 Raikes, 366
 Randolph, 43
 Rankin, 96
 Rawlinson, 235
 Rawson, 184
 Ray, 243
 Raymond, 379
 Reed, Read, 6, 302
 Rees, 402
 Religious Progress of the past year, 75
 Reminiscences of Dr. Nelson, 363
 Renshaw, 243, 411
 Revel, 205
 Revival Spirit of the Pilgrims, 404
 Reynold, 303
 Reynolds, 93, 209, 229
 Rice, 95, 183-4, 346-7, 368, 411, 420
 Rich, 94
 Richard de Bury, 16
 Richards, 308, 403
 Richardson, 94, 95, 242, 346-7, 423
 Richmond, 347

- Riddel, Riddle, 420, 423
 Ritchie, 159
 Robbins, 296, 368, 414-15
 Robert, 303
 Roberts of Lincoln, 16
 Roberts, 401-3
 Robie, 94
 Robinson, 77, 95, 96, 198, 199, 200,
 289, 293, 295-6, 376
 Rockwell, 289, 293
 Rockwood, 94
 Rogers, 14, 186
 Romaine, 234
 Rood, 229
 Root, 187, 243, 346
 Rose, 26, 27
 Ross, 305
 Rouget, 303
 Rowland, 289-91, 402, 411
 Roy, 422
 Ruaze, 304
 Ruffet, 304
 Ruggles, 47, 192
 Rush, 45
 Russell, 1, 187
 Ruttersford, 308
 Sallee, 304
 Salter, 159
 Saltonstall, 43
 Sampson, 179, 180, 235, 423
 Samuel, 95, 402
 Sanborn, 237
 Sancroft, 268
 Saunders, 196, 389
 Sargent, Sargeant, 243, 258, 339,
 347
 Sawio, 422
 Sawyer, 250, 422
 Schelven, 304
 Scribner, 79, 337
 Scriver, 81
 Scott, 267
 Scudder, 95
 Seabury, 37, 422
 Seagrave, 95
 Seaver, 423
 Secombe, 159
 Seely, 423
 Seiss, 81
 Seminaries, Congregational Theo-
 logical, 186
 Seyerton, 205
 Sowell, 45, 95, 169, 202, 210
 Seward, 270-1
 Seymour, 389
 Sharp, 45, 46, 47, 270
 Shattuck, 95
 Shaw, 243, 396
 Shedd, 229, 338, 423
 Shedlock, 303
 Sheldon, 162, 389
 Shepard, Shepherd, 186, 204, 243,
 284-5, 363, 405, 417, 423
 Sherburne, 88
 Sherman, 206, 273
 Sherwin, 159, 347
 Shipman, 243
 Sibleyras, 304
 Skelton, 203, 319
 Skinner, 178, 302
 Slavery, how abolished in Massa-
 chusetts, 42
 Small, 94
 Smith, 43, 79, 94, 170, 185-6, 194,
 196, 296, 303, 305, 338, 347, 364,
 411, 422
 Snell, 94, 369
 Snow, 185
 Societies, Religious, attached to
 Churches, 329
 Somerset, 45
 Soule, 180, 182
 Southworth, 238
 Spalding, 291, 348
 Spalter, 243
 Spear, 39
 Sprague, 180, 182, 278, 292, 311
 Spring, 365, 370-1
 Squier, 337
 Staats, 243
 Stanley, 293
 Staples, 26, 27
 Statistics : American Congrega-
 tional, 97-158 ; Baptist, 409-10 ; For-
 eign Congregational, 302 ; Ger-
 man Reformed, 222 ; Lutheran,
 221 ; Presbyterian, 220, 308,
 410 ; Welsh, 401
 Stearns, 9, 61, 62, 63, 94, 243, 389
 Stedman, 27
 Steele, 414
 Stevens, 270, 376, 413
 Stevenson, 15
 Stewart, Steward, 2, 242
 Stickney, 196
 Stiles, 55, 61, 173, 177, 204, 391-2
 Stoddard, 162
 Stone, 94, 229, 305, 355, 369
 Storer, 211
 Storrs, 14, 27, 82, 95, 243, 329,
 338-9, 423
 Stoughton, 406
 Stowe, 95, 187, 340
 Stowell, 346
 Strong, 6, 95, 161-72, 243-4, 346,
 411
 Strowbridge, 243
 Stuart, 248, 354, 373, 414-15
 Sturtevant, 189, 346, 423
 Summersbell, 305
 Summit County, O., Churches in,
 269, 386
 Sumner, 170
 Sutcliff, 302
 Swain, 150
 Swallow, 94
 Swift, 354, 363, 387
 Tabour, 88
 Taggard, 398
 Talbot, 92, 95
 Tappan, 256, 343
 Tapper, 205
 Tatlock, 95
 Taylor, 38-9, 94, 182, 234, 245-65,
 337-8, 357, 423
 Tenney, 94, 159, 243, 346
 Terry, 179, 80
 Thatcher, 1, 6, 243, 347
 Thayer, 7, 9, 95, 243, 339
 Theological Seminaries, American
 Congregational, 186
 Thom, 411
 Thomas, 34, 304, 401-3
 Thompson, 28, 33, 58, 62, 64, 82,
 188, 198, 243, 340, 347-8, 423
 Thorp, 2
 Thrall, 423
 Throckmorton, 36
 Thurston, 94
 Thwing, 243
 Tilton, 83, 339, 415
 Tinscomb, 205
 Tobacco Chewer, Confessions of a,
 49
 Tobey, 347
 Todd, 95, 243, 302
 Toller, 302
 Tolman, 94
 Tomkins, 303, 372
 Tomkison, 369
 Torrey, 347, 388-9, 407
 Towle, 412
 Townsend, 346
 Tracy, 210, 287, 389
 Trask, 424
 Travers, 205
 Treat, 284, 347, 389
 Treis, 205
 Trumbull, 290
 Tryon, 47
 Tuat, 268
 Tuchin, 205
 Tuck, 93
 Tucker, 87, 240, 347
 Tupper, 94, 285-4
 Turell, 211, 411
 Turner, 95, 235
 Tuttle, 185, 387
 Tyler, 81, 94-5, 220, 243, 338, 351-62,
 421
 Tyndale, 316
 Underhill, 94
 Underwood, 347
 Upham, 61, 77
 Van Eedle, 304
 Van Heuvel, 354
 Van Rensselaer, 248
 Vaughn, 296
 Venn, 234
 Vermiel, 303
 Vermilye, 94, 95, 188, 346, 423
 Vesey, 36
 Vining, 179, 364
 Vose, 87, 184
 Waddington, 95, 348
 Wadsworth, 184, 202, 206
 Waitt, 95, 243
 Waldron, 88
 Wales, 273
 Walker, 35, 159, 189, 344, 347, 411,
 416, 423
 Wallace, 93, 94
 Walley, 406
 Walter, 206, 305
 Ward, 43, 179, 243, 341-3, 369
 Wardlaw, 235
 Ware, 2, 345
 Wareham, 2, 203
 Warner, 412-13
 Warren, 81, 94, 159, 185, 414
 Washburn, 48, 95, 184, 224, 313,
 337, 348, 411
 Washington, 312
 Waterman, 183-4, 243
 Watkins, 196
 Watson, 5, 302, 367
 Watts, 3, 7, 366
 Weale, 205
 Webb, 202
 Webster, 93, 95
 Webster, 45, 82, 83, 97, 210, 242,
 352
 Weed, 195, 347
 Weeks, 181
 Welch Churches in U. S., Statistics
 of, 401
 Weld, 180-1, 203, 283
 Wellman, 61
 Wells, 86, 95, 278, 347
 Wellsted, 210
 Weston, 320
 Wetmore, 37
 Whately, 261
 Wheeler, 94, 95, 290, 347
 Wheelwright, 11
 Whipple, 95, 184, 210, 369
 White, 95, 159, 182, 205, 242-3, 421,
 423
 Whitefield, 26, 210, 374, 378
 Whitehorne, 205
 Whitgift, 234
 Whiting, 95
 Whitmore, 183-4, 302, 347
 Whitney, 373
 Whiton, 344
 Whittlesey, 159, 242, 270
 Wickliffe, 315
 Wickson, 190
 Wigglesworth, 206
 Wilberforce, 2
 Wilcox, 346
 Wild, 304
 Wilder, 194, 229
 Wilkes, 159, 347
 Wilkins, 387
 Wilkinson, 27
 Willard, 94, 206
 Williams, 27, 43, 178-9, 203, 209,

Index.

- 211, 206, 302, 318, 322, 325, 339,
387-8, 402-3
Willis, 297
Willie, 422
Wills, 205
Wilson, 96, 159, 185, 198, 203, 220,
231, 234-5, 283, 322, 325-6, 346
Windham Co., Ct., Churches in,
25, 178, 289, 376
Wingate, 210
Winslow, 96, 284-7, 413
Winthrop, 42, 203-4, 283, 296, 317-
19, 322, 325, 327
Wise, 61, 207, 210, 244, 340
Wisner, 373, 412
Withington, 370
Witteween, 304
Wolcott, 93, 94
Wood, 28, 95, 182, 243, 411
Woodbridge, 206, 354
Woodruff, 180, 389, 411
Woods, 351, 373, 420
Woodward, 183, 261
Woodworth, 411
Woolsey, 94, 188, 242
Worcester, 6, 9, 242, 373, 420, 423
Work, 160
Wright, 184-5
Yale, 196
Young, 159, 261, 347
Youngs, 34
Zigler, 304
-

THE CONGREGATIONALIST.

☞ *Has the largest circulation of any Congregational Newspaper in New England.*

THE CONGREGATIONALIST—now about entering upon its twelfth annual volume—is especially designed to be a *Religious Newspaper for the family*. Great care is taken to obtain for every number a fresh and original variety of matter in all those departments which are essential to this end; and many able writers are generously paid for weekly services that are intended to enrich its columns.

Its Religious Faith is that of the Pilgrim Fathers of New England, as modified by Edwards and his school into what is familiarly known as the “New England Theology.”

In matters of reform it seeks to identify itself with that conservative progress which tries all things and holds fast that which is good—yet which never refuses to believe in the possibility that God may have “provided some better thing for us,” without which we shall not be made perfect.

It favors no political party or measures, as such, yet it never holds its peace from advocating what it esteems to be good, or from rebuking what it feels to be evil, lest the cry of “politics” should be raised against it.

It aims to promote, and give expression to a healthy and liberal Christian sentiment upon Slavery, Temperance, Popery, Infidelity, and all questions of general morality: *seeking, as far as possible, in so doing, to avoid all merely personal controversy.*

Among the special features of interest which the CONGREGATIONALIST can promise to its readers for the coming year, are the following:

A series of popular papers on Astronomy in its Christian aspects; regular communications from two letter-writers in England, from several who are traveling in various parts of the Old World, and from thirty to forty writers specially paid to send, from week to week, the latest intelligence from all parts of New England; a Washington correspondent of surpassing excellence as a writer, and with important facilities for gaining information; weekly notices of all new books of consequence, and gleanings of good things in Literature, Art and Science; with a Children's Department, which the children read!

Grateful for that generous patronage, which, in eleven years, has raised it from the place of a beginner in the difficult field of Journalism without a single pledged subscriber, to a leading Denominational position in New England; the CONGREGATIONALIST will strive more and more to deserve the favor, which, with a steady increase from the beginning, it has received;—seeking first to please the Great Master, and next his followers, and to work the works of HIM that sent it, with all its heart, and soul, and mind, and strength.

The terms of the CONGREGATIONALIST, sent by mail, are \$2 a year, in advance; \$1 for six months.

GALEN JAMES & CO., Publishers,

120 Washington Street, Boston.

☞ Specimen copies sent gratis when requested.

(Adv.)

A

HENRY WARD BEECHER'S SERMONS,

REVISED BY THE AUTHOR,

WILL APPEAR IN

The Independent,

EVERY WEEK.

This announcement alone should be sufficient inducement to thousands to send their subscriptions.

The conductors of this paper aim to make it the most influential and useful religious newspaper published in this country. To this end they employ an array of Editors, Special Contributors, Regular Correspondents, Miscellaneous Essayists, Commercial Reporters, and other writers, each of whom contributes a valuable and indispensable part of every weekly number.

In addition to this, arrangements are now in progress by which THE INDEPENDENT, for the coming year, will be made still more interesting and attractive.

A wider range of good reading will be introduced, and the paper will be printed throughout with new type.

It is intended that any one of the following departments of the paper, viz: the sermons of

HENRY WARD BEECHER,

the Contributions of the

Rev. GEO. B. CHEEVER,

the Poems of

JOHN G. WHITTIER,

the Commercial Articles and Market Reports, Editorial Articles, or the Family Reading, shall be worth more than the entire subscription price for one year.

We are happy to announce that our subscription list is increasing more rapidly than ever before, and as a special inducement to our readers, we will say, that for every *two new subscribers* sent us with \$5, we will credit the party sending the same with one year's subscription.

The friends of THE INDEPENDENT in all sections of the country, will favor the cause in which we are engaged, by using their influence to extend our circulation.

Terms, \$2 a year, in advance.

Address

JOSEPH H. RICHARDS, Publisher,

No. 5 Beekman St., New York.

The New American Cyclopædia:

A POPULAR DICTIONARY OF GENERAL KNOWLEDGE.

EDITED BY

GEO. RIPLEY AND C. A. DANA,

ASSISTED BY A NUMEROUS BUT SELECT CORPS OF WRITERS.

The design of THE NEW AMERICAN CYCLOPEDIA is to furnish the great body of intelligent readers in this country with a popular Dictionary of General Knowledge.

THE NEW AMERICAN CYCLOPEDIA is not founded on any European model; in its plan and elaboration it is strictly original, and strictly American. Many of the writers employed on the work have enriched it with their personal researches, observations and discoveries; and every article has been written, or re-written, expressly for its pages.

It is intended that the work shall bear such a character of practical utility as to make it indispensable to every American library.

Throughout its successive volumes THE NEW AMERICAN CYCLOPEDIA will present a fund of accurate and copious information on SCIENCE, ART, AGRICULTURE, COMMERCE, MANUFACTURES, LAW, MEDICINE, LITERATURE, PHILOSOPHY, MATHEMATICS, ASTRONOMY, HISTORY, BIOGRAPHY, GEOGRAPHY, RELIGION, POLITICS, TRAVELS, CHEMISTRY, MECHANICS, INVENTIONS, TRADES.

Abstaining from all doctrinal discussions, from all sectional and sectarian arguments, it will maintain the position of absolute impartiality on the great controverted questions which have divided opinions in every age.

Among the writers who have contributed to the first seven volumes, are the following;

HON. GEORGE BANCROFT; GEO. W. CURTIS; RALPH WALDO EMERSON; HON. EDWARD EVERETT; PROF. C. C. FELTON; RICHARD HILDRETH; REV. T. STARR KING; HON. THEOPHILUS PARSONS; GEORGE TICKNOR, L.L.D.; HENRY T. TUCKERMAN; REV. HENRY W. BELLOWES, and numerous other distinguished writers, a list of whom may be obtained on application to the Publishers.

OPINIONS OF THE PRESS.

The work furnishes sketches, remarkable for justice and impartiality, of living persons of eminence.—*N. Y. Day Book.*

This work has upwards of one hundred contributors, from all parts of the world.—*Christian Advocate.*
As a compend of the latest inventions, in which the present century has been so very prolific, it will at once take precedence over every other work extant.—*Baltimore American.*

It is but just that the agricultural press should call attention to this work as the best of the kind that has been issued from the press.—*Michigan Farmer.*

PRICE.

This work is published exclusively by subscription, in fifteen large octavo volumes, each containing 750 two-column pages. Vols. I. to VII. are now ready. Price, per volume, cloth, \$3; library style, leather, \$3 50; half-morocco, \$4; half-Russia, extra, \$4 50.

HOW TO OBTAIN THE CYCLOPEDIA.

1. By applying to the nearest regularly-constituted agent in a city or town, or handing the name to a bookseller.

2. By remitting to the publishers the amount for one volume or more. Immediately upon receipt of the money, the book will be sent by mail, *postage paid*, in strong wrappers to any address within 3,000 miles, in the United States.

IMPORTANT NOTICE.

Any one procuring four subscribers to the Cyclopædia, and sending the amount, \$3 per volume, to the publishers, will be entitled to a copy of the work *gratis*, to be sent at the remitter's expense for carriage; or, if ten subscribers are obtained, eleven copies will be sent, at our expense for carriage.

* * * Agents wanted in almost all sections of the United States. Liberal terms and exclusive territory given.

D. APPLETON & Co., PUBLISHERS,
346 & 348 BROADWAY, NEW YORK.

PLYMOUTH COLLECTION OF HYMNS AND TUNES.

THE VERY BEST BOOK FOR CONGREGATIONAL SINGING.

PRICE, \$1.25.

The TWENTY-THIRD EDITION just published by

A. S. BARNES & BURR, 51 and 53 John Street, NEW YORK.

Notwithstanding several new Hymn and Tune Books have been issued since the publication of the "Plymouth Collection," there are NONE that are superior to this excellent work, for the purposes for which it is designed.

This unrivaled work is not only introduced into a large number of CONGREGATIONAL CHURCHES, but is adopted by Presbyterian, Baptist, and Methodist churches, among which are the following within a very few weeks:

First Presbyterian church, Buffalo. (Rev. Dr. Hickok.)

First Baptist church, Newark, N. J. (Rev. Dr. Fish.)

South Baptist church, Newark, N. J. (Rev. E. M. Levy.)

Methodist Congregational church, Brooklyn. (Rev. Mr. Baker.)

NUMEROUS OTHER CHURCHES are introducing and turning their attention to this book, which, if adopted, will not fail to suit in all respects.

Pastors and Committees will please examine critically.

The following are a few letters recently received from clergymen who have not only examined the work, but have introduced it into their churches:

From Rev. Dr. Kitchel, Detroit.

We have recently, after much deliberation, adopted the Plymouth Collection in our church. We liked it to begin with, and we find ourselves loving it more and more. It has given us much help and helpfulness in our congregational singing.

H. D. KITCHEL,

Pastor 1st Cong. church, Detroit.

From Rev. Dr. Fish, pastor of First Baptist church, Newark, N. J.

Speaking of the Baptist edition of Plymouth Collection, he says:

I regard it as incomparably the best collection of Hymns and Tunes now extant.

A special excellence of this collection, in comparison with other collections, is this: that it has in it, to a large extent, those hymns and tunes which are the free and unrestrained expression of the quickened and glowing heart. These outpourings will not always bear the test of rigid criticism; but they are possessed of those "beloved faults" which the people will not let die. This very feature will do much to bring about the desirable transfer of the warm devotions of the Prayer Room into the Sanctuary service.

Another excellence of this collection is, the repetition of old and familiar tunes; and still another, the very full selection of revival melodies. Rejoicing in the present increasing interest in Congregational Singing, and desirous of promoting and giving a right direction to that interest, I take great pleasure in thus commending this collection.

Most truly yours, etc., HENRY C. FISH,

Pastor 1st Baptist church, Newark, N. J.

I have given much time and attention to the examination of this book, and can most cordially and fully concur in the commendation of Rev. Dr. Fish. I feel quite sure that no work of the kind can equal it in adaptation to the worship of Almighty God. The fullness of its contents, the devotional character of its hymns, and the sweetness of its melodies, meet every requirement of the churches, and will command the admiration of all who take the pains to examine it.

Yours truly, EDGAR M. LEVY,

Pastor of the South Baptist church, Newark, N. J.

GRAND HAVEN, Mich., May 19, 1859.

MESSRS. A. S. BARNES & BURR:

GENTLEMEN:—My church has been using the Plymouth Collection of hymns for one year past, and we prefer it, on the whole, to any other published, and we are especially pleased that, rejecting the poetical tinkering of most of our compilers, the excellent author has given us the privilege of praising God in the identical words which our youthful ears have been accustomed to, and which our memories have treasured up.

The Grand River Association, to which my church belongs, some six months ago appointed a committee, of which I was chairman, to examine into the subject of hymnology, with a view of recommending to the churches of that Association a hymn-book for their use. We examined quite a variety, and among them the Sabbath Hymn-Book, which has many excellences. But we brought in a unanimous report recommending the Plymouth Collection, which has accordingly been adopted as the book of our Association.

J. ANDERSON,

Congregational minister, Grand Haven.

VALUABLE WORKS

PUBLISHED BY

W. F. DRAPER, ANDOVER, MASS.

Sent by mail, postage paid, on receipt of the prices affixed.

BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY. E. A. Park and S. H. Taylor, Editors. Published at Andover on the first of January, April, July and October. Terms, 4 00 per annum; a discount of twenty-five per cent. made to those who pay *strictly in advance*, and receive the numbers directly from the office of publication, *postage unpaid*. The postage is five cents per number, or twenty cents per year, to any part of the United States.

INDEX TO THE BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY, volumes I. to XIII. (from 1844 to 1856.) Containing an Index of Subjects and Authors, a Topical Index, and a list of Scripture Texts. Paper covers, 1.75; cloth, 2.00; half goat, 2.50.

BIBLICAL REPOSITORY. First series, comprising the twelve volumes from the commencement of the work to 1838. The first four volumes contain each four numbers; the succeeding eight volumes, two numbers each. A few sets only remain.

CALVIN SOCIETY'S PUBLICATIONS. CALVIN'S COMMENTARIES, complete in 45 vols. 8vo, cloth, \$50.

CALVIN'S INSTITUTES. 3 vols. 8vo. \$4.60.

HENDERSON'S MINOR PROPHETS. THE BOOK OF THE TWELVE MINOR PROPHETS. Translated from the Original Hebrew. With a COMMENTARY, Critical, Philological, and Exegetical. By E. Henderson, D.D. With a Biographical Sketch of the Author, by E. P. Barrows, Professor in Andover Theological Seminary. 573 pp. 8vo. 3.00.

COMMENTARY ON THE EPISTLE TO THE ROMANS. By Prof. M. Stuart. Revised by Prof. R. D. C. Robbins. 3d ed. 544pp. 12mo. \$1.50.

STUART'S MISCELLANIES. CONTENTS—Letters to Dr. Channing on the Trinity; Sermons on the Atonement; Sacramental Sermon on the Lamb of God; Dedication Sermon; Real Christianity; Letter to Dr. Channing on Religious Liberty; Notes and Postscripts.

WORKS OF LEONARD WOODS, D.D. Containing, Vols. I., II. and III., Lectures; Vol. IV., Letters and Essays; Vol. V., Essays and Sermons. A new edition, on superior paper. 5 vols. 8vo. 10.00.

CODEX VATICANUS. Novum Testamentum Græce, ex antiquissimo Codice Vaticano, editum Angelus Maius, S. R. E., Card. 8vo. 2.50.

ST. PAUL; FIVE DISCOURSES. By Adolphe Monod. Translated by Rev. J. H. Myers. 12mo. 75 cts.

PUNCHARD'S VIEW OF CONGREGATIONALISM; Its Principles and Doctrines; and the Testimony of Ecclesiastical History in its Favor; its Practice and its Advantages. With an Introductory Essay by R. S. Storrs, D.D. Second edition. 331pp. 12mo. 38 cents.

DISCOURSES AND ESSAYS. By Prof. W. G. T. Shedd. 271 pp. 12mo. 85 cents.

LECTURES UPON THE PHILOSOPHY OF HISTORY. By Prof. W. G. T. Shedd. 128 pp. 12mo. 60 cents.

OUTLINES OF A SYSTEMATIC RHETORIC. From the German of Dr. Francis Theremin, by W. G. T. Shedd. Third and Revised Edition, with an Introductory Essay by the translator. 216 pp. 12mo. 75 cents.

AUBERLEN ON DANIEL AND THE REVELATION. Translated by Rev. Adolph Saphir. 490 pp. 1.50.

(Adv.)

A*

HISTORICAL DEVELOPMENT OF SPECULATIVE PHILOSOPHY FROM KANT TO HEGEL. From the German of Dr. H. M. Chalybaeus. With an Introductory Note by Sir William Hamilton. 1 vol. 12mo. \$1.25.

DODERLEIN'S HAND-BOOK OF LATIN SYNONYMS. Translated by Rev. H. H. Arnold, B. A., with an introduction by S. H. Taylor, LL.D. 251pp. 16mo. 75 cents.

POLITICAL ECONOMY. Designed as a Text-Book for Colleges. By John Bascom, Professor in Williams College. 366 pp. 12mo. 1.00

ADDRESSES OF DRS. STURTEVANT AND STEARNS at the Anniversary of the American Congregational Union, May, 1855. 25 cents.

VIEW OF ANDOVER. A finely-executed Lithographic View of Andover, on a sheet 18 by 24 inches, exclusive of the border. 1.25.

THEOLOGIA GERMANICA. Which seteth forth many fair lineaments of Divine Truth, and saith very lofty and lovely things touching a Perfect Life. Edited by Dr. Pfelfer, from the only complete manuscript yet known. Translated from the German by Susan Winkworth. With a Preface by the Rev. Charles Kingsley, Rector of Eversley; and a Letter to the Translator, by the Chevalier Bunsen, D.D., D.C.L., etc.; and an Introduction by Prof. Calvin E. Stowe, D.D. 275pp. 16mo. Cloth, 1.00; calf, 2.00.

GUERICKE'S CHURCH HISTORY. Translated by W. G. T. Shedd, Brown Professor in Andover Theological Sem. 438 pp. 8vo. 2.25.

RUSSELL'S PULPIT ELOCUTION. Comprising remarks on the Effect of Manner in Public Discourse; the Elements of Elocution applied to the Reading of the Scriptures, Hymns and Sermons; with observations on the Principles of Gesture; and a Selection of Exercises in Reading and Speaking. With an Introduction by Prof. E. A. Park and Rev. E. N. Kirk. Second edition. 413 pp. 12mo. 1.00.

JAHN'S BIBLICAL ARCHEOLOGY. Translated, with Additions, by Prof. Thomas C. Upham. 573 pp. 8vo. 1.75.

VENEMA'S INSTITUTES OF THEOLOGY. Translated by Rev. A. W. Brown, Edinburgh. 532 pp. 8vo. Fine edition. 1.75.

WOODS ON INFANT BAPTISM. Second edition. 222 pp. 25 cents.

DR. DODDRIDGE'S LECTURES ON PREACHING. 15 cents.

GURNEY ON THE SABBATH. With an introduction by Prof. Stuart. 12 cents.

THE CONTEMPLATIONS AND LETTERS OF HENRY DORNEY. 226 pp. 12 mo. 60 cents.

A MEMORIAL OF THE SEMI-CENTENNIAL CELEBRATION OF THE FOUNDING OF THE THEOLOGICAL SEMINARY AT ANDOVER. 242 pp. 8vo. 75 cents.

IN PRESS.

STUART'S COMMENTARY ON ECCLESIASTES. Edited by Professor R. D. C. ROBBINS.

ELLICOTT'S COMMENTARIES ON THE EPISTLES.



“GET THE BEST.”

Webster's Unabridged Dictionary.

NEW PICTORIAL EDITION.

1500 PICTORIAL ILLUSTRATIONS.

1750 pages.

Price \$6 50.

Sold by all Booksellers.

G. & C. MERRIAM, Springfield, Mass.

LATE EDUCATIONAL TESTIMONY.

Worthy of the proud place it occupies as the great standard dictionary of our good English language. I say standard, for while a few scholars and others, here and there, prefer other dictionaries, Webster's is beyond dispute the book of the people, the common standard of appeal among the great masses, learned and unlearned of our land.—*Hon J. M. Gregory, Sup. Pub. Ins., Mich., June, 1859.*

“It is a noble work, and does you infinite credit.”—*Hon. L. C. Draper, State Supt., Wisconsin.*
 “More than ever is the book a necessary article in the school-house, and in the family where learning and literature have a place. * * * We had the curiosity to examine with a magnifier some of these engravings, and compared them with steel engravings in bank notes, and found the illustrations often equally good, sometimes superior. None but a teacher, or an intelligent parent, can estimate how valuable these eighty pages of illustrations are. The placing all the illustrations in a separate part of the volume has allowed the printing of them to be executed in much better style than if they had been incorporated in the text.”—*Illinois Teacher, August, 1859.*

In *Definitions* Webster is unrivaled. Webster's *Etymology* is admirable. Nearly all American newspapers and books *spell* according to Webster. To dethrone Webster from the affections of the American people would be a greater revolution than has been witnessed since the Crusades.—*Cor. Mich. Journal of Education, August, 1859.*

The value of the dictionary is materially increased by the additions, and we do not see how it can be improved in any respect. The acknowledged standard in our State; the thanks of the public are due the enterprising publishers for their unremitting exertions in keeping the work fully up to the progress of our language.—*Wis. Jour. Education, August, 1859.*

In our daily teaching we have had upon our table the new edition of Webster and have subjected it to constant test. * * * Each feature is really important. * * * Not a word is necessary concerning the matter of Webster's Unabridged Dictionary, it is Webster.—*Ho Megistos.* The Table of *Synonyms* is of almost inestimable value. A case occurred the other day in our school. * * * The *Pictorial Illustrations* are henceforth a *sine qua non* for every large dictionary. * * * By having them separate like most Encyclopedias, all illustrations of Architecture, Heraldry, Botany or of Mechanics, can be brought together. * * * *The best Lexicon of the English Language, ever issued from the Press.*—*R. I. Schoolmaster, July, 1859.*

In all respects a book of unsurpassed worth.—*Conn. Com. School Journal, August, 1859.*
 We consider that the additions have more than doubled the value of the work for ordinary use.—*Ind. School Journal, August, 1859.*
 That this will be the most valuable edition of any Dictionary in the English language no one can for a moment doubt.—*Iowa School Journal, July, 1859.*
 The illustrations are finely cut and printed, and form a novel and valuable feature.—*Ala. Educational Journal, August, 1859.*

We may safely say, that Webster's Dictionary, Pictorial Edition, Unabridged, is the most complete Dictionary of the English Language that we have ever seen. In the completeness of its *vocabulary* of our language, and in the accuracy and fullness of its *definitions*, Webster's Dictionary stands pre-eminent; and in *orthography* it is followed by a majority of American writers, so far as our observation extends.—*North Carolina Journal of Education, August, 1859.*

It has retained all the good of its predecessors, and has added new and valuable improvements. * * * Hon. Horace Mann has said: “It is the best *defining* Dictionary in the English Language,” and eminent scholars and orators, like Daniel Webster, Wm. H. Prescott, and others have declared themselves decidedly in favor of the accuracy and extent of its definitions. * * * In this respect, (*pronunciation*) Webster's works appear to us at least as good and authoritative as any we have seen. * * * These alterations (*orthography*) appear to us not only reasonable, but also popular, when we are told that ten million of school books are annually published in the United States, compiled by authors who recognize Webster as their standard of orthography. * * * Too high praise can not be bestowed on the execution of the *wood cuts*. To present these cuts all by themselves is an advantage, because they could thus be printed on better paper, and be easier and to greater advantage classified under distinct heads. * * * A Table of *Synonyms*, by Prof. Goodrich, occupying seventy quarto pages, and containing over 2000 words, the meaning and use of which are shown more clearly and minutely than in any other work with which we are acquainted. * * * No unimportant and arbitrary compounds have been admitted in the appendix of this edition.

