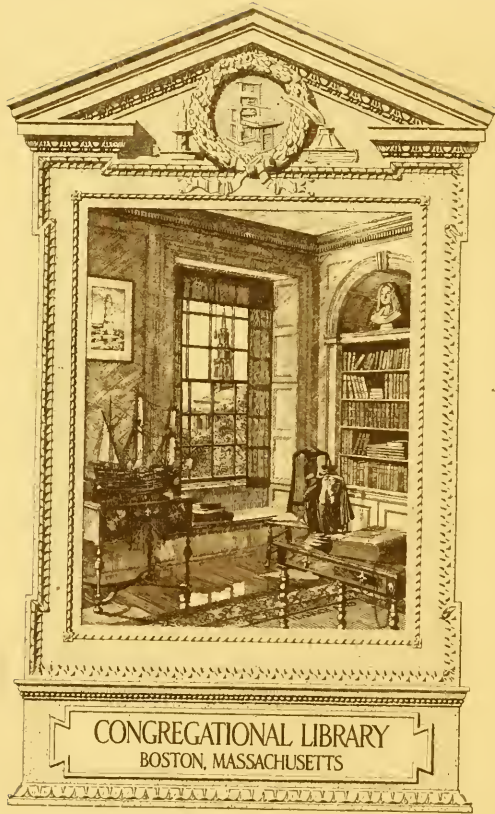


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THE
Congregational Quarterly.

VOLUME X.



CONDUCTED, UNDER THE SANCTION OF THE
American Congregational Association, and the American Congregational Union,

BY

REVS. ALONZO H. QUINT, ISAAC P. LANGWORTHY,

AND

CHRISTOPHER CUSHING.

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TABLE OF CONTENTS.

	PAGE		PAGE
American Congregational Association . . .	133, 226, 310, 394	Ecce Ecclesia	291
American Congregational Union . . .	137, 227, 299, 393	Ekkoes from Kentucky, Nasby	294
Baxter Parsonage, West Newton, Mass. . .	38	Falling in Harness, Trumbull	295
BIOGRAPHICAL SKETCHES :		Family Treasure, The	221
Fitch, James Mason (with steel portrait) . .	141	Fire Lands Pioneer, The	386
Hall, Richard	186	Freewill Baptist Quarterly, The	221
Hill, Ebenezer	194	From the Oak to the Olive, Howe	293
Holt, Jacob	191	Golden Truths	50
Howe, James	189	Grant and Colfax, Phelps	386
Jewett, Leonard	192	Historical Sketch of Catholic Cong. Church, Bristol, R. I.	294
Palmer, David	188	Home Evangelization in Massachusetts, Report of	52
Putnam, Israel W. (with steel portrait) . .	317	Home Work, Chesebrough	219
Rockwood, Ebenezer	192	Hymns of my Holy Hours, Palmer	51
Smyth, William (with steel portrait) . . .	229	Inaugural Address, Harris	52
Stearns, Samuel (with steel portrait) 1, 173, 245,	362	Lectures on Christian Theology, Pond	49
Tolman, Samuel II.	188	Lee and Shepard's Publications	295
Walker, Charles	190	Letters from Elen, Wheeler	386
BOOKS NOTICED :		Life of General Grant, Oliver Optic	386
Zenoid of Virgil, Conington	293	Littell's Living Age	221
American Ecclesiastical Almanac, Schem . .	218	Manual of the Evangelical Church, Acton, Mass.	387
American Tract Society's Publications, Boston	294	Manual of the Cong. Church, Coventry, Vt.	294
American Presbyterian and Theological Review, The	220	Manual of the Cong. Church, Jewett City, Ct.	387
Ancient Cities and Empires, Gillett	56	Manual of the Eliot Cong. Ch., Lawrence, Mass.	295
Annual of Scientific Discovery	294	Manual of the Cong. Church, Manchester, Vt.	387
Atlantic Monthly, The	221	Manual of the First Cong. Church, North Brookfield, Mass.	295
Bacon's Essays	219	Manual of the First Cong. Ch., Painesville, O.	295
Baptism vs. Immersion, Jewett	387	Manual of the Cong. Church, Plymouth, N. H.	52
Baptist Quarterly, The	220	Manual of the Cong. Church, Westminster, Mass.	387
Beggars of Holland and Grantees of Spain, Mears	51	Mass. Sabbath School Society's Publications	295
Bible Sketches and their Teachings, Green . .	219	Memoir of Francis Wayland, Waylands	49
Bibliotheca Sacra, The	220	Memoir of Thomas Thwing, Thwing	293
Breaking Away, Oliver Optic	221	Middlesex Union Conference, Report of	52
Canadian Independent, The	221	Minutes of General Associations	51
Christianity from God, Tobey	293	Missionary Patriots, Tarbox	219
Claudia, Douglas	221	Monthly Religious Magazine, The	221
Commentary on Genesis and Corinthians, Lange	291	New-Englander, The	220
Commentary on Exodus, Murphy	219	Norwood, Beecher	220
Commentary on Ezekiel and Daniel, Cowles . .	291	Origin of the Four Gospels, Tischendorf	219
Commentary on the New Testament, Warren . .	50	Our Boys and Girls	221
Comprehensive Dictionary of the Bible, Barnum	218, 292, 386	Our Young Folks	221
Congregational Review, The	220	Panoplist or Christian Armory, The	221
Congregationalism, Dexter	292	Presbyterian Almanac, 1867, Wilson	386
Congregationalism, Pond	49	Presbyterian Monthly, The	221
Dikes and Ditches, Oliver Optic	294	Red Cross, Oliver Optic	220
Drifting and Steering, Palmer	295	Reminiscences of Col. Phineas Staunton	220
		Report on the Composition and Quorum of In- stalling Councils to the General Association of Connecticut	387

Sabbath at Home, The	221	Congregational Quarterly Record	134, 223, 297, 391
Semi-Centennial Anniversary of the Vermont Domestic Missionary Society	387	Congregational Theological Seminaries in 1867 - 8	277
Semi-Centennial Anniversary of the Sabbath School, Wethersfield, Ct.	52	Declaration of Faith set forth by the National Council in 1865	377
Sermons, Newman Hall	292	Demands of the Puritans	42
Shamrock and Thistle, Oliver Optic	221	Editors' Table	53, 222, 293, 383
Smith's Bible Dictionary	50, 218, 292, 386	Epitaph upon Mr. Jonathan Mitchel	37
Ten Years on the Euphrates, Wheeler	293	First Home Missionaries of New England	167
Theological Eclectic, The	221	Fitch, James Mason	141
Theological Index, Malcolm	218	General Index	809
Webster's Abridged Dictionary	49	Hall, Rev. Richard	186
Where is the City?	232	Hill, Rev. Ebenezer	194
Windham County, Ct., Association and Con- society. Minutes of	294	Holt, Rev. Jacob	191
Works of the Presbyterian Publication Com- mittee	294	Howe, Rev. James	189
Can a Church Release a Member?	375	Jewett, Rev. Leonard	192
Congregational Churches, Statistics for 1867	34, 210	Layman's Views of the New England Puritans, A Liberal Benefactions to American Literary Insti- tutions	24 275
Congregational Ministers, List of, for 1867	115	List of Congregational Ministers for 1867	115
CONGREGATIONAL NECROLOGY:		Maryland Congregationalists Two Hundred Years Ago	201
Bardwell, Dea Alonzo	383	Meeting of General Associations and Conferences, Time and Place of, &c.	54
Bliss, Rev. Zenas	44	Methods of the Spirit	17
Boies, Rev. Harper	214	Ministers in New Hampshire who were Pastors of the same Church Fifty Years or more	374
Boutelle, Rev. Thomas	287	Missionary Herald, The	196
Bowker, Rev. Samuel D.	288	New Catholic Tracts	352
Brown, Rev. Samuel W.	45	New England, First Home Missionaries of	167
Brown, Rev. Simeon	47	New Hampshire Election Sermons from 1784 to 1881	240
Chamberlain, John C.	283	Ordination, its Nature and Permanence	195
Clark, Mrs. Eunice	384	Palmer, Rev. David	188
Cushman, Nathaniel	384	Putnam, Rev. Israel W.	317
Edgell, Rev. John Q. A.	284	QUARTERLY RECORD:	
Forsyth, Rev. Joseph	44	Churches Formed	134, 223, 297, 391
Fuller, Rev. Henry	284	Ministers Deceased	137, 225, 298, 392
Gaylord, Mrs. Mary	217	Ministers' Wives Deceased	137, 225, 298, 392
Gerould, Mrs. Lucy A.	46	Ministers Married	136, 225, 298, 391
Hitchcock, Rev. Calvin	286	Ministers Ordained or Installed	134, 223, 297, 391
Kingsbury, Rev. Samuel	285	Pastors Dismissed	136, 225, 298, 392
Linsley, Rev. Joel H.	380	Relation of Installation to the Pastorate	340
Mather, Rev. William L.	380	Release from Church Membership	375
Mitchell, Rev. William	285	Rockwood, Rev. Ebenezer	192
Nichols, Rev. John C.	289	Salem Witchcraft	154
Perry, Rev. Albert	213	Smyth, William	222
Perry, Rev. Isaac S.	214	Somerville and its Churches	241
Pomeroy, Rev. Rufus	216	Statistics of the Congregational Churches for 1867	54, 210
Smith, Mrs. Hannah	385	Stearns, Rev. Samuel	1, 173, 245, 362
Sonle, Rev. George	379	Tolman, Rev. Samuel H.	183
Spaulding, Rev. Alvah	381	Unitarian Controversy in Bedford	245
Spaulding, Rev. Benjamin A.	215	Walker, Rev. Charles	190
Terry, Rev. Parshall	43		
Waite, Rev. Clarendon	286		
Webster, Horace	216		

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TABLE OF CONTENTS.

	Page
SAMUEL STEARNS. By William A. Stearns, D. D., Amherst, Mass.	1
THE METHODS OF THE SPIRIT. By Rev. Christopher Cushing	17
A LAYMAN'S VIEWS OF THE NEW ENGLAND PURITANS. By Edwards A. Park, Abbot Professor in Andover Theological Seminary	24
BAXTER PARSONAGE, West Newton, Mass.	38
DEMANDS OF THE PURITANS	42
CONGREGATIONAL NECROLOGY	43
Rev. Parshall Terry. — Rev. Zenas Bliss. — Rev. Joseph Forsyth. — Rev. Samuel W. Brown. — Mrs. Lucy A. Gerould. — Rev. Simeon Brown.	
BOOKS OF INTEREST TO CONGREGATIONALISTS	49
EDITORS' TABLE	53
GENERAL ASSOCIATIONS AND CONFERENCES	54
STATISTICS OF THE CONGREGATIONAL CHURCHES OF AMERICA, AS COLLECTED IN 1867. By Rev. Alonzo H. Quint, D. D., New Bedford, Mass.	57
LIST OF NAMES OF CONGREGATIONAL MISSIONARIES CONNECTED WITH A. B. C. F. M., DECEMBER, 1867	110
SUMMARIES OF STATISTICS, 1858-1868	111
LIST OF CONGREGATIONAL MINISTERS IN NORTH AMERICA, WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS	115
QUARTERLY RECORD :	
<i>Churches Formed</i>	134
<i>Ministers Ordained, or Installed</i>	134
<i>Pastors Dismissed</i>	136
<i>Ministers Married</i>	136
<i>Ministers Deceased</i>	137
<i>Ministers' Wives Deceased</i>	137
AMERICAN CONGREGATIONAL UNION	137
AMERICAN CONGREGATIONAL ASSOCIATION	138



Saml. Stearns-

THE

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SAMUEL STEARNS.

BY WILLIAM A. STEARNS, D. D., AMHERST, MASS.

Early Life and Education. — Rev. SAMUEL STEARNS was the fourth son, the eldest by a second marriage, of Rev. Josiah Stearns, of Epping, New Hampshire.

He descended from Mr. John Stearns, of Billerica, Massachusetts, who was an inhabitant of that town at its incorporation, in 1665. John is supposed to have been the son of Isaac Stearns, of Watertown, who came to this country in 1630, in the same vessel with Governor Winthrop. John died in Billerica March 5, 1669.

John, son of the preceding, was the first male child born in Billerica. He spent his days in his native place, and died October 6, 1728, in the seventy-fifth year of his age. "His long continuance in several offices of a civil and military kind," says Farmer, in his Genealogical Register, "affords a proof of the confidence reposed in him by his fellow-citizens."

John Stearns, third of the name and son of the preceding, lived in Billerica till 1768, when he died in the ninetieth year of his age. His wife was Esther Johnson, a lineal descendant of Captain Edward Johnson, author of "The Wonder-Working Providence of Zion's Saviour in New England."

A son of the preceding, and father of SAMUEL, was Rev. Josiah Stearns, of Epping, New Hampshire. His second wife,

the mother of Samuel, was Sarah Ruggles, daughter of Rev. Samuel Ruggles, the second minister of Billerica. Rev. Samuel Ruggles was a descendant of Thomas Ruggles, who came to New England from Nasing, Essex County, England, 1637. Of Thomas and his brother John, both of whom settled in Roxbury, Massachusetts, "the apostle Eliot" says, "They were children of a godly father." Mr. Stearns's grandmother, the mother of Sarah Ruggles, was Elizabeth Williams, a niece of Rev. John Williams of Deerfield, author of "Redeemed Captive," &c., and descended from Robert Williams of Roxbury. Mr. Stearns's great-grandmother, the mother of Rev. Samuel Ruggles, was Martha Woodbridge, daughter of Rev. John Woodbridge, minister of Andover and Newbury, and granddaughter of the first Governor Dudley.

SAMUEL STEARNS, the subject of this notice, was born at Epping, New Hampshire, April 8, 1770. He was the eighth of twelve children, — the eldest son and second child of a second marriage, — his father having three sons and three daughters by each wife. His advantages for early schooling were small. The only school within his reach was the town school, which was rarely kept more than six or eight weeks in the year. This was taught

by an Irishman, whose knowledge of English was very imperfect. But as he was nearly a pauper, and was in danger of "coming on the town," the inhabitants thought best to help him to a living by giving him the instruction of the young. The studies pursued were reading, spelling, writing, and arithmetic. The books used were the Psalter and Testament and Dilworth's Spelling-book. Master M'Loney — for that was the teacher's name — taught arithmetic by "setting the sums" for the scholars. In spelling, he would give out a word, and then, as he said, "*bate* it into them," sometimes going round the whole class, giving a blow for a letter. This, it is hoped, is hardly a fair specimen of the schools of New Hampshire in those days. But the Revolutionary war had broken out, and poverty and confusion reigned.

This want of advantages was partially compensated by the teachings of the fire-side; for though the father was not accustomed to instruct his children *formally*, except in the Bible and catechism, he was continually, when with them, imparting some verbal instruction, religious, moral, or literary, "giving line upon line, precept upon precept, here a little and there a little." In this way, also, he made his sons familiar with the causes and prospects of the war, and inspired the elder ones with courage to take the field.

The times were so hard that Samuel, as soon as he was old enough, was not only required to labor daily on his father's little farm, but was often taken from school for the purpose. However, he was brought up amidst exciting scenes, — his religious and moral opportunities were also great, and at an early age, "thoughts stirred within him."

The circumstances which led to his obtaining a classical education are briefly narrated in a sermon which he preached about eighteen months before his death. It was delivered the first Sabbath after he had been constituted the minister of the new Trinitarian Society, — a society which had just connected itself with the church

in Bedford, — recently exiled from the old parish and its meeting-house.

His text was the words of Samuel, "Hitherto hath the Lord helped us." His Installation had taken place June 5, 1833. In this discourse he says: —

"When the speaker was between seventeen and eighteen years of age, his mind became impressed with a desire to devote himself to God, in the work of the Christian ministry. But he saw no way in which he might expect even to obtain the necessary qualifications, — a classical education. He was one of a numerous family of children. His parents, as is usually the case with those connected with the ministry, were in a great degree destitute of worldly property and absolutely unable to meet the expense of such an education. And, besides, the labors of his father, who had then spent more than thirty years in the ministry of Christ, were fast coming to an end. A few months more and an inveterate disease, which was then wasting his strength, would terminate both his life and ministry together. Thus, as to ever obtaining the object of his desire all was impenetrably dark and discouraging, and no gleam of light was discoverable to inspire even a distant hope. In this dark and depressing state of things some months had passed away, — his circumstances occasionally drawing from his eye a solitary tear as he pursued alone his daily labors in the field, and at the same time prompting a humble prayer that God would provide a way for the attainment of his desire, — when an incident occurred which led, contrary to all previous thought and in a way which seemed almost miraculous, to a gleam of light and to the joy of hope. The father, as he is approaching the grave, is called for the last time to preach abroad in another town; an aged disciple of Christ, a man of wealth and patron of learning, hears, — is pleased with the discourse, requests a copy; the son is sent to carry it, with a desire burning in his heart, but known to no one but his Maker, that his life may be spent in the service of Christ in the Christian ministry; and, without the least intimation of all this, a proposal soon follows from this aged Christian to defray himself the necessary expenses of an important part of the preparatory studies. And, my friends, who does not see in all this the interposing, controlling hand

of Heaven? And how natural is it that here the preacher should pause, and in view not only of this impressive event, but of all that has followed connected with it, should erect his grateful Ebenezer, and bless the Lord who hitherto hath helped him."

The aged patron of learning here alluded to was the Hon. John Phillips, founder of Exeter Academy, then usually called Dr. Phillips from his title of LL. D. Dr. Phillips gave the young man, when he called with the manuscript, a volume of Doddridge's Life, and, expressing a wish that he would read it, and that it might be a blessing to him, asked whether he had any desire for a public education? why his father had not put him in the way to obtain one? Was it because he did not feel able? whether he (Samuel) desired to devote his life to the ministry? &c. A few days after, Dr. Phillips sent a messenger to Mr. Stearns the elder, proposing to defray the expenses of his son's preparatory education, if he might be sent to college. This arrangement would have been at once gratefully accepted by Samuel and his parents, but the long and painful sickness of the father rendered the filial services of the son indispensable at home. The generous proposal, therefore, could not be accepted.

At the decease of his parent, Samuel, then in his nineteenth year, found himself intrusted by will with the settlement of his father's estate, with the care of his mother, and an oversight of the younger children of the family.

Some time after the death of Mr. Stearns the elder Dr. Phillips's proposal was renewed. It was now a serious question, both with mother and son, whether, under all the circumstances, so great an undertaking should be attempted. But the mother said, "It is the call of God, and he will help us through"; and as the desire of the son for an education was very strong, obstacles were surmounted, and the long-wished-for course of life entered upon. Mr. Stearns joined Exeter Academy in 1789, and continued there till fitted for college.

Concerning his life at Exeter, Mr. Abbot, then principal of the Academy, in answer to some questions addressed to him in 1847, writes:—

"You must not expect very particular or circumstantial notices of a pupil from a man of eighty-five years of age, under whose inspection more than two thousand pupils have passed. With regard to the object of your inquiry, Rev. Samuel Stearns, I have the pleasure to recollect distinctly more circumstances of his personal appearance, character, and scholarship than of most others of that early date. On the catalogue of Dr. Phillips's beneficiaries I find standing first the name Samuel Stearns, and I well remember the particular interest Dr. Phillips took in him as the son of his friend and favorite preacher, the Rev. Mr. Stearns of Epping. 'His character as a scholar was very good, standing among the first.' Whether a communicant of any church, or what his views and feelings respecting his future profession were, was not distinctly known to me at the time. It was, however, then understood by students and instructors, that all those particularly patronized by Dr. Phillips were destined for the *sacred ministry*."

He entered Dartmouth College in 1790. Of his standing there Mr. Abbot adds:—

"My impressions then were, and ever since have been, that he uniformly sustained the character for scholarship, piety, and amiable, pleasant manners and habits which distinguished him while a member of Phillips Exeter Academy; and, permit me to add, an *impression* which has remained with me through a long life."

His religious feelings were greatly deepened at an early period of his connection with college. An aged sister, now deceased, used to say that she remembered his altered manner, on returning home in vacation,—his having a private interview with his mother, in which he disclosed to her his feelings, and her coming out of the room where they had been together in tears,—a thing very unusual with her,—and his conducting family prayers for the first time. He did not, however, make a public profession of his faith in Christ while in college, nor till October 19, 1794, at which time he joined the church in Epping.

While in Dartmouth he was quite a proficient in singing, of which he was always exceedingly fond, and led the college choir.

About the middle of his collegiate course he transferred his connection from Dartmouth to Harvard. This he did partly in the hope of gaining superior advantages, and partly out of regard to personal and domestic convenience. A younger brother, who died an octogenarian some years ago, once expressed to the writer his belief that "Dr. Phillips was consulted about this movement, as he certainly was originally about the college he should enter"; also, that the Doctor remarked, rather playfully, "If I send you to Hanover, I suppose they will make a Hopkinsian of you, and if to Cambridge, an Arminian,"—the Scylla and Charybdis of Theology which the veteran Calvinist wished to avoid. "That remark," said the brother, "might have had some influence in his determining to divide his course between the two colleges." "I think, however," he adds, "that in after years he disapproved of such removals."

Mr. Stearns entered Harvard College during the administration of President Willard, at a period of remarkable insubordination among the students. This spirit continued through most of his course. The destruction of property was great, and the riotous conduct of some became intolerably annoying as well as expensive to the more sedate and diligent. They finally determined to bear it no longer. Quite a large number of them signed their names to a declaration that they would expose the first student who should be detected by them in any repetition of the mischief. That they might be entirely aboveboard and honorable, at their request their declaration and names appended were read before the college at prayers. The rioters designated them as "the Judas Club." Mr. Stearns was one of the number. The excitement was great, and in some instances lives were in danger. Late one evening Mr. Stearns was informed that there was a gang of drunken sailors "at

the tavern," headed by a member of college, a dissipated, profane, hardened person, preparing to attack his room in the night. His friends advised him to leave the room. But this he thought would imply a want of spirit, of which he was not conscious. Finding his room-mate of the same mind with him, they barricaded their door and armed themselves with clubs, and awaited the result. About midnight the rioters came on, swearing fearfully as they ascended the stairs. They dashed several times against the door, with great fury; but it had been well secured. The two students stood within, each, club in hand, determined to prostrate the first who should enter. Fortunately, the rioters, being a little too highly "qualified" for discretion, fell into a contest among themselves, and with awful oaths retired, fighting each other. The leader was soon after expelled from college.

Mr. Stearns had all those feelings with regard to giving unnecessary information against a fellow-student which characterize a high-minded scholar. But he thought that there were limits to forbearance. And while he would do nothing underhand, and was characteristically magnanimous in his dealings with men, he fully agreed with his fellow-students who signed the declaration, that there were bounds beyond which silence was no longer a virtue. They could neither endure the expense of this long-continued and wanton waste of property,—which of course was assessed on all the students,—nor afford to lose, by the lawlessness of a few, the advantages for the enjoyment of which they had entered college.

These are delicate questions of honor which press themselves on a student; and a high-minded man will often prefer great personal discomfort, and even loss of standing as a scholar, to the suspicion of acting meanly. But there can be no question, on any code of honor, that when abuses become intolerable, an individual, or an association of students, may say to their fellows, "Hitherto shall ye go, but no further." Mr. Stearns was a member of the religious

fraternity in Harvard, and fragments of an interesting address delivered to that body, on parting with them, are still in existence. He was also elected a member of the Φ . B. K., and graduated, in the Class of 1794, with a highly honorable appointment at Commencement.

On leaving college he went to Andover, and, jointly with his old friend and classmate at Exeter, Mark Newman, Esq., took charge of Phillips Academy. At the same time he commenced the reading of theology with Rev. Jonathan French, minister of that place. Mr. French was an intimate friend of the Phillipses, and Lieutenant-Governor Samuel Phillips, who founded Andover Academy, was his parishioner; and by securing the right in the charter of that Academy to educate students for the ministry, and by establishing endowments for the same, laid the foundation of Andover Theological Seminary. Mr. French, in connection with these original endowments, had been appointed Professor of Theology by the trustees. In that capacity, and as an able minister of Christ, he was in the habit of educating young men for the duties of the sacred profession.

Ministerial Life and Labors.—In the spring of 1796 Mr. Stearns received a unanimous call from the church and parish in Bedford, Massachusetts, to take the oversight of them in the ministry. Many of that people had known him from his childhood. The old family mansion of his ancestors, which he occasionally visited, stood just beyond the limits of Bedford, on the confines of Billerica, and his father had often preached in the former town as well as in the latter.

Bedford was originally set off from Billerica and Concord. It was incorporated by the General Court of Massachusetts on the 23d of September, 1729, on condition that the inhabitants of the town should build a meeting-house and settle a minister without unnecessary delay. It was chiefly a farming town. The inhabitants were a solid, religious, and highly respect-

able people. They had sought the act of incorporation chiefly from religious considerations. In their petition to the selectmen of Concord, to which town a part of their territory had belonged, they say:—

“If our seeking to draw off proceed from any disaffection to our present reverend pastor, or the Christian society with whom we have taken such sweet counsel together, then hear us not this day. But we greatly desire, if God please, to be eased of our burdens on the Sabbath,—the travel and fatigue thereof,—that the Word of God may be nigh to us, near to our houses and in our hearts, that we and our little ones may serve the Lord. We hope that God, who stirred up Cyrus to set forward temple work, will stir you up to grant the prayer of our petition.”

They had enjoyed the ministry of Messrs. Bows, Sherman, and Penniman, all sound in the faith, though the latter had peculiarities not always to edification. They were united and earnest in calling Mr. Stearns to the ministry among them. But while he respected the people, and felt a deep interest in their religious welfare, he was not inclined, at first, to take permanently the spiritual charge of them. A circumstance, however, which he always looked upon as providential, finally led him to an affirmative answer. In the sermon, an extract from which has been already quoted, he says:—

“When, after long and deliberate consideration, he had come to the conclusion that he must negative the call which he had received from this church and people,—when he had actually prepared a negative answer, sealed it up and directed it to a distant minister with whom he expected the next Sabbath to exchange that he might read it,—when also his horse was at the door and the time had come for him to set out on a journey, an unexpected occurrence occasioned a delay of something like half an hour,—during which time several of the parish, who had by some means gotten an intimation of what was doing, came in and requested that the answer might not be read till another Sabbath. Accordingly, as they were urgent, merely to gratify them and not expecting that the delay would alter any-

thing, their request was consented to. And this gave a turn to the whole matter. A new answer was prepared and given in the affirmative; and here the speaker, by the help of God, has continued for more than thirty-seven years until this day."

He was ordained April 27, 1796. On the council, besides neighboring ministers, was President Willard and Rev. Professor Tappan of Cambridge, and Mr. French of Andover. The council met, and after services dined in the western part of the town, about a mile and a half from the meeting-house, at the house of Colonel Timothy Jones. An ordination in those days was a great occasion. People thronged in from the neighborhood, many to attend the religious services, many to enjoy a holiday. The common around the meeting-house, according to the custom of the times, was covered with booths. Mr. French preached the sermon from Isaiah xlix. 5: "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength," — words on which the then youthful pastor elect had occasion to reflect, as applied to a portion of his parish, in his old age.

In addressing the candidate at the close of this discourse, Mr. French says: "You enter the work of the ministry with the fairest prospects that a complete unanimity and the warmest affections of a people can promise."

He also says: —

"The present occasion may naturally call to remembrance your late reverend deceased father, whose fame was in all the churches. Born in the vicinity, though settled at a distance from it, the manner of his life and his preaching were well known, and very dear to this people. The remembrance of him is doubtless a concurring circumstance in heightening their affection for you. Had he lived to see this day, what emotions of pleasure would have been excited in every breast."

Thus, in little more than a year and a half after graduating, — time occupied not only in reading theology, preparing sermons, and preaching as a candidate, but

in teaching the Academy, — Mr. Stearns found himself settled over a parish as its minister for life. This haste was in some respects contrary to his inclinations, and made the labors of his study afterwards more arduous. But several circumstances besides the custom of hasty theological preparations urged him on, among which was the necessity which he felt of procuring a permanent home for his aged mother and two young sisters, of whom he had had the care during the whole course of his preparatory education, and the urgency of the people in Bedford, of whom it was playfully remarked by some in the neighboring towns, that "the Bedford people called their minister before he left college, and settled him before he began to preach."

Soon after his settlement, Mr. Stearns bought the large mansion-house which he afterwards occupied through life, and which had then been recently built, and a farm of about twenty acres lying around it, and took his mother and sisters to his own home.

On the 9th of May, 1797, he was married to Miss Abigail French, the eldest daughter of his father's friend and his own theological instructor, Rev. Jonathan French. A lady of rare fortitude, energy, intelligence and practical wisdom as well as piety, she gave to her husband no common support as a minister, and after his death lived to a good old age, enjoying the love and admiration of a numerous posterity and extensive circle of friends.

It will not be necessary nor expedient to conduct this biographical notice in chronological order throughout. The annals of a "country minister," unless illustrated by sketches of scenes and events from his own pen, must of course be repetitious. Each year brings along with it its regular routine of obligations and performances, hardly varied, perhaps, except by peculiarities in the afflictions of families, and the little excitements and calms which from time to time pass over a village. Some general view of Mr. Stearns's ministerial life, there-

fore, is all that will be attempted till we approximate its close.

He was a close student, spending most of his time in his study. Faithful in his preparations for the pulpit, he usually wrote out his two sermons a week, oftener than otherwise both on the same text. The same subject was sometimes protracted through a succession of weeks, the series of discourses forming a treatise. His sermons generally were well considered and wrought with care, and harmoniously completed. They were full of evangelical instruction, and were characterized by appropriate and glowing application. There was apparently no effort to produce "great sermons," not even for the most part on extraordinary occasions, but to present some gospel truth in a clear, scriptural, earnest manner. His main effort, in the pulpit, was to quicken and "build up" the people of God, to rouse impenitent sinners and bring them to Christ. With what simplicity and sincerity, with what fervid and untiring zeal, with what glowing of spiritual emotion, this was performed every survivor who heard him often must remember. In the natural course of ministerial duty he published, by request, the following sermons:—

At the ordination of Rev. Samuel Gile, in Milton, Massachusetts, February 18, 1807, from Rev. ii. 10: "Be thou faithful unto death, and I will give thee a crown of life."

At the ordination of Rev. Thomas Shelton, November 2, 1808, in Foxborough, Massachusetts, from 2 Corinthians v. 20: "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

At the ordination of Rev. Ebenezer P. Sperry, in Dunstable, New Hampshire, November 3, 1813, from 1 Timothy iv. 16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

A sermon delivered in Bedford, July 1, 1810, "the Sabbath after the death of Mr. David Bacon, who was shot through the body, June 25th, by Mr. William Merriman," from Exodus xx. 13: "Thou shalt not kill."

"A Discourse delivered at Bedford, July 8, 1817, at the Dedication of the Meeting-house, from Genesis xxviii. 17: 'This is none other but the house of God, and this is the gate of heaven.'"

"A Sermon preached in Boston before the Massachusetts Society for promoting Christian Knowledge, May 31, 1820," from James i. 18: "Of his own will begat he us with the word of truth."

Also a sermon delivered at the funeral of Rev. Eliab Stone of Reading, — a sermon which he had been requested years before to prepare for that occasion.

Few ministers were more faithful in visiting the sick. Not only was this done in the customary routine of Monday morning labors, in behalf of those who had presented "notes" for prayers on the previous Sabbath, but from a sense of duty and spontaneous impulse. In critical cases, the physician watched with no more care over the physical condition, than he did for the health of the soul. He was accustomed to jot down, in his Almanac, in the fewest possible words, a minute of the labors of each passing day. For instance: "January 10th, 1801, A. M. In my study, cloudy and cold. P. M., visited N. G., sick, died soon after I left," &c. Sometimes there is a record of visiting the same person twice and even three times in the day, watching with the greatest solicitude and faithfulness to the close. He considered this sort of pastoral visitation as among the most important of his duties. Though he had little confidence in mere death-bed repentances, and often declared this fact in public, lest the delaying should presume on their last hours, he felt that, both as a faithful pastor and a friend to his flock, he ought to be looked to as a ministering angel in the chambers of the sick and dying. His own view of the case is thus presented, in the sermon preached the first Sabbath after his connection with the reorganized Society, June 9, 1833.

"The chambers of sickness and the bed of death, he [their pastor] has made the places of his frequent resort; nor has he viewed this service to be a kind of *drudgery*, — a secondary

business *merely*, which is to be performed only when no other concern is pressing. No; he has considered it a duty of high importance, and not to be neglected or delayed till some more convenient time, without the most urgent necessity. Perhaps the present might be the only opportunity he would have to minister to the spiritual wants of the sick members of his charge, — to comfort and illumine the path of the dying Christian, — to strengthen his faith, and point him upward to those blessed mansions which the Saviour hath provided; or to awaken the sleeping conscience of the departing sinner, urge his immediate submission to God, and trust in the atonement of the Almighty Redeemer, whose blood cleanseth from all sin. True, all this has often been done in the time of health, and the unhappy man has as often turned away with proud contempt from the message of love. But the faithful minister cannot give him up as forever lost, without at least one more powerful effort to save his undying soul. Suspending, therefore, every other employment, he hastens to the sick-chamber, and there by faithful counsels and admonitions, fervent and agonizing prayers, tenderness, and concern, he manifests to the unhappy sufferer how much he feels for the salvation of his soul. Nor will he give over his efforts to bring him to Christ, that he may be washed from his sins in atoning blood, till death forever closes the scene. And, judging from some observation and many years' experience on this point, it would certainly seem that almost any branch of ministerial duty had better be neglected or performed with cold formality than this."

In revivals of religion, several of which were enjoyed in the church during his ministry, as also in guiding inquirers at other times, few men were ever more faithful, more solicitous, more prayerful, more cautious. Not fond of new measures, he rejected no means of grace which seemed scriptural and promised good results. Believing that a change of heart was necessary for admission to the kingdom of God, and a credible evidence of it for admission to the Church, he looked for evidences of this change in all candidates for church-membership, but was careful to exclude no one, however weak in the faith, who, in the

judgment of enlightened charity, might be considered hopefully a child of God.

He was among the first to sustain "the monthly concert of prayer" and evening prayer-meetings, which in his early ministry were not common in the community.

A method of spiritual benefit to his people which he sometimes adopted, was addressing pastoral letters to individuals. An extract from one only will be here inserted. It has reference to a gentleman somewhat advanced in life, who had embraced erroneous opinions, had begun to neglect public worship, and was supposed to be falling into unsafe habits. The letter was kindly received, and its influence is remembered to have been very great at least for a time. After stating this man's case very earnestly and tenderly and the pastor's deep interest in it, the letter goes on:—

"And now, my dear and respected friend, I have one thing to propose to you. It is the result of much thought and prayerful inquiry, and I cannot but hope it will meet your sincere and hearty approbation. It is this: that you should take up the Bible, and, beginning with the New Testament, read it, as you have time, carefully and prayerfully through in course, that you may learn what is the very truth of God, as therein revealed, and with a particular application to your own case. You will say you have already read your Bible again and again. I do not doubt that you have, but I want you to read it in a different manner from what probably you ever have done before. 'If any man,' says Christ, 'will do his,' i. e. the Father's, 'will, he shall know of the doctrine, whether it be of God.' Here seems to me to be an express promise that those who read with a mind open to conviction and a disposition to do whatever they shall find to be the will of God, however self-denying and contrary to their former opinions, shall be made acquainted with the truth.

"Now, sir, I want you to read the New Testament through, in course, with such a mind divested of all former prejudices, and earnestly desirous to know the very truth of God. As no man can proceed safely without the help of the Spirit of God, it is my particular desire, that, before you begin to read, from

time to time you would retire by yourself, spread open your Bible before the Lord, and earnestly pray to him that he would enlighten your mind by his Holy Spirit, and enable you to discover and receive into your heart the very truth as it is in Jesus. In this way I wish you to proceed chapter by chapter, till you have gone through the whole. This request I am confident, dear sir, you will receive kindly, as the dictate of my sincere regard for your present comfort and future and eternal good; and I do earnestly hope you will not deny me, as it has not been made without much consideration and prayer to God, for his divine direction. I cannot but hope I have been led to make it by his Spirit, whose guidance I have so often sought, and that it is a hopeful prelude to the special mercy of God whereby he is about to bring you home to himself, and to fit you for new and vastly important usefulness in his service. O, would to God it may prove so! To this end I now promise you, dear sir, that you shall have an earnest remembrance in my daily retirements and supplications at the throne of grace. And I do earnestly beg of you, while reading thus the New Testament as above, besides constant prayer for the Divine guidance, to set apart one hour in each week for special prayer to God for his blessing on your meditations, that they may prove effectual through grace unto your eternal salvation. In this special season for prayer I propose, by the help of God, to engage also with a particular reference to your case, and would now propose as a suitable time for this every Saturday evening between the hours of eight and nine o'clock. I will only add my earnest and confident hope that you will comply with the proposals; but be this as it may, I beg you to call to mind on every Saturday evening at the hour proposed, that your pastor is lying at the throne of grace earnestly supplicating the Father of mercies that you may become a new creature in Christ Jesus, and be prepared to join the song of the redeemed hereafter, for ever and ever. With sentiments of sincere regard, and most fervent prayers for your temporal and eternal good, I subscribe your friend and servant in the faith of Christ,

“SAMUEL STEARNS.”

He had great trials, especially in the early part of his ministry, in managing some cases of church discipline. One in

particular was a source of the deepest anxiety to him for many years; and as it afterwards became notorious, finally involving an act of murder, it cannot properly be passed over.

The person in question was a prominent citizen and deacon of the church, a man of strong and imperious will, of considerable intelligence and great influence, the leader of the Democratic party in a town at that time essentially Democratic, in theology holding to a doctrine of predestination approaching Antinomianism. This man, under the influence of passion when his measures were not adopted, or of incipient insanity not then suspected, allowed himself to indulge in such freedoms and improprieties of speech, and was guilty of such inconsistencies of conduct as rendered him amenable, in the way of discipline, to the church, whose authority he despised, and from whose communion he was finally suspended. As he became afterward more violent and unsafe, a guardian was placed over him by the selectmen of the town, which guardian Mr. M. deliberately shot.

The plea of insanity was set up for him at his trial, and on this ground he was partially acquitted. In the management of this case, which was before the church for several years, previous to their final action upon it, and while the subject of it was looked upon as entirely responsible for his conduct, the greatest wisdom, forbearance, firmness, and gentleness was required, or the existing ministry would have been broken up and the church have received injuries from which it could not easily have recovered.

In the sermon of June 9, 1833, before quoted, Mr. Stearns says:—

“In conducting the discipline of the church some cases have occurred of the most embarrassing and painful nature. In these, and all other cases of discipline, it has been the prayerful endeavor of the pastor to adhere most sacredly to the rule (Matt. xviii.) which Christ has left his Church for the guidance of her conduct in this respect; and so successful have these endeavors been as to secure a wonderful

degree of harmony and union among the brethren, even in the most trying and perplexing cases that have ever come before them."

He labored with great diligence and in various ways for the instruction of the young. At an early period of his ministry, twice a year he held a public catechising. The children of the parish assembled on an appointed afternoon. All the questions in the Assembly's Catechism were asked and answered by them. Then it was said, "If any of the children have committed the whole catechism to memory, and are prepared to recite it, they may now come forward into the broad aisle." Usually one or two, sometimes six or seven, presented themselves. The questions were then asked them in order, and from beginning to end. Great accuracy and promptness were required. If any failed they were comforted and encouraged to try again, at the next catechising. Those who succeeded were conducted to what was called "the spectators' pew," and had the privilege ever afterwards, on these occasions, of hearing without reciting. Next followed some small questions, to small children, on the simplest principles of the Gospel. Then a hymn, given out beforehand, was recited. In this exercise "the spectators" took a part. After the hymn, impressive anecdotes and exhortations, general advice, and earnest addresses on personal religion followed. The whole was closed with prayer. Although "catechising" was a long afternoon, the children not only attended generally, but seemed deeply interested. Reciting the catechism through was a great matter.

At one period of his ministry he was accustomed to have what he called a catechetical exercise with the young people. They met once a fortnight, in the evening. A question was given out on some great principle of Christian doctrine or duty, and each scholar was expected to answer it with Scripture passages in writing, at the same time committing as many of them to memory as possible. The exercise was

followed with explanations, exhortations, &c. Then all the manuscripts were taken home by the pastor, carefully examined and corrected, and given back to the scholars, with sundry practical and encouraging remarks. Nearly all the youth in the town attended the catechetical meeting.

About 1818 he established a Sabbath school. It was one of the earliest in the Commonwealth, and, in our opinion, one of the best conducted. All the children and young people were classed according to age and abilities. There were different text-books for different classes. Among others, Cumming's Questions and Mason's Manual on Self-Knowledge, which last was used for the highest class. But the principal book was the Bible. It was committed to memory. Large portions of the word of God were thus laid up in many a heart.

Everything connected with the school was arranged by the pastor, though not himself usually present during the exercises. The most perfect order prevailed. This was beautifully apparent in the moving of the children from the school-house to the meeting-house. The school-house stood near the road, on the east end of the common. The meeting-house stood some rods back, on the south side of the common. The classes were all formed to march in procession, the girls' classes first, then the boys', each class with its teacher at its head, the superintendent leading the way. It was so arranged, that when the pastor and his family came upon the common from the west, the school would be entering it from their school-house on the east. They would meet, about the centre of the common, and go into the meeting-house together, the pastor first, and the children following. That beautiful scene of meeting on the common and marching in procession into the church stands before the writer's mind at this moment as a sort of divine reality, and the old church-bell, tolling all the while, rings still in his heart. How easy for the shepherd to realize, under these circumstances,

that the lambs of the parish were an important part of his flock, and to remember them most tenderly in the prayers of God's house.

There were also, at a later period, sometimes meetings in the week for baptized children, in which they were instructed into the nature of their baptism and the duties corresponding to it.

This interest in the children was equally apparent in connection with the day schools. At an early period of his ministry he began to look after them, and never ceased to consider them as most important agencies in the accomplishment of his parochial work. For nearly thirty successive years he was chosen by the town as chairman of the school committee, and the examining of teachers was nearly all done by him. The examinations of the schools, too, were nearly all attended and directed by him, in connection with the committee. At the close he always addressed the children, commending excellences, pointing out defects, showing the older scholars how they might carry on a continued course of improvement during the long vacations, which, sad to relate, were protracted through the larger portion of the year, inculcating correct manners and that fear of the Lord which is the beginning of wisdom, and stimulating all the youths to good endeavors.

At the time of his settlement the Bedford schools were in a low condition. The Town Records show what efforts were made from time to time to improve them. In 1818 a very large special committee was appointed in reference to them, of which committee Mr. Stearns, as usual, was chairman. This report, which was adopted by the town, embodies most of those modern improvements which are generally supposed to belong to a later day, together with some good things which the present generation have rejected; and it shows the interest which some of our Congregational ministers were accustomed to take in the schools in his day.

Nor were his efforts to promote general order and improvement limited to the young. When he came to Bedford he found some things in the mode of conducting funerals very disagreeable to him, and demoralizing. Among others, it was customary in Bedford, as it was in many other towns, for the friends of the deceased to provide large supplies of ardent spirits for the mourners and the assembled crowd. Mixed liquors were circulated by pailfuls, and many showed their respect for the dead by free indulgence. He procured an article to be inserted in the town warrant, for the March meeting in 1804, "To see if the town will agree on and recommend to the inhabitants a more regular mode of attending the solemn occasions of Funerals." The subject was taken up and referred to a committee of which he was chairman; as the result of their efforts, the miserable practice of drinking at funerals was abandoned, an orderly arrangement was adopted, and these services were conducted in the town during the rest of his ministry with a quietness, system, and solemnity which was congenial to mourners, and attracted the admiration of all cultivated minds.

There was an irregularity connected with public worship which he entirely corrected. The people were in the habit of coming late, and the services were rarely commenced till twenty minutes or half an hour after the time. Mr. Stearns brought this matter before the town, and procured an understanding that the hour assigned for public worship should be the exact time for commencing it. By undeviating punctuality himself, he so far changed the habits of the people that in after years everybody was almost uniformly in his place at the moment required. His custom was to set his clock on Saturday, by a meridian fixed in his front door-way. As services were to commence at half past ten, he would come down from his study to the parlor, where the family were expected to be assembled, and take his seat in silence about ten minutes before the

time. At five minutes before the time all would start together for the meeting-house, the father and pastor with deliberate and measured step leading the way. He arrived at the meeting-house in about three minutes, and exactly at the hour commenced the services.

Notwithstanding this love of order, as a general principle, in all affairs of the town and parish he was courteous, and as yielding as the circumstances would allow. In the discourse before quoted he says:—

“In matters of a secular and parochial nature,—such, for instance, as visiting and conducting the affairs of the schools,—it has been the constant desire of the speaker to secure to the youth the greatest amount of good. And, the more effectually to obtain this object, he has ever acted on the maxim, In all little matters be yielding and accommodating, but in matters of great importance, especially those which involve plain duty to God, there to be ever firm and undeviating.”

Through his whole ministry he was deeply interested in the welfare of his country. Like many other Congregational ministers of that day, while he would not annoy his parishioners by preaching on questions which were merely political, he thought it his duty to keep them informed in all important emergencies relating to public affairs. Not to “show his colors” on subjects which involved the welfare of the nation and the Church he would have considered an unworthy betrayal of the cause of morals and religion intrusted to him. On one occasion, in the early part of his ministry, when the presence of French domination and a torrent of French influence were threatening to involve the country in war, the friends of order and religion thought it their duty to sustain the government by mounting what was called the white cockade. Mr. Stearns, who had worn the badge during the week, did not displace it on the Sabbath. Some parishioners, Deacon Merriam at the head, were offended, and one or two, on plea of conscience, refused to enter the meeting-

house. A great excitement followed during the ensuing week. Mr. Stearns was unwilling to offend his people, but thought that he could not comply with the wishes of some of them without an appearance of cowardice and disloyalty. After service, next Sabbath, he accordingly read to them the exposition which follows.

“BRETHREN AND FRIENDS: Whereas some uneasiness and dissatisfaction has been expressed among us, in the course of the week past, in consequence of my having adopted and worn the constituted badge of attachment to the government and religion of my country, I feel it a duty incumbent upon me at this early period thus publicly to declare to you my views, motives, and feelings in the case.

“I need not tell you, that, in the course of Divine providence, distressing difficulties have arisen between this and some of the nations of Europe, which for a considerable time past have threatened us with all the distresses and horrors of war. To settle these difficulties, and to restore friendship and good understanding between the disaffected parties upon the strictest principles of justice and condescension, we are sensible every possible method has been taken on our part, without sacrificing our national liberty and independence. These attempts have been rejected without granting us so much as a hearing, and we are told in the most emphatic terms that nothing short of some millions of dollars shall save us from the vengeance of that Republic; and not only, my brethren, is our precious liberty and independence threatened with invasion, and, I conceive, annihilation, but what is, if possible, infinitely more dreadful, the religion of our dear Redeemer. For, should we be left, in Providence, to fall into the hands of a nation which has already overturned and entirely abolished, not only popery, but even all religions of every denomination among themselves,—a nation which has levelled its houses of public worship with the ground, slain and hewn in pieces its priests and ministers by hundreds, and even cut up Christianity by the roots, and among whose inhabitants nothing but dreadful infidelity and atheism prevail; I say, should we fall into the hands of such a people, what can we expect but to share a similar fate? These suggestions, my brethren, I may venture to

assert, from the best authority, are no fiction, but a dreadful reality. And in this critical juncture of our affairs we are called upon, as we love our country and our religion, to stand forth in its defence by manifesting our fixed determination to support its wise and salutary administration of government, with which our nation must rise or fall. With a view to manifest the determination to one another, to our enemies and to the world; and so, under Providence, to deter them, if possible, by our firmness and union, from further distressing us, the badge which, it seems, has given offence to some of you, has been adopted and worn by some of the first characters from the one end of the nation to the other. It is not, I may venture to assure you, as perhaps has been represented, a badge or token of fondness or attachment to the cause of Great Britain, or of a desire for war; but is designed purely to show, in the present critical juncture of our affairs, our attachment to our own country and those privileges, both civil and religious, with which kind Heaven has been pleased to bless us. With this view, my brethren, let me in this public manner most solemnly declare to you it was that I wore the badge at which some, it seems, have taken offence. Nor do I recollect that it ever once occurred to my mind that it might so offend or hurt the conscience of any of my brethren as to drive them from the house of God, or even interrupt their worship, till informed that this had been the case in the course of the past week. Being greatly surprised, and even wounded in my feelings, at such hasty and unexpected conduct, I have since, as well as before appearing with the badge in public, examined the nature and propriety of the thing with the greatest seriousness and attention of which I am capable; and, after all, must rest satisfied that, not only my design, but the thing itself, is laudable and decent. Nor can I forbear, without neglect of conscious duty, to recommend it to the most serious and prayerful consideration of those who have been thus easily moved, whether their conduct would not have been more Christian-like and exemplary had they first conversed with the person offending upon the subject, before they absented themselves from the house of worship. But though I am conscious of no impropriety of conduct in the case referred to, and though I have felt it important, under the present circumstances of our

country, to persevere in the thing, yet I would ever be tender of the consciences of others, and, so far as duty will permit, become all things to all men, especially to my brethren. Upon these principles it is that I have consented to lay aside the token of my attachment to my country and religion this day, and upon similar occasions in this house of worship. I freely acknowledge it is entirely out of respect and in condescension to the conscience of a brother and officer in this church. At the same time I feel it my duty, upon all other occasions, to persevere in the thing, having, perhaps, as much conscience in the case as those who plead against it; and would call upon all of you who love your country, your families, and religion to come forward, and discover your fixed determination to defend your precious rights and privileges against every invasion, whether foreign or domestic, to the very last extremity. May we at the same time, one and all, be deeply penetrated and humbled before God, under a sense of our growing national and individual wickedness, and the cloud of judgments which hangs over us; and unite all our influence at the throne of grace in pleading with God, the sovereign Ruler of nations, that he would pour out his Spirit upon us, that we may become a holy, and so a happy people; that he would speed the triumphs of the Gospel through all nations, enervate the arm of tyranny and despotism, check the progress of anarchy and confusion, and cause that all men may be made acquainted with Jesus Christ, whom to know is life eternal."

Till near the close of his life no important measures were adopted by the town without his being consulted in reference to them, by a portion at least of the leading men. From motives of expediency he was not accustomed to vote in town affairs, but always deposited his suffrage, at the general elections, for officers of state and country. He always attended town-meetings long enough to open them with prayer. For this purpose he was waited upon at his house by the selectmen, who accompanied him to the polls and introduced him to his chair. Everything was conducted with quietness and order, and the spirit of the opening exercises was felt through the meeting. Since his day, and the changes

which have taken place in the religious arrangements of the people, the time-honored practice of opening meetings for civil transactions with prayer, — a practice coeval with the earliest settlements in the country, observed by the fathers of the Revolution in Congress assembled, and by all our large legislative bodies, and by most of our smaller municipalities, — a practice recommended by the religion of nature as well as revelation, and certainly conducive, in a community not sunk in atheism, to order and right feeling, — has been generally abandoned, with what consequences will more fully appear when the experiment, if persisted in, has reached its results.

He was in like manner interested in the concerns of the commonwealth and nation. Educated amidst the exciting scenes of the Revolution, of which his father had been an active promoter, he felt, as every man should feel, a personal responsibility in the welfare of the country. In times of great political excitement he was accustomed to express his views among the people with openness and earnestness, but never, except on the rarest occasions, to bring what is called politics into the pulpit. In the war of 1812, sympathizing entirely with Governor Strong and the Federal party of that day, and totally opposed to the war as unnecessary and sinful, he sometimes on Fast-Days expressed his feelings on the subject from the pulpit, with an explicitness which could not be misunderstood. His disrelish of the war was heightened during the progress of it by an occurrence which cast portentous shadows over the town. Not only were there frequent alarms from the coast, occasioned by British vessels of war hovering in the vicinity of it, and excitement resulting from Boston merchants removing their families and effects inland, several of which families found shelter in Bedford, but on one occasion the entire militia of the place was called out. First, they were ordered to be ready at a minute's warning; then, after a few days, they were summoned to march immediately. The militia company

contained the entire effective force of the place. All the middle-aged men and youth above eighteen years of age belonged to it. It was the Sabbath. The company assembled at noon on the common, and were marched by the captain, at the sound of fife and drum, into the house of God, that prayers might be offered for them and their families. The soldiers in their military attire filled the whole body of the house. They were to leave their homes, perhaps forever. They were to experience the hardships and perils and perhaps mortal sufferings of the field. Wives, children, mothers, sisters, were in tears. Prayers were offered, and a few words of exhortation were given by the pastor, at whose suggestion this service was now held. When it closed, the company was taken out upon the common again, and, after a few exercises and evolutions, marched off upon the road to Boston. The women and children and old men of the place gazed after them till the last plume of the officers had disappeared, and then returned into the church for the regular services of the afternoon. This return seemed like the coming back of mourners from the funeral of the town. For a day or two the silence and gloom which hung over the village was appalling. It appeared, however, that, through some mistake the wrong company had been summoned, and the militia of Bedford were permitted to return to their homes and farms, and to wait with momentary anxieties for further orders.

On the question of slavery, which divided the country from the beginning, he was always animated by the spirit of a Northern freeman. He had embraced too ardently the principles of the Revolution not to feel the wrong and suffer the mortification of the great anomaly in our institutions. Long before the Declaration of Independence, his father, without much reflection on the subject, had purchased a fine slave boy, by the name of Peter, from one of the farmers in New Hampshire who owned him. But after the war broke out,

and long before slavery was abolished in that State, Mr. Stearns the elder began to feel the inconsistency between fighting for liberty and holding slaves. He accordingly called up Peter, when he was about nineteen or twenty years of age, and explained to him the principle of the Revolution, and its bearing upon his own case, and then proposed to the boy to take his freedom and "go with his (Mr. Stearns's) own sons into the army." Peter demurred and chose to stay with "Massa." But his master said, "I shall die by and by, and then if you are my slave you will have to be sold, and nobody knows who or where you will go to, or what will become of you." Peter still hesitated. But his master added, "If you will not take your freedom, I shall have to serve you as they did such persons in the Old Testament times, — bore your ears through with an awl to the door-post and make you serve forever." Peter shuddered, and finally said, "If I knew Massa would live as long as I do I would not take my freedom, but I s'pose now I'd better be free."*

The manumission of Peter, under the circumstances, made a deep impression on Samuel, then a small boy, and helped to fix in him those principles of universal liberty which were at that day held by the patriots of the South as well as the North.

Mr. Stearns's views respecting the Missouri Compromise will appear from a letter or two addressed to friends in Congress,

* An amusing anecdote is told of Peter, in respect to his first experience in the army. He was placed the first day on guard. He marched back and forth in his soldier-like pride till sunset, the time that he was accustomed to break off work. "Sun is down," said he, "I b'lieve I'll go to my tent." The officer in command was amused, and, knowing that there was no wrong intention, gave the young colored soldier a reprimand, pardoned his offence, and sent him back to his duty.

After Mr. Stearns had been settled in Bedford, and had seen nothing of Peter for many years, as the former was travelling in the winter through Boxford, he was obliged, on account of some accident to his sleigh, to procure another from one of the inhabitants. At the house of this man he met Peter, who was induced to visit Bedford and confer with his old master's son respecting their future course of life in reference to

in the winter of 1821, while that exciting subject was under consideration.

To Hon. David L. Morrill he says:—

"I acknowledge the receipt of your excellent speech on the Missouri question, delivered before the Senate the last session. On one point in particular, viz. the Constitutional right of Congress to prohibit the introduction of slavery into such new States as should apply for admission into the Union; the evidence exhibited and reasoning used appeared to me not only perfectly satisfactory, but absolutely unanswerable. The liveliest gratitude is due to Heaven that there are men among those to whose guardian care the great concerns of the nation are intrusted, who have not only the ability, but undeviating firmness, perseveringly to plead the cause of suffering humanity, and to place themselves in the attitude of invincible opposition to a measure which is so evidently calculated to entail disgrace on our rising Republic, and wretchedness on unborn millions of our species. The very idea that the immense region extending from the Mississippi to the Western Ocean is to become a theatre of slavery, under our Republican banner, is too painful to be admitted."

To Hon. Timothy Fuller he says:—

"Unquestionably the patriots of the Revolution would have shuddered at the thought of thus extending slavery. So far from expecting an event like this, to me it is evident that the framers of our national Constitution consented to slavery as it then existed with the deepest reluctance, and as a kind of necessary evil which would spread no farther.

each other. After due deliberation and delay, Peter entered into bonds to live with Mr. Stearns; and he entered into bonds for himself and heirs to support Peter, for his services, to the end of his life. He was now called Peter Freeman, and remained with his new master till death.

Old Peter's memory is precious in the family. He made a profession of his faith in Christ a few Sabbaths before his death, and was buried in the part of the churchyard which has been assigned to the colored people of the place. It is a curious coincidence, that when, many years afterward, a long row of tombs had been erected by several citizens of the town jointly, just back of the African graves, and the builders had cast lots for the tombs, the one which fell to Mr. Stearns was exactly behind old Peter's grave, so that Peter rested by the door of his master's tomb.

Hence their care to prevent this evil beyond the limits of the then existing States. And, much as a closer union of the States was desired, it may be fairly doubted whether it were possible to have gained the consent of the Northern and Middle States to a Constitution which set no bounds to this inhuman and degrading evil. While they saw a mighty inconsistency in this whole system with our republican forms of government, they deemed it both impolitic and highly criminal in an enlightened Christian people. And shall we their descendants so soon prove ourselves unworthy such virtuous and high-minded progenitors? I hope not.

"But there is another view in which this mighty subject presents itself to an enlightened republican mind. We have long prided ourselves in the thought, not only that we are the most free and enlightened people on earth, but that we were the first to denounce that wretched traffic in human flesh which, to the disgrace of human nature, had so long been the scourge of no inconsiderable part of the globe. And shall we now, and at the very moment, too, when almost every civilized nation is following in our train, by one fatal act of the nation relinquish forever this proud elevation, and fall back to those barbarous times which are past?"