That a volume like this, of 1750 quarto pages, handsomely got up, profusely illustrated, alike substantial and attractive, and embodying an amount of literary labor found in few other works, can be purchased as low as this is, is one of the marvels of modern skill and enterprise.—*Mass. Teacher, Sept., 1859.*

“Get the Best.”

Get the Handsomest.

Get the Cheapest.

Get Webster.

LEONARD SCOTT & Co.'s

REPRINT OF THE

British Reviews and Blackwood's Magazine.

L. SCOTT & CO., NEW YORK, continue to publish the following leading British Periodicals, viz. :

- 1.—THE LONDON QUARTERLY (Conservative).
- 2.—THE EDINBURGH REVIEW (Whig).
- 3.—THE NORTH BRITISH REVIEW (Free Church).
- 4.—THE WESTMINSTER REVIEW (Liberal).
- 5.—BLACKWOOD'S EDINBURGH MAGAZINE (Tory).

These Periodicals ably represent the three great political parties of Great Britain—Whig, Tory, and Radical,—but politics forms only one feature of their character. As Organs of the most profound writers on Science, Literature, Morality, and Religion, they stand, as they ever have stood, unrivalled in the world of letters, being considered indispensable to the scholar and the professional man, while to the intelligent reader of every class they furnish a more correct and satisfactory record of the current literature of the day, throughout the world, than can be possibly obtained from any other source.

EARLY COPIES.—The receipt of **Advance Sheets** from the British publishers gives additional value to these Reprints, inasmuch as they can now be placed in the hands of subscribers about as soon as the original editions.

TERMS.

	Per ann.		Per ann.
For any one of the four Reviews,	\$3 00	For Blackwood and one Review,	\$5 00
For any two of the four Reviews,	5 00	For Blackwood and two Reviews,	7 00
For any three of the four Reviews,	7 00	For Blackwood and three Reviews,	9 00
For all four of the Reviews,	8 00	For Blackwood and the four Reviews,	10 00
For Blackwood's Magazine,	3 00		

Money current in the State where issued will be received at par.

CLUBBING.—A discount of twenty-five per cent. from the above price will be allowed to Clubs ordering four or more copies of any one or more of the above works.—Thus: Four copies of Blackwood, or of one Review, will be sent to one address for \$9.00; four copies of the four Reviews and Blackwood for \$30.00; and so on.

POSTAGE.—In all the principal cities and towns, these works will be delivered, FREE OF POSTAGE. When sent by mail, the Postage to any part of the United States will be but TWENTY-FOUR CENTS a year for "Blackwood," and but FOURTEEN CENTS a year for each of the Reviews.

N. B.—The price in Great Britain of the five periodicals above named is \$31 per annum.

THE FARMER'S GUIDE

TO SCIENTIFIC AND PRACTICAL AGRICULTURE.

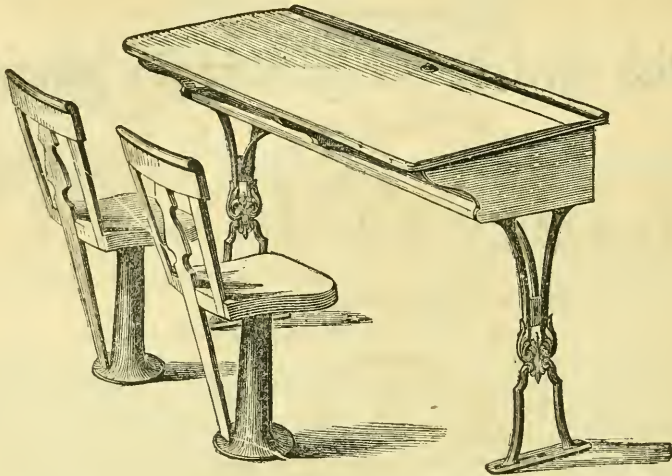
By HENRY STEPHENS, F.R.S., of Edinburgh, and the late J. P. NORRIS, Professor of Scientific Agriculture in Yale College, New Haven. 2 vols. Royal Octavo. 1600 pages, and numerous engravings.

This is, confessedly, the most complete work on Agriculture ever published, and in order to give it a wider circulation, the publishers have resolved to reduce the price to FIVE DOLLARS FOR THE TWO VOLUMES. When sent by mail (post paid) to California and Oregon the price will be \$7. To every other part of the Union and to Canada (post paid) \$6. *This work is not the old "Book of the Farm."*

Remittances for any of the above publications should always be addressed, post paid, to the Publishers,

LEONARD SCOTT & CO., No. 54 Gold Street, N. Y.

School Furniture.



Of all the Modern and Improved Styles, including every variety of articles needed in fitting up Schools of all grades, can be obtained from

THE EMPIRE CITY SCHOOL-FURNITURE ESTABLISHMENT.

For further information address the proprietor,

NATHANIEL JOHNSON,

490 Hudson street, New York.

The quality of this work is very superior, and the prices, reasonable, both of which points are fully shown by the fact that the Chicago School Board has, after careful examination, ordered from this Establishment for the large School House for 1,200 pupils, now in process of erection, in preference to the makers who have supplied the city for two or three years past.

As specimens of great numbers of Testimonials from those who are using this furniture, we give a few brief extracts:

WM. F. PHELPS, *Principal of the New Jersey State Normal School*, says: "Mr. NATHANIEL JOHNSON has supplied most of the Furniture used in our Normal and Preparatory Schools, and it has, in every case, given perfect satisfaction. He has, also, recently supplied some of the largest public-school buildings in the State, with entire acceptance. The chief points of excellence in his work are found in its beauty of finish, its great strength and durability, and its admirable adaptation to the comfort and convenience of the pupil."

B. R. HAWLEY, *President of the School Board at Rosemond, Christian County, Illinois*, says: "I am happy to say that Mr. NATHANIEL JOHNSON'S School Furniture we purchased for our school-house last winter, still stands perfect. Even those desks which stand next the stoves (of which there are four) show no signs of cracking, or any imperfection at all. We take great pleasure in recommending his work to those who want anything in the line of School Furniture."

"And further, the writer would say, he has taken great pains to find out those who make the best School Furniture, and has seen in use, both East and West, the furniture of Ross and Shattuck, of Boston, Chase & Son, of Buffalo, and others, and has yet to see that which is as perfect and substantial as that of JOHNSON, of New York."

For further information in relation to the above, or other School Requisites, address by mail,

JOHN H. ROLFE, *Western Agent, P. O. Box 2509, Chicago, Ill.*

Or the Proprietor,

NATHANIEL JOHNSON, 490 Hudson St. New York.

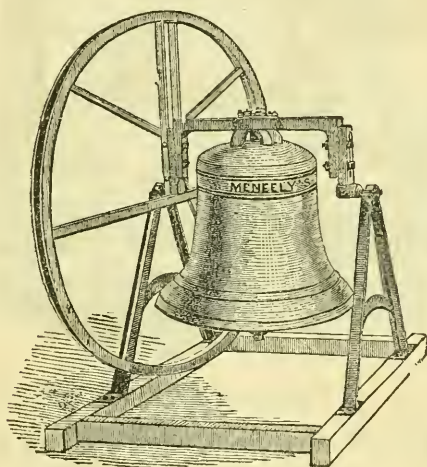
Illustrated Catalogues—styles and prices—will be forwarded, on application by mail or otherwise.

BELLS! BELLS! BELLS!

WEST TROY

BELL FOUNDRY.

ESTABLISHED IN 1826.



The subscribers manufacture, and keep constantly on hand, a large assortment of Church, Factory, Steamboat, Locomotive, Fog, Alarm, and other Bells, with the most approved mountings. Particular attention is called to our Patent Rotating Yoke and mode of casting Bells.

For full particulars send for a Circular. All Bells warranted in tone and durability.

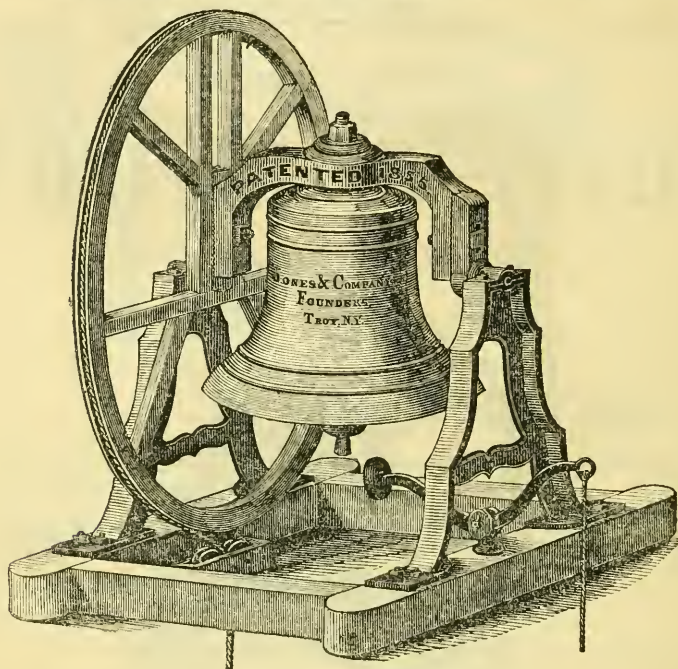
Address,

A. MENEELY'S SONS,

West Troy, New York.

Congregational Quarterly Advertiser.

TROY BELL FOUNDRY.
JONES & CO., Proprietors.



MANUFACTURERS OF
CHURCH BELLS, CHIMES, AND PEALS OF BELLS,
AND
FIRE ALARM BELLS OF ALL SIZES;

Exclusive Owners of Hildreth's Patent Rotary Yoke with the Round Shank Bell,
Securing greatly increased durability, and a more full and perfect tone.

A LARGE ASSORTMENT OF
Church, Academy, Factory, Steamboat, Locomotive, Plantation,
AND OTHER

BELLS,

CONSTANTLY ON HAND AND FOR SALE, OR MADE TO ORDER.

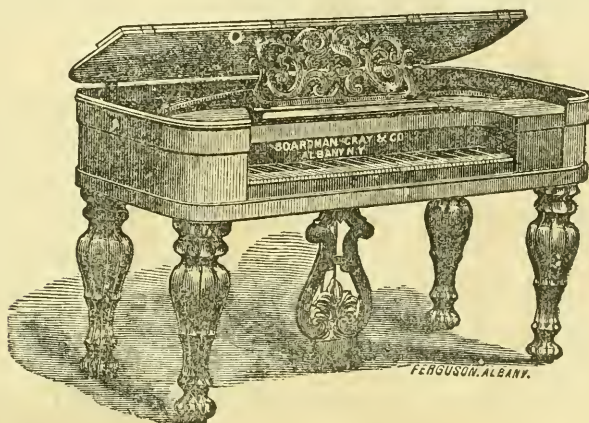
FIRST PREMIUMS.—Besides numerous premiums heretofore received, this Foundry received at the STATE FAIR held at Albany in October, 1859, the *First Premiums* on CHURCH, ACADEMY, and LOCOMOTIVE BELLS, respectively, and also on their CHIMES, besides a special award of the Large Silver Medal to the latter, and another to their "Patent Rotary Yoke."

All Bells warranted One Year.

☞ For Circulars containing full information, address

JONES & COMPANY, Troy, N. Y.

PIANOS FOR \$150,
WARRANTED GOOD IN EVERY RESPECT,
MADE BY
BOARDMAN, GRAY & CO.,
ALBANY, N. Y.



The subscribers having been induced, after repeated application, to make a PIANO at a low price, to meet the wants of many now deprived of the luxury, have perfected such an instrument, suitable for

SMALL PARLORS, SITTING-ROOMS, &c.,

Finished in Rosewood—a Beautiful Piano at
ONE HUNDRED AND FIFTY DOLLARS.

☞ These Pianos are FULLY WARRANTED, and have all our Late Improvements. ☞
Circulars Furnished on Application, giving Full Particulars.

They also furnish a

Handsomely Finished Piano
ADAPTED FOR SCHOOL PRACTICE AND PURPOSES, AT
ONE HUNDRED AND TWENTY-FIVE DOLLARS!
(SEND FOR CIRCULARS.)

Our regular styles of LARGE PIANO FORTES, $6\frac{3}{4}$, 7, and $7\frac{1}{4}$ Octaves, we continue to make with all the late improvements, at from \$300 to \$500, according to size and finish. Large discounts made to cash buyers.

ILLUSTRATED PRICE LISTS AND CIRCULARS FURNISHED ON APPLICATION.

All our Piano Fortes have our GREAT IMPROVEMENT,

The Insulated Iron Rim,

Making them the Best and Most Durable in the World.

☞ SEND FOR CIRCULARS. ☞

Perfect Satisfaction Guaranteed, or Money Refunded.

BOARDMAN, GRAY & CO., Albany, N. Y.

ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

ALFORD'S GREEK TESTAMENT.

The Greek Testament: with a Critically-Revised Text; a Digest of various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the Use of Theological Students and Ministers. By HENRY ALFORD, B.D., Minister of Quebec Chapel, London, and late Fellow of Trinity College, Cambridge. Vol. I., containing the Four Gospels. 944 pages, 8vo, Muslin, \$5.00; Sheep extra, \$5.50; Half Calf extra, \$6.00.

RECOMMENDATIONS.

From the New York Independent.

The following are the principal features of this work:

1. The Greek text revised according to the best manuscript authorities, under the light of modern criticism. Every theological student should know what has been done or attempted in this department, even if he does not accept the results of any one scholar.

2. A digest of various readings, with references which enable the reader to judge of their relative authority. This is arranged on each page directly under the text.

3. Marginal references, not to the subject-matter of the text, but to verbal and idiomatic usage. These are of great importance.

4. A brief commentary, which is both critical, *i. e.*, developing the grammatical structure, and exegetical, unfolding the meaning of the text. In this latter, Alford is quite felicitous. His terse and lucid renderings will sometimes suggest a sermon from a new point of view.

We offer these remarks after an almost daily use of Alford, for years, in the critical study of the New Testament. Any student who knows *how* to use critical helps may profit by this thorough and scholarly work.

From the Rev. V. R. HOTCHKISS, D.D., Professor of Biblical Literature, Rochester Theol. Seminary.

The most valuable work, for the purpose of the critical study of the New Testament, accessible to the English student. Indeed I know of no single author, in any language, whom I would so heartily commend.

From the Rev. SAMUEL H. TURNER, D.D., General Theological Seminary, N. Y.

I shall take suitable opportunities of recommending its use to theological students, and hope that it will meet with such sale as fitly to reimburse its most enterprising publishers.

From the Rev. WM. BLACKWOOD, D.D., Philadelphia.

It is truly a magnificent work, displaying great judgment combined with profound and accurate scholarship. I have been watching its appearance with much interest. * * The publication of such a work by your house is in reality the conferring of a national blessing on the land, and I fondly trust that the ministry of our Church and the scholars of our country who should be able to appreciate such an inestimable edition of the sacred text, will not fail to receive it with becoming gratitude.

From the Rev. M. W. JACOBUS, D.D., Western Theological Seminary.

I know of nothing which is so scholarly and satisfactory, on the whole, for the use of the critical student. * * He furnishes a far more extensive and valuable apparatus than Bloomfield, and is not cursory and transcendental like Olshausen.

From Rev. JOHN MORGAN, Professor of Biblical Literature, Oberlin, O.

In criticism and interpretation it is far superior to Bloomfield and will be read by every scholarly Christian with much greater interest.

From the Rev. C. E. STOWE, D.D., Andover Theological Seminary.

The preparation for the American public of so valuable a work at so cheap a rate is a real benefaction to the cause of Biblical learning. The book is beautifully got up and offered astonishingly cheap. For stimulating, directing, and pushing ahead in the right direction, the independent student of the Greek Testament, it has no equal in our language.

From the Rev. SAMUEL C. BARTLETT, Prof. of Bib. Lit. in Chicago Theol. Seminary.

The Scholars of this country owe you their thanks for your beautiful reprint of this admirable commentary. Knowing none which combines so many desirable qualities for the Biblical student, I shall do what I can for its circulation.

From Rev. JOSIAH W. GIBBS, LL.D., Dean of the Faculty and Professor of Sacred Literature, Yale College Seminary, New Haven.

The English edition of Alford has been used by my classes. I think very highly of the work. Now that it is made more accessible to the American public, it will be used more freely, and I shall not fail to recommend it to my pupils. The enterprising publishers have performed a good service for the cause of Biblical learning in our country.

From the Rev. W. HENRY GREEN, D.D., Professor of Biblical Literature, Princeton Theol. Seminary.

I am much rejoiced to see a work of such learning and value appear in an American edition. * * It is a valuable and timely addition to our exegetical and critical literature.

From Rev. D. TALCOTT SMITH, D.D., Prof. Sacred Literature, Bangor Theol. Seminary.

The commentary of Alford needs no recommendation. The accuracy of the American reprint is a perfect marvel.


From Rev. GEORGE SHEPARD, D.D., Prof. Rhetoric, Bangor Theol. Seminary.

I think with Professor Smith that recommending Alford's Greek Testament is a superfluous work. All ministers and Biblical students must thank you for bringing such a treasure within their reach. The vast scholarship which marks it, the various services it renders in every critical inquiry in judging of the text and in developing its meaning; the terse and suggestive character of its exegesis; the beauty of the reprint, placing it on full equality with the English edition, together making this a rare acquisition to the material of Biblical investigation.

From Rev. NICHOLAS MURRAY, D.D., Author of "Kirwan's Letters to Bishop Hughes," &c.

Indispensable to ministers and theological students. It differs from Bloomfield as a shallow sound differs from the deep sea; as a history of England, designed for schools, differs from the noble and classical history of Hume. * * The present of a good Biblical apparatus to a young minister on his settlement, by his people, would be a great good to him and a great blessing to themselves. And among the first volumes of such a work we would place Alford's Greek Testament.

Published by HARPER & BROTHERS, Franklin Square, New York.

 Sent by Mail, postage paid, on receipt of price.

The New Hymn Book and Hymn and Tune Book.

The importance of the adoption of THE BEST Hymn Book ; that which most fully and conveniently meets the wants of Christian worship, must be evident to every one who reflects that, excepting the inspired Volume, it is the only book used in the services of the sanctuary ; that it is used in every service, and that it provides the formula for so large a portion of Christian worship and culture. Certainly the Hymn Book exercises vast influence in the formation and development of Christian character. The publishers respectfully invite attention to

THE SABBATH HYMN BOOK, THE SABBATH TUNE BOOK, THE SABBATH HYMN AND TUNE BOOK,

For the Service of Song in the House of the Lord,

By EDWARDS A. PARK, D.D., AUSTIN PHELPS, D.D., and
LOWELL MASON, Doctor of Music.

Published by MASON BROTHERS, 5 & 7 Mercer St. New York.

This series is now complete, and the various editions of each book afford facilities on the one hand to those who find it necessary to consult economy, and on the other to those who desire large, clear print and elegant bindings. The HYMN BOOK is furnished, at retail, at prices varying from 56½ cents to \$4.50 each ; The HYMN AND TUNE BOOK at from 80 cents to \$4.50 each. Each book in the series is complete in itself. The Hymn Book is adapted to choir or congregational singing, and may be used in connection with any tune book. The Tune Book may be used with any hymn book.

THE SABBATH HYMN BOOK.

Some of its characteristics are :—

1. Its richness in both old and new material, and freedom from hymns which are deficient in merit. Containing, as it does, twelve hundred and ninety hymns, there is room for all the old hymns which have become endeared to Christians, and the introduction of very many new ones, which have been culled with indefatigable labor and care, by its eminent editors, from the extraordinary abundance of material at their disposal. That it would have been impossible to make a really satisfactory book ; one which would furnish hymns for all occasions and satisfy all tastes which ought to be gratified, in the use of a less number of hymns, is strikingly shown by the following circumstance: Eight prominent clergymen recently examined the Sabbath Hymn Book separately, going over it, hymn by hymn, each one indicating such hymns as he would omit in making a book *less than half the size of this*. Upon comparing their work, subsequently, it was found that of the 1290 hymns in the volume, there were but *fifty-five* which all agreed might be spared, even from a book which must be limited to 600 hymns. This is most remarkable testimony to the value of *all* the hymns in the Sabbath Hymn Book ; to its freedom from poor hymns ; for it is fair to infer that if they had gone over it with reference to making a book of seven or eight hundred hymns, there would have been *no* hymns which all would have agreed could be omitted.

Congregational Quarterly Advertiser.

2. Its logical and convenient arrangement, by which the book is rendered symmetrical as a whole; the hymns under each subject coming in their natural and logical order. Beside the great convenience in the use of the book which is thus secured, the most important object is attained of furnishing, indirectly, an admirable summary of Christian doctrine.

3. The proportion of its contents. It has been frequently noticed as a merit of this work, that it presents not only hymns upon all the topics of Christian faith and various phases of Christian experience, but that it contains the proper proportion of hymns upon each theme—those upon which the Christian most delights to dwell, and which are best adapted to song, being most fully and frequently presented.

4. The copiousness, variety and minuteness of its indexes. In this feature the book is believed to have an excellence peculiar to itself. By accurate analysis and comprehensive, perspicuous arrangement, a clear and complete view is given of all the subjects of Christian song, affording invaluable assistance not only to clergymen in the selection of hymns, but the means of ready reference to every worshiper or private reader. On this point the book has won unqualified and enthusiastic praise.

THE SABBATH HYMN AND TUNE BOOK.

The edition with tunes will be found interesting and valuable to choirs, but is intended as an aid to congregations, and for social and private use. In all cases the hymns have opposite them one, and generally two suitable tunes. In the latter case, one is commonly an old, well-known tune, and the other a new one, or one less known. The plan adopted to ascertain what old tunes were really wanted in such a book, (described in the preface) and the facilities of the editors and publishers for obtaining the right to use all such tunes—many of which are copyright property—have secured a very full and complete collection. The most useful of these old tunes are repeated several times in the book, and are thus in connection with a large number of hymns. The new tunes are popular in character, and such as are easily sung and remembered. The musical department of this work embodies the great experience of at least one of its editors, in regard to Congregational singing. The adaptation of tunes to hymns, we believe to be one of the striking excellences of this volume; the object being, in all cases, the best *religious expression* of the words.

STYLES AND PRICES.

THE SABBATH HYMN BOOK.

SIXTEENMO EDITION, containing 962 pages, with very large type, including the following indexes:—Classification of hymns; Alphabetical Index of Subjects; Index of Subjects of Selections for Chanting; Index of Scriptural Passages; Index of First Lines of Hymns; Index of First Lines of Stanzas, and Index of Authors; printed on superfine paper, in various styles of binding, as follows:

Sheep	\$1 00		Turkey Mor., limp.....	\$2 50
Roan	1 10		“ “ full gilt.....	2 75
Morocco, marbled edges.....	1 25		“ “ antique.....	3 00
Morocco, gilt edges.....	1 75		“ “ full gilt, beveled....	3 00
Turkey Mor., gilt, or red edges....	2 50			

SMALL QUARTO EDITION, Brevier type (being as large as that used in the 18mo edition of “Watts’ and Select”), double columns, 336 pages, omitting the Indexes, excepting the Index of First Lines of Hymns, and Index of Authors; printed on superfine paper. *A very neat and attractive edition*; in various bindings, as follows:

Cloth extra.....	56 $\frac{1}{4}$		Morocco, marbled edges.....	70
Full Sheep.....	62 $\frac{1}{2}$			

Congregational Quarterly Advertiser.

DUODECIMO EDITION, containing the same matter as the 16mo edition, but printed on extra superfine paper, with *wide margins*, bound in various elegant styles, for the pulpit, presentation copies, etc., as follows :

Ex. Cloth, burnished red edges....\$1 75 Turkey Mor., red or gilt edges..... 3 50 " " limp..... 3 50	Turkey Mor., full gilt..... 4 00 " " antique..... 4 50 " " full gilt, beveled..... 4 50
--	---

THE SABBATH HYMN AND TUNE BOOK.

OCTAVO EDITION. with large, plain type. 512 pages.

Cloth extra.....\$1 25 Roan, embossed..... 1 40 Imitation Mor., marbled edges..... 1 60 Turkey Mor., red, or gilt edges.... 3 50	Turkey Mor., limp..... 3 50 " " full gilt..... 4 00 " " antique..... 4 50 " " full gilt, beveled..... 4 50
---	---

THE SABBATH TUNE BOOK.

Flexible embossed cloth 50

TESTIMONY.

From the mass of testimony to the great excellence of the SABBATH HYMN BOOK, and HYMN AND TUNE BOOK in their possession, the publishers make the following brief extracts. Pamphlets, containing most of these testimonials in full, will be sent to any one desiring them.

"We have spent some very pleasant hours in its examination, and are sure that in aiming so high, they have come as near the mark as possible."—*Aberdeen Herald, Scotland.*

"Our best collection of hymns."—REV. GEO. M. ADAMS, *Conway, Mass.*

"I do not believe there is its superior or its equal in the English language, or any other."—GEO. E. ADAMS, D.D., *Brunswick, Me.*

"I regard the Sab. Hymn Book as decidedly the best of all the collections with which I am acquainted."—SILAS AIKEN, D.D., *Rutland, Vt.*

"This examination and use thus far have impressed me with the conviction, that 'for the service of song in the house of the Lord,' it (Sab. Hymn and Tune Book) is, in many respects, far better adapted than any similar work with which I am acquainted."—JOHN A. ALBRO, D.D., *Cambridge, Mass.*

"The more I examine the work the better I like it."—REV. J. ALDRICH, *Worcester, Mass.*

"I have examined the Sabbath Hymn Book with very great satisfaction, and do not hesitate to say that it realizes, more nearly than any work with which I am acquainted, my idea of what such a work should be."—REV. PROF. ALLEN, *Lane Sem.*

"We do not hesitate to predict that the introduction of this book (Hymn and Tune Book) into our congregations would constitute an era in the 'service of song in the house of the Lord.'"—*Am. Theo. Review.*

"Since receiving a copy of the Sabbath Hymn Book, I have kept it by me for devotional reading. I have not examined it as a critic. My method, however, is the best one for testing its value as a book of religious experience. Its Christology is admirable."—RUFUS ANDERSON, D.D., *Boston, Mass.*

"Wherever my opinion would have an influence, I shall certainly advise churches to adopt the work (Hymn and Tune Book) for the sanctuary."—REV. PROF. E. B. ANDREWS, *Marietta College.*

"No other compilation with which I am acquainted comes so near to my idea of what a Sabbath Hymn Book should be. As a book of private devotion, I regard it as next to the sacred oracles."—REV. H. P. ARMS, *Norwich, Ct.*

"In my judgment it (Hymn and Tune Book) embodies excellences that place it above any other work of the sort with which I am familiar."—REV. CHAS. W. BAIRD, *Yonkers, N. Y.*

"In view of the many excellences of this book, I would most heartily recommend it to the Churches of our Lord Jesus Christ, with the hope that it may be extensively adopted in the service of the sanctuary."—REV. E. P. BARROWS, *Andover Theo. Seminary.*

"The demands of devotional feeling and of cultivated taste, and the exigencies of public worship seem to have been most happily regarded."—REV. PROF. BARTLETT, *Chicago Theo. Sem.*

"The hymns, so far as I am capable of judging, are admirably adapted to the

'service of song in the house of the Lord.'
—G. W. BLAGDEN, D.D., *Boston, Mass.*

"I believe it to excel all other works of its class which I have examined."—AMOS BLANCHARD, D.D., *Lowell, Mass.*

"I regard it, all things considered, as decidedly in advance of any other book 'for the service of song in the house of the Lord' which has yet appeared."—REV. T. E. BLISS, *Blackstone, Mass.*

"The work cannot fail to be a great blessing to those worshipping assemblies that may be able to adopt it."—REV. C. BLODGETT, *Paotucket, Mass.*

"I am free to say that they (Sabbath Hymn Book, and Hymn and Tune Book) are, on the whole, beyond all question in my own mind, superior to any other books I have met with for the purpose proposed."—REV. PROF. G. D. BOARDMAN, *Rochester Theo. Sem.*

"The Sabbath Hymn Book seems to me superior to other like collections in the variety, careful selection, and skillful arrangement of its hymns."—PROF. GEO. N. BOARDMAN, *Middlebury College.*

"I regard it as possessing excellences superior to any other work of the kind within my knowledge."—ALVAN BOND, D.D., *Norwich, Ct.*

"We are not sure that we know any volume which contains so large a portion of known and standard hymns, or in which changes have been admitted so sparingly, or made so wisely."—*British Quarterly Review.*

"It appears to me, in substantial excellence, to surpass any other hymn-book with which I am acquainted."—REV. PROF. BROWN, *Dartmouth College.*

"A body of sacred poetry, which, for adaptation to devotional purposes, for variety of subject, for justness of taste and general excellence, is incomparable, and abundantly adequate to meet the wants of the ministry and churches."—WM. IVES BUDDINGTON, D.D., *Brooklyn, N. Y.*

"I have seen no hymn-book which, on all accounts, so nearly meets my wishes."—REV. S. BRINGTON, *No. Cambridge, Mass.*

"In my opinion, incomparably the best we have, and admirably suited to the devotions of the closet, the family and the sanctuary."—REV. DANIEL R. CADY, *West Cambridge, Mass.*

"You can have no better testimonial of my confidence in the Sabbath Hymn Book than the fact that I have joined with a committee of the Church in my charge in selecting and recommending it for use in our Sabbath and social worship."—S. S. CALDWELL, D.D., *Providence, R. I.*

"Doctrinally distinct, and at the same time spiritually elegant, (there is a spiritu-

al elegance) it has commended itself to our congregation for a singular unanimity of approval and adoption."—REV. HUGH S. CARPENTER, *Westminster Presbyt. Church, Brooklyn.*

"I have examined the Sabbath Hymn Book sufficiently to convince me that it surpasses anything of the kind that has ever appeared in our country."—REV. JACOB CHAPMAN, *Marshall, Ill.*

"I like the Sab. Hymn Book, on the whole, better than any other I have seen."—REV. A. H. CLAPP, *Providence, R. I.*

"It is beyond anything I have yet seen."—REV. F. G. CLARK, *Twenty-third st. Pres. Church, N. Y.*

"If so large a collection is desirable, I do not see how a better could be made."—REV. PROF. CLARK, *Univ. of Vermont.*

"I feel free to say, that for fullness and variety, for refined taste, devotional feeling, and pure Christian sentiment, it is the best volume of sacred lyrics I have yet seen."—PROF. CHAS. D. CLEVELAND, *Philadelphia.*

"From further acquaintance and from the trial of it (Hymn and Tune Book) in three of the Congregational churches in this city, we are prepared to state that our former opinion is confirmed, and our attachment for the Sabbath Hymn and Tune Book is a growing one."—*Cong. Herald, Chicago, Ill.*

"The Sabbath Tune Book, which I find in all respects excellent and praiseworthy, is particularly so from the just adaptation of what rhetoricians—not musicians—call harmony, the adaptation, of the sound, that is the tune, to the sense or words."—PROF. HENRY COPPEE, *University of Pennsylvania.*

"We are persuaded that on candid examination, this, their work, will be found to combine more of the excellences and less of the defects of the devotional element of song for the sanctuary, than any other collection now in use."—REV. OLIVER CRANE, *Waverly, N. Y.*

"It will meet, I have no question, the wants of Christian feeling to the full extent anticipated, and become more highly prized the more it is used."—PROF. GEO. E. DAY, *Lane Seminary.*

"I prefer it to any other hymn book, and shall esteem myself very happy when it is introduced into my own congregation."—REV. L. DICKERMAN, *Gloucester, Mass.*

"Of all excellent hymn books I prize this most highly."—REV. JAMES DRUMMOND, *Springfield, Mass.*

"The ministry may well be thankful for so valuable an aid in conducting 'the service of song in the house of the Lord.'"—REV. PROF. DUNN, *Providence, R. I.*

Congregational Quarterly Advertiser.

"I should regard any congregation into whose public worship the Sab. Hymn Book is introduced, as having cause for gratitude and thanksgiving to God on this account."—REV. E. S. DWIGHT, *Amherst, Mass.*

"Its truly devotional spirit is a uniform characteristic. Whether using it in the sanctuary, in the social meeting, or in his private hours, the Christian will receive abundant refreshment."—WM. T. DWIGHT, *D.D., Portland, Me.*

"We congratulate the American churches on the acquisition of such a book, and we augur from it a speedy disappearance of much that now disfigures their 'service of song' and an approximation to the purer character, and more reverent psalmody that the last few years have happily established among ourselves."—*Eclectic, London.*

"Whether we regard its thoroughly evangelical character, its earnest spiritual tone, or its careful adaptation to the feelings and needs of a Christian worshipping assembly, it is alike admirable. * * Greatly to be commended, also, is its preference for old, over new hymns, and its adherence, in almost every case, to the common forms, instead of admitting those frequent and often distressing changes to which editors, both English and American, have been too prone."—*Evangelical Magazine, London.*

"Certainly no hymn book which I have had occasion to use can compare with this in the fullness and variety, the beauty and richness of its selections."—REV. GEO. W. FIELD, *Boston, Mass.*

"The more I examine the Sab. Hymn Book, the better I am pleased with it."—REV. LEVI A. FIELD, *Marlboro, Mass.*

"I am able to say of the book, as a whole, that it seems to me to be the most satisfactory collection of hymns now before the public."—REV. D. L. FURBER, *Newton Center, Mass.*

"I confidently believe it is the best book of the kind in use."—REV. H. M. GROUT, *Putney, Vt.*

"So far as I can judge from the examination which I have given it, I prefer it to all others with which I am acquainted."—REV. PROF. HARRIS, *Bangor Theo. Sem.*

"I believe it to be better adapted to 'the service of song in the house of the Lord' than any other book ever offered to the churches."—REV. T. N. HASKELL, *E. Boston, Mass.*

"It is truly an admirable collection; copious and complete in its range of subjects, choice in its selection, clear and methodical in its arrangement."—REV. PROF. HAVEN, *Chicago Theo. Sem.*

"Let others, if they please, indulge in verbal criticism, but I will try to feast on

(Adv.) B*

the richness and fatness of the banquet you have provided."—EDWARD HITCHCOCK, *D.D., Amherst College.*

"The features which I like best in the volume are the variety of meters, the prominence of ancient and mediæval productions, but especially the abundance and fervor of the Christological hymns."—REV. PROF. HITCHCOCK, *Union Theo. Sem., N. Y.*

"I have examined with considerable care, and, I may add, with much satisfaction, the Sab. Hymn Book. It bears the marks of a very correct taste and judgment."—REV. JNO. C. HOLBOOK, *Dubuque, Iowa.*

"The Sabbath Hymn Book appears to me to be the fullest, richest, and, on the whole, best hymn book that has yet appeared."—REV. J. M. HOPPIN, *Salem, Mass.*

"In a word, we think the book has a large Christian heart, and that therefore it will live."—REV. B. F. HOSFORD, *Haverhill, Mass.*

"I could wish that this collection were introduced into all our congregations, and even into the hands of the entire membership of our churches. It would inaugurate a glorious era in our social and religious service."—REV. PROF. HOTCHKISS, *Rochester Theo. Sem.*

"It is the best book of the kind within my knowledge."—SAML. C. JACKSON, *D.D., Boston, Mass.*

"It is the best collection of sacred lyrics I have ever met with."—JOHN ANGELL JAMES, *D.D., Birmingham, England.*

"I think no competent and candid judge can examine the musical department of the book (Hymn and Tune Book) without discovering a rare variety of soul-inspiring melodies, most happily combined in rich, simple, yet dignified and truly church-like harmonies, brought within the reach of the people."—REV. D. E. JONES, *Columbus City, Iowa.*

"I concur fully with the Rev. Dr. Swain in regard to the Sab. Hymn Book."—JOHN KINGSBURY, *LL.D., Providence, R. I.*

"I had long looked for it, and anticipated more than usual excellence, and I confess that I have not been in any degree disappointed."—SHEPARD K. KOLLOCK, *D.D., Greenwich, N. Y.*

"It comes nearer perfection than any other with which I am acquainted."—REV. T. LAURIE, *W. Roxbury, Mass.*

"I have no hesitation in saying that I prefer it to any other collection hitherto offered to the public, whether as a companion in the closet and a help to private edification, or for the service of song in the house of the Lord."—REV. GEO. B. LITTLE, *W. Newton, Mass.*

"Hallowed as are and have been my associations with * * * * fragrant as it is with memories of childhood and of early religious experience, and of ministerial administration, I am obliged to confess, that for the purposes of Christian use and church worship, the Sabbath Hymn Book is decidedly its superior, and, of course, incomparably superior to anything else."—REV. WM. H. LORD, *Montpelier, Vt.*

"A very serviceable help for the improvement of hymnology, and probably the best collection of sacred song for the worship of God in existence."—REV. WM. DE LOSS LOVE, *Milwaukee, Wis.*

"A book of pre-eminent excellence and value, and were it in general use, it could not fail greatly to aid the devotions of the sanctuary."—REV. ERASTUS MALTBY, *Taunton, Mass.*

"The more I examine it, I am the more impressed with the excellency of its arrangement, its broad scope of subjects, and the rich variety and fullness of its matter."—REV. J. M. MANNING, *Boston, Mass.*

"With it I see no reason why we may not have far more uniformity throughout our churches than at present."—REV. E. P. MARVIN, *Medford, Mass.*

"It is emphatically a hymn book for the use of churches."—REV. HIRAM MEAD, *S. Hadley, Mass.*

"Were I in search of a new hymn book, I should gladly and instantly avail myself of this."—REV. JAMES H. MEANS, *Dorchester, Mass.*

"It seems to me to be better fitted to meet all the necessities of Christians in public worship than anything in the language."—REV. JNO. O. MEANS, *Roxbury, Mass.*

"I welcome with unfeigned delight this contribution to the service of song in the house of the Lord."—REV. J. B. MILES, *Charlestown, Mass.*

"To say that the Sabbath Hymn Book possesses more and higher excellences than any other manual, would be deemed high praise, but it would not do the book full justice. It has a distinctive character, which fits it, as no other book of hymns has ever been fitted, for the worship of the sanctuary."—REV. JAMES O. MURRAY, *So. Danvers, Mass.*

"I should be glad to see it adopted by all the churches in our land."—JNO. J. OWEN, D.D., *New York.*

"I cordially express my approval of the work. * * * To him who directs the services of the sanctuary, it affords facilities far beyond any other with which I am acquainted."—REV. PROF. PACKARD, *Bowdoin College.*

"I feel *entirely satisfied with it.* I should not think of introducing any other."—REV. JAMES M. PALMER, *Rochester, N. H.*

"The thing, however, which I value most is its select copiousness. I can find what I want. That is more than I can say of any other hymn book I have examined."—PRES. CALVIN PEASE, D.D., *Univ. of Vt.*

"The gift to the churches of a volume so full of true, Christian feeling is cause, in my judgment, for devout gratitude to God."—REV. A. H. PLUMB, *Chelsea, Mass.*

"I have no hesitation in commending the book to Christian families and congregations."—ENOCH POND, D.D., *Bangor Theo. Sem.*

"Far superior to any work of the kind that has yet made its appearance."—HANDEL POND, ESQ., *Wrentham, Mass.*

"The book deserves, and will, I doubt not, receive distinguished public favor."—REV. PROF. N. PORTER, *Yale College.*

"While presenting as few defects of either kind as is compatible with requisite completeness, it seems to me to present rare, I may say unparalleled, merit as a manual for the service of song in the house of the Lord."—T. M. POST, D.D., *St. Louis, Mo.*

"I concur most fully and heartily in the above recommendation of Prof. Brown, and will merely express, in addition, the hope that the Sab. Hymn Book may be as widely and generally introduced as its peculiar and unequalled excellences deserve."—REV. PROF. PUTNAM, *Dartmouth College.*

"A careful examination of the Sabbath Hymn Book has satisfied me, not only of its great superiority over all other hymn books which I have used, but of its independent fitness for the worship of God."—REV. A. H. QUINT, *Jamaica Plain, Mass.*

"I must now be permitted to say, after further acquaintance with the book, that I am really filled with admiration at the great mass of excellent hymns you have there gathered together. It proves the noblest collection of sacred verse of which I have any knowledge."—THOMAS RAFFLES, D.D., *Liverpool.*

And, if we mistake not, the present work, (Hymn and Tune Book) which may be called the *opus optimum* of Dr. Mason's life, will only serve to deepen the confidence already reposed by the Christian public in his taste, genius and piety."—REV. J. E. RANKIN, *St. Albans, Vt.*

"I have examined the Sab. Hymn Book and the Sab. Hymn and Tune Book, and am glad to say, that they come nearer my idea of what such books should be, than any others with which I am acquainted."—REV. PROF. ROBINSON, *Rochester Theo. Sem.*

Congregational Quarterly Advertiser.

"I have, with an increasing delight and satisfaction, examined the Sabbath Hymn Book, and am too well pleased with it to try and find faults."—REV. T. H. ROBINSON, *Harrisburg, Pa.*

"The Sabbath Hymn Book is what singers want."—GEO. T. ROOT, Esq., *N. Reading, Mass.*

"In answer to the inquiry as to my own opinion of the style of the whole volume as a collection of sacred lyrics, I can truly say, after a careful examination of the work regarded in this light, that it seems to me to stand high above all other collections of the kind."—PROF. WM. RUSSELL, *Lancaster, Mass.*

"It gives me pleasure to bear testimony to its unquestioned merits."—PROF. E. D. SANBORN, *Dartmouth College.*

"I am free to say that I am acquainted with no hymn book more worthy of adoption."—REV. PROF. SHEDD, *Andover Theol. Seminary.*

"I think you have brought to pass the book for our churches."—REV. PROF. SHEPARD, *Bangor Theo. Sem.*

"I have now had the volume upon my table for three months. During this time it has been steadily advancing in my estimation, and I have no doubt that, if my life is spared, it will do so for years to come."—D. TALCOTT SMITH, D.D., *Bangor Theo. Sem.*

"I concur fully with Prof. Packard in his commendation of the Sabbath Hymn Book."—REV. PROF. E. G. SMITH, *Bowdoin College.*

"The editors of the Sabbath Hymn Book seem to me to have accomplished a great work for the churches."—REV. PRESIDENT STEARNS, *Amherst College.*

"I most heartily wish there might be uniformity in our churches in the use of hymn books, and I know of no book so worthy to be universally adopted as the Sabbath Hymn Book."—REV. J. STEELE, *Vt.*

"I have no hesitation in saying that the book is far superior to any other of the kind with which I am acquainted."—PROF. N. L. STOEVER, *Penn. College, Gettysburg.*

"I have never seen a collection of hymns for Sabbath worship that realizes so nearly my ideal of such a book."—REV. A. L. STONE, *Boston, Mass.*

"For the fullness of its hymns, adapted to every occasion of religious worship as well as to every variety of Christian sentiment and feeling; and for the completeness and scientific arrangement of its tables and indexes, I know of no hymn book that has equal merits."—BENJ. P. STONE, D.D., *Concord, N. H.*

"I have no hesitation in affirming it, as my deliberate judgment, that the Sabbath

Hymn Book is decidedly to be preferred as a 'manual of sacred song' to any other compilation of which I have knowledge."—R. S. STORRS, D.D., *Braintree, Mass.*

"The Sabbath Hymn Book shows excellent taste and judgment, extensive research, and a very accurate appreciation of the wants and wishes of the churches."—REV. PROF. STOWE, *Andover Theo. Sem.*

"He must be a fastidious man, who, having seen this book, shall wait for a better; he must be a bold man who shall offer the public another during the present century."—LEONARD SWAIN, D.D., *Providence, R. I.*

"The Sabbath Hymn Book has excellences which entitle it to the highest rank."—SETH SWEETSER, D.D., *Worcester, Mass.*

"The undersigned, for many years accustomed to the use of the * * * and * * * in public worship, has been rejoiced to find in the new Sabbath Hymn Book a work embodying far greater excellences than theirs, without their numerous and needless defects."—REV. JOHN L. TAYLOR, *Andover, Mass.*

"After a careful examination of the Sabbath Hymn Book, I am highly gratified with its adaptation for the appropriate purposes of worship."—SAMUEL H. TAYLOR, L.L.D., *Andover, Mass.*

"It seems to me that the Sabbath Hymn Book taken as a collection, more fully meets these requisitions of its own motto than any other collection of hymns extant; and this I say, after a candid examination of many others, indeed of all that can fitly be compared with it."—JOSEPH P. THOMPSON, D.D., *New York.*

"That the Sabbath Hymn Book has attained to absolute perfection, cannot be affirmed without contradicting the inspired Psalmist himself (cxix : 96, first clause). But that it contains within its ample pages as complete a manual of public and social and domestic praise as the most exacting could require, it is certain."—REV. J. T. TUCKER, *Holliston, Mass.*

"It undoubtedly excels in variety and richness any hymn book that has ever been published in the English language."—PROF. W. S. TYLER, *Amherst College.*

"Contains a large portion of all that is excellent in Christian hymnology, arranged with an adaptation to almost every subject and circumstance which can occur for notice in Congregational psalmody."—WM. URWICK, D.D., *Dublin, Ireland.*

"On the whole, I should give the preference to this book over any of its predecessors."—JOS. VAIL, D.D., *Palmer, Mass.*

"We read and weighed the criticisms upon it, and were only the more satisfied that if not absolutely perfect, it is by far

the best extant."—REV. H. D. WALKER, *East Abington, Mass.*

"When once introduced into our sanctuaries it will abide there, and the longer it abides the more it will be loved."—REV. J. W. WELLMAN, *Newton, Mass.*

"We welcome this hymn book as an added spiritual help put into the hand of the Church of Christ."—REV. LYMAN WHITING, *Providence, R. I.*

"As a whole it far exceeds all other collections of sacred poetry with which I am acquainted."—REV. E. WHITTLESEY, *Bath, Me.*

"The eminent qualifications of the compilers for their task had led me to anticipate in the Sabbath Hymn Book a work of superior merit. A careful examination of it has more than confirmed my anticipation."—HUBBARD WINSLOW, D.D., *Geneva, N. Y.*

"It is truly a noble compilation of sacred hymnology for the closet, the family, and the church. * * * My impression is, that the churches in Canada will adopt it in considerable numbers."—HENRY WILKES, D.D., *Montreal, Canada.*

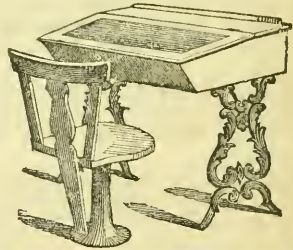
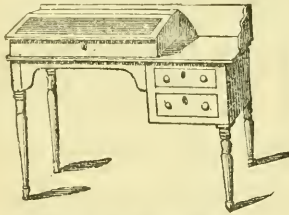
"It is beyond all comparison with its competitors, and the most perfect specimen of hymnology which this country is likely to witness."—REV. G. B. WILCOX, *New London, Conn.*

I regard it as very much superior to any other hymn book with which I am acquainted."—REV. W. W. WINCHESTER, *Clinton, Mass.*

"Our first favorable judgment of the book (Hymn and Tune Book,) is confirmed, and the book proves highly satisfactory to the congregation."—REV. PROFS. HARRIS AND SHEPARD, *Bangor Theo. Sem.*

MASON BROTHERS, Publishers,

5 & 7 Mercer Street, New York.



SCHOOL FURNITURE,

OF ALL KINDS, AND OF THE MOST APPROVED STYLE,

MANUFACTURED OF OAK, CHERRY, WALNUT, AND OTHER WOODS,

AND SEASONED FOR USE AT

THE OLDEST ESTABLISHMENT OF THE KIND IN THE STATE.

BESIDES, DESKS, CHAIRS, AND OTHER GOODS, ARE MADE AND ON HAND,

SETTEES WITH REVOLVING BACKS,

FOR LECTURE AND SABBATH-SCHOOL ROOMS,

Blackboards of Slate of any dimensions, Revolving or Stationary, Blackboard Cleaners, etc., etc. Crayon's White and Colored are furnished. Office Furniture, Bank Desks and Chairs made to order.

R. PATON,

24 GROVE ST., near Bleecker, N. Y.

N. B.—Circulars sent on application.

MASON & HAMLIN, MANUFACTURERS OF MELODEONS AND HARMONIUMS.

The undersigned respectfully invite the attention of the public to the following facts in relation to their Instruments:

- 1st. Our Melodeons and Harmoniums have received the endorsement and preference of the first musical authorities in the country, among whom are Thalberg, Mason, Webb, Root, W. Mason, Bradbury, Morgan, Baker, Wetherbee, Wilcox, Zerrahn, Bruce, Satter, and Zundel.
- 2d. Having exhibited at twenty-three Fairs since 1856, we have, in EVERY INSTANCE, been awarded the FIRST PREMIUM, over all competitors.
- 3d. Nearly THREE HUNDRED churches and chapels have been furnished with our Organ Harmoniums, all of which have given entire satisfaction.
- 4th. Upwards of THIRTY-FIVE HUNDRED of our Melodeons have been sold, all of which, so far as known to us, have given entire satisfaction.

PRICE LIST.

MELODEONS, with one set of Reeds.....	\$60	\$75	\$160	\$110	and	\$130
MELODEONS, with two sets of Reeds.....				\$130	and	\$150
ORGAN-MELODEONS, with two sets of Reeds and two banks of Keys.....						\$200
HARMONIUMS, with six and eight stops.....				\$200	and	\$250
ORGAN-HARMONIUMS.....				\$300	\$350	and \$400

Amongst the recent improvements introduced by us, we invite attention to that of the "TREBLE FORTE" stop, which is now applied to all of our Melodeons.

Descriptive Catalogues sent to any address on application to

MASON & HAMLIN,
BOSTON, MASS.

Depot in New York—CHICKERING & SONS, 694 Broadway.

THE AMERICAN TRACT SOCIETY, TRACT HOUSE, NO. 28 CORNHILL, BOSTON,

Have for sale an Assortment of **Standard Religious Works, Books for Children and Youth, Also, English Bibles**, in every variety of binding, **Picture Cards, Children's Tracts, &c.**—The Society are rapidly increasing the list of their publications. *Fifty Tracts* have already been published. **The Memoir of Dr. Lobbell**, late Missionary of the American Board, is now ready; Also, **The Sisters**, a beautiful book for Youth. The subscription lists of **THE TRACT JOURNAL** and **THE CHILD AT HOME**, are daily increasing. Orders and remittances should be sent to

HENRY HILL, *Treasurer.*

N. BROUGHTON, JR., *Depository Agent.*

J. W. ALVORD, }
I. P. WARREN, } *Secretaries.*

Massachusetts Sabbath School Society, 13 CORNHILL, BOSTON.

This Society has, for one of its prominent objects, the circulation of *good books* at the *lowest prices*. We publish over 1200 excellent books, suitable for Sabbath School Libraries, and add to this list about 50 new volumes each year. We have also on hand, or can furnish, a complete assortment of the best books published by the "CARTERS," the PRESBYTERIAN BOARD, the AMERICAN SUNDAY SCHOOL UNION, and other Publication Societies; SHELDON & BLAKEYMAN, HENRY HOYT, and other Sabbath School book publishers.

We invite *Clergymen, Superintendents*, and all in want of Theological and Sabbath School books, to call at 13 Cornhill, before purchasing elsewhere, as we have just adopted the plan of making **SPECIAL DISCOUNTS** to PASTORS and SABBATH SCHOOLS. We are prepared to send out a full assortment of the new books, carefully selected, to Committees for examination, with the privilege of returning or exchanging any not wanted.

MOSES H. SARGENT, *Treas. Mass. S. S. Society.*

Congregational Quarterly Advertiser.

AMERICAN SUNDAY SCHOOL UNION,

No. 141 Washington Street, opposite Old South Church,

BOSTON.

I beg leave to call the attention of the clergy and laymen to the large and attractive assortment of Books, Cards, Engravings and Periodicals, issued by the Union, a full supply of which may at all times be found at their new store, No. 141 Washington Street, opposite Old South Church.

In addition to the very large assortment of the Publications of the UNION, a complete assortment of

ELEGANT ENGLISH BIBLES

Will be kept constantly on hand. Also will be furnished, the Publications of the

AMERICAN TRACT SOCIETY,

The finely illustrated Juvenile Publications of the

RELIGIOUS TRACT SOCIETY, LONDON,

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, LONDON,

A GENERAL ASSORTMENT OF THE ISSUES OF

Messrs. Carter & Brothers, New York,

A. D. F. Randolph, New York,

Sheldon & Co., New York,

Messrs. T. Nelson & Sons, London,

(Including their beautiful series of VIEWS and CARDS, in OIL COLORS,)

Congregational Board of Publication,

Presbyterian Board of Publication,

(Old and New School,)

The Evangelical Knowledge Society,

(Protestant Episcopal,)

AND A GREAT VARIETY OF OTHER WORKS SUITABLE FOR
PASTORS' LIBRARIES, FAMILIES AND SUNDAY SCHOOLS,

Also, COMMENTARIES, GREEK TESTAMENTS and LEXICONS,

AND VARIOUS HELPS TO THE STUDY OF THE BIBLE.

My object is to keep

A First Class Religious Book Store,

Containing the best Books, with the finest Engravings, for Old and Young,
and at the Lowest Prices, of any to be found in the United States.

Clergymen and others are respectfully invited to examine this Stock—and those not residents of this city to make this store their home when in Boston—whether you purchase or not.

N. P. KEMP,

141 Washington St., Boston.

GOULD & LINCOLN,

59 WASHINGTON STREET, BOSTON,

Have Just Published:

GOTTHOLD'S EMBLEMS:

Or, Invisible Things Understood by Things that are Made.

By CHRISTIAN SCRIVER, Minister of Magdeburg in 1671. Translated from the twenty-eighth German edition, by Rev. Robert Menzies. 8vo, and Royal 8vo, tinted paper and various styles of elegant binding, from \$1 to \$5.

This book has had a popularity in Germany not inferior to the best works of Luther. The editor of the *twenty-third* edition states the extraordinary fact that he found it almost impossible to obtain a copy of it for the press, "as parties who possessed it refused to part with it at any price."

Its singular merits will soon make it an equal favorite in American households, for all readers will pronounce it the most fascinating of devotional books. It teaches how to find God *everywhere*, and to carry devotion into the humblest duties of daily life. Its juicy thoughts and rich suggestions have an equal charm for the scholar and the unlearned.

"The emblems form a costly set of pure and genuine diamonds, each of them reflecting heaven. It is a book for all men, from the beggar on his pallet of straw, to the Prince on his throne."—[Pastor Wimmer.

"With strangely child-like and charming lips, Scriver leads us forth into nature, as into a vault of mirrors, from which the image of God everywhere shines forth."—[Berlin Literarische Zeitung.

THE CRUCIBLE,—OR TESTS OF A REGENERATE STATE; Designed to bring to light suppressed hopes, expose false ones, and confirm the true. By Rev. J. A. GOODHUE, A.M. With an Introduction by Rev. E. N. KIRK, D.D. 12mo. Cloth, \$1.

This volume presents novel, original and startling views. It places within the Christian fold many who claim no place there; cuts off from it many who consider themselves entitled to all its privileges, and applies tests of spiritual character, which are vitally distinct from those which are current in the popular religion of the day. It is one of the books to be read, marked and inwardly digested.

THE PURITANS; or, The Court, Church and Parliament of England, during the reign of Edward Sixth and Elizabeth. By SAMUEL HOPKINS. 3 vols. octavo. Vol. 1. \$2.50.

We know of no work which can be compared with this for an honest and intelligent judgment of those questions which concern the Puritan position and character.—[New York Evangelist.

Three great names appear in this age as pictorial historians—artists of rare ability—Merle d'Aubigne of Geneva, Prescott and Lord Macauley. To these we are now happy to add the name of Mr. Hopkins.—[Philadelphia Journal.

THE LEADERS OF THE REFORMATION,—LUTHER, CALVIN, LATIMER and KNOX, the Representative men of Germany, France, England and Scotland. By Rev. J. TULLOCH, D.D. 12mo., Cloth. \$1.

A portrait gallery of sturdy Reformers, drawn by a keen eye and a strong hand. Dr. Tulloch discriminates clearly the personal qualities of each Reformer, and commends and criticises with equal frankness.

The contents of the volume are not mere biographical details, but masterly, philosophical estimates of great characters.—[Presbyterian.

There is no man, perhaps, among the distinguished writers of this age, more competent—d'Aubigne excepted—to do justice to the great Reformers than Dr. Tulloch.—[Intelligencer.

BRITISH NOVELISTS AND THEIR STYLES,—Being a Critical Sketch of the History of British Prose Fiction. By DAVID MASSON, M.A., author of the "Life and Times of Milton." 16mo. Cloth. 75 cents.

One of the most charming books published this year.—[Providence Journal.

He is one of the most critical writers of the age, and has produced a charming book.—[Commercial Bulletin.

One of the very best works of British literary criticism ever written.—[Philad. Argus.

READY IN JANUARY.

LIFE AND CORRESPONDENCE OF REV. DANIEL WILSON, D.D., BISHOP OF CALCUTTA. By Rev. JOSIAH BATEMAN. 8vo. \$3.00.

THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS STATED ANEW WITH SPECIAL REFERENCE TO THE DOUBTS AND DISCOVERIES OF MODERN TIMES. By GEORGE RAWLINSON, M.A. 12mo. \$1.25.

ANNUAL OF SCIENTIFIC DISCOVERY FOR 1860. By D. A. WELLS, A.M. 12mo. Cloth, \$1.25.

VALUABLE STANDARD WORKS,

PUBLISHED BY

CROCKER & BREWSTER,

47 WASHINGTON STREET, BOSTON, MASS.

ROBINSON'S BIBLICAL RESEARCHES IN PALESTINE, NEW EDITION, WITH AN ENTIRE NEW VOLUME OF TRAVELS IN 1852.

BIBLICAL RESEARCHES IN PALESTINE, MOUNT SINAI, AND ARABIA PETRÆA; A Journal of Travels in the year 1838. Also, Later Biblical Researches in Palestine and Syria, a Journal of Travels in the year 1852, by Edward Robinson, Eli Smith, and others. Undertaken in reference to Biblical Geography. Drawn up from the Original Diaries with Historical Illustrations. By EDWARD ROBINSON, D.D., LL.D., Professor of Biblical Literature in the Union Theological Seminary, New York. With a volume of new Maps and plans of Mount Sinai, Jerusalem, Northern and Southern Palestine. The whole comprised in 3 vols., 8vo. Volume *Third*, comprising the Travels in 1852, can be had separately.

"These Biblical Researches will unquestionably be henceforth regarded as one of the most precious contributions that have ever been made to Christian archaeology. With a zeal as fresh and pure as it is ardent; with a judgment that is serene, and a charity that is as amiable as his criticism is close and erudite, does the Professor lay before the reader an immense storehouse, crowded with materials that must excite the deepest interest. Nothing can be said or thought of this production that will not redound to the reputation of its author, or that will prevent it from becoming a model of research, and a standard authority in all time coming."—*London Monthly Review*.

NEANDER'S CHURCH HISTORY.

NEANDER'S GENERAL HISTORY OF THE CHRISTIAN RELIGION AND CHURCH, complete to the beginning of the Reformation. In five volumes, octavo, with a full and general index. Translated from the *first*, revised and altered throughout according to the *second* edition, by JOSEPH TORREY, Professor of Moral and Intellectual Philosophy in the University of Vermont.

"Dr. Neander's well-known characteristics—a profound and heart-affecting view of the substance of Christianity, love to all that bear the name of Christ, eminent candor and fairness in the judgment of character, mastery of the subject in all its details, careful sifting of testimony, the ability to present a topic in its just limits and due proportions—are nowhere more conspicuous than in this volume; in their combination, these qualities place him far above any other Church historian. We cannot but rejoice that the history is brought before the English and American public in a form every way so worthy of it."—*Bibliotheca Sacra*.

SCOTT'S FAMILY BIBLE, the Boston stereotype edition, in six volumes, royal 8vo., containing all the Notes, Practical Observations, Marginal References, and Critical Remarks, as in the most approved London edition, with a line engraved likeness of the author, family record, etc.

"I prefer Scott's Commentary on the Bible, above every similar work in the English language. Dr. Scott is a safe commentator and a deeply practical writer. I set a high value on the labors of Henry, Doddridge, and other practical, as well as learned writers upon the Bible; but if I could give my family, or obtain for myself, but one Commentary, I should not hesitate to fix my choice upon Scott."—*Rev. Dr. Cornelius, late Secretary of the American Education Society*.