Mr. Stearns continued to hold the same general views concerning slavery to the end.

He was an earnest promoter of all the leading benevolent enterprises of the day, and contributed towards them to the extent of his ability, and often at no small sacrifices. He found that the free use of intoxicating drinks was demoralizing the town, and by preaching and private efforts, and general movements in the parish, endeavored to promote temperance. It was not till the latter part of his ministry that the modern reform by total abstinence took its rise.

But the influence of strong drinks in the parish and on society was a matter of constant distress to him, and many and patient were his efforts to correct the evil. He encouraged the moral societies of the times, and favored the law for posting the names of drunkards in public places, and

forbidding any person to sell them intoxicating drinks. And when the total abstinence principle was discovered he cordially adopted and promulgated it.

He took a deep interest in the objects of the Christian Knowledge Society before it was essentially superseded by the formation of the Home Missionary Society, and had accepted a commission, so far as he was personally concerned, to labor for a season in some of the destitute settlements of the "District of Maine." But, on presenting the proposal to his people, it was so earnestly opposed, chiefly on the ground that it might be injurious to his health by some of them,—particularly by one or two who, many years afterward, led the opposition which exiled church and pastor from their house of worship,—that he gave it up.

In the meridian days of his ministry he was greatly admired as a preacher, not only in his parish, but everywhere throughout the circle of his exchanges. Overtures towards accepting a larger or higher field of labor were repeatedly made to him. But, according to the custom of the times, he had been settled for life, and looked upon his connection with his people as a sort of marriage covenant which none but the greatest reasons would allow him to break. He was also, it was often said, urged by some persons of the greatest influence in the ministry, who desired to place him in a high position, to write and publish, that his abilities might be more generally known. But he always totally refused to undertake anything of the kind, from such a motive, as unworthy a Christian minister, and inconsistent with self-respect. He believed, with Washington, that men should not seek for high positions, but be sought for. His modesty and sensitiveness on such subjects, though far better than the bold pushing of personal claims so common in our day, was sometimes probably carried too far, and tended to limit his influence.

As illustrative of his delicacy on all subjects of personal advancement, we remem-

ber that the question was gravely canvassed by him, with one of his sons, then a member of college, whether it was proper for a young man to apply for a school, if he was wishing to teach. The conclusion reached was something like this: "Once an application of that kind would not have been becoming, but the times have greatly changed and I cannot think, my son, that there would now be any impropriety in your informing Mr. —, that you are intending to teach school, and, if it were

desired, you would be willing perhaps to take the one under his care."

During the whole of his ministry he was singularly unexceptionable. Dignified and affable, free and entertaining in conversation, he never indulged in remarks or forms of speech, either in the pulpit or pastoral intercourse, to which fastidious delicacy could object. He was above suspicion in his personal character, and it is not known that calumny ever assailed it.

To be continued.

THE METHODS OF THE SPIRIT.

BY REV. CHRISTOPHER CUSHING.

THE uniformity of Nature is the source of the astronomer's calculations, — the basis of all science. Were it not for this operation of natural law the material world would be subject to contingency, — order would be reduced to confusion, and the systems of which the universe is composed become a chaotic wreck.

When we speak of the laws of Nature as uniform, from the Christian position, we mean simply the uniformity of the mode in which God operates in the material world. He is the author of the law. The law is only the expression of his will. He may have given a degree of efficiency to secondary causes, but He is himself the Great First Cause, without which all other agencies were inoperative.

Not only does the Author of the universe cause events in the sphere of matter to occur with uniformity, but He determines them by a natural necessity; so that there is, in no sense, a possibility, without a Divine interposition, of the result being different from what it is. As to the rising of the sun, the recurrence of the tides, the rarefaction of the air through the influence of heat, there is no contingency. The law

acts with a resistless energy. The recognition of this fact suggests no difficulty, for natural law respects irrespirable matter.

When we enter the sphere of moral agency and contemplate events under the operation of moral law, there is at least a seeming difficulty in reconciling Divine efficiency and human responsibility. It is evident that unless God is certain as to results, then He cannot be supreme; but has made a world which He has no power to control. Shrinking from a view of the Divine Ruler as thus impotent, we claim, as a moral necessity of our own nature, that his fiat is authoritative and above all liability of defeat.

Whether this surety of the accomplishment of the will of God is spoken of simply as a "certainty," or, with Edwards, as a "moral necessity, improperly so called"; — whether it is traced, as in the Calvinistic view, to the Divine purposes, or, as in the Arminian view, to the Divine foreknowledge, it is a *certainty* still, and the throne of God is not a myth, but a Throne.

That man, as a moral agent, is *free* is matter of consciousness; and of nothing can we be more sure.

Whether we can satisfy our minds with the distinction between necessity, "properly so called," and certainty, and see that the mere certainty of an event is consistent with its freedom, or whether we accept both the Divine efficiency and human responsibility as matters of faith, with no attempt to reconcile them, believing that "what we know not now we shall know hereafter," the two facts remain, in our view, as cardinal.

The question then arises, Is there anything in the moral kingdom analogous to the uniformity of natural law? That human actions are not fixed by the same kind of necessity which controls events in the material world is evident; for such a natural necessity precludes the possibility of freedom. Does, then, the certainty of events under the moral government of God involve uniformity in the operations of moral law? In some sense it doubtless does to the mind of the omniscient Jehovah. But in the purview of man, the purposes of God are so partially revealed, and the uniformity of moral law is so imperfectly perceived, that with regard to future events, generally, we are obliged to speculate as to the probabilities of the case, in view of analogy, the known tendencies of things, and the experience of the past.

Sometimes the student of history, the statesman, or the Christian scholar, whose generalizations are drawn from a broad area of fact, will predict coming events with almost prophetic precision. So true is this, that in some sense and some measure there is, even to human intelligence, a reality in the uniform operations of moral law.

How is it when we enter the province of grace? Here there is not only the freedom of the human will, but also the sovereignty of God in the exercise of mercy. Is there any law, in accordance with which God dispenses his grace? If there is any such law, has it been revealed, or can it be discovered? The Scriptures assert that God "hath mercy on whom He will have mercy, and whom He will He

hardeneth." Is it with Him simply a caprice? Or in the exercise of mercy does He act on such fixed principles as to involve in his dispensations the uniformity of law? He gives us, in His Word, the conditions on which we may be saved, and He knows, yea, determines, from all eternity, who will comply with these conditions.

Is the Divine economy so ordered that man, by placing himself in given circumstances, or using given means of grace, ordinarily, or as by a law, becomes willing to comply with the conditions of salvation? Can parents feel certain, or confident, that, if they consecrate their children to God, and are faithful in training them for God, their offspring will experience the second birth? If so, is there any particular age at which they may expect this change to take place? Can Christians, as co-workers with God, so devise plans and employ means as to know that the conversion of souls will be the result? Can the minister of the Gospel so discover God's way of carrying on his work in the regeneration of men, as to feel sure that, if he plies given motives, or adopts given measures, religion will be revived and souls saved?

In a word, recognizing the Holy Spirit as the author of regeneration, *what are the methods of the Spirit?*

It is not proposed by the writer to advance any new theory, or make any attempt at sacred science. If we knew all the secret springs of human action, if we were familiar with all the facts of human experience hitherto, we might perhaps pronounce confidently upon future results, and recognize the law which prevails in the whole economy of grace.

That we may be wise to win souls it is important that we should study the Methods of the Spirit as illustrated in the facts of Christian experience.

The writer of this article, in examining persons for admission to the church, during a ministry of twenty years, has been accustomed to write out the most important facts given by each individual in the recital of personal experience. He has thus

in his possession a record of the religious life of three hundred and eighty different persons. The illustrations thus afforded of the Methods of the Spirit are here presented, with the hope that, in themselves, and in what they may suggest, they will not be wholly destitute of interest or of beneficent influence.

1. *Parental Relations.*

Of these three hundred and eighty persons, one hundred and ninety-three had pious parents; one hundred and seventeen were blessed with Christian mothers, although their fathers were impenitent; eleven were the children of religious fathers but irreligious mothers; fifty-nine had no Christian example or instruction from either father or mother.

That three hundred and ten should have been the offspring of pious mothers is truly remarkable. The contrast between the number of Christian mothers who had impenitent husbands and the number of religious fathers who had irreligious wives is scarcely less noteworthy.

Do these facts throw any light on the true interpretation of the Scriptural declaration concerning woman, "She shall be saved in child-bearing"? (1 Tim. ii. 15;) or of the apostolic attestation, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband"? (1 Cor. vii. 14;) or of the precept, "Be ye not unequally yoked together with unbelievers"? (2 Cor. vi. 14.)

To pious parents as respects their children these statistics surely give abundant encouragement; and impenitent parents should be impressed by them with a sense of their responsibility to become Christians for their children's sake.

2. *Baptism.*

It is a curious fact that just one half of the three hundred and eighty persons were baptized in infancy. Is this, in the main, exceptional in its character, or does it indicate what is true generally? The

whole number of additions by profession to the Congregational Churches in Massachusetts for the last ten years has been twenty-nine thousand three hundred and sixty-two. The entire number of infant baptisms in these churches for the same period has been eleven thousand eight hundred and ninety-three. Hence it cannot be true that half of our church-members generally were baptized in infancy.

Of the three hundred and eighty persons whose experience is made the basis of this article, two hundred and four had pious fathers, which exceeds only by fourteen the number who were baptized in infancy. It is not strange if pious mothers, who have faith in the duties and privileges of the Abrahamic Covenant, still sometimes neglect to publicly consecrate their children to God while their husbands are unprepared to unite with them in the vows of the Covenant.

3. *Age when making a Profession of Religion.*

The number of those who united by profession under the pastoral labors of the writer was two hundred and forty-two; and they gave their ages when they presented themselves as candidates for admission. The one hundred and thirty-eight who united by letter from other churches gave their ages as they were when they first made a profession of religion. The youngest when joining the church was eleven years; the oldest, eighty-seven.

From 11 to 20 years of age	163
" 20 " 30 " "	142
" 30 " 40 " "	38
" 40 " 50 " "	22
" 50 " 60 " "	8
" 60 " 70 " "	3
" 70 " 80 " "	3
" 80 " 90 " "	1

Average age, 25 years.

There were 128 Males and 252 Females.

Average age of Males, 26 years.

Average age of Females, 24 years.

Here is hope for the aged, and great encouragement for the young. One who did not make a profession of religion was hope-

fully converted when ninety-four years of age.

4. Length of Probation.

We give this term to the time between hopeful conversion and the public profession of religion. The shortest was three weeks, and the longest twenty-seven years.

From 3 weeks to 2 months	7
Three months	23
Over 3 months and less than 6	35
Six months	61
From 6 to 7 months	39
“ 7 “ 8 “	33
Over 8 months and less than one year	18
One year	23
From 1 year to 18 months	27
“ 18 months to 2 years	13
“ 2 to 3 years	14
“ 3 “ 4 “	16
“ 4 “ 5 “	6
“ 5 “ 6 “	0
“ 6 “ 7 “	6
Over 7 years and less than 10	7
Ten years	8
From 10 to 15 years	9
“ 15 “ 20 “	8
“ 20 “ 25 “	5
Twenty-seven years	1
Unknown	21

The shortest were among those who came by letter. The usual probation of those who made a profession under the ministry of the writer being six or eight months. The average probation of the 359 was $2\frac{1}{2}$ years. Assuming that the average probation of the 21 unknown was the same, and deducting this time from the age of the 380 persons when they made a profession of religion, it appears that they were converted at the average age of $22\frac{1}{2}$ years; males at $23\frac{1}{2}$ years, and females at $21\frac{1}{2}$.

The length of probation illustrates not only the experience of individuals, but the customs of the New England churches.

5. Definite Time of Conversion.

It is frequently said that but few Christians can tell when they were converted; but the experiences under consideration indicate that this idea is incorrect. From the answers given when questioned on this point, we derive the following summary:—

Number who knew the exact time	276
“ “ “ the day	8
“ “ “ within 2 or 3 days	8

Number who knew the week	26
“ “ “ the month	3
“ “ “ within 6 weeks	1
“ “ “ not the time	53

Of the 380 persons 20 were foreigners. Of these 3 were hopefully converted after they came to this country, and these 3 all knew the time when they experienced the change. Of the 17 foreigners whose hopeful conversion occurred in their native land, 14 could tell nothing as to the time. They were received into the church in their youth, and some of them from subsequent experience were convinced that they were not truly regenerated when they first joined the church. If European Christians rely too much on infant baptism, family training, and having children *grow up* Christians, do we not rely too little upon these things? Is it not often a fatal error when parents assume that their children will, of course, live for years in impenitence, and then be convicted, and have a marked religious experience?

Is the date of conversion ordinarily fixed by that event, or by the dawning of hope?

6. Period of Anxiety.

In the definite experience, common in America, in connection with the commencement of a religious life, there is usually a law-work, a period of conviction, involving deep distress, which precedes the exercise of faith, or the indulgence of a hope in Christ. This time of agonizing to enter the kingdom differs much in duration, in the experience of different persons. The length of this period of anxiety in the case of these 380 individuals was as follows:—

Less than a day	3
From 1 to 3 days	27
“ 3 days to a week	30
“ 1 to 2 weeks	50
“ 2 “ 3 “	56
“ 3 “ 4 “	33
“ 4 “ 5 “	10
“ 5 “ 6 “	14
“ 6 weeks to 2 months	39
“ 2 to 3 months	37
“ 3 “ 6 “	41
“ 6 months to a year	13
“ 1 to 2 years	8

Five years	1
Seven years	1
Unknown	17
Average, 11½ weeks.	

Is the law-work a shorter process than formerly? Is the conviction of sin less deep? Has the idea that there must be despair before there can be hope become antiquated? Is religious experience more superficial than it was in Edwards's time? If there has been a change, is it through want of thoroughness in doctrinal teaching, or because the way to Christ is made more plain?

7. Early Habits as to Prayer.

The question is sometimes asked, "Should an impenitent person be urged to pray?" And the answer is given, "Yes, with a penitent heart." But is it better to pray with an impenitent heart than not to pray at all? Allowing that nothing is right which is done with an impenitent heart, is a person more likely to become a Christian who makes use of the forms of devotion, than one who neglects wholly, and in every sense, the exercise of prayer? What do the facts of experience indicate? Of the persons whose experience is under review we learn the following,—

Prayed habitually before conversion	186
" occasionally " "	73
Neglected prayer wholly before conversion	121

The number who prayed, as compared with those who did not, was more than 2 to 1.

This surely is an encouragement to pray. Were these impenitent prayers wholly, in every sense of the word, selfish? Of the 259 persons who prayed, 124 prayed before conversion, only for themselves; 45 prayed only for themselves and near friends; and only 90 prayed for mankind generally.

As respects the element of selfishness, where is the line between the prayer of the sinner and the effectual prayer of the Christian?

8. What first arrested Attention to Religion.

Preaching	45
Personal labors of clergymen	14
" " " and death of friends	6
Preacher's remarks on the death-bed scene of those who died without religion	2
Prayering and prayer for the young	1
" " conversation of a friend	2
" " Sabbath school	11
Ordinary means of grace	11
General influence of revivals	96
Revival and the death of a friend	2
" " " words of a dying mother	1
" " " conversation of converted sisters	1
Revival and a sense of the unsatisfactory nature of worldly amusements	1
Prayer-meetings	19
Sabbath school	12
" " books	1
Personal labors of private individuals	27
Death of friends	32
Death of friends and "my wife's making a profession of religion"	1
Advice of dying friends	2
A brother's conversion and his death	1
A death-bed scene	1
Seeing a friend supported by religion in sickness and death	1
"The drowning of my room-mate"	1
A sudden death by spotted fever	1
Shocked by the conversation of an infidel who was near to death	1
The fear of death	1
Sickness	5
" and conversion of parents	1
" and "the influence of my wife"	1
" "of my husband"	1
Trials	1
Hearing of the conversion of others	15
Hearing the recital of a personal religious experience	1
"Conversion and faithfulness of my wife"	4
Conversion of brother or sister with "the thought that I was the only one in the family who was left impenitent"	2
The seriousness of a daughter and "seeing my influence as an impenitent parent"	1
The conversion of a neighbor and "the thought that my child needed a praying mother"	1
"Seeing my brothers and sisters becoming Christians"	3
Parental influence	7
Family prayer	2
Christian example	2
Camp-meetings	4
Reading Diary of deceased mother	1
Tract, "The Spirit Grieved"	1
Being invited to a prayer-meeting	2
" " to an inquiry-meeting	1
"The remark of a gay friend, when I invited her to a scene of pleasure, that she was going to an inquiry-meeting"	1
Instruction at South Hadley Seminary	1

Prayer at the opening of a school	1
Serious reflection	1
The Scriptures	3
The direct influences of the Holy Spirit	4
Witnessing the celebration of the Lord's Supper	3
Seeing a Chinaman join the church	1
Seeing a friend baptized by immersion	1
Sense of responsibility when starting in business	1
The coldness of the Church	2
"Fear of Spiritualism, as I had seen it among my friends"	1
Yielding to my temper	1
Sense of advancing age and of danger	1
Do not know	18

That only 45 should have ascribed their conviction directly to the preached word, so far as respects instrumentality, claims the notice of those who would rely almost exclusively, as means of grace, upon preaching. That 71 only should have attributed their first religious impressions entirely, or directly in part to ministerial labor, should be a lesson to those private members of the church who endeavor to throw the whole responsibility upon the ministry. It may be proof also of ministerial unfaithfulness. The ministerial influence, however, is prominent also in the ordinary means of grace, in revivals and in prayer-meetings and the number of persons reached by all these means was 202.

Is there not reason to suppose that many conversions are traceable to the sermon when they are actually traced by the converts to something else? May not some conversions be traceable to a different sermon from the one to which they are traced by the converts themselves?

The smallness of the number who attributed their first serious thoughts to the influence of the Sabbath school is very remarkable. It is customary in Sabbath-school Conventions to give the number of hopeful conversions in Sabbath schools. They may be conversions of members of Sabbath schools without being the result of Sabbath school influence.

The number of conversions resulting from the personal labors of private individuals may well encourage such efforts. The prominence which the Holy Spirit gives to the instrumentality of death is certainly notable.

That the coldness of the Church should have startled two persons, and made them feel that, as Christians would do nothing for them, they must do something for themselves, is an illustration of the wonderful condescension of God, who is ever "from evil still educing good." The manifest power of revivals is proof that they are God's cherished means of advancing his kingdom.

9. Prominent Motive in seeking Religion.

The motives which first influenced the mind, and the number of persons thus severally influenced, were as follows:—

Sense of duty	135
Desire for happiness	80
" " " and sense of duty	47
Fear of punishment	30
" " " and sense of duty	8
" " " and desire for happiness	7
Desire to be saved	6
" " " and to glorify God	2
Sense of need	8
Fear and a sense of guilt	4
Gratitude	9
Desire to glorify God	7
Desire for happiness, and gratitude	3
Sense of duty, desire for happiness, and fear of woe	1
Sense of duty and desire of preparation for death	3
" " the privilege of serving God	2
" " dependence	1
" " guilt and desire for pardon	4
" " the evil of sin and the beauty of holiness	1
Desire to be happy and to bless my family	3
" " to be prepared to go to my children	2
Sense of duty and need of support in declining years	1
Fear of death	2
Do not know	13

The first motive, or that which is most vivid at the first, may be selfish,—or at least one of self-love, and yet it may prepare the way for higher motives. That soul tortures itself needlessly which despairs of acceptance with God because it discovers that a "respect for the recompense of reward" enters into its first motives in seeking reconciliation. And yet the prominence of self in our early seekings after God is indicative of the depravity of our nature.

The idea may be suggested to some

minds, that the experience of these 380 persons may have been shaped peculiarly by the character of the pulpit ministrations to which they were subject. But 138 united with the church under the pastoral care of the writer by letter, — and these 138 came from a great many different churches and communities. Of the 242 who united by profession of their faith, a few had been members of other churches, at an earlier period, and united by profession because they could procure no letters from the churches of which they were members, — for instance, some from Europe had lost their letters. Sometimes a member of a Baptist or Methodist church had been “dropped,” — some Methodist churches having adopted the rule that if any of their members move into a place where there is a Methodist church, and do not identify themselves with it within six months, they will not give them a letter or certificate after that time. One person belonged to a church which had become unevangelical, and therefore a letter from that church would not be recognized as valid. Thus a greater number than united by letter had passed through their religious experience, in connection with conversion, under a great variety of influences.

It is true that there is a general similarity in the educational influences of New England, and of these 380 persons, 348 were natives of New England, 12 from other States of our Union, and 20 from foreign countries. Yet it may not be incorrect to assume, that, in the great variety of means which the Holy Spirit employed in arresting their attention to religious things, and in the motives which led them first to seek the Saviour, as well as in respect to the other peculiarities of their experience, what is true of them is in the main true of the great mass of Christians in our land. What kind of preaching is most in harmony with the Methods of the Spirit as here illustrated? To what motives shall appeals be made?

It remains only to notice briefly, —

10. *Subsequent Experience.*

It may be of some interest to know whether these persons, after the struggles in connection with entering upon a religious life were over, had a peaceful experience of the love of Christ. It is certain that they did not find their troubles all ended as soon as they had once entertained the hope that their sins were forgiven. One act of submission, one hearty acceptance of Christ, did not bring them into a state of perfection, or secure to them the privilege of basking continually in the light of the Sun of Righteousness. They found the warfare had only begun, and that it was by a succession of struggles that they were to gain the ultimate victory. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” However, 234 of them represent their Christian experience to have been in a good degree uniform and happy; while 146 represent their hopes and fears to have alternately gained the ascendancy. Some of them at times lost all sight of the Saviour, and, while mourning the hidings of his countenance, had again and again sought Him anew.

Are not the provisions of grace so abundant that Christians may, if they will, have more of heaven here on the earth? Would it not commend religion to the world, and give it new power, if Christians knew more in this life of the *joys of salvation*? Shall the Church seek to gain influence with the world by becoming assimilated to it, or by drawing nearer to God?

Do not these statements as to religious experience, even though they may not all be scientifically reliable, still afford important practical instruction?

Learning the mind of the Spirit, studying the Methods of the Spirit, a great work remains for Christians, in their own hearts, to promote their sanctification; and in the world, to rescue it from eternal death.

“The fruit of the righteous is a tree of life; and he that winneth souls is wise.”

A LAYMAN'S VIEWS OF THE NEW ENGLAND PURITANS.

BY EDWARDS A. PARK,

ABBOT PROFESSOR IN ANDOVER THEOLOGICAL SEMINARY.

UNLESS a man guard his own property, he will be the prey of freebooters. If the author of a valuable work conceal his name, he is in danger of becoming a victim of wholesale plagiarists: this truth is well illustrated in the history of the quaint volume, entitled "Wonder-working Providence of Zion's Saviour in New England." Dr. John Eliot says of it: "This is a curious and scarce book; Hutchinson and Belknap have made great use of it." Dr. Eliot ascribes this work to Sir Ferdinando Gorges. It has been extensively ascribed to him by others, and is published as his in the "Gorges Tracts." But the well-known Rev. Thomas Prince, of Boston, says: "The true author was Mr. Johnson, of Woburn, in New England, as the late Judge Sewall assured me, as of a thing familiarly known among the fathers of the Massachusetts Colony." Being diffident of his own powers, this *Goodman* Johnson (as he is named somewhere in our colonial records) intended to hide his authorship of the volume, and therefore his graphic records have been appropriated by other writers, while he himself has been forgotten. But his views are eminently important, as they are the views of a business man, who, notwithstanding all the mistakes of which the types have made him guilty, states his own experiences and observations with an honest intent, and in a style almost as impressive as it is fantastic.

Edward Johnson was born in 1599, residing in the parish of Herne Hill, near Canterbury, County of Kent, England, and embarked at Southampton in 1630 for the new Colony of Massachusetts. He sailed in the same fleet, and probably in the same ship, with Governor Winthrop. He seems to have come as a trader, and to have pursued his occupation along the banks of the Merrimack. He speaks of

it as "the pleasant river of the Merrimack"; "the famous river"; "the fair and large river"; "the broad, swift torrent of the Merrimack, a very goodly river to behold, were it not blocked up with some sudden falls through the rocks"; "the wide venting streams of Merrimack river, whose strong current is such, that it hath forced its passage through the mighty rocks, which causeth some sudden falls, and hinders shipping from having any access far into the land: her banks are, in many places, stored with oaken timber of all sorts, of which that which is commonly called white oak is not inferior to our English timber."

It seems probable, from the preceding intimations, that, in the words of Mr. Poole, he early "visited the present site of Lawrence, and perhaps of Lowell." At a later day, he was appointed by the Massachusetts Government to explore the Merrimack River to its source. This he did "with two Indian guides," and "with no little risk and hardship."

After having held a residence for some time in Charlestown, he returned to his native country; and re-embarked thence for New England in 1636. His name is entered on the list of passengers thus: "Edward Johnson, of Canterbury, joiner, and Susan his wife, seven children, three servants." The number of his servants indicates his respectable station. He had been not only a carpenter, — probably a ship-carpenter, — but also a farmer, and a man of some note as a soldier. He became the "Father of the town" of Woburn, in Massachusetts; was employed in various important military expeditions; was for twenty-seven years a member, and one year the Speaker of the Great and General Court; and was appointed a member of several highly responsible

committees of the Legislature. In the words of Mr. Poole, he was "a man of marked ability, of considerable property, of deep religious character, a Puritan of the Puritans, and one who took a leading position wherever he was." "No New England writer was so observant as he of the business features and expenses of the enterprise, or recorded so many of the (business) statistics" of the Massachusetts Colony. Although he has given to his volume a sentimental title, "The Wonder-working Providence of Zion's Saviour in New England," yet it is a rich medley of practical items, and is pronounced by Mr. Poole to be "the most important book on the Massachusetts Colony that was printed during the first hundred years after the settlement." It is certainly remarkable that a joiner, a farmer, a trader, a founder of a new town, a captain, an active deputy to the General Court, a shrewd diplomatist, a man who spent a large part of his time in laying out townships in the wilderness, and was the Surveyor-General of the Colony, should have preserved such a tenderness and simplicity of religious sentiment, — such a fresh and child-like faith. He had an active, though uncultivated imagination, and was strangely fanciful in his style, although energetic and judicious in action.

His book was probably written at Woburn, commenced about the year 1649, finished in 1651, sent to England and there printed in 1653, published in 1654, and republished there in 1659. Parts of it have been printed in the Massachusetts Historical Society's Collections, and the whole of it is now republished for the first time in this country in a volume by itself. It is accompanied with valuable notes, an elaborate Historical Introduction, and a copious Index by its Editor, Mr. William Frederic Poole, the accomplished Librarian of the Boston Athenæum.*

* It contains 490 quarto pages, is printed in a style highly honorable to the American press; but as only 260 copies are to be published, it commands a high price; some of the copies being sold each for \$30, some

The writer of this book died April 23, 1672. He therefore lived thirteen years after it was first published. During all this time he kept its authorship a profound secret. But the volume contains many illustrations of the fact, that a great secret will be exposed by comparatively trivial details. "We are able," says Mr. Poole, "to identify this author by the very means he takes to screen himself from sight. On p. 192 he gives a list of the officers of the several military companies of the Colony. He says: 'The band of Concord led by Captain Simon Willard, being a Kentish soldier, as is Capt. Coggin'; — 'the band of Woburn, led by another Kentish Captain.' It is proved that the commander of the Woburn Company was Captain Johnson, and that he came from the county of Kent, England. Why should the writer suppress his name and give the others in full? This was the author's method of dealing with himself throughout the book. Another instance is on p. 186. He says: 'The Government of the Massachusetts sent *two* messengers on purpose to persuade them [Gorton and his followers] to come and have their cause heard.' *Three* messengers were sent; the third was Edward Johnson." — (p. ix.) This failure to state that the number of messengers was *three* instead of *two*, and that himself was one of the three, is in harmony with his usual style of self-forgetfulness. Sometimes he does remember his own person: thus he speaks of "one of the Gortonites, as shallow a pated scholar as myself, far from understanding Latin," &c. — p. 97.

for \$20, some for \$10. The present edition is designed to be, as far as practicable, a fac-simile of the original edition. The numerous "errors of construction, punctuation, and orthography," as well as those of dates and proper names, are retained, so that the reader may feel himself to be perusing the first imprint of the volume. Many of these errors are the work of the first printer or editor, and not of the author. In the present Article the orthography of the volume is not commonly retained, nor the punctuation. The community is under special obligation to the enterprising Publisher of the volume, Mr. Warren F. Draper, Andover, Massachusetts.

There are other *minutiæ* in the volume which illustrate the difficulty of an author's concealing his own work. Captain Johnson was for nearly thirty years the "Recorder" of the town of Woburn which he founded; and his narrative betrays a notable familiarity with the affairs of this town, and of its church, and even of the Shawsheen river, which he says takes its rise near this town and is "one of the most considerable branches of the Merrimack. Mr. Johnson was a Captain, and his volume exhibits a wonderfully intimate knowledge of the military operations of the Colony. The very style of the book is impregnated with the military enthusiasm. We sometimes find it difficult to ascertain whether we are reading a proclamation from an earthly General or a proclamation from Heaven; whether we are reading of material or of spiritual swords. Our great Captain in the skies is described as sending forth his heralds at arms, and mustering brave men for the battle against the Indians, Gortonists, Antinomians, Prelatists, and all other enemies of the pure Church, and issuing to his soldiers a proclamation which seems to command them:

'See, then, you store yourselves with all sorts of weapons; spare not to lay out your coin for powder, bullets, matches, arms of all sorts;—although it may seem a mean thing to be a New England soldier, some of you shall have the battering and beating down, scaling, winning and wasting the over-topping towers of the hierarchy;—Lieutenants, Ensigns, and Sergeants! exceed not your places till experience, skill, and true valor promote you to higher honor;—Gentlemen, Corporals, and fellow-soldiers! keep your weapons in continual readiness, seeing you are called upon to fight the battles of your Lord, Christ.'—pp. 9–11.

'Assuredly the spiritual fight is chiefly to be attended, and the other not neglected, having a near dependency one upon the other;—the ministers of Christ are created field officers,—yea, every officer hath his own proper regiment;—whose office is to encourage the fighting soldiers, and bring on fresh supplies in all places of danger; to put

the sword of the Spirit in their soldiers' hands; but Christ, who is their General, must only enable them to use it aright;—the forlorn hopes of Antichrist's army were the proud prelates of England, the forlorn [hopes] of Christ's armies were these New England people; the Lord Christ was pleased to command the right wing of his army to advance against the left wing of Antichrist; these being quite overthrown and cut in pieces by the valiant of the Lord in our right wing who still remain fighting.'—pp. 230–233.

This old book is interesting as illustrating the difference between the descriptions which a man gives of a trouble which he has never experienced, and the descriptions which a man gives of a trouble in which himself participated. Neither Mr. Everett nor Mr. Choate could produce exactly such an impression of the sufferings of our fathers as is produced by the following narrative written at the time of the sufferings, and by one who was familiar with the sufferers. One of Captain Johnson's chapters is entitled,—“Of the laborious work Christ's people have in planting this wilderness, set forth in the building of the town of Concord, being the first inland town.” He lets us see the pilgrims traveling “through unknown woods and watery swamps,” through thickets, “where their hands are forced to make way for their bodies' passage”; and, as they clamber over the crossed trees, their feet slip, and they sink “into an uncertain bottom in water, and wade up to the knees, tumbling sometimes higher, and sometimes lower.” Wearied with this toil, they at length “meet with a scorching plain, yet not so plain but that the ragged bushes scratch their legs foully, even to wearing their stockings to the bare skin in two or three hours. If they be not otherwise well defended with boots or buskins, their flesh will be torn.” Sometimes the blood trickles down at every step, sometimes “they travel, they know not whither, bewildered indeed without sight of sun, their compass miscarrying in crowding through the bushes.” The Indian path is not above

one foot broad, "so that a man may travel many days and never find one," and the pilgrims "sadly search up and down for a known way." They pursue their journey, "lying in the open air, while the watery clouds pour down all the night season and sometimes the driving snow dissolving on their backs, till the renewed morning give fresh opportunity of farther travel." When they reach the place of their destination, "they burrow themselves in the earth for their first shelter under some hillside, casting the earth aloft upon timber"; thus they keep "off the short showers from their lodgings, but the long rains penetrate through to their great disturbance in the night season." Amid all these troubles they gather their churches; and it is to be remembered that pastors "who have been tenderly brought up suffer the same inconveniences with their people." "In this wilderness work men of estates speed no better than others, and many much worse for want of being injured to such hard labor." The cattle died for want of convenient food, those "who had expected to feast upon swine's flesh were disappointed, the wolves commonly feasting themselves before them." The sheep could not thrive, the "horse had then no better success, which made many an honest gentleman travel afoot for a long time, and some have even perished with extreme heat in their travels." They have no English grain, barley or wheat or rye, and it is a "sore affliction" to them that they must live upon "Indian-bread and water." "Many in new plantations have been forced to go barefoot and bare-legged till these latter days, and some in time of frost and snow." "Their lonesome condition was very grievous to some, which was much aggravated by continual fear of the Indians' approach, whose cruelties were much spoken of." In their poor wigwams the pilgrims "sing psalms, pray and praise their God," "and verily the edge of their appetite was greater to spiritual duties at their first coming, in time of wants, than

afterwards." (pp. 81-85.) Thus more than once does Captain Johnson speak of the Puritans as injured by their prosperity even in his own day.

There is internal evidence that Goodman Johnson was both a witness and a participant of the sufferings which he describes in his narrative of the conversations which were held on the Southampton wharf, when Governor Winthrop and his Colony set sail for America. Near that same wharf was indited in a subsequent age the hymn, —

"Sweet fields beyond the swelling flood
Stand dressed in living green," &c.

"Pass on and attend with tears, if thou hast any, the following discourse, while these men, women, and children are taking their last farewell of their native country, kindred, friends, and acquaintance, while the ships attend them. Many make choice of some solitary place to echo out" their last farewell. "One says: 'As near as my own soul doth thy love lodge in my breast, with thought of the heart-burning ravishments that thy heavenly speeches have wrought!' Leaning their heads on each other's shoulders; having a little eased their hearts with the still streams of tears, they recovered speech again: 'Ah! my much honored friend, hath Christ given thee so great a charge as to be leader of his people into that far remote and vast wilderness. Alas! thou must die there, and never shall I see thy face in the flesh again! Wert thou called to so great a task as to pass the precious ocean and hazard thy person in battle against thousands of malignant enemies there, — there were hopes of thy return with triumph; but now, after two, three, or four months spent with daily expectation of swallowing waves and cruel pirates, you are to be landed among barbarous Indians, famous for nothing but cruelty, where you are like to spend your days in a famishing condition for a long space!' Scarce had he uttered this, but presently he locks his friend fast in his arms; holding each other thus for some space of time, they weep again; but, as Paul to his beloved flock, the other replies: 'What do you, weeping and breaking my heart?' I am now pressed for the service of our Lord Christ to rebuild the most glorious edifice of Mount

Zion in a wilderness. Then, my dear friend, unfold thy hands, for thou and I have much work to do, I and all Christian soldiers the world throughout.' Then, hand in hand, they lead each other to the sandy banks of the British ocean, when, clenching their hands fast, they unloose not till enforced to wipe their watery eyes whose constant streams forced a watery path upon their cheeks, which to hide from the eyes of others they shunned society for a time. Husbands and wives, brothers, sisters, uncles, nephews, nieces, 'the new married and betrothed man,' 'many reverend and godly pastors of Christ, some in a seaman's habit,' take their last farewell each of other, although natural affection will still claim her right, and manifest herself to be in the body by looking out of the windows in a mournful manner. — They lift up their voices and wept, adding many drops of salt liquor to the ebbing ocean. Then shaking hands they bid adieu with much cordial affection to all their brethren and sisters in Christ. Yet now the scorn and derision of those times, and for this their great enterprise counted as so many cracked brains, but Christ will make all the earth know [that] the wisdom he hath ended them with shall o'ertop all the human policy of the world." — pp. 26 - 28.

Although the metaphors of this undisciplined writer are strained and oddly mixed, yet sometimes there is a real beauty in them. Although his combinations of secular with sacred things are often grotesque, yet it is obvious that he makes the earthly subordinate to the heavenly. There is such a religious tone pervading the homeliest part of his narrative, that the actual incident is sometimes obscured by his spiritual reflections upon it. With child-like simplicity he alludes to the sea-sickness which his band of "wandering Jacobites" experienced even after their first embarkation at Southampton in 1636. The provident hand of the Lord was "diversly directed toward them purposely to point out the great hardships they must undergo," — and withal to tell them that "their victories would be much more glorious and joyful, eminently eyed of the whole world." On the voyage,

"The billows begin to grow lofty and

raging, and suddenly bringing them into the vale of death, covering them with the formidable floods, and dashing their bodies from side to side, hurling their unfixed goods from place to place. At these unwonted works many of these people, amazed, find such opposition in nature, that her principles grow feeble and cannot digest her food, loathing all manner of meat; so that the vital parts are hindered from co-operating with the soul in spiritual duties, inasmuch that both men, women, and children are in a helpless condition for present. And now is the time, if ever, of recounting this service they have [undertaken], and are about to undertake for Christ; but he, who is very sensible of his people's infirmities, rebukes the winds and seas for their sakes, and then the reverend and godly among them begin to exhort them in the name of the Lord, and from the Lord, being fitted with such words as much encourages the work they are going about. Many of their horses and cattle are cast overboard by the way, to the great disheartening of some; but Christ knew well how far his people's hearts would be taken off the main work with these things." — pp. 30, 31.

Several of the preceding extracts suggest the poignancy of the sufferings which our ancestors endured, in their view of the contrast between their situation here and their situation in their fatherland. Captain Johnson, being a man of affairs, draws a distinct picture of their pecuniary sacrifices in founding their Colony. After his minute account of their military operations, he informs us that,

"The officers and soldiers were very generous in their gifts; the Reverend Doctor Wilson gave bountifully for the furtherance of this wilderness work, the which was expended upon great artillery, his gift being a thousand pounds. Besides, many persons that came over the Lord was pleased to endow with a large portion of the things of this life who were not backward liberally to dispose of it, to procure means of defence, and to that end there was a castle built on an Island," [Castle Island,] &c. — pp. 194.

We can almost hear the words of this practical writer as he says to his "sorrowing fellow-pilgrims," —

"How you came by large inheritances, some of you, and estates of hundreds and thousands, yourselves best know; but believe it, the Lord intended it for this very work;—then let none of the people of Christ mourn that they have spent their wealth in this wilderness, if it have helped on the work. Rather rejoice that Christ hath entrusted thee to be Steward for the King of kings, and that in so noble an achievement,—the worthiest work that the memory of ourselves and our forefathers can reach unto."—pp. 110, 111.

Much of the interest awakened by our sentimental Captain's narrative of business matters arises from its allusions to the delicate style in which many of our ancestors had been reared at home, and their consequent self-denial in sacrificing the refinements of their English life for the rudenesses of the wilderness.

'And here the Lord's mercy appeared much in that those who had been formerly brought up tender, would now contentedly feed on bare and mean diet.'—'Even such men as scarce ever set hand to labor before, men of good birth and breeding, but coming through the strength of Christ to war their warfare, readily rush through all difficulties, cutting down of the woods,' etc.—'The chiefest corn they planted before they had ploughs was Indian grain,—and let no man make a jest at pumpkins, for with this fruit the Lord was pleased to feed his people to their good content, till corn and cattle were increased.'—pp. 56, 57.

We often read of the Puritans as humble God-ward, but not so humble man-ward; as looking down upon the world, yet cherishing a profound respect for each other; as ready to forsake the noble universities of their fatherland, yet holding in the deepest reverence their own learned men, especially their own learned clergymen. The land-surveyor who recorded the "Wonder-working Providences" makes full confession of his own folly "in meddling so meanly with such weighty matters: being blinded by eager affection, he lost the sight of his great inability to the work." He uniformly manifests, however, the greatest deference for the "scholars of the

upper form," who labored in this wilderness. "These did the Lord Christ cause to be trained up in learning, and tutored at the universities; and that very young, some of them, as the Reverend Mr. John Cotton at thirteen years of age." He often speaks of more than one pastor as "a very sweet, heavenly-minded man," and in the following narrative illustrates his admiration of the venerable Shepard of Cambridge. In this narrative he is describing himself, although with his wonted modesty he does not obtrude his name upon our notice.

"But to end this dismal year of 1636, take here the sorrowful complaint of a poor soul," who had come to the New World,— "this author came on a foggy morning,"—"in order to find the powerful presence of Christ in the preaching of the Word"; but was surprised and saddened to learn as soon as he landed here, that fatal errors in religion had begun to disturb "these poor pilgrim people." He "betook him to a narrow Indian path, in which his serious meditations soon led him where none but senseless trees and echoing rocks make answer to his heart-easing moan. 'Oh,' quoth he, 'where am I become? Is this the place where those reverend preachers are fled, that Christ was pleased to make use of to rouse up his rich graces in many a drooping soul?' He then resolved to hear some one of these able ministers preach, and

"Turning his face to the sun [southwest from Woburn], he steered his course toward the next town, and after some small travel he came to a large plain; no sooner was he entered thereon, but hearing the sound of a drum he was directed toward it by a broad beaten way. Following this road, he demands of the next man he met, 'what the signal of the drum meant.' The reply was made: 'They had as yet no bell to call men to meeting, and therefore made use of a drum.' 'Who is it,' quoth he, 'lectures at this town?' The other replies: 'I see you are a stranger, new come over, seeing you know not the man. It is one Mr. Shepard.'" After this conversation the new-comer hastened to the

place where "that gracious, sweet, heavenly-minded and soul-ravishing minister" was to preach; and where, "having stayed while the glass was turned up twice, the man was metamorphosed, and was fain to hang down the head often, lest his watery eyes should blab abroad the sweet conjunction of his affections, his heart crying loud to the Lord's echoing answer, to his blessed Spirit that caused the speech of a poor, weak, pale-complexioned man to take such impresson in his soul at present, by applying the word so aptly, as if he had been his Privy Counsellor, clearing Christ's work of grace in the soul from all these false doctrines which the erroneous party had affrighted him withal; and now he resolves (the Lord willing) to live and die with the ministers of New England." — pp. 101 - 103.

The writers who describe the Puritans as establishing themselves in New England because they did not know enough to establish themselves in a better land, are also fond of representing them as morose and gloomy. But the preceding extracts illustrate their hopeful and cheerful spirit. Even during the first months after their landing, when they were threatened with scarcity of food,

"The valiant of the Lord waited with patience, and in the miss of beer supplied themselves with water; even the most honored as well as others contentedly rejoicing in a cup of cold water, blessing the Lord that he had given them a taste of that living water." "And also in the absence of bread they feasted themselves with fish; the women once a day as the tide gave way resorted to the muscles and clambankes which are a fish as big as horse muscles, where they daily gathered their families food with much heavenly discourse of the provisions Christ had formerly made for many thousands of his followers in the wilderness. Quoth one, 'My husband hath travelled as far as Plymouth (which is near forty miles), and hath with great toil brought a little corn home with him, and before that is spent the Lord will assuredly provide.' Quoth the other, 'Our last peck of meal is now in the oven at home a-baking, and many of our godly neighbors have quite spent all, and we owe one loaf of that little we have.'

Then spake a third: 'My husband hath ventured himself among the Indians for corn, and can get noue; as also our honored governor hath distributed his so far, that a day or two more will put an end to his store, and all the rest; and yet methinks our children are as cheerful, fat, and lusty with feeding upon those muscles, clambankes, and other fish, as they were in England, with their fill of bread; which makes me cheerful in the Lord's providing for us, being further confirmed by the exhortation of our Pastor to trust the Lord with providing for us, whose is the earth and the fulness thereof.' And as they were encouraging one another in Christ's careful providing for them, they lift up their eyes and saw two shlips coming in, and presently this news came to their ears that they were come from Jacland full of victuals. Now their poor hearts were not so much refreshed in regard of the food they saw they were like to have, as their souls rejoiced in that Christ would now manifest himself to be the Commissary-General of this, his army, and that he should honor them so far as to be poor sutlers for his camp. They soon up with their muscles and hie them home to stay their hungry stomachs. After this manner did Christ many times graciously provide for this, his people, even at the last east." — pp. 49, 50.

Many of the preceding extracts illustrate the brave and joyous spirit of what this writer calls the "poor pilgrims." Their courage was fostered by their trust in God. When it is said that they took up their abode in New England because they were ignorant of any more inviting land, it is forgotten that they were *intelligent* men as well as confiding Christians. They were perfectly aware of the disadvantages under which they were laboring; they deemed it wise to remain under these disadvantages. They had faith in God, that, as during the first quarter of a century he had turned the wilderness into a garden, so, in the course of time, he would make this garden the joy of the whole earth. They adopted the principle of enduring hardness as good soldiers; for a life of stern labor is more promising for the future than a life of luxury. Captain Johnson says of Boston: —

"The hideous thickets in this place were such that wolves and bears nursed up their young from the eyes of all beholders, in those very places where [now] the streets are full of girls and boys sporting up and down." — p. 43.

Many of the New England colonists "wanted a warmer country, and every north-west wind that blew, they crept into some old chimney corner or other, to discourse of the diversity of climates in the southern parts." — p. 171.

The Massachusetts Commonwealth is described as a "remote, rocky, barren, bushy, wild-woody wilderness, a receptacle for lions, wolves, bears, foxes, raccoons, beavers, otters, and all kind of wild creatures, a place that never afforded the natives better than the flesh of a few wild creatures and parched Indian corn, inched out with chestnuts and bitter acorns; now, through the mercy of Christ, become a second England for fertility in so short a space that it is indeed the wonder of the world." — p. 173.

"It was not you, dear hearts, that chose this place, but the Lord, as seeing it most fit to do his work in, knowing that had you met with a rich land filled with all plenty, your heart would have been taken off this work which he must have done." — pp. 119, 120.

But although "this poor wandering people" were in a bleak climate, on a sterile soil, yet, in a few years, their land "not only equalized England in food, but goes beyond it in some places for the great plenty of wine and sugar, which is ordinarily spent." "In their feasts" the people "have not forgotten the English fashion of stirring up their appetites with variety of cooking their food, and notwithstanding all this great and almost miraculous work of the Lord in providing for his people in this barren desert, yet there are here as in other places some that use these good creatures of God to excess." — p. 174. "Besides, the Lord hath of late altered the very course of the heavens in the season of the weather, [so] that all kind of grain grows much better than heretofore; inasmuch that merchantising being stopt at present, they begin to question what to do with their corn." — p. 120. *

* Our author often alludes to the changes which took place in the course of the seasons, for the benefit of the Christians who needed these changes.

After describing the produce of New England, the "wheat, rye, oats, pease, barley, beef, pork, fish, butter, cheese, timber, masts, tar, soap, plank-board frames of houses, clapboard and pipe staves"; after mentioning the laborers, the carpenters, joiners, glaziers, painters, gunsmiths, locksmiths, blacksmiths, nailers, cutlers, weavers, brewers, bakers, costermongers, feltmakers, brasiers, pewterers, tinkers, ropemakers, masons, lime, brick and tile makers, cardmakers to work and not to play, turners, pumpmakers and wheelers, glovers, feltmongers, and furriers; after stating that formerly the pilgrims were "forced to fetch most of the bread they eat and beer they drink, a hundred leagues by sea," but "they now feed, not only their elder sisters, Virginia, Barbadoes, and many of the summer islands that were preferred before [New England] for fruitfulness, but also the grandmother of us all, even the fertile isle of Great Britain; — besides Portugal hath had many a mouthful of bread and fish from us in exchange of their madeira liquor: and also Spain"; — after this glowing account of the Colony, the author says: —

"Thus hath the Lord been pleased to turn one of the most hideous, boundless and unknown wildernesses in the world in an instant, as 't were (in comparison of other work) to a well-ordered Commonwealth, and all to serve his churches." — pp. 208 — 210.

The very title of this book suggests one of the most remarkable characteristics of our Puritan Fathers. They believed not only in "Zion's Saviour," but also in His "Wonder-working Providence," and especially in His interpositions for New England. Wherever Captain Johnson travelled he saw God. He finds homely "sermons in stones." He narrates the following incidents: —

When the Plymouth Pilgrims were attacked by the Indians "one captain Miles Standish, having his fowling-piece in a readiness, presented full at them; his shot being directed by the provident hand of the Most High God, struck the stoutest sachem among them on the right arm," — just as the sachem was drawing an arrow from the quiver. — "You have heard

of a hundred and ninety-eight ships passing the perilous ocean, of all which, I hear of but one that ever miscarried"; "their pilots missing oftentimes of their skill on those unwandered coasts, but their Jehovah he misses not to be an exact pilot in the most thickest and darkest nights." — Unused to agriculture, the pilgrims broke up the hard soil, "being persuaded that Christ will rather rain bread from heaven than his people should want." "And further, Christ caused abundance of very good fish to come to their nets and hooks; and as for such as were unprovided with these means, they caught them with their hands; and so with fish, wild onions, and other herbs [they] were sweetly satisfied, till other provisions came in." — pp. 17, 18, 34 — 36, 53 — 58, 66, 170.

"And here the reader may take notice of the sad hand of the Lord against two persons who were taken in a storm of snow, as they were passing from Roxbury to Boston, it being much about a mile distant, and a very plain way. One of Roxbury sending to Boston his servant-maid for a barber-chirurgian to draw his tooth, they lost their way in their passage between, and were not found till many days after; and then the maid was found in one place, and the man in another, both frozen to death. In which sad accident, this was taken into consideration by divers people, that this barber was more than ordinary laborious to draw men to those sinful errors, that were formerly so frequent (and now newly overthrown by the blessing of the Lord upon the endeavor of his faithful servants with the word of truth); he having a fit opportunity by reason of his trade, so soon as any were set down in his chair, he would commonly be cutting off their hair and the truth together. Notwithstanding some report better of the man; the example is for the living; the dead is judged of the Lord alone." — pp. 137, 138.

It is often said that Americans are characterized by a self-satisfied spirit, and are fond of rehearsing their good deeds, as well as predicting their future successes. This charge is founded on a style of remark which is not peculiar to the Western orators, nor to the present inhabitants of Massachusetts. Our fathers discoursed in the same style. Frequent instances of it are found in the volume of Captain John-

son. Describing the confederation which was formed in 1643, between the four Colonies, Massachusetts, Plymouth, Connecticut and New Haven, he says: —

"But herein the Massachusetts had the worst end of the staff, in bearing as much, or more charge than all the other three, and yet no greater number of commissioners to negotiate and judge in transacting of affairs concerning peace and war, than the least of the other; and any one of the other as likely to involve them in a chargeable war with the naked natives, that have neither plunder nor cash to bear the charge of it; nay, hitherto the most hath risen from the lesser colonies; yet are the Massachusetts far from deserting them, esteeming them highly so long as their governments maintain the same purity in religion with themselves." — p. 182.

The Colony of Virginia was not in former, more than in recent days, sufficiently grateful to Massachusetts. — "About the year 1642, the Lord was pleased to put it into the heart of some godly people in Virginia to send to New England for some of the ministers of Christ to be helpful unto them in instructing them in the truth as it is in Jesus." The Virginians however, did not long endure the plain preaching of the New England missionaries, but forced them to return home. "And now," says Captain Johnson, "attend to the following story, all you cavaliers and malignant party the world throughout! Behold ye despisers and wonder! O poor Virginia! dost thou send away the ministers of Christ with threatening speeches?" — Then follows a narrative of a terrible onslaught made by the Indians upon the men who had rejected the Massachusetts missionaries, and chose to retain a "priest of their own profession who could hardly continue so long sober as till he could read them the relics of man's invention in a common prayer-book." — pp. 227 — 229.

It may be truly said that the perpetrator of so many doggerel rhymes as came from the pen of Goodman Johnson has no claim to be cited as a teacher of ecclesiastical polity. It is interesting, however, to learn the opinions which were formed on this subject by a layman who, although an uneducated, was yet an instructed man;

although not familiar with theories, was yet a man of careful observation; although not familiar with learned treatises on ecclesiastical government, was yet employed in laying the foundation of many townships, and was therefore conversant with the formation of many churches.

When he describes a company as "ready to swarm and settle on the building of another town," he says: "They gather into a church at their first settling; for, indeed, as this was their chief errand, so was it the first thing they ordinarily minded, to pitch their tabernacles near the Lord's tent." In giving the history of the town of Woburn, he describes the scenes which he not only saw, but in which he was the principal actor. In this description he states his own views of

The Manner of forming a Congregational Church.

"Now to declare how this people proceeded in religions matters, and so consequently all the churches of Christ planted in New England. When they came once to hopes of being such a competent number of people as might be able to maintain a minister, they then surely seated themselves, and not before; it being as unnatural for a right New England man to live without an able ministry as for a smith to work his iron without a fire. Therefore this people that went about placing down a town, began the foundation-stone with earnest seeking of the Lord's assistance by humbling of their souls before him in days of prayer, and imploring his aid in so weighty a work. Then they address themselves to attend council of the most orthodox and ablest Christians, and more especially of such as the Lord had already placed in the ministry; not rashly running together themselves into a church, before they had hopes of attaining an officer to preach the word, and administer the seals unto them; choosing rather to continue in fellowship with some other church for their Christian watch over them till the Lord would be pleased to provide; they after some search meet with a young man named Mr. Thomas Carter, then belonging to the church of Christ at Watertown, a reverend, godly man, apt to teach the sound and wholesome truths of

Christ. Having attained their desires, in hopes of his coming unto them, were they once joined in church estate, he exercising his gifts of preaching and prayer among them in the mean time, and more especially in a day of fasting and prayer. Thus these godly people interest their affections one with the other, both minister and people. After this they make ready for the work, and the 24th of the 6th month, 1642, they assemble together in the morning about eight of the clock. After the Rev. Mr. Syms had continued in preaching and prayer about the space of four or five hours, the persons that were to join in covenant openly and professedly before the congregation and messengers of divers neighbor churches, among whom [were] the reverend elder of Boston, Mr. Cotton, Mr. Wilson, Mr. Allen of Charlestown, Mr. Shepard of Cambridge, Mr. Dunster of Watertown, Mr. Knowles of Dedham, Mr. Allen of Roxbury, Mr. Eliot of Dorchester, Mr. Mather. As also it is the duty of the magistrates (in regard of the good and peace of the civil government) to be present, at least one of them (not only to prevent the disturbance [which] might follow in the Commonwealth by any who under pretence of church-covenant might bring in again those cursed opinions that caused such commotion in this and the other Colony, to the great damage of the people, but also to countenance the people of God in so pious a work), that under them they may live a quiet and peaceable life in all godliness and honesty; for this cause was present the honored Mr. Increase Nowel. The persons stood forth and first confessed what the Lord had done for their poor souls, by the work of his Spirit in the preaching of his word, and providences, one by one; and that all might know [that] their faith in Christ was bottomed upon him as he is revealed in his Word and that from their own knowledge they also declare the same, according to that measure of understanding the Lord had given them, the elders or any other messengers there present question with them for the better understanding of them in any points they doubt of; which being done, and all satisfied, they in the name of the churches to which they do belong, hold out the right hand of fellowship unto them, they declaring their covenant in words expressed in writing."— pp. 177, 178. See also p. xcii.

Form of Ordination.

It is well known that there was a difference of opinion among the early Puritans in regard to certain ecclesiastical forms, and particularly the form of inducting a pastor into office. An allusion to these differences is found in Mr. Poole's Introduction, pp. xciv., xcvi., also Letchford's "Plain Dealing," pp. 13-18. Mr. Johnson gives the following account of the first ordination at Woburn:—

"The twenty-second of the ninth month following, Mr. Thomas Carter was ordained pastor, in presence of the like assembly. After he had exercised in preaching and prayer the greater part of the day, two persons in the name of the church laid their hands upon his head, and said, 'We ordain thee, Thomas Carter, to be pastor unto this church of Christ.' Then one of the elders, Priest [misprint for present], being desired of the church, continued in prayer unto the Lord for his more especial assistance of this his servant in his work; being a charge of such weighty importance, as is the glory of God and salvation of souls, that the very thought would make a man to tremble in the sense of his own inability to the work. The people having provided a dwelling-house, built at the charge of the town in general, welcomed him unto them with joy, that the Lord was pleased to give them such a blessing that their eyes may see their teachers."—179, 180.

Mode of Admission into the Church.

Mr. Johnson's account of this ceremony, as of the preceding, agrees substantially with that of Letchford. He says:—

"After this there were divers added to the church daily; after this manner: The person desirous to join with the church cometh to the pastor, and makes him acquainted therewith, declaring how the Lord hath been pleased to work his conversion; who, discerning hopes of the person's faith in Christ, although weak, yet if any appear, he is propounded to the church in general for their approbation, touching his godly life and conversation, and then by the pastor and some brethren heard again; who make report to the church of their charitable approving of the

person. But before they come to join with the church, all persons within the town have public notice of it. Then publicly he declares the manner of his conversion, and how the Lord hath been pleased by the hearing of his word preached, and the work of his Spirit in the inward parts of his soul, to bring him out of that natural darkness, which all men are by nature in and under; as also the measure of knowledge the Lord hath been pleased to endue him withal. And because some men cannot speak publicly to edification through bashfulness, the less is required of such; and women speak not publicly at all. For, all that is desired is to prevent the polluting of the blessed ordinances of Christ by such as walk scandalously, and that men and women do not eat and drink their own condemnation, in not discerning the Lord's body. After this manner were many added unto this church of Christ, and those seven that joined in church-fellowship at first are now increased to seventy-four persons or thereabout; of which, according to their own confession, as is supposed, the greater part having been converted by the preaching of the word in New England; by which may appear the powerful efficacy of the word of Christ in the mouth of his ministers; and that this way of Christ in joining together in church covenant is not only for building up of souls in Christ, but also for converting of sinners and bringing them out of the natural condition to be engrafted into Christ; for if this one church have so many, then assuredly there must be a great number comparatively throughout all the churches in the country. After this manner have the churches of Christ had their beginning and progress hitherto. The Lord continue and increase them the world throughout."—pp. 180, 181.