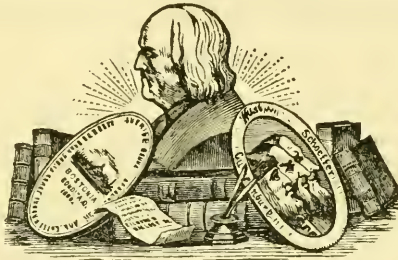
EMMONS' DIVINITY, 2 vols.
BUTTERWORTH'S CONCORDANCE.
STUART'S COMMENTARY ON DANIEL.
ROBINSON'S CALMET'S DICTIONARY OF THE BIBLE.
ROBINSON'S HARMONIES—Greek and English.
ROBINSON'S GESENIUS HEBREW AND ENGLISH LEXICON.
LIFE OF GOV. TRUMBULL, 8vo.
WORCESTER'S, WATTS' AND SELECT HYMNS.
PROF. ANDREWS' SERIES OF LATIN BOOKS.
REV'S JACOB AND JOHN S. C. ABBOT'S NOTES ON THE NEW TESTAMENT.
WILSON'S EVIDENCES OF CHRISTIANITY.
WINSLOW'S (REV. HUBBARD) CHRISTIAN DOCTRINES.

WINSLOW'S (REV. HUBBARD) YOUNG MEN'S AID.
THEOLOGICAL CLASS BOOK, by Rev. Wm. Cogswell, D.D.
ASSISTANT TO FAMILY RELIGION, by Rev. Wm. Cogswell, D.D.
REV. RICHARD BAXTER'S LIFE, TIMES AND WRITINGS.
LIFE AND LABORS OF REV. SAMUEL WORCESTER, D.D.
ARE YOU A CHRISTIAN? by Rev. HUBBARD WINSLOW.
EMERSON'S "EVANGELICAL PRIMER," AND "BIBLICAL OUTLINE."
PILGRIMAGE OF ADAM AND DAVID, by Rev. JAMES GALLAHER.
LIFE OF JERIMIAH EVARTS, etc., etc., etc.

EDWARD L. BALCH,

Book and Job Printer,

No. 34 School Street, (opposite City Hall,) Boston.



MUSIC PRINTING.

For specimens of workmanship in this department, see Moore's Encyclopedia of Music, and the Congregational Tune Book, published by J. P. Jewett & Co., Vestry Harp, Wm. Heath, Revival Melodist, Snow & Greene, Providence, and numerous other works.

The strictest personal attention will be given, and all work executed punctually and in the best manner.

CHURCH ARCHITECTURE.

THERE has probably been no period of time since the first settlement of this country when greater and sincerer efforts were made to render places for public worship, not only comfortable, but healthful, than are being made at this present time. Very few Committees venture to run the risk of building, or remodeling a church edifice, without first obtaining some kind of a plan from some kind of an architect. Not knowing, however, oftentimes, the value of varied and long experience in the profession, they frequently find, when too late, that they have been imposed upon, being obliged to pay a greater sum to remedy a defect or correct a mistake, than would have sufficed, in the beginning, to secure the best services.

The experience of Committees can rarely be made of much practical benefit, for the reason that it terminates in the completion of the building which they were appointed to erect. While on the other hand, that of an architect, being continuous of necessity, becomes often available.

The subject of ventilation has, of late, occupied much of the public attention and concern. It is believed by many, who have investigated the subject, that human life could be very much prolonged if the laws of nature were more carefully observed, and in no way more, than in the free use of pure air. In public buildings much can be done where enlightened experience is brought to the aid of those who have their construction in charge. But that experience must be used, to be of any value; and certainly, none would be more likely to understand it than one whose profession is a continuous practice.

The undersigned having devoted much time and attention to the proportion and comfort of rooms for public assemblages, and particularly to the department of warming and ventilation—for they are really but one, so closely are they connected—believes himself qualified to render valuable aid to any committee or individual who desires to be possessed of information upon the subject. Committees and others are invited to call at his office, 11 Joy's Building, and examine plans of Churches, &c.

J. D. TOWLE, Architect.

REFERENCES.

Revs. Isaac P. Langworthy, and Henry M. Dexter, Boston; Rev. Horace Winslow, Great Barrington, Ms.

The following are some of the Churches designed by Mr. Towle:—Shawmut, Boston, Ms.; Winnisimmet, Chelsea, Ms.; Unitarian, Bangor, Me.; Old South, Portsmouth, N. H.; Congregational Churches in New Britain, Ct., North Bridgewater, Ms., East Randolph, Ms., and Great Barrington, Ms.

(Adv.)

C

☞ "I pity those women whose staff is their needle, for when they lean upon it, it pierces, not their side, but their heart. * * * * * I think the needle has slain more than the sword of war."
HENRY WARD BEECHER.

GROVER & BAKER'S
CELEBRATED
FAMILY SEWING MACHINES.

Read the following interesting letters,—

Athens, Greece, July 20, 1859.

GROVER & BAKER S. M. Co., BOSTON:

Gentlemen—My wife is so much pleased with your Sewing Machine, that she has addressed a few lines to you, expressing the high degree of satisfaction it has given her. But as she has written to you in Greek, and thinking it possible that you may not read with facility that language, she has requested me to translate it for you in English, which I have done, and enclose herewith both the original and the translation.

And I must add that I myself ever admire your machine, and that it has been of immense use to my family, and to many others, who are poor, and whom my wife has gratuitously assisted in sewing.

Yours truly,

JONAS KING,
Missionary of the A. B. C. F. M.

[Translation of Mrs. King's Letter to the Grover and Baker Sewing Machine Company.]

"Benefactors of the Female race:

It is now about three years that I have the happiness to use your machine for sewing, and also the pleasure of aiding others, who are poor seamstresses, and all wonder at the rapidity of the work of your Machine, and praise and admire the wisdom of the inventor, and bless you also.

I therefore recommend to all families to purchase without fail your Machine, and propose to all the Ladies to unite with me, and crown you with olive and laurel.

May you have health.

A. A. KING.

Athens, 7-19, July, 1859.

The "Scientific American," Nov. 5th, 1859, says: "The machines manufactured by the Grover and Baker Sewing Machine Company, are too well known by the public at large to need any recommendation at our hands, and we will simply add that we have had one of them in use in our family for some time past, and it is considered the most useful article in the house, next to the cradle, and no less indispensable than that."

"Zion's Herald," Nov. 16th, 1859, says,—"We would recommend to families and to those about to organize a homestead. To be sure and have a Family Bible, and also one of Grover & Baker's SEWING MACHINES."

PRINCIPAL SALES ROOMS.

- 18 SUMMER STREET,.....BOSTON.
- 495 BROADWAY,.....NEW YORK.
- 730 CHESTNUT STREET,.....PHILADELPHIA.
- 181 BALTIMORE STREET,.....BALTIMORE.
- 115 LAKE STREET,.....CHICAGO.
- 118 MONTGOMERY STREET,.....SAN FRANCISCO.

EVERY CLERGYMAN SHOULD HAVE HIS LIFE INSURED!

Or rather—for this language does not happily express the idea—*every clergyman should insure to his family a small competence in case of his decease.* There are many reasons why he should do this.

He is not, usually, in possession of any patrimony from which to leave much real estate, or bank, or other stock, to secure his widow and fatherless children from want.

He is not, usually, in a condition to amass much property, which may enure to the benefit of his family, when he is gone. If he can manage to 'make both ends meet,' from year to year, upon his professional income, he is more fortunate than the majority of his brethren are understood to be.

He is bound, by every Christian, as well as every humane consideration, to gather some small competence for those who would else be left dependent, in case of his decease. That Gracious Being, who makes the widow and the orphan his peculiar charge, has said, by the voice of His Apostle, that "if any provide not for his own, and especially for those of his own house," he "is worse than an Infidel." And all the Divine promises of paternal care are conditioned on the previous performance of every legitimate duty, on the part of man.

He can in no other way so easily, and safely, discharge this duty toward his family, as by means of what is called *Life Insurance*; which is not the assurance of long life to the insured, but the assurance of *the means of life* to his dependent ones after him. This has advantage over every other method of accumulation;—because it secures the desired sum total immediately on the deposit of the first annual savings; because it is a safer investment of those savings than can be offered by any Bank or other Corporation, or any private capitalist; because the recurrence of its annual time of payment furnishes a stimulus, and an exigency, and, therefore, is more likely to secure the needful deposit, from year to year, than if it were left to the convenience of 'any time'—which may never come; because it may be put beyond the reach of misfortunes and creditors; and because it is payable in cash to the legal representatives of the widow and children, without unreasonable delay, without any trouble to the parties, and without any deduction on account of the existing state of the money market, or for any other reason—as might be the case if investment had been made in stocks, or real estate requiring to be sold.

Look at the following illustration of the superior value of Life Insurance. Suppose a young clergyman, at the age of 25, to decide to redeem annually, \$50 of his salary from other claims, and devote it to the future welfare of those whom he is liable at any moment to be compelled—otherwise—to leave penniless to the cold charities of the world. He saves that amount, and looks round for some safe place for its deposit. If he put it into a sound Savings Bank, it will be secure, and slowly increase. If he loan it on the security of a note, he will gain a larger rate of interest, but an increase of risk and trouble. If he invest it in Railroad, or other Market stock, it is always with the danger of losing both principal and interest. Suppose him, however, to select some deposit for it which shall promise to be well-guarded, and to pay him six per cent, *per annum*. How will his account stand, year by year? Depositing \$50 yearly, he would have an accumulation to his credit—at 5 years (or when 30 years of age,) of \$298,76; at 10, (or when 35 years of age,) of \$658,57; at 15, (or when 40 years of age,) of \$1,130,05; at 20 (or when 45 years of age,) of \$1,811,01; at 25, (or when 50 years of age,) of \$2,721,08. Or, when he should have reached about the average term of ministerial life, he would have accumulated a credit of less than \$3,000—provided everything had favored, and no losses had occurred, and he had realized compound interest for the whole term.

Suppose him, now, to have paid the same sum, yearly, upon a life Policy of Life Insurance. The annual payment of \$48,60 (beginning at the age of 25,) would purchase a Life Policy for \$3,000—payable within ninety days 'after due proof' of the death of the insured, *whenever that may happen!* Should death take place in twenty years, (at 45,) in the one case the survivors receive \$1,811,01, from \$50 *per annum*; in the other, \$3,000, (plus whatever profits may have accrued,) from \$48,60 *per annum*. If death takes place in ten years (at 35,) in the one case, there will be due \$658,57, in return for the yearly \$50; in the other \$3,000, (plus profit,) for the annual \$48,60, as before. *So, if death takes place even in one year, the bereaved family receive the \$3,000 for the one payment of \$48,60; in the other case, the mere pittance of \$53!* And, through the whole transaction, (if the investment is made in a sound and well conducted Company,) there is a large balance of safety and convenience to the credit of this process of saving by Life Insurance, as contrasted with saving in any other way.

THE STATE MUTUAL LIFE ASSURANCE COMPANY, OF WORCESTER,

(now in its 15th year,) offer to clergymen, and others, advantages for insurance of this sort, which are believed to be unsurpassed. They have now, on hand, assets to the amount of more than \$500,000, well and safely invested. From their methods of business they are able—with security to themselves, and to those insured by them—to take risks at a rate somewhat lower than that demanded by many other Companies;—while they believe that the most scrutinizing examination will be satisfied of the soundness of their theory of action, and the superabundant safety of their Policies.

The Company have already insured the lives of many clergymen, Theological Professors, Missionaries of the A. B. C. F. M., &c., and will be happy to forward all necessary documents for understanding their method of business, and for effecting insurance with them, to any part of the United States, on request, by mail, at the office in Worcester, or at the

BOSTON OFFICE, No. 6 CONGRESS STREET.

JAMES D. KENT, Agent.

MR. KENT is permitted to refer clergymen and others, at a distance, who may desire information of the character of the Company, to Rev. J. S. C. ABBOTT, Farmington, Me., Rev. JACOB ABBOTT, Spingler Institute, New York City, Rev. AUSTIN PHELPS, D.D., Professor at Andover, and Rev. H. M. DEXTER, Boston.

ORTHODOX CONGREGATIONAL BOOKSTORE.

The best place in Boston for Orthodox Congregational Ministers to buy their books, and the store where the largest and most desirable collection of works in Theology and General Literature may be found, is at

CROSBY, NICHOLS & COMPANY'S, 117 WASHINGTON STREET, BOSTON.

Messrs. Crosby, Nichols & Co. desire particularly to call the attention of Congregationalist ministers to their unrivalled facilities for the supply of books in every department of Literature,—Theological as well as Miscellaneous. Being the successful Publishers of some of the most popular School Books issued in this country; and, being engaged in the publishing business generally, our relations with other large publishing houses are such that we are enabled to offer all American Publications on the most favorable terms possible,—in many cases lower than the publishers' trade prices. Doing a very extensive wholesale business, we are enabled to buy our stock in large quantities, thus having an advantage over smaller houses, who do business on a more limited scale.

Our stock is unusually full in nearly all departments of literature, but we are, just at this time, giving particular attention to supplying all the Congregationalist publications. While our scale of prices is always graduated to suit the times, and is certainly as low as that of any other of our competitors, we shall continue to offer to Clergymen the most liberal inducements, placing them, as we deem it proper, on a more favorable footing than our other customers.

We intend keeping the most desirable assortment of

STANDARD THEOLOGICAL BOOKS,

both English and American, to be found in the country. In our stock are the publications of T. & T. Clark, Edinburgh; Bagster's Bibles; Lexicons; Greek, English and Hebrew Concordances; the issues of Bohn, Robert Carter, &c.; the Encyclopedia Britannica and Appleton's New American Encyclopedia.

We also supply all the Reviews:—

BIBLIOTHECA SACRA,
CONGREGATIONAL QUARTERLY,
AMERICAN THEOLOGICAL REVIEW,
NEW ENGLANDER,
WESTMINSTER,

LONDON QUARTERLY,
EDINBURGH,
BLACKWOOD,
ECLECTIC MAGAZINE,
NORTH AMERICAN, ETC.

Among our recent issues we would call particular attention to the remarkable volume of Dr. Huntington, entitled

CHRISTIAN BELIEVING AND LIVING,

and Rev. T. S. King's exquisite work:

THE WHITE HILLS,

(With sixty engravings, from original designs.)

C., N. & Co. are the New England publishers of the SABBATH HYMN BOOK, and TUNE BOOK, and Pastors and Churches desiring to purchase, are requested to order directly from them.

CROSBY, NICHOLS & CO.

117 Washington Street.

WORCESTER AND WEBSTER.

(*From the Congregationalist.*)

A DICTIONARY OF THE ENGLISH LANGUAGE. By Joseph E. Worcester, LL.D.
BOSTON: Hickling, Swan & Brewer, 1860. pp. 1,854.

This is a free country in theory and assertion, and it is so far free in point of fact, that every man who pleases has a right to publish a book unmolested—if he can find a publisher, or pay his own printer's bills; always excepting Mr. Helper and his helpers. It is nevertheless true that he who emits a new dictionary requires a better justification for his act than he who sends forth a new book of almost any other description, because the dictionary being, if needed, a greater blessing, is also, if needless, a greater encumbrance. Aside from all partizan feeling stirred up in the community by the zeal of conflict among the publishers, it is then perfectly natural and necessary that a volume of the pretensions of this of Dr. Worcester should be examined carefully, and compared critically with those already before the public, and especially with the work of Dr. Webster, which it aims to excel and supplant, and of which we are sorry to see, in the outset, that it takes no such generous notice as a high-minded rival might gracefully and suitably take of so illustrious a predecessor.

We have not room to print if we had time to write, nor would the majority of our subscribers have either leisure or desire to read, such a thorough and elaborate comparison of these two great works as would do complete justice to their respective claims upon public attention and use; that must be left to the professed etymologists, and the Quarterlies. But we propose such a rapid glance at the two, in comparison, as shall give some little hint of our idea of their similarities, discrepancies, and respective value to the public.

Dr. Worcester has the advantage in being last out, and being able, therefore, to make use of the good suggestions of all who have gone before, and to arrange his matter upon one homogeneous plan—making his issue, in this, in some respects, more convenient for use than the last edition of Webster—where the synonyms are prefixed, and the new words of the last twelve years' gathering affixed in an appendix; though this last has a compensating advantage for the student who desires to trace the growth of our tongue, and mark its chronological advance. Dr. Worcester has the advantage also of a slightly larger page and the newest type—though we think the proportioning of the different sizes of type between the small capitals of the words, the Nonpareil of the definitions, and the Diamond of the examples, is more pleasing to the eye, and more perspicuous, upon the page of Webster. Dr. Worcester, many will think, has the advantage also in distributing his pictorial illustrations through the body of the work in immediate connection with the words which they illustrate, instead of grouping them together in the beginning, as in the "Pictorial" Webster; while some, on the other hand, will find superior convenience for purposes of comparison, &c., in having all the plates together in their classes, so that all those which are architectural, or mechanical, &c., &c., can be seen side by side, and almost with a single glance of the eye. But the fairest way to arrive at some just judgment of the comparative value of the two dictionaries, is to examine them in some of their principles and details.

1. ORTHOGRAPHY. Dr. Webster's great principle in regard to this was that the tendency of our language toward greater simplicity and uniformity ought to be favored in all proper ways. He therefore rejected the *u* from such words as favour, labour, &c.; the second consonant from the penultimate syllable of words ending with the formatives *ing*, *ed*, *er*, &c., when the accent does *not* fall on the last syllable of the

Congregational Quarterly Advertiser.

word—as *benefiting* instead of *benefitting*, &c., &c.; changed the *c* to *s* in the last syllable of such words as *expense*, *license*, &c. &c.; and changed the position of the final *e* in such words as *centre*, *metre*, &c., making them *center*, *meter*, &c. These are the main changes in the spelling of words on which he insisted; he himself virtually abandoning certain other changes which he had proposed, in accordance with his own theories of Etymology, after finding that they could never win the suffrages of the users of the language. The position of his last Dictionary, as now before the public from the hands of Prof. Goodrich is, on this subject, that of the great mass of those who use the English tongue, and that toward which all things tend.

Nor does Dr. Worcester largely differ from him. He too drops the *u* from *favour*, *labour*, &c., and the second *t* from *benefiting*, &c.; changes *expeuce* to *expense*, but still holds out on *centre*, *metre*, and other words of that description. On the whole, we are unable to see wherein there is any important difference between the two; certainly there is no such advance or improvement in Worcester over Webster, as to give the manual of the former any claim, in this particular, over that of the latter before the American public.

2. PRONUNCIATION. Here Dr. Worcester has sought to go beyond Dr. Webster in the nicety and thoroughness of his apparatus, having marked in his “key” seven different sounds of *a*, (three more than Webster); five sounds of *e* (three more than Webster); five of *i* (two more than Webster); six of *o* (one more than Webster); six of *u* (three more than Webster); and four of *y*. These shadowy sounds thus noted, unquestionably exist, and demand recognition in a treatise on enunciation; but we very much question whether it is not more nice than wise to encumber the running key to the sounds of words in a dictionary for the masses of the people, with characters intended to suggest “intermediate” and “obtuse” sounds of the vowels. We doubt if any body will be aided to pronounce *acid* by printing the *c* with a *cedilla* under it, or to pronounce *acidifier*, by a dot under the *a*, to indicate that, in that connection, it has the “obscure” sound. To be of much general practical value, as an aid in pronunciation, such arbitrary marks of the notation of sounds, should be so few in number as to suggest that (when seen) they mean something, and not so frequent as to lead the careless reader to imagine them mere printer’s flourishes.

As to the manner in which words are pronounced, we discern no marked advance in Worcester over Webster. While the fact that there is no disputing about tastes remains, it will remain true that there will be variety even in reputable usage, in the pronunciation of many words. Take *either* and *neither*; some will be led by the desire to avoid the appearance of singularity, or by the preference of youth, or imagined euphony, to call them *ēither* and *nēther*; while others will be seduced by the seeming increase in the earnestness of their uttered antithesis, or by fancy for recent English usage, to say *ither* and *nither*; and, we take it, both are right.

3. DEFINITION. We here approach the great use of a dictionary. We can get along very well in this world for all its mispronunciations; but it is of great consequence to remove its perpetual misunderstandings—in nine cases out of ten, perhaps, arising from misconception of the real meaning of words used in speech and writing.

In this matter of definition Dr. Worcester has labored under the great disadvantage that Dr. Webster—with his wonderful analytical skill and his vast erudition—had gone before and affixed to the words in the English language about the best definitions which can be given them, and so has compelled him to construct inferior ones, in order to maintain the originality of his own work. And we have been greatly struck with the manifest effect of this constant necessity upon Dr. Worcester’s labors. Take one or two examples to illustrate what we mean. And take words which would nat-

urally call forth the best powers of the defining mind. Look at the definition given by the two to the word *faith*:

WORCESTER.

1. Fidelity; faithfulness; truthfulness; truth; constancy.

The faith of God.—*Rom. iii. 3.*

The word faith always contains in it the notion of faithfulness and fidelity.—*Clarke.*

My other self, the partner of my life.

Whose falling, while her faith to me remains,

I should conceal.—*Milton.*

2. A voluntary assent of the understanding, founded on authority, to a system or series of propositions, and not to one insulated fact.

Faith is generally of a practical nature.
Whately.

3. The doctrines or tenets believed; a system of doctrines or religious truth; creed.

One Lord, one faith, one baptism.—*Eph. iv. 5.*

4. Word of honor; promise; engagement.

I have been foresworn,
In breaking faith with Julia, whom I loved.
Shak.

5. (Theol.) Trust in God, accompanied with belief in revelation; trust in Christ as a Saviour.

Now faith is the substance of things hoped for, &c.—*Heb. xi. 1.*

Faith is that conviction upon the mind of the truth of the promise and threatenings of God made known in the Gospel; of the certain reality of the rewards and punishments of the life to come, which enables a man, in opposition to all the temptations of a corrupt world, to obey God, in expectation of an invisible reward hereafter.—*Dr. T. Clarke.*

☞ Faith is sometimes used in conversation, interjectionally, to signify on my faith, in truth, verily.

Faith, like enough—*Beau. & Fl.*

Or do the prints or papers lie?

Faith, sir, you know as much as I.—*Swift.*

WEBSTER.

1. Belief; the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence; the judgment that what another states, or testifies, is the truth. I have strong faith, or no faith, in the testimony of a witness, or in what a historian narrates.

2. The assent of the mind to the truth of a proposition advanced by another; belief, on probable evidence of any kind.

3. In theology, the assent of the mind or understanding to the truth of what God has revealed. Simple belief of the Scriptures, of the being and perfections of God, and of the existence, character and doctrines of Christ, founded on the testimony of the sacred writers, is called historical or speculative faith; a faith little distinguished from the belief of the existence and achievements of Alexander or of Cesar.

4. Evangelical, justifying, or saving faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other words, that firm belief of God's testimony and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation.

Being justified by faith. *Rom. 5.*

Without faith it is impossible to please God.—*Heb. 11.*

For we walk by faith, and not by sight — *2 Cor. 5.*

With the heart man believeth to righteousness.—*Rom. 10.*

The faith of the gospel is that emotion of the mind, which is called trust or confidence, exercised toward the moral character of God, and particularly of the Saviour.—*Dwight.*

Faith is an affectionate practical confidence in the testimony of God.—*J. Hayes.*

Faith is a firm, cordial belief in the veracity of God, in all the declarations of his word; or a full and affectionate confidence in the certainty of those things which God has declared, and because he has declared them.—*L. Woods.*

5. The object of belief; a doctrine or system of doctrines believed; a system of religious truth received by Christians.

They heard only, that he who persecuted us in times past, now preacheth the faith which once he destroyed.—*Gal. 1.*

6. The promises of God, or his truth and faithfulness.

Shall their unbelief make the faith of God without effect? — *Rom. 3.*

7. An open profession of gospel truth.

Your faith is spoken of throughout the whole world.—*Rom. 1.*

8. A persuasion or belief of the lawfulness of things indifferent.

Hast thou faith? Have it to thyself before God.—*Rom. 14.*

9. Faithfulness; fidelity; a strict adherence to duty and fulfillment of promises.

Her falling, while her faith to me remains,

I would conceal.—*Milton.*

Children in whom is no faith.—*Deut. 32.*

10. Word or honor pledged; promise given; fidelity. He violated his plighted faith.

For you alone

I broke my faith with injured Palamon.—*Dryden.*

11. Sincerity; honesty; veracity; faithfulness. We ought, in good faith, to fulfil all our engagements.

12. Credibility or truth. [Unusual.]

The faith of the foregoing narrative.—*Mitford.*

Congregational Quarterly Advertiser.

No intelligent mind, it seems to us, can fail to be struck with the difference between these two definitions—the one feeble, jejune, incomplete; the other philosophical, exhaustive, and thoroughly illustrated.

Take, again, the word *soul*.

WORCESTER.

1. That part of man which is considered distinctly from the material body, as giving it life, sensibility and understanding; the immaterial and immortal part of man; the mind; the spirit.

The soul's immortality.—*Heylin*.
Receiving the end of your faith, even the salvation of your souls.—*1 Pet.* 1: 9.

2. The vital or animating principle; heart; life.

The souls of animals.—*Shak*.
Thou Sun, of this great world both eye and soul.—*Milton*.

So coldly sweet, so deadly fair,
We start, for soul is wandering there.—*Byron*.

3. Principal or essential part; essence; spirit.

The very soul of beauty.—*Shak*.

Add faith,
Add virtue, patience, temperance; add love,
By name to some called charity, the soul
Of all the rest.—*Milton*.

4. Internal power or principle.

There is some soul of goodness in things evil.—*Shak*.

5. A human being; a person; a man.

And we were, in all, in the ship, two hundred threescore and sixteen souls.—*Acts* xxviii: 37.

My life is here no soul's concern.—*Swift*.

6. An intelligent being; an individual.

Every soul in heaven shall bend the knee.—*Milton*.

7. Active power; energy.

Earth, air and seas thro' empty space would roll.

And heaven would fly before the driving soul.—*Dryden*.

8. Spirit; fire; grandeur of mind.

That he wants caution he must needs confess,
But not a soul to give our arms success.—*Young*.

9. Generosity; kindness; goodness; heart. [Colloquial.]—*Wright*.

Take another word of different character, and notice the greater thoroughness with which, of the two, Webster has done his work:

WEBSTER.

1. The spiritual, rational, and immortal substance in man, which distinguishes him from brutes; that part of man which enables him to think and reason, and which renders him a subject of moral government. The immortality of the soul is a fundamental article of the Christian system.

Such is the nature of the human soul, that it must have a God, an object of supreme affection.—*J. Edwards*.

2. The understanding; the intellectual principle.

The eyes of our souls then only begin to see, when our bodily eyes are closing.—*Law*.

3. Vital principle.

Thou sun, of this great world both eye and soul.—*Milton*.

4. Spirit; essence; chief part; as, charity, the soul of all the virtues.

Emotion is the soul of eloquence.—*E. Porter*.

5. Life; animating principle or part; as, an able commander is the soul of an army.

6. Internal power.

There is some soul of goodness in things evil.—*Shak*.

7. A human being; a person. There was not a soul present. In Paris there are more than seven hundred thousand souls. London, Westminster, Southwark, and the suburbs, are said to contain twelve hundred thousand souls.

8. Animal life.

To deliver their souls from death, and to keep them alive in famine.—*Ps.* 33.

9. Active power.

And heaven would fly before the driving soul.—*Dryden*.

10. Spirit; courage; fire; grandeur of mind.

That he wants caution he must needs confess.
But not a soul to give our arms success.—*Young*.

11. Generosity; nobleness of mind; a colloquial use.

12. An intelligent being.

Every soul in heaven shall bend the knee.—*Milton*.

13. Heart; affection.

The soul of Jonathan was knit with the soul of David.—*1 Sam.* 18.

14. In Scripture, appetite; as, the full soul; the hungry soul. *Prov.* 27. *Job* 33.

15. A familiar compellation of a person, but often expressing some qualities of the mind; as, alas! poor soul; he was a good soul.

WORCESTER.

BAIL, v. a. [Low Lat. *balliare*, to deliver; Fr. *bailler*.] [i. BAILED; pp. BAILING, BAILED.]

1. (Law.) To release on security given for appearance in court; to admit to bail.—*Blackstone*.

2. (Law.) To give bail for.

Let me be their bail.

Thou shalt not bail them.—*Shak*.

3. (Law.) To deliver in trust for a certain purpose, as goods.—*Blackstone*.

4. [Fr. *baille*, a tub or bucket.]

WEBSTER.

BAIL, v. t. [Fr. and Norm. *bailler*, to deliver, to lease; Arm. *bahailhat*; Ar. *bahala*; Eth. *baleah*, to deliver, free, liberate, permit to go.]

1. To set free, deliver, or liberate from arrest and imprisonment, upon security given that the person bailed shall appear and answer in court. The word is applied to the magistrate or the surety. The magistrate bails a man, when he liberates him from arrest or imprisonment, upon bond given with sureties. The surety bails a person, when he procures his release from arrest, by giving bond for his appearance.—*Blackstone*.

2. To deliver goods in trust, upon a contract, expressed or implied, that the trust shall be faithfully

Congregational Quarterly Advertiser.

To free from water, with a bucket or dipper; as, to bail a boat.

executed on the part of the bailee, or person intrusted; as, to bail cloth to a tailor to be made into a garment, or to bail goods to a carrier.—*Blackstone*.

3. To free from water; as, to bail a boat. This word is improperly written bale. The word is probably the same as bail in law, to free, or liberate, and signifies to throw out water, as with a bucket or shovel.

Had we space we should like to call the attention of our readers to the difference between the two dictionaries in their definitions of particles—the hinges of the language. Webster gives TWENTY-NINE uses of the preposition *to*, besides a careful and extended note in which its collateral senses are pointed out; Worcester gives SEVENTEEN, with an added article, upon its infinitive and adverbial use.

Take the word *if*, and compare the two, and see how much the advantage is on the side of Webster in thoroughness and value.

WORCESTER.

IF, conj. [A. S. *gif*, the imperative word of the A. S. *gifan*, to give. Skinner, Tooke, Bosworth. See give. In the cognate languages, this word seems not to be connected with the verb to give, &c., &c.]

1. Give or suppose that; allowing that; used as the sign of condition.

How will the weather dispose of you to-morrow?

"If fair, (i. e., give fair weather) it will send me abroad; if foul, (i. e., give foul weather, it will keep me at home." Or making the datum (a thing given) a sentence, thus: "If it is fair," &c. "If it is foul," &c., the resolution will be: "It is fine weather; give that, it will," &c.; "It is foul weather; give that, it will," &c.—*Richardson*.

2. Whether or not.

She doubts if two and two make four.—*Prior*.

WEBSTER.

IF, v. t. Imperative, contracted from Sax. *gif*, from *gifan*, Goth. *giban*, to give. It introduces a conditional sentence. It is a verb, without a specified nominative. In like manner we use grant, admit, suppose. Regularly, *if* should be followed, as it was formerly, by the substitute or pronoun *that*, referring to the succeeding sentence or proposition. If that John shall arrive in season, I will send him with a message. But *that* is now omitted, and the subsequent sentence, proposition, or affirmation, may be considered as the object of the verb. Give John shall arrive; grant, suppose, admit that he shall arrive, I will send him with a message. The sense of *if*, or *give*, in this use, is grant, admit, cause to be, let the fact be, let the thing take place. If, then, is equivalent to grant, allow, admit. "If thou wilt, thou canst make me whole," that is, thou canst make me whole, give the fact, that thou wilt.

If thou art the Son of God, command that these stones be made bread.—*Matt. iv: 3*.

2. Whether or not.

Uncertain if by augury or chance.—*Dryden*.

So, if French, *soit que*, let it be that.

It seems to us also that in the department of theological definition, or, more properly, the definitions of the terms of theology, Dr. Webster is much more full, just and accurate than Dr. Worcester. The latter not unfrequently satisfies himself with a definition which is purely secondary and technical, and gives no clue to the real meaning of the word. Compare the two, on the word *Arminian*.

WORCESTER.

ARMINIAN, n.

A follower of James Arminius, a native of Holland, whose system of religious doctrines was opposed, on several points, to that of Calvin.

WEBSTER.

ARMINIAN, n.

One of a sect or party of Christians, so called from Arminius, or Harmañsen, of Holland, who flourished at the close of the 16th century and beginning of the 17th. The Arminian doctrines are, 1. Conditional election and reprobation, in opposition to absolute predestination. 2. Universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit. 3. That man, in order to exercise true faith, must be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God; but that this grace is not irresistible, and may be lost; so that men may relapse from a state of grace, and die in their sins—*Encyc.*

Compare the two on the word *Quaker*.

WORCESTER.

QUAKER, n.

1. One who quakes.

2. (Ecl. Hist.) One of a religious sect which was founded in England by Geo. Fox, about the middle of the 17th century; a Friend.

WEBSTER.

QUAKER, n.

One that quakes; but usually one of the religious sect called Friends. This name, Quaker, is said to have been given to the sect in reproach, on account of some agitations which distinguished them; but it is no longer appropriated to them by way of reproach.

We are sorry to see, also, in the definitions of such words as *atonement*, *justification*, *regeneration*, &c., &c., some failure, on the part of Dr. Worcester, to recognize that full breadth of meaning which they have in the usage of the Church, and which Dr. Webster has invariably given them.

4. PICTORIAL ILLUSTRATIONS. These are costly, but useful additions to a dictionary. For example, no language can give an uninstructed person so vivid an idea of a ship, in whole and in all its parts, as a good drawing properly explained will readily do. In this pictorial department, from the announcements which heralded its publication, we were led to expect much from this work of Dr. Worcester. We are free to say that we have been grievously disappointed, and that—save the single point of having its illustrations distributed through the volume (which some may prefer)—it seems to us far inferior in this particular to the last edition of Webster. As to comparative number, Webster has about 1500, and Worcester not far from 961. But we are of opinion that for increase in the perspicuity of definitions, and for real practical value, the pictorial department of Webster is decidedly superior to that of Worcester. Indeed, in some classes of illustrations, Worcester makes no attempt to equal the excellence of Webster.

Take, for illustration, the nautical department, to which allusion was made above. Webster has devoted fifty-five elegant illustrations to the unfolding of its intricacies, besides a fine picture of a ship, so lettered and explained as to convey, at a glance, to an intelligent landsman, the whole mystery of its parts, from false keel to truck, and from flying jib to mizzen spanker. The terms *Aback*, *Anchor*, *Baggala*, *Bark*, *Binnacle*, *Brig*, *Catamaran*, *Capstan*, *Cleat*, *Compass*, *Coracle*, *Cross-trees*, *Cutter*, *Davit*, *Felucca*, *Figure-Head*, *Frigate*, *Gaff*, *Galiot*, *Galley*, *Garookah*, *Gay-Diang*, *Gondola*, *Grapnel*, *Jangada*, *Junk*, *Keelson*, *Ketch*, *Lateen*, *Life-Boat*, *Lugger*, *Main-Top*, *Patile*, *Pattemar*, *Pinnace*, *Pirogue*, *Pointers*, *Proa*, *Rowlock*, *Sails*, *Samson's-Post*, *Schooner*, *Settee*, *Shore*, *Shrouds*, *Sloop*, *Smoke-Sail*, *Snatch-Block*, *Stay*, *Tartan*, *Transom* and *Xebec*, together with the names of all the sails, &c., &c., are thus made clear to the comprehension, as they never could be, if they were not made clear to the eye. Of all these—if we have examined correctly—Dr. Worcester pictorially illustrates only these three, viz : *Capstan*, *Compass* and *Davit* ; three which needed it as little as any that could possibly have been selected ! Webster, we notice also, in the Departments of Heraldry, inserts the coats-of-arms of Austria, Brazil, Chili, Denmark, Columbia, France, England, Greece, Guatemala, Hayti, Ireland, Mexico, Monte Video, the Netherlands, New Grenada, Nicaragua, Norway and Sweden, Peru, Portugal, Prussia, Rome, Russia, St. Salvador, Saxony, Scotland, Spain, Switzerland, the United States, and of each of the States of the United States—all with their legends, and a translation of the same into English, together with 116 additional plates illustrating the terms of heraldry ; while we have searched Dr. Worcester's volume in vain for anything of the description of the former, and have seen but very few illustrations of the latter.

It seems to us that in *Architectre*, *Mechanics*, *Plants* and *Quadrupeds*, Webster's illustrations are much more full, useful and beautiful than those given by Worcester, while in *Mythology* the former gives us 47 elegant cuts, and the latter gives not one. Moreover, we could not help feeling, in carefully examining Worcester's engravings, from the beginning of the Dictionary to the end, that they were not so much for real use in defining, as for purposes of collateral interest. Of the 961, if we have counted rightly, near 200 are birds' heads peering out from the page, and each counting one illustration, at slight expense of design or execution, but adding very little to the real perspicuity of the work. Turn, for example, to the word *Merops*, and we find it defined—a *genus of birds of the family Meropidae*, and against it in the margin a bird's

head and bill, labelled *Merpos apiaster*. All of which conveys to our mind no very clear or valuable idea that we should not have gained as well without the "illustration." About one-fifth of all Dr. Worcester's "illustrations" are of exactly this character, while he has hardly one to elucidate those really complicated terms of the sea, which are eminently susceptible of being pictorially made clear.

5. SYNONYMS. A good deal has been said to the public of late about "getting the best" in waiting for Worcester, because it was to be so far ahead of all competitors in the matter of synonyms—which is really a very important, though much neglected part of a lexicographer's work. We accordingly opened Dr. Worcester's volume with heightened expectation of the treasures to be found garnered there in this department. We found quite the old story, even the old books repeated—especially Platt's, whose work re-appears *verbatim* in paragraph after paragraph, and paragraph after paragraph. Dr. Worcester seldom seems even to have attempted to give a thoroughly *philosophical analysis* of the meaning of resemblant words, which is the only true way of indicating the sense, value and scope of synonyms, but has been content to repeat the old method of arranging together a few specimens of the ordinary use of terms which resemble each other, and so leave the reader thence to infer the proper application of each. Very different was the method of Dr. Goodrich in preparing the synonyms prefixed to the last edition of Webster. The attempt has there been made (and with very gratifying success) to discriminate exactly between the nice etymological shades of sense which play—like the lights and shades of an April day—over the surface of a group of words of kindred import. Such discriminations—made with singular tact and truth in six or seven hundred different instances—become a feature of "Webster's Unabridged," which has greatly increased its value to the true student, and which Dr. Worcester has in no important degree approached.

The difference between the two will be best illustrated by one or two examples, taken entirely at hap-hazard. Take the word *appreciate*.

WORCESTER.

APPRECIATE. *Syn.* See ESTIMATE.
ESTIMATE. *Syn.* Persons and things are estimated according to their supposed worth or value. Estimate the expense of building; rate or prize the value of land or houses; compute the loss or gain; appreciate the character or motives. A man is estimated for good qualities; and estimated according to his character, worth, either favorable or otherwise.

WEBSTER.

APPRECIATE, *Estimate, Esteem.*
Appreciate (from *ad* and *pretium*, price) lies between the two. As compared with "estimate," it supposes a union of sensibility with judgment, producing a nice and delicate perception. As compared with "esteem," it denotes a valuation of things according to their appropriate and distinctive excellence, and not simply their moral worth. Thus, with reference to the former of these (delicate perception) an able writer says: "women have a truer appreciation of character than men;" and another remarks: "it is difficult to appreciate the true force and distinctive sense of terms which we are every day using." So, also, we speak of the difference between two things, as sometimes hardly appreciable. With reference to the latter of these senses (that of valuation as the result of a nice perception) we say: "it requires a peculiar cast of character to appreciate the poetry of Wordsworth;" "he who has no delicacy himself, cannot appreciate it in others;" "the thought of death is salutary because it leads us to appreciate worldly things aright."

Appreciate is much used in cases where something is in danger of being overlooked or undervalued; as when we speak of appreciating the difficulties of a subject, or the risk of an undertaking. So Lord Plunkett, referring to an "ominous silence" which prevailed among the Irish peasantry, says: "If you knew how to appreciate that silence, it is more formidable than the most clamorous opposition." In like manner, a person who asks some favor of another, is apt to say: "I trust you will appreciate my motives in this respect." Here we have the key to the very frequent use of the word.

It is hardly necessary to say that appreciate looks on the favorable side of things. We never speak of appreciating a man's faults, but his merits. This idea of regarding things favorably, appears more fully in the word "appreciative;" as when we speak of an appreciative audience, or an appreciative review; meaning one that manifests a quick perception and a ready valuation of excellence.

So take the word *profuse*.

WORCESTER.

PROFUSE. *Syn.* See **EXTRAVAGANT**.

EXTRAVAGANT. *Syn.* The extravagant man spends his money without reason; the prodigal, in excesses; the extravagant man errs more in the quality, the profuse more in the quantity, of his expenses. Profuse in entertainments; lavish in bestowing favors, or in expenses; wasteful management; irregular habits; wild schemes.

WEBSTER.

PROFUSE, Lavish, Prodigal.

Profuse (from pro and fundo, to pour forth) denotes pouring out (as money, &c.) with great fullness or exuberance; as, profuse in his expenditures, thanks, promises, &c. Lavish (suggested by Richardson to be from lave, to draw out or exhaust) is stronger, implying unnecessary or wasteful excess; as, lavish of his bounties, favors, praises, &c. Prodigality (from prodigus, wasteful) is stronger still, denoting unmeasured or reckless profusion; as, prodigal of one's strength, life or blood to secure some object.

Oh liberty, thou goddess heavenly bright,
Profuse of bliss, and pregnant with delight—*Addison*.

The dame has been too lavish of her feast,
And fed him till he loaths—*Rowe*.

Here patriots live who, for their country's good,
In fighting fields were prodigal of blood—*Dryden*.

If our space would serve, we could give a multitude of instances, like these, where Worcester's synonyms seem to us to bear no comparison in real value to those given in the last edition of Webster; and are in no sense original, nor any advance whatever, in accuracy or fullness, over those common in manuals devoted to this branch of the great science of words.

6. **APPENDIXES, &c.** Both Worcester and Webster have appended pronouncing vocabularies of classical, and of Scripture Proper Names; of Modern Geographical Names; of the Names of Distinguished Individuals of Modern Times, and of Abbreviations, &c., used in writing and printing; with a collection of words, phrases and quotations from the dead, and principal foreign languages. To these Webster adds a very valuable table, giving the peculiar use of words and terms in the Bible; while it is entitled, also, to the pre-eminence in the time of introduction of some of those tables now common to both. Particularly is this true of the table of the pronunciation "of the names of distinguished individuals of all countries of modern times." The last edition of Webster introduced this as a new feature, copyrighting a table giving about *eight thousand* such names—each with its pronunciation indicated through a re-spelling of the word by the English representatives of its true sounds, and each with the country of his residence and his profession, or occupation, also noted. Worcester now gives us a feeble imitation of this table, containing less than *three thousand* names, with their pronunciation merely hinted by a division into syllables, and by accent, *without* allusion to their residence, or the character of their employment.

On the whole, then, after a comparison of the two Dictionaries made with some care—and meant to be done in all honesty and candor—we are of the opinion that, in all the great essentials which go to make up a really good Dictionary of the English language, and especially in the matters of clear definition, apt illustration and sharp analysis between words that differ, Webster's Unabridged Pictorial Dictionary is decidedly and largely superior to this recent issue of Dr. Worcester; and will be the purchase of those who intelligently desire to "GET THE BEST." We say this in the interest of neither party—and against the prepossession with which we commenced our comparison of the two works—simply because we believe it to be true, and a truth which as public journalists desiring the best prosperity of literature and learning among us, we should not do right to suppress or soften.

Worcester has the following unauthorized and unnecessary words, and the list might be greatly extended :

Untellable, Untriumphable, Untrowable, Untrussed, Untucked, Unuplifted, Unwormwooded, Unwisdom, Unwearible, Unwhitewashed, Unvulgarized, Unwearable, Unquarrelable, Unquaker, Unruinable, Urenavigable, &c., &c. Cockneyfy, Cookee, Coxcomicality, Dandyize, Dandyling, Incoherentific, Imperiwigged, Intersomnious, Circumbendibus, Jiggumbob, Solumnigate, Fiddlefadier, Grammatication, Sapientize, Wegotism, Weism, Somniative, Perfectionation, Sententiosity, Maximize, Scrimptom, Solivagous, Dirt-pie, Pish-pash, Fiddle-dee, Unwappered, &c., &c., &c., &c.

THE

Congregational Quarterly Advertiser.

The New Hymn Book, and Hymn and Tune Book.

The importance of the adoption of THE BEST Hymn Book; that which most fully and conveniently meets the wants of Christian worship, must be evident to every one who reflects that, excepting the inspired Volume, it is the only book used in the services of the sanctuary; that it is used in every service, and that it provides the formulæ for so large a portion of Christian worship and culture. Certainly the Hymn Book exercises vast influence in the formation and development of Christian character. The publishers respectfully invite attention to

THE SABBATH HYMN BOOK,
THE SABBATH TUNE BOOK,
THE SABBATH HYMN AND TUNE BOOK,

For the Service of Song in the House of the Lord,

By EDWARDS A. PARK, D.D., AUSTIN PHELPS, D.D., and
LOWELL MASON, Doctor of Music.

Published by MASON BROTHERS, 5 & 7 Mercer St. New York.

This series is now complete, and the various editions of each book afford facilities on the one hand to those who find it necessary to consult economy, and on the other to those who desire large, clear print and elegant bindings. The HYMN BOOK is furnished, at retail, at prices varying from 56½ cents to \$4.50 each; The HYMN AND TUNE BOOK at from 80 cents to \$4.50 each. Each book in the series is complete in itself. The Hymn Book is adapted to choir or congregational singing, and may be used in connection with any tune book. The Tune Book may be used with any hymn book.

The very large number of emphatic testimonials to the excellence of these books from eminent sources in the United States, the Canadas, and in England; the wide extent to which they have already been introduced, and the increasing satisfaction with which they are used, afford abundant evidence of their great merit and adaptedness to the wants of the churches.

The publishers will be glad to send to any one desiring them, pamphlets containing full descriptions of these books, with very numerous testimonials to their value.

PUBLISHED BY

MASON BROTHERS,

Nos. 5 & 7 Mercer Street, New York.

(Adv.)

A

JUST ISSUED :

Four New Volumes for the Teacher's Library.

The Normal; or Methods of Teaching the Common Branches, Orthoëpy, Orthography, Grammar, Geography, Arithmetic and Elocution. By Alfred Holbrook, Principal of Normal School, Lebanon, Ohio. 456 pp. 12mo. cloth. Price \$1.

NEW BRITAIN, Dec. 8, 1859.

Messrs. A. S. BARNES & BURR:

GENTLEMEN:—I have examined "The Normal" by Alfred Holbrook, and am much pleased with its plan and object. In the hands of inquiring, thoughtful teachers it must be of much service. It will also be of much use to School Committees and others, in defining clearly the scope of certain studies, and the methods to be pursued in teaching. I will be glad to see it in every Teacher's Library, as well as in the hands of Parents and Commissioners.

Yours, Respectfully,

DAVID N. CAMP, Principal of State Normal School,
Superintendent of the Common Schools of Connecticut.

The Higher Christian Education. By Benjamin W. Dwight, Author of "Modern Philology." 347 pp. 12mo. cloth. Price \$1.

LANCASTER, MASS., Nov. 28, 1859.

GENTLEMEN:—The Higher Christian Education claims the earnest attention of every Teacher who is placed at the head of an educational establishment, or who feels responsible for the duties of a *Christian educator*, not less than those of a practical instructor. It forms a valuable addition to your "Teacher's Library."

Yours,

WM. RUSSELL, Professor of Elocution,
and Author of a series of School Readers.

RACINE, WIS., Nov. 19, 1859.

Messrs. A. S. BARNES & BURR,—The work will fire any soul with a love of truth, and it must do much good. Its sound philosophy, its common sense, its elegant diction and its catholic spirit, leave little to be said on the subject.

With Sincere Respect,

JOHN G. McMYNN, Supt. of Racine Public Schools.

Lectures on Mental and Moral Culture. By Samuel P. Bates, A.M., Superintendent of Public Instruction, Meadville, Penn. 319 pp. 12mo. cloth. Price \$1.

EASTON, PENN., Dec. 15, 1859.

This book is replete with much useful and entertaining information, and no person can rise from a perusal of it without being a wiser and better man, if the volume is read with proper care. The thoughts are completely comprehended and distinctly expressed. He understands his subject, and he also has the ability to instruct. The book is commended to teachers and parents, the former will learn much from it that may be used in the school-room, and the latter will be stimulated to aid the teacher. It is a good book on a good subject.

B. V. STERN, Principal of High School, Easton, Pa.

History and Progress of Education, from the Earliest Times to the Present. Intended as a Manual for Teachers and Students. By Philobiblius, with an Introduction by Hon. Henry Barnard, LL.D., Chancellor of the University of Wisconsin. 310 pp. 12mo. cloth. Price \$1.

"The plan of this work is novel in our own language, and has been carried out with success. The author not only shows a familiar acquaintance with the best sources of information, but has drawn upon them with good judgment and discrimination. His volume will furnish the practical teacher with new standards of comparison, and thus with valuable suggestions for the effective performance of his duties."—*New York Tribune*.

The volumes now composing the Teacher's Library are eleven in number :

- 1. Page's Theory and Practice of Teaching,.....Price \$1 00
- 2. Northend's Teacher and Parent,.....1 00
- 3. Root on School Amusements, Gymnastics, &c.,.....1 00
- 4. Mansfield on American Education,.....1 00
- 5. Mayhew on Universal Education,.....1 00
- 6. DeTocqueville on American Institutions,.....1 00
- 7. Davies' Logic of Mathematics,.....1 00
- 8. Holbrook's Normal Methods of Teaching,.....1 00
- 9. Dwight's Higher Christian Education,.....1 00
- 10. Bates' Lectures,.....1 00
- 11. History of Education,.....1 00

A full Descriptive Catalogue of all their publications forwarded post-paid on application to

A. S. BARNES & BURR, Publishers,
51 & 53 John Street, New York.

HENRY WARD BEECHER'S SERMONS,

REVISED BY THE AUTHOR,

WILL APPEAR IN

The Independent,

EVERY WEEK.

This announcement alone should be sufficient inducement to thousands to send their subscriptions.

The conductors of this paper aim to make it the most influential and useful religious newspaper published in this country. To this end they employ an array of Editors, Special Contributors, Regular Correspondents, Miscellaneous Essayists, Commercial Reporters, and other writers, each of whom contributes a valuable and indispensable part of every weekly number.

In addition to this, arrangements are now in progress by which THE INDEPENDENT, for the coming year, will be made still more interesting and attractive.

A wider range of good reading will be introduced, and the paper will be printed throughout with new type.

It is intended that any one of the following departments of the paper, viz: the sermons of

HENRY WARD BEECHER,

the Contributions of the

Rev. GEO. B. CHEEVER,

the Poems of

JOHN G. WHITTIER,

the Commercial Articles and Market Reports, Editorial Articles, or the Family Reading, shall be worth more than the entire subscription price for one year.

We are happy to announce that our subscription list is increasing more rapidly than ever before, and as a special inducement to our readers, we will say, that for every *two new subscribers* sent us with \$5, we will credit the party sending the same with one year's subscription.

The friends of THE INDEPENDENT in all sections of the country, will favor the cause in which we are engaged, by using their influence to extend our circulation.

Terms, \$2 a year, in advance.

Address

JOSEPH H. RICHARDS, Publisher,

No. 5 Beekman St., New York.

MASON & HAMLIN,

MANUFACTURERS OF

MELODEONS AND HARMONIUMS.

The undersigned respectfully invite the attention of the public to the following facts in relation to their Instruments:

1st. Our Melodeons and Harmoniums have received the endorsement and preference of the first musical authorities in the country, among whom are Thalberg, Mason, Webb, Root, W. Mason, Bradbury, Morgan, Baker, Wetherbee, Wilcox, Zerrahn, Bruce, Satter, and Zundel.

2d. Having exhibited at twenty-three Fairs since 1856, we have, in EVERY INSTANCE, been awarded the FIRST PREMIUM, over all competitors.

3d. Nearly THREE HUNDRED churches and chapels have been furnished with our Organ Harmoniums, all of which have given entire satisfaction.

4th. Upwards of THIRTY-FIVE HUNDRED of our Melodeons have been sold, all of which, so far as known to us, have given entire satisfaction.

PRICE LIST.

MELODEONS, with one set of Reeds.....	\$60	\$75	\$100	\$110	and	\$130
MELODEONS, with two sets of Reeds.....				\$130	and	\$150
ORGAN-MELODEONS, with two sets of Reeds and two banks of Keys.....						\$200
HARMONIUMS, with six and eight stops.....				\$200	and	\$250
ORGAN-HARMONIUMS.....	\$300	\$350	and	\$400		

Amongst the recent improvements introduced by us, we invite attention to that of the "TREBLE FORTE" stop, which is now applied to all of our Melodeons.

Descriptive Catalogues sent to any address on application to

MASON & HAMLIN,
BOSTON, MASS.

Depot in New York—CHICKERING & SONS, 694 Broadway.

THE AMERICAN TRACT SOCIETY,

TRACT HOUSE, NO. 28 CORNHILL, BOSTON,

Have for sale an Assortment of **Standard Religious Works, Books for Children and Youth, Also, English Bibles**, in every variety of binding, **Picture Cards, Children's Tracts, &c.**—The Society are rapidly increasing the list of their publications. *Fifty Tracts* have already been published. **The Memoir of Dr. Lobbell**, late Missionary of the American Board, is now ready; Also, **The Sisters**, a beautiful book for Youth. The subscription lists of **THE TRACT JOURNAL** and **THE CHILD AT HOME**, are daily increasing. Orders and remittances should be sent to

HENRY HILL, *Treasurer.*

N. BROUGHTON, JR., *Depository Agent.*

J. W. ALVORD, } *Secretaries.*
I. P. WARREN, }

Massachusetts Sabbath School Society,

13 CORNHILL, BOSTON.

This Society has, for one of its prominent objects, the circulation of *good books* at the *lowest prices*. We publish over 1200 excellent books, suitable for Sabbath School Libraries, and add to this list about 50 new volumes each year. We have also on hand, or can furnish, a complete assortment of the best books published by the "CARTERS," the PRESBYTERIAN BOARD, the AMERICAN SUNDAY SCHOOL UNION, and other Publication Societies; SHELDON & BLAKEMAN, HENRY HOYT, and other Sabbath School book publishers.

We invite *Clergymen, Superintendents*, and all in want of Theological and Sabbath School books, to call at 13 Cornhill, before purchasing elsewhere, as we have just adopted the plan of making **SPECIAL DISCOUNTS** to PASTORS and SABBATH SCHOOLS. We are prepared to send out a full assortment of the new books, carefully selected, to Committees for examination, with the privilege of returning or exchanging any not wanted.

MOSES H. SARGENT, *Treas. Mass. S. S. Society.*

THE BOSTON RECORDER,

THE OLDEST RELIGIOUS NEWSPAPER IN THE WORLD:

THE REPRESENTATIVE OF

NEW ENGLAND CONGREGATIONALISM AND OF THE FAITH OF THE PURITANS,

BUT NOT SECTARIAN IN ITS SPIRIT, NOR BIGOTED IN ITS ATTACHMENT TO FORMS.

THE RECORDER is designed more especially for New England clergymen and families, but it is adapted to interest all who love the doctrines and practices of the fathers of New England, wherever they may be found in our broad country. It is intended to be, more strictly perhaps than any other paper in the land, a *religious journal*. While it aims to give literary, political and other secular information to an extent demanded in such a paper, it takes no side in party politics, but endeavors to look at all political questions in the light of Scriptural truth and human obligation as decided by the law of God. The religious newspaper is really a preacher to all into whose hands it comes, and the proprietors of the RECORDER intend that the matter it contains and the manner in which it is presented, shall be such as to benefit, morally and religiously, all who read it from week to week.

The catholic spirit of the RECORDER is a feature in it to which the proprietors would ask special attention. While it is Congregational in its ecclesiastical connections and preferences, it does not forget that Christianity is larger than denomination, and it loves and fellowships all who love Christ.

The RECORDER is also in warm sympathy with the great religious movements of the day.— It is the unflinching friend of our great Benevolent Societies, and will ever aim to preserve them from unjust imputations and unfounded suspicions, and help them on in their heaven-appointed work. It will seek to uphold good men in their efforts to do good, while it will be faithful to point out their errors.

The RECORDER gives particular attention to the notice of new publications, and aims to keep its readers informed of all important literary matters.

In the department devoted to the mothers and children of the family, and to those who cultivate the soil, the RECORDER does not intend to be surpassed by any paper of its kind. The fourth page is made up with great care, and many facile and able pens are employed upon it.

The terms of the RECORDER, sent by mail, are \$2.00 a year, strictly in advance, or \$2.50 at the end of the year. Any person sending four names with eight dollars, shall receive a fifth copy gratis.

MOORE, MUNROE & CO., 22 School Street, Boston.

THE CONGREGATIONAL HERALD.


A Weekly Religious and Family Newspaper, edited by Congregational Ministers, and published every Thursday at Chicago, Ill. The only Congregational Weekly west of New York City.

Among the stated and occasional contributors are most of the leading Congregationalists of the West. The paper also has able correspondents at the East.

While the HERALD aims to be a good general Religious and Family paper, it is specially valuable in meeting the local wants in the West. It is indispensable to every Western Congregationalist who would keep himself fully advised of what is transpiring in this vast portion of our country. The HERALD is owned by an Association. Its net profits are all pledged to the Library of the Chicago Theological Seminary. The paper is therefore virtually the property of the Western Churches, and for that reason, in addition to its intrinsic value, may reasonably expect from them a cordial and generous support. The volume commences on the first of April.

TERMS.

To Mail and office subscribers.....\$2.00
Those who receive paper by carrier.....\$2.25


 All payments to be made strictly in advance.

ADVERTISEMENTS INSERTED AS FOLLOWS.

One square (10 lines *nonpareil*.) one insertion.....\$1.00
Each subsequent insertion..... 50
Three months..... 4.00
Six months..... 7.00
Twelve months.....12.00

A reasonable deduction to those who advertise largely. As the HERALD circulates through all the Western States, it is an excellent advertising medium.

Office No. 53 La Salle St., Room No. 4, 2d floor.

 All communications whether designed for the HERALD or on business, should be directed to the "CONGREGATIONAL HERALD," Chicago.

PROPOSALS.

New York Observer for 1860.

THE importance of religious newspapers to sustain and extend the principles and usages of each denomination of Christians, we fully appreciate. But there are some considerations to which we invite your attention in favor of introducing the NEW YORK OBSERVER into families that take no religious paper, or are able to add another to those now taken.

1. The NEW YORK OBSERVER is the largest and cheapest religious newspaper that is published.

2. It contains

TWO COMPLETE NEWSPAPERS,

one devoted to SECULAR, and the other to RELIGIOUS matters; and these may be separated so as to make two complete journals, while the price for both is no greater than is charged for many papers smaller than either one of the two.

3. It aims to promote good feeling among Christians of all names, its motto being, Peace on earth and good will among men.

4. It devotes much space and attention to the advancement of

Revivals of Religion.

and its intelligence is full, reliable, and interesting in this department.

5. It is an earnest defender of the great principles of Protestantism held in common by every Evangelical Christian denomination.

6. It gives every week a complete synopsis of the most interesting events in

ALL THE DENOMINATIONS,

including those that are called Evangelical, and those that are not, as every intelligent Christian wishes to be well informed respecting all of them.

7. It gives a well-digested epitome of the

News of the Day, Foreign and Domestic,

prepared with great labor and care, so that the reader is sure to be put in possession of every event of interest and importance to the public.

8. The

Foreign Correspondence

of the OBSERVER is unrivalled, and has long commanded the admiration of intelligent men.

9. A large corps of the best writers are constantly at work in furnishing their best thoughts for this paper.

10. The NEW YORK OBSERVER is the unflinching advocate of conservative, scriptural principles in the work of moral reformation, resisting all those *isms*, errors and heresies which are not supported by the Word of God and the common sense of mankind.

11. It is a

BOND OF UNION

in Church and State, circulating in all denominations and all sections, everywhere teaching those doctrines which make good Christians and good citizens, and opposing everything that tends to strife and division.

12. It has AGRICULTURAL, COMMERCIAL, SCIENTIFIC and MISCELLANEOUS DEPARTMENTS, conducted by men of practical experience, presenting information, original and select, of great variety and value.

We publish, at least once a month, and oftener, if desirable, a Sermon, by some eminent divine, at home or abroad, evangelical and eloquent. American, British, French and German, of the various Christian denominations, showing the manner in which the Word is preached in other countries as well as

our own. The sermons in foreign tongues are translated expressly for the *N. Y. Observer*.

The arrangements for regular Foreign and Domestic Correspondence will also be continued and enlarged, so that the NEW YORK OBSERVER will contain a complete epitome of the secular, religious and literary news of the whole world.