Constitution of a Church.

Mr. Johnson makes various general remarks on the Nature and Power of a Local Church. Among them are the following:—

"The lording prelaty, popes, cardinals, bishops, deans, etc., were ordinarily brought up at the university to learning, and have most tyrannically abused it, usurping over the people of Christ, and exercised most inhuman and barbarous cruelty upon them;

as also the Presbyterian Kirk by these provincial classes; men of learning having robbed the particular congregations of their just and lawful privileges which Christ hath purchased for them; each congregation of his being invested with full power to administer all the ordinances, he hath ordained, in and toward their own members. And, further, learned men in some places, feeding the people for their titles' sake in a parishional way, desire the upholding thereof lest their fat benefices should grow lean." — p. 98.

"Abuse not the free and full liberty Christ hath given you in making choice of your own officers, and consent in admitting into his churches, and casting out such members as walk disorderly. You are to walk in all humility, lest, in enjoyment of such freedoms as you formerly have not exercised, you exceed the bounds of modesty, and, instead of having your moderation known to all, your imbecility and self-exaltation be discovered by many, in admission of others into church society." — p. 6.

"Let the matter and form of your churches be such as were in the primitive times (before Antichrist's Kingdom prevailed); plainly pointed out by Christ and his apostles in most of their epistles, to be neither national nor provincial, but gathered together in covenant of such a number as might ordinarily meet together in one place, and are built of such living stones as outwardly appear saints by calling." — pp. 3, 4.

It was this doctrine of the purity of the churches, as composed of "saints by calling," which gave our author such exalted ideas of their future progress and final triumph. He describes his fellow-colonists as

wandering Jacobites, who have come over "the boisterous, billow-boiling ocean, a few poor scattered stones, newly raked out of the heaps of rubbish; but they have been so far exalted as to become living stones, laid in the walls of the temple, — a building which is to be the wonder of the world." — He says: "Let your profession outstrip your confession, for seeing you are to be set as lights upon a hill, more obvious than the highest mountain in the world, keep close to Christ, that you may shine full of his glory." — p. 6.

Power of Ecclesiastical Office-bearers.

"My friend, cast off as much of thy own power as thou canst, and beware of lording it over God's heritage; but I pray thee, let Christ alone with his which he hath given to his pastors and teachers in administering the holy things of God, peculiar to their office; and tremble, all you Presbyterians, who to please the people prostrate the authority Christ hath put upon the elders of his churches as officers to the resolute liberty of man. The people may and ought to call them to office to the which Christ hath united double honor and authority, and appointed them to be had in high esteem for their works' sake, being ambassadors of Christ Jesus. This may no man take from them, nor yet they themselves cast off; and yet all this makes nothing for the papal, prelatical, classical, or parishional authority of the Presbytery, for it holds only in their ruling well. While they rule for Christ they must and shall have the power he hath put upon their office." — p. 99.

The Communion of Local Churches.

Mr. Johnson describes a "sad, unbrotherly contention which fell out among" members of the church of Hingham, "to the great grief of all other churches who held out the right hand of fellowship unto them in brotherly communion which may, the Lord helping, demonstrate to all the true churches of Christ the world throughout, although they be distanced by place or nation, yet ought they never to take up such an independent way as to reject the advice and counsel of each other; for although the Lord Christ have completed his commission in giving full power to every particular church to exercise all his ordinances in, and toward their own body, yet hath the Lord so dispensed his gifts that, when the one want, the other shall abound, both in spiritual and temporal; that by giving and receiving mutual love may be maintained, the entire truths of Christ continued, the churches of Christ supported, superiority of any may be avoided, and all such as raise discord among brethren may be retarded, the downfall of Antichrist and restoration of that ancient people of the Lord, furthered through the unity of Christ's churches the world throughout." — pp. 85, 86.

"Yet there are two sorts of persons in our

native country whom the elders and brethren here do highly honor in Christ, and prefer before themselves, namely, the godly Presbyterian party, and the Congregational sincere servants of Christ; both which the author could wish that, with bowels of compassion, sweet sympathizing affection of brethren knit together in that transcendent love of Christ which couples all his distanced flocks together, they would seriously ponder this history, which, through the author's weakness, wants much of measure, but nothing of the truth of things so far as a shallow capacity can reach."

"Reverend and beloved in Christ! could your eyes but behold the efficacy of loving counsel in the communion of Congregational churches, and the reverend respect, honor, and love given to all teaching elders, charity commands me to think you would never stand for classical injunctions any more; neither diocesan, nor provincial authority can possibly reach so far as this royal law of love in communion of churches. Verily it is more universal than the Papal power, and assuredly the days are at hand wherein both Jew and Gentile churches shall exercise this old model of church government, and send their church salutations and admonitions from one end of the world unto another,—when the kingdoms of the earth are become our Lord Christ's. Then shall the exhortation of one church to another prevail more to reformation than all the thundering bulls, excommunicating, lordly censures, and shameful penalties of all the lording churches in the world. And such shall be, and is, the efficacy of this entire love one to another, that the withdrawing of any one church of Christ, according to the rule of the Word, from those that walk inordinately, will be more terrible to the church or churches so forsaken, than an army with banners."—pp. 104, 105.

"But, above all, beware of any love self-conceited opinion, stopping your ears from hearing the counsel of an orthodox synod; but, by daily communication one with another, impart Christ's mind each to other, that you may all speak one and the same things."—pp. 4, 5.

"These New England churches are near one hundred miles distant one from another, and yet communicate, counsel, care, love, joy, grieve with and for one another; dismiss some and commend others (as occasion

serves) to the Christian care and watchfulness, from one church to another; and why may not this be practised the world through-out, even from Jerusalem and round about to Illyricum?"—pp. 201, 202.

Presbyterianism.

Many paragraphs in this quaint narrative illustrate the charitable feelings which Goodman Johnson cherished toward the Presbyterians. Still he clearly exhibits the difference between the Presbyterian polity and that of the early New England churches.

"Four sorts of persons, I could with a good will have paid their passage out and home again to England, that they might have been present at this Synod, so that they would have reported the truth of all the passages thereof to their own colleges at their return. The first is the prelates.—Secondly, the godly and reverend Presbyterian party who, had they made their eyewitnesses of this work, they had assuredly saved themselves much labor, which I dare presume they would have spent worthily otherwise than in writing so many books to prove the Congregational or Independent Churches to be the sluice through which so many floods of error flow in. Nay, my dear and reverend brethren! might not so much work of yours in writing and ours in answering have been a means to have stopped the height of this overflowing flood, and through the Lord's assisting have settled peace and truth in a great measure throughout the three nations?"—p. 118.

"In the latter end of this year [1634] two sincere servants of Christ, enabled by him with gifts to declare his mind unto his people, came over this broad ocean, and began to build the tenth church of Christ at a town called Newbury; their names being Mr. James Noyes and Mr. Thomas Parker; somewhat differing from all the former and after mentioned churches in the pre-eminence of their presbytery. And it were to be wished that all persons who have had any hand in those hot contentions, which have fallen out since, about Presbyterian and Independent government in churches, would have looked on this example, comparing it with the Word of God; and, assuredly, it would have stayed all the godly at least of either part from such

unworthy expressions as have passed to the grief of many of God's people; and, I doubt not but this history will take off that unjust accusation and slanderous imputation of the rise of that flood of errors and false doctrines sprung up of late, as flowing from the Independent, or rather Congregational churches."

— In this town [Newbury], which consists of about seventy families, "the souls in church fellowship are about an hundred; the teaching elders of this congregation have carried it very lovingly toward their people, permitting of them to assist in admitting of persons into church society, and in church censures, so long as they act regularly; but in case of their mal-administration, they assume the power wholly to themselves. Their godly life and conversation hath hitherto been very amiable, and their pains and care over their flock not inferior to many others, and being bound together in a more strieter band of love than ordinary, with promise to spend their days together, if the Lord please."—pp. 68, 69.

To this narrative Mr. Johnson appends some of his doggerel poetry, in which he addresses the two Newbury Ministers as "love's twins": "Though Christ's church-way you fully cannot reach."

Persecution of Heretics.

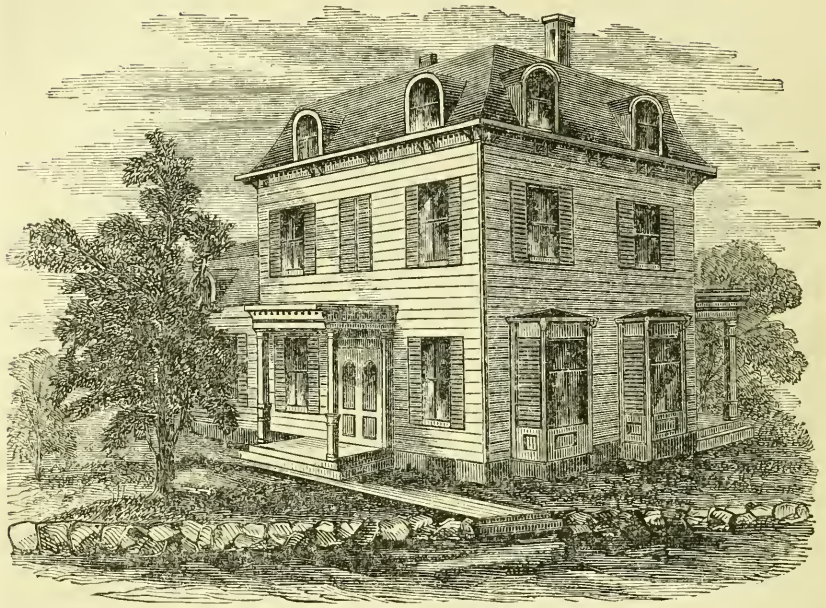
This curious volume gives numerous intimations of the manner in which our

fathers justified their acts of persecution. In 1646 the General Court of Massachusetts appointed a Committee to draw up a body of laws for the well ordering of the little Commonwealth.

"To the end that the laws might be most agreeable with the rules of Scripture, in every county there were appointed as members of this committee two magistrates, two ministers and two able persons from among the people." In the year 1648 these laws were printed, so that they might "be seen of all men," and that none might plead ignorance; and that all persons intending to transport themselves to the colonies might know exactly what to expect: "For it is no wrong to any man, that a people, who have spent their estates, many of them, and ventured their lives for to keep faith and a pure conscience (should) use all means, that the word of God allows, for maintenance and continuance of the same."—Still further, these colonists "have taken up a desolate wilderness to be their habitation, and not deluded any by keeping their profession in huggermug, but print and proclaim to all the way and course they intend (God willing) to walk in;—If any will, yet notwithstanding, seek to jostle them out of their own right, let them not wonder if they meet with all the opposition a people put to their greatest straits can make."—pp. 205, 206.

*An Epitaph upon the Deplored Death of that Super-eminant Minister of the Gospel,
Mr. Jonathan Mitchel, by J. S.*

Here lies the Darling of his time,
Mitchell, Expired in his prime;
 Who four years short of Forty-seven
 Was found full ripe, and pluk'd for Heaven.
 Was full of prudent *Zeal & Love*,
Faith, Patience, Wisdom from above:
New England's Stay, next *Ages* Story;
 The Churches Gem; the Colledge Glory.
Angels may speak him; Ah! not I,
 (Whose Worth,^s above *Hyperbole*)
 But for our Loss, wer,^t in my power,
 I,d weep an Everlasting Shower.



BAXTER PARSONAGE, WEST NEWTON, MASS.

At sunrise on the cloudless morning of the first Sabbath of 1863, Miss Sarah Baxter departed this life at her residence in West Newton, Massachusetts, at the age of seventy-two years.

Blest with an inheritance of this world's wealth, she is remembered as one who loved to minister to the necessities of the saints, and to relieve the poor of whatever name.

But the outflow of her benevolent heart was especially marked in her regard for the temporal comfort of her pastor, whoever he might be. Her house was one of his homes. Always welcome, he felt at home in her homelike dwelling, while she constantly contributed comforts to his own house. Though sympathizing with him in many trials, she especially felt that he ought to be relieved of anxiety, from any uncertainty as to his dwelling-place. It was not an entire surprise, therefore, when, after her decease, an item was found in her will, bequeathing to the Church in West

Newton, of which she was a member, the sum of \$ 5,000, for the purpose of erecting a Parsonage, upon the conditions, that the sum, with accumulated interest, be made up to \$ 8,000, and that the house be secured within four years from the date of her death.

Such was the origin of the Baxter Parsonage, of which the above is an engraving.

The Church accepted the legacy, and at a meeting held May 22, 1865, legally transferred the income of it to the Parish.

At a meeting of the Parish a Building Committee was appointed, who took the matter immediately in charge.

A corner lot, containing 20,000 square feet, was secured upon land recently laid open for building purposes, a plan adopted, and the house commenced in early summer of 1865. It was completed in January, 1866, and formally opened February 20. It is a building of two stories with attic and French roof, delightfully situated upon an

eminence overlooking the village and the surrounding towns. It fronts to the south, and has a charming outlook from every point of the compass.

The above view is from the southeast, and will not appear natural to those who have seen the house, since it is usually viewed from the north.

The plan of the house is simple, and has in it some points of peculiar excellence for use as a parsonage.

The main building is 35 feet by 35. The wing 26 by 26.

On the first floor are two parlors, study, reception-room, dining-room, and kitchen, with two halls which communicate with each other. The front hall is spacious and commodious, the stairs rising in the rear of it, at a right angle with the entrance.

The rear hall divides the main building from the wing, thus securing the admirable arrangement of shutting off the culinary department by itself, and keeping its odors

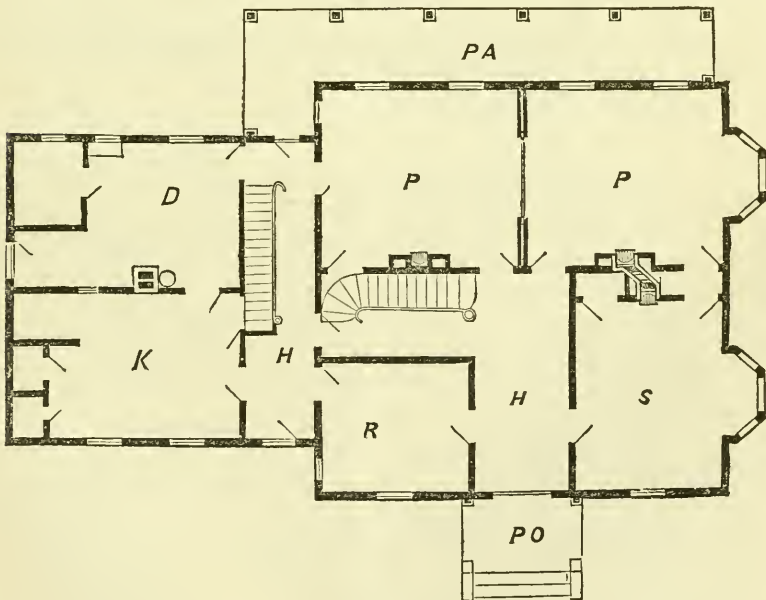
from filling the house. A portico covers the main entrance, and a piazza stretches the whole length of the main house on the northern side, accessible from the rear hall. The parlors are with folding doors between, and can easily be made one room, extending the whole length of the house, from which there is a view in three directions, which always fascinates the visitor.

The study is a sunny room in the southeast corner, furnished with a black walnut library case fastened to the wall.

The second story has six chambers and a bath-room, with the most ample closet room connected with each chamber.

The bath-room is very compact, conveniently arranged, and finished in oak and black walnut. It is furnished with hot and cold water. The attic remains unfinished, but will divide into four large chambers. The general arrangement will be easily understood from the following plans, which will explain themselves.

FIRST STORY.



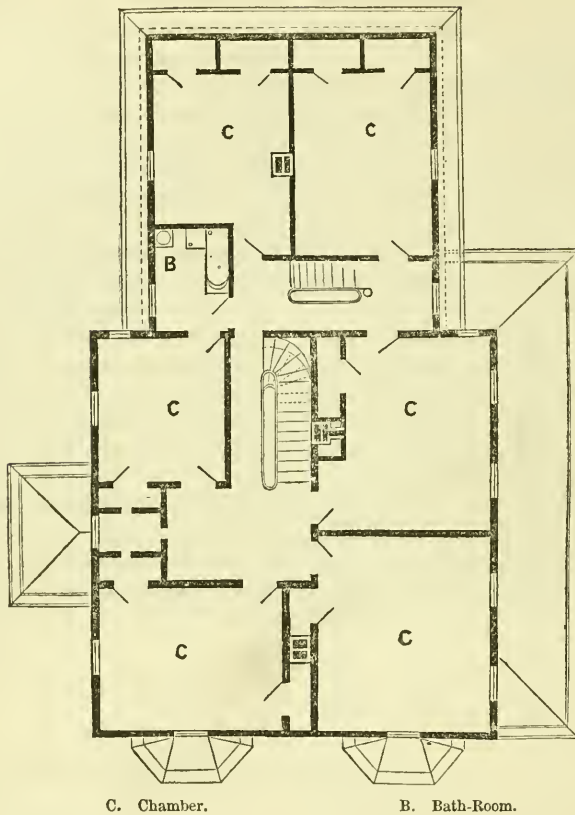
P. P. Parlors.
S. Study.

H. H. Halls.
D. Dining-Room.

R. Reception-Room.
Po. Portico.

K. Kitchen.
Pa. Piazza.

SECOND STORY.



C. Chamber.

B. Bath-Room.

It will be seen from these plans that every room in the house communicates with a hall, thus obviating the necessity of passing through any room to reach the outer doors. It will also be noticed that there is well-arranged, convenient inter-communication between the rooms. These two arrangements adapt the house to large parish gatherings. The whole house may be easily thrown together. An assembly of nearly two hundred people at the opening of the house were not at all crowded.

The house is heated with a furnace, while in the study and the parlors there are grates, with the modern improvement by which the ashes are received in the vault below, avoiding the dust and dirt in their removal. A cemented cellar eight

feet deep extends under the entire house. The height of the walls of the first story is ten feet, of the second nine feet.

The house is a specimen of thorough workmanship, from cellar to attic. The builder was most faithful and conscientious in fulfilling his contract.

The experience of a year has proved the plan of the house to be admirably adapted to its use as a parsonage.

The architect and builder was Mr. Samuel Chapman of West Newton, to whom great credit is due for his hearty interest in the work.

The Building Committee were, Joseph Walker, S. F. Dix, Ira Hunter, Lawson Valentine, and Milo Lucas.

Owing to the increased price of labor

and material, the cost of the house was much greater than was anticipated, — not far from \$10,000. The cost of the land was \$1,000.

On the evening of the 20th of February, 1867, the Parsonage was formally opened with appropriate services.

Statements as to the action of the Church and Parish, and the expense of the building, were made by Messrs. Walker and Dix of the Committee, after which addresses were made by Rev. I. N. Tarbox, and the present pastor of the church, Rev. H. J. Patrick. Rev. J. W. Wellman of Newton Corner led in the prayer of Dedication, and the following hymn, written for the occasion by Rev. I. N. Tarbox, was sung.

THE PROPHET'S CHAMBER.

When once, in Israel's evil day,¹
Beneath the monarch's wrathful frown, —
No place whereon his head to lay,
Elisha wandered up and down, —

A godly woman spake and said, †
"Let us a little chamber make,
Fit it with table and a bed,
And do it for the prophet's sake.

"Let us add candlestick and chair;
That, when the wanderer walks abroad,
He may come in, and we may share
The presence of the man of God."[‡]

A prophet's chamber, neat and fair,
Is here, as in the ancient days;
We hallow it with voice of prayer,
We hallow it with grateful praise.

Peace to this consecrated home!
May truth these sacred courts adorn!
And hence may Christ's pure message come
To generations yet unborn.

The example of Miss Baxter is suggestive. Though bequeathing a large portion of her wealth to the cause of Missions (the A. B. C. F. M.), yet there could be no benevolence more timely and true than in leaving to the Church in West Newton, a commodious house for its Pastor in all future years.

It were well for any who are just now thoughtful as to the disposition of their property, to consider that here is suggested one of the best possible posthumous investments, — a bequest full of blessing.

While parishes are so negligent, rich men and women should be more thoughtful. This subject is overlooked, and some pastor who is suffering from this cause should write out of his own experience an article for the Quarterly on the "Obligations of every Parish to provide a Parsonage for its Pastor."

It could be easily shown how much the brevity of modern pastorates is due to lack of permanency in a dwelling-place for pastors. Those ominous words "For Sale," in his hired house, have quickened the steps of many a happily settled pastor to another opening field. The testimony of one, now settled in Massachusetts, is the testimony of a large number. "This was the chief thing which decided me to leave my first parish." When will parishes learn, as one of the secrets how to keep a good minister, that they must give him an assured home of comfort. The grace of patience will have sufficient occasion for exercise, without driving him from pillar to post, and worrying his life out of him in the constant search for a place to shelter his family next year. Neither is the opportunity to study promoted by setting up his library annually in a new place, nor is it made more accessible by storage in the only attic attainable, or perchance in the loft of a horse-shed.

But we have neither time, nor is space granted to us in these pages, to speak of these evils and their remedy.

We can only testify of that relief and peace of mind which a certain local habitation has given to us, (for we often recall, by contrast, three memorable days of perplexity and despair after "our hired house was sold,") when, in response to our knocking, no door opened, and it was only left to us to come back and read with new interest and appreciation of its meaning the word of the Saviour: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

A benevolent parishioner had compassion, and at his own inconvenience took us

in, until we could avail ourselves of the generosity of the good woman whose name is perpetuated in the Baxter Parsonage.

We are thinking now of a most excellent Pastor who was obliged to find a home in an adjoining town, during the last part of his ministry over the parish he has left but lately.

We often meet another brother who is now in a similar situation, save that he could find no house, only a boarding-place, and that in another town, adjoining his parish.

We also remember the remark of another highly-esteemed Pastor, when he had closed twenty years of his ministry, that "upon fair computation he had spent nearly *five* of those years in moving from one house to another."

Facts such as these could be multiplied indefinitely.

"Like people, like priest." When will

Parishes learn how to *make* as well as to *keep* good ministers. Nothing of external circumstance could have such a persuasive influence upon a Pastor as a good home provided by his Parish. It will be felt in his studies, in his pastoral work, in his varied duties, in his whole life. Out of the depths of his heart his gratitude rises for the possession of an undisturbed abode. He will be moved to a reconsecration of himself to the work of the ministry.

George Herbert left an Inscription on the Parsonage at Bemerton, addressed to his successors, which had a significance from the efforts and gifts of the saintly Parson, to secure such a home for those who should follow him.

"If thou chance for to find
A new house to thy mind,
And built without thy cost,
Be good to the poor,
As God gives thee store,
And then my labor's not lost."

DEMANDS OF THE PURITANS.

It has been often alleged that the Puritans were only ambitious of political eminence, having no conscience about their claims whatever, and that no religious principle was involved in the real question at issue. It would seem that the sacrifices they made to secure liberty of conscience were enough to convince the most sceptical that they were struggling for rights dearer than worldly fame, or even life itself. When the question of civil and religious liberty became identical, the friends of each and both made common cause in the fearful struggle, as was most natural; for the success or defeat of either involved the success or defeat of the other. But in the reign of King James a work of Dr. Ames, entitled "English Puritanism" thus declared the principles and demands of the Puritans, as quoted by "Hall," p. 97:—

"All that we crave of his Majesty and the state is, that, with his and their permission, it may be lawful for us to worship

God according to his revealed will; that we may not be forced to the observance of any human rites and ceremonies; so long as it shall please the king and parliament to maintain the hierarchy or prelacy in this kingdom, we are content that they enjoy their state and dignity; and we will live as brethren among the ministers that acknowledge spiritual homage to the spiritual lordships, paying them all temporal duties of tithes, and joining with them in the service and worship of God so far as we may without our own particular communicating in those human traditions which we judge unlawful. Only we pray that the prelates and their ecclesiastical officers may not be our judges; but that we may stand at the bar of the civil magistrate; and that if we shall be openly vilified and slandered, it may be lawful for us, without fear of punishment, to justify ourselves to the world, and then we shall think our lives and all we have too little to spend in the service of our king and country."

Congregational Necrology.

REV. PARSHALL TERRY died in Troy, Geauga Co., Ohio, October 20, 1865, after an illness of one hour, aged fifty-nine years, wanting fourteen days.

He was the third son and sixth child of Moses and Anna Terry, was born November 3, 1806, and was a native of Aquebogue, Long Island, New York. His mother was a woman of remarkable piety, and, being for many years an invalid and nearly helpless, she often expressed the opinion that the Lord kept her here, when she desired so much to be with Him, that she might pray for her children. This she did most faithfully. When the subject of this notice heard of his mother's death, which occurred about five years since, he exclaimed: "Mother is gone! what shall I do for her prayers?"

He was hopefully converted at the age of eighteen, during a revival of religion in Flanders, where he was at that time, engaged in teaching. Almost immediately after his conversion his thoughts turned to the ministry, and he commenced studying with that in view, though he did not make a final decision with regard to his life labor, until he had considered the subject for several months.

He was married, June 3, 1826, to Miss Fanny B. Howell, of Riverhead. In the spring of 1829 he was licensed by the Methodist Society of New York, a body separate from the Methodist Episcopal Church. His first field of ministerial labor was in his native town, where he remained two years, receiving much favor, and gathering many souls. He also supplied, a part of the time, while in the Methodist connection, a Congregational Church at Wading River. In the fall of 1830 he was ordained by the Congregational Convention of Long Island.

After he had preached seven years on Long Island, with a good measure of popularity and success, being dissatisfied with his own theological attainments, though he had studied thoroughly under private instructions, he left an inviting field and a good salary at Patchogue, and removed to New Haven, Connecticut. There he studied and attended lectures three years, and was graduated theologically.

In the spring of 1840 he went to Lafayette, Onondaga Co., New York. He remained two years, a revival accompanying his labors. He then accepted an urgent call to the editorial chair of the *Religious Recorder*, a weekly paper published at Syracuse. He occupied that position three and a half years, supplying nearly every Sabbath a church in the country. In the fall of 1845 he went to Marathon, Cortland Co., where he labored six years. He found a feeble church, which was nearly doubled during his ministry.

He removed to Painesville, Ohio, in 1854, and labored there three years, with much success. A goodly number professed consecration to Christ, and about fifty were added to the church. In 1857 he went to Unionville, and labored two years. There were about twenty hopeful conversions under his ministry in that place, and the church received some accessions. He next labored three years in Thompson, and with very favorable results. Discordant elements were united, there were some conversions, the church was revived, its membership increased, and an old dilapidated house of worship gave place to a new one, neat, commodious, and substantial.

In the spring of 1861 he removed to Hudson, that his son might enjoy, at the same time, the advantages of home and school. The next year he went to Franklin Mills, and preached there one year. In the summer of 1863 he went to Troy, where he labored with great acceptance to both church and congregation two and a fourth years, but was not permitted to continue longer by reason of death. The last afternoon of his life was spent in pastoral visitation.

His funeral was attended, with appropriate exercises, on the following Tuesday, October 24, at the Congregational meeting-house in Troy, and his remains were taken to Painesville, to rest beside those of a daughter, who died during his residence there, at the age of twenty-six. Six other children had preceded him to the land unseen, all of whom died in early childhood. A widow, son, and three daughters survive him.

Mr. Terry possessed more than ordinary talents, both natural and acquired. He

thought clearly, felt deeply, and spoke plainly. His sermons were eminently Scriptural, logical, and pungent, and he realized more largely than do most ministers the fulfilment of the prophetic vision: "The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed."

REV. ZENAS BLISS died in Amherst, Massachusetts, December 9, 1865, aged fifty-seven years and fifteen days.

He was born in Randolph, Vermont, November 24, 1808, the son of Shubael and Martha (Martin) Bliss. His mother was a woman of marked character, of a metaphysical mind, and much addicted to the discussion of such topics as "fixed fate, free-will, foreknowledge absolute." He fitted for college at the Orange County Grammar School in his native town, and was graduated at the University of Vermont in 1831. In the fall of 1832 he entered Andover Theological Seminary, and remained there two years, after which he went to Fredonia, New York, and became associate principal of the academy in that place.

He was licensed to preach by the Presbytery of Buffalo at Jamestown, September 2, 1834, and was ordained to the ministry at Sheridan October 28, 1835. For about two years he preached alternately to two churches in the vicinity of Fredonia, with little or no compensation. In the spring of 1837 he experienced a severe attack of spasmodic asthma, which assumed a chronic form, and so disabled him that he never ventured to assume the permanent charge of a parish. He preached, however, as stated supply, to various churches, for nearly seventeen years. In the fall of 1837 he commenced preaching in Quechee Village, Vermont, and there continued for two years. His health then becoming very poor he went to Virginia and spent a year, after which he returned to Vermont, and in November, 1840, became stated supply at Jericho Centre. There he remained two years, and then again went South for his health. In the fall of 1843 he became stated supply at Winooski Falls, and continued for a year.

In the fall of 1844 he went to Alabama, and remained there nearly four years, employed principally in teaching. He preached also as he had ability and opportunity. For

several months he preached stately to a large congregation of colored people in Claiborne. In the fall of 1848 he became stated supply at Richmond, Vermont. Here he found a small, feeble, discouraged church, with which he remained till the spring of 1854, in the mean time raising by his own efforts the fund for building a parsonage and a house of worship. At the close of his service at Richmond he retired from the ministry, and removed to Amherst, where he employed himself on a small farm.

His only publications were an address on "The Philosophy of Temperance," and another on "The Idea of the Spiritual Interpretation of the Scriptures," both of them delivered before students of the University of Vermont. They are evidently the production of a mind of more than usual depth and originality of thought.

He married, May 2, 1835, Eliza Chamberlain, of Burlington, Vermont, daughter of Professor Jason Chamberlain, and by her had eight sons and two daughters.

P. H. W.

REV. JOSEPH FORSYTH died at Waterville, Province of Quebec, September 28, 1866, aged sixty-nine years.

The funeral took place on the 30th. After sermon by Rev. A. Duff of Sherbrooke, the remains were conveyed to West Hatley, and, after religious service there, were deposited in the burying-ground connected with that place of worship.

He was born on the 14th of May, 1797, at Wisbach, Cumberlandshire, England. Blessed with a pious mother, he was led early in life to devote himself to God and his service.

In 1813, at about the age of sixteen, he united with the Methodist Church, and almost immediately after began to call sinners to repentance. The next seven years he spent mostly in his native shire, employed as what is called a local preacher; in 1822 he was ordained to the full work of the ministry, and for the next twelve years was successively at Holdsworthly, Lyun, Petershead, Dunbar, Penrith, Isle of Man, Clackheaton, Pateley Bridge, Delph, and Gateshead. In all these places he was universally beloved, and his work successful. In 1828, at Penrith, he became acquainted with and married his beloved partner, who now mourns his loss.

In 1834, a difficulty occurring with the Methodists, concerning the Eternal Sonship of Christ, he voluntarily retired from that connection from conscientious motives, and joined the Methodist New Connection. For a period of three years he was still stationed at Gateshead, beloved by all the inhabitants of the surrounding country, where he labored incessantly, often beyond his strength, and sometimes preaching fourteen sermons in a week; he always preached three on the Lord's day, and many times every day of the week beside.

In 1838 one of the principal members of the Church was convicted of perjury, which the Conference justified, in consequence of which he again retired and joined the Wesleyan Association; he was then stationed at Newcastle, where he remained till 1851, when a new sorrow presented itself. One of the principal trustees of the chapel became bankrupt, and the minister was requested to make his house a hiding-place for some valuable plate; this of course was refused, and the consequence was he had a month's notice to leave the Church. From that time till 1848 he passed through many trials, though still at times engaged in his Master's work. In the above-mentioned year he came to America and spent two years in Boston and New York. In 1850 he was invited to take charge of the Presbyterian Church at White Plains, New York, where he remained till 1853; in that year he came to Canada, but his affections still clung to the Church of his youth and in which he commenced his ministry, and in 1854 he was induced to rejoin the Methodists. He commenced his labors in his new position at Wallaceburg, where he remained one year; afterwards he was successively appointed to Bruce Mines, Compton, Hatley, and Georgeville. But his trials were not yet terminated. In 1860 troubles arose which are too well understood in this part of the country to require explanation here. But the Lord Jehovah was still the support and strength of his soul, and though for a time trouble seemed almost to overwhelm him and his family, yet in God's own time a way was opened, and he received and accepted a call to the pastorate of the Congregational Church at Waterville, where he remained till called to his reward.

As a Christian the Rev. Mr. Forsyth was sincere, intensely earnest, and possessed of a clear understanding of Christ and his doc-

trine. No man could be stronger in his adherence to the truth and spirit of the Christian Church. He saw wrong and sin in their nakedness, darkness, and deformity; and he sought to expose them and to draw mankind from them. Popular infidelity received at his hands no friendship, apology, or neglect of rebuke. His whole nature and life was one roused antagonism to religious error.

As a student and a scholar he merited the commendation of all. His library large, his study ranged widely, and no man could be more impatient of superficiality. He had, when in health and even in sickness, almost incessantly read clearly and read to remember.

As a minister he was possessed of great ability, and for many years filled the most important places with great public satisfaction. His style was unusually clear and forcible. He made truth plain. He entered upon his duties with all his soul, might, and mind. He *loved* them, and all saw it. As he had so often prayed that he might, he died "with the harness on."

In respect to mind, nature had generously endowed him. He had a large, accurate, and ready mind. One seeing him, at first might have judged him slow and heavy. But not so; he clearly understood and readily expressed himself upon any subject he took up. A just, great, and well-stored mind has gone from earth to the rest he wearied for. He finished his course; he kept the faith; he wears his crown.

REV. SAMUEL W. BROWN was born in Winchendon, Massachusetts, on the 7th of April, 1828, son of Samuel and Phebe Brown.

At an early age he was deprived of both parents by death, and was left the only survivor of his father's household.

He graduated at Yale College in 1850, and entered immediately on the study of law in the office of Judge Mallory, at Philadelphia. After six months, his own funds being exhausted, and the sudden death of a friend having cut off the prospect of promised aid, he was obliged to leave his studies to employ himself in teaching.

In this work he spent about a year in New Jersey, and then went to Matagorda, Texas, where for several years he taught as constantly as his health permitted. In the

spring of 1855 he returned to the North with the intention of completing his law studies, and resumed them with much interest; but meanwhile had conceived such disgust for the practice of that profession as led him finally to abandon all thoughts of it. About this time a struggle, which had been going on for more than a year in his mind, resulted in the determination to live and work for Jesus. An event which, by God's grace, seemed to prepare the way for this conclusion, was a fearful storm that in the autumn of 1854 visited Matagorda and vicinity, and by which many lives were lost and the whole region threatened with destruction. At this time of peril, Mr. Brown being placed providentially in a position of great responsibility, was led to pour forth earnest prayers on behalf of himself and those under his charge. For the year following the question of personal duty seemed to dwell upon his mind, for he saw that its decision might involve a revolution in almost every plan and habit of his life. When, however, the choice was fully made, it was an honest purpose, faithfully kept, which soon produced an evident change in the character and life. He became an earnest worker in Christ's kingdom; the more earnest because of his natural heartiness of disposition, and none the less successful because of his uniform affability and cheerfulness.

In October, 1855, Mr. Brown was married, and soon after took a share in a store at Ludlow, Vermont. At this time he had not considered the possibility of becoming a minister of the Gospel. Owing partly to the circumstances of his early life the study of the Bible had not been a favorite one with him until the time of his conversion. As he gradually became intensely interested in its great truths, and saw that he must speak for Jesus often and habitually if he would be true to himself and his Master, the feeling grew upon him that he was out of place.

But to devote himself at this time to the work of the ministry involved an entire change in the prospects of his family and the immediate use of all his property. It is not strange that he hesitated, but, God enabling him, the decision was made.

In the summer of 1858 he closed his business relations in Ludlow and, leaving his wife and children with friends in New Hampshire, repaired himself to the Theological

Seminary in Chicago, designing to remove his family in the spring, and to settle permanently at the West. Circumstances, however, led to a change in his plans, and in May, 1859, he entered the school at Andover, where he remained until early in 1861. The illness of a member of his family induced his removal. In January, 1862, he became the stated supply of the Village Church in South Coventry, and continued there two years and five months, during which time two of his children died. On the 29th June, 1864, he was installed pastor of the church in Groton, in which charge he labored lovingly until his death, on the 9th of November, 1866.

As a Christian minister, his chief merit, and perhaps his chief power, lay in the sweet and tender spirit which made itself felt in almost every word and look. Men felt that he cared for their souls. His ministry was his life-work, and, as the years went on, he was more and more unwilling to turn aside from its peculiar duties for any purpose whatever. His only regrets during the weeks of his last sickness seemed to be that he could not go abroad among his people to execute plans which he had devised for their good. The last sentence he ever wrote expressed his wish that he might be more earnest and useful when he should recover than he had been in the past.

During his last days he seemed quite at rest with regard to the issue of his disease: "I have given it all up to God," he said. So he died, deeply lamented by his people and his brethren in the ministry; duly commemorated on the following Sunday in a sermon by the Rev. G. B. Willcox, of New London; followed to his grave in Coventry by numbers of those who had loved him as their pastor, and cherished still in their memories as a good minister of Jesus Christ.

His widow and two surviving children remain among the people, who supply to them their lack of relatives.

R. C. L.

Mrs. LUCY A. GEROULD died in Stoddard, New Hampshire, January 12, 1867, aged thirty. She was a daughter of Moses and Hannah (Haynes) Merriam of Mason, New Hampshire.

A remarkably gentle, affectionate child, watchful to anticipate the wants of others,

quick to render aid even where it required much self-denial, diligent and successful in study, she bloomed into early womanhood. She became interested in religion while at Appleton Academy, New Ipswich, New Hampshire, during a revival in the autumn of 1852. Says one who was with her at that time: "She did not experience that ecstatic joy many do in conversion, but such a look of happiness was seated on her brow, that she looked almost angelic." From that time Jesus was her all. She united with the Congregational Church at New Ipswich in March, 1853. In the autumn of 1855 she entered Mt. Holyoke Female Seminary, where she remained for two years. In the fall of 1858 she engaged in teaching in Coeymans, New York, but after a few months was obliged to desist on account of greatly impaired health. September 20, 1860, she was married to Rev. Samuel L. Gerould of Stoddard, New Hampshire. She entered cheerfully upon the duties devolving on her as a pastor's wife. By her gentle manners, by her great kindness and sympathy, by her unobtrusive yet earnest piety, she won the confidence and love of all who knew her. She sought out the poor and neglected, always taking particular pains to notice those whom others overlooked. The winter of 1863-64 she spent with her husband in Washington, D. C., where he was serving as an enlisted soldier in the army. It was while here she was attacked with the disease that ended her days. From this time till the day of her death she suffered from an unquenchable thirst and unsatisfied appetite, and yet resolutely abstained from the food and drink she craved, and ate only that which was disagreeable. Her life was probably prolonged nearly two years by her resolution in this matter. Her end was sudden but peaceful. Her last words were, "Jesus, Jesus, Jesus." Of her it can be said with truth, we believe, "She hath done what she could."

REV. SIMEON BROWN, pastor of the Congregational Church, Ottumwa, Iowa, fell asleep in Jesus on Saturday morning, February 16, 1867, in the fifty-ninth year of his age.

He was born in Washington County, Pennsylvania, November 25, 1808; son of Ebenezer and Mary Brown. His parents removed to Ohio when he was yet an infant, settling first at Mt. Vernon, Knox County, and subse-

quently removing to Licking County. Here, amid the disadvantages and privations of pioneer settlers, the boyhood of young Simeon was spent. The early rudiments of learning he received at home, the first school-house in that backwoods region being yet unbuild. His parents being devout members of the Presbyterian Church, dedicated him to God in baptism in infancy, and were assiduous in training up their little ones in the nurture and admonition of the Lord. He was hopefully converted in his seventeenth year, and united with the church under the ministry of Rev. James Scott. From that time his mind was on the ministry, and preparation for entering college was at once commenced.

He pursued his academic studies at Jefferson College, Canonsburg, Pennsylvania, which he entered in May, 1829. He pursued his theological studies with Rev. Henry Hervey of Martinsburg, Ohio, in whose congregation Mr. Brown's father was at this time a Ruling Elder. He was licensed by the Presbytery of Richland, and in June, 1835, he was ordained and took charge of the church of Harmony. After laboring here two years and a half, he accepted a call to the church at Fredericktown in the same Presbytery, where he labored with much acceptance for six years, having many souls given him as the seal to his ministry. In 1844 he received and accepted a call to the first Presbyterian Church of Zanesville, Ohio, where he labored with acceptance and success for six years. During the two succeeding years he was agent of the Presbyterian Board of Publication, having his residence at Oxford, and then for several years was stated supply of the church of Pleasant Ridge, seven miles from Cincinnati. During his pastorate at Fredericktown, about the year 1841, Mr. Brown established a religious monthly called "The Calvinistic Monitor." After eight numbers were issued it became the "Family Monitor," Rev. John A. Dunlap being associated with him in the editorship, the place of publication being Marion, Ohio. About a year later the place of publication was changed to Springfield, Ohio, Mr. Brown ceasing to act as editor, and the name being again changed to "Presbyterian of the West." In 1853 Mr. Brown and Rev. Willis Lord, D. D., became editors of the same paper, then and since published in Cincinnati, and which had been conducted for sev-

eral years with great ability by Dr. N. L. Rice. For about eighteen months he fulfilled the duties of editor in addition to ordinary pastoral labors.

In 1857 he sought connection with Congregationalists, becoming a member of the Miami Conference, and ministering to the Congregational Church at Lebanon. About the same time he organized the Congregational Church, of Waynesville, Ohio. From 1857 to 1863 he labored, for the most part, in the employ of the Home Missionary Society in Southern and Middle Ohio.

In November, 1864, he took charge of the church of Ottumwa, Iowa. Here he labored with great diligence and devotedness, and not without marked success. At the end of his first year's labor the Church was so strengthened and encouraged as to be able to dispense with further missionary aid, becoming henceforth self-sustaining. New and very deep interest was infused by his zealous labors into the Sabbath school and prayer-meeting, as well as the Sabbath services. The tone of piety in the church was greatly elevated, and pastor and people were greatly cheered by manifest indications of the Spirit's presence. Thirty-nine were added to the church during his two years of labor, thus more than doubling its membership.

But in the midst of his labors the summons came. He was attacked with pleuro-pneumonia, and after eight days' illness entered into rest.

Mr. Brown's attainments as a scholar were good. His acquaintance with literature in general, and particularly with whatever related to his own sacred calling, was extensive. And he was endowed with mental powers singularly clear, strong, and discriminating. He was a thinker. While he accepted the Word of God as his rule of faith and practice, he yet claimed the right to inquire for himself what that Word taught. On certain subjects, particularly the nature and extent of the Atonement, he used phraseology to which some members of the Presbytery to which he belonged objected. This led to unpleasant controversy. Mr. Brown maintained that his views were not only Scriptural, but in accord-

ance with the doctrinal standards of the Presbyterian Church. It was this controversy that led him ultimately to the Congregational Church. To its polity and usages he became devotedly attached. He was an early and efficient laborer in the Temperance Reformation. From the commencement of his ministry, he was noted for his interest in Sabbath schools, and his earnest and efficient labors in teaching Scriptural truths to the young. He was a faithful pastor. His abilities as a preacher were eminent; and this eminence arose, not from the studied arts of elocution and rhetoric, but from the clearness with which he presented Divine truth. He brought none but beaten oil into the sanctuary, his sermons being uniformly written in full.

He was no time-server. Whatever he regarded as truth commanded his assent and controlled his action. If he was sometimes positive and even severe, it was the positiveness of one who had explored the ground on which he was treading, and felt that he had thought out to their logical results the truths he was uttering, and who had little patience with what was superficial or perverse.

Mr. Brown was the oldest of ten children. Of these Rev. William Brown died in 1849, pastor of the Presbyterian Church of Mar-selles, Ohio. Another brother, Rev. Aaron Brown, is pastor of the Congregational Church at Pleasant Hill, Missouri. One of his sisters is the wife of Rev. John Ustick of Earlville, Illinois. Mr. Brown was twice married. In 1834 he married Miss Lydia Cooke of Martinsburg, by whom he had seven children, only three of whom, one son and two daughters, survive him. His second marriage occurred in 1851, to Miss Evaline Brown of the vicinity of Cincinnati. By this marriage he had four children, only one of whom, little George Herbert, survives him, to comfort and cheer his afflicted mother. Mr. Brown's death is a felt loss, not alone to the church which he served, but to the whole community in which he labored. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

BOOKS OF INTEREST TO CONGREGATIONALISTS.

EVERY American scholar has occasion for national pride in view of the eminence to which our lexicographers have attained. Whatever may be true as respects other languages, we have shown ourselves masters of the English. The Messrs. Merriam have given proof of their enterprise and great business capacity, not only in publishing "Webster's Unabridged," but also in issuing various editions, more or less abridged, to meet the wants of every class in the community. Their latest edition* is more convenient for ordinary reference than the largest work, although it does not supersede the necessity of the "Unabridged" for the thorough scholar. Most of the few words in regard to the orthography of which Webster and Worcester differ are given in this edition in both forms, a compromise which may well end the controversy. This edition has also two novel sections in the Appendix, — (1.) a Glossary of Scottish Words and Phrases, and (2.) a Vocabulary of Perfect and Allowable Rhymes. The authors and the publishers deserve the patronage of the community and the thanks of every lover of letters for the facilities which they furnish for the thorough understanding and the free use of the best language known among men, — a language which is yet to be more generally known than any other on the face of the earth.

Our Congregational Board has done a good work in publishing the lectures of Dr. Pond on Christian Theology.† The arrangement is obvious and logical. The style is eminently perspicuous, while it is not wanting in strength and beauty. Not only will the former students of this distinguished father in our churches gladly obtain this stately and well-printed volume to review and recall their

former impressions, but every lover of sound religious literature will welcome so able and valuable a contribution to Theological science. A pupil of Dr. Emmons, and an admirer of that theological hero of his time, Dr. Pond gives, indeed, his own independent views, but modified to some extent by the strong, clear views of his teacher. The book deserves a wide circulation.

THE prize essay on Congregationalism by Dr. Pond* is a clear common-sense statement of our polity, and will do a good work if it can be widely circulated. We commend it to all who would like to see the principles of the fathers and founders of New England perpetuated and extended, as worthy their benefactions to secure its gratuitous distribution. By the generosity of the Messrs. Fairbanks of St. Johnsbury, Vt., it can be sold at \$4.00 a hundred. Let it be scattered by the thousands!

A VALUABLE addition to the biographical department of our literature is furnished in the *Life and Labors of Dr. Wayland*,† just issued. The distinguished subject of this memoir was so identified with our public institutions, religious, literary, and political, that it is difficult to separate his life and labors from the history of his time; and, indeed, so much of the work before us is historical in its bearings, that, with slight changes, "The Life and Times of Dr. Wayland" would not have been an inappropriate title. Dr. Wayland was a worker. He had great powers of endurance, and untiring perseverance, good administrative abilities, and special largeness of soul. He was not remarkable for metaphysical acumen. He was wanting in imagination, and was in no sense a genius. And yet, in the balance of his mental qualities, in his gener-

* A Dictionary of the English Language, &c., with a copious Appendix. Mainly abridged from the quarto Dictionary of Noah Webster, LL. D., as revised by Chauncey A. Goodrich, D. D., and Noah Porter, D. D. By WILLIAM A. WHEELER. Illustrated with more than 600 engravings on wood. Svo. pp. 1040. Price, \$6.00.

† Lectures on Christian Theology. By ENOCH POND, D. D., Professor in the Theological Seminary at Bangor. Boston: Congregational Board of Publication, 13 Cornhill. 1867. pp. 785. Price, \$3.00.

* Congregationalism. A premium tract. By ENOCH POND, D. D. Boston: Congregational Board of Publication, 13 Cornhill. pp. 43. Five cents single copy.

† A Memoir of the Life and Labors of Francis Wayland, D. D., LL. D., late President of Brown University, including Selections from his Personal Reminiscences and Correspondence. By his SONS, FRANCIS WAYLAND and U. L. WAYLAND. New York: Sheldon & Co. 2 vols. 16mo. pp. 429, 379. Price, \$4.00.

ous sympathies, and in his consecration to God and humanity, he had but few equals.

He was born in New York City March 11, 1796, was graduated at Union College, studied medicine, became the subject of regeneration, spent a year in Andover Seminary, then was four years Tutor at his Alma Mater. He was five years pastor of the First Baptist Church in Boston, for a brief period was Professor of Moral Philosophy in Union College, and for nearly twenty-nine years President of Brown University. He introduced many changes into the regulations of the College, and greatly raised its literary and religious character.

He died at Providence September 30, 1865. No other man in his denomination in this country has stood so high as he; few men in any denomination have accomplished so much good.

This memoir would, in our judgment, be improved if it had been more condensed, — embracing less of what he said about his friends, and less of what they said about him. What the man did and what he was is of more consequence than what people thought of him. In view of what he did and what he was, he will live in the grateful memories of many generations.

No one who can read need be ignorant of the meaning of the precious words of Jesus.* Common sense, eminent scholarship, persevering industry, and a deep love of truth, and every other good quality of mind and heart, have been employed in explaining the great truths of revelation. The volume before us is beautifully printed and illustrated, on fine tinted paper, and contains the best efforts of the writer in making plain, in a few words, what might be obscure to the uneducated. The author says of this work: "It makes no pretence to learning, while at the same time it aims to give the conclusions reached by the best Biblical scholars — such as Alford, Lange, Olshausen, Bengel, Tholuck, Trench, Stuart, Robinson, Alexander, Hackett, Prof. Owen, and others — as to the true interpretation of the Sacred Word." The "Practical

* The New Testament, with Notes, Pictorial Illustrations, and References. Vol. I. The Four Gospels, with a Chronological Harmony. By ISRAEL P. WARREN. Published by the American Tract Society, 23 Cornhill, Boston. pp. 393. Price, \$ 2.50.

Thoughts" will be found very useful and suggestive. The division of the work into sections, and the large-faced type in which the words commented upon are printed, will afford help to the reader. This work will meet a very extensive want, and ought to have a large sale.

It is a great help, in understanding the meaning of much of the historical part of the Bible, to know all that may be known of the principal countries and cities which are prominently named in the Sacred Record. The volume before us opens with a chapter upon Ancient Cities and Empires,* and then one each on Egypt, Nineveh, and the Assyrian Empire, Babylon, Petra, the land of Bashan, the cities of Moab and Ammon, Philistia and its five cities, Tyre, Sidon, Samaria, Damascus, and the cities of Galilee, the seven churches of Asia, a general survey of Scripture prophecy. Every lover of the Bible would be interested in this book.

"GOLDEN TRUTHS" † are rightly named. They are the gems from the writings of some of the ablest and best authors of ancient and modern times, in prose and poetry alternately, on the "Inner Life," "Trials by the Way," "Work for Christ," "The Unfailing Friend," "The Heavenly Home." The work is a chain of brilliants, or rather each paragraph is a diamond in a most suitable setting in paper, typography, and binding. A small quarto of 243 pages, all together a beautiful book for the drawing-room table; a fit companion for the Bible in the closet of the most devout reader.

PART VII. of the great "Dictionary of the Bible," ‡ by Dr. William Smith, is issued, and fully sustains the high reputation its predecessors had justly secured. It is an invaluable work. The history of Elijah alone, in this "Part," is worth twice its cost. Sold only by subscription. Price, 75 cents a part.

* Ancient Cities and Empires; their Prophetic Doom, read in the Light of History and Modern Research. By E. H. GILLET, Author, &c. Philadelphia: Presbyterian Publication Committee, 1234 Chestnut St. pp. 302. Price, \$ 1.75.

† Golden Truths. Boston: Lee and Shepard. 1865. Price, \$ 2.00.

‡ American Edition of Dr. William Smith's Dictionary of the Bible. Revised and edited by Prof. H. B. HACKETT, D. D., with the co-operation of EZRA ABBOT, A. M., A. A. S. New York: Hurd and Houghton.

WE are glad that the history of the great struggle for Christian and civil liberty in the Netherlands in the sixteenth century has been so attractively and truthfully written.* It was a very important period; and mighty scenes were then transpiring in other parts of the world. The great and persistent effort of the papacy to subjugate these sturdy Calvinists, and bring them under the Spanish yoke, was resisted by superhuman efforts. Alva found more than his match in the praying, devoted Prince and his confiding braves. Few books more interesting and instructive have fallen under our notice. It should be in all our Christian libraries for both older and younger readers. It is beautifully illustrated with engravings, and a map of the country.

THE lovers of Christian poetry will be happy to avail themselves of the beautiful hymns † newly given to the public by Dr. Palmer. When his labors of love on earth are over, and perhaps forgotten, he will still be remembered as a sweet singer in Israel.

THE Minutes of the several General Associations have almost all come to hand. As a whole, they show careful labor on the part of the several secretaries. Some of them show decided improvement. MAINE (157 pp.) is always good. Some slight defects as to clearness have this year been almost all remedied. If Brother Duren could separate "licentiates" from "ministers" in his reckoning of "churches supplied," and give a "total" of the State of Maine, exclusive of churches out of the State, we do not see what else we could ask for. The Minutes proper are this year preceded by 67 pages of "Churches and Ministers from 1672 to 1867, with occasional references from 1643 to 1671." This gives the supply of each church, with dates and many biographical references. It is a marvel of industry. Its value we find indispensable, in preparing a Triennial of Andover. The reports of the benevolent Societies, and of the

Committee to visit Bangor Seminary, are in this issue, as usual. — NEW HAMPSHIRE has come only in a few sheets. — VERMONT (100 pp., including Missionary and Education Societies) is excellent, and beautifully printed. The new "Ministerial Record" supplies a want. If "first names" were given more fully, and "licentiates" distinguished in counting supplies, we could find no further criticism. — MASSACHUSETTS (Association, 64 pp.) is not quite what it ought to be, nor what it will be when that and the Conference are united. But, modestly, it is clear, and we ask brethren to look at its Summary, as including what we need in all. — THE CONFERENCE issue (68 pp.) is good for its own purposes. — RHODE ISLAND (32 pp.) is good, also, but lacks Summary of Pastors, etc., and of ministerial changes, licensures, etc. — CONNECTICUT (135 pp.) is above criticism. It cannot hold out so good. — NEW YORK (51 pp.) is vastly improved. It yet wants a "total" of New York alone, and lists of ministerial changes; we are assured these are to be given next year. — OHIO (48 pp.) improves steadily. This year it has the Welsh churches. Will our brother give us, next time, lists of ordinations, installations, dismissals, deaths, etc.? — INDIANA (22 pp.) is improved in statistical arrangement, by separating the churches into associations. It wants a Summary, yet, and lists of ministerial changes. — ILLINOIS (60 pp.) is a model in most things; wellnigh perfect in first names in "List." But we are not yet satisfied with the omission of Illinois churches belonging to other State organizations. In reply to a former criticism of ours, our patient brother says: "Until they love their own State well enough to unite with and report to some District Association which reports to us, we know no remedy, although very desirous to oblige and consult the convenience of our excellent statistical friend of Massachusetts. Due notice is therefore given 'to all whom it concerns,' that they will find the statistics of churches of this State who report elsewhere in the Minutes of States with which they are in associational connection." Our brother is mistaken: it is not *our* convenience, but that of everybody who wants to know how many Congregational churches and members there are in Illinois. To search through the Minutes of other States, and then add up, is beyond the con-

* The Beggars of Holland and the Grantees of Spain. A History of the Reformation in the Netherlands from A. D. 1200 to 1578. By the Rev. JOHN W. MEARS, D. D. Philadelphia: Presbyterian Publication Committee, 1334 Chestnut St. pp. 447. Price, \$1.00. For sale by N. P. Kemp, 40 Cornhill, Boston.

† Hymns of my Holy Hours, and other Pieces. By RAY PALMER. New York: Published by Randolph. 16mo. pp. 103.

venience of most people. A good "remedy" might be, to apply to those churches for reports. In the mean time, the pages of the *Quarterly* will supply the lack. We miss "totals" of "pastors," etc., and lists of ordinations, etc. Still the Illinois publication has few equals. Its map, giving the locality of each church, is a unique and excellent feature. — MICHIGAN (52 pp.) gives us in its tables everything we want, and footed up. It has come this year among the best. List of changes is all it wants now. — WISCONSIN (48 pp.) satisfies our wants. It has separated its Presbyterian and Congregational churches, and presents a clear Summary. — IOWA (40 pp.) is also excellent. We can suggest but this lack: How many churches have pastors, and how many have stated supplies? — KANSAS (22 pp.) is greatly improved. It has inserted all the items we want. Its list of ministers formerly in Kansas, and of all recent churches, is a valuable historical contribution. — OREGON (20 pp.) needs to distinguish between pastors and stated supplies, to give a list of ministers without pastoral charge, and to give dates of the ordination of its ministers. Otherwise it is very creditable to our Pacific brethren. — CALIFORNIA (40 pp.) has sent a beautiful work; none could be better. CANADA (32 pp.) is always satisfactory. It wants only to distinguish pastors, and to give lists of ordinations, licentiates, etc. Most of the above are, however, deficient in one thing: we need a *list* of new churches; and one of churches dropped from the list, with the reason. In arranging the tables so that a particular column shall be of the same width on every page, according to our special request, there has been decided improvement this year. But there is room for more.

THE proceedings of the Middlesex Union Conference* (Mass.), October, 1867, is interesting and valuable.