Each number contains FIFTY-SIX columns of printed matter, furnishing ample space for these and other attractions to be introduced from time to time, without diminishing the VARIETY that now distinguishes the OBSERVER.

We pledge ourselves, as proprietors and editors, to furnish an interesting, impartial, unsectarian, faithful and wholesome review, summary and digest of all events relating to the religious, the Civil and Political Communities of the whole earth; to avoid all bitter and unholy controversies; to publish nothing detrimental to Evangelical truth, to the harmony and union of Christian denominations, and the best interests of mankind; and to produce, if possible, the largest, purest, cheapest and best religious and secular newspaper in the world.

We request our present readers to co-operate with us in introducing the NEW YORK OBSERVER into every family not supplied with a religious newspaper. By so doing, you will confer a blessing that will continue for successive generations. You will do a good service to the church, to the community, and to the State, for the principles which we teach are identified with the best interests of the whole human family. We will strive to make the paper more and more worthy of the confidence of the whole country, a means of grace, a friend of the pastor, a supporter of the church and a mighty instrumentality for good in the land.

Every person who will give attention to the subject may obtain from 10 to 100 subscribers before the first of January next.

For every new subscriber paying \$2.50 for one year in advance, we will give the agent procuring the same, Fifty cents.

For every five new subscribers, each paying one year in advance, we will give the agent procuring the same 75 cents each: \$3 75.

For every ten new subscribers, each paying one year in advance, we will give the agent procuring the same TEN DOLLARS, and in the same proportion for any greater number.

To every person sending us his own name and one other, both being new subscriptions, we will send the two papers for one year for \$4.00.

To each new subscriber paying in advance, a copy of our beautiful and valuable BIBLE ATLAS, with five colored maps, will be sent gratis.

Specimen numbers of the NEW YORK OBSERVER will be sent gratis to any address that may be forwarded to us for that purpose.

The present is a favorable season for making an effort. Subscriptions are received to begin at any time, and unless otherwise stated, will be understood to begin at the time the names are received.

To introduce the NEW YORK OBSERVER into the families of the whole country, we trust, is a work of sufficient importance to secure the aid of every patriot and Christian. We ask your personal and immediate co-operation.

SIDNEY E. MORSE, Jr., & Co.

EDITORS AND PROPRIETORS, 37 Park Row, New York.

☞ "I pity those women whose staff is their needle, for when they lean upon it, it pierces, not their side, but their heart. * * * * * I think the needle has slain more than the sword of war."

HENRY WARD BEECHER.

GROVER & BAKER'S
CELEBRATED
FAMILY SEWING MACHINES.

☞ READ THE FOLLOWING TESTIMONIALS. ☞

"Having had one of GROVER & BAKER'S machines in my family for nearly a year and a half, I take pleasure in commending it as every way reliable for the purpose for which it is designed—family sewing."—*Mrs. Joshua Leavitt, wife of Rev. Dr. Leavitt, Editor of the N. Y. Independent.*

"I confess myself delighted with your sewing machine, which has been in my family for many months. It has always been ready for duty, requiring no adjustment, and is easily adapted to every variety of family sewing, by simply changing the spools of thread."—*Mrs. Elizabeth Strickland, wife of Rev. Dr. Strickland, Editor of the N. Y. Christian Advocate.*

"I have used a GROVER & BAKER sewing machine for two years, and have found it adapted to all kinds of family sewing, from cambric to broadcloth. Garments have been worn out without the giving way of a stitch. The machine is easily kept in order, and easily used."—*Mrs. A. B. Whipple, wife of Rev. Geo. Whipple, New York.*

The "Scientific American," Nov. 5th, 1859, says: "The machines manufactured by the Grover and Baker Sewing Machine Company, are too well known by the public at large to need any recommendation at our hands, and we will simply add that we have had one of them in our family for some time past, and it is considered the most useful article in the house, next to the cradle, and no less indispensable than that."

"Zion's Herald," Nov. 16th, 1859, says: "We would recommend to families and to those about to organize a homestead, to be sure and have a Family Bible, and also one of Grover & Baker's SEWING MACHINES."

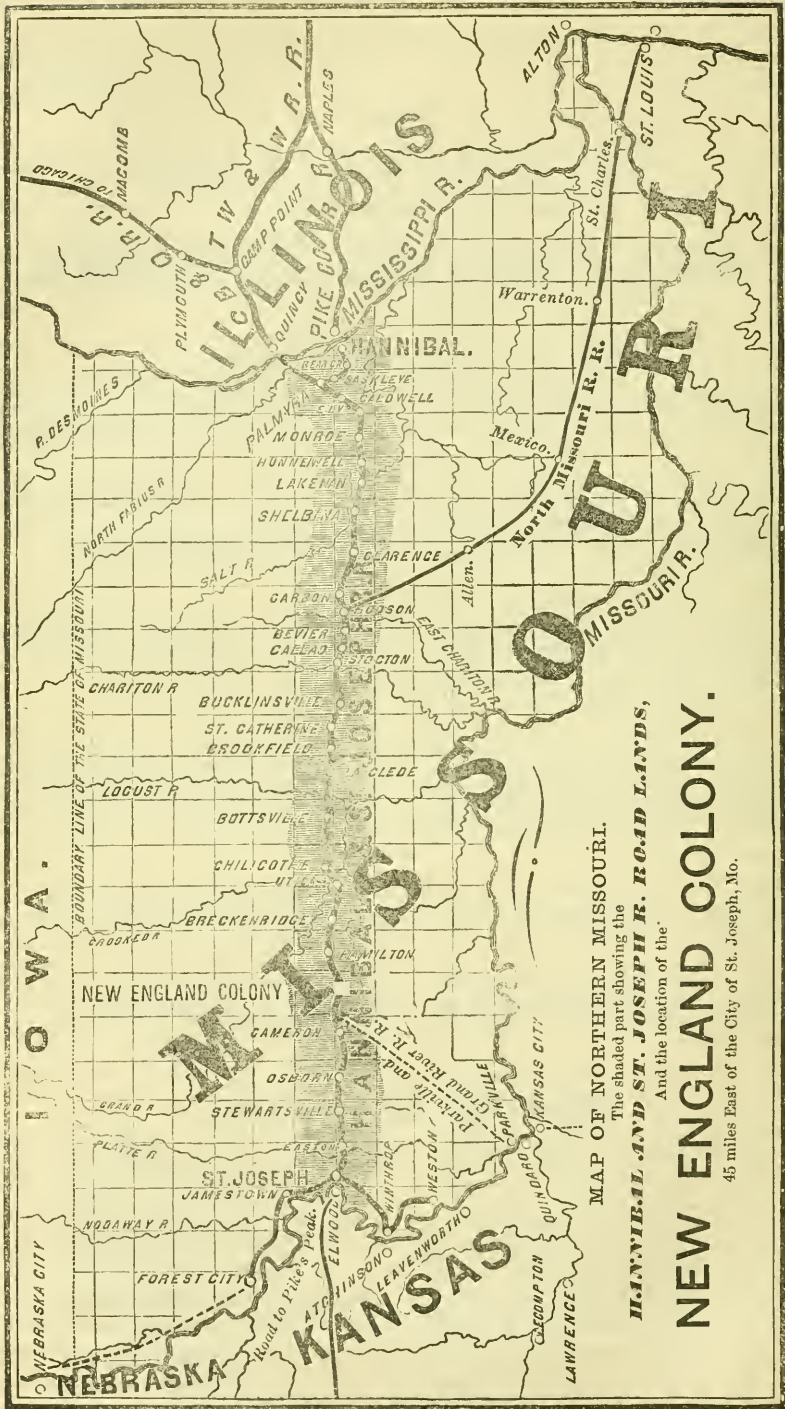
"It is a beautiful thing, and puts everybody into an excitement of good humor. Were I a Catholic, I should insist upon Saints GROVER & BAKER having an eternal holiday in commemoration of their good deeds for humanity."—*Cassius M. Clay.*

PRINCIPAL SALES ROOMS.

- 18 SUMMER STREET,.....BOSTON.
495 BROADWAY,.....NEW YORK.
730 CHESTNUT STREET,.....PHILADELPHIA.
181 BALTIMORE STREET,.....BALTIMORE.
115 LAKE STREET,.....CHICAGO.
118 MONTGOMERY STREET,.....SAN FRANCISCO.
58 WEST FOURTH STREET,.....CINCINNATI.
124 NORTH FOURTH STREET,.....ST. LOUIS.

New England Colony in Missouri.

Farms and Homes in Missouri,



MAP OF NORTHERN MISSOURI.

The shaded part showing the

HANNIBAL AND ST. JOSEPH R. ROAD LANDS,

And the location of the

NEW ENGLAND COLONY.

45 miles East of the City of St. Joseph, Mo.

FOR NEW ENGLAND FARMERS, MECHANICS, AND TRADERS.

New England Colony in Missouri.

Central Position.—The State of Missouri is in the center of the Continent, in the heart of the United States, and in the middle of the Mississippi Valley,—having an inland navigation of unequalled extent, and a direct water-borne connection with the commerce of the world. The Hannibal & St. Jos. R.R. adds greatly to her advantages, and insures soon a connecting line west to Pike's Peak. The population, and the immense transit of freight and travel now concentrated on this route, demand and will soon have the cheapness and speed of steam. These facts guarantee this to be the first completed railroad route to the Pacific.

The New England Colony,—as indicated on the map herewith, is located in the "Garden of the State," 45 miles east of the city of St. Joseph, 161 miles west of the city of Hannibal, and 260 miles north-west from St. Louis, with all of which cities it has a direct railroad and telegraphic connection, as also with Chicago and all southern and eastern markets; thus having the advantage of them all and the choice of either. Its latitude is 39° 40',—Philadelphia is 40° N.

Local Characteristics.—The great majority of the land is gently rolling prairie, with long and beautiful slopes, draining well without washing, and ready at once for the plow. Good, pure water is abundant. **TIMBER AND PRAIRIE LAND** conveniently alternate throughout, and farms combining any proportion of each can be obtained. The Pine does not grow here, but is supplied in abundance by dealers at Hannibal, and delivered at any point on the Railroad at low prices; also, ready-made, framed dwellings costing from \$100 to \$300, so complete, that, in one week after being delivered they can be ready for occupancy, by a family, at the Colony. Quarries of handsome blue lime-rock abound in the beds and banks of streams,—easily obtained, and superior for lime and other building purposes. Excellent clay for brick is abundant, and Bituminous Coal is inexhaustible in Northern Missouri.

THE SOIL is a dark loam, very deep, rich and productive,—free from gravel and stone, having a clay sub-soil which, with a rolling surface, protects the crops from the usual destructive effects of either a wet or dry season.

THE PRESENT POPULATION is sparse, but there are old settlers enough to furnish necessary supplies to new comers until they produce for themselves. This is widely different from the inconvenience of a new country.

Comparative Value of Land.—The first emigrants to Missouri settled upon the margin of the rivers, which then furnished the only extensive means of transportation to distant parts of the State. This course of things continued until the completion, in February, 1859, of the H. & St. Jos. R.R. which is 206 miles long, and runs through the best agricultural portion of the State. These facts explain why a country, so valuable and desirable in every respect *now*, has remained to this late day unimproved.—**IMPROVED FARMS** on the Missouri river, 40 miles distant, are now valued at \$30 to \$100 per acre; the improvements consist mostly in fences and indifferent buildings; while our lands, as rich, productive, and in many respects more desirable, can *now* be bought on accommodating terms at \$10 per acre. This difference in price will not long continue, for the railroad farms will be deemed, as they are, the most valuable.

Productions.—**CORN** is the principal crop raised, and the average yield is 50 bushels per acre. Prairie can be broken and a good crop of Sod-corn secured if planted by the middle of June. Corn now sells at 30 cts. for the New Orleans Market. Spring and winter wheat, oats, rye, barley, and both common and sweet potatoes grow to perfection.—**HEMP** is a great crop, and the net profit is large.—**TOBACCO** is extensively cultivated, and with great success.—**FRUIT.** The finest varieties are produced in abundance; bearing orchards are secured in three years' time.—**GRAPES** are indigenous, and cultivated for wine with great profit.—**HAY AND STOCK RAISING.** Probably no part of our extended country affords equal advantages for raising stock. Extensive ranges of the richest pasture abound. Any quantity of excellent native prairie hay can be had by cutting and stacking it, without other cost; foddering is confined to 3 or 4 months, and often less.—**DAIRY FARMERS** could not desire a better market for their butter and cheese than Missouri presents.—**SWINE RAISING** is cheap, easy and profitable; and a large income can be secured next Fall from pork by those who go this Spring and plant the necessary corn.—**MULES** are easily raised in great numbers, with much profit; commanding for the Southern, Kansas, Pike's Peak, and California markets, large cash prices at an early age.—**SHEEP** flourish finely.—**HORSES**, especially of the **MORGAN** and **BLACK-HAWK** bloods, do well, and are held in high repute for all Western and Southern markets.

Health.—It is a healthy country, and worthy of the entire confidence of a New England community, especially for persons predisposed to pulmonary diseases.

The State and County School Funds are estimated by an Ex-Senator, the **HON. WM. CARSON**, of Palmyra, to be worth over **\$5,000,000**. The School funds of Davies and Caldwell counties, in which the Colony is located, are large, securely invested, and now available for first-class **FREE SCHOOLS**.

Local Feeling.—Personal experience fully justifies me in giving strong assurance to all peacefully disposed persons, who may desire to emigrate to Northern Missouri, that sectional or party prejudice will not interfere with their prosperity or independence of opinion. Free labor has nothing to fear.

CLERGYMEN, PHYSICIANS, and others are respectfully requested to call the attention of their acquaintances who contemplate going West, to this Colony, and thereby confer an essential favor on all concerned.

Information desired, in regard to cost of Fare or Freight to Missouri, by any who wish to emigrate, will be promptly given on application, and **THROUGH TICKETS** obtained at the most favorable rates.

☞ For further particulars apply to
APRIL, 1860.

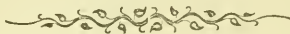
GEO. S. HARRIS, Agent,
40 STATE STREET, BOSTON, MASS.

REFERENCES BY PERMISSION.—Messrs. J. E. THAYER & BROTHER, Bankers, Boston; Messrs. J. M. FORBES & CO., Merchants, Boston; H. H. HUNNEWELL, Esq., Merchant, Boston; HON. A. BURLINGAME, M. C., Boston; HON. JAMES CRAIG, M. C., St. Joseph, Mo.; HON. SCHUYLER COLFAX, M. C., South Bend, Ind.; HON. JUSTIN S. MORRILL, M. C., Strafford, Vt.; Rev. I. P. LANGWORTHY, Chelsea, Mass.

AMERICAN SUNDAY SCHOOL UNION,

No. 141 Washington Street, opposite Old South Church,

BOSTON.



I beg leave to call the attention of the clergy and laymen to the large and attractive assortment of Books, Cards, Engravings and Periodicals, issued by the Union, a full supply of which may at all times be found at their new store, No. 141 Washington Street, opposite Old South Church.

In addition to the very large assortment of the Publications of the UNION, a complete assortment of

ELEGANT ENGLISH BIBLES

Will be kept constantly on hand. Also will be furnished, the Publications of the

AMERICAN TRACT SOCIETY,

The finely illustrated Juvenile Publications of the

RELIGIOUS TRACT SOCIETY, LONDON,

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, LONDON,

A GENERAL ASSORTMENT OF THE ISSUES OF

Messrs. Carter & Brothers, New York,

A. D. F. Randolph, New York,

Sheldon & Co., New York,

Messrs. T. Nelson & Sons, London,

(Including their beautiful series of VIEWS and CARDS, in OIL COLORS,)

Congregational Board of Publication,

Presbyterian Board of Publication,

(Old and New School,)

The Evangelical Knowledge Society,

(Protestant Episcopal,)

AND A GREAT VARIETY OF OTHER WORKS SUITABLE FOR

PASTOR'S LIBRARIES, FAMILIES AND SUNDAY SCHOOLS,

Also, COMMENTARIES, GREEK TESTAMENTS and LEXICONS,

AND VARIOUS HELPS TO THE STUDY OF THE BIBLE.

My object is to keep

A FIRST CLASS RELIGIOUS BOOK STORE,

Containing the best Books, with the finest Engraving, for Old and Young,
and at the Lowest Prices of any to be found in the United States.

Clergymen and others are respectfully invited to examine this Stock—and those not residents of this city to make this store their home when in Boston—whether you purchase or not.

N. P. KEMP,

141 Washington St., Boston.

GOULD & LINCOLN,

No. 59 WASHINGTON STREET, BOSTON, Have Just Published:

VOLUME SECOND of THE PURITANS; or

THE CHURCH, COURT AND PARLIAMENT OF ENGLAND DURING THE REIGNS OF EDWARD SIXTH AND ELIZABETH. By Samuel Hopkins. Royal 8vo, cloth, \$2.50.

The first volume of this great work had a remarkable success, and by the general voice of the best critics, the author is assigned a place in the front rank of American historians. The Boston Journal says of him: "Many of his admirers regard him as the most promising candidate among younger writers, to fill the place in our literature left vacant by the death of Prescott." The second volume will be found more fascinating than the first. It combines the charm of romance with the truthfulness of history.

LIFE AND CORRESPONDENCE OF REV. DANIEL WILSON, D.D., late Bishop of Calcutta. With portraits, illustrations, and a Map of his Travels. By Rev. Josiah Bateman. Royal octavo. Cloth, \$3 00.

It will at once take rank among the best Memoirs of modern times. Its subject was a great and good man, a foremost leader among the eminent and useful men of this century. The biographer has executed his work with rare ability and discretion, and the reader is brought into acquaintance with the statesmen and philanthropists of England, and with prominent military officers and civilians in India. Life in India, in all its wonderful variety, is finely portrayed, both before and during the late mutiny. The Christian will be charmed by the earnest piety which everywhere pervades the volume, and the general reader will be attracted by its wonderful stores of information.

SECOND EDITION OF THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS, with Special Reference to the Doubts and Discoveries of Modern Times, by Geo. Rawlinson, M.A. 12mo, cloth, \$1 25.

The sale of the first large edition of this work, in a few days, attests the public opinion of its value. The voice of the press is also most explicit in its favor.

"The consummate learning, judgment and general ability displayed by Mr. Rawlinson in his edition of Herodotus are exhibited in this work also"—*North American*.

"In its application of secular history to the illustration of the sacred record, it possesses an interest and value for Biblical students which can hardly be expressed in words. We see not how any man of candor can read this volume and retain a doubt as to the authenticity of the historical books of the Old Testament."—*Independent*.

"A noble book, of the profoundest interest and value."—*Boston Courier*.

Copies sent by mail, post-paid, on receipt of price.

CHRIST IN HISTORY. By Robert Turnbull, D.D. 12mo, cloth, \$1 25.

This able work, on its first appearance, received a cordial welcome from scholars and theologians, as a most important contribution to religious literature. It furnishes a key to all human history by unfolding the true relation of our Lord Jesus Christ to our world as the Alpha and Omega, the beginning and the end of all things; the moral center around which the providential government of God revolves, and towards which all human thought and action converge. The volume has been revised and enlarged for the present edition.

THE CRUCIBLE; or TESTS OF A REGENERATE STATE. By Rev. J. A. Goodhue, A.M., with an introduction by Rev. E. N. Kirk, D.D. 12mo, cloth, \$1 00.

This volume has excited extraordinary interest among thoughtful readers, and received the highest commendations from pastors and the religious press.

"The discriminating nature of this work, the evangelical tone of its sentiments and the earnest Christian spirit with which it is imbued, make it an excellent book to aid in the great work of self-examination."—*N. Y. Observer*.

"We know of no work since the days of Pres. Edwards which approaches this in thoroughness and completeness."—*N. Y. Evangelist*.

"Full of original thought and sharp analysis, and important suggestions; no one can read it without feeling its quickening power."—*Watchman and Reflector*.

THE STILL HOUR; or COMMUNION WITH GOD. By Austin Phelps, Professor in Andover Theological Seminary. 16mo, cloth, 38 cents. Twenty-second thousand.

Contents; 1. Absence of God in Prayer. 2. Unblessed Prayer. 3. Romance in Prayer. 4. Distrust in Prayer. 5. Faith in Prayer. 6. Specific and intense Prayer. 7. Temperament of Prayer. 8. Indolence in Prayer. 9. Idolatry in Prayer. 10. Continuance in Prayer. 11. Fragmentary Prayer. 12. Aid of the Holy Spirit in Prayer. 13. Reality of Christ in Prayer. 14. Modern Habits of Prayer.

This little work will find a warm response in every Christian heart. It treats of prayer as a real power with God, committed unto men, and shows how this power may be used to accomplish the largest results and how it often fails of its proper end, from indolence and unbelief, and want of earnest and persevering zeal. It will commend itself to every reader as the best treatise on Prayer in the English language. It is marked by the freshness and vigor of thought, and the energy and elegance of style which have won for Prof. Phelps a foremost place among the divines of New England.

CROSBY, NICHOLS, LEE & COMPANY,
PUBLISHERS, BOOKSELLERS AND STATIONERS,

DEALERS AT WHOLESALE AND RETAIL IN

Books in every Department of Literature,
117 WASHINGTON STREET, BOSTON.

CROSBY, NICHOLS, LEE & CO., having purchased some of the most valuable Stereotype Plates formerly owned by Phillips, Sampson & Co., will hereafter publish them in addition to the large list of popular works heretofore published by Crosby, Nichols & Co. Their publications now comprise

THE ILLUSTRATED STANDARD POETS AND DRAMATISTS,

The most complete, and some of them the only editions published in this country. Bound in various styles.

The Boston Library Editions of

MACAULAY'S ENGLAND, 6 vols. HUME'S ENGLAND, 6 vols.

GIBBON'S ROME, 6 vols. LAMARTINE'S FRENCH REVOLUTION, 1 vol.

President Hitchcock's Works.

RELIGION OF GEOLOGY, an entire new edition, with the addition of one hundred pages, giving a summary of the author's present views of the whole subject.

GEOLOGY OF THE GLOBE, and of the United States in particular, with maps and engravings.

RELIGIOUS TRUTHS ILLUSTRATED FROM SCIENCE.

Dr. Huntington's Sermons.

SERMONS FOR THE PEOPLE. By Rev. F. D. Huntington, D.D. 6th edit. 1 vol. 12mo.

CHRISTIAN BELIEVING AND LIVING.—Sermons by Rev. F. D. Huntington, D.D., Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. 1 vol. 12mo.

The publishers request particular attention to this work, which has attracted so much attention and excited so much interest among all denominations of Christians, and which settles all doubts respecting the opinions of the author.

The *Independent* says: "Everywhere through the Sermons there pulsates a genuine sincerity of conviction, which gives them a moral value and power beyond all reach of logical force, or of the most exquisite verbal felicities."

LECTURE TO YOUNG MEN, ON LIFE IN COLLEGE AND AT HOME. By Rev. F. D. Huntington, D.D. 12mo.

The Great American Quarterly,

THE NORTH AMERICAN REVIEW,

which they would commend to the attention of the American public, as a work which, dating almost from the commencement of the literature of our country, has always sustained its high reputation wherever our language is known.

It is to America what the *Edinburg* and *London Quarterly*s are to Great Britain, and takes rank with them both in Europe and America.

Nearly all the great authors of our country were first brought before the public through this Review. WEBSTER, EVERETT, SPARKS, PRESCOTT, BANCROFT, with scores of other noted men, of whom our literature is proud, have been among its contributors; and its pages continue to reflect the best talent of our times.

The NORTH AMERICAN REVIEW is published Quarterly, in numbers of nearly three hundred pages each, at Five Dollars a-year.

Crosby, Nichols, Lee & Co., desire particularly to call the attention of Congregationalist ministers to their unrivalled facilities for the supply of books in every department of Literature,—Theological as well as Miscellaneous. Our relations with other large publishing houses are such that we are enabled to offer all American Publications on the most favorable terms possible. Doing a very extensive wholesale business, we are enabled to buy our stock in large quantities, thus having the advantage over smaller houses, who do business on a more limited scale.

C., N., L. & Co. are New England agents for the sale of the popular Musical Publications of Lowell Mason, and are the New England publishers of the SABBATH HYMN BOOK, and TUNE BOOK. Pastors and Churches desiring to purchase, are requested to order directly from us.

CROSBY, NICHOLS, LEE & CO.

117 Washington Street.

Congregational Quarterly Advertiser.

The New Hymn Book, and Hymn and Tune Book.

The importance of the adoption of THE BEST Hymn Book; that which most fully and conveniently meets the wants of Christian worship, must be evident to every one who reflects that, excepting the inspired Volume, it is the only book used in the services of the sanctuary; that it is used in every service, and that it provides the formulæ for so large a portion of Christian worship and culture. Certainly the Hymn Book exercises vast influence in the formation and development of Christian character. The publishers respectfully invite attention to

THE SABBATH HYMN BOOK,
THE SABBATH TUNE BOOK,
THE SABBATH HYMN AND TUNE BOOK,

For the Service of Song in the House of the Lord,

By EDWARDS A. PARK, D.D., AUSTIN PHELPS, D.D., and
LOWELL MASON, Doctor of Music.

Published by MASON BROTHERS, 5 & 7 Mercer St. New York.

This series is now complete, and the various editions of each book afford facilities on the one hand to those who find it necessary to consult economy, and on the other to those who desire large, clear print and elegant bindings. The HYMN BOOK is furnished, at retail, at prices varying from 56½ cents to \$4.50 each; The HYMN AND TUNE BOOK at from 80 cents to \$4.50 each. Each book in the series is complete in itself. The Hymn Book is adapted to choir or congregational singing, and may be used in connection with any tune book. The Tune Book may be used with any hymn book.

The very large number of emphatic testimonials to the excellence of these books from eminent sources in the United States, the Canadas, and in England; the wide extent to which they have already been introduced, and the increasing satisfaction with which they are used, afford abundant evidence of their great merit and adaptedness to the wants of the churches.

The publishers will be glad to send to any one desiring them, pamphlets containing full descriptions of these books, with very numerous testimonials to their value.

NOW READY :

THE SABBATH SCHOOL HYMN AND TUNE BOOK,
Containing 220 Hymns, with the Melody of appropriate Tunes, on 96 pages. It will be sold at the cost of manufacture, (about \$6 per hundred,) and a copy will be sent to any address on receipt of the price.

Published by MASON BROTHERS,
Nos. 5 & 7 Mercer Street, New York.

Congregational Quarterly Advertiser.

THE

CONGREGATIONALIST,

—A—

RELIGIOUS NEWSPAPER FOR THE FAMILY,

—IS—

PUBLISHED, EVERY FRIDAY, IN BOSTON,

—AT—

TWO DOLLARS A YEAR,

—BY—

GALEN JAMES & CO.,

15 CORNHILL.



*Has the largest circulation of any Congregational
Newspaper in New England.*

HENRY WARD BEECHER'S SERMONS,

REVISED BY THE AUTHOR,

WILL APPEAR IN

The Independent,

EVERY WEEK.

This announcement alone should be sufficient inducement to thousands to send their subscriptions.

The conductors of this paper aim to make it the most influential and useful religious newspaper published in this country. To this end they employ an array of Editors, Special Contributors, Regular Correspondents, Miscellaneous Essayists, Commercial Reporters, and other writers, each of whom contributes a valuable and indispensable part of every weekly number.

In addition to this, arrangements are now in progress by which THE INDEPENDENT, for the coming year, will be made still more interesting and attractive.

A wider range of good reading will be introduced, and the paper will be printed throughout with new type.

It is intended that any one of the following departments of the paper, viz : the sermons of

HENRY WARD BEECHER,

the Contributions of the

Rev. GEO. B. CHEEVER,

the Poems of

JOHN G. WHITTIER,

the Commercial Articles and Market Reports, Editorial Articles, or the Family Reading, shall be worth more than the entire subscription price for one year.

We are happy to announce that our subscription list is increasing more rapidly than ever before, and as a special inducement to our readers, we will say, that for every *two new subscribers* sent us with \$5, we will credit the party sending the same with one year's subscription.

The friends of THE INDEPENDENT in all sections of the country, will favor the cause in which we are engaged, by using their influence to extend our circulation.

Terms, \$2 a year, in advance.

Address

JOSEPH H. RICHARDS, Publisher,

No. 5 Beekman St., New York.

☞ "I pity those women whose staff is their needle, for when they lean upon it, it pierces, not their side, but their heart. * * * * * I think the needle has slain more than the sword of war."
HENRY WARD BEECHER.

GROVER & BAKER'S
CELEBRATED
FAMILY SEWING MACHINES.

☞ READ THE FOLLOWING TESTIMONIALS. ☞

"Having had one of GROVER & BAKER'S machines in my family for nearly a year and a half, I take pleasure in commending it as every way reliable for the purpose for which it is designed—family sewing."—*Mrs. Joshua Leavitt, wife of Rev. Dr. Leavitt, Editor of the N. Y. Independent.*

"I confess myself delighted with your sewing machine, which has been in my family for many months. It has always been ready for duty, requiring no adjustment, and is easily adapted to every variety of family sewing, by simply changing the spools of thread."—*Mrs. Elizabeth Strickland, wife of Rev. Dr. Strickland, Editor of the N. Y. Christian Advocate.*

"I have used a GROVER & BAKER sewing machine for two years, and have found it adapted to all kinds of family sewing, from cambric to broadcloth. Garments have been worn out without the giving way of a stitch. The machine is easily kept in order, and easily used."—*Mrs. A. B. Whipple, wife of Rev. Geo. Whipple, New York.*

The "Scientific American," Nov. 5th, 1859, says: "The machines manufactured by the Grover and Baker Sewing Machine Company, are too well known by the public at large to need any recommendation at our hands, and we will simply add that we have had one of them in our family for some time past, and it is considered the most useful article in the house, next to the cradle, and no less indispensable than that."

"Zion's Herald," Nov. 16th, 1859, says: "We would recommend to families and to those about to organize a homestead, to be sure and have a Family Bible, and also one of Grover & Baker's SEWING MACHINES."

"It is a beautiful thing, and puts everybody into an excitement of good humor. Were I a Catholic, I should insist upon Saints GROVER & BAKER having an eternal holiday in commemoration of their good deeds for humanity."—*Cassius M. Clay.*

PRINCIPAL SALES ROOMS.

- 18 SUMMER STREET,.....BOSTON.
- 495 BROADWAY,.....NEW YORK.
- 730 CHESTNUT STREET,.....PHILADELPHIA.
- 181 BALTIMORE STREET,.....BALTIMORE.
- 115 LAKE STREET,.....CHICAGO.
- 118 MONTGOMERY STREET,.....SAN FRANCISCO.
- 58 WEST FOURTH STREET,.....CINCINNATI.
- 124 NORTH FOURTH STREET,.....ST. LOUIS.