THE Manual of the Congregational Church † in Plymouth, N. H., gives a historical sketch

* Middlesex Union Conference of Congregational Churches. Thirty-eighth Annual Meeting held in Leominster, October 16 and 17, 1867. Fitchburg. 8vo. pp. 16.

† Historical Sketch, Articles of Faith and Covenant, Principles and Rules, and Catalogue of Members, past and present, of the Congregational Church, Plymouth, N. H. 8vo. pp. 44.

of the church, biographical notices of its ministers, and a list of its members (very excellently arranged and with all needed facts) since 1800. It is well prepared.

"THE Semi-Centennial* of the Congregational Sabbath School in Wethersfield, Ct.," contains, in addition to interesting historical memoranda, a thoughtful and sound address on "The Relation of the Sunday School to the Church." He advocates forcibly that the school is "a school of the church." While not suited to the independent habit of some excellent people, it is full of truth which the church needs.

THE Inaugural Address † of President Harris, at Bowdoin College, upon the "Necessity, the Idea, and the Methods of Collegiate Education," makes the college preparatory to the professional school for the discipline of the whole man, and not mere instruction in specialties. The interests of sound learning were promoted when the transfer was made from Bangor.

MR. NOYES'S report ‡ on Home Evangelization in Massachusetts shows unwearied labor in the great work before our churches. This pamphlet should be in the hands of every Christian who wants to know the needs of this one State, the methods of meeting them, and the grand progress making. The quiet but far-reaching plans of Mr. Noyes are beginning to show results, and to be appreciated. There is a great work to be done in securing the active occupation by every church of all waste places within their reach. The church which is to prosper now, is not that which shuts itself up inside its walls, but that which goes to preach the Gospel.

* The Semi-Centennial of the Congregational Sabbath School in Wethersfield, Ct., August 21, 1867. Hartford: Press of Case, Lockwood, & Co. 1867. 8vo. pp. 50.

† Inaugural Address delivered by Samuel Harris at his induction into the Presidency of Bowdoin College, Aug. 6, 1867. Brunswick: Joseph Griffin. 1867. 8vo. pp. 45.

‡ Second Annual Report of the State Committee on Home Evangelization, presented at the General Conference of the Congregational Churches of Massachusetts, at Fitchburg, Sept. 11, 1867. Boston: T. R. Marvix. 8vo. pp. 40.

EDITORS' TABLE.

It will be seen, by our cover, that the editorial department has received an accession in the person of REV. CHRISTOPHER CUSHING. The other editors, speaking for themselves, extend a hearty welcome to his participation in the abundant labors and undiscovered profits of this publication. The members of our churches interested in the *Quarterly* will receive the benefits of his extensive culture, his knowledge of our literature, his great industry, and his ripe experience as a successful pastor; while his official relation to the AMERICAN CONGREGATIONAL UNION will bring to the *Quarterly* the advantage of his labors in the great work of that Society. As first-fruits, the article from his pen in the present number is rich with the observations of years of bringing souls to the Master.

A. H. Q.

I. P. L.

THE *Quarterly* has never had better prospects of usefulness than now. Entering on the tenth volume of a work begun without a subscriber, its pages have been enriched by the thoughts of the lamented JOSEPH S. CLARK, by the learning and reflection of our esteemed brother DEXTER, and by the work of a large number of the best writers in our ranks. These volumes contain history, polity, and practical discussions, invaluable to our denomination; and the annual records of our ministers and churches are unequalled, we venture to say it, in any publications of any other denomination. The denomination which has no power to *require*, as others can, annual reports, succeeds the best, by voluntary fraternal help, in gathering the statistics of its churches from Nova Scotia to California.

Yet we hope to improve on our past volumes. Our plans look to regular discussions of some practical feature of polity, to condensed but minute history of our denomination East and West, to biographical sketches of a high order, to results of religious and pastoral experience, to obituaries of all our brethren as they pass to their reward, to careful summaries of the statistics of other denominations, to the reproduction of old

Congregational documents, and, in moderation, old records. The names of writers in our present number are indicative of the friendliness of eminent men.

We occupy, thus, a field which interferes with no other publication, and with which no other publication interferes. Whether it will ever become possible to unite the elements of our work with those of any other is in the future. At present, we shall do the best in our power to make this publication meet the evident wants of our churches, and advance the kingdom of our Lord. We are content to labor, when the same labor elsewhere would command pecuniary profit, in the conviction that the promotion of the unity of our denomination, East and West, is a good way to promote the success of the cause of Christ. We bring together the toilers on the Atlantic and Pacific shores. We try to simplify and make common to all the platform of our order. The observer cannot fail to see that nine years have *made us a denomination*.

We call especial attention to our Statistics this year. They have never been more carefully prepared than now. Never has the printer presented them in handsomer shape or more correct in an intuitive proof-reading. Best of all, we refer to the fact that the additions by profession in the past year are thousands in advance of any year since that which gathered in the fruits of the revivals of 1857-58. Our members number 43,000 more than ten years ago,—an advance of nearly 20 per cent; our numbers in Sabbath schools have made a net gain, in that time, of 183,000; the number of our churches is 365 more than then; and our ministers have increased by 600.

No more numbers for January, 1864, are wanted at the price named in our late circular.

WE are obliged to defer the insertion of a valuable communication on the Salem Witchcraft, and six to eight pages of obituary and book notices, already in type, on account of the change in our "List" of Ministers, and pressure of other matter.

THE ANNUAL STATISTICS OF THE CONGREGATIONAL CHURCHES OF AMERICA.

THE GENERAL ASSOCIATIONS AND CONFERENCES,

WITH THE NAMES OF THEIR PERMANENT OFFICERS, AND THE SESSIONS TO
BE HELD IN 1868.

MAINE, GENERAL CONFERENCE OF.—Organized January 10, 1826.

Officers: Rev. Aaron C. Adams, Auburn, Moderator; Rev. Alfred E. Ives, Castine, Corresponding Secretary; Dea. Elmathan F. Duren, Bangor, Recording Secretary and Chairman of Committee of Publication.

Next meeting: Thomaston, Tuesday, June 23, at 9 o'clock, A. M.

NEW HAMPSHIRE, GENERAL ASSOCIATION OF.—Organized June 8, 1809.

Officers: Rev. Joshua G. Davis, D. D., Amherst, Secretary; Rev. William R. Jewett, Fisherville, Statistical Secretary.

Next meeting: Place not decided, Tuesday, August 25, at 10 o'clock, A. M.

VERMONT, GENERAL CONVENTION OF CONGREGATIONAL MINISTERS AND CHURCHES IN.—Organized June 21, 1793.

Officers: Rev. Aldace Walker, Wallingford, Register; Rev. Ezra H. Byington, Windsor, Corresponding Secretary.

Next meeting: St. Johnsbury, Tuesday, June 16, at — o'clock, A. M.

MASSACHUSETTS, GENERAL ASSOCIATION OF.—Organized June 29, 1803.

MASSACHUSETTS, GENERAL CONFERENCE OF THE CONGREGATIONAL CHURCHES OF.

These two bodies have (by unanimous vote) agreed to unite, under the name of "The General Association of the Congregational Churches of Massachusetts," which will meet at Lowell, Tuesday, June 16, (probably) at 4 o'clock, P. M.

Until that time the *Officers* are these:—

ASSOCIATION.—Rev. Alonzo H. Quint, D. D., New Bedford, Secretary and Treasurer, and Statistical Secretary.

CONFERENCE.—Rev. Joshua W. Wellman, Newton, Recording Secretary; Rev. Alonzo H. Quint, D. D., New Bedford, Statistical Secretary; Stephen T. Farwell, Boston, Treasurer.

RHODE ISLAND CONGREGATIONAL CONFERENCE.—Organized May 3, 1809.

Officer: Rev. George Huntington, Providence, Stated Secretary.

Next meeting: Newport, Tuesday, June 9, (incorrectly printed "10" in Minutes), at — o'clock, — M.

CONNECTICUT, GENERAL ASSOCIATION OF.—Organized May 18, 1809.

Officer: Rev. William H. Moore, Berlin, Registrar, Statistical Secretary, and Treasurer.

Next meeting: Clinton, Tuesday, June 16, at 11 o'clock, A. M.

NEW YORK, GENERAL ASSOCIATION OF.—Organized May 21, 1834.

Officers: Rev. William B. Brown, Newark, N. J., Secretary; Rev. L. Smith Hobart, Syracuse, Statistical and Publishing Secretary; Rev. Samuel R. Dimmock, Syracuse, Treasurer.

Next meeting: Homer, Tuesday, October 20, at 7 o'clock, P. M.

There is a WELSH ASSOCIATION, numbering twenty-one ministers. Rev. E. Davies, Waterville, Scribe.

PENNSYLVANIA.—No General Association. Eleven churches are connected with the General Association of New York, and one with the General Conference of Ohio.—The CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA will meet on the second Tuesday of February, at Pittsburg. A. E. Ross, Rockdale, Register.—The PENNSYLVANIA WELSH CONGREGATIONAL ASSOCIATION meets in the autumn of 1867 at Hyde Park. Rev. D. Davies, Dundaff, Moderator; Rev. Thomas Jenkins, Johnstown, Scribe.

OHIO, CONGREGATIONAL CONFERENCE OF.—Organized June 24, 1852.

Officer: Rev. Lysander Kelsey, Columbus, Register, Statistical Secretary, and Treasurer.

Next meeting: Painesville, Thursday, June 11, at 7 o'clock, P. M.

WELSH ASSOCIATION.—*Officer:* Rev. David Davies, Middlebury, Scribe.

Next meeting: Welsh Church, Cincinnati,—time left to the decision of that church.

INDIANA, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES AND MINISTERS IN.—Organized March 13, 1858.

Officer: Rev. Nathaniel A. Hyde, Indianapolis, Secretary.

Next meeting: Fort Branch, Thursday, May 21, at 7½ o'clock, P. M.

ILLINOIS, GENERAL ASSOCIATION OF.—Organized June 21, 1844.

Officers: Rev. Martin K. Whittlesey, Ottawa, Corresponding Secretary and Treasurer; Rev. Samuel H. Emery, Quincy, Registrar and Statistical Secretary.

Next meeting: Jacksonville, Wednesday, May 27, at 7 o'clock, P. M.

MICHIGAN, GENERAL ASSOCIATION OF.—Organized October 11, 1842.

Officer: Rev. Philo R. Hurd, Romeo, Secretary.

Next meeting: Port Huron, Wednesday, May 20, at 7½ o'clock, P. M.

WISCONSIN.—No distinct Congregational organization. The churches are in the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN.—Organized October —, 1840.

Officers: Rev. Charles W. Camp, Fond du Lac, Stated Clerk and Treasurer; Rev. Enos J. Montague, Oconomowoc, Permanent and Statistical Clerk.

Next meeting: Ripon, Wednesday, October 7, at 7 o'clock, P. M.

MINNESOTA, GENERAL CONGREGATIONAL CONFERENCE OF.—Organized October 23, 1856.

Officers: No report.

Next meeting: Owatonna, Thursday, October 8, at — o'clock.

IOWA, GENERAL ASSOCIATION OF.—Organized November 6, 1840.

Officer: Rev. Orville W. Merrill, Adamosa, Registrar.

Next meeting: Des Moines, Wednesday, June 3, at — o'clock, P. M.

MISSOURI, GENERAL CONGREGATIONAL CONFERENCE OF.—Organized October 27, 1865.

Officers: Rev. Edwin B. Turner, Hannibal, Secretary; Rev. Charles H. Pratt, Brookfield, Assistant Secretary.

Next meeting: Brookfield. Date not given.

NEBRASKA, CONGREGATIONAL ASSOCIATION OF.—Organized August 8, 1857.

Officers: No report.

Next meeting: No report.

KANSAS, GENERAL ASSOCIATION OF.—Organized August, 1855.

Officers: Rev. George A. Beckwith, Manhattan, Stated Clerk; Rev. Lewis Eodwell, Topeka, Statistical Clerk.

Next meeting: Manhattan, Wednesday, May 20, at 7½ o'clock, P. M.

COLORADO TERRITORY.—No Association. Statistics furnished by Rev. William Crawford, Central City.

OREGON, GENERAL ASSOCIATION OF.—Organized (when?)

Officer: Chester N. Terry, Salem, Registrar.

Next meeting: Forest Grove, Thursday, June 18, at — o'clock, A. M.

CALIFORNIA, GENERAL ASSOCIATION OF.—Organized October, 1857.

Officers: Rev. James H. Warren, San Francisco, Registrar and Treasurer; Rev. William C. Pond, Petaluma, Statistical Secretary.

Next meeting: Oakland, Wednesday, October 7, at 10 o'clock, A. M.

CANADA, CONGREGATIONAL UNION OF.—Organized, 1853.

Officer: Rev. John Wood, Brantford, Ontario, Secretary and Treasurer.

Next meeting: Hamilton, Ontario, Thursday, June 11, at 10 o'clock, A. M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION OF.—Organized — 1847.

Officer: Rev. Robert Wilson, Sheffield, N. B., Secretary.

Next meeting: No report.

ADDITIONAL OFFICERS AT THE SESSIONS OF 1867.

MAINE.—Deacon Joseph S. Wheelwright, Bangor, Treasurer; Deacon William S. Dennett, Bangor, Auditor.

NEW HAMPSHIRE.—Rev. Pliny B. Day, D. D., Hollis, Moderator; Rev. John M. Stowe, Sullivan, Scribe; Rev. Milton L. Severance, Boseawen, Assistant Scribe.

VERMONT.—Rev. Harvey D. Kitchel, D. D., Middlebury, Moderator; Rev. F. J. Fairbanks, Westminster, Scribe.

MASSACHUSETTS, Association.—Rev. Edward Strong, D. D., Pittsfield, Moderator; Rev. James P. Kimball, Falmouth, Scribe; Rev. James P. Lane, Andover, Assistant Scribe.

—, Conference.—Rev. Edmund K. Alden, D. D., Boston, Moderator; Rev. David Bremner, Plymouth, Scribe.

RHODE ISLAND.—Rev. Stephen R. Dennen, Providence, Moderator; Rev. Edwin A. Buck, Slatersville, Scribe; Rev. James H. Lyon, Central Falls, Assistant Scribe.

CONNECTICUT.—Rev. Hiram P. Arms, D. D., Norwich Town, Moderator; Rev. Edward W. Gilman, Stonington, Scribe; Rev. Oliver S. Dean, Roxbury, Assistant Scribe.

NEW YORK.—Rev. Michael E. Strieby, New York, Moderator; Rev. Samuel Johnson, Newark Valley, Scribe; Rev. Selah Merrill, Le Roy, Assistant Scribe.

PENNSYLVANIA, Western.—Geo. B. Delameter, Chairman; Charles Wood, Scribe.

OHIO.—Rev. Henry M. Storrs, D. D., Cincinnati, Moderator; Rev. Alexander Bartlett, Austinburg, and Rev. William H. Rice, Brooklyn, Scribes.

INDIANA.—Rev. Merrick A. Jewett, D. D., Terre Haute, Moderator; Rev. Alfred Connet, Aluion, Ill., Scribe.

ILLINOIS.—Rev. Martin P. Kinney, Rockford, Moderator; Rev. William L. Eray, Aurora, Scribe; Rev. John W. Cass, Winchester, Assistant Scribe.

MICHIGAN.—Rev. William P. Russell, Memphis, Moderator; Rev. Wolcott B. Williams, Charlotte, Scribe; Nelson B. Jones, Lansing, Assistant Scribe.

WISCONSIN.—Rev. Franklin B. Doe, Appleton, Moderator; Rev. Norman A. Millerd, Sheboygan, Temporary Clerk.

MINNESOTA.—Rev. James W. Strong, Faribault, Moderator; Rev. L. S. Griggs, Owatonna, Scribe.

IOWA.—Rev. Samuel D. Cochran, Grinnell, Moderator; John Meyer, Newton, Scribe; Rev. William Windsor, Eddyville, Assistant Scribe.

MISSOURI.—Rev. Henry M. Grant, Webster Groves, Moderator; C. W. Fitch, St. Louis, Scribe.

NEBRASKA.—No report.

KANSAS.—Rev. Joseph H. Payne, Lawrence, Moderator; J. S. Stockton, Wyandotte, Assistant Clerk.

OREGON.—Rev. D. B. Gray, Astoria, Moderator.

CALIFORNIA.—J. W. Clark, San Francisco, Moderator; Rev. R. Bayard Suowden, Redwood City, and Samuel Pillsbury, San Francisco, Scribes.

CANADA.—Rev. John Climie, Belleville, Ont., Moderator; since deceased.

ORDER OF MEETINGS IN 1838.

Pennsylvania, W. at Pittsburgh,	Tues. Feb. 11.	Vermont,	at St. Johnsbury,	Tues. June 16.
Nebraska, "		Massachusetts,	" Lowell,	Tues. June 15.
Michigan, " Port Huron,	Wedn. May 20.	Oregon,	" Forest Grove,	Thur. June 13.
Kansas, " Manhattan,	Wedn. May 20.	Maine,	" Thomaston,	Tues. June 23.
Indiana, " Fort Branch,	Thur. May 31.	New Hampshire,	" (Place not settled,)	Tues. Aug. 25.
Illinois, " Jacksonville,	Wedn. May 27.	Nova Scotia,	" (No report.)	Sept.
Iowa, " Des Moines,	Wedn. June 3.	Wisconsin,	" Ripon,	Wedn. Oct. 7.
Rhode Island, " Newport,	Tues. June 9.	California,	" Oakland,	Thur. Oct. 8.
Ohio, " Painesville,	Thur. June 11.	Minnesota,	" Owatonna,	Wedn. Oct. 7.
Canada, " Hamilton,	Thur. June 11.	Missouri,	" Homer,	Oct.
Connecticut, " Clinton,	Tues. June 16.	New York,	" Brookfield,	Tues. Oct. 20.

AUTHORITIES AND EXPLANATIONS AS TO THE FOLLOWING STATISTICS OF THE CHURCHES.

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

The changes in thus reproducing are these: The lists of churches, given in the State reports by Associations, Conferences, or Counties are here rearranged in alphabetical order for each State, including those churches, and those only, in existence at the date of the State reports. — State organizations do not always correspond with State boundaries; and churches reported by a State organization other than their own are transferred to their proper place; which changes the "total churches" given in State Minutes. — The order of columns of figures, slightly varying in different States, is made uniform. — The tables, as furnished, are carefully scrutinized and sometimes amended by correspondence with the secretaries. — The names of pastors and acting pastors are inserted or erased, according to changes occurring since the printing of the State publications, and down to the time of the printing of these pages. — The first names of ministers are inserted in the "List of Ministers," often at great expense of time; but they are, this year, left in the tables as printed in the State Minutes, that comparative completeness may be evident. — No alterations of figures are ever made (except in correcting errors, on proper authority); but the Totals of several States are altered by the transfers of churches above mentioned. — "Last year's reports" are invariably struck out (except in Maine, through inadvertence); but the aggregate of such, for all churches this year enumerated but making "no report," is included in the Summary of each State (if such church has reported within three years); which also sometimes affects the Tables. — Omissions or insertions of names of pastors or acting pastors, on account of changes subsequent to the printing of the State Minutes, are not allowed to alter the Summaries then given in respect to the pastoral relation. Nor is the insertion of names, erased as pastors, in the several lists of "other ministers,"

allowed to change the original counting of those lists; but they *are* altered by the transfer of names of ministers reported by a State body from whose territory they have removed to the State where they actually reside. — A blank signifies, invariably, "no report," and is never equivalent to "none."

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

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

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

As to *Sabbath Schools*: the entire membership at the mentioned date is given; *not* the "average at tendance"; except in Iowa, which gives only the "average attendance."

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

STATISTICS OF THE CHURCHES.

MAINE.

Churches.	Organized.	Ministers.	Name.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		In Sab. Schools.	
						May 5, 1867.				1866-7.		1866-7.			1866-7.			
						Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Disin.	Excom.	Total.		Adults.
Abbott and Guilford,	1841	John A. Perry, s. s.	1842	1860	6	10	16	2	2	1	3	1	0	0	1	1	0	150
Acton,	1781	None.			20	33	53	6	0	0	0	1	0	0	1	0	0	25
Albany,	1803	Samuel L. Gould, s. s.	1839	1856	17	34	51	16	0	0	0	2	1	0	3	0	0	115
Albion,	1830	None.			1	5	6	3	0	0	0	0	0	0	0	0	0	0
Alexander,	1854	[Henry B. Hart, Licen.]		1866	1	2	3	0	0	0	0	0	0	0	0	0	0	50
Alfred,	1730	None.			32	81	113	32	0	0	0	1	0	0	1	0	0	85
Alna,	1795	Gilbert B. Richardson, s. s.	1857	1866	14	48	62	15	0	2	2	1	2	0	3	0	1	70
Amherst and Aurora,	1830	[R. Piercy Hibbard, Lic.]		1867	7	10	17	4	0	0	0	0	0	0	0	0	0	58
Andover,	1800	William V. Jordan, s. s.	1836	1859	35	50	85	12	37	0	37	6	4	0	10	27	0	90
Anson,	1804	None.			12	26	38	18	0	0	0	0	5	0	5	0	0	60
Atkinson,	1842	Rufus W. Emerson, s. s.	1856	1862	6	10	16	4	0	0	0	0	0	0	0	0	0	30
Auburn,	1826	Aaron C. Adams, p.	1839	1858	95	174	269	25	54	5	59	0	4	1	5	45	2	230
" West,	1844	Alpha Morton, s. s.	1844	1863	72	93	165	40	38	2	40	1	1	1	3	30	0	90
Augusta, South Parish,	1794	Joel F. Bingham, p.		1867	85	237	322	0	10	9	19	5	7	0	12	10	8	800
" North Parish,	1829	None.			1	6	7	3	0	0	0	0	0	0	0	0	0	0
Baldwin,	1821	None.			4	11	15	0	0	0	0	0	0	0	0	0	0	0
Bangor, 1st,	1811	Lyman S. Rowland, p.	1864	1864	67	196	263	45	25	5	30	3	3	0	6	7	9	225
" Hammond St.,	1832	Solomon P. Fay, p.	1849	1866	99	205	304	46	20	14	34	1	11	0	12	8	4	325
" Central,	1847	George W. Field, p.	1853	1864	88	162	250	60	23	6	29	5	10	0	15	7	0	420
Bath, Winter St.,	1795	John O. Fiske, p.	1843	1843	94	248	342	54	12	3	15	6	1	0	7	20	317	
" Central,	1835	Augustus F. Beard, p.	1860	1862	57	151	208	53	25	3	29	6	1	0	7	16	0	150
Belfast, First,	1795	Wooster Parker, p.	1832	1856	24	89	113	22	0	0	0	1	0	4	5	0	0	80
" North,	1846	None.			10	16	26	14	3	0	3	1	3	0	4	0	0	0
Benton,	1858	Prof. S. K. Smith, s. s.			2	15	17	0	0	0	0	0	0	0	0	0	0	78
Bethel, 1st,	1799	J. B. Wheelwright, s. s.	1850	1859	62	115	177	1	0	0	0	3	1	0	0	0	0	108
" 2d,	1849	David Garland, p.	1849	1849	29	53	82	8	0	3	3	3	2	0	5	0	3	81
Biddeford, 1st,	1730	Nath'l Richardson, s. s.	1828	1867	24	62	86	0	0	0	0	0	0	0	0	0	0	100
" 2d,	1805	John D. Emerson,	1858	1868	72	198	270	0	8	3	11	3	5	0	8	6	0	200
" Pavilion,	1857	Charles Tenney, p.	1844	1858	36	135	171	31	7	6	13	2	0	1	3	5	1	1230
Bingham,	1805	Henry O. Thayer, s. s.	1836	1865	19	32	51	5	0	5	5	2	0	0	2	0	0	110
Blanchard,	1833	Henry S. Loring, s. s.	1850	1862	18	25	43	20	0	0	0	0	0	0	0	0	0	50
Bloomfield and Skowhegan,	1801	Temple Cutler, p.	1861	1861	52	91	143	21	3	2	5	5	0	2	7	0	1	200
Bluehill,	1772	None.			43	78	121	33	19	2	21	3	3	0	6	14	1	100
Boothbay, 1st,	1776	Leander S. Coan, s. s.	1863	1865	18	33	51	0	2	0	2	0	0	0	2	0	0	75
" 2d,	1848	Leander S. Coan, s. s.	1863	1865	23	29	52	15	0	0	0	0	1	0	1	0	0	75
Bradford,	1838	None.			7	11	18	4	0	0	0	1	0	0	1	0	0	50
Bremen,	1829	None.			3	11	14	0	1	0	1	1	3	0	4	1	0	0
Brewer, 1st,	1800	Samuel Harris, s. s.	1841	1863	38	61	99	22	0	0	0	1	0	1	0	0	0	2120
" Village,	1843	Wellington Newell, s. s.	1856	1862	17	51	68	6	15	5	20	2	4	0	6	7	0	1225
Bridgton,	1784	Franklin E. Fellows, p.	1858	1866	39	85	124	20	1	2	3	6	2	0	8	0	0	1143
" South,	1829	None.			23	41	64	13	4	0	4	2	0	0	2	4	0	80
" North,	1832	[S. V. McDuffee, Licen.]		1867	16	33	52	0	0	0	0	3	6	0	9	0	0	40
Bristol, 1st,	1765	[Sam'l W. Pearson, Lic.]		1867	11	19	30	2	0	0	0	0	0	0	0	0	0	0
" 2d,	1855	None.			8	16	24	8	0	0	0	0	2	2	0	0	0	0
Brooksville, West,	1826	William W. Dow, s. s.	1866	1866	33	50	86	7	35	0	35	1	0	0	1	26	5	110
Brownfield,	1804	Ezra B. Pike, s. s. ½	1863	1867	15	25	40	8	2	2	4	0	2	0	2	1	0	50
Brownville,	1819	None.			33	49	82	24	0	0	0	3	0	0	3	0	0	160
Brunswick,	1747	George E. Adams, p.	1829	1829	83	186	269	89	0	1	6	7	114	0	0	0	0	4240
Bucksport,	1803	George P. Tyler, s. s.	1841	1867	31	84	115	28	1	0	1	2	3	0	5	0	0	6175
Burlington,	1827	[C. W. Jenkins, Licen.]		1865	10	15	25	2	0	0	0	0	0	0	0	0	0	45
Buxton,	1763	None.			10	51	61	10	0	0	0	0	0	0	0	0	0	90
" Centre,	1763	Charles D. Parker, s. s.	1848	1867	16	38	54	14	1	0	1	2	2	0	4	0	0	60
Calais,	1825	[R. K. Harlow, Licen.]		1867	45	135	180	0	7	4	11	3	8	0	11	0	0	1175
Camden,	1805	Franklin P. Chapin, p.	1857	1857	36	102	138	15	18	2	20	3	1	0	4	15	1	1063
Cape Elizabeth,	1730	Henry M. Vail, s. s.	1861	1865	4	21	25	2	0	0	0	0	0	0	0	0	0	0
Carmel,	1853	None.			1	8	9	3	0	0	0	0	0	0	0	0	0	95
Carroll and Springfield,	1846	Charles H. Emerson, s. s.	1859	1865	8	15	23	4	0	0	0	0	0	0	0	0	0	140
Casco,	1859	Geo. F. Tewksbury, s. s. ½	1838	1865	9	16	25	4	0	0	0	0	0	0	0	0	0	50
Castine,	1820	Alfred E. Ives, p.	1838	1855	23	75	98	10	15	1	16	5	2	0	7	8	1	150
Cherryfield,	1832	None.			4	13	17	3	0	0	0	0	0	0	0	0	0	0
Chesterville,	1790	No ordinances.			7	13	20	10	0	0	0	0	0	0	0	0	0	0
Clinton,	1858	[Henry Marden, Licen.]			2	4	6	0	0	0	0	0	0	0	0	0	0	0
Cooper,	1825	[Henry B. Hart, Licen.]		1866	6	11	17	6	0	0	0	0	1	2	0	3	0	0

CHURCHES.	Organized.	MINISTERS.	Orphaned.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		IN SAB. SCHOOLS.				
					May 5, 1867.				1866-7.		1866-7.			1866-7.						
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disun.	EXCHG.	TOTAL.		Adults.	Infants.		
Cornish Village,	1840	Albert Cole, s. s.	1847	1858	13	39	52	6	1	1	2	1	0	0	1	1	0	60		
Cumberland,	1793	Ebenezer S. Jordan, s. s.	1857	1859	47	112	159	10	0	0	0	2	1	0	3	0	0	1,125		
Dedham,	1841	James Wells, p.	1849	1858	19	31	50	15	2	0	2	0	1	0	1	0	0	3	80	
Deer Isle, 1st,	1773	Samuel S. Drake, s. s.	1834	1862	63	127	190	11	19	0	19	3	0	1	0	1	4	17	0	200
" 2d,	1858	[Josiah T. Closson, Lic.]	1866	1866	18	18	36	4	0	0	0	1	0	0	1	0	0	5	40	
Denmark,	1829	[E. S. Huntress, Licen.]	1867	1867	7	23	30	8	1	0	1	2	1	0	3	0	0	0	25	
Dennysville,	1805	Charles Whittier, p.	1860	1860	48	70	118	33	3	0	3	2	2	4	0	0	0	2,200		
Dexter,	1854	William S. Kimball, p.	1867	1867	9	28	37	11	0	0	0	0	2	2	0	0	0	0	60	
Dixfield,	1806	John Elliot, s. s.	1831	1867	3	20	23	2	0	0	0	0	0	0	0	0	0	0	35	
Dixmont and Plymouth,	1861	William S. Sewall, s. s. ‡	1839	1864	3	7	10	0	0	0	0	0	0	0	0	0	0	0	85	
Durham,	1795	Richard Stanley, s. s.	1866	1866	7	18	25	5	0	0	0	1	4	0	5	0	0	0	32	
Eastport, Central,	1819	Calvin Butler, s. s.	1838	1866	18	54	72	30	2	0	2	1	2	0	3	1	0	7	70	
Edgecomb,	1783	Joseph Loring, s. s.	1833	1865	15	55	70	21	0	0	0	1	3	4	0	0	0	0	65	
Elliot,*	1721	Charles Peabody, s. s.	1841	1866	16	60	76	11	0	0	0	0	3	0	3	0	0	0	35	
Ellsworth,	1812	Sewall Tenney, p.	1831	1835	26	82	108	23	14	15	0	1	0	1	10	1	0	1,125		
Falmouth, 1st,	1754	John C. Adams, s. s.	1851	1859	23	92	125	0	13	3	16	4	0	0	4	9	0	0		
" 2d,	1830	Edward C. Miles, s. s.	1860	1866	31	71	102	33	6	0	6	1	0	1	4	1	0	85		
Farmington,	1714	Rowland B. Howard, p.	1860	1860	68	134	202	9	6	5	11	3	6	0	9	3	2	250		
" Falls,	1859	Isaac Rogers, s. s. ‡	1826	1865	4	10	14	2	0	0	0	1	1	0	2	0	0	0	50	
Fort Fairfield,	1843	Elbridge Knight, s. s.	1843	1852	4	8	12	5	0	0	0	0	0	0	0	0	0	0	0	
Foxcroft and Dover,	1822	Benjamin C. Chase, p.	1849	1866	56	124	180	21	34	3	37	1	2	4	7	20	4	1,800		
Frankfort,	1851	Abiel H. Wright, p.	1836	1866	5	11	16	3	0	0	0	0	0	0	0	0	0	0	50	
Freedom,	1858	William H. Beard,	1867	1863	9	9	18	6	0	0	0	1	0	0	1	0	0	0	40	
Freeport, 1st,	1787	Benjamin T. Sanborn, s. s.	1834	1835	35	97	132	22	12	2	14	2	6	0	8	7	1	1,100		
" South	1857	Amory H. Tyler, s. s.	1855	1866	35	48	83	18	0	0	0	2	2	4	0	0	0	45		
Fryeburg,	1775	David B. Sewall, p.	1842	1859	79	153	232	46	0	0	0	4	0	0	4	0	0	1,100		
Gardiner,	1835	Austin L. Park, p.	1834	1864	28	96	124	22	2	5	7	4	0	0	4	2	1	1,100		
Garland,	1820	Peter B. Thayer, p.	1848	1848	42	62	104	13	26	2	28	1	1	0	2	7	0	1,115		
Gilead,	1818	None.			3	12	15	5	0	0	0	0	1	0	1	0	0	45		
Gorham,	1750	Stephen C. Strong, p.	1854	1860	55	156	211	41	15	7	22	2	7	0	9	11	1	2,044		
Gray,	1803	Ebenezer Bean, s. s.	1862	1863	18	45	63	16	0	0	0	4	0	0	4	0	0	81		
Hallowell,	1791	Charles G. McCully, s. s.	1860	1866	45	157	202	48	9	0	9	2	2	4	7	1	0	1,195		
Hampden,	1817	Stephen L. Bowler, s. s.	1853	1865	17	72	89	25	2	3	5	0	1	0	1	2	0	2,100		
Harpswell,	1753	None.			16	47	63	13	1	0	1	2	0	3	1	0	0	20		
Harrison,	1826	None.			19	25	44	20	0	0	0	0	0	9	0	0	0	50		
Hiram,	1826	Ezra B. Pike, s. s. ‡	1863	1866	1	6	7	2	0	0	0	1	0	0	1	0	0	66		
Hodgdon and Linneus,	1845	None.			6	8	14	0	0	0	0	0	0	0	0	0	0	0		
Holden,	1822	John K. Deering, s. s.	1850	1865	30	49	79	15	2	2	2	0	2	0	2	0	2	1,110		
Houlton,	1833	None.			3	19	22	3	0	0	0	0	0	0	0	0	0	80		
Industry,	1808	Alexander R. Plumer, s. s.	1854	1854	22	19	41	14	0	0	0	1	0	1	0	0	0	1,120		
Island Falls,	1859	William T. Sleeper, s. s.	1854	1860	10	9	19	5	0	1	1	0	1	0	1	0	2	40		
Isle au Haut,	1857	Joshua Eaton, s. s.	1841	1857	4	12	16	4	0	0	0	0	0	0	0	0	0	0	1,100	
Jackson and Brooks,	1812	Thomas E. Brastow, p.	1865	1865	19	51	70	18	0	2	2	3	1	0	4	0	0	50		
Jonesboro',	1840	None.			6	5	11	9	0	0	0	0	0	0	0	0	0	0		
Kenduskeag,	1834	Supplied from Seminary, ‡			14	32	46	10	1	0	1	2	0	0	2	0	0	80		
Kennebunk,	1826	Walter E. Darling, p.	1862	1866	38	53	91	0	0	5	5	2	0	2	0	3	82			
Kennebunkport,	1730	[J. F. Cogswell, Licen.]			18	40	58	14	0	0	0	0	0	0	0	0	0	70		
" South,	1838	Edward Chase, s. s.	1863	1866	8	44	52	2	10	0	10	0	0	0	0	7	0	70		
Kittery,	1714	Thomas L. Ellis, s. s.	1850	1863	25	13	38	12	0	0	0	0	2	2	0	4	94			
Lebanon,	1785	B. Greely Page, p.	1865	1835	19	43	62	0	1	5	6	2	0	0	2	0	0	75		
Lee,	1863	Charles H. Emerson, s. s.	1857	1863	7	11	18	3	0	0	0	0	0	0	0	0	1	60		
Lewiston, Pine Street,	1854	Uriah Balkau, p.	1841	1856	64	170	243	52	4	2	6	3	12	0	15	4	1,246			
Limerick,	1795	Philip Titcomb, s. s.	1847	1865	32	68	100	21	0	2	2	2	1	0	3	0	1	50		
Limington,	1789	Allison H. Johnson, p.	1865	1864	34	78	112	40	2	1	3	1	0	1	2	2	1	1,100		
Lincoln,	1835	[Thomas E. Babb, Licen.]	1867	1867	5	23	28	13	0	0	0	0	0	0	0	0	0	30		
Lisbon,	1839	None.			3	13	16	0	0	0	0	0	0	0	0	0	0	0		
Litchfield,	1811	Josiah T. Hawes, s. s.	1828	1866	20	44	74	20	15	0	15	1	0	1	0	1	11	75		
Lovell,	1795	Joseph Smith, p.	1842	1853	49	95	144	33	5	0	5	1	3	7	5	3	125			
Lucas,	1818	None.			2	4	6	0	0	0	0	0	0	0	0	0	0	0		
Lyman,	1801	William A. Merrill, s. s.	1852	1864	39	70	109	19	7	0	7	2	1	0	3	3	1	1,110		
Maclias, Centre Street,	1782	Henry F. Harding, s. s.	1855	1855	48	130	187	16	7	1	8	3	2	0	5	0	0	325		
" East,	1826	Edward P. Wells, s. s.	1866	1866	27	84	111	37	12	1	13	1	2	0	3	9	0	462		
" port,	1831	[Henry Marden, Licen.]	1867	17	22	39	5	0	0	0	0	1	0	1	0	0	0	100		
Madison,	1826	Thomas G. Mitchell, s. s.	1846	1851	28	45	73	17	0	14	14	0	1	0	1	12	0	140		
" East,	1858	Converse R. Daggett, s. s.	1862	1864	3	13	16	0	1	3	4	0	0	0	0	0	0	2	70	
Mechanics Falls,	1840	[Ernest F. Bochers, Lic.]	1866	1866	11	17	28	7	0	0	0	1	3	4	0	0	0	30		
Mercer,	1822	None.			11	15	26	12	0	2	1	2	0	2	3	2	0	25		
Minot,*	1791	Elijah Jones, p.	1823	1823	40	73	113	0	0	0	30	1	1	0	2	0	0	60		
" W. and Hebron,	1802	Horatio Isley, s. s.	1837	1864	22	33	55	7	0	0	1	1	0	1	2	0	0	90		
Monmouth,	1859	Sup. from Bang. Sem. ‡			7	13	20	4	3	0	3	1	0	0	1	2	0	50		
Monson,	1821	Henry S. Loring, s. s. ‡	1850	1862	23	29	52	17	1	0	1	3	2	0	5	1	0	80		
Monticello,	1833	None.			0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Naples,	1858	Geo. F. Tewksbury, s. s. ‡	1838	1865	3	15	18	4	1	0	1	0	1	0	1	0	0	50		
Newcastle, 1st,	1799	Gilbert B. Richardson, s. s.	1857	1866	13	21	34	10	3	0	3	1	0	0	1	1	0	40		
" 2d,	1844	John J. Bulfinch, s. s.	1830	1862	47	109	156	22	10	2	12	2	3	0	5	7	0	130		
Newfield,	1801	George S. Kemp, s. s.	1856	1864	18	28	46	0	0	0	0	0	0	0	0	0	0	70		
New Gloucester,	1765	Wellington R. Cross, p.	1835	1865	41	88	129	22	0	0	0	0	0	0	0	0	0	100		
New Sharon,	1801	Horace Toothaker, p.	1861	1864	51	93	144	30	2	4	6	0	3	0	3	2	0	1,125		

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT' S.		REMOVALS.		BAPT.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	EXCOM.	TOTAL.	Adults.
Washington,	1817	Flavius V. Norcross, s. s.	1800	1862	6	18	24	3	0	0	0	0	0	0	0	25
Waterford,	1799	John A. Douglass, p.	1821	1821	42	75	117	0	4	0	4	1	12	1	4	100
" North,	1865	Joseph Kyte, s. s.	1862	1865	25	50	75	7	5	3	8	2	0	0	3	120
Waterville,	1828	Benj. A. Robie, p.	1866	1866	37	98	135	62	0	3	3	3	0	0	63	0
Weld,	1809	Stephen Titcomb, p.	1855	1855	27	37	64	6	4	8	12	1	12	0	3	2
Wells, 1st,	1701	Giles Leach, s. s.	1833	1854	40	102	142	26	0	1	1	4	12	0	66	0
" 2d,	1831	Samuel Bowker, p.	1844	1867	33	63	96	17	0	0	0	1	4	0	5	0
Westbrook, 1st,	1768	William H. Haskell, s. s.	1863	1865	9	29	38	6	0	0	0	2	0	0	12	0
" 2d,	1832	Joseph Danielson, p.	1865	1865	17	41	58	8	11	0	11	1	0	5	6	4
Whiting,	1833	[Wm. D. Brown, Licen.]	1867	3	11	14	2	0	0	0	0	1	0	0	1	0
Whitneyville,	1833	[Henry Page, Licen.]	1867	19	25	44	8	0	0	0	1	0	0	1	0	0
Wilton,	1819	Jonas Burnham, s. s.	1858	1866	37	45	82	34	3	3	6	1	5	0	6	1
Windham,	1743	Luther Wiswall, p.	1837	1854	6	51	57	10	0	0	0	1	0	0	1	0
Windsor,	1820	None.			3	7	10	0	0	0	0	0	0	0	0	0
Winslow,	1828	John Dinsmore, s. s.	1852	1862	16	58	74	20	2	1	3	0	0	0	1	0
Winterport,	1820	Abiel H. Wright, p.	1866	1866	14	55	69	12	0	0	0	0	0	0	0	75
Winthrop,	1776	Edward P. Baker, s. s.	1858	1865	54	95	149	29	6	3	9	3	0	3	5	2
Wiscasset,	1773	George E. Street, p.	1864	1864	24	76	100	7	1	0	1	1	0	2	0	84
Woolwich,	1765	Charles Packard, s. s.	1846	1864	24	71	95	6	4	0	4	1	0	0	1	2
Yarmouth, 1st,	1739	George A. Putnam, p.	1860	1860	48	130	178	8	7	4	11	3	1	0	4	2
" Central,	1859	Jacob J. Abbott, p.	1845	1865	22	57	79	6	5	4	9	2	3	0	5	1
York, 1st,	1673	John Parsons, p.	1857	1866	27	84	111	18	0	1	1	0	3	0	3	0
" 2d,	1732	S. H. Partridge, s. s.	1853	1859	14	40	54	11	0	1	1	0	1	0	1	0

OTHER MINISTERS.

Gilman Bacheller, Machiasport.
 Silas Baker, Standish.
 Charles M. Brown, Mt. Desert.
 Calvin Chapman.
 Jonathan B. Cook, Wells.
 Noah Cressey (ord. 1809), Portland.
 William C. Curtis, Eastport,
 Ephraim Fobes, Patten.
 Samuel Harris, D. D., Pres. Bowd.
 Coll., Brunswick.
 George W. Hathaway, Skowhegan.
 John R. Herrick, D. D., Prof. Theol.
 Sem., Bangor.
 Marcus R. Keep, Miss. No. 11, Ash-
 land.
 Dr. Kendrick (ord. 1812), Portland.
 Wales Lewis, Pittston.
 John K. Lincoln, Bangor.
 Amasa Loring, Yarmouth.
 Samuel H. Merrill, Agent Am. Bible
 Soc., Portland.
 John H. Mordough, Mechanics' Falls.
 Alpheus S. Packard, Prof. Bowd.
 Coll., Brunswick.
 James M. Palmer, Biddeford.
 Charles C. Parker, Prin. Ladies'
 Sem., Gorham.

John U. Parsons, North Acton.
 Geo. A. Perkins, Teacher, Gorham.
 Enoch Poud, D. D., Prof. Theol. Sem.,
 Bangor.
 John M. Putnam, Yarmouth.
 Henry Richardson, Gilead.
 Stephen Sanderson, Sweden.
 John S. Sewall, Prof. Bowd. Coll.,
 Brunswick.
 Jotham B. Sewall, Prof. Bowd. Coll.,
 Brunswick.
 George Shepard, D. D., Prof. Theol.
 Sem., Bangor.
 David Shepley, Yarmouth.
 Alfred L. Skinner, P. M., Bucksport.
 Francis P. Smith, Acton.
 Isaiah P. Smith, Brownfield.
 Charles Soule, Portland.
 Daniel Smith Talcott, D. D., Prof.
 Theol. Sem., Bangor.
 Leonard Tenney, Gorham.
 William S. Thompson, Alna.
 Stephen Thurston, D. D., Sec. Maine
 Miss. Soc., Searsport.
 Thomas C. Upham, D. D., Kenne-
 bunkport.
 William Warren, Dist. Sec. A. B. C.
 F. M., Gorham.

Isaac Weston, Cumberland Centre.
 James Weston, Standish.
 Eliphalet Whittlesey, Washington,
 D. C.
 Richard Woodhull, Treas. Theol.
 Sem., Bangor.
 Leonard Woods, D. D., Brunswick.

LICENTIATES.

Twenty-seven mentioned in the
 above tables; also
 N. H. Bell.
 James Dingwell, Jr., 1867.
 Henry H. Hutchinson.
 J. Merriman.
 E. R. Osgood, 1867.
 Edward N. Packard, Prof. Bowd.
 Coll., 1866.
 Edward G. Smith.
 William Smyth, Prof. Bowd. Coll.,
 1825.
 Benjamin Stearns, 1860.
 Frederick E. Sturgis.
 And two others.

SUMMARY. — CHURCHES: 67 with pastors; 97 with stated supplies; 78 vacant (of which 31 are supplied by licentiates). TOTAL, 242.

MINISTERS: 65 pastors; 79 stated supplies (besides 27 licentiates supplying churches); 46 others. TOTAL, 190.

CHURCH MEMBERS: 5,949 members; 13,577 females. TOTAL, 19,626, including 3,237 absent.

ADDITIONS IN 1866-67: 978 by profession; 397 by letter. TOTAL, 1,285.

REMOVALS IN 1866-67: 394 by death; 332 by dismissal; 34 by excommunication. TOTAL, 760.

BAPTISMS IN 1866-67: 596 adult; 188 infant.

IN SABBATH SCHOOLS, 22,432.

BENEVOLENT CONTRIBUTIONS (from 203 churches, previous year 232): \$38,012, — a decrease of \$11,397. Of the total, — Foreign Missions, \$10,000; Home Missions, \$12,000; American Missionary Association, \$5,000; Tract Societies, \$1,000; American Bible Society, \$1,000; American Education Society, \$1,000; American and Foreign Christian Union, \$1,200; Seamen, \$2,000; American Congregational Union, \$1,734.

CHANGES. — CHURCHES: No new churches. Jefferson dropped from the list. Net gain of members, 389.

MINISTERS: Pastors ordained, 3; pastors installed, 7; pastors dismissed, 4. Deceased, — 2 acting pastors, 3 without charge.

ORGANIZATION. — Fourteen Associations of Ministers. Fourteen County Conferences of Churches, united in a GENERAL CONFERENCE, which also includes two New Hampshire churches and one New Brunswick.

NEW HAMPSHIRE.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT' S.		REMOVALS.		BAPT.		In Sac. Schools.				
						June, 1867.			1866-7.		1866-7.		1866-7.						
						Male.	Female.	TOTAL.	Prof.	Letter.	Total.	Disch.	Excom.	TOTAL.		Adults.	Infants.		
Acworth,	1733	J. L. Merrill, p.	1860	1866	51	93	144	22	13	4	17	2	4	0	6	8	150		
Alstead Centre, 1st,	1777	A. C. Field, p.	1866	1866	10	29	39	15	1	0	1	1	0	0	1	0	0	55	
" New, 2d,	1788	S. H. Amsden, s. s.	1856	1867	29	48	77	18	0	1	1	0	4	0	4	0	0	60	
" 3d,	1842	None.			4	21	25	2	0	0	0	0	0	0	0	0	0	55	
Alton,	1827	None.			5	20	25	10	0	1	1	0	0	0	0	0	0	45	
Amherst,	1748	J. G. Davis, D. D., p.	1844	1844	67	158	225	17	8	1	9	9	2	0	11	7	1,225		
Andover,	1841	None.			2	11	13	5	0	0	0	0	0	0	0	0	0	0	
Atkinson,	1792	Jesse Page, s. s.	1835	1845	26	68	94	20	2	1	3	0	3	0	3	1	0	88	
Auburn,	1843	James Holmes, p.	1842	1845	22	46	68	11	1	2	3	4	0	0	4	0	0	115	
Barnstead,	1804	William O. Carr, s. s.	1861		0	103	163	75	0	0	0	4	0	0	4	0	0	2,180	
Barrington,	1755	J. L. Arms, s. s.	1846		12	35	57	0	0	0	0	0	0	0	0	0	0	139	
Bath,	1778	Asa Mann, s. s.	1844	1866	26	93	119	13	10	0	10	0	3	0	3	5	0	125	
Bennington,	1835	C. B. Tracy, s. s.	1830		18	35	53	8	12	1	13	3	2	0	5	7	0	0	
Bethlehem,	1799	None.			7	7	14	4										0	
Boscawen,	1740	M. L. Severance, p.	1864	1864	43	89	132	30	19	2	21	4	7	0	11	10	3	100	
Bradford,	1803	None.			17	25	42	9	0	0	0	0	0	0	0	0	0	0	
Brentwood,	1759	Nathaniel Lasell, s. s.	1835	1866	17	55	72	6	0	0	0	3	2	0	5	0	0	80	
Bridgewater,	1818	None.			1	6	7	4	0	0	0	0	0	0	0	0	0	0	
Bristol,	1826	Silas Ketchum, p.	1867	1867	17	51	68	8	5	1	6	0	0	0	0	5	1	75	
Broomline,	1799	J. H. Manning, p.	1867	1867	26	41	67	18	1	0	1	2	1	0	3	7	0	0	
Campton,	1774	Quincy Blakely, p.	1859	1864	30	74	104	18	6	7	13	0	2	0	2	3	0	2,175	
Canaan,	1803	None.			5	16	21	0	0	0	0	2	0	0	2	0	0	25	
" Candia,	1770	Lauren Armsby, s. s.	1848	1866	76	127	203	28	10	4	14	6	0	0	6	5	0	2,177	
" Canterbury,	1790	Howard Moody, s. s.	1843		27	58	85	24	0	2	2	2	4	0	6	0	0	2,110	
" Centre Harbor,	1838	Charles Wiley, s. s.	1845		19	33	52	14	0	0	0	0	2	0	2	0	0	1	70
" Charlestown,	1835	H. H. Sanderson, s. s.	1848		4	25	29	4	0	1	1	0	0	0	1			60	
" Chester,	1731	J. L. Tomlinson, p.	1863	1863	76	130	206	44	13	0	13	0	1	0	1	2	1	1,339	
" Chesterfield,	1777	None.			5	23	28	9	0	0	0	0	0	0	0	0	0	40	
" Chichester,	1791	M. Gould, s. s.	1851	1864	31	43	74	24	0	0	0	3	1	0	4	0	0	1,066	
" Claremont,	1770	E. W. Clark, p.	1850	1864	68	187	255	73	11	8	19	4	8	0	12	7	0	2,265	
" Colebrook,	1802	Hugh McLeod, s. s.	1855		16	35	51	8	1	4	5	1	0	0	1	0	2	75	
" Concord, 1st,	1730	Franklin D. Ayer, p.	1861	1867	61	165	226	31	1	0	1	7	0	8	0	0	0	1,150	
" " West,	1833	None.			57	135	192	28	1	1	2	3	4	0	7	0	0	1,150	
" " South,	1837	None.			112	219	331	12	0	0	0	5	26	0	31	0	0	6,466	
" " East,	1842	None.			20	60	80	13	9	1	10	3	2	1	6	8	0	70	
Conway,	1778	Reuben Kimball, s. s.	1841	1856	26	66	92	18	5	0	5	0	2	0	2	3	0	2,140	
Cornish,	1781	Philander Bates, s. s.	1840		17	37	54	10	7	2	9	2	8	0	10	3	1	75	
Croydon,	1778	None.			10	15	25	5										25	
Dalton,	1816	Henry Farrar, s. s.	1867	1867	8	22	30	10	2	1	3	0	0	0	0	0	0	43	
Danbury,	1809	John Le Bosquet, s. s.	1836	1865	30	37	67	7	3	2	5	2	1	0	3	2	0	75	
Deerfield,	1766	Jacob Chapman, p.	1845	1866	29	53	82	8	2	3	5	1	0	0	1	0	0	125	
Deering,	1713	Morris Holman, s. s.	1845		8	29	37	4	0	0	0	0	0	0	0	0	0	70	
Derry, 1st,	1719	L. S. Parker, p.	1837	1861	48	147	195	38	2	0	2	6	1	0	7	1	0	657.5	
" 1st Cong'l,	1837	E. G. Parsons, p.	1837	1851	30	97	127	22	0	0	0	2	2	0	4	0	0	74	
Dorchester,	1828	None.			4	11	15	1	0	0	0	0	0	0	0	0	0	0	
Dover, 1st church,	1638	A. S. Walker, p.	1854	1864	69	235	304	53	2	4	6	7	4	0	11	2	1	2,588	
" Belknap church,	1856	C. C. Watson, p.	1867	1867	13	53	66	16	1	0	1	0	0	0	0	1	0	125	
Dublin,	1827	A. J. Fodick, s. s.	1864	1866	8	13	21	2	2	0	2	0	1	0	3	0	0	47	
Dunbarton,	1789	G. I. Bond, p.	1860	1866	37	69	106	21	6	0	6	0	1	0	1	5	2	360	
Durham,	1718	Alvan Tobey, D. D. p.	1833	1833	15	52	67	13	4	0	4	4	1	0	5	0	0	60	
Efingham,	1836	None.			5	20	25	0	0	0	0	0	1	0	0	0	0	0	
Enfield,	1826	V. J. Hartshorne, s. s.	1865	1866	12	31	43	8	7	2	9	0	2	0	2	5	0	45	
Epping,	1747	J. H. Stearns, s. s.	1844	1857	13	35	48	2	0	2	2	1	3	0	4	0	0	114	
Epsom,	1761	George Smith, s. s.	1853	1865	32	48	80	10	3	6	9	3	0	0	3	0	0	130	
Exeter, 1st,	1678	J. O. Barrows, p.	1864	1866	43	116	159	46	3	6	9	3	10	0	13	3	0	1,130	
" 2d,	1813	J. W. Chickering, p.	1860	1835	33	91	124	38	2	4	6	2	4	0	6	0	0	6,176	
" Farmington,	1819	R. M. Sargent, p.	1852	1860	7	33	40	5	0	0	0	0	0	0	0	0	0	1,118	
" Fisherville,	1850	William R. Jewett, p.	1837	1863	39	68	107	10	0	6	6	2	1	0	3	0	0	1,236	
" Fitzwilliam,	1771	William L. Gaylord, p.	1860	1860	25	110	155	14	2	4	4	2	2	0	4	2	6	280	
" Francestown,	1771	A. Richards, D. D., s. s.	1827		94	184	278	53	0	1	1	1	1	0	2	0	0	705	
" Franconia,	1814	None.			5	10	15	1	0	0	0	0	1	0	1	0	0	45	
" Franklin,	1822	William T. Savage, p.	1838	1849	43	93	136	42	2	0	2	0	2	0	2	1	0	180	
" Gilmanton, East,	1774	None.			6	9	15	7	0	0	0	0	1	0	1	0	0	0	
" " Centre,	1826	Joseph Blake, p.	1851	1860	43	76	119	30	1	0	1	2	2	0	4	1	0	70	
" " Iron Works,	1830	Jeremiah Blake, s. s.	1838		22	44	66	20	1	0	1	1	0	0	1	0	0	35	
" Gilsom,	1772	Horace Wood, s. s.	1839	1866	14	26	40	3	3	3	6	1	1	0	2	0	0	70	
" Goffstown,	1807	None.			46	113	159	38	0	7	7	2	4	0	6	0	1	210	
" Gorham,	1862	None.			2	20	22		0	0	0	0	1	0	1	0	0	50	
" Goshen,	1802	W. H. Barrows, s. s.	1867		28	60	88	3	0	0	0	1	0	0	1	0	0	0	
" Greenfield,	1807	None.			17	42	59	10	1	0	1	2	2	0	4	0	0	48	
" Greenland,	1797	Liba Conant, s. s. 1/2	1823	1845	11	15	26	3	0	0	0	2	0	0	2	0	0	65	
" Groton,	1752	Theodore C. Pratt, p.	1859	1859	19	74	93	6	1	0	1	1	3	2	6	1	2	151	
" Hampton,	1638	John W. Dodge, p.	1840	1865	58	118	176	22	0	2	2	4	6	0	10	0	6	130	
" Hancock,	1789	A. Bigelow, p.	1828	1860	55	98	153	24	4	2	6	0	7	0	7	2	3	252	

CHURCHES.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.						
					June, 1867.				1866-7.		1866-7.		1866-7.						
					Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Discon.	Total.	Adults.	Infants.	Sch. Schools.		
Hanover, Dart. College,	1805	Samuel P. Leeds, p.	1851	1861	103	147	250	118	7	3	10	3	22	0	25	4	125		
" Centre,	1810	Bezaleel Smith, s. s.	1829	1861	25	57	82	24	2	1	3	2	0	0	1	1	84		
Harrisville,	1840	W. R. Cochran, Licen.]			12	28	40	17	0	0	0	1	0	0	1	0	113		
Haverhill,	1790	None.			57	130	187	36	21	7	28	6	3	0	9	11	125		
Hebron,	1779	Lila Conant, s. s. &	1823		9	27	36	2	0	0	0	1	0	0	1	0	100		
Henniker,	1769	J. M. R. Eaton, p.	1845	1851	39	104	143	36	1	2	3	4	9	3	16	0	166		
Hill,	1815	None.			7	13	20	1	0	0	0	0	0	0	0	0	0		
Hillsboro' Centre,	1769	John Adams, s. s.	1841		16	35	51	10	0	0	2	2	0	0	2	0	75		
" Bridge,	1839	S. S. Morrill, s. s.	1857		16	48	64	10	0	1	1	1	0	3	4	0	80		
Hinsdale,	1821	J. S. Batchelder, p.	1858	1866	48	94	142	19	10	4	14	1	1	0	2	6	250		
Hollis,	1763	P. B. Day, D. D., p.	1837	1852	85	144	229	20	12	0	12	2	3	0	5	9	1350		
Hooksett,	1828	A. Burnham, s. s.	1857	1865	12	28	40	20	0	1	1	0	0	0	0	3	75		
Hopkinton,	1757	None.			47	145	193	50	2	4	6	3	8	0	11	1	0	100	
Hudson,	1841	Benjamin Howe, s. s.	1845		16	42	58	10	0	3	3	0	3	0	0	0	50		
Jaffrey,	1780	Rufus Case, s. s.	1842	1867	25	81	106	26	2	1	3	0	0	2	2	0	248		
" East,	1850	C. W. Allen, s. s.	1833	1863	16	46	62	14	1	0	1	0	5	0	5	1	0	100	
Keene,	1738	J. S. Barstow, D. D., p.	1818	1818	74	181	355	43	26	13	39	8	7	2	17	19	13	691	
Kensington,	1859	E. D. Eldridge, p.	1838	1864	8	38	46	5	2	3	5	2	0	2	0	0	105		
Kingston,	1725	John H. Mellish, p.	1855	1855	7	35	42	7	0	0	0	1	2	0	3	0	0	110	
Laconia,	1826	None.			44	128	172	18	1	3	7	3	5	0	8	1	2	99	
Lancaster,	1794	H. V. Emmons, p.	1860	1865	38	86	122	18	3	1	4	3	2	0	6	1	0	150	
Langdon,	1820	Moses Gerould, s. s.	1828		9	26	35	8	2	2	4	2	2				78		
Lebanon,	1768	Charles A. Downs, p.	1849	1849	40	109	149	10	7	5	12	6	3	0	9	7	1	125	
" West,	1849	J. H. Edwards, p.	1863	1863	52	91	143	17	12	4	16	2	3	0	5	8	1	257	
Lempster,	1781	W. H. Barrows, s. s.	1837		25	29	54	21				3	15		18		40		
" 2d church,	1837	None.			8	12	20	6				3	3						
Littleton,	1803	C. E. Milliken, p.	1860	1860	34	101	135	24	7	1	8	6	1	0	7	7	0	160	
Loudon,	1863	None.			15	40	55	9	0	3	3	3	2	0	5	0	0	90	
Lyme,	1771	None.			106	216	322	59	42	3	45	4	4	0	8	4	0	145	
Lyndeboro',	1757	E. B. Claggett, p.	1846	1846	46	59	105	22	1	1	2	2	4	0	6	1	0	150	
Manchester, 1st,	1828	C. W. Wallace, D. D. p.	1840	1840	138	341	479	88	8	20	28	2	11	0	13	2	7	568	
" Franklin St.,	1844	William J. Tucker, p.	1867	1867	67	232	299	106	3	6	9	3	13	2	18	2	0	457	
" Chris. Miss.,	1852	T. P. Savin, s. s.	1843		8	26	34	34									160		
Marlborough,	1788	Giles Lyman, s. s.	1832	1840	35	72	107	25	0	3	3	6	4	0	10	0	0	175	
Mason, 1st,	1772	Daniel Goodwin, p.	1839	1830	38	58	96	26	0	0	0	1	2	0	3	0	0	106	
" Village,	1847	George F. Merriam, p.	1865	1865	37	72	109	15	3	0	3	0	0	0	2	1	0	105	
Meredith,	1815	Charles Burnham, p.	1851	1857	19	50	69	13	2	3	5	2	0	0	2	0	0	80	
Meriden,	1780	F. P. Woodbury, p.	1866	1866	59	95	125	40	35	5	40	2	5		7	20	239		
Merrimack, 1st,	1771	John A. Bates, s. s.	1853		34	100	154	39	0	0	0	5	4	0	9	0	0	113	
" South,	1829	D. Sawyer, s. s.	1846		10	24	34	20	0	0	0	0	0	0	0	0	0	110	
Milford,	1788	None.			79	190	269	18	7	7	14	3	7	1	11	4	1	403	
Milton,	1815	James Doldt, s. s.	1853		19	57	76	1	1	0	1	0	2	0	2	1	0	110	
Moultonborough,		None.			12	18	30	13	0	0	0	1	0	0	2	0	0		
Mount Vernon,	1780	None.			45	106	151	38	2	2	4	8	1	0	9	1	0	200	
Nashua, 1st,	1685	E. C. Hooker, p.	1860	1865	80	335	445	72	9	13	22	8	19	0	27	0	0	448	
" Olive Street,	1834	Hiram Mead, p.	1858	1867	67	174	241	52	1	0	1	4	4	0	8	0	2	158	
" Pearl "	1840	None.			63	158	221	40	6	4	10	2	7	4	13	3	5	300	
Nelson,	1781	Joseph Marsh, s. s.	1828	1867	38	58	96	22	2	0	2	3	0	0	3	0	5	150	
Newcastle,	1671	Lucius Alden, s. s.	1825	1846	7	36	43	2	6	0	6	1	1	0	2	0	3	200	
New Ipswich,	1759	None.			66	135	201	34	4	5	9	1	1	0	2	1	2	209	
Newmarket,	1828	Isaac C. White, s. s.	1850	1865	16	37	53	15	1	1	2	1	4	0	5	1	0	120	
Newport,	1779	None.			68	135	203	63	3	3	7	6	13				1	150	
Northfield and Sanborn-																			
ton Bridge,	1822	Corban Curtice, p.	1843	1843	45	119	164	50	0	0	0	3	6	0	9	0	1	150	
North Hampton,	1739	T. V. Haines, s. s.	1861	1867	56	94	150	25	6	1	7	1	2	0	3	1	3	176	
Northwood,	1798	E. C. Cogswell, s. s.	1842	1865	38	69	107	12	0	1	1	3	2	0	5	0	0	125	
Nottingham,	1840	None.			2	3	5	1	0	0	0	0	0	0	0	0	0	0	
Orfordville,	1770	Horne Pratt, s. s.	1849	1865	16	32	48	13	0	0	0	3	5	0	8	0	0	70	
" West,	1822	E. A. Lawrence, D. D., s. s.	1839	1866	26	59	85	0	5	6	11	2	0	0	2	3	0	110	
Ossipee,	1806	None.			18	37	55	16	2	0	2	1	7	0	8	0	0	49	
Pellham,	1751	Augustus Berry, p.	1861	1861	23	44	67	5	0	2	2	5	1	0	6	0	0	159	
Penbrooke,	1808	Benjamin Merrill, s. s.	1864		33	78	111	25	1	6	7	6	4	0	10	0	0	115	
Peterboro', Un. Ev.,	1858	George Dastan, p.	1859	1859	46	91	137	3	5	12	3	2	2	0	5	4	1	175	
Piermont,	1863	A. L. Marden, p.	1861	1861	49	75	116	34	1	1	15	5	6	0	11	11	3	81	
Pittsfield,	1789	L. Z. Ferris, p.	1865	1865	45	84	130	31	2	0	2	2	1	0	3	1	1	190	
Plainfield,	1804	None.			2	20	22	7									39		
Plaistow (and North Ha-		A. F. Marsh, p.	1817	1867															
verhill, Mass.),	1730	Homer Barrows, s. s.	1839	1859	21	63	84	14	2	0	2	2	2	0	4	0	3	82	
Plymouth,	1765	Henry A. Hazen, p.	1858	1863	31	97	128	34	7	3	10	2	3	0	5	5	0	150	
Portsmouth,	1671	George M. Adams, p.	1851	1863	85	264	350	79	6	4	10	5	4	0	9	3	7	225	
Raymond,	1791	Edward D. Chapman, p.	1854	1865	56	81	137	20	0	3	5	8	1	6	0	10	1	3	187
Rindge,	1765	A. W. Burnham, D. D., p.	1821	1821	49	127	176	11	0	2	2	5	3	0	8	0	1	6	224
Rochester,	1737	A. F. Marsh, p.	1837	1867	20	94	114	15	0	1	1	3	0	0	3	0	0	175	
Rollinsford,	1841	Thomas S. Robie, s. s.	1859		20	74	94	5	0	0	0	1	2	1	4	0	0	0	
Roxbury,	1816	None.			2	8	10	1	0	0	0	1	0	0	2	0	0	4	
Rye,	1733	None.			19	56	75	23	0	0	0	3	0	0	3	0	0	60	
Salmon,	1739	George W. Rogers, s. s.	1850	1863	18	64	82	10	0	0	0	2	0	0	2	0	0	1	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.				
					June, 1867.				1866-7.		1866-7.			1866-7.				
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Disin.	EXCOM.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.	
Salisbury,	1773	U. W. Condit, p.	1850	1864	25	58	83	8	3	0	3	2	0	0	2	3	63	
Sanbornton,	1772	M. T. Rannels, s. s.	1856		42	89	131	15	1	0	1	3	2	0	5	1	123	
Sandwich,	1824	Otis Holmes, s. s.	1852		9	27	36	0	0	0	0	5	0	0	5	0	75	
" North,	1832	Otis Holmes, s. s.			15	23	37	6	5	0	5	2	1	0	3	4	0	70
Seabrook and Hampton Falls,	1836	Albert B. Peabody, s. s.	1860	1867	13	15	28	11	0	0	0	0	0	0	0	0	110	
Shelburne,	1818	None.			0	3	3	0	0	0	0	0	0	0	0	0	0	
Somersworth,	1827	E. N. Hadden, p.	1841	1865	56	142	198	24	0	1	1	0	10	0	10	0	2,289	
South Newmarket,	1730	None.			10	23	33	6	0	1	1	4	1	0	5	0	58	
Stewartstown,	1846	[W. J. Thomson, Licen.]			7	20	27	10	12	0	0	0	0	0	0	0	36	
Stoddard,	1787	Samuel L. Gerould, p.	1861	1861	16	51	67	9	17	1	18	3	1	0	4	14	0	176
Stratham,	1746	Lewis Goodrich, s. s.	1850	1865	16	36	52	9	1	3	4	2	1	0	3	3	1,125	
Sullivan,	1792	J. M. Stow, s. s.	1855	1863	33	50	83	12	0	0	0	1	0	0	1	0	95	
Surry,	1837	None.			1	12	13	4	0	0	0	0	0	0	0	0	21	
Swanzy,	1741	Thomas E. Roberts, s. s.	1861	1864	16	43	59	9	1	12	1	2	6	3	1	1	1,156	
Tamworth,	1722	Samuel H. Kiddle, p.	1827	1860	34	79	113	19	1	0	1	4	7	0	11	1	0,163	
Temple,	1771	Isaiah P. Smith, s. s.	1864		60	83	143	2	20	2	22	1	2	0	3	18	0,185	
Thornton,	1780	None.			3	8	11	5	0	0	0	0	0	0	0	0	0	
Troy,	1815	Daniel Goodhue, s. s.	1848		20	27	47	14	6	0	6	0	3	0	3	2	5,143	
Tuftonborough,	1839	None.			3	4	7	2	0	0	0	2	0	0	2	0	0	
Wakefield,	1785	Daniel D. Tappan, s. s.	1826	1865	10	20	30	11	0	2	2	1	0	0	1	0	50	
Walpole,	1761	G. H. DeBevoise, p.	1865	1865	17	78	95	14	3	1	4	0	2	0	2	2	2,100	
Warner,	1772	R. S. Huntington, p.	1866	1866	34	80	114	13	9	6	15	2	0	0	2	6	3,200	
Washington,	1780	E. B. Bassett, s. s.	1857		2	22	24	1									50	
Webster,	1804	Edward Buxton, p.	1835	1837	54	84	138	19	4	1	5	5	3	0	8	0	2,150	
Westworth,	1830	James C. Seagrave, s. s.	1851	1865	13	51	64	16	0	0	0	4	0	0	4	0	1,112	
Westmoreland,	1764	S. Bixby, s. s.	1858	1862	24	66	90	19	1	0	1	4	5	0	9	0	90	
" Evang.,	1852	William Claggett, s. s.	1830		6	23	29	7	0	0	0	1	0	0	1	0	60	
Wilmot,	1829	B. P. Stone, D. D., s. s.	1831		19	27	46	17	2	0	2	0	6	0	6	0	50	
Wilton, East,	1823	Daniel E. Adams, p.	1860	1860	34	76	110	0	6	0	6	1	3	0	4	6	0,167	
Winchester,	1786	Elijah Harmon, p.	1867	1867	56	111	167	28	5	4	9	1	0	1	2	0	2,228	
Wolfborough,	1824	Sumner Clark, s. s.	1845	1865	18	43	61	14	0	0	0	1	1	0	2	0	80	
" North,	1839	None.			5	14	20	7	0	0	0	0	0	0	0	0	0	

OTHER MINISTERS.

A. A. Baker, Fisherville.
 Nathaniel Barker, Wakefield.
 Frederick A. Barton, Nashua.
 Almon Benson, Center Harbor.
 Nathaniel Bouton, D. D., Provincial Historian of N. H., Concord.
 Samuel B. Bradford, Francestown.
 B. R. Catlin, Meriden.
 John Clark, Plymouth.
 William Clark, Sec. N. H. Missionary Society, Auherst.
 Charles Dame, Exeter.
 Franklin Davis, preaching at Newington.
 Thomas W. Duncan, Nelson (1821).
 Henry Fairbanks, Prof. Dart. Coll., Hanover.
 Prescott Fay, Rochester.
 Albert W. Fiske, Fisherville.
 Walter Follett, Temple.
 Joseph Garland, Hampton.
 George Goodyear, Temple.

Charles Greenwood, Plymouth.
 James B. Halley, Campton.
 Frank Huley, Wolfborough.
 Jeffries Hall, Chesterfield.
 Edward W. Hooker, D. D., Nashua.
 Thomas Jameson, Exeter.
 Edwin Jennison, Winchester.
 Erastus M. Kellogg, Manchester.
 Henry A. Kendall, East Concord.
 Samuel Lee, New Ipswich.
 Nathan Lord, D. D., Hanover (ord. 1816).
 Jonathan McGee, Nashua (ordained 1819).
 Humphrey Moore, D. D., Milford (ordained 1802).
 Daniel J. Noyes, D. D., Prof. Dart. Coll., Hanover.
 Israel T. Otis, Exeter.
 Harrison G. Park, Hancock.
 Henry E. Parker, Prof. Dart. Coll., Hanover.
 Daniel Pulsifer, Danbury.

Heman Rood, Hanover.
 C. W. Richardson, Canaan.
 Jacob Seales, Plainfield (ord. 1820).
 Nathan W. Sheldon, Stoddard.
 Asa D. Smith, D. D., Pres. Dart. Coll., Hanover.
 William Spaulding, Hanover.
 George W. Thompson, Stratham.
 Samuel Uley, Concord.
 Isaac Willey, Sec. N. H. Bible Society, Goffstown.
 John Wood, Agent Am. Tract Society, Wolfborough.
 John K. Young, D. D., Laconia.

LICENTIATES.

Cyrus S. Richards, LL. D., Meriden, 1850.
 Edwin D. Sanborn, LL. D., Prof. Dart. College, Hanover, 1836.
 William A. Packard, Prof. Dart. Coll., Hanover, 1857.
 Abel Wood, Meriden, 1848.

SUMMARY. — CHURCHES: 68 with pastors; 67 with stated supplies; 47 vacant (of which 5 are supplied by licentiates). TOTAL, 182.

MINISTERS: 67 pastors; 67 stated supplies; 44 others. TOTAL, 178.

CHURCH MEMBERS: 5,545 males; 12,932 females. TOTAL, 18,477, — including 3,445 absent.

ADDITIONS IN 1866-67: 553 by profession; 297 by letter. TOTAL, 850.

REMOVALS IN 1866-67: 331 by death; 470 by dismissal; 20 by excommunication. TOTAL, 851.

BAPTISMS IN 1866-67: 343 adult; 167 infant.

IN SABBATH SCHOOLS: 22,631.

BENEVOLENT CONTRIBUTIONS (from 158 churches): \$46,532.82, an increase of \$1,626.82.

CHANGES. — CHURCHES: No new churches. One church less, by union of two in Greenfield. Net loss of members, 35.

MINISTERS: 2 pastors ordained; 4 pastors installed; 10 pastors dismissed. Deceased, — 1 pastor, 1 without charge.

ORGANIZATION. — Twelve Associations of Ministers; which, with eight County Conferences of Churches (represented by lay delegates), make the GENERAL ASSOCIATION. Two churches, Gorham and Shelburne, belong to the Maine General Conference. Seven Presbyterian churches belong to the New Hampshire General Association, not included, of course, in our tables or summary.

VERMONT.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordnained.	Commenced.	CHR. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.		IN SCh. SChOOLS.
						May 5, 1867.				1866-7.		1866-7.		1866-7.		
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	
Addison,	1844	None.				5	9	14	4	0	0	0	0	0	0	0
Albany,	1818	None.				9	15	23	5	0	0	0	0	0	0	0
Alburgh,	1824	Calvin B. Cady, s. s.	1837			17	36	53	6	8	0	8	0	0	0	50
Arlington, E. & Sund.,	1843	William O. Baldwin, s. s.	1854			13	27	40	0	4	2	6	1	1	0	0
Bakersfield,	1811	George F. Wright, p.	1863	1866		43	73	121	28	1	1	2	3	7	10	4
Barnard,	1782	None.				6	6	12	2	0	0	0	0	0	0	0
Barnet (McI's F.),	1829	M. B. Bradford, s. s.	1827			26	76	102	21	1	5	6	1	5	6	1
Barnet,	1858	L. S. Watts, s. s.	1866			17	49	66	14	6	13	19	1	1	0	4
Barre,	1799	None.				34	99	133	25	1	1	2	1	1	0	2
Barton,	1817	W. A. Robinson, p.	1866	1866		31	62	93	24	4	4	8	0	3	0	0
Bellows Falls,	1850	M. A. Stevens, s. s.	1862			19	38	57	19	0	0	4	4	0	3	0
Bennington, 1st,	1762	Isaac Jennings, p.	1843	1853		65	153	218	17	19	4	23	1	0	0	6
" 2d,	1836	C. H. Hubbard, s. s.	1848			96	137	233	15	16	4	20	1	0	0	1
Benson,	1790	None.				52	73	125	20	2	2	4	1	7	0	2
Berkshire, East,	1820	E. W. Hatch, p.	1866	1866		17	27	44	2	3	2	5	0	0	2	0
Berlin,	1798	None.				16	39	55	12	3	1	4	3	0	23	2
" West,	1865	John F. Stone, s. s. ½	1829			3	10	13	0	0	0	0	0	3	0	0
Bethel,	1817	T. Henry Johnson, s. s.	1852			13	32	45	9	3	2	5	1	2	0	3
Bradford,	1818	J. K. Williams, p.	1866	1866		42	117	159	29	31	2	23	3	5	0	0
Braintree,	1794	{ Ammi Nichols, s. s. { J. B. Griswold, Licen.]	1807			21	32	53	16	3	1	4	2	2	0	4
Brandon,	1785	Franklin Tuxbury, p.	1837	1865		57	118	175	26	21	8	29	5	10	0	15
Brattleboro' West,	1770	Joseph Chandler, p.	1849	1846		39	91	130	19	2	9	11	6	2	1	9
" East,	1819	Nathaniel Mighill, p.	1864	1867		16	24	31	4	6	6	12	6	13	0	19
Bridgewater,	1793	W. A. Cutler, Licen.]				16	34	50	7	2	0	2	2	5	0	7
Bridport,	1790	W. W. Winchester, p.	1854	1867		36	84	120	20	5	0	5	0	0	0	4
Brighton,	1841	None.				10	14	24	9	2	0	2	0	0	1	0
Bristol,	1805	None.				26	43	69	5	15	6	21	0	2	0	24
Brookfield, 1st,	1787	Daniel Wild, p.	1830	1830		45	54	99	25	1	0	1	5	4	0	9
" 2d,	1848	None.				24	33	57	15	1	2	3	0	5	0	5
Brownington,	1809	None.				30	55	85	24	10	3	13	1	3	0	4
Burke,	1807	William R. Joslyn, s. s.	1864			23	38	61	15	16	3	19	3	4	7	8
Burlington, 1st,	1805	Eldridge Mix, p.	1860	1862		97	208	300	30	27	28	55	3	13	1	17
" 3d,	1860	George B. Safford, p.	1858	1860		33	69	102	11	12	5	17	1	0	1	6
Cabot,	1801	S. F. Drew, p.	1857	1860		53	84	137	18	2	4	6	3	2	0	5
Cambridge,	1792	Edwin Wheelock, p.	1856	1856		20	23	43	0	0	3	3	2	2	0	4
Castleton,	1784	Lewis Francis, p.	1833	1864		17	170	247	53	4	2	6	6	9	0	15
Charleston,	1844	T. E. Ranney, s. s.	1844			13	37	50	11	1	0	1	0	2	0	2
Charlotte,	1792	C. M. Seaton, p.	1837	1854		35	61	96	13	2	0	2	2	0	4	1
Chelsea,	1789	William A. James, p.	1867	1867		45	77	122	10	0	0	0	3	12	0	15
Chester,	1773	Charles E. Lord, s. s.	1847			28	78	106	17	9	2	11	4	4	0	8
Chittenden,	1834	None.				6	15	21	7	0	0	0	0	0	0	0
Clarendon,	1822	William T. Herrick, p.	1851	1863		29	42	71	19	3	0	3	1	0	2	3
Colchester,	1804	E. E. Herrick, s. s.	1864			9	52	61	15	3	0	3	0	0	0	2
Cornith,	1820	J. C. Houghton, s. s.	1840			28	57	85	9	3	1	4	2	3	0	5
Cornwall,	1785	H. D. Kitchel, d. d., s. s.	1838			49	98	147	22	7	2	9	4	6	0	10
Coventry,	1810	Pliny H. White, s. s.	1859			33	65	98	8	4	1	5	4	1	0	5
Craftsbury,	1797	Edward P. Wild, p.	1865	1865		38	87	125	10	24	5	29	3	6	0	9
Danville,	1792	John Eastman, p.	1834	1861		47	91	138	16	1	1	2	6	6	0	12
Derby,	1807	None.				41	77	118	25	0	3	3	1	6	0	7
Dorset,	1784	Parsons S. Pratt, p.	1847	1860		37	65	102	12	3	2	5	0	5	0	1
Dummerston,	1779	B. F. Foster, p.	1832	1846		24	56	80	24	6	0	6	3	2	0	5
Duxbury,	1836	[Jas. W. VanDyke, Licen.]				14	8	22	14	0	0	0	0	0	1	0
Elden,	1812	None.				5	9	14	1	0	0	0	0	0	0	0
Enosburgh,	1811	Alfred B. Swift, s. s.	1853			59	76	135	29	4	0	4	2	8	1	11
Essex,	1791	A. J. Willard, s. s.	1857			34	57	91	22	0	1	1	0	3	0	3
Fairfield,	1800	E. J. Comings, s. s.	1841			10	21	31	4	0	0	0	3	1	0	4
Fairhaven,	1803	R. L. Herbert, s. s.	1830			20	30	50	0	0	0	0	2	0	0	2
Fairlee,	1833	Silas McKeen, d. d., s. s.	1815			6	31	37	6	1	1	2	0	0	0	0
Fayetteville,	1774	Benjamin Ober, s. s.	1834			11	46	57	4	0	3	3	3	0	3	0
Ferrisburg,	1824	Harvey F. Leavitt, s. s.	1830			11	26	37	1	0	0	0	0	0	0	0
Franklin,	1817	I. H. Levings, s. s.	1839			14	33	47	5	5	0	5	1	5	0	6
Gaysville,	1827	T. S. Hubbard, s. s.	1839			15	27	42	6	0	0	0	0	1	0	2
Georgia,	1793	Nelson Barbour, s. s.	1835			19	66	85	18	2	1	3	0	3	0	3
Glover,	1817	S. K. B. Perkins, p.	1860	1860		19	44	63	11	2	0	2	0	2	0	2
Grafton,	1785	None.				42	66	108	26	0	1	1	4	0	0	4
Granby and Victory,	1825	Jeremiah Glines, s. s.	1827			13	27	40	2	5	0	5	1	0	0	1
Greensboro',	1804	A. W. Wild, p.	1864	1864		35	55	90	16	6	2	8	5	5	0	10
Guildhall,	1799	James Laird, p.	1865	1866		31	63	94	41	4	4	8	2	4	0	6
Guilford,	1768	None.				3	7	10	0	0	0	0	0	0	0	0
Halifax, West,	1778	None.				6	8	14	0	0	0	0	0	0	0	0
Hardwick,	1803	Joseph Torrey, Jr., p.	1860	1860		33	71	104	14	5	5	10	1	5	0	6
Hartford,	1786	B. F. Ray, p.	1856	1860		62	121	183	30	34	7	41	3	6	0	9
" West,	1839	H. Wellington, s. s.	1847			20	35	56	12	2	0	2	4	1	1	6
Hartland,	1799	Charles W. Clark, s. s.	1861			21	52	73	22	11	2	13	0	3	0	3

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		SCHOOLS.
					May 5, 1867.				1866-7.		1866-7.			1866-7.		
					Male.	Female	TOTAL.	Absent.	Prof.	Total.	Deaths.	Discon.	Excom.	Total.	Adults.	
Highgate,	1811	A. J. Samson, s. s.		17	44	61	10	0	0	0	11	0	11	0	0	60
Hinesburgh,	1789	Clark E. Ferrin, p.	1851	1856	31	56	87	27	2	2	4	3	4	0	7	2
Holland,	1842	{ J. T. Howard, p. A. R. Gray, s. s. ½	1841 1844	1844	3	15	18	3	0	0	0	1	0	0	1	0
Hubbardton,	1782	Calvin Granger, s. s.		5	17	22	2	5	0	5	1	1	0	2	5	0
Hydepark, North,	1858	J. G. Bailey, s. s.	1864		12	21	33	8	0	2	0	0	0	0	1	55
"	1863	J. G. Bailey, p.	1864	1864	7	18	25	2	1	0	1	0	0	0	1	0
Irassburgh,	1818	J. H. Woodward, p.	1838	1864	41	58	99	21	13	4	17	3	1	0	4	5
Jamaica,	1791	None.			9	18	27	0	0	0	0	0	0	0	0	0
Jericho, 1st,	1791	Austin Hazen, s. s.	1860		37	64	101	19	3	0	3	2	0	0	2	3
" Corners,	1826	None.			8	27	35	6	0	0	0	1	1	0	2	0
Johnson,	1817	M. B. Page, s. s.			37	71	108	32	0	3	3	4	0	8	0	200
Londonderry, South,	1809	John H. Thyrng, s. s.	1852		8	9	17	0	5	3	8	1	0	1	5	0
Lowell,	1816	Azro A. Smith, p.	1864	1864	13	15	28	3	10	0	10	0	3	0	3	6
Ludlow,	1806	James P. Stone, s. s.	1839	1867	22	63	85	13	17	1	18	2	2	0	4	14
Lunenburg,	1802	James R. Bourne, p.	1859	1867	46	90	136	21	36	1	37	2	0	4	12	2
Lyndon,	1817	M. H. Wells, s. s.	1845		27	76	103	30	7	11	18	4	0	6	6	4
Manchester,	1784	R. S. Cushman, p.	1813	1862	68	131	199	13	16	5	21	2	3	1	6	3
Marlboro,	1776	Augustus Alvord, s. s.	1865		9	22	31	5	4	1	5	0	4	0	4	2
Marshfield,	1826	None.			7	8	15	2	0	0	0	1	0	1	0	0
Middlebury,	1790	James T. Hyde, p.	1853	1857	138	243	381	84	18	16	34	9	12	0	21	14
Middletown,	1782	O. Myrick, s. s.	1846		14	28	42	11	1	0	1	0	1	0	1	0
Milton,	1804	Royal Parkinson, s. s.	1848		10	27	38	4	0	4	3	0	0	0	0	144
" West,	1850	J. K. Converse, s. s.	1832		11	21	31	2	1	1	2	0	4	1	5	0
Montgomery Centre,	1817	Sewall Paine, p.	1843	1843	15	37	52	5	11	0	11	3	1	0	4	9
Montpelier,	1808	Wm. H. Lord, p.	1847	1847	158	238	396	70	7	5	12	3	3	0	16	4
Morgan,	1823	{ Jacob S. Clark, p. A. R. Gray, s. s. ½	1827 1844	1827	11	22	33	10	2	2	2	0	0	0	2	0
Morristown,	1807	None.			32	59	91	24	4	2	6	1	1	0	2	1
Newbury,	1764	H. N. Burton, p.	1857	1857	34	120	154	18	6	1	7	7	32	39	5	2
" West,	1867	David Connell, s. s.	1842		8	19	27	0	3	3	6	0	0	0	1	0
Newhaven,	1800	C. B. Hulbert, p.	1859	1859	65	119	184	30	2	0	2	1	3	0	4	2
Newport,	1831	None.			30	39	69	10	11	4	15	1	0	1	7	0
Northfield,	1822	W. S. Hazen, p.	1864	1864	42	78	120	27	2	10	12	3	6	2	11	0
North Hero,	1862	S. H. Williams, p.	1845	1862	3	4	7	0	1	0	1	0	0	1	1	0
Northwich,	1819	Wm. Seely, p.	1855	1866	82	175	257	28	5	4	9	2	6	0	8	6
Orwell,	1789	Lewis A. Austin, p.	1862	1862	82	100	182	21	48	149	4	4	0	8	36	0
Pawlet,	1781	L. H. Stone, s. s.	1839		27	71	98	16	7	1	8	4	3	0	7	5
Peacoham,	1792	P. B. Fisk, p.	1863	1866	73	151	224	38	22	32	5	5	0	11	5	4
Penu,	1807	M. A. Gates, p.	1858	1867	57	96	153	12	40	94	9	2	6	0	7	25
Pittsfield,	1803	S. Sparhawk, s. s.	1839		35	62	97	19	13	0	13	2	0	2	6	3
Pittsford,	1784	M. A. Munson, p.	1866	1866	11	112	183	45	23	7	30	3	1	0	4	21
Plainfield,	1823	C. M. Winch, s. s.	1853		13	31	44	7	5	3	8	0	0	0	5	5
Plymouth,	1806	Thomas Baldwin, s. s.	1836		4	9	13	3	1	1	2	0	0	0	0	0
Pouffret,	1783	W. H. Kingsbury, s. s.	1859		13	32	45	10	4	0	4	0	3	0	3	3
Poultney, East,	1839	Charles Scott, s. s.	1854		11	31	42	2	2	5	9	0	1	0	1	4
Pownal,	1780	John G. Hale, p.	1852	1860	40	75	115	13	5	2	7	3	7	1	11	3
Pownal,	1851	Prof. Chas. Treat, s. s.			6	21	27	11	0	1	1	0	1	0	1	0
Putney,	1776	Amos Foster, s. s.	1825		17	56	73	7	1	7	8	3	2	0	5	0
Queechy,	1831	J. W. Kingsbury, p.	1863	1866	4	5	42	49	9	2	11	1	0	0	1	7
Randolph,	1786	D. B. Bradford, p.	1838	1866	38	70	108	25	7	1	8	10	11	0	1	7
" West,	1821	Chas. C. Torrey, s. s.	1855		50	108	158	48	6	5	11	3	1	0	4	0
Richmond,	1801	None.			8	29	37	2	4	1	5	2	2	0	4	0
Ripton,	1828	Cephas H. Kent, p.	1828	1863	26	39	65	18	1	1	2	1	5	0	6	0
Rochester,	1801	H. M. Holliday, s. s.	1863		32	73	105	9	2	0	2	3	0	3	2	0
Roxbury,	1833	Alden Ladd, p.	1865	1865	15	31	46	6	7	10	17	0	0	0	0	7
Royalton,	1777	C. B. Drake, d. n., p.	1837	1837	17	102	149	55	0	1	1	4	8	0	12	0
Rupert,	1783	J. B. Clark, s. s.	1838		27	69	96	6	9	0	9	1	4	0	5	9
Rutland, West,	1773	George L. Gleason, p.	1866	1867	93	152	246	35	4	8	4	1	0	5	2	2
Salisbury,	1804	N. Seaver, d. n., p.	1860	1860	163	313	476	80	37	16	52	4	5	0	9	12
Sandgate,	1804	A. B. Lyon, s. s.	1858		16	27	43	9	0	1	1	6	0	1	0	1
Saxton's River,	1782	None.			4	5	9	2	0	0	0	0	2	0	2	0
Sharon,	1825	Levi Loring, s. s.			13	34	47	23	0	1	1	0	3	0	3	0
Sheldon,	1782	Philetus Clark, s. s.	1821		13	35	48	6	0	0	0	1	0	0	1	0
Shoreham,	1816	G. B. Tolman, p.	1862	1862	23	36	59	15	0	0	0	0	0	0	1	0
South Hero,	1794	Wm. N. Bacon, p.	1859	1864	33	81	114	0	2	2	4	1	2	0	3	1
Springfield,	1795	O. G. Wheeler, p.	1840	1840	10	42	52	1	4	0	0	4	0	0	4	0
St. Albans, 1st,	1787	Levi H. Cobb, p.	1857	1867	72	139	212	44	3	4	7	3	3	0	10	2
" 2d,	1803	None.			17	39	56	22	0	0	2	0	0	0	1	0
St. Johnsbury, 1st,	1809	[E. T. Fairbanks, Licen.]	1858	1860	97	199	296	75	31	7	38	6	9	0	15	19
" North,	1825	E. C. Cummings, p.	1826		30	41	71	22	0	0	0	1	1	0	2	0
" 3d,	1840	Jos. Underwood, s. s.	1861	1861	30	112	181	38	22	14	33	6	2	0	8	12
" South,	1851	James O. Brastow, p.	1861	1861	32	65	100	12	18	2	20	2	1	0	3	15
Stowe,	1818	Lewis T. Ford, p.	1857	1857	16	26	42	4	1	0	1	2	0	0	0	0
Stratford,	1820	Augustus Chandler, p.	1860	1864	7	12	19	7	1	0	1	0	0	0	0	0
Stratton,	1801	None.			5	23	28	0	0	0	0	0	1	0	1	0
Sudbury,	1791	Henry F. Rustedt, s. s.	1841		5	23	28	0	0	0	0	0	1	0	1	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.					
					May 5, 1867.				1866-7.		1866-7.		1866-7.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Total.	Deaths.	Disch.	Total.	Adults.	Infants.	IN SAB. SCHOOLS.	
Swanton,	1860	A. T. Deming, p.	1863	1865	37	81	117	20	0	11	11	2	4	0	6	0	1	75
Theford,	1773	Leonard Tenney, s. s.	1845		66	119	185	45	0	3	3	1	4	0	11	0	0	145
Tinmouth,	1780	George S. Woodhull, s. s.	1853		14	25	49	11	13	114	1	1	0	0	0	0	7	50
Townshend, East,	1792	A. S. Barton, p.	1862	1867	41	78	119	18	15	4	19	2	3	0	0	0	8	75
West,	1850	C. W. Piper, s. s.	1842		11	22	44	8	0	0	0	0	1	0	1	0	0	65
Troy, North,	1818	None.			20	44	64	11	0	0	0	0	0	0	0	0	0	2 100
South,	1845	John A. Farrar, s. s. ½	1862		6	15	21	6	1	0	1	0	1	0	1	0	1	30
Tunbridge,	1792	Edwin H. Alden, s. s.	1864		17	26	42	10	2	2	4	1	0	0	1	1	1	75
Underhill,	1801	S. L. Bates, p.	1864	1864	37	57	87	29	0	0	0	0	0	0	0	0	0	0 110
North	1839	None.			3	8	11	0	0	0	0	0	0	0	0	0	0	0
Vergennes,	1793	H. A. P. Torrey, p.	1865	1865	54	132	186	19	9	7	16	6	4	0	10	6	0	6 100
Vershire,	1784	None.			19	41	60	10	1	0	1	1	4	0	5	1	0	0
Waitsfield,	1796	None.			43	92	134	16	2	4	6	2	7	4	14	0	0	2 150
Wallingford,	1799	Abhace Walker, s. s.	1840		21	82	119	10	18	0	15	8	0	10	12	2	0	2 102
Wardsboro',	1816	None.			21	41	62	11	1	0	1	0	0	0	1	0	0	0 75
Warren,	1816	None.			9	4	7	2	0	0	0	0	0	0	0	0	0	0
Washington,	1800	None.			36	102	138	19	2	1	3	2	11	0	13	1	0	4 120
Waterbury,	1801	None.			55	72	128	10	13	1	14	2	5	0	7	0	0	0 90
Waterford,	1798	D. McEnning, s. s.	1860		3	17	20	3	1	0	1	0	1	0	1	0	0	0 25
Waterville,	1823	None.			28	71	99	31	2	7	9	0	0	1	1	0	3	70
Weathersfield, Centre,	1804	Alvah Spaulding, p.	1835	1865	28	71	99	31	2	7	9	0	0	1	1	0	3	70
East,	1838	Geo. H. White, s. s. Moses Kimball, s. s.	1832		60	32	92	30	13	7	20	0	0	0	0	11	0	65
Wells River,	1842	W. S. Palmer, p.	1862	1862	22	87	109	23	2	0	2	2	1	0	3	1	1	200
West Fairlee,	1809	Solon Martin, s. s.	1835		35	65	101	34	11	1	12	0	1	0	1	6	3	50
Westfield,	1819	J. A. Smith, p. John A. Farrar, s. s. ½	1864	1864	20	43	63	5	11	1	1	2	0	2	3	0	3	0 130
Westford,	1801	E. B. Chamberlain, s. s.	1855		31	74	105	13	12	0	12	4	8	0	12	6	4	125
Westhaven,	1816	None.			5	7	12	5	0	0	0	0	0	0	0	0	0	0
Westminster, East,	1797	F. J. Fairbanks, p.	1864	1864	26	88	114	17	8	2	10	1	2	0	3	4	0	0 180
West,	1799	Alfred Stevens, p.	1843	1843	44	72	116	21	3	1	4	1	2	0	3	1	4	100
Weston,	1790	J. W. C. Pike, s. s.	1863		10	30	40	9	1	0	1	2	1	6	3	0	5	0
Weybridge,	1794	S. W. Cozens, D. D., s. s.	1832		21	47	68	10	0	3	3	0	1	0	1	0	1	110
Williamstown,	1795	P. P. Barnard, p.	1847	1869	22	65	87	22	2	2	4	1	1	0	2	1	1	115
Williston,	1813	J. L. Maynard, p.	1841	1865	32	58	90	5	5	10	15	3	3	6	6	3	0	0 124
Wilmington,	1855	None.			21	42	63	18	0	0	0	2	0	0	5	0	0	0 294
Windham,	1805	Stephen Harris, p.	1861	1861	39	63	102	24	4	2	6	1	2	1	4	2	4	150
Windsor,	1765	Ezra H. Byington, p.	1859	1859	49	107	147	20	10	11	21	5	4	3	13	5	4	208
Winoski,	1836	L. H. Elliot, p.	1866	1866	16	27	43	4	5	7	12	2	5	1	8	4	2	120
Wolcott,	1818	Horace Herrick, s. s.	1844		17	32	50	9	1	2	3	1	0	0	1	1	0	65
Woodstock,	1781	A. B. Dacomb, p.	1862	1867	51	111	166	5	10	5	15	6	0	0	6	7	1	120
Worcester,	1824	David Perry, s. s.	1828		13	41	59	14	0	2	2	1	0	0	1	1	2	50

OTHER MINISTERS.

Silas Albee, Prof., Middlebury.	John A. Goodrich, Burlington.	E. H. Squier, Middlebury.	
Silas Aiken, D. D., Rutland.	N. Z. Graves, Middlebury.	Joseph Steele, Middlebury.	
James Anderson, Manchester.	Lewis Grout, West Brattleboro'.	George Stone, Troy.	
Seth S. Arnold, Ascuttville.	Job Hall, Orwell.	Aurelius S. Swift, Pittsfield.	
J. W. H. Baker, Brighton.	Robert V. Hall, Newport.	William W. Thayer, St. Johnsbury.	
E. C. Birge, Underhill.	Sam'l R. Hall, L. D., Brownington.	Lucius L. Tilden, Castleton.	
Nelson Bishop, Windsor.	Henry P. Hickok, Burlington.	Charles Walker, D. D., Pittsford.	
John Q. Bittiger, St. Albans.	Hervey O. Higley, Castleton.	Geo. N. Webber, Prof., Middlebury.	
J. W. Brown, Manchester.	Otto S. Hoyt, New Haven.	Jos. D. Wickman, D. D., Manchester.	
James Buckham, Burlington.	Harvey D. Kitchel, D. D., Pres., Middlebury.	J. C. Wilder, Charlotte.	
Franklin Butler, Windsor.	Samuel Marsa, Underhill.	Stephen S. Williams, Orwell.	
Asa F. Clark, Brattleboro'.	Eric Maynard, Castleton.	John H. Worcester, D. D., Burlington.	
J. Clement, D. D., Norwich.	Stillman Morgan, Bristol.	LICENTIATES.	
S. Delano,	F. W. Olmstead, Manchester.	George N. Abbott, Burlington.	
James Dougherty, D. D., Johnson.	Aaron G. Pease, Waterbury.	Leonard W. Brigham, Vineland, N.J.	
Charles Duren, Pomfret.	J. De Forest Richards, Weathersfield.	M. H. Buckham, Prof., Burlington.	
London S. French, Franklin.	Euel W. Smith, Burlington.	H. C. Hazen, Ludlow.	
William H. Gilbert, Brattleboro'.	Charles S. Smith, Sec. Vt. Dom.	C. W. Thompson, Prof., Burlington.	
John Gleed, Morrisville.	Miss. Soc., Montpelier.	Also, five in tables.	

SUMMARY. — CHURCHES: 82 with pastors; 72 with stated supplies; 36 vacant (of which 6 are supplied by licentiate). TOTAL, 150.
 MINISTERS: 81 pastors; 74 stated supplies; 48 others. TOTAL, 203.
 CHURCH MEMBERS: 5,838 males; 11,888 females. TOTAL, 17,526, — including 2,974 absent.
 ADDITIONS IN 1866-67: 1,033 by profession; 499 by letter. TOTAL, 1,532.
 REMOVALS IN 1866-67: 248 by death; 559 by dismissal; 41 by excommunication. TOTAL, 929.
 BAPTISMS IN 1866-67: 691 adult; 267 infant. IN SABBATH SCHOOLS, 18,516. AVERAGE CONG'NS, 23,311.
 BENEVOLENT CONTRIBUTIONS (from 159 churches): \$43,906.01, — an increase of \$5,412.39.

CHANGES. — CHURCHES: New, — West Newbury. Dropped as extinct, — Fairfax and Shelburne.
 MINISTERS: Ordained, 5 pastors, 2 without installation; installed, 10; dismissed, 12. Died, 1 stated supply, 2 without charge.

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

MASSACHUSETTS.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		SCHOOLS.		
					Jan. 1, 1867.				1866.		1866.			1866.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	Excom.	TOTAL.		Adults.	Infants.
Abington, 1st ch.,	1712	Frederick R. Abbe, p.	1857	1857	57	99	156	10	4	5	9	4	0	0	4	5	250	
" 2d ch., South	1807	Henry L. Edwards, p.	1857	1857	89	177	266	24	4	4	8	9	9	2	20	1	0	226
" 3d ch., East,	1813	None.			69	125	194	19	10	11	4	4	1	0	5	7	4	255
" 4th ch., North	1839	Benjamin Dodge, p.	1848	1866	37	75	112	22	2	4	6	2	3	0	5	2	0	239
Acton,	1822	George W. Colman, p.	1863	1863	55	112	167	47	7	4	11	5	6	0	11	6	1	233
Adams, North,	1827	Washington Gladden, p.	1860	1867	89	188	277	70	52	15	67	1	6	0	7	31	8	290
" South,	1840	No report.																
Agawam, Freedom Hills,	1762	Charles S. Sylvester, a. p.	1857	1866	19	49	68	18	0	4	4	2	5	0	7	0	0	80
" Cong. ch.,	1819	Ralph Perry, p.	1844	1847	41	74	115	9	1	1	2	1	2	0	3	1	1	90
Alford,	1846	None.			9	13	22	11	0	0	0	0	0	0	1	0	2	0
Amesbury, West,	1796	None.			95	182	277	35	70	11	81	3	2	1	6	42	2	308
" Mills,	1821	William F. Bacon, p.	1867	1867	46	131	176	12	17	6	23	3	5	0	6	10	3	203
" and Salisbury,	1835	Ephraim O. Jameson, p.	1800	1865	25	67	92	6	13	4	19	0	0	0	0	7	3	150
Amherst, 1st ch.,	1759	Jonathan L. Jenkins, a. p.	1855	1856	84	225	309	9	0	4	4	2	9	0	11	6	3	225
" 2d ch., East st.,	1821	Jay Clizbe, p.	1855	1855	60	125	182	22	7	10	17							164
" ch. of South,	1824	M. L. Richardson, p. e.	1831	1854	40	80	120	22	13	20	37	3	1	0	4	10	4	160
" College ch.,	1824	Pres. W. A. Stearns, d. p. e.	1830	1857	87	22	109	22	15	6	11	2	6	0	8	4	3	190
" North ch., North	1826	William D. Herrick, p. e.	1847	1861	78	137	215	25	12	7	19	2	6	0	8	7	3	250
Andover, South ch.,	1711	Charles Smith, p.	1839	1856	86	251	337	50	12	7	19	6	2	6	0	17	5	333
" West ch.,	1826	James H. Merrill, p.	1839	1856	80	175	255	41	22	7	23	2	6	0	8	8	3	190
" Free Chr. ch.,	1849	James P. Lane, p.	1851	1856	55	150	205	62	19	4	23	6	7	0	13	7	1	225
" Ballardvale,	1854	Henry S. Greene, p.	1837	1855	14	49	63	2	2	3	5	1	0	0	1	1	27	135
" Theo. Sem. ch.,	1865	Professors.			41	45	86	4	9	8	17	1	5	0	6	2	1	240
Arlington,	1842	Daniel R. Gady, p.	1845	1856	34	93	127	22	5	7	12	2	2	0	4	1	3	183
Ashburham, 1st ch.,	1750	None.			75	117	192	38	33	6	39	5	1	0	6	18	0	160
" 2d ch., North,	1820	Daniel Wight, p.	1842	1864	6	8	14	1	0	0	0	0	0	0	0	0	0	70
Ashby,	1776	Horace Parker, p.	1851	1865	51	111	162	18	15	8	23	4	12	1	17	10	1	186
Ashfield, 1st ch.,	1763	None.			39	82	112	4	5	3	8	3	4	0	3	7	0	160
" 2d ch.,	1855	None.			24	41	65	9	0	0	0	2	1	0	3	0	0	50
Ashland,	1835	George G. Phipps, a. p.	1857	1865	62	94	153	1	5	6	1	6	6	0	7	1	0	161
Athol,	1759	None.			71	148	219	25	6	1	7	1	5	0	6	4	2	250
Attleboro', 1st ch., West,	1712	[— De Forest, Licen.]			26	72	98	22	0	1	1	3	1	0	4	0	0	60
" 2d ch., East,	1748	Francis N. Peloulet, p.	1857	1866	50	151	201	25	19	8	27	2	12	0	14	13	0	314
Auburn,	1776	D. W. Richardson, a. p.	1862	1866	47	106	153	56	6	2	8	3	4	0	3	4	0	163
Barre, Ev. Cong. ch.,	1827	None.			64	176	240	40	21	8	29	6	1	0	7	1	15	175
Barnstable, West,	1616	Henry A. Goodhue, p.	1863	1863	29	55	84	6	22	0	22	1	2	0	3	17	0	136
" Centreville,	1840	George H. Morse, a. p.	1864	1866	28	66	94	17	2	0	2	4	2	0	6	2	0	100
" Hyannis,	1854	None.			12	22	34	3	11	0	11	0	0	0	0	8	0	50
Becket,	1758	John Hartwell, a. p.	1859	1864	25	49	65	18	3	2	5	2	1	0	3	1	0	50
" North,	1849	J. Jay Dana, a. p.	1835	1867	63	7	134	56	0	0	0	2	4	0	6	0	0	90
Bedford,	1759	George Lewis, p.	1863	1865	38	114	152	63	1	2	3	5	4	0	9	0	2	241
Belchertown,	1737	Wm. W. Woodworth, p.	1842	1846	92	212	305	1	6	7	5	4	0	9	1	5	358	
Belmont, Waverley,	1865	Josiah W. Turner, p.	1837	1866	8	9	17	1	1	0	0	0	0	0	0	1	0	42
Berkley, 1st ch.,	1737	William H. Besom, a. p.	1860	1866	56	88	144	17	0	0	0	3	3	0	6	0	0	110
" Trin. Cong.,	1848	J. Austin Roberts, p.	1824	1856	11	28	39	0	0	0	0	0	0	0	0	0	0	65
Berlin,	1779	William A. Houghton, p.	1853	1853	52	91	143	24	4	5	9	1	1	0	2	2	3	185
Bernardston,	1824	Truman A. Merrill, a. p.	1858	1865	20	41	61	10	10	6	16	0	0	0	0	1	2	60
Beverly, Dane st. ch.,	1862	Orpheus T. Iunphear, p.	1849	1867	88	184	272	3	78	17	6	9	0	0	0	46	4	260
" 4th ch., North,	1834	Charles S. Porter, a. p.	1832	1866	9	26	35	10	3	0	3	0	1	0	1	1	0	98
" Washington st. ch.,	1837	None.			39	127	166	16	9	2	11	4	3	0	7	4	8	230
Billerica,	1823	J. P. Cleveland, d. p., a. p.	1827	1867	23	62	85	18	2	3	5	6	8	0	14	1	2	60
Blackstone,	1841	John E. Edwards, p.	1849	1862	15	29	44	8	0	1	1	0	1	0	1	0	2	125
Blanford,	1735	Theodore A. Leete, a. p.	1845	1865	25	52	77	12	3	4	7	1	2	0	3	2	1	90
Boston, Old South ch.,	1639	Geo. W. Blagden, d. p., (J. M. Manning, d. p.,	1827	1854	110	821	931	4	9	6	15	6	9	0	15	5	4	80
" Park st. ch.,	1809	None.			315	615	930	250	38	32	70	3	34	0	37	8	9	747
" Essex st. Un. ch.,	1822	Nehemiah Adams, d. p.,	1829	1834	155	361	516	39	16	10	25	5	9	0	14	5	13	312
" Phillips ch., South,	1822	Edmund K. Alden, d. p.,	1850	1859	165	227	392	41	23	24	56	6	10	0	16	22	22	820
" Salem ch.,	1827	J. M. H. Dow, a. p.	1843				450											
" Berkeley st. ch.,	1827	William B. Wright, p.	1862	1867	115	260	375	30	25	27	52	6	20	0	26	10	12	1050
" Mariners' ch.,	1839	J. M. H. Dow, a. p.	1843															
" Central ch.,	1835	John E. Todd, p.	1869	1860	111	241	352	125	12	15	27	6	13	0	19	5	16	480
" Maverick ch., East,	1833	Joel S. Bingham, p.	1846	1863	136	300	433	39	39	12	51	4	19	1	24	24	3	772
" Mt. Vernon ch.,	1842	Edward N. Kirk, d. p.,	1828	1842	207	414	621	154	38	22	60	9	36	0	45	15	12	495
" Shawmut ch.,	1845	Edwin B. Webb, d. p.,	1850	1860	142	258	390	53	30	50	80	6	13	0	19	19	0	
" Springfield st. ch.,	1859	None.			59	147	206	32	6	1	7	2	5	0	7	0	0	300
" E. st. ch., South,	1860	Edward A. Rand, p.	1865	1867	46	98	144	30	15	11	26	2	1	0	3	4	8	234
" Chambers st. ch.,	1861	Pastors of Old South.																
Boxborough,	1784	Amos Holbrook, p.	1866	1866	26	22	48	12	3	2	5	0	0	0	0	0	0	75
Boxford, 1st ch.,	1762	William S. Coggin, p.	1833	1838	40	90	130	13	1	2	3	0	0	0	0	1	7	175
" West,	1754	None.			28	41	69	13	1	5	6	1	1	0	2	0	2	100
Boylston,	1743	Andrew Bigelow, d. p. a. p.	1866															
Bradford, 1st ch.,	1832	John D. Kingsbury, p.	1856	1866	75	184	259	29	9	8	17	1	7	0	8	5	1	350
Braintree, 1st ch.,	1707	{ Rich'd S. Storrs, d. p., { Wm. S. Hubbell, a. p.	1811	1811	41	129	170	29	4	3	7	4	2	0	6	2	1	230

CHURCHES.	Organized.	MINISTERS.	Name.	Ortained.	Commenced.	CHU. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		SCHOOLS.		
						Jan. 1, 1867.				1866.		1866.			1866.				
Place and Name.		Name.				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Infants.	IN SAB.	
Braintree, South,	1829	None.				20	54	74	6	10	1	11	2	1	0	3	3	4	160
Brightwater, 1st Tr.C.ch.	1821	None.				32	72	104	23	2	0	2	2	3	0	5	2	4	200
" " Scotland,	1826	Abel G. Duncan, a. p.	1829	1867		16	39	55	6	12	0	12	3	3	0	5	11	1	60
Brighton,	1827	David T. Packard, p.	1854	1866		32	96	128	30	0	1	1	3	0	4	0	0	165	
Brimfield, 1st ch.,	1724	Charles M. Hyde, p.	1862	1862		45	133	178	30	7	0	7	3	11	0	14	4	277	
Brookfield,	1756	Joshua Coit, p.	1860	1860		37	74	111	29	1	1	2	1	4	9	5	0	96	
Brookline, Harvard ch.,	1844	None.				63	105	168	5	14	12	23	1	2	0	3	7	1160	
Buckland,	1785	Charles Lord, p.	1843	1860		40	83	123	23	2	1	3	0	4	0	4	0	423	
Burlington,	1735	None.				13	27	40	7	0	0	0	3	1	0	4	0	60	
Cambridge, 1st ch.,	1636	Alexander McKenzie, p.	1861	1867		93	226	319	4	27	6	33	3	4	0	7	2	530	
" " 1st ch.,	1827	Kinsley Twining, p.	1867	1867		132	91	433	87	29	16	45	3	15	0	18	14	1150	
" " East,	1842	None.				37	92	129	27	10	8	18	5	0	7	5	0	6204	
" " North, Holmes ch.,	1857	David O. Mears, p.	1867	1867		37	56	93	16	0	2	2	1	5	0	6	0	1440	
" " Port, Stearns Chap.,	1865	Edward Abbott, p.	1863	1865		31	73	104	11	34	22	56	2	1	0	3	15	16740	
Canton, Ev. Cong. ch.,	1828	None.				22	49	62	12	2	1	3	1	0	1	1	0	1110	
Carlisle,	1830	William H. Dowden, p.	1863	1866		12	34	46	7	3	2	5	1	1	1	3	2	0	80
Carver,	1733	Henry L. Chase, p.	1864	1864		20	55	75	8	1	0	1	1	2	4	0	0	109	
Charlemont, 1st ch.,	1788	Benjamin W. Pond, p.	1862	1867		25	64	89	28	9	6	15	2	5	0	7	5	2	425
" " East,	1845	Aaron Foster, p.	1825	1850		22	50	72	12	0	0	0	0	0	0	0	0	85	
Charlestown, 1st ch.,	1622	James B. Miles, p.	1855	1855		101	245	346	15	61	19	80	5	27	0	32	36	513	
" " Winthrop ch.,	1833	J. Eames Rankin, p.	1855	1864		155	311	516	6	35	27	62	7	18	0	25	22	7901	
Charlton, Cal. Cong. ch.,	1761	John Haven, p.	1836	1850		23	77	100	20	2	0	2	0	3	0	3	0	1	1930
Chatham, 1st ch.,	1720	George Ritchie, a. p.	1853	1865		32	81	113	12	1	0	1	0	1	0	1	1	5	450
Chelsea, Wmism's ch.,	1841	Albert H. Plumb, p.	1858	1858		222	373	595	66	110	20	139	5	17	0	22	48	20459	
" " Broadway ch.,	1851	Samuel E. Herrick, p.	1863	1864		98	258	356	18	45	21	66	3	2	0	5	28	13601	
Chelmsford, 21 ch., Nor.	1824	Benjamin F. Clark, p.	1839	1859		21	52	73	13	2	1	3	2	1	1	4	2	0	1510
Chester, Centre,	1768	Henry A. Dickinson, p.	1867	1866		46	78	124	7	0	0	0	1	6	0	7	0	650	
" " Depot,	1844	Edward A. Smith, a. p.	1835	1865		7	19	26	4	0	5	0	0	4	0	4	0	0	38
Chesterfield,	1764	Edward Clarke, a. p.	1839	1865		9	34	43	6	0	5	0	0	1	0	1	0	2	60
Chicopee, 1st ch.,	1752	Eli B. Clark, p.	1839	1830		26	55	84	6	1	5	6	0	1	1	3	0	0	77
" " 2d ch.,	1830	None.				55	109	164	33	0	0	0	2	4	2	4	0	2	152
" " 3d ch.,	1834	None.				58	158	216	40	10	16	26	4	4	2	20	7	5	240
Chilmark,	1700	None.																	
Cinton, 1st Ev. ch.,	1824	Benj. Judkins, Jr., a. p.	1851	1862		69	169	238	54	1	11	12	4	11	0	15	0	12	350
" " Cohasset, 2d Cong. ch.,	1824	Calvin R. Fitts, a. p.	1836	1867		17	68	85	12	6	1	7	1	2	0	3	3	0	167
" " Beech Woods,	1863	None.																	
Colerain,	1750	David A. Strong, p.	1849	1867		16	46	62	8	5	1	6	3	1	0	4	1	0	100
Concord, Trin. ch.,	1826	Nathaniel S. Folsom, a. p.	1831	1867															
Conway,	1768	Elijah Cutler, p.	1863	1863		86	177	263	34	1	7	8	6	18	1	25	1	2	285
Cumington, 1st ch.,	1779	None.				9	20	29	20	0	0	0	1	0	0	1	0	0	0
" " East, Village ch.,	1839	Joseph H. Felch, p.	1867	1867		43	37	80	18	0	2	2	0	2	0	2	0	0	109
" " West, Village ch.,	1840	Joseph B. Baldwin, a. p.	1832	1864		23	43	66	13	3	0	3	0	2	0	2	0	1	80
Dalton,	1785	None.				33	85	118	35	2	3	5	1	0	1	0	1	0	280
Dana,	1852	William Leonard, a. p.	1844			10	18	28	4	0	0	0	0	2	0	0	0	0	60
Danvers, 1st ch.,	1671	Charles B. Rice, p.	1859	1863		46	156	202	14	14	12	16	2	1	0	3	7	2	340
" " Maple st. ch.,	1844	William Carruthers, a. p.	1857	1867		59	155	214	4	82	16	98	1	0	0	1	28	5	331
Dartmouth, South,	1807	John G. Wilson, a. p.	1851	1866		14	39	54	10	0	0	0	1	3	0	4	0	0	50
Dedham, 1st ch.,	1633	Jonathan Edwards, p.	1848	1863		45	159	204	75	5	7	12	6	5	0	11	2	1	1200
" " South,	1735	None.				30	65	95	15	4	2	6	1	0	0	1	4	0	190
Dennis, North,	1817	Harvey M. Stone, a. p.	1848	1863		27	74	101	1	6	2	8	2	1	0	3	4	0	3250
" " North,	1866	Frederick Hebard, a. p.	1865	1865		15	34	49	0	9	40	49	0	0	0	0	2	0	82
Deerfield, South,	1818	Edward O. Bartlett, p.	1863	1867		78	154	232	34	5	14	19	4	12	0	16	4	5	275
" " Orth. Cong. ch.,	1835	Robert Crawford, p. d. p.	1840	1858		33	65	98	18	0	0	0	0	2	0	2	0	0	80
Dighton, 1st Cong.	1710	Ebenezer Deans, a. p.	1864	1864		27	49	76	9	0	2	2	1	0	0	1	0	1	100
Dorchester, 2d ch.,	1806	James H. Means, p.	1848	1848		82	239	321	51	35	3	38	4	15	0	19	9	3	250
" " Village ch.,	1829	None.				41	74	115	30	1	4	5	2	1	0	3	1	1	140
" " Port Norfolk,	1859	None.				13	29	42	4	5	5	10	1	0	1	3	1	1	85
" " Cottage st.,	1862	Edmund Squire, p.	1867	1867															
" " Hyde Park,	1863	Perley B. Davis, p.	1862	1867		15	23	38	6	3	15	18	0	0	0	0	1	2	125
Douglas, 1st ch.,	1747	Francis Dyer, a. p.	1851			22	49	71	22	31	4	35	5	0	0	5	24	60	
" " East,	1834	William T. Briggs, p.	1846	1866		51	147	198	31	38	6	44	1	3	0	4	24	7	174
Dover, 2d Cong. ch.,	1839	None.				15	26	41	4	9	4	13	1	3	0	4	2	0	45
Dracut, 1st Ev. Con. ch.,	1721	John C. Paine, a. p.	1838	1867		17	66	83	23	3	0	3	1	1	0	2	1	0	90
" " West ch.,	1797	None.				41	72	113	14	0	0	0	1	2	0	3	0	0	93
" " Central ch.,	1847	George Pierce, p.	1863	1863		35	66	95	10	0	2	2	1	0	0	1	0	0	120
Dudley,	1732	Henry Pratt, p.	1854	1854		36	104	140	14	1	3	4	3	0	3	0	1	1	125
Dunstable,	1757	William H. Cutler, a. p.	1865	1867		18	46	64	17	0	1	1	1	4	0	5	0	0	116
East and West Bridge-water,	1826	None.				49	70	119	20	6	3	9	0	5	1	6	2	1	131
Easthampton, 1st ch.,	1785	Aaron M. Colton, p.	1840	1853		75	159	234	12	4	10	14	6	4	0	10	1	1	137
" " Payson ch.,	1852	Samuel T. Seelye, d. p.	1846	1863		114	225	339	40	11	9	20	6	9	0	25	1	12	312
Easton,	Unknown.	Charles L. Mills, a. p.	1837	1865		39	104	143	34	63	1	64	2	0	0	2	68	2	177
Edgartown,	1641	None.				37	93	130	23	15	3	18	1	4	0	5	0	0	100
Egremont, South,	1816	Timothy A. Hazen, p.	1854	1865		48	92	140	25	42	4	46	1	2	0	3	21	4	180
Enfield,	1790	Edward C. Ewing, p.	1867			70	151	221	1	3	4	7	0	0	0	0	0	0	223
Erving, Ev. Cong. ch.,	1832	Alajah Stowell, a. p.	1844	1865		14	15	29	16	0	5	5	0	0	0	0	0	0	105
Essex, 1st ch.,	1681	James M. Bacon, p.	1846	1856		44	101	145	15	1	6	7	2	3	0	5	1	0	390
Fairhaven,	1794	None.				70	166	236	51	19	1	20	5	2	2	9	16	3	210