MASON & HAMLIN, MANUFACTURERS OF MELODEONS AND HARMONIUMS.

The undersigned respectfully invite the attention of the public to the following facts in relation to their Instruments:

1st. Our Melodeons and Harmoniums have received the endorsement and preference of the first musical authorities in the country, among whom are Thalberg, Mason, Webb, Root, W. Mason, Bradbury, Morgan, Baker, Wetherbee, W. Leox, Zetland, Bruce, Satter, and Zundel.

2d. Having exhibited at twenty-three Fairs since 1856, we have, in EVERY INSTANCE, been awarded the FIRST PREMIUM, over all competitors.

3d. Nearly THREE HUNDRED churches and chapels have been furnished with our Organ Harmoniums, all of which have given entire satisfaction.

4th. Upwards of THIRTY-FIVE HUNDRED of our Melodeons have been sold, all of which, so far as known to us, have given entire satisfaction.

PRICE LIST.

MELODEONS, with one set of Reeds.....	\$60	\$75	\$100	\$110	and	\$130
MELODEONS, with two sets of Reeds.....				\$130	and	\$150
ORGAN-MELODEONS, with two sets of Reeds and two banks of Keys.....						\$200
HARMONIUMS, with six and eight stops.....				\$200	and	\$250
ORGAN-HARMONIUMS.....			\$300	\$350	and	\$400

Amongst the recent improvements introduced by us, we invite attention to that of the "TREBLE FORTE" stop, which is now applied to all of our Melodeons.

Descriptive Catalogues sent to any address on application to

MASON & HAMLIN,
BOSTON, MASS.

Depot in New York—CHICKERING & SONS, 694 Broadway.

THE AMERICAN TRACT SOCIETY, TRACT HOUSE, NO. 28 CORNHILL, BOSTON,

Have for sale an Assortment of **Standard Religious Works, Books for Children and Youth, Also, English Bibles,** in every variety of binding, **Picture Cards, Children's Tracts, &c.**—The Society are rapidly increasing the list of their publications. *Fifty Tracts* have already been published. **The Memoir of Dr. Lobbell,** late Missionary of the American Board, is now ready; Also, **The Sisters,** a beautiful book for Youth. The subscription lists of **THE TRACT JOURNAL** and **THE CHILD AT HOME,** are daily increasing. Orders and remittances should be sent to

HENRY HILL, *Treasurer.*
 N. BROUGHTON, JR., *Depository Agent.*
 J. W. ALVORD, } *Secretaries.*
 I. P. WARREN, }

Massachusetts Sabbath School Society, 13 CORNHILL, BOSTON.

This Society has, for one of its prominent objects, the circulation of *good books at the lowest prices.* We publish over 1200 excellent books, suitable for Sabbath School Libraries, and add to this list about 50 new volumes each year. We have also on hand, or can furnish, a complete assortment of the best books published by the "CARTERS," the PRESBYTERIAN BOARD, the AMERICAN SUNDAY SCHOOL UNION, and other Publication Societies; SHELDON & BLAKEMAN, HENRY HOYT, and other Sabbath School book publishers.

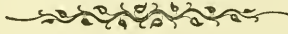
We invite *Clergymen, Superintendents,* and all in want of Theological and Sabbath School books, to call at 13 Cornhill, before purchasing elsewhere, as we have just adopted the plan of making **SPECIAL DISCOUNTS TO PASTORS AND SABBATH SCHOOLS.** We are prepared to send out a full assortment of the new books, carefully selected, to Committees for examination, with the privilege of returning or exchanging any not wanted.

MOSES H. SARGENT, *Treas. Mass. S. S. Society.*

AMERICAN SUNDAY SCHOOL UNION,

No. 141 Washington Street, opposite Old South Church,

BOSTON.



I beg leave to call the attention of the clergy and laymen to the large and attractive assortment of Books, Cards, Engravings and Periodicals, issued by the Union, a full supply of which may at all times be found at their new store, No. 141 Washington Street, opposite Old South Church.

In addition to the very large assortment of the Publications of the UNION, a complete assortment of

ELEGANT ENGLISH BIBLES

Will be kept constantly on hand. Also will be furnished, the Publications of the

AMERICAN TRACT SOCIETY,

The finely illustrated Juvenile Publications of the

RELIGIOUS TRACT SOCIETY, LONDON,

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, LONDON,

A GENERAL ASSORTMENT OF THE ISSUES OF

Messrs. Carter & Brothers, New York,

A. D. F. Randolph, New York,

Sheldon & Co., New York,

Messrs. T. Nelson & Sons, London,

(Including their beautiful series of VIEWS and CARDS, in OIL COLORS,)

Congregational Board of Publication,

Presbyterian Board of Publication,

(Old and New School,)

The Evangelical Knowledge Society,

(Protestant Episcopal,)

AND A GREAT VARIETY OF OTHER WORKS SUITABLE FOR

PASTOR'S LIBRARIES, FAMILIES AND SUNDAY SCHOOLS,

Also, COMMENTARIES, GREEK TESTAMENTS and LEXICONS,

AND VARIOUS HELPS TO THE STUDY OF THE BIBLE.

My object is to keep

A FIRST CLASS RELIGIOUS BOOK STORE,

Containing the best Books, with the finest Engraving, for Old and Young,
and at the Lowest Prices of any to be found in the United States.

Clergymen and others are respectfully invited to examine this Stock—and those not residents of this city to make this store their home when in Boston—whether you purchase or not.

N. P. KEMP,

141 Washington St., Boston.

OVER 100,000 PEOPLE
SING OUT OF THE
“PLYMOUTH COLLECTION,”

EDITED BY HENRY WARD BEECHER AND JOHN ZUNDEL.

This Pioneer Book is regarded THE BEST, as a Devotional Book for the Church, Lecture-Room, or Family. It contains “Everybody’s hymn and everybody’s tune.”—The universal testimony of those who use it, is, “We like it more and more.”

Read the following letter just received from the Pastor of a Presbyterian Church in Milwaukee:—

MILWAUKIE, MAY 26, 1860.

Messrs. A. S. BARNES & BURR.

DEAR FRIENDS,—We adopted the “Plymouth Collection” in the First Presbyterian Church of this city six months ago, and experience has proven what I long ago believed, *that it is the best Collection yet published, for the development of Congregational singing.*

Yours truly,
J. L. CORNING,
Pastor 1st Pres. Church.

It is also adopted by the First Congregational Church, Milwaukee.

The Winter Street Congregational Church, Boston, have just introduced the book, notwithstanding the great pressure of rival Hymn and Tune Books. It has also been adopted by *Dr. Hawes’s Congregational Church, Hartford.* Such introductions of this superior Hymn and Tune Book are ample evidence of its great value over all other Hymn and Tune Books yet published.

The Book contains over 360 Tunes, and over 1,300 Hymns.

PRICE OF THE HYMNS AND TUNES,.....\$1.25

☞ Churches are supplied for *first introduction*, at the low price of \$1 per copy.

THE HYMNS SEPARATE, (three sizes,).....62½ cts., 75 cts., and \$1.00

☞ Pastors and Committees furnished with single copies of Hymns and Tunes for examination, post-paid, for \$1 per copy. Apply to the Publishers,

A. S. BARNES & BURR,

51 & 53 John Street, New York.

A. S. BARNES & BURR publish:

Revival Hymns and Tunes, A Selection from the Plymouth Collection,
15 cents per copy.

Cheever’s Christian Melodies, Hymns and Tunes. 50 cents.

Plymouth Sabbath School Collection. 20 cents.

Lee Avenue Collection of Hymns, for Sabbath Schools. 37½ cents.

—ALSO,—

Curtis’s School Vocalist.

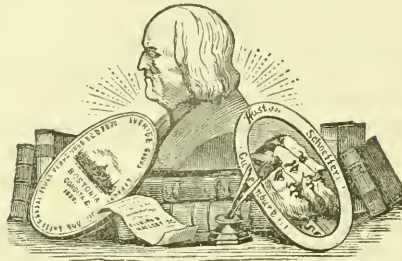
Hastings’s Selah.

Kingsley’s Juvenile Choir.

EDWARD L. BALCH,

Book and Job Printer,

No. 34 School Street, (opposite City Hall,) Boston.



MUSIC PRINTING.

For specimens of workmanship in this department, see Moore's Encyclopedia of Music, and the Congregational Tune Book, published by J. P. Jewett & Co., Vestry Harp, Wm. Heath, Revival Melodist, Snow & Greene, Providence, and numerous other works.

☞ The strictest personal attention will be given, and all work executed punctually and in the best manner.

CHURCH ARCHITECTURE.

THERE has probably been no period of time since the first settlement of this country when greater and sincerer efforts were made to render places for public worship, not only comfortable, but healthful, than are being made at this present time. Very few Committees venture to run the risk of building, or remodeling a church edifice, without first obtaining some kind of a plan from some kind of an architect. Not knowing, however, oftentimes, the value of varied and long experience in the profession, they frequently find, when too late, that they have been imposed upon, being obliged to pay a greater sum to remedy a defect or correct a mistake, than would have sufficed, in the beginning, to secure the best services.

The experience of Committees can rarely be made of much practical benefit, for the reason that it terminates in the completion of the building which they were appointed to erect. While on the other hand, that of an architect, being continuous of necessity, becomes often available.

The subject of ventilation has, of late, occupied much of the public attention and concern. It is believed by many, who have investigated the subject, that human life could be very much prolonged if the laws of nature were more carefully observed, and in no way more, than in the free use of pure air. In public buildings much can be done where enlightened experience is brought to the aid of those who have their construction in charge. But that experience must be used, to be of any value; and certainly, none would be more likely to understand it than one whose profession is a continuous practice.

The undersigned having devoted much time and attention to the proportion and comfort of rooms for public assemblages, and particularly to the department of warming and ventilation—for they are really but one, so closely are they connected—believes himself qualified to render valuable aid to any committee or individual who desires to be possessed of information upon the subject. Committees and others are invited to call at his office, 11 Joy's Building, and examine plans of Churches, &c.

J. D. TOWLE, Architect.

REFERENCES.

Revs. Isaac P. Langworthy, and Henry M. Dexter, Boston; Rev. Horace Winslow, Great Barrington, Ms.

☞ The following are some of the Churches designed by Mr. Towle:—Shawmut, Boston, Ms.; Winnisimmet, Chelsea, Ms.; Unitarian, Bangor, Me.; Old South, Portsmouth, N. H.; Congregational Churches in New Britain, Ct., North Bridgewater, Ms., East Randolph, Ms., and Great Barrington, Ms.

JUST PUBLISHED:

The Year of Grace; A HISTORY OF THE REVIVAL IN IRELAND IN 1859. By Rev. WILLIAM GIBSON, Professor of Christian Ethics in Queen's College, Belfast. With an Introduction by Rev. Baron Stow, D.D. 12mo., cloth, \$1.25.

This is a remarkable book upon a remarkable subject. It contains a glowing account of the commencement, progress, and results of the Revival in the various districts, drawn from the extended communications of some *three hundred* local ministers, written expressly with reference to this publication. The description of the touching scenes of the Revival; the striking cases of conversion; the language and conduct of the converts; the marked effect of the work on the morals and habits of the community, etc., with the learned author's able chapter on the remarkable "physical manifestations," render it a volume of extraordinary interest.

Dr. Stow, who visited Ireland during the Revival, expressly to witness the wonderful movement, in his brief Introduction, bears testimony the marked accuracy of the account of the work as he saw it.

Morning Hours in Patmos. THE OPENING VISION OF THE APOCALYPSE, AND CHRIST'S EPISTLES TO THE SEVEN CHURCHES OF ASIA. By Rev. A. C. THOMPSON, author of "The Better Land," "Gathered Lilies," &c. With beautiful Frontispiece. 12mo., cloth, \$1.

An attractive volume of discourses or meditations on the first three chapters of the Apocalypse the interest of which is greatly enhanced by the author's recent visit to Patmos and the sites of the seven Asiatic Churches.

"It is one of the most beautifully written devotional works that we have ever met with."—*Providence Daily Post*.

"We commend it as a volume which will be read with great satisfaction and spiritual profit."—*Advent Herald*.

The Signet Ring, and Other Gems. By Rev. J. De Liefde. 16mo., cloth, 63 cents.

CONTENTS: I. THE SIGNET RING, and its Heavenly Motto. II. THE INHERITANCE, and the Journey to obtain it. III. THE SHIPWRECKED TRAVELLER.

The writings of this author are highly popular in England and Germany, where they have had a large sale. The general sentiment of the foreign press is embraced in the following, from the *Scottish Guardian*: "We have not found in so small a compass a mass of Christian experience so pregnant with instruction to all who are engaged in the Lord's work."

Illustrations of Scripture; SUGGESTED BY A TOUR THROUGH THE HOLY LAND. By HORATIO B. HACKETT, Professor in New-England Theological Institution. New Edition, Revised and Enlarged.

The first editions of this work had an extensive sale, and received universal commendation. The author has now, in effect, re-written and completed it, and new illustrations have been inserted. In its present enlarged and improved form, it is invaluable to every student of the Bible, especially to ministers and Sunday-school teachers.

"Trustworthy, and better than a hundred 'Evidences,'—R. Choate." (Written on the fly-leaf of his library copy.)

"The work befits the character of its author. Simple, chaste, accurate, thorough, devout, it brings before the mind, the scenery, the customs, the institutions and the manners of Bible lands, with remarkable freshness and beauty."—*Index-cant*.

"A standard work for students of the Bible, a most timely aid to the teachers in our Sunday-schools, and convenient always for family reference."—*Christian Examiner*.

"Prof. Hackett's accuracy is proverbial. We can rely on his statements with a confidence which is in itself a pleasure. He knows and appreciates the wants of readers; explains the texts which need explanation; and, on the authority of his own vision, imparts to his readers the knowledge which they require. He gives life-like pictures, instead of dry details, and charms while he instructs."—*Bib. Sacra*.

Lessons at the Cross; OR, SPIRITUAL TRUTHS FAMILIARLY EXHIBITED. By SAMUEL HOPKINS, author of "The Puritans." 16mo., cloth, 75 cents.

"The nature of the truths treated of, the pure, simple and forcible style in which the work is written, and the power of good there is in it, make it a valuable book for the Christian family."—*N. Y. Observer*.

"One of the very best of books for instruction and edification."—*Boston Recorder*.

The Still Hour; OR, COMMUNION WITH GOD. By AUSTIN PHELPS, D.D., Professor in Andover Theological Seminary. 16 mo., cloth, 38 cents.

This little work has everywhere been received with the warmest commendation, and has already reached the twenty-fifth thousand.

RECENT PUBLICATIONS.

LIFE AND CORRESPONDENCE OF DANIEL WILSON, D.D. With Portraits, &c. By Josiah Bateman. Royal 8vo., cloth, \$3.

THE PURITANS; OR, THE Church, Court and Parliament of England, during the reigns of Edward Sixth and Elizabeth. By Samuel Hopkins. Royal 8vo. Vols. I. and II., each \$2.50.

THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS. By George Rawlinson, M.A. 12mo., cloth, \$1.25.

CHRIST IN HISTORY. By Robert Turnbull, D.D. 12mo., cloth, \$1.25.

THE CRUCIBLE; OR, Tests of a Regenerate State; designed to bring to light suppressed hopes, expose false ones, and confirm the true. By Rev. J. A. Goodhue, A.M. 12mo., cloth, \$1.

SPIRITUALISM TESTED. By George W. Sanborn, D.D., Pres. of Columbia College. 16mo., cloth, 38 cents.

ANNUAL OF SCIENTIFIC DISCOVERY; OR, Year Book of Facts for 1850. By D. A. Wells, Esq. 12mo., \$1.25.

LIMITS OF RELIGIOUS THOUGHT EXAMINED. By H. L. Mansel, B.D. 12mo., cloth, \$1.

LIFE AND TIMES OF JOHN MILTON. By David Masson, M.A. Vol. I., Royal 8vo., cloth, \$2.75.

THE GREYSON LETTERS. Edited by Henry Rogers, author of "The Eclipse of Faith." 12mo., cloth, \$1.25.

LEADERS OF THE REFORMATION; OR, THE Representative Men of Germany, France, England and Scotland. By J. Tullock, D.D. 12mo., cloth, \$1.

GOULD & LINCOLN,

59 Washington Street, Boston.

Theological and Sabbath School Books.

CROSBY, NICHOLS, LEE & COMPANY,
PUBLISHERS, BOOKSELLERS AND STATIONERS,
117 WASHINGTON STREET, BOSTON.

We have now on hand our usual extensive variety of Books in every department of Literature, to which the attention of purchasers is respectfully invited. In addition to our own publications, which comprise popular and elegant editions of Standard Poetical, Historical, Biographical, Religious and Scientific Works, we keep the most complete assortment of

VALUABLE RELIGIOUS WORKS,

American and Foreign, including the publications of all the prominent Houses, at home and abroad, which we furnish to Clergymen at a special discount.

That we may more fully meet the wants of the Religious public, and for the special accommodation of Pastors, Sabbath School Superintendents and Teachers, we shall hereafter keep constantly on hand a complete assortment of

Books for Sabbath School Libraries,

Including the issues of the Massachusetts Sabbath School Society, American Sunday School Union, American Tract Society, Gould & Lincoln, Robert Carter & Brothers, A. D. F. Randolph, Sheldon & Company, Carlton & Porter, W. S. & A. Martien, and the Presbyterian Board, together with a large collection of other publications, from which a selection may be made. Much time and trouble may thus be saved, as it is our design to keep on hand all the desirable issues of the day, and to furnish them, with any that may be ordered, at the shortest notice.

On the 1st of August next, we shall publish

A NEW SERIES OF SABBATH SCHOOL BOOKS,

BY MRS. MADELINE LESLIE,

Author of "I'll Try," "Howard and his Teacher," "Trying to be Useful," etc.

First Series — "THE ROBIN NEST STORIES," Second Series — "LITTLE FRANKY AND HIS MOTHER."

Each Series containing Six Volumes, beautifully illustrated by Billings.

We have also a large and choice selection of **MISCELLANEOUS LITERATURE**, comprising all standard works, with all new books, as fast as issued from the press.

ELEGANT EDITIONS OF STANDARD WORKS.

Special attention is requested to the superior and elegant manner in which the following books are published. It can confidently be asserted that they will compare favorably with the best productions of the English press.

Burton's Anatomy of Melancholy. A new and carefully corrected and revised edition with fac simile of original frontispiece. 3 vols. 12mo.

Essays of Elia. By Charles Lamb. A new Edition. 1 vol. 12mo.

D'Israeli's Curiosities of Literature. With a Life of the Author, by his Son. 4 vols.

The Complete Works of William Shakspeare, with Glossarial and other Notes, by Knight, Dyce, Douce, Collier, Halliwell, Hunter, and Richardson. In 8 vols. 12mo.

Also to be published immediately in styles to correspond with the above.

Lamb's Complete Works. 4 vols. 12mo.

Macaulay's History of England. Vols. 1, 2, 3 & 4, 12mo.

Hume's History of England. 6 vols. 12mo.

Milman's Gibbon's History of Rome. 6 vols.

Campbell's complete Poetical Works. Edited by Epes Sargent, Esq., with Notes and a Memoir. 1 vol. 12mo.

Rogers' Poetical Works. Edited by Epes Sargent, Esq., with Notes and a Memoir. 1 vol. 12mo.

Collins', Gray's, & Goldsmith's Poetical Works. Edited by Epes Sargent, Esq. 1 vol. 12mo.

Milton's Complete Poetical Works. Edited by Mitford. 2 vols. 12mo.

We are special Agents for the popular Musical Publications of Mason Brothers, New York, including

THE SABBATH HYMN BOOK,

THE SABBATH TUNE BOOK,

THE SABBATH HYMN AND TUNE BOOK,

in all the various sizes and styles of binding, and congregations, desiring to purchase, are requested to order directly from us. Samples furnished for examination.

THE
CONGREGATIONAL QUARTERLY :
A Denominational Journal of Facts, Principles and Arguments :
CONDUCTED, UNDER THE SANCTION OF THE
CONGREGATIONAL LIBRARY ASSOCIATION,
AND THE
AMERICAN CONGREGATIONAL UNION,
BY
REV. JOSEPH S. CLARK, D.D., REV. ALONZO H. QUINT, AND
REV. HENRY M. DEXTER, REV. ISAAC P. LANGWORTHY.

This number closes our second volume. The history of the CONGREGATIONAL QUARTERLY is a short one, but it is not yet finished. It has entered an open and wholly unoccupied field of research, rich in that which concerns and ought to interest all our churches. It has indeed but begun its survey; still enough has been discovered to satisfy its editors that their resources are inexhaustible. It is not now a question, Whence can we fill our pages? but, of WHICH that is on our table? Nor is the future existence of this periodical an open question, and that, too, at its present unprecedented low price, so long as the present proprietors can control it. And we here wish to express our warmest thanks to those brethren who have so kindly written for our pages without hope of fee or reward, and to those who have interested themselves to send us subscribers. And we must ask favors in both these directions still.

While with gratitude we record the fact that we close this year with a much larger subscription than we closed the last, still it is a truth that all we receive from this source will fall much short of paying the printer and the binder. To save ourselves from too heavy a draft on this account, in addition to working for nothing and finding ourselves, we are compelled to draw some help from our advertising friends. What we want, and very much need, is at least three subscribers where we now have one. Our price is too low to command the services of agents. And are not our object, our work and our

Congregational Quarterly.

terms sufficiently Christian and magnanimous to secure the cooperation of every one now receiving the Quarterly—hence knowing its value—IN EXTENDING ITS CIRCULATION?

One pastor of a very small missionary church sent us six subscribers this year; another, of a larger church, sent us eleven; another, twelve; but for us, such co-laborers are too few—we want a thousand such. And we are persuaded that we return threefold for the amount each subscriber pays us. Our first, the statistical number, is worth more than the cost of the volume. We dare not state the amount of the printer's bill for that number alone of this year. We, however, enter upon our coming year with hope. We look for our remuneration chiefly in the good we are accomplishing, but intend to deserve so well of our friends and patrons that they will afford us the means of paying for the material of our work at least. In this confidence we will greet our subscribers with the January issue in good time, and with better filled pages than any of its predecessors. Such is our purpose. These pages we should be more than glad to send to many hundreds who as yet know not what they lose by failing to take

THE CONGREGATIONAL QUARTERLY.

We have still on hand a few copies of our **FIRST VOLUME**, which can be had for one dollar a copy in numbers, or one dollar and twenty-five cents, neatly bound. Those having either the first or the second volume, or both, in numbers, can exchange them, if in good condition, for corresponding volumes uniformly bound, by paying twenty-five cents a volume.

Congregational Quarterly Advertiser.

The New Hymn Book, and Hymn and Tune Book.

The importance of the adoption of THE BEST Hymn Book; that which most fully and conveniently meets the wants of Christian worship, must be evident to every one who reflects that, excepting the inspired Volume, it is the only book used in the services of the sanctuary; that it is used in every service, and that it provides the formulæ for so large a portion of Christian worship and culture. Certainly the Hymn Book exercises vast influence in the formation and development of Christian character. The publishers respectfully invite attention to

**THE SABBATH HYMN BOOK,
THE SABBATH TUNE BOOK,
THE SABBATH HYMN AND TUNE BOOK,
For the Service of Song in the House of the Lord,**

By EDWARDS A. PARK, D.D., AUSTIN PHELPS, D.D., and
LOWELL MASON, Doctor of Music.

Published by MASON BROTHERS, 5 & 7 Mercer St. New York.

This series is now complete, and the various editions of each book afford facilities on the one hand to those who find it necessary to consult economy, and on the other to those who desire large, clear print and elegant bindings. The HYMN BOOK is furnished, at retail, at prices varying from 56½ cents to \$4.50 each; The HYMN AND TUNE BOOK at from 80 cents to \$4.50 each. Each book in the series is complete in itself. The Hymn Book is adapted to choir or congregational singing, and may be used in connection with any tune book. The Tune Book may be used with any hymn book.

The very large number of emphatic testimonials to the excellence of these books from eminent sources in the United States, the Canadas, and in England; the wide extent to which they have already been introduced, and the increasing satisfaction with which they are used, afford abundant evidence of their great merit and adaptedness to the wants of the churches.

The publishers will be glad to send to any one desiring them, pamphlets containing full descriptions of these books, with very numerous testimonials to their value.

NOW READY :

THE SABBATH SCHOOL HYMN AND TUNE BOOK,
Containing 220 Hymns, with the Melody of appropriate Tunes, on 96 pages. It will be sold at the cost of manufacture, (about \$6 per hundred,) and a copy will be sent to any address on receipt of the price.

**Published by MASON BROTHERS,
Nos. 5 & 7 Mercer Street, New York.**

A HANDSOME PREMIUM.

A COPY OF

WEBSTER'S NEW PICTORIAL QUARTO DICTIONARY,

Containing 1,500 woodcuts, (price \$6,50), will be given to any friend of

THE INDEPENDENT,

Who will send to the office at No. 6 Beekman Street, New York, the names of three subscribers, with Six Dollars. The Book will be promptly forwarded by Express on the receipt of the names and money.

MRS. ELIZABETH BARRETT BROWNING.

MRS. HARRIET BEECHER STOWE.

GRACE GREENWOOD.

JOHN C. WHITTIER.

JAMES RUSSELL LOWELL.

HORACE GREELEY.

WILLIAM M. EVARTS.

REV. STEPHEN H. TYNG, D. D.

WILLIAM ALLEN BUTLER.

REV. THEODORE L. CUYLER.

REV. GEORGE B. CHEEVER, D. D.

The above distinguished writers are contributors to THE INDEPENDENT. The circulation of this paper is more rapidly increasing than ever before, and as a special inducement to the friends of the paper, a copy of WEBSTER'S NEW PICTORIAL QUARTO DICTIONARY is offered to any of them who will send three new subscribers, with SIX DOLLARS. The book will be promptly forwarded by express on receipt of names and money. The publication of

Rev. HENRY WARD BEECHER'S SERMONS

has met with the hearty approval of persons from all parts of the country. The letters which are constantly received evince the interest felt.

The following is a specimen of many others like it :

"I cut out and carefully paste each Sermon on a sheet of foolscap. We have one Sermon on the Sabbath, three weeks out of four. At a meeting called for the purpose, we resolved to have one of Beecher's Sermons read every Sabbath when we had no preaching. The first was his Thanksgiving Sermon, which suited so well that it was resolved to have one read every Sabbath evening."

The best newspaper is THE INDEPENDENT; the best Dictionary is WEBSTER'S. You should possess both. By procuring three new subscribers to THE INDEPENDENT you will be presented with a copy of the new pictorial edition of the

DICTIONARY.

Terms—Two Dollars a year, payable in advance. Address

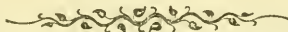
JOSEPH H. RICHARDS, Publisher,

No. 5 Beekman St., New York.

AMERICAN SUNDAY SCHOOL UNION,

No. 141 Washington Street, opposite Old South Church,

BOSTON.



I beg leave to call the attention of the clergy and laymen to the large and attractive assortment of Books, Cards, Engravings and Periodicals, issued by the Union, a full supply of which may at all times be found at their new store, No. 141 Washington Street, opposite Old South Church.

In addition to the very large assortment of the Publications of the UNION, a complete assortment of

ELEGANT ENGLISH BIBLES

Will be kept constantly on hand. Also will be furnished, the Publications of the

AMERICAN TRACT SOCIETY,

The finely illustrated Juvenile Publications of the

RELIGIOUS TRACT SOCIETY, LONDON,

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, LONDON,

A GENERAL ASSORTMENT OF THE ISSUES OF

Messrs. Carter & Brothers, New York,

A. D. F. Randolph, New York,

Sheldon & Co., New York,

Messrs. T. Nelson & Sons, London,

(Including their beautiful series of VIEWS and CARDS, in OIL COLORS,)

Congregational Board of Publication,

Presbyterian Board of Publication,

(Old and New School,)

The Evangelical Knowledge Society,

(Protestant Episcopal,)

AND A GREAT VARIETY OF OTHER WORKS SUITABLE FOR

PASTORS' LIBRARIES, FAMILIES AND SUNDAY SCHOOLS,

Also, **COMMENTARIES, GREEK TESTAMENTS and LEXICONS,**

AND VARIOUS HELPS TO THE STUDY OF THE BIBLE.

My object is to keep

A FIRST CLASS RELIGIOUS BOOK STORE,

Containing the best Books, with the finest Engraving, for Old and Young,
and at the Lowest Prices of any to be found in the United States.

Clergymen and others are respectfully invited to examine this Stock—and those not residents of this city to make this store their home when in Boston—whether you purchase or not.

N. P. KEMP,

141 Washington St., Boston.

PERUVIAN SYRUP:

—OR,—

Protected Solution of Protoxide of Iron Combined.

This well known Remedy has been used very extensively and with great success for the cure of

DYSPEPSIA,
OR
**IMPAIRED AND IMPERFECT
DIGESTION,**



AND THE CONSEQUENT
Deterioration of the Blood,
And for the cure of the following Diseases,
most of which originate in

DYSPEPSIA:

Liver Complaint, Chronic Diarrhœa, Nervous Debility, St. Vitus's Dance, Neuralgia and Nervous Affections, Loss of Appetite, Headache, Languor and Depression of Spirits, Scrofula, Carbuncles and Boils, Piles, Scurvy, Affections of the Skin, Consumptive tendencies, Bronchitis, Chlorosis, Leucorrhœa, Prolapsus Uteri, and all Diseases peculiar to Females, and all Complaints accompanied by General Debility, and requiring a Tonic or Alterative Medicine.

NOTE.—The great value of IRON as a remedy for DYSPEPSIA, a bad state of the blood, and the numerous diseases caused thereby, is well known, and acknowledged by all medical men. Its failure has been from the want of such a preparation of IRON as shall enter the stomach in a *Protoxide* state, and assimilate at once with the blood. This want the **PERUVIAN SYRUP** supplies, containing, as it does, IRON in the only form in which it is possible for it to enter the circulation. For this reason the **PERUVIAN SYRUP** often radically CURES diseases in which other preparations of IRON and other medicines have been found to be of no avail.

Certificate of A. A. HAYES, M. D., of Boston.

It is well known that the medicinal effects of Protoxide of Iron are lost by even a very brief exposure to air, and that to maintain a solution of Protoxide of Iron, without further oxidation, has been deemed impossible. In the **PERUVIAN SYRUP** this desirable point is attained by *combination in a way before unknown*: and this solution may replace all the proto-carbonates, citrates, and tartrates of the *Materia Medica*. It is also eminently adapted to take the place of any Protoxide of Iron which physicians have used in Scurvy, or scorbutic attacks; and to meet such cases the Syrup should be found in the medicine chest of every ship.