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Obtained.	Commenced.	CHH. MEMBERS.				ADDIT'S.			REMOVALS.			BAPT.		SCHOOLS.	
					Jan. 1, 1867.				1866.			1866.			1866.			
					Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Disin.	Total.	Adults.	Infants.		In Sab.
Falmouth, 1st ch.,	1708	James P. Kimball, p.	1807	1800	65	161	226	20	39	1	40	2	3	0	5	17	7	185
" East,	1821	Edwin Seabury, a. p.	1840	1863	27	44	71	6	28	4	32	0	0	0	0	23	7	65
" North,	1823	None.			46	57	103	14	3	1	4	0	1	3	2	1	55	
" Waquoit,	1849	David Brigham, a. p.	1819	1863	39	79	109	5	34	2	33	1	0	0	1	24	5	76
Fall River, 1st ch.,	1816	William H. Adams, p.	1860	1864	38	116	154	39	2	1	3	5	1	0	6	0	0	215
" Central ch.,	1842	Eli Thurston, D. D., p.	1838	1849	105	181	286	52	5	4	9	4	6	2	12	2	14	1450
Fitchburg, Calv. ch.,	1768	Alfred Emerson, p.	1845	1858	172	339	511	78	120	37	157	16	7	0	23	40	4427	
" Trinit. ch.,	1843	Moses M. Longley, p.	1846	1866	40	56	96	30	14	1	15	1	0	0	1	10	1	100
Foxborough,	1779	Noadiah S. Dickinson, p.	1847	1858	61	175	236	23	34	9	43	2	0	0	2	18	4	235
Framingham, Hollis ch.,	1701	None.			74	238	312	39	10	7	17	5	0	10	4	0	229	
" Saxonville, Edw. ch.,	1835	George E. Hill, p.	1851	1863	32	115	147	10	1	0	1	13	0	14	0	3	140	
Franklin,	1738	Luther Keene, p.	1863	1867	45	124	169	21	6	4	10	8	0	8	6	14	226	
" South,	1855	None.			10	20	30	6	0	2	2	1	0	0	1	0	3	40
Freetown,	1807	None.			8	17	25	1	0	2	2	0	0	0	0	0	0	50
Gardner, 1st ch.,	1786	None.			22	70	92	17	8	8	16	1	2	0	3	8	1	120
" Ev. ch.,	1850	None.			54	121	175	22	18	7	25	1	3	2	6	17	0	264
Georgetown,	1732	Charles Beecher, p.	1844	1857	40	96	136	15	1	0	1	1	1	0	2	0	1	128
" Orth. Cong. ch.,	1864	None.			33	60	93	4	1	0	1	2	1	0	3	1	0	100
Gill,	1793	None.			9	39	48	10	9	3	12	0	0	0	2	2	0	75
Gloucester, West,	1716	Samuel Cole, a. p.	1840		16	21	37	10	3	0	3	1	2	0	3	1	2	35
" Harbor, Ev. ch.,	1829	Isiah C. Thacher, p.	1844	1860	30	99	129	4	0	6	6	2	2	0	4	0	5	200
" Lanesville,	1839	Thomas Morong, p.	1854	1864	15	44	59	5	2	2	4	1	0	0	1	1	0	225
Goshen,	1780	Henry M. Rogers, a. p.	1867	1867	17	46	63	17	0	0	0	1	7	0	8	0	0	80
Grafton,	1731	Thomas C. Biscoe, p.	1838	1838	78	149	227	68	4	5	9	5	9	1	15	3	2	200
" Saundersville,	1890	James E. Hall, p.	1867	1867	6	24	30	2	0	2	2	0	2	0	2	0	0	0
Granby,	1762	John P. Cushman, a. p.	1860	1867	79	139	209	20	4	6	10							197
Granville, East,	1747	Archibald Gelkie, p.	1846	1864	22	51	73	0	7	5	12	2	3	0	5	4	0	75
" West,	1786	Wakefield Gale, a. p.	1826	1867	23	42	65	0	4	0	4	1	0	0	1	3	3	70
Great Barrington, 1st ch.	1743	Evarts Scudder, p.	1850	1867	48	174	222	11	11	2	13	2	2	0	5	7	4	125
" Housatonic,	1841	Amos E. Lawrence, a. p.	1848	1866	35	68	103	10	11	2	13	2	3	0	5	7	4	125
Greenfield, 1st ch.,	1754	Edmund S. Potter, a. p.	1843		39	57	87	8	5	3	8	1	3	0	4	2	3	109
" 2d ch.,	1817	Samuel H. Lee, p.	1862	1867	92	129	221	1	1	6	7	3	7	0	10			
Greenwich,	1749	Edward P. Bloodgett, p.	1843	1843	50	110	160	10	0	0	0							160
Groton,	1694	William W. Parker, p.	1858	1865	69	172	241	17	14	6	20	6	2	1	9	9	3	180
" Junction,	1861	Daniel Phillips, a. p.	1861	1866	15	23	38	16	3	19	0	0	0	0	13	1	0	145
Groveland,	1727	Martin S. Howard, p.	1856	1864	37	101	138	1	1	4	5	2	1	0	3	1	0	151
Hadley, 1st ch.,	1659	Rowland Ayres, p.	1848	1848	74	123	197	35	3	3	6	5	6	0	11	1	6	295
" 2d ch., North,	1831	Warren H. Beanan, p.	1841	1841	43	91	134	19	3	3	22	2	2	0	4	0	0	175
" Russell ch.,	1841	Edward S. Dwight, p.	1844	1864	29	78	107	6	0	3	3	0	2	0	4	0	0	150
Halifax,	1734	William A. Fobes, p.	1855	1866	20	39	59	3	0	0	0	0	0	0	0	0	0	120
Hamilton,	1714	S. Franklin French, p.	1864	1864	56	86	142	31	4	2	6	5	2	0	7	2	5	120
Hanover, 1st ch.,	1728	Joseph Freeman, p.	1844	1855	12	41	53	11	0	0	0	1	0	0	3	0	0	84
" 2d ch., Four Corners,	1854	James Aiken, p.	1843	1859	19	44	63	10	4	1	0	1	1	0	2	2	1	73
Hanson,	1748	Benj. Southworth, a. p.	1859	1869	11	21	32	4	0	0	0	0	0	0	1	0	0	121
Hardwick, 1st Calv. ch.,	1733	Martyn Tupper, p.	1828	1852	24	70	94	12	2	2	4	3	3	0	6	1	6	113
Harvard,	1733	George H. Pratt, p.	1836	1866	25	82	108	27	0	2	2	3	3	0	6	0	1	125
Harwich,	1747	Joseph R. Munsell, a. p.	1831	1857	18	58	76	13	0	0	0	2	2	0	4	0	2	115
" Port, Pilgrim ch.,	1855	Alvan J. Bates, a. p.	1849	1865	13	34	47	2	0	1	1	1	0	0	1	1	1	2215
Hatfield,	1670	John M. Greene, p.	1857	1857	38	104	257	1	8	6	14	4	10	0	14	4	6	251
Haverhill, West,	1735	Ephraim W. Allen, p.	1843	1866	40	70	110	32	2	0	2	1	2	0	3	2	2	111
" East,	1744	None.			6	20	26	3	0	0	0	2	0	0	9	0	0	100
" Centre,	1833	Theodore T. Munger, p.	1856	1864	52	174	226	1	9	8	17	7	2	3	12	2	2	220
" No. ch.,	1859	Raymond H. Seely, p. D., p.	1843	1860	97	192	289	28	6	13	19	2	11	0	13	1	1	589
Hawley, East,	1778	R. Dexter Miller, a. p.	1850	1866	39	50	80	28	3	0	3	1	1	0	2	0	1	60
" West,	1825	Robert Samuel, a. p.	1850	1865	21	39	51	4	2	4	6	2	1	0	3	1	0	93
Heath,	1785	None.			6	15	21	0	0	1	1	0	4	0	4	0	5	50
Hingham,	1847	Henry W. Jones,	1866	1866	10	22	32	5	1	0	1	1	2	0	3	1	2	67
Hinghamdale,	1795	Ephraim Flint, Jr., p.	1867	1867	64	107	171	9	3	8	11	1	6	0	7	2	2	175
Hoholen,	1742	Wm. P. Paine, D. D., p.	1833	1833	87	219	306	35	0	1	1	6	5	0	11	0	0	200
Holland,	1765	Alden Southworth, a. p.	1805		17	28	45	2	19	1	20	1	1	0	2	14	3	85
Holliston, 1st ch.,	1728	William H. Savage, p.	1897	1867	127	275	402	49	43	4	47	11	5	0	16	29	6	323
Holyoke, 1st ch.,	1794	Simcon Miller, p.	1846	1846	21	53	74	13	1	2	3	0	0	0	6	1	2	70
" 2d ch.,	1849	None.			43	127	170	55	5	15	20	1	25	0	26	3	4	225
Hopkinton,	1724	Joseph Boardman, p.	1831	1865	53	117	170	33	25	4	29	3	5	0	8	15	6	190
Hubbardston,	1720	David Q. Cushman, a. p.	1838	1866	41	90	131	33	4	1	5	0	1	0	1	1	0	200
Huntington, 1st ch.,	1778	None.			41	68	109	12	7	7	14	2	3	0	5	3	1	81
" 2d ch.,	1849	John H. Bisbee, p.	1834	1867	23	52	75	8	6	9	15	6	4	0	10	1	2	
Ipswich, 1st ch.,	1634	Robert Southgate, p.	1832	1851	48	109	158	22	0	1	1	4	3	0	7	1	2	191
" South ch.,	1747	Daniel Fitz, D. D., p.	1826	1826	33	130	163	21	0	1	1	4	0	4	0	4	0	250
" and Rowley,— Linebrook,	1749	Alvah M. Richardson, a. p.	1836		22	31	53	11	1	0	1	1	2	0	3	0	0	55
Kingston,	1828	Joseph Peckham, a. p.	1842	1859	18	55	74	12	0	0	0	4	4	0	8	0	0	86
Lakeville,	1725	James W. Ward, a. p.	1834	1863	42	60	102	12	3	0	3	1	3	0	4	3	0	145
Lancaster,	1533	George R. Leavitt, p.	1895	1865	27	85	112	20	4	14	18	2	6	0	8	2	1	70
Lanesborough,	1764	Charles Newman, a. p.	1858	1863	13	30	43	6	0	0	0	0	1	0	1	0	0	95
Lawrence, Lawr. st. ch.,	1847	Caleb E. Fisher, p.	1843	1859	133	294	427	125	8	7	15	37	27	0	30	2	8	533
" Central ch.,	1849	William E. Park, p.	1867	1867	187	206	393	21	3	7	10	1	32	0	33	1	0	140
" Elliot ch.,	1865	W. Franklin Snow, p.	1832	1866	26	40	66	2	5	20	25	1	0	0	1	3	1	133

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.						
					Jan. 1, 1867.	1866.	1866.	1866.	1866.	1866.	1866.	1866.							
Place and Name.		Name.			Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Excom.	TOTAL.	Adults.	IN SAs. SCHOOLS.				
Lee,	1780	Nahum Gale, D. D., p.	1842	1858	129	270	399	70	12	4	16	6	17	0	23	2	11	250	
Leicester, 1st Cong. ch.,	1721	{ John Nelson, D. D., p. Amos H. Coolidge, p.	1812 1857	1812 1857	90	147	237		4	11	3	2	0	5	2	0	2	265	
Lenox,	1769	George Mure Smith, a. p.	1859	1866	70	129	199	38	0	2	2	2	1	0	3	0	3	109	
Loominster,	1822	William J. Batt, p.	1859	1865	90	214	304	44	37	14	51	5	13	0	18	18	3	320	
Leverett,	1784	Martin Leland, a. p.		1866	89	76	115	11	38	1	39	2	1	0	3	21	0	2159	
Lincoln, 1st ch.,	1747	Henry J. Richardson, p.	1860	1860	29	60	89	15	3	0	3	0	0	0	0	0	1	125	
Littleton,	1840	Elihu Loomis, a. p.	1851	1854	20	33	53	8	1	2	3	0	0	0	2	0	1	77	
Longneadow,	1716	John W. Harding, p.	1850	1850	47	135	182	14	2	10	12	6	6	12	0	13	3	0	120
“ East,	1829	None.			20	64	84	11	4	1	5	3	3	0	6	2	3	77	
Lowell, 1st Cong. ch.,	1825	Horace James, p.	1843	1867	91	298	389	175	19	18	27	2	10	0	12	4	2	431	
“ Appleton st. ch.,	1830	Addison P. Foster, p.	1866	1866	61	204	265	35	18	12	39	4	4	0	8	11	0	375	
“ John st. ch.,	1839	Elen B. Foster, D. D., p.	1841	1866	68	237	305	35	3	6	5	5	21	0	26	1	3	270	
“ Kirk st. ch.,	1845	Amos Blanchard, D. D., p.	1829	1845	82	254	336	100	13	11	24	3	7	0	10	6	2	275	
“ High st. ch.,	1846	Owen Street, p.	1843	1857	77	129	206	38	5	9	14	5	11	0	16	4	7	429	
Ludlow,	1799	Chester L. Cushman, p.	1859	1866	45	93	139	11	20	0	20	4	3	0	7	3	0	0	
Lunenburg,	1835	Alfred Goldsmith, a. p.	1838	1836	23	45	71	7	0	1	1	0	3	0	3	0	0	160	
Lynn, 1st ch.,	1732	Jas. M. Whiton, P. D., p.	1865	1865	74	207	281	3	13	14	30	2	15	0	17	10	0	529	
“ Central ch.,	1850	Albert H. Currier, p.	182	1865	33	93	126	23	9	12	21	4	6	0	10	0	2	160	
“ Chestnut st. ch.,	1857	Erwin Smith, p.	1865	1865	8	47	55	3	2	1	3	0	0	2	2	1	1	120	
Lynnfield, Central ch.,	1720	M. Braff'd Boardman, p.	1833	1833	17	52	72	12	3	0	3	1	1	0	2	1	0	71	
“ 2d ch.,	1854	Jacob Hood, a. p.	1859	1865	1	12	13	0	0	0	0	0	0	0	0	0	0	40	
Malden, 1st ch.,	1649	Charles E. Reed, p.	1858	1858	83	170	256	20	38	19	57	5	11	1	17	22	4	475	
“ South,	1861	David M. Bean, p.	1863	1864	28	60	88	0	25	14	40	3	2	0	5	11	9	180	
Manchester, Or. Con. ch.,	1716	Edward P. Tenney, a. p.	1859	1862	33	90	128	18	7	5	12	3	3	6	12	2	0	135	
“ The Or. Con. ch.,	1716	Francis V. Tenney, p.	1845	1858	23	76	102	10	2	1	3	5	2	0	7	1	0	110	
Mansfield,	1838	Jacob Ide, Jr., p.	1856	1856	40	75	115	10	6	4	10	3	1	0	4	2	2	183	
Marblehead, 1st ch.,	1684	Benjamin R. Allen, p.	1829	1854	41	300	341	40	10	2	12	4	1	0	5	3	5	325	
“ 3d ch.,	1858	None.			28	74	100	5	3	8								114	
Marion,	1703	Leander Cobb, p.	1827	1841	43	60	103	6	0	2	2	2	1	0	3	0	3	139	
Marlborough, Un. ch.,	1836	George N. Anthony, p.	1856	1860	64	190	224	22	29	16	39	4	10	0	14	13	3	300	
Marshfield, 1st ch.,	1632	Ebenezer Alden, Jr., p.	1843	1850	13	31	44	3	1	1	2	1	1	0	2	1	1	118	
“ 2d ch., East,	1835	F. F. Williams, a. p.	1853	1866	17	28	45	4	5	0	5	2	0	0	2	0	1	60	
“ None.	1734	None.			52	101	153	30	0	0	0	4	3	1	8	0	0	134	
Medford, 2d Cong. ch.,	1828	None.			28	85	113	17	5	2	7	1	2	0	3	1	4	80	
Medford, 1st Tr. Con. ch.,	1823	James T. McCollom, p.	1841	1865	46	111	157	20	3	6	9	0	3	0	3	0	0	150	
“ Mystic ch.,	1847	Edward P. Hooker, p.	1861	1861	33	121	154	24	4	4	8	2	4	0	6	2	2	200	
Medway, 1st ch., East,	1714	Jacob Roberts, p.	1839	1859	54	107	161	17	41	0	4	4	2	0	6	18	3	170	
“ 2d ch., West,	1750	{ Jacob Ide, D. D., p. Stephen Knowlton, p.	1814 1865	1814 1865	86	192	278	33	78	4	82	1	4	0	5	38	4	259	
“ Village ch.,	1838	David Sanford, p.	1828	1838	56	145	201	45	8	2	10	5	4	0	9	6	11	140	
Melrose,	1848	Henry A. Stevens, p.	1861	1861	50	95	145	33	17	9	26	2	1	0	3	12	0	200	
Mendon,	1828	None.			7	16	23	3	0	0	0	2	1	0	3	0	0	0	
Methuen, 1st ch.,	1729	Thomas G. Grassie, p.	1863	1867	56	103	159	34	1	3	4	2	1	0	2	1	2	130	
Middleborough, 1st ch.,	1694	{ Jr'l W. Putnam, D. D., p. Rufus M. Sawyer, p.	1815 1851	1835 1866	53	105	158		5	4	9	4	2	0	6	4	0	240	
“ North,	1748	Elbridge G. Little, p.	1848	1859	44	115	159	6	4	0	4	2	1	0	3	4	0	213	
“ Central ch.,	1847	Stephen G. Dodd, p.	1852	1866	56	126	182	25	16	6	22								
Middlefield,	1783	John Dodge, a. p.	1842	1865	47	73	120	10	25	16	41	1	7	0	8	16	0	115	
Middletown,	1729	James M. Hubbard, p.	182	1865	37	94	131	21	1	1	2	3	0	2	5	0	0	140	
Milford, 1st Cong. ch.,	1741	Jas. B. Thornton, Jr., p.	1851	1865	52	156	208	22	6	4	19	3	7	0	19	5	7	490	
Milbury, 1st ch.,	1747	Edmund Y. Garrette, p.	1854	1857	48	110	158	21	16	4	20	2	3	0	5	4	0	250	
“ 2d ch.,	1827	Stacy Fowler, p.		1866	60	120	180	0	0	0	0	1	9	0	10	0	0	130	
Milton, 1st ch.,	1678	Albert K. Teele, p.	1844	1850	37	75	112	26	0	1	1	3	0	0	3	0	6	70	
“ 2d ch., Railway,	1843	Albert K. Teele, a. p.	1844	1865	8	27	35	8	0	0	0	3	1	0	4	0	0	110	
Monson,	1762	None.			77	164	241	27	0	6	6	7	6	0	13	0	2	235	
Montague, 1st ch.,	1752	Edward Norton, p.	1864	1864	55	115	170	14	8	4	12	1	5	0	6	2	1	188	
Monterey,	1750	James A. Clark, a. p.	1838		30	71	101	12	9	3	12	5	4	0	9	7	2	100	
Montgomery,	1797	None.			3	14	17	0	0	0	0	1	1	0	2	0	0	50	
Nantucket,	1711	Samuel D. Hosmer, a. p.	1856	1862	48	225	273	69	9	2	11	8	5	14	8	0	0	160	
Natick, 1st Cong. ch.,	1802	Charles M. Tyler, p.	1857	1859	106	207	313	30	44	13	57	7	3	0	10	22	7	400	
“ John Eliot ch.,—		None.			15	38	53	9	1	10	11	1	2	0	3	0	6	125	
Needham, Wellesley,	1798	None.			42	83	125	30	10	1	11	2	1	0	3	7	2	138	
“ Grantville,	1847	Charles H. Williams, p.	1867	1867															
“ Ev. Cong. ch.,	1857	William B. Greene, a. p.	1855	1859	17	31	48	8	0	1	1	0	1	0	1	0	3	60	
New Bedford, 1st ch.,	1693	Asahel Cobb, p.	1826	1857	16	42	58	18	0	0	0	1	0	0	1	0	0	90	
“ North ch.,	1807	Alonzo H. Quint, D. D., p.	1853	1864	120	299	419	99	35	10	46	3	10	0	13	10	5	521	
“ Trin. ch.,	1831	Wheelock Craig, p.	1849	1850	54	117	171	31	9	9	18	2	2	0	4	4	2	32	
“ Pacific ch.,	1844	Bernard Paine, p.	1837	1867	40	114	154	16	16	17	3	2	2	0	5	7	2	323	
New Braintree,	1754	John H. Gurney, p.	1850	1856	21	80	101	10	23	6	29	4	2	0	6	11	0	100	
Newbury, 1st ch.,	1635	{ L. Whittington, D. D., p. John Rog. Thurston, p.	1816 1859	1816 1859	43	138	181	34	3	0	3	4	3	1	8	3	7	125	
“ Byfield ch.,	1706	Joshua S. Gay, a. p.	1848		42	70	112	32	0	2	2	2	2	0	4	0	1	80	
Newburyport, North ch.,	1768	William A. McGinley, p.	1859	1865	59	189	248	8	3	5	8	1	1	2	4	0	1	180	
“ 4th ch.,	1793	Randolph Campbell, p.	1835	1837	71	224	297	22	7	2	9	3	4	0	7	2	5	132	
“ Belleville,	1808	Daniel T. Fiske, D. D., p.	1847	1847	65	159	224	20	5	1	6	5	9						

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CHR. MEMBERS.				ADD'T'S		REMOVALS.		BAPT.	
						Jan. 1, 1867.				1866.		1866.		1866.	
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Total.	Discon.	Excom.	TOTAL.
New Marlboro', 1st ch., " Southfield,	1744 1745	Charles C. C. Painter, p. None.	1863	1863	38 126 164	41 20 0	20 3 6	0 0 9	13 1 230						
New Salem,	1845	David Eastman, a. p.	1840	1863	20 54 74	3 0 0	0 0 0	0 0 0	2 0 2						
Newton, 1st ch., Centre,	1664	Daniel L. Furber, p.	1847	1847	70 146 216	47 10 11	21 2 11	2 2 11	1 14 1	1 176					
" 2d ch., West, " Eliot ch., " Auburndale, " North Village,	1845 1851 1861 1867	Henry J. Patrick, p. Joshua W. Wellman, p. Calvin Cutler, p. Samuel E. Lowrey, p.	1854 1856 1861 1867	1860 1866 1867 1867	51 100 151 110 211 321 39 56 95 12 26 38	17 14 11 34 32 20 24 3 5 3 15 1	14 11 11 52 4 8 1 5 0 1 6 0	0 0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0 0	0 2 100 0 3 330 0 1 137 0 3 167					
Northampton, 1st ch., " Edwards ch., " Florence ch.,	1661 1835 1861	William S. Leavitt, p. Gordon Hall, d. p., p. Elisha G. Cobb, p.	1845 1848 1860	1863 1866 1866	109 213 322 32 77 116	25 3 20 28 9 7	3 0 23 1 6 1	3 3 8 1 0 1	1 12 2	4 2 30 3 2 49					
North Andover, Ev. ch.,	1834	B. Franklin Hamilton, p.	1835	1835	33 104 137	15 5 18	23 4 4	0 0 0	0 2 2	3 2 62					
Northborough,	1832	George E. Sanborne, p.	1857	1865	32 68 97	24 10 2	12 1 4	0 0 0	0 2 2	1 1 52					
Northbridge, 1st ch.,	1782	[Webster Hazlewood, Lic.]			23 69 92	12 7 0	0 7 1	1 4 0	5 2 4	0 100					
" Whitinsville, No. Bridgewater, 1st ch., " So. ch., Campello, " Porter ch.,	1834 1749 1837 1850	Lewis F. Clark, p. James W. Ward, Jr., a. p. Charles W. Wood, p. John V. Hilton, a. p.	1842 1836 1859 1836	1842 1836 1859 1836	70 125 195 77 158 235 77 114 191 88 165 253	25 16 6 19 60 79 7 57 3 25 31 8	6 0 0 16 60 77 3 69 2 6 69 4	0 0 0 0 5 0 0 5 0 0 5 0	0 0 0 0 10 3 0 10 3 0 9 43	0 3 20 0 3 30 0 6 33 0 9 43					
North Brookfield, 1st ch., " Union ch.,	1852 1854	Christopher Cushing, p. None.	1849	1851	104 178 282 34 83 117	39 0 0 1 2 3	0 0 0 0 0 0	0 0 0 0 0 0	0 10 0 0 0 0	0 3 60 0 0 0					
North Chelsea, Northfield, Tr. Cong. ch.,	1843 1835	None. Theodore J. Clark, a. p.	1828 1842	1865 1865	4 17 21 19 39 58	5 0 0 3 0 0	0 0 0 0 0 0	0 0 0 0 0 0	0 0 0 0 0 0	0 0 0 0 0 0					
North Reading,	1720	T. Newton Jones, p.	1848	1853	15 45 60	3 0 0	1 1 2	1 0 3	0 0 0	2 1 20					
Norton,	1832	Henry C. Fay, a. p.	1859	1864	39 114 150	4 0 1	3 3 2	0 0 0	0 5 2	2 2 12					
Oakham,	1775	Jonas C. Halliday, p.	1864	1866	61 146 207	27 0 0	0 0 3	3 2 0	0 0 0	0 325					
Orange, " North,	1846 1845	Andrew B. Foster, a. p. John H. Garman, a. p.	1844 1847	1865 1864	44 93 137 11 14 25	17 0 2 4 2 15	2 2 2 0 4 0	0 0 0 0 0 0	0 5 0 0 2 0	0 185 0 75					
Orleans, East, Otis, Oxford,	1719 1719 1821	John E. M. Wright, a. p. Edward J. Giddings, a. p. Samuel J. Austin, p.	1852 1857 1864	1865 1865 1864	21 95 116 27 75 102 87 174 261	12 0 7 15 0 2 74 2 2	0 7 0 0 2 2 0 2 4	0 0 0 0 0 0 0 2 2	0 1 0 0 5 0 0 4 10	0 150 0 45 4 1 80					
Palmer, 1st ch., " 2d ch.,	1790 1847	William B. Bond, a. p. Joseph Vail, d. p., p.	1840 1814	1865 1854	18 47 65 27 79 106	9 1 1 17 1 1	2 0 0 0 1 2	0 0 0 0 5 0	0 4 0 0 1 0	0 90 3 100					
Paxton, Pelham, Pepperell, Peru,	1797 1837 1747 1815	William Phipps, p. None. S. Leroy Blake, p. Nathaniel G. Bonney, p.	1840 1837 1865 1864	1840 1865 1865 1864	16 42 58 101 210 311 28 45 73 29 71 100	1 0 1 50 23 7 15 0 0 25 3 0	0 0 0 30 6 8 0 0 0 0 0 0	0 0 0 0 5 5 0 1 2 0 1 0	0 0 0 0 11 16 2 14 0 0 1 0	0 50 1 315 1 125 0 103					
Petersham, Phillipston, Pittsfield, 1st ch., " 2d ch., " South ch.,	1823 1785 1794 1845 1840	William Miller, a. p. Lyman White, p. John Todd, d. p., p. None. Edward Strong, d. p., p.	1849 1849 1827 1842 1842	1863 1863 1862 1862 1865	48 104 152 18 15 5 88 199 287 71 98 169	21 0 0 15 0 0 25 31 34 18 40 2	3 3 6 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 13 0 0 16 0	0 10 2 0 2 3 0 2 3 0 16 0	0 300 0 50 0 3 58 0 0 0					
Plainfield, Plymouth, 2d ch., South, " 3d ch., " 4th ch., — " Chiltonville, " 5th ch.,	1789 1789 1801 1818 1818 1862	Salomon Clark, a. p. John M. Lord, a. p. David Bremner, p. None. Edward Fuller, Jr., p.	1841 1857 1864 1818 1863	1868 1866 1864 1863 1863	71 98 169 44 57 101 60 183 243 19 34 53 19 43 62	18 20 1 2 1 0 8 5 3 0 0 0 2 0 0	2 2 2 1 0 1 5 3 8 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0 2 0 0 3 0 0 3 4 0 0 0 0 0 0	0 2 3 0 7 5 0 13 4 0 2 0 0 0 8					
Plympton, Prescott, Princeton, 1st ch., Centre, Provincetown, Quincy, Ev. Cong. ch., Randolph, 1st ch., " 2d ch., East, " Winthrop ch., East, Ryngham,	1638 1823 1764 1714 1832 1731 1818 1856 1731	Moses Patten, a. p. David Baucroft, p. None. None. None. John C. Labaree, p. None. <i>no public services.</i> Ezekiel Russell, d. p., p. William J. Breed, a. p.	1860 1838 1864 1863 1866 1863 1863 1857	1864 1868 1864 1863 1866 1866 1866 1864	24 84 108 10 20 30 48 115 163 12 47 59 31 102 133 34 94 128 19 39 58 35 82 118	17 0 0 0 0 2 3 1 4 0 3 0 12 6 12 2 2 3 0 0 0 0 0 0	7 1 0 0 2 2 0 0 3 0 0 3 0 6 6 5 6 2 0 2 0 0 0 0	0 0 0 1 5 0 0 0 0 0 0 0 0 0 0 0 2 0 0 0 0 0 0 0	0 1 6 0 6 0 0 3 3 0 1 1 0 7 7 0 2 0 0 0 0 0 0 0	0 2 90 0 85 4 160 1 75 3 10 200 0 229 0 0 0 0 4 350					
Reading, Old South ch., " Bethesda ch., Rehoboth, Richmond, Rochester, Centre, " North, Rockport, 1st ch., " 2d Cong. ch., Rowley, Roxbury, Eliot ch., " Vine st. ch., Royalston, 1st ch., " 2d ch., Russell, Rutland, Salem, Tabernacle ch.,	1770 1849 1849 1766 1703 1789 1755 1856 1839 1831 1857 1796 1837 1866 1720 1629	William Burrows, d. p., p. William H. Willcox, p. Francis H. Boynton, p. Franklin G. Sherrill, a. p. Ezra Leonard, p. James R. Cushing, a. p. William H. Dunning, p. Luther H. Angier, p. e. John Pike, d. p., p. Ang. C. Thompson, d. p., p. John O. Means, p. Ebenezer W. Bullard, p. None. None. Henry Cummings, p. Charles Ray Palmer, p.	1856 1857 1864 1864 1850 1861 1864 1864 1840 1840 1842 1857 1838 1852 1866 1860	1866 1866 1864 1864 1864 1864 1864 1864 1864 1864 1864 1864 1864 1866 1860	58 129 187 43 86 129 26 70 96 23 71 94 4 7 11 88 179 267 23 30 53 69 175 244 39 92 131 37 72 109 53 120 173 49 204 313	10 18 7 1 8 9 0 5 5 0 0 0 0 0 0 15 19 2 0 1 1 31 25 20 11 6 6 2 14 3	1 2 1 0 0 0 0 0 0 0 0 0 0 0 0 2 4 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0 0	0 9 10 0 1 2 0 1 1 0 0 1 0 0 0 0 8 3 0 5 0 0 19 14 0 1 0 0 1 0 0 2 6 0 11 0	0 1 2 0					
" 3d Cong. ch., " Crombie st. ch., Salisbury, Rocky Hill, Sandisfield, Sandwich,	1735 1832 1715 1755 1639	Brooklyn Emerson, d. p., p. (Edward S. Atwood, p. None. Benjamin Sawyer, a. p. None. None.	1805 1864 1809 1866 1864	1865 1864	83 265 348 48 186 234 5 14 19 52 111 163 39 87 126	4 8 6 0 2 2 3 0 0 0 0 1 8 1 0	10 0 0 2 6 3 0 0 0 1 3 2 1 0 0	0 0 0 0 0 0 0 0 0 0 5 0 0 0 0	0 0 2 0 9 0 0 0 0 0 5 0 0 0 0	0 5 91 6 179 0 0 0 3 143 0 0 0					

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.		SCHOOLS.			
					Jan. 1, 1867.				1866.		1866.		1866.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Total.	Deaths.	Discon.	Total.		Adults.	Infants.	
Saugus, Center,	1739	Levi Brigham, p.	1837	1851	17	38	55	7	12	3	15	1	0	0	1	5	2	135
Seituate, North,	1835	Alexander J. Sessions, p.	1838	1863	39	64	94	6	1	1	2	1	1	4	0	0	0	95
Seituate, South,	1835	James O. Barney, p.	1824	1824	61	98	159	20	0	0	3	3	0	0	1	0	0	150
Seituate, Center,	1823	None.			34	80	114	8										135
Sharon, 1st Cong. ch.,	1741	None.																138
Sheffield,	1735	Daniel D. Sahler, p.	1858	1864	38	139	177	24	2	2	3	6	5	0	10	0	0	128
Shelburne, 1st ch.,	1770	Richard S. Billings, p.	1855	1855	73	114	187	5	2	2	4	2	2	0	10	0	0	170
Shelburne, Falls,	1850	Phily S. Boyd, p.	1865	1865	59	118	177	33	24	1	25	2	2	0	10	0	0	207
Sherborn,	1685	Edmund Dowse, p.	1838	1838	60	107	167	19	2	0	2	0	0	2	1	0	0	160
Shirley Village,	1828	Albert I. Dutton, p.	1833	1863	22	46	68	17	3	7	10	0	0	3	1	4	2	110
Shrewsbury,	1723	E. Porter Dyer, a. p.	1839	1867	65	114	179	36	0	1	1	0	0	0	13	0	0	122
Shutesbury,	1742	William K. Vail, p.	1836	1866	14	34	48	7	0	0	0	3	3	0	6	0	0	60
Somersct,	1861	Nelson Clark, a. p.	1844	1866	9	20	29	9	0	0	0	0	0	0	0	0	0	61
Somerville, East,	1855	L. Root Eastman, p.	1862	1867	96	179	269	50	10	0	16	2	8	0	10	0	0	400
South, Winter Hill,	1864	None.																
Southampton,	1743	Burritt A. Smith, p.	1865	1865	99	165	264	58	2	0	2	4	8	0	12	0	1	193
Southboro', Pilgrim ch.,	1831	John Colby, p.	1855	1865	50	104	154	20	4	2	6	0	6	0	6	3	5	125
Southboro', Southville,	1835	Simon L. Hobbs, a. p.	1854		6	20	26		3	1	4	0	1	0	1	0	0	112
Southbridge,	1801	Erwin B. Palmer, p.	1859	1864	45	126	171	41	1	3	4	8	8	0	10	1	1	96
South Danvers, 1st ch.,	1713	William M. Barbour, p.	1861	1861	80	210	290	10	14	6	20	2	0	0	16	7	5	530
South Hadley, 1st ch.,	1733	None.			85	210	295	59	20	19	39	3	1	1	5	11	6	204
South Hadley, Falls,	1824	George E. Fisher, p.	1850	1867	33	75	108	17	8	6	14	0	2	0	2	0	0	155
South Reading,	1824	Richard Knight, p.	1837	1853	39	112	151	77	3	5	8	3	8	6	17	0	4	426
Southwick,	1645	Charles R. Biss, p.	1859	1862	52	113	165	21	7	8	15	4	5	0	9	4	1	270
Southwick, Spencer,	1773	David Beals, Jr., a. p.	1833		19	55	75	12	20	3	23	0	0	0	0	15	0	95
Springfield, 1st ch.,	1744	James Cruikshanks, p.	1858	1864	45	109	154	18	1	1	2	2	2	0	4	1	2	210
Springfield, Olivet ch.,	1837	Henry M. Parsons, p.	1854	1854	115	320	435	62	15	26	41	6	22	0	28	9	8	330
Springfield, South ch.,	1833	Luther H. Cone, p.	1865	1867	77	157	234	49	8	9	17	7	19	0	26	4	1	200
Springfield, North ch.,	1842	Sam'l G. Buckingham, p.	1837	1847	121	228	349	23	5	9	14	6	11	1	13	3	5	270
Springfield, Indian Orchard,	1848	William R. Greene, p.	1856	1866	135	226	359	30	4	18	22	5	18	0	28	1	1	340
Springfield, Sanford st. ch.,	1864	Samuel Harrison, a. p.	1850	1867	17	33	50	0	1	1	0	4	0	4	0	0	0	75
Stirling,	1852	None.			19	60	69	19	0	0	0	2	4	0	6	0	0	121
Stockbridge,	1734	Nathan'l H. Eggleston, p.	1845	1860	64	150	214	14	0	2	2	3	15	0	18	0	4	315
Stockbridge, Curtisville,	1824	George T. Dole, a. p.	1842	1864	25	46	71	15	3	1	4	3	0	0	3	1	0	83
Stoneham,	1729	Swift Byington, p.	1852	1864	31	86	117	23	6	13	19	2	1	0	3	1	0	180
Stoneham, 1st ch.,	1744	Thomas Wilson, p.	1848	1856	42	83	125	24	0	3	3	3	5	0	8	0	0	200
Stowe, Assabet,	1852	Timothy D. P. Stone, a. p.	1843	1867														
Sturbridge,	1733	None.			73	124	197	25	3	0	3	5	10	0	15	2	1	155
Sudbury, Un. ch.,	1640	Erastus Dickinson, p.	1835	1856	50	138	188	20	21	5	26	5	2	0	7	13	0	190
Sunderland,	1718	David Peck, p.	1852	1861	110	171	281	28	88	8	96	5	5	0	10	27	17	250
Sutton, 1st ch.,	1720	George Lyman, p.	1851	1851	48	122	170	39	4	3	7	2	7	0	9	4	3	150
Swampscott, 1st ch.,	1846	Elias Nason, a. p.	1852	1867	6	47	53											100
Taunton, 1st ch., West,	1637	Thomas T. Richmond, p.	1832	1860	32	71	103	0	0	0	0	1	0	0	1	0	0	100
Taunton, Trin. Cong. ch.,	1821	Erastus Malby, p.	1824	1826	113	303	416	34	2	13	15	6	1	0	7	0	2	380
Taunton, Winslow ch.,	1837	Mortimer Blake, p.	1839	1855	62	125	187	40	5	1	6	3	6	0	9	2	3	331
Taunton, Ev. Cong., East,	1853	Frederick A. Reed, a. p.	1848	1866	7	23	30	9	0	0	0	2	2	0	4	0	0	100
Templeton,	1832	Lewis Sabin, D. D., p.	1836	1837	34	91	125	15	3	6	4	4	4	0	8	1	0	150
Tewksbury,	1735	Richard Tolman, p.	1845	1852	48	108	156	33	3	1	4	4	6	1	11	0	4	160
Tisbury, 1st ch., West,	1673	Wm. H. Sturtevant, a. p.	1853	1860	27	47	74	4	5	0	5	3	1	0	4	5	0	75
Tolland,	1797	George Ford, p.	1846	1865	40	60	109	28	1	0	1	2	5	0	7	1	3	90
Topsfield,	1663	Anson McLoud, p.	1841	1841	42	100	142	4	6	2	8	0	8	0	8	2	0	160
Townsend,	1734	George Williams, p.	1865	1867	59	148	207	40	9	4	13	4	5	0	9	5	1	157
Truro, 1st ch.,	1711	Edward W. Noble, p.	1840	1849	41	64	105	10	0	0	0	1	0	0	1	0	0	125
Truro, North,	1842	(Supplied by Methodist.)			4	12	16											
Upton,	1735	Spencer O. Dyer, a. p.	1858		63	164	227	49	3	1	4	3	1	0	4	3	1	1325
Uxbridge,	1730	Joseph B. Johnson, p.	1855	1864	46	141	187	23	42	8	50	4	4	0	8	28	0	250
Walpole,	1826	Edward G. Thurber, p.	1862	1863	44	112	156	33	5	3	8	5	3	0	8	1	5	170
Waltham,	1820	Elhanan E. Strong, p.	1859	1865	51	125	176	38	18	28	46	2	2	0	4	13	3	225
Ware, 1st ch.,	1751	William G. Tuttle, p.	1851	1861	42	108	150	39	5	3	8	4	3	0	7	5	2	117
Ware, North,	1826	Ariel E. P. Perkins, p.	1844	1855	87	199	286	47	1	1	2	6	8	0	14	1	5	325
Wareham,	1749	None.			33	95	128	20	3	1	4	3	4	0	7	0	0	150
Warren,	1745	Edwin L. Jagger, p.	1862	1863	50	119	169	20	6	7	13	2	20	0	22	2	4	195
Warren, West,	1866	Arthur A. Somes, p.	1866	1866	23	25	48		127	21	38	0	0	0	0	19	0	96
Warewick, Tr. Cong. ch.,	1829	Edmund H. Blanchard, p.	1860	1860	18	49	67	13	11	2	13	1	4	0	5	0	0	83
Washington, Union ch.,	1772	Lewis P. Atwood, a. p.	1854	1866	30	41	71	4	0	0	0	1	8	0	9	0	0	50
Watertown, Phillips ch.,	1855	James M. Bell, p.	1858	1865	31	66	97	41	0	5	5	1	2	0	3	0	0	100
Wayland,	1828	Henry Bullard, p.	1863	1863	45	105	150	29	7	0	7	5	5	1	11	2	3	128
Webster,	1838	S. C. Kendall, p.	1854	1860	60	112	172	25	0	7	7	0	3	0	3	0	0	245
Wellfleet, 1st ch.,	1730	Willard Brigham, a. p.	1843	1867	76	124	200	20	15	0	15	3	4	0	7	11	2	247
Wellfleet, 2d ch., South,	1833	None.			49	86	135	4	3	7	2	0	0	0	2	1	0	190
Wendell Centre, 1st ch.,	1774	None.			11	26	37	7	0	0	0	1	0	0	1	0	1	80
Wenham,	1644	Alexander C. Childs, a. p.	1853	1867	29	82	111	17	1	1	2	0	0	0	3	0	3	149
Westborough,	1781	None.			98	225	323	33	11	2	13	4	8	1	13	4	1	275
West Boylston,	1796	James H. Fitts, p.	1859	1862	60	126	186	29	16	3	19	2	0	0	2	0	0	163
West Brookfield, 1st ch.,	1717	Samuel Dunham, p.	1864	1864	69	163	232	20	4	7	11	9	1	0	10	3	4	245
Westfield, 1st ch.,	1679	Elias H. Richardson, p.	1854	1867	80	213	298	20	1	4	5	5	15	2	0	0	1	325
Westfield, 2d ch.,	1856	Henry Hopkins, p.	1861	1866	83	139	222	39	3	10	13	2	6	0	8	2	0	225
Westford,	1828	Henry D. Woodworth,	1860	1867	28	74	102	10	21	2	23	0	1	0	1	14	0	75

CHURCHES.	Organized.	MINISTERS.	Name.	Orained.	Commenced.	CHR. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		IN S.B. SCHOOLS.	
						Jan. 1, 1867.			Absent.	1866.		1867.		1866.		Infants.		SCHOOLS.
						Male.	Female.	TOTAL.		Prof.	Total.	Deaths.	Disun.	Exc. Com.	Total.			
W. Hampton,	1419	Thomas Allender, p.	1866	1866	85	119	204	0	2	12	12	7	9	0	16	0	9	
Westminster,	1742	A. Judson Rich, p.	1864	1867	59	132	191	28	5	12	11	7	4	0	11	4	7	
West Newbury, 1st ch.,	1698	None.			30	57	87	5	1	1	0	4	4	0	8	0	0	
“ 2d ch.,	1781	Davis Foster, p.	1855	1855	30	105	135	15	5	0	5	7	1	0	8	4	1	
Westport, Pacific Un. ch.,	1858	Isaac Dunham, a. p.	1835	1858	12	30	42	17	1	1	2	1	2	0	3	1	2	
W. Roxbury, So. Ev. ch.,	1835	None.			25	61	86	20	4	2	6	3	3	0	4	3	2	
“ Central ch.,	—																	
“ Jamaica Plain,	1853	Francis B. Perkins, p.	1860	1864	50	94	144	30	13	12	25	1	8	1	10	5	8	
West Springfield, 1st ch.,	1638	Henry M. Groat, p.	1858	1867	70	153	223	52	3	1	4	3	3	0	6	2	0	
“ “ Mittineaque,	1850	Perkins K. Clark, p.	1846	1866	19	51	70	11	3	7	10	2	7	0	9	1	2	
W. Stockbridge, Centre,	1789	Lewis Pennell, p.	1832	1854	25	40	65	24	0	1	1	0	1	0	1	0	0	
“ “ Village,	1833	Townsend Walker, a. p.	1844		18	47	65	12	0	0	0	1	35	1	37	0	1	
Weymouth, 1st ch.,	1623	Joshua Emery, p.	1835	1838	43	78	121	3	3	3	1	1	3	0	1	3	103	
“ 2d ch., South,	1723	James P. Terry, p.	1839	1848	29	85	114	8	2	4	1	2	1	4	0	1	226	
“ Landing,	1811	Lysander Dickerman, p.	1858	1861	47	111	158	6	5	6	11	10	1	12	2	0	359	
“ Un. ch., South,	1842	Stephen H. Hayes, p.	1844	1858	23	67	90	5	4	0	4	2	0	0	2	0	183	
“ Pilgrim ch., North,	1852	Samuel L. Rockwood, p.	1840	1858	16	42	58	3	1	0	1	0	0	0	0	0	147	
“ East,	1830	Daniel W. Waldron, p.	1867	1867	61	110	171	23	1	0	1	1	3	0	4	1	0	
Whately,	1771	John W. Lane, p.	1860	1860	59	97	156	32	3	3	6	7	3	0	10	1	2	
Wilbraham,	1741	None.			58	101	159	3	6	6	12	3	5	0	8	3	341	
“ South,	1785	John Whitehill, p.	1861	1861	35	77	112	20	12	6	18	5	2	0	7	8	3	
Williamsburg, 1st ch.,	1771	Eliphalet Y. Swift, p.	1814	1862	95	100	255	42	1	4	5	7	13	21	41	0	3	
“ “ Haydensville,	1851	George W. Phillips, p.	1864	1864	54	125	179	52	16	13	29	0	6	0	6	14	10	
Williamstown, 1st ch.,	1765	None.			111	200	311	51	45	14	59	3	10	0	12	15	1	
“ College ch.,	1834	Pres. M. Hopkins, d. p.	1835	1836	38	3	41	16	7	2	9	7	7	2				
“ 2d ch., South,	1823	Jno. G. Daveport, Lic.]	1836		27	17	44	19	3	0	3	1	1	0	2	1	1	
Wilmington,	1733	Samuel H. Tolman, p.	1856	1856	27	75	102	20	4	2	6	1	0	0	1	2	10	
Winchendon, 1st ch.,	1762	Milan K. Hitchcock, a. p.	1857	1867	18	42	60	20	0	0	0	2	0	1	3	0	0	
“ North,	1843	Austin Dodge, p.	1866	1866	44	123	167	19	5	1	6	3	1	0	4	0	4	
Winchester,	1840	Reuben T. Robinson, p.	1852	1852	122	199	321	54	6	11	17	1	5	0	6	4	5	
Windor, ch. of Christ,	1772	Sidney Holman, a. p.	1833	1833	19	28	47	12	0	0	0	3	3	0	3	0	0	
Woburn, 1st ch.,	1642	None.			176	343	519	86	14	8	22	17	3	22	8	11	50	
“ North,	1849	Melancthon G. Wheeler, p.	1829	1865	18	47	65	7	12	3	15	1	0	0	1	8	0	
Worcester, 1st ch.,	1716	Royal B. Stratton, p.	1867	1863	163	361	524	76	3	3	6	14	18	3	35	1	5	
“ Calvinist ch.,	1820	Scott Sweetser, d. p.	1836	1838	87	221	308	45	2	12	14	2	9	0	11	1	3	
“ Union ch.,	1833	Ebenezer Cutler, d. p.	1850	1855	154	277	431	22	35	22	58	9	14	0	23	26	3	
“ Salem St., ch.,	1843	Merrill Richardson, p.	1841	1858	89	174	263	80	26	7	33	1	12	1	14	15	2	
“ Mission Chap. ch.,	1865	Henry T. Cheever, a. p.	1847	1864	17	27	44	2	1	3	4	0	1	0	1	0	4	
Worthington,	1771	Daniel S. Morgan, a. p.	1867	1867	59	103	162	27	3	0	5	3	4	0	7	2	3	
Wrentham, 1st ch.,	1692	Wm. R. Tompkins, a. p.	1866		45	160	205	46	19	0	2	8	2	12	5	0	146	
“ Un. ch., North,	1839	Aaron B. Peppers, a. p.	1855	1865	11	29	40	5	0	3	3	0	4	0	4	0	0	
Yarmouth, 1st ch.,	1639	Joseph B. Clark, p.	1861	1861	49	111	160	10	40	1	41	3	1	0	4	14	3	
“ West,	1840	None.			5	17	22											

OTHER MINISTERS.
 William P. Aikin, Groton.
 George Allen, Worcester.
 George E. Allen, Norton.
 Marcus Ames, Chaplain Girls' Ref. School, Lancaster.
 Rufus Anderson, d. p., Boston.
 Franklin D. Austin, Royalton.
 Daniel H. Babcock, South Plymouth.
 Joseph Bartlett, Andover.
 John Bascom, Prof. Williams Coll.
 Charles C. Beaman, Cambridge.
 Spencer F. Beard, Andover.
 George C. Beckwith, d. p., Sec. Am. Peace Society, Boston.
 William H. Beecher, North Brookfield.
 Henry B. Blake, Belchertown.
 Milton P. Braman, d. p., Danvers Centre.
 Josiah Brewer, Stockbridge.
 Asa Bulard, Sec. Mass. S. S. Soc'y, Boston.
 Ebenezer Burgess, Boston.
 Ebenezer Burgess, d. p., Dedham.
 Daniel C. Burt, Fairhaven.
 Wm. Bushnell, Physician, Boston.
 Daniel Butler, Sec. Mass. Bible Society, Boston.
 George W. Campbell, Bradford.
 John W. Chickering, Sec. Suffolk Temp. Union, Boston.
 Dorus Clark, Waltham.

Erastus Clapp, Easthampton.
 Edson L. Clark, Dalton.
 Sereno D. Clark, Sec. Cong. Board of Publication, Boston.
 N. George Clark, d. p., Sec. A. B. C. F. M., Boston.
 Benjamin F. Clarke, Winchendon.
 Timothy F. Clary, Wareham.
 Dana Claves, South Reading. [ton.
 Nathaniel Cobb, Evangelist, Kings-
 Nathaniel Cogswell, Yarmouth.
 Henry Cooley, Springfield.
 Joseph A. Copp, d. p., Chelsea.
 John P. Cowles, Principal Young Ladies' Sem'y, Ipswich.
 Henry K. Craig, New Bedford.
 Josiah D. Crosby, Ashburnham.
 Joseph W. Cross, West Boylston.
 Preston Cummings, Leicester.
 Elmathan Davis, Fitchburg.
 James Doane, Sandisfield.
 Elijah Demond, Westboro'.
 Henry M. Dexter, d. p., Editor Congregationalist, Boston.
 S. R. Dole, Charlemont.
 Calvin Durfee, Williamstown.
 John Dudley, Boston.
 John Dwight, North Wrentham.
 Lucius R. Eastman, Boston.
 Joseph Emerson, Sec'y Amer. and For. Chris. Union, Andover.
 Joseph B. Felt, L. d., Salem.
 James Fletcher, Danvers.
 John Forbush, Upton.

George Ford, Tolland.
 Roswell Foster, Chicopee.
 William C. Foster, Wilbraham.
 Daniel W. Fox, Amherst.
 George E. Freeman, Neponset.
 Edward B. French.
 Robert W. Fuller, Stowe.
 William L. Gage, Chelsea.
 Allen Gannett, Boston.
 George Gannett, Teacher, Boston.
 Ebenezer Gay, Bridgewater.
 Nath'l H. Grihn, Williamstown.
 Ogden Hall, Assabet.
 Thomas A. Hall, Otis.
 Charles Hammond, Principal Academy, Monson.
 Stedman W. Hanks, Sec'y Am. Seaman's Friend Society, Lowell.
 Sewall Harding, Auburndale.
 Willard M. Harding, Chelsea.
 Eli W. Harrington, North Beverly.
 John Haskell, North Beverly.
 Roger C. Hatch, Warwick.
 Charles C. Headley, Boston.
 Charles J. Hinsdale, Blanford.
 Edwin R. Hodgman, Lynnfield.
 I. F. Holton, Medford.
 Francis Homes, Miss'y, Lynn.
 Henry B. Hooker, d. p., Sec. Mass. H. M. Soc'y, Boston.
 Erastus Hopkins, Northampton.
 Alexis W. Ide, Medway.
 Samuel C. Jackson, d. p., Assistant Sec. Mass. Bd. of Ed., Andover.