A. A. HAYES, *Assayer to the State of Massachusetts.*

16 BOYLSTON STREET, BOSTON.

PAMPHLETS containing Certificates of cures from the following well known Clergymen, Physicians, and others, can be had on application, or will be forwarded on request, to any address, free of charge.

Rev. John Pierpont.	Rev. Richard Metcalf.	Lewis Johnson, M.D.	Jose Antonio Sanchez, M.D.
“ Warren Burton.	“ M. P. Webster.	Roswell Kinney, M.D.	Jose d’Espinar, M.D.
“ Arthur B. Fuller.	“ Joseph H. Clinch.	S. H. Kendall, M.D.	Thomas A. Dexter, Esq.
“ Aug. R. Pope.	“ Abraham Jackson.	W. B. Chisholm, M.D.	Thomas C. Amory, “
“ Gurdon Robins.	“ J. Pearson, Jr.	Francis Dana, M.D.	Peter Harvey, “
“ Sylvanus Cobb.	“ A. R. R. Crawley.	Jeremiah Stone, M.D.	James C. Dunn, “
“ Thos. Whittenmore.	“ Henry Upham.	Marcelino Aranda, M.D.	Samuel May, “
“ Osborn Myrick.	“ S. H. Riddell.	Abraham Wendell, M.D.	Moses Grant, “
“ Ephraim Nute, Jr.	“ P. C. Headley.	H. E. Kinney, M.D.	Prof. E. Vitalis Scherb.
“ Thomas H. Pons.	“ John W. Olmstead.		

JOHN P. JEWETT & CARTER,

Store 39 Summer Street, (next door to New Post Office,) BOSTON.

The Medicine will still be manufactured by N. L. CLARK & CO., but exclusively for us; and, as heretofore, will be

SOLD BY ALL DRUGGISTS.

BELLS !



BELLS !

CAST STEEL BELLS.

The subscribers are now prepared to execute orders for Cast-steel Bells of superior tone, made at their establishment in Sheffield, England. These Bells have a very pure melodious sound, peculiar to steel ; and owing to the elasticity of the metal, the sound penetrates to a great distance. Compared with Composition Bells of same diameter and power, the difference in price is nearly 50 per cent in favor of Cast Steel Bells. This is owing in part to their greater *lightness*, while the well-known strength of the material make it almost impossible to break them with fair usage.

These Bells have now been extensively introduced throughout the United States and Canada, as well as in Great Britain and on the Continent of Europe, for Churches, Fire-Alarms, Academies, etc., etc.; and in every quarter their sweetness of tone has commended them to public favor.

Chimes cast to order with great accuracy.

Every Bell is warranted for one year, with proper usage, in *any climate*.

Circulars, with full description, prices, recommendations, &c., will be furnished on application to

NAYLOR & CO.,

No. 99 and 101, John street, New York.

No. 80 State street, Boston.

CHURCH ARCHITECTURE.

THERE has probably been no period of time since the first settlement of this country when greater and sincerer efforts were made to render places for public worship, not only comfortable, but healthful, than are being made at this present time. Very few Committees venture to run the risk of building, or remodeling a church edifice, without first obtaining some kind of a plan from some kind of an architect. Not knowing, however, oftentimes, the value of varied and long experience in the profession, they frequently find, when too late, that they have been imposed upon, being obliged to pay a greater sum to remedy a defect or correct a mistake, than would have sufficed, in the beginning, to secure the best services.

The experience of Committees can rarely be made of much practical benefit, for the reason that it terminates in the completion of the building which they were appointed to erect. While on the other hand, that of an architect, being continuous of necessity, becomes often available.

The subject of ventilation has, of late, occupied much of the public attention and concern. It is believed by many, who have investigated the subject, that human life could be very much prolonged if the laws of nature were more carefully observed, and in no way more, than in the free use of pure air. In public buildings much can be done where enlightened experience is brought to the aid of those who have their construction in charge. But that experience must be used, to be of any value; and certainly, none would be more likely to understand it than one whose profession is a continuous practice.

The undersigned having devoted much time and attention to the proportion and comfort of rooms for public assemblages, and particularly to the department of warming and ventilation—for they are really but one, so closely are they connected—believes himself qualified to render valuable aid to any committee or individual who desires to be possessed of information upon the subject. Committees and others are invited to call at his office, 11 Joy's Building, and examine plans of Churches, &c.

J. D. TOWLE, Architect.

REFERENCES.

Revs. Isaac P. Langworthy, and Henry M. Dexter, Boston ; Rev. Horace Winslow, Great Barrington, Ms.

☞ The following are some of the Churches designed by Mr. Towle :—Shawmut, Boston, Ms. ; Winnisimmet, Chelsea, Ms. ; Unitarian, Bangor, Me. ; Old South, Portsmouth, N. H. ; Congregational Churches in New Britain, Ct., North Bridgewater, Ms., East Randolph, Ms., and Great Barrington, Ms.

☞ "I pity those women whose staff is their needle, for when they lean upon it, it pierces, not their side, but their heart. * * * * * I think the needle has slain more than the sword of war."

HENRY WARD BEECHER.

GROVER & BAKER'S
CELEBRATED
FAMILY SEWING MACHINES.

☞ READ THE FOLLOWING TESTIMONIALS. ☞

"Having had one of GROVER & BAKER'S machines in my family for nearly a year and a half, I take pleasure in commending it as every way reliable for the purpose for which it is designed—family sewing."—*Mrs. Joshua Leavitt, wife of Rev. Dr. Leavitt, Editor of the N. Y. Independent.*

"I confess myself delighted with your sewing machine, which has been in my family for many months. It has always been ready for duty, requiring no adjustment, and is easily adapted to every variety of family sewing, by simply changing the spools of thread."—*Mrs. Elizabeth Strickland, wife of Rev. Dr. Strickland, Editor of the N. Y. Christian Advocate.*

"I have used a GROVER & BAKER sewing machine for two years, and have found it adapted to all kinds of family sewing, from cambric to broadcloth. Garments have been worn out without the giving way of a stitch. The machine is easily kept in order, and easily used."—*Mrs. A. B. Whipple, wife of Rev. Geo. Whipple, New York.*

The "Scientific American," Nov. 5th, 1859, says: "The machines manufactured by the Grover and Baker Sewing Machine Company, are too well known by the public at large to need any recommendation at our hands, and we will simply add that we have had one of them in our family for some time past, and it is considered the most useful article in the house, next to the cradle, and no less indispensable than that."

"Zion's Herald," Nov. 16th, 1859, says: "We would recommend to families and to those about to organize a homestead, to be sure and have a Family Bible, and also one of Grover & Baker's SEWING MACHINES."

"It is a beautiful thing, and puts everybody into an excitement of good humor. Were I a Catholic, I should insist upon Saints GROVER & BAKER having an eternal holiday in commemoration of their good deeds for humanity."—*Cassius M. Clay.*

PRINCIPAL SALES ROOMS.

- 18 SUMMER STREET,.....BOSTON.
495 BROADWAY,.....NEW YORK.
730 CHESTNUT STREET,.....PHILADELPHIA.
181 BALTIMORE STREET,.....BALTIMORE.
115 LAKE STREET,.....CHICAGO.
118 MONTGOMERY STREET,.....SAN FRANCISCO.
58 WEST FOURTH STREET,.....CINCINNATI.
124 NORTH FOURTH STREET,.....ST. LOUIS.

MASON & HAMLIN, MANUFACTURERS OF MELODEONS AND HARMONIUMS.

The undersigned respectfully invite the attention of the public to the following facts in relation to their Instruments:

1st. Our Melodeons and Harmoniums have received the endorsement and preference of the first musical authorities in the country, among whom are Thalberg, Mason, Webb, Root, W. Mason, Bradbury, Morgan, Baker, Wetherbee, Wilcox, Zerrahn, Bruce, Satter, and Zundel.

2d. Having exhibited at twenty-three Fairs since 1856, we have, in EVERY INSTANCE, been awarded the FIRST PREMIUM, over all competitors.

3d. Nearly THREE HUNDRED churches and chapels have been furnished with our Organ Harmoniums, all of which have given entire satisfaction.

4th. Upwards of THIRTY-FIVE HUNDRED of our Melodeons have been sold, all of which, so far as known to us, have given entire satisfaction.

PRICE LIST.

MELODEONS, with one set of Reeds.....	\$60	\$75	\$100	\$110	and	\$130
MELODEONS, with two sets of Reeds.....				\$130	and	\$150
ORGAN-MELODEONS, with two sets of Reeds and two banks of Keys.....						\$200
HARMONIUMS, with six and eight stops.....				\$200	and	\$250
ORGAN-HARMONIUMS.....			\$300	\$350	and	\$400

Amongst the recent improvements introduced by us, we invite attention to that of the "TREBLE FORTE" stop, which is now applied to all of our Melodeons.

Descriptive Catalogues sent to any address on application to

MASON & HAMLIN,
BOSTON, MASS.

Depot in New York—CHICKERING & SONS, 694 Broadway.

THE AMERICAN TRACT SOCIETY, TRACT HOUSE, NO. 28 CORNHILL, BOSTON.

Have for sale an Assortment of Standard Religious Works, Books for Children and Youth, Also, English Bibles, in every variety of binding, Picture Cards, Children's Tracts, &c.—The Society are rapidly increasing the list of their publications. Fifty Tracts have already been published. The Memoir of Dr. Lobdell, late Missionary of the American Board, is now ready; Also, The Sisters, a beautiful book for Youth. The subscription lists of THE TRACT JOURNAL and THE CHILD AT HOME, are daily increasing. Orders and remittances should be sent to

HENRY HILL, Treasurer.

N. BROUGHTON, JR., Depository Agent.

J. W. ALVORD, }
I. P. WARREN, } Secretaries.

Massachusetts Sabbath School Society, 13 CORNHILL, BOSTON.

This Society has, for one of its prominent objects, the circulation of good books at the lowest prices. We publish over 1200 excellent books, suitable for Sabbath School Libraries, and add to this list about 50 new volumes each year. We have also on hand, or can furnish, a complete assortment of the best books published by the "CARTERS," the PRESBYTERIAN BOARD, the AMERICAN SUNDAY SCHOOL UNION, and other Publication Societies; SHELDON & BLAKEYMAN, HENRY HOYT, and other Sabbath School book publishers.

We invite Clergymen, Superintendents, and all in want of Theological and Sabbath School books, to call at 13 Cornhill, before purchasing elsewhere, as we have just adopted the plan of making SPECIAL DISCOUNTS to PASTORS and SABBATH SCHOOLS. We are prepared to send out a full assortment of the new books, carefully selected, to Committees for examination, with the privilege of returning or exchanging any not wanted.

MOSES H. SARGENT, Treas. Mass. S. S. Society.

A. S. BARNES & BURR'S LATE PUBLICATIONS.

The Friends of Education are respectfully invited to the examination of the following new books:—

THE LITTLE ORATOR; or, PRIMARY SCHOOL SPEAKER. By CHARLES NORTEND, A. M., author of "Teacher and Parent," "Teachers' Assistant," etc. In three parts. Part I. Poetry. Part II. Prose. Part III. Dialogues. 178 pp., 18mo., cloth. Price 30 cents.

THE NATIONAL ORATOR. A selection of pieces for the use of young Students in Schools and Academies. By CHARLES NORTEND, A. M., 312 pp., 12mo., cloth. Price 75 cents.

ENTERTAINING DIALOGUES. Designed for the use of young Students in Schools and Academies. By CHARLES NORTEND, A. M. 312 pp., 12mo., cloth. Price 75 cents.

BOOKKEEPING BY SINGLE AND DOUBLE ENTRY. Simplified and Adapted to the use of Common Schools. By W. W. SMITH and EDWARD MARTIN. 163 pp., small 4to., half bound. Price 75 cents.

BLANKS TO SMITH & MARTIN'S BOOKKEEPING. Three numbers. Farmers' Day-Book, (by Single Entry,) or Book of Transactions, (by Double Entry.) Day-Book, (by Single Entry,) or Journal, (by Double Entry.) Ledger, (by Single or Double Entry.) Price 37 cents per set.

DAVIES' NEW ELEMENTARY ALGEBRA. Embracing the First Principles of the Science. By CHARLES DAVIES, LL. D., Professor of Mathematics in Columbia College, and author of a complete Course of Mathematics. 209 pp., 12mo., cloth. Price 75 cents. Key to do., 50 cents.

HISTORY OF ROME, in three parts. The Kings of Rome; the Republic of Rome; the Empire of Rome. With Questions. By F. W. RECORD. 315 pp., 12mo., cloth. Price \$1 00.

CESAR'S COMMENTARIES ON THE GALLIC WAR. Elucidated by English Notes, Critical and Explanatory, and illustrated by Maps, plans of the Battles, Views, and a Lexicon of all the words contained in the Text. By N. C. BROOKS, A. M., President of Baltimore College. 351 pp., 12 mo., cloth. Price \$1 25.

PECK'S ELEMENTS OF MECHANICS. Designed for Colleges, Academies, and High Schools. By WILLIAM G. PECK, M. A., Adjunct Professor of Mathematics in Columbia College. 338 pp., 12mo., cloth. Price \$1 25.

SCHOOL TEACHERS' REGISTER, for Recording Attendance, Recitations, and Department in Classes. Designed for the use of Colleges, Academies and Schools. By N. C. BROOKS, A. M., President of Baltimore Female College. Small 4to., cloth. Price 50 cents.

MANUAL OF DEVOTION; or, Religious Exercises for the Morning and Evening on each Day in the Month. For the use of Schools and Private Families. By N. C. BROOKS. 233 pp., 18mo., cloth. Price 40 cents.

THE SCHOOL HARMONIST; comprising Psalm and Hymn Tunes in general use; together with several Tunes and Chants. Designed as an Accompaniment to the "Manual of Devotion," and for the use of Choir Singing, Schools, and Private Families. By ANDREW CLEVELAND and N. C. BROOKS. 238 pp., 18mo., cloth. Price 40 cents.

HISTORY AND PROGRESS OF EDUCATION, from the earliest times to the present. Intended as a Manual for Teachers and Student. By PHILOBIUS. With an Introduction by Hon. HENRY BARNARD, LL. D. 310 pp., 12mo., cloth. Price \$1 00.

KEY TO CLARK'S GRAMMAR, in which the Analyses of the Sentences of the Grammar are indicated by Diagrams. Price 50 cents.

INSTITUTE LECTURES ON MENTAL AND MORAL CULTURE. By SAMUEL P. BATES, A. M., Superintendent of Public Instruction, Crawford County, Pennsylvania. 319 pp., 12mo., cloth. Price \$1 00.

THE HIGHER CHRISTIAN EDUCATION. By BENJAMIN W. DWIGHT. 12mo., cloth. Price \$1 00.

THE NORMAL; or, Methods of Teaching the Common Branches, Orthoepy, Orthography, Grammar, Geography, Arithmetic, and Elocution, including the Outlines, Technicalities, Explanations, Demonstrations, Definitions, and Methods, introductory and peculiar to each branch. By ALFRED HOLBROOK, Principal of the Southwest Normal School, Lebanon, Ohio. 456 pp., 12mo., cloth. Price \$1.

MODERN PHILOLOGY; its History, Discoveries, and Influence. With Maps, Tabular Views, and an Index. By BENJAMIN W. DWIGHT. 356 pp., 8vo., cloth. Price \$1 75.

THE LITTLE SPELLER; or, the first Round in the Ladder of Learning. By WM. W. SMITH, Principal of Grammar School No. 1, New York City. 96 pp., 18mo., half bound. Price 10 cents.

NATIONAL ELEMENTARY SPELLER. A critical work on Pronunciation; embracing a strictly graded Classification of the Primitive and the more important Derivative Words of the English Language for Oral Spelling; Exercises for Writing from Dictation; Prefixes, Affixes, &c., &c. By J. MADISON WATSON. Prepared to accompany Parker & Watson's Series of School Readers. Designed for Public Schools and the lower classes in Academies and Seminaries. Richly Illustrated. 160 pp., 18mo., half bound. Price 15 cents.

LECTURES ON NATURAL HISTORY, as related to Intellect, Taste, Wealth, and Religion. By P. A. CHADBOURNE, Professor of Natural History in Williams College and Bowdoin College. Price 75 cents.

MANUAL OF GEOLOGY, for Academies and Colleges. By EBENEZER EMMONS, Professor of Geology in North Carolina University. Price \$1 50.

CHILD'S BOOK OF NATURAL HISTORY, with Applications to the Common Arts. By CARL. Price 40 cents.

ELEMENTS OF COMPOSITION, (Grammatical, Rhetorical, and Logical.) Designed for Schools and Academies. By PROF. JAMES R. BOYD. Price \$1 00.

POPULAR PHYSICS, or, an Introductory Course of Natural Philosophy. From the French of M. GANOT, by W. G. PECK. With Illustrations. Price \$1 00.

New Edition of **CLASS-BOOK OF BOTANY.** By PROF. ALFONZO WOOD.

ALSO PUBLISHERS OF THE

National Series of Standard School Books,
PREPARED BY EMINENT AUTHORS.

A. S. BARNES & BURR, 51 & 53 John Street, New York.

NOW READY :

ANOTHER GREAT WORK BY PROF. MANSEL.

Prolegomena Logica; An Inquiry into the Psychological Character of Logical Processes. By H. LONGUEVILLE MANSEL, B.D., Professor of Moral and Metaphysical Philosophy, Oxford; Editor of Sir Wm. Hamilton's Lectures; Author of "Limits of Religious Thought," etc. 12mo. cloth, \$1.

This work is not an Introduction to Logic, but "an inquiry into the constitution and laws of the thinking faculty, such as they are assumed by the logician as the basis of his deductions." It is an important contribution to Mental Science, by one who stands in the front rank of living authors in this department of learning.

STILL ANOTHER—BY SIR WILLIAM HAMILTON.

Lectures on Logic. By Sir WILLIAM HAMILTON, Bart., Professor of Logic and Metaphysics in the University of Edinburgh. With Notes from Original Materials, and an Appendix containing the Latest Development of his New Logical Theory. Edited by H. Longueville Mansel, B.D., Oxford, and John Veitch, A.M., Edinburgh. Royal 8vo. cloth, \$1.

This volume completes the Metaphysical and Logical series of Sir William Hamilton, and will enable American scholars to possess themselves of the invaluable works of this eminent author, in two elegant 8vo. volumes, at six dollars—half the price of the English edition.

NEW EDITIONS AND RECENT PUBLICATIONS.

Lectures on Metaphysics. By Sir WILLIAM HAMILTON, Bart. Edited by Prof. H. L. Mansel, B.D., Oxford, and John Veitch, M.A., Edinburgh. Royal 8vo. cloth, \$3.

Hamilton's Lectures on Metaphysics have been received with eminent favor, and already adopted as a text book in Harvard, Yale, Princeton, and other distinguished colleges.

Limits of Religious Thought Examined. By H. LONGUEVILLE MANSEL B.D., Professor of Moral and Metaphysical Philosophy, Oxford; Editor of Sir Wm. Hamilton's Lectures, etc. 12mo. cloth, \$1.

This able work of Prof. Mansel has passed through several editions, and is attracting marked attention among scholars and theologians, many of whom regard it as a defence of revealed religion unsurpassed since the appearance of Butler's Analogy.

The Mission of the Comforter; With Copious Notes, (translated for the American edition.) By JULIUS CHARLES HARE, Archdeacon of Lewes, and late Fellow of Trinity College. 12mo. cloth, \$1.25.

"These discourses, for accuracy of thought, fervent faith in the power and presence of the Spirit, and affluence of argument and illustration, are far superior to anything we have ever met with on the same subject. The Notes are essays teeming with the most abundant fruits of theological learning."
[Christian Intelligencer.]

My Mother; or, Recollections of Maternal Influence. By a New England Clergyman. With a beautiful Frontispiece. 12mo. cloth, 75 cts.

"It is one of those rare pictures painted from life, with the exquisite skill of one of the *Old Masters*, which so seldom present themselves to the amateur."

Salvation by Christ. A Series of Discourses on some of the most important Doctrines of the Gospel. By FRANCIS WAYLAND, D.D. 12mo. cloth, \$1.

The Greyson Letters. Edited by Henry Rogers, author of "The Eclipse of Faith." 12mo. cloth, \$1.25.

"The Letters are intellectual gems, radiant with beauty, happily intermingling the grave and the gay."
[Christian Observer.]

The Still Hour; or, Communion with God. By AUSTIN PHILIPS, D.D. 16mo. cloth, 38 cts.

Since its publication, eight months ago, the sales of this remarkable book have been scarcely less than *one thousand copies per week*, and it is still in active demand.

The Christian Life; Social and Individual. By PETER BAYNE, M.A. 12mo. cloth, \$1.25.

"The book as a whole is admirable; the biographical sketches worthy of a place beside those of Carlyle, Macaulay, Mackintosh and Stephens."
[Hon. B. F. Thomas, LL.D.]

Memorials of Early Christianity; Presenting, in a graphic and popular form, Memorable Events of Early Ecclesiastical History, &c. By Rev. J. G. MIALL. With numerous illustrations. 12mo. cloth, \$1.

Life of James Montgomery. By Mrs. H. C. KNIGHT, Author of "Lady Huntington and her Friends," &c. 12mo. cloth, \$1.25.

"The psalm of Montgomery's private life, prepared in Mrs. Knight's graceful and happy manner."
[Exeter News Letter.]

The Evening of Life; or, Light and Comfort amidst the Shadows of Declining Years. By Rev. JEREMIAH CHAPLIN, D.D. 12mo. cloth, \$1. A most charming and appropriate work for the aged.

The Better Land; or, The Believer's Journey and Future Home. By Rev. A. C. THOMPSON. Fifteenth Thousand. 12mo. cloth, 85 cts.

☞ Copies sent by mail, post paid, on receipt of the price.

GOULD & LINCOLN,

59 Washington Street, Boston.

CROSBY, NICHOLS, LEE & COMPANY'S NEW MUSIC BOOKS for 1860-61.

We have NOW READY, the following new works, forming the most important list of new Music Books ever offered in one season :

THE DIAPASON.

A new and very extensive Collection of Church Music. BY GEORGE F. ROOT.

This is to be the general collection of church music for the season. Mr. Root has been engaged upon it for some years, and we do not hesitate to assert with confidence, that it will far surpass, in interest and popularity, any of his previous very successful works. Retail price, \$1.00. A single copy to any teacher, post-paid, 75 cents.

THE ECLECTIC TUNE BOOK :

A Selection of Standard Church Tunes; with new and appropriate Pieces for the opening and closing of Public Worship.

EDITED BY WM. B. BRADBURY.

The aim has been to combine the most popular, effective, and excellent tunes, old and new, now in use among the churches. The selection has been based upon actual returns contained in more than five hundred lists of tunes, furnished in response to a circular of inquiry, sent to leading churches in every section of the country. There have been added some new tunes by leading composers, and a large number of occasional pieces for opening and closing worship.

Retail price, \$1.

THE PEOPLE'S TUNE BOOK :

A Class-Book of Church Music for Choirs, Congregations, and Singing Schools.

BY LOWELL MASON, DR. OF MUSIC.

The People's Tune Book forms especially one of the best collections of the most useful and popular old tunes ever issued, and, with its large clear type, can-

not fail to be very popular as a Singing-school book, as well as for Choirs and Congregations.

HASTINGS' CHURCH MUSIC.

BY THOMAS HASTINGS, DOCTOR OF MUSIC.

The many friends of Dr. Hastings will welcome this work, which collects in one volume the choicest results of the labors for two score years, of this eminent composer of Church Song. Like the People's Tune Book, it is printed from clear large type, two tunes on a page.

BRADBURY'S ANTHEM BOOK :

A Collection of Anthems, Choruses, Opening and Closing Pieces, adapted to the wants of Choirs, Musical Associations, Conventions, &c.

BY WM. B. BRADBURY.

There has been much inquiry for a new Anthem Book which should contain a greater variety of pieces for the various occasions of ordinary or special religious services than it is possible to include in an ordinary collection of Church Music. The present volume, collects together the favorite old pieces, and presents many new ones, especially such as are suitable for opening and closing worship.

Retail price, \$1.25.

THE SABBATH SCHOOL HYMN AND TUNE BOOK.

BY THE EDITORS OF THE SABBATH HYMN AND TUNE BOOK.

The work contains 220 Hymns, set to appropriate tunes, for Sabbath Schools.

☞ Constantly on hand a full and complete assortment of all the Musical Publications of MASON BROTHERS, for which we are the only New England Agents. All supplied at the Publishers' prices.

C. N. L. & Co. have just published :

THE LIFE AND RELIGION OF THE HINDOOS. WITH A SKETCH OF MY LIFE AND EXPERIENCE. By Joguth Chunder Gangooly, (Baptised Philip.) 16mo. Price, \$1

This sketch of the religion and customs of the Hindoos, written by one of the high-caste Brahmins, will be read with much interest, being a reliable statement, by one who has had every opportunity to know the truth respecting the subject of which he writes. It disposes of the "old wives' fables," which have here been currently believed, respecting some of their superstitions.

THE HISTORY OF HARVARD UNIVERSITY. By Josiah Quincy, LL.D., late President of the University. In two volumes. 8vo. Price, \$5.

A new but limited edition of this valuable History of our most important University has just been published. The first edition has long been out of print, and those desirous of securing copies will do well to apply early.

New and elegant editions of the great Histories of Hume, Gibbon, and Macaulay, printed on tinted paper, forming the neatest Library editions yet issued.

HUME.—THE HISTORY OF ENGLAND FROM THE INVASION OF JULIUS CÆSAR to the Abdication of James the Second, 1688. By DAVID HUME, Esq. A new edition, with the author's last corrections and improvements. To which is prefixed a short Account of his Life, written by himself. 6 vols. 12mo. Price, \$7.50.

"The immortal narrative of Hume. . . . Hume, whose simple but profound history will be coeval with the long and eventful thread of English story."—*Alston*.

GIBBON.—THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE. By Edward Gibbon, Esq. With Notes by Rev. H. H. Milman. A new edition, to which is added a complete Index to the whole work. 6 vols. 12mo. Price, \$7.50.

Of Gibbon, Mr. Prescott says, "He exhibits his ideas in the most splendid and imposing form of which the English language is capable."

MACAULAY.—THE HISTORY OF ENGLAND FROM THE ACCESSION OF JAMES II. By Thomas Babington Macaulay. 4 vols. 12mo. Price, \$5.

"The all-accomplished Mr. Macaulay, the most brilliant and captivating of English writers of our own day, seems to have been born for the sole purpose of making English history as fascinating as one of Scott's romances."—*North American Review*.

Also now ready, in the same elegant style—

CHARLES LAMB'S WORKS.—THE WORKS OF CHARLES LAMB, in four volumes. With a fine portrait. 12mo. Price, \$5.

This new edition of Lamb is reprinted from the latest London edition, edited by Talfourd, containing his Life, Letters, and final Memorials, his Essays of Elia, Rosamund Gray, and other Essays and Poems, being the best and most complete edition issued.

WALTON'S LIVES.—THE LIVES OF DR. JOHN DONNE, SIR HENRY WOTTON, RICHARD HOOKER, GEORGE HERBERT AND DR. ROBERT SANDERSON. By Isaac Walton. With some account of the author and his writings, by Thomas Zouch, D.D., F.L.S., Prebendary of Durham. New edition, with illustrated Notes. 12mo. Price, \$1.25.

* * * Any of our books sent by mail, post-paid, on receipt of the price. Complete Catalogues of our publications furnished when desired.

CROSBY, NICHOLS, LEE & CO.

117 Washington Street.

THE NEW ENGLAND Mutual Life Insurance Company.

Office, corner of State and Congress Sts., BOSTON,

In the Company's Building,

INSURES LIVES on the MUTUAL PRINCIPLE. Net accumulation, exceeding

\$1,350,000,

and increasing, for the benefit of Members, present and future. The whole safely and advantageously invested. The business conducted exclusively for the benefit of the persons insured. The greatest risk taken on a life, \$15,000. Surplus distributed among the members every fifth year, from Dec. 1, 1843; settled by cash, or by addition to policy. The distribution of Dec'r, 1858, amounted to thirty-six per cent. of the premium paid in the last five years. Premiums may be paid quarterly or semi-annually, when desired, and amounts not too small.

Forms of Application, and Pamphlets of the Company, and its Reports, to be had of its Agents, or at the Office of the Company, or forwarded by mail, if written for.

DIRECTORS.

WILLARD PHILLIPS, *President*,
MARSHALL P. WILDER,
CHARLES P. CURTIS,
THOMAS A. DEXTER,
A. W. THAXTER, JR.,
GEORGE H. FOLGER,
WILLIAM B. REYNOLDS,
CHARLES HUBBARD,
SEWELL TAPPAN,
FRANCIS C. LOWELL,
JAMES STURGIS.

JOHN HOMANS, M.D., *Consulting Physician.*

BENJAMIN F. STEVENS, *Secretary.*

Family Sewing Machines.

“GET THE BEST!”

Messrs. LADD, WEBSTER & Co.

Would invite the attention of Clergymen and others to their unrivalled
Tight-Stitch Sewing Machines,

Designed for Family use. Among the numerous Testimonials received, they have selected two or three, to which they respectfully invite the attention of those who may desire to purchase a really reliable article.

This machine makes a beautiful lock stitch, alike on both sides, and which cannot be unravelled.

No Tools are required in its operation.



It is capable of performing the heaviest as well as the lightest family sewing.

Noiseless and rapid in operation.

It is so simple and strong, that derangement of its parts is almost an impossibility.

Extract from a letter of Rev. Isaac P. Langworthy, Sec'y American Congregational Union, to a brother Clergyman.

CHELSEA, Ms., AUG. 13, 1859.

.....I wish every minister's wife had one. Her friends can do nothing for her to the same amount that will so much help and bless her and her family, as to give her one. The gentlemanly and Christian proprietors make liberal discounts to Clergymen, and are worthy the patronage they seek, not for this reason so much as because they offer for sale the BEST of those instruments, which have become an institution for woman.

Extract from a letter of Rev. E. A. Cummings, Sec'y of Female College, Worcester.

FEMALE COLLEGE, WORCESTER, DEC. 1858.

.....Allow me to say, after having well proved your Family Sewing Machine, that we are perfectly satisfied with our choice, and recommend it with a great degree of confidence.

LADD, WEBSTER & CO., 17 Summer Street, Boston,

500 Broadway, New York,

820 Chestnut Street, Philadelphia,

131 Baltimore Street, Baltimore,

80 West 4th Street, Cincinnati.