- William C. Jackson, Dunstable.
George B. Jewett, Salem.
John E. B. Jewett, Pepperell.
Seth H. Keeler, South Reading.
Erastus M. Kellogg, Barre.
Caleb Kimball, Medway.
Matthew Kingman, Charlemont.
Charles B. Kittredge, Westboro'.
Benjamin Labaree, D. D., Andover.
Isaac P. Langworthy, Sec'y Amer. Cong. Association, Chelsea.
Thomas Laurie, D. D., Chelsea.
Hartford P. Leonard, Bridgewater.
Charles Livingstone, U. S. Consul.
Charles D. Lothrop, Amherst.
Henry A. Lounsbury.
Leonard Luce, Westford.
Ephraim Lyman, Northampton.
Solomon Lyman, Easthampton.
William A. Mandell, Lunenburg.
Abijah P. Marvin, Wincendon.
Elihu P. Marvin, D. D., Medford.
Charles M. Mead, Prof., Andover.
Samuel J. M. Merwin, South Hadley Falls.
John R. Miller, Williamsburg.
Rodney A. Miller, Worcester.
David M. Mitchell, Waltham.
Eli Moody, Montague.
Charles Morgridge, New Bedford.
Sardis B. Morley, Pittsfield.
Ebenezer Newhall, Cambridgeport.
Thomas S. Norton, Dover.
Samuel Nott, Wareham.
Daniel P. Noyes, Sec. Home Evang., Boston.
David Oliphant, Andover.
John Orr, Melrose.
Theophilus Packard, South Deerfield.
John C. Paine, Sandwich.
Calvin E. Park, West Boyford.
Edwards A. Park, D. D., Prof., Andover.
George A. Pelton, Franklin.
Jonas Perkins, Braintree.
Henry T. Perry.
Austin Phelps, D. D., Prof., Andover.
Winthrop H. Phelps, South Egremont.
John C. Phillips, Boston.
Lebbeus R. Phillips, Groton.
Jeremiah Pomeroy, South Deerfield.
Lemuel S. Potwin, Boston.
Dennis Powers, Abington.
Francis G. Pratt, Middleboro'.
Miner G. Pratt, Sec., Andover.
Walter Rice, West Acton.
Alonzo B. Rich, Sec. Western Coll. Soc., Boston.
L. Burton Rockwood, Sec. Am. Tr. Soc. N. E. Branch, Boston.
Lorrain Rood, Sheffield.
Thomas H. Rood, Westfield.
- William L. Ropes, Librarian, Andover.
Baalis Sanford, East Bridgewater.
Enoch Sanford, Raynham.
William H. Sanford, Worcester.
P. A. Schwarz, Missionary, Greenfield.
Julius Seelye, D. D., Prof., Amherst.
L. Clark Seelye, Prof., Amherst.
Henry Seymour, East Haverly.
John A. Seymour, Enfield.
Samuel Sewall, Burlington.
Charles B. Smith, Boston.
William S. Smith, West Newton.
Egbert C. Smyth, D. D., Prof., Andover.
Charles V. Spear, Prin. Institute, Pittsfield.
Edwin A. Spence, Westford.
George F. Stanton, Gardiner.
Jesse G. D. Stearns, Wilberic.
Edward P. Stone, Boston.
Alexander D. Stowell.
Christopher J. Switzer, Provincetown.
Increase N. Tarbox, Sec. Am. Education Soc., Newton or Boston.
John Tatlock, LL. D., Prof., Williamstown.
John L. Taylor, Treasurer Phillips Academy, Andover.
Erdix Tenney, Westborough.
Calvin Terry, North Weymouth.
J. Henry Thayer, Prof., Andover.
Wm. M. Thayer, Sec., Franklin.
Leader Thompson, North Woburn.
Edward P. Thwing, Boston.
Joseph Tracy, D. D., Sec. Mass. Colonization Soc., Beverly.
George Trask, Anti-Tobacconist, Fitchburg.
Selah B. Treat, Sec. A. B. C. F. M., Boston.
Joshua T. Tucker, Holliston.
James Tufts, Monson.
William Tyler, Auburndale.
Wm. S. Tyler, D. D., Prof., Amherst.
George Uhler, Housatonic.
John A. Vinton, South Boston.
Clarendon Walte, Worcester.
Horace D. Walker, East Abington.
Aaron Warner, D. D., Amherst.
Oliver Warner, Secretary of the Commonwealth, Boston.
Israel P. Warren, Sec. Am. Tract Soc., Boston.
Rufus P. Wells, Gilbertville.
Jonathan E. Woodbridge, Auburndale.
Samuel Woodbury, Chiltonville.
Henry A. Woodman, Newburyport.
Charles L. Woodworth, Agent Am. Miss. Association, Boston.
- Isaac R. Worcester, Editor *Missionary Herald*, Auburndale.
Ebenezer B. Wright, Norwich.
- LICENTIATES; with date of licensure.
Ephraim E. P. Abbott, 1866.
Edwin A. Adams, 1865.
William P. Alcott, 1865.
Frederick B. Allen, 1866.
George W. Andrews, 1866.
William H. Baird, 1865.
William E. Boies, 1860.
Samuel I. Bryant, 1866.
Joshua Buffum, 1862.
William A. Busche, 1867.
George P. Byington, 1866.
Clark Carter, 1866.
Edward P. Crowell, Prof., Amherst, 1867.
Ethan Curtis, 1867.
James A. Daly, 1866.
John G. Davenport, 1866.
Daniel Denison, 1864.
John H. Denison, 1865.
Horace Dutton, 1866.
M. Everett Dwight, 1866.
Gilbert O. Fay, 1862.
Joseph E. Fiske, 1866.
Bradford M. Fullerton, 1866.
Edward H. Griffin, 1866.
A. W. Hazen, 1867.
S. W. Hazlewood, 1866.
Alfred S. Hudson, 1866.
C. M. Jones, 1866.
Josiah E. Kittredge, 1864.
Henry B. Ladd, 1865.
Charles M. Lampson, 1867.
Joseph Lanman, 1866.
Everett E. Lewis, 1866.
Albert J. Lyman, 1866.
Charles Manning, 1866.
Richard M. Mather, Prof., 1866.
William L. Montague, 1866.
John H. Morley, 1865.
Charles M. Palmer, 1866.
M. H. Pasco, 1867.
Samuel B. Pettengill, 1866.
Edward G. Porter, 1864.
George W. Scott, 1866.
Newman Smyth, 1866.
M. Porter Suell, 1867.
Edward P. Sprague, 1866.
Charles B. Sumner, 1866.
Henry M. Tenney, 1866.
Thomas W. Thompson, 1862.
Frank Thompson, 1867.
Charles R. Treat, 1866.
George W. Warren, 1866.
Charles H. Whitney, 1866.
Charles N. Wilder, 1865.
Mosely H. Williams, 1866.
L. W. Winslow, 1867.

SUMMARY. — CHURCHES: 295 with pastors; 114 with acting pastors; 87 vacant (including 3 supplied by licentiate and 2 by Methodists). TOTAL, 496.

MINISTERS: 300 pastors; 113 acting pastors; 179 others. TOTAL, 592.

CHURCH MEMBERS: 24,082 males; 53,752 females. TOTAL, 77,834, — including 11,695 absent.

ADDITIONS IN 1866: 4,644 by profession; 2,316 by letter. TOTAL, 6,960.

REMOVALS IN 1866: 1,220 by death; 2,051 by letter; 114 by excommunication. TOTAL, 3,385.

BAPTISMS IN 1866: 2,314 adult; 1,168 infant.

BY-SABBATH SCHOOLS: 40,820; average attendance in 1866, 61,407.

REVENUE CONTRIBUTIONS (from 301 churches): \$315,321.72, — a decrease of \$76,922.37. (Churches in Boston, which reported \$57,954.62 the previous year, made no report for 1866.)

CHANGES. — CHURCHES: New, — Dennis, North; Cottage St., Dorchester; North Village, Newton; Russell; and Warren, West. Dropped from the list, — Memorial church, Springfield (Independent); Roslindale, West Roxbury (extinct).

MINISTERS: 12 pastors ordained; 33 pastors installed; 8 ordained without installation; 59 pastors dismissed. Deceased, 2 pastors, 15 without charge. Licensed in the year, 31; under care, 56.

ORGANIZATION. — Twenty-seven Associations of Ministers, forming the GENERAL ASSOCIATION. Twenty-three Conferences of Churches, composing the GENERAL CONFERENCE. The GENERAL ASSOCIATION and GENERAL CONFERENCE have voted, unanimously in each, to unite, and the joint meeting is to be held in May, 1868.

RHODE ISLAND.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CHH. MEMBERS.				ADMIT'S.		REMOVALS.			BAPT.			
				Jan. 1, 1867.		1866.		1866.		1866.		1866.				
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.
Barrington,	1867	Francis Horton, a. p.	1829 1856	36	101	137	18	10	8	18	3	6	0	9	7	1,120
Bristol,	1687	{ Thomas Shepard, v. d. p. Cyprus P. Osborne, p.	1818 1835 1835 1865	88	190	278	48	34	15	49	6	5	0	11	20	12,820
Central Falls,	1845	James H. Lyon, a. p.	1867 1867	50	168	158	37	5	4	9	1	1	0	2	5	0,320
Chepachet,	1846	None.		8	10	18										
Elmwood,	1851	Henry A. Wales, p.	1866 1836	23	42	65	20	1	0	1	1	1	0	2	1	4,125
Kingston,	1820	John H. Wells, a. p.	1851 1862	7	36	43	8	0	1	1	0	0	0	0	0	60
Little Compton,	1704	George F. Walker, p.	1863 1867	33	105	138	20	2	2	4	7	0	0	7	2	0,220
Newport,	1833	{ Thatcher Thayer, v. d. p. { F. B. Allen, Licen.	1837 1841	61	140	201	22	6	4	10	5	1	0	6	2	6,275
" Union (colored),	1850	None.		4	10	14										
North Scituate,	1834	J. A. Wilkins.	1837	8	21	29	0	2	0	2	0	2	0	2	0	46
Pawtucket,	1829	Constantine Blodget, v. d. p.	1830 1834	70	235	305	65	3	7	10	5	9	0	14	1	1,270
Peaceville,	1857	Nathan W. Williams, a. p.	1849 1834	11	17	28	7	0	0	0	0	0	0	0	0	6159
Providence, Beneficent,	1743	James G. Vose, p.	1857 1866	130	330	460	80	25	19	45	13	7	0	20	16	12,350
" Richmond St.,	1793	None.		84	217	301	57	7	23	30	5	9	3	17		1,313
" High St.,	1834	Stephen R. Deunen, p.	1855 1865	119	259	378	31	25	15	49	3	4	4	11	21	4,939
" Free Evan.,	1843	None.		62	175	237	56	6	1	7	1	6	1	8	4	6,301
" Central,	1852	Leonard Swain, D. D., p.	1847 1852	102	235	337	50	16	14	30	6	6	0	12	3	8,334
" Charles St.,	1895	George Huntington, a. p.	1864 1865	16	34	50	4	15	3	18	2	1	0	3	5	0,250
River Point,	1849	Lyman H. Blake, p.	1867 1867	10	33	43	26	0	4	4	1	0	0	1	0	2,155
Slatersville,	1846	Elwin A. Buck, p.	1854 1859	33	113	149	54	16	7	23	1	17	0	18	12	2,252
Tiverton,	1746	Alphonso L. Whitman, a. p.	1839 1866	4	31	35	1	3	0	3	1	1	0	2	0	0
Westerly,	1843	Edward W. Root, a. p.	1850 1867	29	53	82	13	14	1	15	0	5	0	5	3	4,100
Woonsocket,	1834	None.		11	29	40	11	0	0	0	1	0	0	1	0	0

OTHER MINISTERS.

Nathanial Beach.	John C. Hutchinson, Providence.	Thomas Williams, Providence.
Ebenezer Douglas, Woonsocket.	Jonathan Leavitt, Providence.	Francis Wood, Barrington.
William Gould, Pawtucket.	Oriu F. Otis, Providence.	
	Reuben Torrey, Elmwood.	LICENTIATES. — None.

SUMMARY. — CHURCHES: 12 with pastors; 8 with acting pastors; 3 vacant. TOTAL, 23.
 MINISTERS: 13 pastors; 8 acting pastors; 8 others. TOTAL, 29.
 CHURCH MEMBERS: 1,002 males; 2,524 females. TOTAL, 3,526, — including 635 absent.
 ADDITIONS IN 1866: 191 by profession; 128 by letter. TOTAL, 319.
 REMOVALS IN 1866: 62 by death; 81 by dismissal; 8 by excommunication. TOTAL, 151.
 BAPTISMS IN 1866: 101 adult; 56 infant. IX SABBATH SCHOOLS: 4,542.

CHANGES. — CHURCHES: No new churches; no churches dropped. Net gain of members, 112.
 MINISTERS: One pastor ordained; one pastor installed; two pastors dismissed. No minister died.

ORGANIZATION. — One Association of Ministers. The churches are organized in a CONGREGATIONAL CONFERENCE.

CONNECTICUT.

	Organized.	MINISTERS.	Ordained.	CHH. MEMBERS.				ADMIT'S.		REMOVALS.			BAPT.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.
Andover,	1749	Ezekiel Dow, s. p.	1845 1867	8	31	39	10	0	2	2	1	0	0	1	0	0
Ashford,	1718	Stephen A. Barnard, s. p.	1830 1866	46	87	133	18	2	0	2	0	1	0	1	0	0
" Westford,	1798	None.		16	31	47	1	4	0	4	0	0	0	0	1	1
Avon, West Avon,	1751	William W. Atwater, s. p.	1850 1865	47	86	133	16	26	5	31	1	2	0	3	7	2,100
" Avon,	1819	George Curtiss, p.	1865 1866	45	101	146	16	8	1	9	2	11	0	13	5	4,150
Barkhamsted,	1781	Warren C. Fiske, s. p.	1847 1867	16	45	61	8	2	0	2	1	3	0	4	0	2,105
" Riverton,	1842	Platt T. Hooley, s. p.	1892 1863	22	43	65	15	0	3	3	2	3	0	5	0	0
Berlin, Kensington,	1712	None.		35	77	112	0	0	4	4	2	1	0	3	0	0
" Berlin,	1775	Leavitt H. Hallock, p.	1867 1867	101	216	317	30	25	9	34	3	10	0	13	15	2,227
Bethany,	1763	David M. Elwood, s. p.	1850 1864	12	31	43	7	2	2	4	0	0	0	0	0	0
Bethel,	1760	{ Gust. L. Foster, Pr'b.]	1885 1867	107	245	352	27	2	11	13	4	16	0	20	2	2,195
Bethlehem,	1739	George W. Banks, p.	1866 1868	33	74	107	23	0	0	0	3	1	0	4	0	0
Bloomfield,	1733	James B. Cleaveland, p.	1852 1867	28	76	104	10	0	0	0	0	6	0	6	0	2,100
Bolton,	1725	Wm. E. B. Moore, s. p.	1845 1897	28	58	86	34	1	0	1	1	2	0	3	0	1
Buzrah,	1734	Nathan S. Hunt, s. p.	1834 1858	24	43	67	17	1	0	0	1	2	0	3	0	1
" Bozrahville,	1825	{ Geo. Cryer, Meth., s. p.]	1857 14	32	46	78	15	0	1	1	0	3	0	3	0	0
" Fitchville,	1854	Warren B. Dutton, s. p.	1867 11	20	31	51	18	3	2	5	0	0	0	1	0	50
Branford,	1646	Elijah C. Baldwin, p.	1860 1835	82	138	220	8	26	5	31	9	6	0	15	10	13,400
Bridgewater, 1st,	1695	George Richards, p.	1845 1868	125	245	370	30	5	10	15	9	7	0	13	3	12,350
" 2d,	1830	Daniel Lord, p.	1847 1865	104	219	323	19	3	10	13	1	12	3	16	2	5,620
Bridgewater,	1809	Wm. H. Deau, p.	1867 15	44	59	10	1	0	1	2	6	0	8	0	0	1,116
Bristol,	1747	Leverett Griggs, p.	1823 1856	127	262	389	60	4	2	6	8	4	0	12	0	3,250
Brookfield,	1757	Frederick Mouson, s. p.	1847 1865	36	80	116	10	6	7	13	2	8	0	10	6	3,100
Brooklyn,	1734	Charles N. Seymour, p.	1844 1859	46	121	167	24	29	3	23	1	9	13	23	12	1,132
Burlington,	1782	Brown Emerson, s. p.	1867 31	58	89	129	19	19	1	20	3	5	0	8	10	5,145

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ortaimed. Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		IN S.B. SCHOOLS.	
				Jan. 1, 1867.				1866.		1866.			1866.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disun.	Excom.	TOTAL.		Adults.
Canaan,	1741	None.		53	78	111	9		9						3	130
Falls Village,	1858	None.		21	43	64	8		12	1	3	0	5	3	4	14
Canterbury,	1711	Charles P. Grosveour, p.	1834	1859	29	58	12	1	2	3	3	1	0	4	1	97
Westminster,	1770	Edward F. Brooks, p.	1842	1866	27	63	90	20	1	0	1	0	2	1	2	74
Canton, Centre,	1750	Charles N. Lymau, p.	1862	1862	90	139	229	6	56	2	58	4	6	0	10	23
Collinsville,	1832	Alexander Hall, p.	1864	1867	122	187	309	42	95	5	100	7	4	0	11	51
Chaplin,	1810	Francis Williams, p.	1841	1858	66	110	176	20	36	9	45	1	0	5	3	115
Chatham, Mid. Had. 1st,	1740	Benj. B. Hopkinson, s. p.	1851	1866	19	37	56	11	0	1	1	3	12	23	0	40
" East Hampton,	1748	George W. Andrews, p.	1867	1867	60	95	156	10	30	4	34	3	0	5	19	3
" Mid. Haddam Land'g,	1855	Stephen A. Loper, s. p.	1827	1866	16	33	49	5	3	6	9	0	6	6	2	85
" East Hampton Union,	1856	Henry E. Hart, p.	1866	1866	29	44	73	8	2	1	3	0	0	2	2	75
Cheshire,	1724	J. H. Towne, d. p., s. p.	1867	127	924	351	34	56	9	65	0	9	9	35	4	350
Chester,	1742	Edgar J. Doodittle, s. p.	1842	1861	82	121	183	20	0	2	2	1	1	0	2	236
Clinton,	1667	William E. Brooks, s. p.	1867	1867	98	157	255	11	54	8	62	4	2	0	6	46
Colchester,	1703	Lucius Curtis, p.	1846	1856	104	206	310	30	43	6	49	4	12	0	16	7
Westchester,	1729	Hiram Bell, s. p.	1840	1864	34	76	110	16	16	6	22	1	3	0	4	9
Colebrook,	1795	Joel Grant, s. p.	1867	15	34	49	3	0	4	4	2	0	6	0	0	90
Columbia,	1716	Frederick D. Avery, p.	1850	1850	47	83	130	11	0	3	3	4	0	5	0	2
Cornwall,	1740	Stephen Fenn, p.	1854	1859	38	94	132	9	3	0	3	2	9	0	11	1
North Cornwall,	1782	Jesse Brush, p.	1859	1867	75	109	184	14	5	0	5	3	7	0	10	0
Coventry, South,	1712	None.		24	60	84	13	0	0	0	6	3	0	9	0	40
North,	1745	William J. Jennings, p.	1850	1862	57	105	162	15	35	3	38	3	3	1	7	19
Village,	1849	Alpheus Winter, p.	1863	1864	18	46	64	19	0	0	2	2	4	0	0	3
Cromwell,	1715	Horatio O. Ladd, p.	1865	1865	45	111	156	12	12	2	14	7	4	9	20	6
Danbury, 1st,	1696	Alvah L. Frisbie, p.	1860	1865	113	245	358	7	32	13	45	8	12	0	20	19
2d,	1851	Henry Powers, s. p.	1861	1865	40	68	108	4	8	4	12	4	3	0	7	3
Darien,	1744	Frederick Alvord, p.	1858	1866	56	120	176	17	16	3	19	5	3	0	8	4
Derby,	1677	None.		44	91	135	6	10	5	15	2	4	0	6	6	0
Birmingham,	1846	Stephen L. Mershon, p.	1854	1866	35	85	120	16	4	5	9	0	5	0	5	0
Ansonia,	1850	None.		70	98	168	19	1	3	4	6	0	6	1	2	210
Durham,	1710	Asa C. Pierce, s. p.	1847	1866	48	77	125	6	1	2	3	1	5	0	6	0
South,	1847	Joseph W. Sessions, s. p.	1833	1853	43	71	114	12	1	0	1	0	0	1	1	0
Eastford,	1778	None.		49	71	120	23	30	0	30	6	1	0	7	19	0
East Granby,	1737	Rich. M. Chipman, s. p.	1835	1866	17	29	46	1	0	0	1	2	0	3	0	2
East Haddam,	1714	Silas W. Robbins, p.	1853	1856	83	156	239	40	9	7	16	1	5	0	6	5
Millington,	1736	Aarou C. Beach, p.	1842	1859	33	55	89	0	34	2	36	2	0	0	22	5
Hadlyne,	1745	None.		24	53	77	13	12	0	12	6	0	6	2	0	70
East Hartford,	1695	Theodore J. Holmes, p.	1850	1861	79	273	352	40	3	10	13	7	11	8	26	3
East Haven,	1711	Daniel W. Havens, p.	1847	1847	101	167	268	10	50	2	52	8	1	0	11	21
Fair Haven, 2d,	1852	Gurdon W. Noyes, p.	1852	1852	44	138	182	12	27	2	29	7	3	0	8	4
East Lyme,	1724	Joseph Ayer, p.	1825	1857	27	46	73	5	15	0	15	3	0	3	8	0
Easton,	1763	Martin Dudley, p.	1851	1851	39	77	107	6	0	4	4	0	4	0	4	0
East Windsor,	1752	David H. Thayer, p.	1853	1866	63	126	189	21	5	1	6	4	2	0	1	2
Broad Brook,	1851	Merrick Knight, s. p.	1850	1863	28	59	87	14	20	3	23	1	0	1	2	10
Ellington,	1730	Horace B. Woodworth, p.	1862	1865	42	123	165	15	0	6	6	3	12	0	15	0
Enfield,	1682	Cyrus Pickett, p.	1867	1867	70	128	198	10	4	3	7	2	2	1	2	4
North,	1856	Chas. A. G. Brigham, p.	1854	1855	36	73	109	9	2	2	4	2	0	2	0	2
Essex, Centrebrook,	1725	Henry A. Russell, s. p.	1864	1866	38	62	100	9	7	6	13	3	2	0	5	2
Essex,	1852	None.		50	104	154	15	14	1	15	1	0	0	1	7	0
Fairfield,	1850	Elsv. E. Rankin, d. p., p.	1844	1866	40	111	151	10	10	3	13	5	5	0	10	5
Greenfield,	1726	None.		28	77	105	7	4	4	8	1	1	0	2	0	8
Southport,	1843	C. E. Lindsley, p.	1860	37	83	125	2	21	2	23	3	6	0	9	3	4
Black Rock,	1849	F. W. Williams, s. p.	1866	29	40	60	0	0	1	1	0	0	0	0	0	40
Farmington,	1652	Levi L. Paine, p.	1861	1861	95	202	297	24	88	12	50	9	7	4	20	10
Plainville,	1840	Moses Smith, p.	1859	1859	80	167	267	24	6	13	19	5	19	1	25	3
Unionville,	1841	Henry L. Hubbell, s. p.	1861	1863	48	101	149	12	38	7	45	3	34	0	17	27
Franklin,	1718	Franklin C. Jones, p.	1863	1863	48	76	124	25	0	0	2	0	0	2	0	3
Glastenbury,	1632	Amos S. Chesebrough, p.	1841	1858	72	177	249	1	40	6	46	7	13	3	23	20
Duckingham,	1731	Jairus Ordway, s. p.	1848	1863	36	55	94	9	0	1	2	3	0	3	0	1
South Glastenbury,	1836	Elias E. Hillard, p.	1855	1867	32	106	138	35	6	2	8	1	0	1	5	0
Goshen,	1749	Wm. T. Doubleday, p.	1847	1864	53	117	170	11	11	11	22	1	5	0	6	4
Granby,	1739	None.		22	76	107	11	11	5	16	1	1	0	2	9	0
Greenwich, Mianus,	1707	Wm. P. Hammond, s. p.	1867	23	64	85	17	0	1	4	1	0	5	0	2	55
Second,	1716	Joe H. Linsley, d. p., p.	1824	1847	119	268	387	11	21	0	21	6	3	0	9	6
Stanwich,	1735	Fre'd G. Clark, d. p., p.	1845	1867	36	82	118	8	1	4	5	3	1	0	4	1
North Greenwich,	1827	None.		45	73	118	11	1	1	2	2	4	0	6	1	2
Griswold,	1720	Bennett F. Northrop, p.	1839	1853	36	79	115	20	3	6	3	6	0	9	2	8
Jewett City,	1825	Jeremy W. Tuck, p.	1843	1863	34	71	105	29	3	8	11	1	5	0	6	2
Groton,	1629	Joseph E. Swallow, p.	1848	1867	25	94	119	20	1	0	1	3	0	3	0	3
Guilford,	1630	E. Edwin Hall, s. p.	1843	1856	115	184	269	8	4	2	6	4	5	0	9	4
North Guilford,	1725	William Howard, p.	1859	1856	39	53	92	3	0	0	2	0	2	0	2	0
3d,	1843	George I. Wood, p.	1840	1858	75	122	197	9	2	0	2	3	3	0	6	1
Haddam,	1675	James L. Wright, p.	1839	1855	46	81	127	12	19	0	19	2	2	0	4	8
Higganum,	1844	None.		29	110	139	8	21	4	25	4	3	0	7	12	6
Hamden, Mt. Carmel,	1764	Abram C. Baldwin, s. p.	1830	1867	33	73	106	5	0	0	3	2	5	0	5	0
Whitneyville,	1735	Austin Putnam, p.	1854	1838	50	93	143	11	5	1	6	2	5	0	7	0
Hampton,	1723	None.		50	112	162	20	23	8	31	5	3	0	8	16	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHUR. MEMBERS.			ADDT'S.		REMOVALS.		BAPT.		SCHOOLS.	
					Jan. 1, 1857.		1866.		1866.		1866.				
					Male.	Female.	Total.	Prof.	Letter.	Total.	Deaths.	Disam.	Excom.		Total.
Hartford, 1st,	1683	George H. Gould, p.	1864	1864	187	357	544	39	23	35	59	19	241	10	7,160
" 2d,	1669	E. Wm P. Parker, p.	1860	1860	149	270	419	45	7	12	29	1	9	10	8,500
" Park,	1824	George B. Spalding, p.	1861	1864	135	247	382	35	17	5	22	9	112	3	9,325
" 4th,	1832	Nathaniel J. Burton, p.	1853	1857	142	288	430	100	9	16	23	2	16	6	9,200
" Talcott St.,	1833	None.			17	52	69	20	0	2	2	0	3	0	0 89
" Pearl St.,	1852	None.			165	249	415	39	18	10	28	5	15	0	7,353
" Asylum Hill,	1833	Joseph H. Twichell, p.	1865	1865	66	111	177	9	22	18	40	2	4	6	16,211
Hartland,	1768	John B. Doolittle, p.	1867	1867	18	27	45	5	0	0	0	1	0	0	2,150
" West,	1780	Charles G. Goldard, p.	1850	1850	22	40	62	12	2	0	2	1	0	1	7,775
Hartwinton,	1737	Charles H. Bissell, s. p.	1832	1865	128	178	306	40	64	6	70	13	13	0	5,308
Hebron,	1717	Herbert C. Gleason, p.	1867	1867	55	99	154	74	1	6	47	1	2	3	0 165
" Gilead,	1750	None.			34	65	99	0	26	3	29	5	7	16	4 416
Huntington,	1724	William D. Morton, p.	1864	1867	37	75	112	9	1	3	4	4	4	0	2,700
Kent,	1741	Edward P. Payson, p.	1867	1867	46	87	133	4	9	0	9	0	0	2	1,240
Killingly, South,	1745	Ezra D. Kinney, s. p.	1827	1867	7	10	17	3	0	0	2	0	0	0	0 80
" West,	2091	William W. Davenport, p.	1861	1861	108	210	318	45	0	7	7	7	0	15	0 1,830
" Dayville,	1849	William W. Belden, s. p.	1848	1866	23	59	82	13	0	0	1	6	0	0	0 85
Killingworth,	1738	Timothy Lyman, p.	1860	1869	161	189	290	20	61	6	57	6	2	0	11 7,290
Lebanon,	1790	Orio D. Hine, p.	1841	1859	46	100	146	4	18	1	19	1	0	0	6 1,442
" Goshen,	1729	Aaron R. Livermore, p.	1843	1860	27	60	87	9	2	3	5	1	5	0	0 1,121
" Exeter,	1773	John Avery, p.	1848	1848	37	58	95	10	27	2	29	2	4	0	6 21 2 75
Ledyard,	1810	Nehemiah B. Cook, s. p.	1825	1864	13	55	68	6	0	2	2	2	0	0	0 0 175
Lisbon,	1723	John Haskell, s. p.	1850	1867	40	45	85	18	0	3	3	3	2	3	0 2 97
Litchfield,	1722	William B. Clarke, p.	1855	1866	62	171	233	10	2	4	6	6	3	0	9 0 0 1,811
" Northfield,	1795	Hiram N. Gates, s. p.	1850	1866	25	37	62	11	2	1	3	1	0	2	1 1,160
" Milton,	1798	George J. Harrison, s. p.	1854	1854	14	33	47	5	3	1	4	2	0	0	2 1 33
Lyme,	1727	Enoch F. Burr, p.	1850	1850	38	92	130	17	34	0	34	2	1	0	3 17 4 75
" Grassy Hill,	1757	William A. Hyde, p.	1832	1867	21	29	50	6	0	0	0	1	0	0	0 69
Madison,	1707	James A. Gallup, p.	1854	1865	192	234	396	30	76	14	90	7	6	0	13 7 7,402
" North,	1757	None.			37	59	96	9	13	1	14	1	0	0	3 2 1 140
Manchester,	1779	Lester M. Dorman, p.	1860	1860	88	160	248	35	1	2	3	8	0	0	16 1 2 140
" North,	1851	None.			52	96	148	15	5	10	15	1	17	0	18 1 2 175
Mansfield,	1710	Charles L. Ayer, p.	1859	1863	40	111	151	8	29	4	33	3	12	0	15 2 2 135
" North,	1744	Moses C. Welch, p.	1867	1867	28	61	89	11	0	0	0	1	0	0	0 0 75
Marlborough,	1749	S. G. W. Rankin, s. p.	1841	1867	23	51	74	6	16	4	20	0	0	0	0 15 7 70
Meriden, West Meriden,	1729	None.			145	223	368	27	2	9	11	67	9	32	2 12,390
" Centre,	1848	Joseph J. Woolley, p.	1860	1862	70	123	193	6	0	10	10	1	6	0	7 0 5,175
" Hanover,	1853	Judson B. Stoddard, s. p.	1844	1866	16	32	48	2	0	0	0	1	0	0	0 0 1,121
Middlebury,	1796	Clinton Clark, s. p.	1845	1865	43	96	139	18	12	4	16	3	3	6	4 0 1,145
Middlefield,	1808	Theodore S. Pond, p.	1861	1867	24	67	91	1	5	3	8	1	0	1	3 3 65
Middletown, 1st,	1638	Jeremiah Taylor, d. d., p.	1847	1856	63	228	291	29	17	4	21	7	0	0	9 4 2 1,165
" South,	1747	John L. Dudley, p.	1847	1854	62	212	274	16	10	5	15	0	1	0	1 0 1,350
" 4th,	1773	Alfred T. Waterman, p.	1864	1864	68	82	150	19	4	1	5	3	2	5	0 6 1,175
Milford,	1639	James W. Hubbard, p.	1864	1864	153	380	533	25	39	11	50	13	6	120	15 6,398
" Plymouth,	1741	George H. Griffin, p.	1835	1865	83	178	261	25	40	3	43	4	5	0	9 14 4,200
Monroe,	1764	Thos. T. Waterman, s. p.	1826	1863	33	76	109	12	5	0	5	1	0	2	2 6 80
Montville,	1721	Wm. E. Dickinson, s. p.	1860	1865	41	70	111	8	0	0	0	4	0	0	0 0 1,139
" Mohegan,	1832	[C. F. Muzzy, Presb., s. p.]	1866	1866	4	11	15	5	0	0	0	0	1	0	0 0 75
Morris,	1768	D. T. McLaughlin, p.	1867	1867	48	76	124	5	4	4	8	4	10	0	14 1 4,148
Naugatuck,	1781	Charles S. Sherman, p.	1838	1849	54	137	191	29	32	9	41	5	10	12	12 2,990
New Britain, 1st,	1758	Lavalette Perrin, p.	1843	1858	136	252	388	20	62	26	78	2	15	0	17 16 7,350
" South,	1842	Constans L. Goodell, p.	1859	1859	96	212	308	0	46	37	83	4	12	0	16 22 18,305
New Canaan,	1733	Henry B. Elliott, s. p.	1843	1866	45	140	185	15	23	3	26	4	3	2	9 10 6 1,150
New Fairfield,	1742	None.			12	55	67	7	0	0	0	4	0	0	0 4 1 72
New Hartford,	1828	None.			44	103	147	8	7	2	9	2	6	0	8 3 1,120
" South,	1848	Edwin Hull, Jr., p.	1854	1854	45	80	125	5	33	6	39	2	1	0	3 25 3,100
New Haven, 1st,	1620	Leonard Bacon, d. d., p.	1824	1825	133	373	509	88	19	1	20	17	7	0	24 7 5,120
" North,	1742	Edward L. Clark, p.	1861	1867	125	332	457	50	17	9	26	11	14	0	25 2 4,330
" Yale College,	1753	Oliver E. Daggett, d. d., p.	1837	1867	205	20	225	29	15	44	0	25	5	2	0 0 0
" 31,	1826	D. S. Gregory, p.	1867	1867	111	228	339	30	15	8	23	5	16	3	24 5 0 2,007
" Temple St.,	1829	None.			31	68	99	5	40	0	40	1	0	0	8 9 6 0 1,100
Fair Haven, 1st,	1830	George D. F. Folsom, p.	1850	1862	62	139	201	27	23	11	34	5	10	0	15 6 1 1,227
" College St.,	1831	H. D. Northrup, p.	1867	1867	166	376	542	39	25	18	43	5	27	0	32 6 3,300
" Westville,	1832	James L. Willard, p.	1855	1855	87	114	201	1	16	67	83	4	6	0	10 0 7,123
" Howe St.,	1838	George B. Beecher, p.	1866	1866	100	204	304	0	49	15	64	6	15	0	21 19 4,350
" Chapel St.,	1838	William T. Eustis, Jr., p.	1846	1848	225	348	623	53	32	23	56	7	14	0	21 6 7,305
" Davenport ch.,	1862	Edward E. Atwater, p.	1841	1863	22	54	76	3	10	0	10	1	0	1	6 3 1,160
" West,	1865	Orlando H. White, p.	1851	1866	41	60	101	3	19	19	38	0	4	0	2 5,200
New London, 1st,	1650	Thomas P. Field, d. d., p.	1840	1856	84	163	247	16	3	3	6	5	2	0	7 0 5,900
" 2d,	1815	G. Buckingham Wilcox, p.	1853	1859	96	224	320	30	4	7	11	4	8	0	12 4 3,420
New Milford,	1765	David Murdoch, d. d., p.	1859	1850	161	250	411	25	64	11	75	5	9	0	14 42 4,320
Nextown,	1715	Henry B. Smith, p.	1847	1867	14	65	79	5	1	2	3	1	3	0	4 1 2,101
Norfolk,	1760	Joseph Eldridge, d. d., p.	1832	1832	85	195	280	15	9	6	15	6	7	0	3 6 9,250
North Branford,	1724	William B. Curtiss, p.	1843	1859	35	68	103	0	5	2	7	1	3	0	0 0 95
" Northford,	1750	Asa C. Pierce, p.	1847	1853	37	82	119	18	0	4	4	1	0	0	0 2,111
North Canaan,	1769	None.			58	99	157	34	12	5	17	3	7	0	9 0 1,165
North Haven,	1718	William T. Reynolds, s. p.	1852	1863	124	170	294	41	0	5	5	3	8	0	16 0 6,200
North Stonington,	1727	Stephen Hubbell, p.	1830	1853	37	64	101	5	8	0	8	2	1	0	3 7 0 60

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT'S.		REMOVALS.			BAPT.						
					Male.	Female.	TOTAL.	1867.	1866.	1866.	1866.	Infants.	SCH. IN SAB.						
Norwalk,	1652	Thomas S. Childs, D. D., p.	1852	1866	93	293	386	15	17	11	28	6	0	9	1120				
" South Norwalk,	1833	Homer N. Dunning, p.	1852	1866	110	209	319	35	45	28	73	5	19	0	24	8325			
Norwich, Town,	1660	Hiram P. Arms, D. D., p.	1830	1836	41	175	216	8	1	6	7	10	0	23	1	3195			
" 2d,	1799	Mortimer M. G. Dana, p.	1863	1864	143	257	400	19	7	17	19	1	5	0	6	1550			
" Greenville,	1823	Robert P. Stanton, p.	1848	1856	52	153	205	25	2	9	11	5	16	0	21	6225			
" Broadway,	1842	None.			154	296	450	80	6	10	16	10	16	0	23	3525			
Old Lyme,	1693	Davis S. Brainerd, p.	1841	1841	60	117	177	6	6	4	10	4	3	1	8	5125			
Old Saybrook,	1648	Salmon McCall, p.	1853	1853	90	144	234	34	3	1	4	7	4	0	11	3170			
Orange, West Haven,	1719	George A. Bryan, p.	1849	1858	75	120	195	23	17	12	6	6	3	0	14	20	5220		
" Orange,	1805	Henry T. Staats, p.	1860	1864	40	88	128	10	2	0	2	3	2	0	5	1	6124		
Oxford,	1745	Chas. Chamberlain, s. p.	1842	1867	25	58	83	2	0	3	3	2	0	0	2	0	75		
Plainfield,	1705	James D. Moore, p.	1838	1867	18	40	58	14	0	1	1	1	4	0	5	0	2	66	
" Central Village,	1846	James D. Moore, p.	1838	1867	18	54	72	30	0	0	0	2	5	2	9	0	40		
" Wauregan,	1854	Silenus H. Fellows, s. p.	1850	1859	6	17	23	11	1	0	1	0	2	0	2	1	1	70	
Plymouth,	1783	Henry E. Cooley, p.	1861	1866	45	99	144	6	4	4	8	0	11	0	21	3	2172		
" Thomaston,	1837	Joseph W. Backus, p.	1852	1867	66	104	170	4	25	29	2	3	0	3	5	12	0	187	
" Terryville,	1835	Ephraim M. Wright, s. p.	1861	1865	90	143	233	28	0	10	10	3	6	0	9	0	13	306	
Pomfret,	1715	Henry P. Hyde, p.	1864	1867	68	128	186	18	3	6	3	6	4	0	7	3	0	181	
" Abington,	1753	[Dan'l C. Frost, Pr'b. s. p.]			1868	30	77	107	9	9	3	12	1	1	0	2	7	0	60
Portland,	1721	Andrew C. Denison, p.	1851	1861	25	61	86	3	0	0	0	2	4	0	6	0	1	85	
" Central,	1851	Henry M. Colton, s. p.	1852	1865	28	70	98	17	2	0	2	5	2	0	7	1	1	50	
Preston,	1698	Ashley H. Wilcox, p.	1865	1865	28	58	86	14	0	0	0	1	0	0	1	0	0	150	
Prospect,	1798	Fred. W. Chapman, s. p.	1832	1866	29	52	81	10	3	2	5	2	1	0	3	0	0	80	
Putnam, East Putnam,	1715	[J. S. Ramsdell, Meth. s. p.]			1837	13	64	77	21	0	0	0	3	0	6	0	0	1140	
" Putnam,	1848	George J. Tillotson, s. p.	1831	1858	65	135	200	19	4	7	11	0	1	0	1	4	1	145	
Redding,	1733	Kiah B. Glidden, p.	1830	1833	29	63	92	6	0	4	6	6	0	0	6	0	0	105	
Ridgefield,	1712	Samuel G. Coe, s. p.	1844	1865	69	141	210	10	5	7	12	3	6	0	9	1	2	147	
" Ridgebury,	1768	Augustus Alvord, s. p.	1865	1867	11	19	30	8	0	0	0	0	0	0	0	0	0	50	
Rocky Hill,	1727	None.			28	100	128	20	0	0	0	6	2	0	9	0	0	425	
Roxbury,	1744	Oliver S. Dean, p.	1804	1864	69	111	180	33	1	0	1	1	0	1	0	1	0	3100	
Salem,	1733	Warren G. Jones, s. p.	1833	1865	22	47	69	13	0	0	0	1	0	0	1	0	0	70	
Salisbury,	1744	Adam Reil, D. D., p.	1837	1837	50	147	197	18	3	3	6	1	7	1	9	1	3	125	
Saybrook, Deep River,	1831	Henry Wickes, p.	1862	1868	68	115	183	16	2	2	4	4	0	0	4	1	0	130	
Scotland,	1735	Luther H. Barber, p.	1843	1862	40	98	138	21	34	4	33	2	0	0	2	21	1	1020	
Seymour,	1817	None.			23	56	79	5	7	11	18	1	3	12	16	1	5	128	
Sharon,	1740	[A. B. Bullions, Pr'b., s. p.]			32	99	131	11	9	1	10	0	1	0	1	6	1	100	
" Ellsworth,	1862	Arthur Goodenough, s. p.	1865	1865	27	37	64	7	0	1	1	5	2	0	7	0	5	100	
Sherman,	1751	None.			20	64	84	10	4	0	4	3	3	10	2	0	5	100	
Simsbury,	1822	Newell A. Prince, p.	1848	1866	51	94	145	6	0	10	10	4	1	0	5	0	0	1130	
" Tariffville,	1862	None.			6	17	23	1	0	1	0	2	6	0	2	0	0	0	
Somers,	1727	None.			7	213	285	35	11	6	17	4	0	0	8	3	6	175	
Southbury,	1795	Asa B. Smith, s. p.	1837	1830	31	67	98	14	13	14	2	3	0	5	3	8	86		
" South Britain,	1799	None.			56	99	155	49	0	3	3	0	1	0	1	0	0	3100	
Southington,	1728	Elisha C. Jones, p.	1837	1837	119	277	396	12	1	3	4	9	56	0	65	1	8	327	
" Plantsville,	1865	William R. Eastman, p.	1862	1866	67	176	243	0	7	60	67	2	0	0	2	1	4	250	
South Windsor,	1690	G. A. Bowman, p.	1866		24	88	112	4	5	6	11	2	5	0	7	3	2	100	
" Wapping,	1830	None.			23	51	74	4	0	1	1	5	2	0	7	0	0	92	
Sprague,	1795	John S. Whitman, p.	1861	1866	35	69	104	18	2	2	4	1	1	0	2	0	0	133	
" Eagleville,	1866	[W. A. Benedict, D. Ref.]			8	11	19	3	3	16	19	0	0	0	3	0	0	82	
Stafford,	1723	John R. Freeman, s. p.	1856	1866	2	16	18	4	2	0	2	0	1	0	1	0	0	30	
" West Stafford,	1764	None.			23	40	63	1	5	3	8	3	1	0	4	1	0	1020	
" Stafford Springs,	1850	None.			25	59	84	4	11	4	15	1	0	1	6	4	1	445	
" Staffordville,	1853	Sylvester Hine, s. p.	1848	1865	8	39	38	0	15	5	20	1	1	1	3	9	0	75	
Stamford,	1641	Richard B. Thurston, p.	1848	1865	69	173	242	25	5	12	17	0	16	0	10	0	3	200	
" North Stamford,	1782	Henry L. Teller, p.	1866	1866	32	73	105	21	5	2	7	2	1	4	3	0	100		
" Long Ridge,	1842	[H. W. Gilbert, Pr'b., s. p.]			1867	8	15	23	2	1	0	1	1	0	1	0	1	30	
Stonington,	1674	Paul Couch, s. p.	1827	1833	39	59	92	15	18	2	29	1	0	1	2	10	4	85	
" 2d,	1833	Edward W. Gilman, p.	1849	1864	48	151	199	34	31	8	39	6	7	0	13	10	5	100	
" Toland,	1843	Edward W. Root, s. p.	1863	1867	29	53	82	13	14	2	16	0	4	0	4	3	3	100	
" Mystic Bridge,	1852	William Clift, s. p.	1867		39	90	126	24	10	3	13	3	4	0	7	2	1	100	
Stratford,	1640	William K. Hall, p.	1862	1866	72	153	225	17	3	2	5	11	3	15	2	0	2	620	
Suffield,	1638	Walter Barton, s. p.	1864	1866	61	141	205	30	1	0	1	5	8	0	13	1	5	150	
" West Suffield,	1744	William Wright, s. p.	1866		25	46	71	17	0	1	1	1	0	0	1	0	4	35	
Thompson,	1731	Andrew Dunning, p.	1842	1850	69	159	228	51	2	3	4	9	14	1	4	11	4	110	
Tolland,	1717	Abram Marsh, p.	1829	1831	21	70	91	15	0	8	8	6	4	0	10	0	1	90	
Torrington,	1741	Jacob H. Strong, s. p.	1857	1865	23	44	67	12	0	0	0	0	1	0	1	0	0	80	
" Torrington,	1769	None.			48	77	125	25	5	4	9	3	4	0	7	0	3	125	
" Wolcottville,	1832	George B. Newcomb, s. p.	1861	1866	23	72	95	12	1	4	5	2	0	0	4	0	1	120	
Trumbull,	1730	Nathan T. Merwin, p.	1865	1865	57	77	134	3	1	0	1	2	2	0	4	0	5	80	
Union,	1738	Samuel L. Curtiss, p.	1832	1842	21	30	60	3	4	3	7	0	1	0	1	4	0	80	
Vernon,	1762	Reuben S. Kendall, p.	1867		36	104	140	22	7	4	11	3	14	1	18	3	2	200	
" Rockville, 1st,	1827	Henry S. Kelsey, p.	1863	1866	56	121	177	14	16	9	23	3	16	2	21	11	2	320	
" Rockville, 2d,	1849	Asa S. Fiske, p.	1860	1865	87	177	264	27	27	28	65	4	9	13	32	12	1	428	
Voluntary and Sterling,	1779	William M. Burchard, p.	1843	1864	13	41	54	1	0	0	0	0	3	1	4	0	0	60	
Wallingford,	1675	Elwin R. Gilbert, p.	1832	1832	85	197	282	15	19	9	28	3	0	6	9	3	2	50	
Warren,	1756	William E. Bassett, p.	1856	1864	4														

CHURCHES.	Organized.	MINISTERS.	Name.	Organized.	Commenced.	CHH. MEMBERS.			ADDIT'S.		REMOVALS.			BAPT.		SCHOOLS.		
						Jan. 1, 1867.			1866.		1866.			1866.				
						Male.	Female.	Absent.	Prof.	Letter.	Total.	Deaths.	Dism.	Excom.	Total.		Adults.	Infants.
Washington, New Preston Hill,	1757	Lewis Williams, p.	1867	1867	20	36	56	5	12	2	14	0	2	0	2	3	1	70
Waterbury,	1839	Joseph Anderson, s. p.	1858	1866	114	227	341	37	12	11	13	7	22	0	35	0	5	310
" 2d,	1852	Elisha Whittlesey, p.	1854	1864	78	140	218	35	11	13	24	1	22	5	22	2	7	256
Watertown,	1783	Benjamin Parsons, s. p.	1854	1865	53	147	200	23	11	13	24	4	2	0	6	3	1	150
Westbrook,	1728	None.			67	128	195	15	14	1	15	3	0	0	7	0	1	155
West Hartford,	1713	Myron N. Morris, p.	1846	1852	71	152	223	8	0	1	9	4	0	13	0	0	5	186
Weston,	1757	Zalmon B. Burr, s. p.	1843	1850	14	37	51	4	1	1	2	2	0	0	2	0	0	60
Westport, Green's Farms,	1715	Benjamin J. Relyea, p.	1846	1861	68	102	170	7	1	1	9	5	4	0	1	11	1	100
" Westport,	1832	Andrew J. Hetrick, p.	1835	1865	45	98	143	3	32	2	37	1	6	0	7	0	2	178
Wethersfield,	1641	None.			91	207	298	23	2	2	4	10	4	0	14	1	2	354
" Newington,	1722	None.			56	113	163	25	2	2	4	2	0	0	2	0	0	129
Willington,	1754	Samuel Howe, s. p.	1835	1866	24	65	89	16	0	3	3	3	6	0	9	0	0	105
Wilton,	1723	Whelock N. Harvey, p.	1853	1862	58	124	182	12	1	2	3	2	2	0	1	3	0	89
Winchester,	1771	Ira Pettibone, p.	1834	1857	51	70	121	11	0	2	3	2	2	0	8	0	0	129
" Winsted,	1780	J. B. R. Walker, s. p.	1847	1867	48	111	159	11	2	4	6	0	0	0	0	1	0	100
" West Winsted,	1854	Charles Wetherby, s. p.	1859	1866	59	112	171	12	1	9	10	2	1	3	1	3	1	175
Windham,	1700	Hiram Day, p.	1841	1836	26	72	98	13	5	3	8	1	4	0	5	3	0	78
" Willimantic,	1828	Samuel G. Willard, p.	1849	1849	48	105	213	20	40	12	52	3	13	0	16	13	1	233
Windsor,	1629	Gowen C. Wilson, p.	1861	1866	32	88	120	11	11	0	11	3	2	0	5	7	1	110
" Poquonnock,	1841	Josiah Peabody, s. p.	1839	1865	9	36	45	17	2	2	4	1	10	0	11	1	0	53
Windsor Locks,	1844	P. Mason Bartlett, p.	1853	1867	19	73	92	16	0	0	2	1	0	13	0	2	189	
Wiscott,	1773	Lent S. Hough, s. p.	1831	1863	28	72	100	13	0	0	0	2	2	0	4	0	0	90
Woodbridge,	1742	Sylvanus P. Marvin, p.	1851	1865	45	147	192	14	15	2	17	2	2	0	3	7	3	250
Woodbury,	1870	Charles Little, s. p.	1847	1865	62	115	177	22	19	5	24	4	2	0	6	7	0	139
" North,	1819	John Churchill, p.	1840	1840	75	122	137	12	9	0	9	6	6	0	12	3	5	184
Woolstock,	1690	None.			52	85	137	8	16	4	20	0	4	0	4	12	2	85
" West,	1747	Wm. H. Kingsbury, s. p.	1859	1867	39	82	121	24	24	3	27	1	1	0	2	20	0	50
" East,	1750	None.			61	100	161	32	2	1	3	1	0	0	2	0	0	114
" North,	1831	Thaddeus H. Brown, p.	1866	1866	53	104	157	17	12	3	15	3	6	2	11	7	0	120

OTHER MINISTERS.

John S. C. Abbott, New Haven.
 Samuel H. Allen, Windsor Locks.
 Samuel J. Andrews, Hartford.
 David R. Austin, South Norwalk.
 Jared R. Avery, Groton.
 Frederick H. Ayers, Long Ridge.
 William T. Bacon, Derby.
 John G. Baird, New Haven.
 Henry Barbour, London, England.
 Samuel W. Barnum, New Haven.
 Elijah P. Barrows, d. d., Middletown.
 Bronson B. Beardsley, Bridgeport.
 Nehemiah H. Beardsley, Somers.
 Hubbard Beebe, Ag't Am. Bible Soc., New Haven.
 Charles Bentley, Berlin.
 Isaac Bird, Teacher, Hartford.
 Samuel B. S. Bissell, Am. Sab. Sch. Union, Norwalk.
 Joseph C. Bolwell, d. d., Prof. Theol. Inst., Hartford.
 Alvan Bond, d. d., Norwich.
 Jonathan Brace, d. d., Editor, Hartford.
 Charles H. Bullard, Agent Amer. (Boston) Tr. Soc., Hartford.
 Hiram Bushnell, d. d., Hartford.
 Willard Child, d. d., New Haven.
 Noah Coe, New Haven.
 Channey D. Cowles, Farmington.
 Guy B. Day, Teacher, Bridgeport.
 Henry N. Day, d. d., New Haven.
 Jeremiah Day, d. d., New Haven.
 Artemus Dean, Plainville.
 Joel L. Dickinson, Plainville.
 William E. Dixon, Enfield.
 Timothy Dwight, Prof. Theol. Sem., New Haven.
 Edwin B. Emerson, Teacher, Stratford.
 Thomas K. Fessenden, Farmington.
 George P. Fisher, d. d., Prof. Theol. Sem., New Haven.
 Eleazer T. Fitch, d. d., New Haven.
 Samuel B. Forbes, West Winsted.
 William C. Fowler, Durham Centre.

Chauncey Goodrich, New Haven.
 Frederick Gridley, Newington.
 Daniel Hemenway, Suffield.
 L. Ives Hoadley, New Haven.
 Samuel Hopley, City Missionary, Norwich.
 James M. Hoppin, Prof. Theol. Sem., New Haven.
 George L. Hovey, Dis. Sec. A. F. C. U.
 Elijah B. Huntington, Agent Orphans' Home, Stamford.
 Daniel Hunt, Pomfret.
 Joseph Hurlburt, Chaplain, Fort Trumbull, New London.
 Charles Hyde, Ellington.
 Austin Isham, Roxbury.
 Henry Jones, Bridgeport.
 Philo Judson, Rocky Hill.
 John R. Keep, Teacher, Hartford.
 Rodolphus Landfare, Hartford.
 Robert F. Lawrence, City Miss'y, New London.
 Anni Linsley, North Haven.
 Aretas G. Loomis, Bethlehem.
 Seagrave W. Magill, New Haven.
 Joel Mann, New Haven.
 Frederick Marsh, Winchester Centre.
 Robert McEwen, d. d., New London.
 Charles B. McLean, Wethersfield.
 Darius Mead, New Haven.
 Nathaniel Miner, Salem.
 William H. Moore, Sec. Conn. Home Miss. Soc., Berlin.
 Charles Nichols, New Britain.
 John C. Nichols, Old Lyme.
 James Noyes, Higganum.
 Isaac Parsons, East Haddam.
 James B. Pearson, Middletown.
 Ira Pettibone, Winchester Centre.
 John H. Pettingill, Seamen's Chaplain, Antwerp, Belgium.
 Alpheus J. Pike, Mariborough.
 Dennis Platt, South Norwalk.
 Noah Porter, d. d., Prof. Theol. Sem., New Haven.

Thomas S. Potwin, East Windsor Hill.
 Edward H. Pratt, Sec. Conn. Temp. Union, East Woodstock.
 George P. Prudden, Teacher, New Haven.
 Alfred C. Raymond, New Haven.
 Henry Robinson, Guilford.
 David S. Rodman, Hartford.
 David Root, New Haven.
 Thomas W. Salter, Mansfield Centre.
 John L. Shipman, Jewett City.
 John P. Skeele, Dis. Sec. A. B. C. F. M., Hartford.
 James A. Smith, Unionville.
 Samuel Spring, d. d., Chaplain Ins. Ret., East Hartford.
 Calvin E. Stowe, d. d., Hartford.
 Thomas B. Sturges, Greenfield Hill.
 Thomas Tallman, Thompson.
 Oliver S. Taylor, Essex.
 Stephen Topliff, Cromwell.
 William Thompson, d. d., Prof. Theol. Inst., Hartford.
 Henry Clay Trumbull, Dist. Sec. A. S. S. U., Hartford.
 Mark Tucker, d. d., Wethersfield.
 William W. Turner, Sec. Mis. Soc. of Conn., Hartford.
 Herman L. Vaill, Litchfield.
 Robert G. Vermiee, d. d., Prof. Theol. Inst., Hartford.
 Asahel C. Washburne, Berlin.
 Wm. H. Whittemore, New Haven.
 Joseph Whittlesey, Berlin.
 John Willard, Hartford.
 Robert G. Williams, Teacher, Waterbury.
 Oswell L. Woodford, West Avon.
 Theodore D. Woolsey, d. d., Pres. Yale College, New Haven.
 William S. Wright, Glastenbury.
 LICENTIATES.
 Simeon O. Allen, 1867.

John W. Beach, 1867.
 Thomas D. Biscoe, 1865.
 Charles F. Bradley, 1866.
 Henry B. Buckham, 1865.
 Charles Cutting, 1865.
 Henry S. DeForest, 1863.
 George A. Dickerman, 1867.
 Samuel W. Dike, 1865.
 Charles H. Gaylord, 1867.
 James E. Hall, 1855.

Winfield S. Hawkes, 1867.
 Frederick J. Jackson, 1865.
 Cornelius L. Kitchell, 1866.
 William E. Lincoln, 1866.
 Daniel B. Lord, 1867.
 Sanford S. Martyn, 1867.
 Allen McLean, 1867.
 John L. Mills, 1864.
 Edward A. Mirick, 1866.
 Thomas D. Murphy, 1864.

William H. H. Murray, 1867.
 James B. Okan, Jr., 1864.
 Lewis R. Packard, 1866.
 David B. Perry, 1867.
 Hiram B. Putnam, 1865.
 Winthrop D. Sheldon, 1866.
 Leverett W. Spring, 1865.
 William H. Thompson, 1866.
 Rufus S. Underwood, 1867.
 Addison Van Name, 1865.

SUMMARY. — CHURCHES: 158 with pastors; 77 with stated preachers; 52 vacant (of which 6 are supplied by ministers of other denominations). TOTAL, 287.
 MINISTERS: 159 pastors; 76 stated preachers; 109 others. TOTAL, 344.
 CHURCH MEMBERS: 15,591 males; 31,891 females. TOTAL, 47,482, — including 4,580 absent.
 ADDITIONS IN 1866: 3,299 by profession; 1,401 by letter. TOTAL, 4,700.
 REMOVALS IN 1866: 864 by death; 1,402 by dismissal; 153 by excommunication. TOTAL, 2,419.
 BAPTISMS IN 1866: 1,461 adults; 818 infant.
 IN SABBATH SCHOOLS (total attendance in 1866): 44,853. NUMBER of Mission Schools, 67.
 CHARITIES IN 1866 (reported by 283 churches): \$226,857, — a decrease of \$30,307.
 FAMILIES "in the flocks," 28,201.

CHANGES. — CHURCHES: New church, Eagleville, in Sprague. No church dropped. Net gain of members, 1,927.
 MINISTERS: Pastors ordained, 5; pastors installed, 25; pastors dismissed, 27. Deceased, 5 pastors, 6 others. Candidates licensed in the year, 16; under care, 34.
 SABBATH SCHOOLS now report total, instead of average, attendance.

ORGANIZATION. — Twelve Conventions, including 221 churches. Fourteen Associations of Ministers, united in the GENERAL ASSOCIATION. There are also five Conferences of Churches, — now about organizing a GENERAL CONFERENCE.

NEW YORK.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAPT.				
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.		
Place and Name.		Name.		Ang. 31, 1867.				1866-7.			1866-7.			1866-7.				
Albany,	1859	William S. Smart, p.		1857	91	204	295	10	6	4	10	0	13	0	13	0	5	440
Alegany Mission,	1827	Asher Bliss, s. p.		1866	25	36	61		4	2	6	2	0	0	2	3	2	
Angola,	1863	None.			24	21	45	2	6	4	10	0	6	0	6	3	0	
Antwerp,	1819	Jesse H. Jones, s. p.		1865	23	44	66	0	0	4	4	4	3	0	0	0	0	100
Apulia,	1806	J. H. Nason, s. p.		1866	17	24	41	10	3	4	7	0	5	0	5	3	0	50
Arcade,	1813	W. Devey, s. p.		1866	19	41	60		5	5	10	0	1	0	1	3	0	120
Ashford, East,	1854	John Johnston, s. p.		1867	22	19	41	3	1	0	1	0	2	3	0	0	0	100
Ashville,	1820	[C. Burgess, Presb.]		1864	29	45	74	17	4	0	4	0	0	0	0	3	2	56
Bainbridge,	1793	H. W. Lee, s. p.		1866	23	42	65	5	8	7	15	1	1	0	2	5	0	60
Baiting Hollow,	1791	None.			26	28	54	3	0	0	0	1	1	0	2	0	0	55
Bangor,	1826	R. H. Gidman, s. p.		1867	27	62	89	2	12	13	23	6	0	2	7	0	0	145
Barryville,	1833	Felix Kyte, s. p.		1833	7	29	36	9	2	2	4	1	1	0	2	0	0	50
Bellport,	1836	J. Gibbs, s. p.		1853	11	27	38	6	0	0	0	1	0	0	1	0	0	
Binghamton,	1836	E. Taylor, p. e.		1867	39	79	118		2	2	4	3	3	0	6	0	0	14
Black Creek,	1822	J. D. Lane, s. p.		1866	18	30	48	2	3	0	3	1	2	3	0	5	0	80
Bloomfield, West,	1843	[P. F. Sanborne, Presb.]		1857	38	104	142	32	7	2	9	2	3	0	3	4	3	190
Blue Point,		None.																
Bridgewater,	1796	C. H. Beebe, s. p.		1864	30	65	95		1	3	4	1	6	0	7	1	0	
Brighton,	1817	None.			21	69	90											100
Brooklyn, —																		
" Ch. of the Pilgrims,	1844	R. S. Storrs, Jr., D.D., p.		1846														
" Plymouth,	1847	H. W. Beecher, p.		1847	689	1075	1764	200	172	66	238	11	63	5	79	83	33	1000
" Clinton Avenue,	1847	W. I. Budington, D.D., p.		1865	170	301	471		30	41	71	5	32	0	37	10	10	330
" Bedford,	1849	R. G. Hutchins, p.		1865	36	38	74		8	8	16	2	8	0	10	3	3	165
" South,	1851	None.			135	234	369	72	31	20	51	2	37	0	39			243
" New England,	1851	L. W. Bacon, p.		1865	65	133	198		25	18	43	2	9	0	11	9	0	225
" Elm Place,	1852	W. A. Bartlett, p.		1858	95	207	302		19	46	65	2	8	0	10	10	6	360
" Central,	1854	J. Clement French, p.		1857	123	219	342	31	51	42	92	3	27	0	30	14	17	450
" Warren St. Mission,	1854	[J. E. Round.]		1866	26	48	74		5	1	6	1	1	0	2	1	7	450
" Union,	1858	James E. Carter, s. p.		1866	50	62	112		75	13	88	2	0	2	4	46	31	62
" State Street,	1861	[Charles A. Harvey.]		1867	111	211	322	98	31	23	54	4	26	0	30	9	15	230
" Puritan,	1864	C. H. Eyerost, p.		1865	89	181	270	14	58	90	148	5	8	0	13	21	9	613
" Fifth Avenue,	1866	H. H. McFarland, p.		1666	18	28	46		9	39	48	0	2	0	2	2	9	100
" Ch. of the Mediator,	1866	Bishop Falkner, p.		1866	24	39	63		31	32	63							400
Burrville,	1834	L. W. Chaney, s. p.		1864	9	16	25	2	0	2	1	0	0	1	0	0	0	76
Cambria,	1818	T. R. Bradnack, s. p.		1863	39	70	109	21	5	2	3	9	9	0	12	14	1	80
Canaan Four Corners,	1783	John Whitney, s. p.																
Caundaigua,	1799	None.			98	279	377	25	39	31	70	7	21	0	28	19	8	215
Candor,	1828	[G. N. Todd, Presb.]		1863	61	105	166	11	0	5	5	4	3	2	9	0	2	159
Cartlage,	1835	Geo. A. Rockwood, s. p.		1866	19	34	53	8	2	5	7	1	1	0	2	1	0	109

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		
					Aug. 31, 1867.				1866-7.		1866-7.			1866-7.		
					Male.	Female.	TOTAL.	Absent.	Prof. Lett.	TOTAL.	Deaths.	Disab.	Excom.	TOTAL.	Adults.	Infants.
Castile,	1834	[P. J. Burnham, Presb.]		1867	34	58	92		16	7	23	0	13	3	1	110
Centre Lisle,	1830	None.			19	34	53	5	1	5	6	1	11	0	12	1
Champion,	1801	George A. Rockwood, s. p.		1866	28	37	65	29	2	0	0	2	0	0	2	1
Chenango Forks,	1821	[Isaac M. Ely.]		1866	44	60	104	50	0	0	0	2	0	3	0	1
Chippewa St.,	1852	Samuel Young, s. p.		1852	23	38	61	4	2	0	2	0	0	0	1	0
Churchville,	1852	C. A. Ruddock, s. p.		1867	29	50	79	6	2	1	3	0	5	0	5	0
Clymer,		None.														
Collins,	1817	None.			5	18	23		2	1	3	0	0	0	0	0
Columbus,	1806	None.														
Commack,	1857	None.			17	17	34	4	2	0	2	1	1	0	2	35
Croton,	1865	None.			7	17	24	6	2	1	3	1	0	0	1	2
Crown Point, 1st,	1804	W. Child, d. d., s. p.		1866	33	65	98	8	1	0	1	2	0	2	1	4
" " 2d,	1846	C. C. Stevens, p.		1845	14	23	37	8	2	0	2	0	2	0	2	1
Deer River,	1826	George A. Rockwood, s. p.		1866	16	37	53	8	6	2	3	3	3	0	5	3
De Peyster,	1828	J. G. Spencer, p.		1862	21	50	71	12	3	0	3	1	8	0	9	0
East Pharsalia,	1850	None.			30	40	70	13	8	2	10	0	8	0	8	1
East Pitecairn,	1841	George A. Miller, s. p.		1865	4	8	12	0	0	0	0	0	5	0	0	0
Eaton Village,	1821	S. Miller, s. p.		1862	18	66	84	16	3	0	3	4	3	0	7	2
Elen,	1821	W. I. Hunt, s. p.		1867	17	17	34	1	2	0	2	4	2	0	6	2
Elizabethtown,	1822	G. W. Barrows, p.		1864	5	36	41	7	6	0	6	1	1	0	2	4
Ellington,	1828	None.			34	83	117	8	12	5	17	1	5	0	6	9
Evans, East,	1818	None.			12	26	38	2	0	0	0	1	0	0	1	0
" North,	1834	E. Taylor, s. p.		1865	22	33	55	1	2	1	3	0	3	0	3	0
" Centre,	1835	[C. A. Keeler, Presb.]		1867	15	29	44	8	0	0	0	0	6	0	6	0
Fairport,	1824	J. Butler, s. p.		1864	65	99	164	20	18	8	26	5	7	1	13	9
Farmingville,	1858	[— Parsons.]		1867	14	9	23	4	0	0	0	1	0	1	0	1
Fire Place Neck,	1848	J. Gibbs, s. p.		1850	7	7	14		0	0	0	0	0	0	0	0
Flatbush, St. Pauls,		J. E. Carter, s. p.		1864	15	25	40		0	0	0	3	0	8	11	4
Flushing,	1851	[John A. French, Presb.]		1866	20	61	81	12	6	8	14	4	6	0	10	2
Fowlerville,	1826	N. T. Yeomans, s. p.		1866	19	41	60	14	0	0	0	0	0	0	0	2
Franklin,	1792	Joel J. Hough, p.		1867	126	158	284	41	30	5	35	4	10	0	14	22
Frewsburg,	1856	W. A. Hallock, s. p.		1835	10	27	37		0	3	3	0	0	0	0	0
Friendship,	1866	E. A. Wells, s. p.		1866	22	45	67	0	4	4	10	0	11	0	5	50
Gaines,	1835	J. A. Wells, s. p.		1865	22	52	74	9	2	3	5	4	5	0	9	1
Gainesville,	1864	H. M. Higley, s. p.		1866	34	47	81	10	0	0	0	0	3	0	3	1
Gloversville,	1852	Charles J. Hill, p.		1865	103	182	285	12	8	10	18	4	7	0	11	3
Greece, West,	1819	F. W. Adams, p.		1867	22	44	66	6	5	2	7	1	1	0	2	0
Greene,	1811	John Cairus, s. p.		1867	35	71	106	2	6	8	1	1	0	1	2	0
Greenfield,	1866	[L. B. Hopwood, Presb.]		1866	11	25	36	5	31	5	36	0	0	0	0	1
Greenwich,	1837	None.			17	27	44	10								50
Hancock,	1830	L. D. Cornwell, s. p.		1865	19	45	64	3	4	2	6	0	0	0	1	2
Harpersfield,	1794	J. T. Marsh, s. p.		1867	11	32	43	2	2	2	4	2	2	0	4	0
Hannetta,	1836	George R. Merrill, p.		1866	48	100	148	71	2	4	6	1	8	0	9	1
Holland,	1861	J. Odell, s. p.		1867	5	12	17	9	1	2	3	1	0	1	2	0
Hollywood,	1863	R. S. Armstrong, s. p.		1863	4	5	9	0	0	0	0	0	0	0	0	0
Hopkinton,	1808	J. W. Grush, s. p.		1863	18	34	52	12	3	0	3	1	0	0	1	0
Howells,	1782	George J. Means, p.		1863	28	77	115	8	17	7	24	3	2	2	7	11
Jamestown,	1816	T. H. Rouse, p.		1856	75	102	177	21	9	4	13	5	8	0	13	4
Java,	1866	Oscar M. Smith, s. p.		1866	1	20	31									50
" North,	1847	[O. M. Smith, Presb.]		1867	2	5	7	0	0	0	0	1	0	0	1	0
Jay,	1813	T. Watson, s. p.		1865	2	9	11	0	0	0	1	1	0	0	1	0
Kintone,	1814	W. A. Hallock, s. p.		1866	19	36	55	7	0	3	3	1	2	0	3	1
Lawnreenville,	1826	John Gray, s. p.		1866	18	26	44	14	1	0	1	1	4	0	5	1
Le Roy,	1843	Selah Merrill, p.		1866	23	62	85	27	11	23	34	4	5	0	9	6
Lewis,	1807	G. W. Barrows, p.		1865	13	28	41	0	0	0	0	1	2	0	3	0
Lineklaen,	1859	[T. Fisher, Bapt.]		1864	4	10	14	4	0	0	0	1	0	0	1	0
Lisbon,	1842	M. L. Eastman, p.		1847	53	80	132	6	3	0	3	1	0	0	0	29
Little Valley,	1840	None.			5	9	14	2	0	0	0	0	0	0	0	0
Lockport,	1838	Joseph L. Bennett, p.		1857	116	247	363	29	3	10	13	5	15	0	29	0
Lumberland,	1799	Felix Kyte, s. p.		1822	29	58	87	19	4	0	4	0	4	1	5	1
Macomb,	1857	None.			3	4	7	0	0	0	0	0	0	0	0	0
Madison,	1796	None.			42	70	112	29	0	1	1	2	6	0	8	0
Madrid,	1807	Geo. Strassenburgh, s. p.		1867	35	65	100	24	0	0	0	0	0	0	0	0
Maine,		James Weller, s. p.		1867	32	58	90		0	0	0	3	6	0	9	0
Mannsville,	1833	Calvin Chapman, s. p.		1867	40	80	120	21	4	0	4	0	3	0	3	0
Marshall,	1798	None.			14	28	42		0	0	0	0	0	0	0	0
Massena, 1st,	1819	S. Nelson, s. p.		1867	11	15	26	2	0	0	0	2	0	2	2	0
" 2d,	1823	S. Nelson, s. p.		1867	16	39	55	0	0	0	0	0	0	0	0	0
Meredith,	1807	W. McNab, s. p.		1866	7	20	27	0	1	1	2	2	6	0	8	0
Middletown,	1785	Jonathan Crane, p.		1860	47	100	147	18	9	3	12	1	4	0	5	7
Moirs,	1830	None.			16	45	61	3	6	3	7	1	0	0	1	2
Moriah,	1808	D. H. Gould, s. p.		1865	29	63	93	5	4	3	7	2	0	0	2	1
Morrisania,	1851	Henry G. Blinn, p.		1866	23	85	108	1	12	28	1	5	0	6	4	2
Morrisville,	1805	H. F. Dudley, s. p.		1867	33	80	113	27	1	2	3	1	6	0	7	1
Mt. Sinai,	1789	A. Snow, s. p.		1862	33	91	124	6	2	0	2	1	5	0	12	2
Munsville,	1820	E. S. Barnes, s. p.		1859	22	40	62	5	0	2	0	2	1	2	0	1
Napoli,	1821	N. H. Barnes, s. p.		1866	24	34	58	6	4	2	6	2	4	0	6	3
Newark Valley,	1803	Samuel Johnson, s. p.		1866	81	134	215	10	3	23	26	4	4	0	8	1

No report.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.		IN SAB. SCHOOLS.			
					Ang. 31, 1867.				1866-7.		1866-7.		1866-7.					
Place and Name.		Name.			Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excomm.	TOTAL.	Adults.	Infants.	
New York City,—																		
Broady Tabernacle,	1840	J. P. Thompson, D. D., p.	1845	215	311	526		13	20	33	12	22	0	0	34	3	7	630
Ch. of the Puritans,	1846	G. B. Cheever, D. D., p.	1840															
Bethesda Church,	1847	Charles B. Ray, p.	1847															
Welsh Church,		Evan Griffiths, s. p.																
Harlem,	1862	S. Bourne, Jr., p.	1862	36	64	100		9	8	17	25	0	8	0	8	1	0	75
Ch. of the Pilgrims,	1862	S. A. Baker, p.	1862	37	92	129		23	51	5	56	1	18	27	46	9	31	297
New Eng. Church,	1866	Lyman Abbott, p.	1866	50	73	123		4	18	26	44	1	0	0	1	4	5	95
New Village,	1815	None.		8	18	26		2	0	0	0	1	0	0	1	0	0	65
Niagara City,	1855	Abel S. Wood, p.	1857	24	45	69		0	12	3	15	0	2	2	4	2	0	130
Norfolk,	1817	[W. R. Powers, Presb.]	1867	22	33	55		7	3	3	6	1	1	0	2	0	0	0
North East Centre,		[Geo. W. Ferguson, Presb.]	1859	21	49	70		16	0	0	0	2	3	0	5	0	0	40
North Elba,	1853	T. Watson, s. p.	1856	5	11	16		6	0	0	0	0	1	0	1	0	0	60
North Lawrence,	1852	John Gray, s. p.	1866	4	10	14		0	0	0	0	1	0	1	0	1	0	1
North Potosi,	1827	P. Field, s. p.	1865	18	30	48		1	4	5	0	3	3	0	4	0	0	50
North Potsdam,	1858	George W. Hartley, p.	1867	21	53	74		12	6	7	13	0	4	3	0	4	0	100
Norwich,	1814	S. Scoville, p.	1861	59	120	179		13	24	37	2	7	0	9	0	9	0	440
Oriskany Falls,	1833	None.		8	19	27		1	0	0	0	2	3	0	5	0	0	90
Orwell,	1858	[J. Turbitt, Presb.]	1867	6	13	19		0	0	0	0	2	0	0	2	0	0	90
Oswego,	1857	S. S. N. Greeley, s. p.	1866	93	177	270		37	13	50	7	8	0	15	14	19	250	
Otto,	1828	Elliot C. Hall,	1867	34	34	68		6	0	1	1	0	2	0	2	0	1	75
“ East,		None.																
Owego,	1850	J. C. Beecher, s. p.	1867	84	146	230		6	3	9	3	12	8	22	0	4	120	
Paris Hill,	1791	M. H. Wilder, s. p.	1867	25	55	80		18	5	4	9	0	7	0	6	0	45	
Parishville,	1823	[Bliss Burnap, Presb.]	1866	30	52	82		4	0	0	0	0	0	0	8	0	80	
Parrotville,	1864	Joseph England, s. p.	1866	12	18	30		6	16	2	18	1	1	0	2	4	0	60
Patchogue,	1783	None.		44	96	140		12	2	1	3	1	6	1	8	0	0	170
Penatanguit,	1854	[C. Lockwood, Presb.]	1866	15	25	40		2	0	1	1	0	1	0	1	0	0	35
Perry Centre,	1814	J. P. Root, s. p.	1866	27	57	84		0	0	12	12	1	4	0	5	0	1	76
Peterboro,		None.																
Phenix,	1837	[B. Bosworth, Presb.]	1867	33	52	85		18	19	6	25	1	6	0	7	9	0	84
Pierrepoint,	1820	None.		3	8	11		1	0	0	0	2	3	0	5	0	0	40
Pitcher,	1805	C. Barstow, s. p.	1864	49	74	123		27	0	0	0	2	3	0	5	0	0	95
Plymouth,	1857	G. C. Judson, s. p.	1862	15	27	42		3	2	2	4	0	4	0	4	6	0	50
Poosepatue, Ind.,	1750	C. Youngs, s. p.	1867	6	11	17		0	0	0	0	0	0	0	0	0	0	0
Port Leyden and Greig,	1854	George A. Miller, s. p.	1867	14	32	46		4	2	4	6	2	2	0	4	2	0	80
Poughkeepsie,	1837	J. L. Corning, s. p.	1863	95	176	261		34	21	12	33	5	17	0	22	13	1	165
Pulaski,	1808	J. Douglas, s. p.	1864	46	104	150		0	10	1	11	6	2	0	8	3	20	108
Randolph,	1833	None.		25	51	76		0	1	1	0	0	0	0	0	0	0	0
Ramondville,	1828	W. R. Powers, s. p.	1867	7	23	30		7	2	3	5	2	2	0	4	1	1	45
Reed's Corners,	1851	[H. Woodcock, Presb.]	1865	7	19	26		4	1	0	1	0	4	0	4	0	0	60
Resenselar Falls,	1845	[A. Phillips, Presb.]	1867	6	14	20		0	0	0	0	0	0	0	0	0	0	0
Richville,	1828	Gorham Cross, s. p.	1859	18	32	50		14	6	0	6	1	0	0	1	3	0	60
Riga,	1867	E. N. Ruddock, s. p.	1867	21	51	72		3	3	0	3	0	3	0	3	0	0	50
River Head,	1824	C. Hoover, p.	1865	39	74	113		3	3	2	5	2	0	2	1	2	1	220
Rochester,	1854	D. K. Bartlett, p.	1865	116	199	315		39	19	14	33	5	15	0	20	9	0	975
Rodman,	1808	A. B. Biley, s. p.	1866	44	77	121		17	6	2	8	0	2	0	2	4	2	125
Royalton,	1813	Joseph L. Bennett, s. p.	1865	15	25	40		0	3	2	5	1	1	0	2	1	0	130
Rushville,	1802	Wm. Kincaid, Jr.	1867	57	94	151		10	8	4	12	4	14	0	18	4	0	175
Russell,	1856	None.		9	13	22		5	0	0	0	2	0	0	2	0	0	0
Rutland,	1808	L. W. Chaney, s. p.	1864	27	73	106		23	5	2	7	4	0	0	4	4	0	126
Sand Bank,	1852	J. Turbitt, s. p.	1867	11	20	31		10	0	0	0	1	1	0	2	0	0	50
Sandy Creek,	1817	T. Bayne, s. p.	1866	36	64	100		14	1	0	1	4	5	0	9	1	0	55
Saratoga Springs,	1865	[E. N. Sawtell, D. D., p.]	1865	48	80	128		11	45	23	68	2	0	0	2	20	0	80
“ P. R. Day, p.			1867															
Saugerties,	1853	George W. Fisher, p.	1865	37	78	115		7	11	4	15	1	0	0	1	0	9	90
Sayville,	1858	H. Clark, s. p.	1865	32	28	60		5	1	1	2	0	0	0	0	0	0	100
Schenectady,	1859	James G. Cordell, p.	1864	19	33	52		2	11	0	11	1	0	0	1	4	7	110
Schroon Lake,		None.		2	13	15		0	0	0	0	0	1	0	1	0	0	0
Sheldon,		None.																
Sherman,	1827	H. M. Hazeltine, p.	1859	33	63	96		2	1	3	4	3	0	0	4	1	0	134
Shinnecock, Ind.,	1751	C. Youngs, s. p.	1867	11	12	23		0	0	0	0	0	0	0	0	0	0	0
Sidney Centre,	1851	[H. H. Callahan, Presb.]	1867	16	23	39		3	0	0	0	0	2	2	0	0	0	40
Sinclairville,	1837	E. P. Clisbee, s. p.	1867	24	55	79		5	4	9	2	0	12	0	14	4	0	64
Smithville,	1823	[Edward Lord, Presb.]	1867	13	12	25		6	0	0	0	1	3	0	4	0	0	40
Stuyman,	1824	S. M. Keefer, s. p.	1864	32	70	102		25	6	1	7	2	5	0	7	5	1	80
South Canton,	1865	W. W. Warner, s. p.	1865	22	24	46		5	1	2	3	2	0	0	2	0	0	100
South Colton,	1862	R. S. Armstrong, s. p.	1862	5	11	16		1	2	0	2	0	0	0	0	1	0	25
South Hermon,		None.		2	19	40		3	28	0	25	0	0	0	0	13	0	0
Speedville,	1819	[S. A. Calef, Licen.]	1866	5	10	15		7	0	0	0	0	1	0	1	0	0	0
Spencerport,	1840	None.		51	104	155		6	1	3	4	8	1	13	1	1	1	150
Stockholm,	1807	None.		25	59	75		0	5	10	2	8	0	10	3	2	0	90
“ West,	1823	None.		25	39	65		4	0	0	0	0	0	0	0	0	0	80
Strykersville,	1825	J. A. Allen, s. p.	1861	27	41	68		6	2	1	3	2	0	0	2	2	0	30
Syracuse,	1853	S. R. Dimmock, p.	1864	89	210	299		40	24	8	32	3	13	2	18	0	0	700
Thompson's Station,	1864	C. Lockwood, s. p.	1865	7	14	21		9	2	2	4	0	0	0	0	2	2	24
Ticonderoga,	1809	H. M. Holmes, s. p.	1866	11	42	53		4	14	2	16	1	0	0	1	10	1	40
Triangle,	1819	None.		24	33	60		8	17	4	21	4	3	0	7	11	0	30
Union Centre,	1841	James Weller, s. p.	1867	37	57	94		10	1	1								

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMBERS.		ADDIT'S.		REMOVALS.		BAPT.		SCHOOLS.					
					Aug. 31, 1867.	1866-7.	1866-7.	1866-7.	1866-7.	1866-7.								
Place and Name.		Name.			Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Dismiss.	Excomm.	Total.	Adults.	Infants.	In Sab. Schools.
Upper Aquebogue,	1758	L. B. Marsh, s. p.		1867	75	105	180		3	1	4	2	5	0	7	2	2	120
Yersailles,		Otis F. Curtiss, s. p.		1863														
Wadhams Falls,		O. W. Winchester, s. p.		1866	22	45	67	7	11	6	17	1	1	0	2	4	1	30
Wading River,	1782	[C. Mallory, J.]		1865	40	74	114	31	9	2	11	2	3	0	5	5	4	75
Walton, 1st,	1793	J. S. Pattengill, p.		1848	138	218	356	30	10	17	27	2	2	0	14	7	13	200
Walton, 2d,	1816	G. C. Jutson, s. p.		1861	36	60	96	16	2	2	4	4	3	0	7	0	0	88
Warsaw,	1840	E. E. Williams, p.		1857	161	154	255	30	4	3	12	9	14	3	26	3	2	250
Wellsburg,	1865	None.			7	10	17	0	3	0	3	3	3	3	6	0	0	65
Westmoreland,	1792	None.			23	97	130		5	2	3	3	3	3	8	2	0	100
West Newark,	1825	[S. A. Clef, Licen.]		1866	7	16	23	5	0	0	0	0	0	0	0	0	0	40
Williams Bridge,	1864	Theodore Pond, s. p.		1866														
Willsborough,	1836	T. D. Barber, s. p.		1866	30	54	84	12	3	2	5	1	0	0	1	0	1	40
Wilmington,	1823	A. D. Watson, s. p.		1865	11	18	29	3	0	0	0	1	0	0	1	0	0	40
Winfield,	1864	T. H. Beebe, s. p.		1864	25	40	65		0	0	0	2	2	0	5	0	1	70
Woodhaven,	1863	William James, s. p.		1865	28	42	70	11	16	5	21	0	0	0	7	5	80	
Woodville,	1839	[Rich'd G. Keyes, Presb.]		1867	11	15	26	6	1	0	1	1	0	0	1	1	0	80

No report.

OTHER MINISTERS.

Elwin W. Allen, Pitcher.
 Milton Badger, D. D., Sec. Am.
 Home Miss. Soc., New York.
 James S. Baker, South Onondaga.
 Theron Baldwin, Sec. West. Coll.
 Soc., New York.
 Samuel Bayless, Brooklyn.
 Thomas K. Beecher, Elmira.
 Henry Belden.
 William Bement, Elmira.
 John E. Bray, Brooklyn.
 Silas C. Brown, West Bloomfield.
 Charles H. A. Bulkey, Brooklyn.
 S. Carver, Union Valley.
 A. Huntington Clapp, Sec. Amer.
 Home Miss. Soc., New York.
 David B. Coe, D. D., Sec. Am. Home
 Miss. Soc., New York.
 Ethan B. Crane, Brooklyn.
 John H. Crumb, North Norwich.
 Chester Dewey, D. D., Rochester.
 Walter P. Doe, Saratoga Springs.
 Azel Downs, Riverhead, Long Island.
 David Duerstein, City Missionary,
 Brooklyn.
 David Dyer, Sup't City Miss., Al-
 bany.
 George R. Entler, now in Europe.
 A. Fleming, Constable.
 Simeon Gilbert, Hopkinton.
 Eli N. HaR, Brooklyn.
 Samuel B. Halliday, City Mission'y,
 New York.
 Luther C. Hallock, Wading River,
 Long Island.
 LICENTIATES. Three mentioned above.

William A. Hallock, D. D., Sec. Am.
 Tract Soc., 150 Nassau St., N. Y.
 Richard C. Hand, Brooklyn.
 George Hardy, North Potsdam.
 Joseph Harrison, Brooklyn.
 William D. Henry, Evan., James-
 town.
 L. Smith Hobart, Agent Am. Home
 Miss. Soc., Syracuse.
 James D. Houghton, Teacher, Adams.
 Alfred Ingalls, Smithville.
 Simeon S. Jocelyn, Ag't Am. Miss.
 Ass'n, Williamsburg.
 Charles Jones, Lafayette.
 Orville Ketchum, East Pharsalia.
 Wm. H. Knox, s. p., Cutchogue.
 William J. Knox, Augusta.
 Henry Lancaster, Whitehall.
 Daniel Lancaster, New York.
 Joshua Leavitt, D. D., Editor *Inde-
 pendent*, New York.
 H. W. Lee, Bainbridge.
 Benjamin C. Lockwood, Brooklyn.
 Dwight W. Marsh, Teacher, Roch-
 ester.
 John Marsh, D. D., New York.
 Benjamin N. Martin, D. D., Prof.,
 New York.
 D. W. Marvin, Mt. Morris.
 Harvey Miles, Russell.
 Ovid Mluer, Editor, Iton.
 Philetus Montague, Bible Agent,
 North Potsdam.
 Simeon North, D. D., Clinton.
 James Orton, now in Central Amer.
 Elliott Palmer.

Ray Palmer, D. D., Sec. Am. Cong.
 Union, New York.
 Simeon Parmelee, D. D., Oswego.
 William L. Parsons, D. D., Le Roy.
 William Patton, D. D., New York.
 Whitman Peck, Fishkill.
 Edgar Perkins, Teacher, Hamilton.
 Absalom Peters, D. D., New York.
 Nathaniel H. Pierce.
 Gustavus D. Pike, Rochester.
 Olney Place, Copenhagen.
 Charles B. Pond.
 A. V. H. Powell, Unadilla.
 Thomas R. Rawson, Chap., Albany.
 Samuel T. Richards, Spencerport.
 W. T. Richardson, Missionary,
 Montgomery, Alabama.
 Gilbert Rockwood.
 Augustine Root, Aquebogue, L. I.
 Edward N. Rudlock, Riga.
 Avelyn Sedgwick, Spencerport.
 Edward P. Smith, Am. Miss. Ass'n,
 New York.
 David Spear, Mannsville.
 F. A. Spencer, Syracuse.
 Rollin S. Stone, New York.
 Michael E. Strieby, Sec. Am. Miss.
 Ass'n, 61 John st., New York.
 Charles Strong, Angola.
 Itham H. Waite, Agent, West Car-
 thage.
 Noah H. Wells, Peekskill.
 R. A. Wheelock, Danby.
 George Whipple, Sec. Am. Miss.
 Ass'n, 61 John st., New York.
 Reuben Willoughby, Little Valley.

The following list of "Welsh Congregational Ministers" is forwarded by their Association, with the intention of furnishing, next year, the churches to which they minister: —

J. Cadwaladr, Trenton.
 R. Everett, D. D., Remsen.
 E. Davies, Waterville.
 [E. Griffith, New York, — in table
 above.]
 James Griffiths, Utica.
 John R. Griffiths, Floyd.
 David Jones, Richville.

E. W. Jones, New York Mills, Onei-
 da Co.
 J. J. Jones, New York.
 R. Gwelyn Jones, Utica.
 Samuel Jones, Middle Granville.
 Thomas Jones, Remsen.
 Thomas Owens, Utica.
 S. Phillips, Remsen.

D. E. Pritchard, Rome.
 M. Roberts, Remsen.
 William Roberts, Utica.
 William Thomas, Fairview.
 Benjamin Williams, Nelson.
 Hugh Williams, Turin.
 William D. Williams, Deerfield.

SUMMARY. — CHURCHES: 41 with pastors; 100 with stated preachers; 69 vacant (including 30 supplied by licentiate or ministers of other denominations). TOTAL, 210.
 MINISTERS: 42 pastors; 89 stated preachers; 108 others (including 20 Welsh, whose churches are not reported). TOTAL, 239.
 CHURCH MEMBERS: 7,479 males; 13,673 females. TOTAL, 21,152, — including 1,975 absent.
 ADDITIONS IN 1866-67: 1,505 by profession; 1,025 by letter. TOTAL, 2,530.
 REMOVALS IN 1866-67: 833 by death; 836 by dismissal; 72 by excommunication. TOTAL, 1,741.
 BAPTISMS IN 1866-67: 624 adult; 483 infant.
 IN SABBATH SCHOOLS: 19,850.
 BENEVOLENT CONTRIBUTIONS (150 churches reporting): \$88,101, — a decrease of \$6,030.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Orchained.	Commenced.	CHH. MEMBERS. Aug. 31, 1867.				ADDIT'S. 1866-7.			REMOVALS. 1866-7.			BAPT. 1866-7.		SCHOOLS. IN SAB.	
					Male.	Female.	TOTAL.	Absent.	Prot.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Admits.		Infants.
Farmer's Valley,	1859	No report.																
Farmington,	1830	S. Rowland, s. s.		1867	24	26	50	3	1	3	4	0	0	0	1	2	50	
Hawley, Ger.	1867	Frederick A. Bauer,		1867	55	54	109	0	28	0	28	1	0	0	1	0	16	0
Hyde Park, W.		E. B. Evans,																
Jeansville, W.		John Williams,					128											
Johnstown, W.		Thomas Jenkins,																
Knoxville,	1867	No report.																
Lafayette,	1858																	
Lawrenceville,	1826																	
Leraysville,	1803	[J. W. Raynon, Presb.]		1866	42	53	95	19	0	1	2	2	1	0	3	0	0	66
Mahanoy City, W.		R. D. Thomas,																
Mercer,	1847	J. M. Caldwell, s. s.		1867	15	34	49	0	22	0	22	0	0	0	0	5	0	30
Minersville, W.		None.																
Morris Run, W.	1834	Philip Peregrine,	1861	1864	10	20	30											80
Oliphant, W.		L. Williams,																
Philadelphia, 1st ch.,	1862	None.					54		2	3	5							185
" 2d ch.,	1864	(Geo. W. Smiley, D. D., P. Moseley H. Williams, p. e.)			43	81	124		28	8	36	9	7	0	16	3	10	256
" Central ch.,	1864	Edward Hawes, p.	1858	1864	64	95	159		9	19	40	59	3	12	0	15	6	11
" Welsh,		John L. Richards,																
" Plymouth ch.,	1866	Frank Russell, p.	1867	1867	20	22	42		0	3	40	43	0	1	0	1	1	0
Picture Rocks,	1867																	
Pittsburg, Plymouth ch.,	1859	Henry B. Ensworth, p. e.		1867	67	81	148		45	21	14	35	1	7	0	8	0	120
" W.		R. R. Williams,					250											150
Plymouth, W.		None.																
Potterville	1851	William S. Hills, s. s.		1867	15	30	45		3	10	2	12	3	7	0	10	2	0
Pottsville, W.		E. R. Lewis,					52											50
Prentissvale,	1851	M. W. Strickland, s. s.		1866	13	20	33		6	0	1	1	0	0	0	0	0	2
Providence, W.		Parry,																
Randolph,	1837	D. R. Barker, s. s.	1843	1864	50	81	131		5	48	2	50	2	10	0	13	30	0
Riceville,	1856	U. T. Chamberlain, s. s.	1833	1862	10	14	24		6	3	0	3	0	0	0	0	0	85
Rushdale, W.		D. Evans,																
St. Clair, W.		E. R. Lewis,																
Shamokin, W.		None.																
Shenandoah, W.		None.																
Slatining, W.		None.																
Stretetania,	1858	None.					5	6	11									40
Sugar Grove,	1856	None.			8	22	30		2	2	4	0	4	0	4	0	1	
Summit Hill, W.		None.																
Ta Maqua, W.		None.																
Townville,	1839	H. C. Delameter, s. s.			9	8	17		2	2	0	2	0	0	0	0	2	0
West Bangor, W.		John Williams,					26		1	3	4							80
" Greenville,	1849	None.					3	4	7									
" Spring Creek,		No report.																
Wilmington,	1847	J. M. Caldwell, s. s.		1867	15	28	43		0	17	0	17	0	1	0	1	3	0
Worth,	1855	None.																

OTHER MINISTERS.

Henry Benson, s. p., Union.
Richard Crittenden, Towanda.

Samuel Fairley, Philadelphia.
Dana Goodsell, Philadelphia.

Burdett Hart, Philadelphia.
Irem W. Smith, Upsonville.

LICENTATES. — None reported.

SUMMARY. — The extremely defective returns render a summary almost impossible. We have, however, a complete list of the churches and ministers. For the unreporting churches, we estimate according to manuscript authority from old reports. The ADDITIONS, etc., are from 21 churches only.

CHURCHES: 3 with pastors; 13 with stated supplies; 26 with ministers not specified as to pastoral relation; 10 pastoral condition not reported; 14 known to be vacant (including one supplied by Presbyterian); TOTAL 69.

MINISTERS: 3 pastors, 11 stated supplies; 20 in pastoral service not designated; 6 others. TOTAL, 40.

CHURCH MEMBERS: 534 males; 756 females; 2,850 not specified. TOTAL, 4,140, — absentees scarcely reported.

ADDITIONS IN 1866-7: 225 by letter; 129 by letter. TOTAL, 364.

REMOVALS IN 1866-7: 27 by death; 63 by dismissal; 2 by excommunication. TOTAL, 92.

BAPTISMS IN 1866-7: 76 adult; 44 infant.

IN SABBATH SCHOOLS (25 churches): 2,317.

CHANGES. — Churches: New, — Knoxville, Philadelphia (Plymouth ch.), Picture Rocks. Welsh, — Carbon-
dale, Cwmburta, De Riseville, Ebensburg (North), Ebensburg (South), Jeansville, Oliphant, Philadelphia,
Rushdale, Shenandoah, Summit Hill, Ta Maqua, West Bangor. Dropped from the list, — (Welsh churches,) Bel-
lefontaine, Bradford, Broad Gap, Dundaff, Garmage, Harrisburg, Old Mines, Pittston, Scranton, Slate Hill.
Spring Creek appears as West Spring Creek. Doubtless some of the new are the same as some dropped,
under different names; but we cannot tell which. — Net gain of members, 558.

MINISTERS: No report. From Quarterly, — Pastor ordained, 1; pastor installed, 1; pastor dismissed, 1. De-
ceased, — 1 without charge.

ORGANIZATION. — Eleven churches are connected with the General Association of New York; one with the
General Conference of Ohio. THE CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA includes
churches in that section. The Welsh churches are in the PENNSYLVANIA WELSH CONGREGATIONAL UNION
ASSOCIATION.

DELAWARE.

THE church at Canterbury, reported last year, has been disbanded, and there is now no Congregational church in Delaware. Net loss of members, 14.

MARYLAND.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.			REMOVALS.			BAPT.			
					Jan. 1, 1867.				1866.			1866.			1866.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disun.	Excom.	TOTAL.	Adults.	In Sab Schools.	
Baltimore,	1865	Elwin Johnson, p.	1851	1865	36	27	63	10	4	11	15	0	0	0	0	1	1	125

\$6,000 contributed to complete chapel free of debt; and \$3,000 for current expenses.

CHANGES: Net gain of members, 15. Pastor installed January 12, 1867.

DISTRICT OF COLUMBIA.

				Nov. 1, 1867.			1863-7.			1866-7.			1864-7.			
Washington,	1865	Charles B. Boynton, D. D., p.	1863	103	101	204	11	25	37	2	5	0	7	1	4	160

OTHER MINISTERS.		
John W. Alvord, General Sup't of Schools, Freedmen's Bureau.	H. R. Grannis.	E. Goodrich Smith.
Charles W. Blake.	Robert F. Kabus.	Eliphalet Whittlesey.
Samuel C. Fessenden.	John Kimball.	William Whittlesey.
Solomon P. Giddings.	George F. Needham.	
	Danforth B. Nichols.	LICENTIATES.
	Ebenezer W. Robinson.	A. J. Downing.
	William Russell.	

CHANGES. — None in church list. Four missionary stations out of Washington give hopeful indications. Rev. Harvey Hyde has formed a church, and built a house, at Independent Hill, Prince William Co., Va. Rev. Joseph R. Johnson has a house in progress, and a church soon to be formed, at Herndon, Fairfax Co., Va. In other places Sabbath schools are formed and churches expected. An exploring agency, it is hoped, will find other localities in Virginia. — Net gain of members, 30.

ORGANIZATION. — The ASSOCIATION OF THE DISTRICT OF COLUMBIA was formed in May, 1867.

NORTH CAROLINA.

				Nov. 1, 1867.												
Newbern,	1866	Alfred A. Ellsworth, a. p.	1862	1865		15										

OTHER MINISTERS. — S. S. Ashley, Wilmington. Frederick A. Fiske, Raleigh.

CHANGES: None in list. Net loss of Members, 5.

SOUTH CAROLINA.

				Dec. 2, 1867.			1867.			1867.			1867.					
Charleston, Plym'th ch., 1867		Benjamin F. Jackson, p.e.	1866	1867	74	140	214	0	35	41	76	2	0	0	2	6	12	270

OTHER MINISTERS. — E. W. Merritt, Charleston. Thomas K. Noble, Beaufort.

CHANGES: New church, Plymouth ch., Charleston. Rev. B. F. Jackson has recently gone to this church. The church is worshipping in Military Hall, but expects soon to remove to the chapel of the new school building. A collection taken up on Thanksgiving, for the purchase of a lot of land, amounted to \$520, — a beginning. Several of the church members are looking to the ministry. "Good men are greatly needed. We could find work for twenty-five to good advantage in this State." The new school building is to accommodate a Theological School under the care of the Rev. F. L. Cardozo, a native of Charleston, and graduate of Glasgow, Scotland. The ADDITIONS, etc., above, include only the time since April 14, 1867, when the church was organized. — Total net gain of members, 214.

OHIO.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		Scrouous IN SAB.			
					April 1, 1867.				1866-7.		1866-7.		1866-7.						
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Disam.	Excom.	TOTAL.	Adults.		Infants.		
Akron,	1842	Charles Smith,	1822	1822	29	91	120		2	13	15	1	7	1	9	140			
Alexandria,	1838	Horace C. Atwater,	1849	1841	7	39	40		0	0	0	0	2	0	0	85			
Amherst, South,	1831	Henry C. Hitchcock,	1830	1830	34	16	50		3	7	10	0	3	0	2	80			
" North,	1840	Henry C. Hitchcock,	1860	1860	13	31	44		0	1	1	0	3	0	8	60			
Andover, West,	1818	Lemmel B. Beach,	1842	1800	14	27	41		0	0	0	0	0	1	1	80			
" Centre,	1832	Henry D. Lowing,	1858	1865	13	21	34		3	2	5	1	3	0	4	50			
Ashtabula,	1860	None.			29	71	100		19	6	25	0	2	2	14	408			
Aurora,	1810	[George Bliss, Meth.]		1863	15	39	45		1	0	1	1	3	0	4	10			
Austinburg,	1801	Alexander Bartlett,	1860	1865	49	100	149		6	7	13	2	11	0	13	2	150		
Bellevue,	1833	John Safford, p.	1862	1866	30	80	110		6	3	9	1	12	0	13	3	0	180	
Belpre,	1826	James A. Bates, p.	1866	1866	33	83	116		18	2	20	5	2	2	9	10	4	250	
Berea,	1856	None.			12	13	25												
Berlin Heights,	1825	George Candee,	1862	1865	15	38	53		10	5	15	6	4	0	4	3	1	120	
Bloomfield,	1821	D. H. Hickok, p.	1860	1858	17	27	44		5	1	6	0	1	0	1	3	0	100	
Brighton,	1836	Edmund R. Stiles,	1864	1863	11	22	33		4	0	4	1	1	0	8	2	1	60	
Bristol,	1817	D. L. Hickok,	1860	1858	12	31	43		5	0	5	1	1	0	2	0	1	70	
Bronson,	1835	None.			18	26	44												
Brownhelm,		<i>No report.</i>																	
Cambridge,	1867	John C. Myers,	1860	1867	7	14	21		0	0	0	0	0	0	1	0	65		
Canfield,	1804	[T. S. Clark, Presb.]		1865	9	25	34		5	0	5	0	2	0	2	0	25		
Centre, Moscow Mills P.O.	1846	[George W. Wells, Licen.]		1865	3	5	8		0	0	0	0	0	0	0	0	0		
Charlestown,	1811	D. Darwin Waugh,	1861	1866															
Cincinnati, 7th St.,		Henry M. Storrs, D. D., p.	1852	1855															
" Eph.,	1864	B. K. Maltby,	1844	1864	18	20	38		2	3	5	0	5	0	5	0	4	150	
" Vine St.,	1846	D. H. Moore,	1860	1865	48	105	153		9	3	12	0	15	0	15	1	1	150	
Claridon,	1827	E. D. Taylor,	1847	1855	40	68	108		2	1	3	2	3	0	5	1	1	180	
Clarksfield,	1822	Henry S. Bennett,	1833	1866	12	28	40		0	2	2	1	1	0	2	0	0	83	
Cleveland, 1st,	1834	James A. Thome, p.	1831	1855	106	201	307		31	12	43	0	11	0	11	14	4	248	
" Plymouth,	1859	Samuel Wolcott, D. D., p.	1839	1862	92	188	280		37	33	70	1	22	0	23	15	2	390	
" Heights,	1859	William H. Brewster,	1838	1859	28	75	104		26	16	42	0	5	0	5	9	8	300	
" Zion,	1834	A. G. Beuan,	1848	1858	32	88	70		0	4	4	0	5	4	9	16	4	35	
Collamer,	1852	Andrew Sharpe, p.	1840	1856	35	40	75		6	2	8	0	6	0	6	1	2	130	
Columbia,	1852	None.																	
Columbus,	1852	Edward P. Goodwin, p.	1859	1861	86	164	250		31	19	50	2	18	0	20	28	6	450	
Conneaut,	1819	Russell M. Keyes,	1865	1865	27	76	103		6	11	4	15	2	5	0	7	6	0	90
Coolville and Hoocking-								<i>No report.</i>											
" port,	1841	Francis Bartlett,	1829	1862	17	44	61		4	0	4	2	8	1	11	2	5	150	
Cuyahoga Falls,	1834	Edgar V. H. Danner, p.	1867	1866	18	44	62		1	0	1	1	1	1	0	2	0	0	150
Dayton,	1854	James C. White, p.	1842	1866	21	68	89		0	0	0	0	0	0	0	0	0	98	
Dover,	1847	Heman B. Hall,	1851	1866	22	34	56		0	1	1	1	9	0	10	0	2	120	
East Cleveland,	1843	Albert M. Richardson,	1847	1860	50	92	142		32	18	50	1	6	0	7	22	4	200	
Edinburg,	1823	D. Darwin Waugh,	1861	1865	12	35	47		0	1	1	3	3	0	6	0	1	60	
Fairfield, North,	1841	James H. Laird,	1864	1864	20	41	61		9	3	12	1	2	0	3	6	1	53	
Farmington, West,	1834	S. Manning,	1866	1864	17	39	50		4	9	13	2	1	0	3	4	0	35	
Fearing,	1851	Levi L. Fay,	1843	1861	12	23	35		4	1	5	1	0	0	1	3	1	65	
Findlay,	1865	John A. Mueks,	1851	1865	25	54	79		24	9	33	4	0	0	4	4	2	112	
Fitchville, 1st,	1857	William A. Westervelt,	1845	1866	30	41	71		27	3	39	0	3	0	3	19	2	70	
" Union,	1855	William A. Westervelt,	1845	1866	19	22	41		6	3	9	0	1	0	1	1	0	40	
Four Corners,	1846	Enoch N. Bartlett,	1841	1865	22	35	58		1	0	1	1	3	1	5	1	0	117	
Fowler,	1818	None.			6	7	13												
Franklin,	1819	John C. Hart,	1835	1864	36	68	104		9	25	34	0	8	0	8	3	2	145	
Freedom,	1828	[J. G. Hall, Presb.]		1866	30	60	90		11	0	11	1	1	1	3	6	1	125	
Garrettsville,	1834	[Isaac Winans, Presb.]	1826	1865	9	17	26		1	2	3	0	2	0	2	0	0	75	
Geneva,	1810	Amzi D. Barber,	1841	1864	47	83	130		12	13	25	4	3	0	7	9	1	110	
Gustavus,	1852	None.			25	54	79		3	4	7	3	7	0	10	2	1	50	
Hambden,	1809	P. A. Bean, p.	1853	1862	20	42	62		3	0	3	1	2	0	3	2	0	52	
Hannum,	1840	William Wakefield, p.	1847	1853	25	68	93		7	5	12	1	3	0	4	1	5	120	
Hudson,	1802	George Darling, p.	1860	1858	56	127	183		45	8	53	4	4	0	8	16	5	161	
Huntsburg,	1850	[H. W. Stratton, Presb.]	1867	1866	22	38	60		2	2	2	0	2	0	2	1	1	88	
Jefferson,	1831	Abner D. Olds,	1842	1866	1	17	18		0	2	2	1	1	0	2	0	0	50	
Jerome,	1866	C. N. Coulter,	1867	1866	7	12	19		0	0	0	0	0	0	0	0	0	45	
Johnston,		Robert McCune,																	
Kelley's Island,	1819	G. F. Bronson, p.	1851	1861	25	38	63		0	0	0	1	0	0	1	0	1	125	
Kirtland,	1834	[P. Randall, Bap.]		1867	10	30	40		5	2	7	1	4	0	5	4	1	80	
Lafayette,	1834	Willard Burr,		1866	11	17	28		0	0	0	2	2	0	4	0	0	50	
Lagrange,	1822	William Kuciaid,			14	15	29		1	0	1	0	7	0	7	1	0	20	
Laporte,	1822	William Kuciaid,			14	15	29		1	0	1	0	7	0	7	1	0	20	
Lawrence, Moss Run P.O.,	1846	Levi L. Fay, p.	1843	1843	18	36	54		0	0	0	1	3	0	4	0	0	86	
Lebanon,	1857	J. H. Jenkins,	1865	1864	18	29	47		7	3	10	0	1	0	1	4	0	67	
Lenox,	1845	Abner D. Olds,	1842	1865	31	58	84		1	6	7	0	8	0	8	1	0	125	
Lexington,	1844	George V. Fry,	1847	1864	13	32	45		2	4	6	1	3	1	5	2	2	30	
Litchfield,	1823	John C. Thompson,	1845	1866	23	57	80		3	1	4	1	0	0	1	2	0	75	
Little Muskingum,	1843	[John L. Mills, Licen.]	1843	1866	4	8	12		0	0	0	0	0	0	0	0	0	0	
Lock,	1834	None.																	
Lodi,	1817	Samuel F. Porter,	1836	1866	17	34	51		15	3	18	0	0	1	1	4	0	200	

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.		SCHOOLS.
					April 1, 1867.		1866-7.		1866-7.		1866-7.		1866-7.		
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Dismiss.	TOTAL.	Infants.	
Lowell and Rainbow,	1858	Calvin N. Ransom,	1828	1864	4	13	21		0	0	0	0	0	0	0
Madison, 1st,	1814	J. C. Kingsley,	1846	1866	17	37	54		0	1	0	6	0	0	0
" Central,	1830	C. W. Torrey,	1845	1859	53	119	172		0	6	6	2	4	0	6
Mansfield,	1835	Justin E. Twitchell, p.	1861	1866	100	160	260		17	10	27	17	10	11	6
Marjetta,	1792	Thomas Wickes, b. d., p.	1839	1840	72	131	203		9	11	20	4	12	16	4
" Township,	1859	[John L. Mills, Licen.]	1866	1866	7	18	25		0	0	0	0	3	0	0
Martinsburg,	1846	W. J. Trimble,	1861	1866	15	27	42		5	0	5	1	0	0	2
Marysville,	1864	[W. Mitchell, Presb.]	1849	1859	18	46	64		0	4	4	1	11	0	12
Medina,	1819	Chauncey N. Pond,	1866	1866	22	108	130		28	12	40	3	4	0	7
Middlebury,		None.													
Monroe,	1829	William T. Richardson,	1867	14	32	46		0	0	0	0	5	1	0	75
Morgan,	1819	[E. Latimer, Meth.]	1865	20	49	69		4	5	9	3	0	3	3	2
Mt. Vernon,	1834	Thomas E. Monroe,	1857	1860	87	193	280		7	10	17	5	11	0	16
Nelson,	1819	Benjamin Fenn, p.	1819	1861	16	30	56		0	1	1	1	5	0	0
New Albany,	1848	William E. Lincoln,	1867	1866	20	31	51		8	1	9	1	5	0	6
Newbury, South,	1832	G. B. Davison,	1866	1866	14	22	33		0	2	2	2	1	0	3
New London,	1863	H. R. Price,	1837	1866	45	100	145		1	14	15	2	11	0	13
Oberlin, 1st,	1834	[Charles G. Finney, p. John Morgan, b. d.]	1822	1837	679	715	1394		71	25	96	0	70	0	70
" 2d,	1860	James H. Fairchild,	1841	1864	119	172	291		27	26	53	9	25	0	34
Olmsted Falls,	1835	L. P. Disbro,	1863	12	12	24		0	0	0	1	0	0	1	0
Olive Green,	1861	William E. Lincoln,	1867	1866	11	26	37		10	4	14	0	2	0	2
Orwell,	1831	[W. F. Milliken, Presb.]	1866	9	30	39		3	0	3	2	0	0	2	1
Painesville,	1810	H. C. Hayden, p.	1862	1866	66	176	242		6	17	23	7	14	0	21
Parkman,	1823	None.			7	15	22								
Penfield,	1829	John H. Prentice,	1824	1857	19	37	56		0	0	0	1	3	0	4
Pierpont,	1849	None.			8	17	25		3	7	10	0	2	0	2
Pittsfield,	1839	Willard Burr,	1866	18	26	44		1	0	1	2	7	0	9	1
Plain,	1840	Robert Hovenden,	1869	1866	22	22	44		22	4	26	2	1	0	3
Plymouth,	1855	John C. Myers,	1860	1866	13	20	33		2	2	4	1	2	0	3
Providence,	1860	C. N. Coulter,	1867	1866	6	8	14		0	0	0	0	0	0	0
Randolph,	1812	Joseph Meriam, p.	1822	1824	17	38	55		8	1	9	1	3	1	5
Ravenna,	1822	Edward B. Mason, p.	1862	1862	46	90	136		24	11	35	5	4	0	9
Rawsonville,	1854	None.			10	33	43		21	8	29	1	7	0	8
Richfield,	1813	John A. McKinstry,	1842	1864	23	51	74		0	0	0	2	4	0	6
Ridgeville, North,	1822	Q. M. Bosworth,	1856	1863	16	33	49		8	7	15	0	0	0	7
Ripley,	1851	George Payne,	1850	1866	13	12	25		8	3	11	0	3	3	2
Rochester,	1835	Edmund R. Stiles,	1864	1864	7	17	24		1	2	3	2	5	0	7
Rootstown,	1810	Edward E. Lamb, p.	1859	1870	52	88	140		44	3	47	2	0	0	2
Sandusky,	1843	Edward P. Ingersoll, p.	1863	1863	70	200	270		29	15	44	2	8	0	10
Saybrook,	1847	— Cole,	1867	1866	17	27	44		2	1	3	0	1	0	2
Seville,	1838	Henry Losch,	1857	1866	20	28	48		8	5	13	0	0	0	6
Sheffield,	1818	John Shafer,	1865	20	43	63		0	0	0	0	0	3	0	0
Springfield,	1850	A. Hastings Ross, p.	1861	1866	32	69	101		1	5	6	5	7	2	14
St. Joseph's,		Isaac C. Crane,													
Storr's Township,	1832	Horace Bushnell,	1832	1834											
Strongsville,	1842	Lucius Smith,	1841	1866	31	34	65		4	6	10	1	0	1	2
Sullivan,	1835	Curtis C. Baldwin,	1855	1866	15	25	40		1	3	4	1	2	0	3
Sylvania,	1831	None.													
Talmadge,	1809	S. Willard Segur, p.	1862	1862	113	182	295		24	6	30	4	7	0	11
Thompson,	1820	W. H. Brinkerhoff,	1865	16	30	46		4	2	6	2	2	2	4	0
Troy,	1832	W. Potter,	1867	4	26	30		7	1	8	0	4	0	4	2
Twinsburg,	1822	Sidney Bryant, p.	1840	1860	32	62	94		25	5	30	2	2	0	4
Unionville,	1834	J. C. Kingsley,	1846	1866	10	48	58		0	2	2	2	3	0	5
Vernilion,		[Nelson D. Porter, Pres.]													
Wakewan,	1844	Henry S. Bennett,	1863	1863	36	64	100		17	4	21	1	4	1	6
Wauseon,	1861	George W. Walker,	1865	29	57	83		8	15	23	1	7	0	8	
Wayne,	1832	[E. Thompson, Presb.]	1867	38	63	101		2	5	7	2	11	3	16	
Wellington,	1824	Larmon B. Lane,	1848	1864	37	86	123		19	7	26	3	6	0	9
West Mill Grove,	1843	Samuel Kelso,	1853	1863	15	24	39		1	1	2	0	1	0	1
West Newton,	1862	None.			7	13	20					5	5		
Weymouth,	1835	None.			22	47	69		11	2	13	1	3	0	4
Williamsfield, West,	1816	Henry Avery,	1860	1866	27	47	74		5	1	6	2	2	4	5
" Centre,	1839	Henry Avery,	1860	1866	13	10	23		0	0	0	0	0	0	0
Windham,		No report.													
York,	1833	John Holway,	1867	32	66	98		22	1	23	1	1	0	2	9

No report.

OTHER MINISTERS.

Israel W. Andrews, D. D., Pres. Col., Marietta.	E. M. Cravath, Dist. Sec. Amer. Miss. Ass'n, Cincinnati.	Daniel I. Jones, Delaware.
John T. Avery, Cleveland.	Joseph Davison, Oberlin.	Eben D. Jones, Syracuse.
John P. Bardwell, Oberlin.	William Edwards, Syracuse.	John Keep, Oberlin.
L. E. Barnes, Mt. Vernon.	John M. Ellis, Oberlin.	Theodore J. Keep, Oberlin.
William N. Briggs, Oberlin.	E. H. Fairchild, Oberlin.	Lysander Kelsey, Sec. Ohio II. M. Soc., Columbus.
George Clark, Oberlin.	James Gray, Seville.	Henry D. King.
Robert Cochran, Austintown.	Mason Grosvenor.	Stephen C. Leonard, Oberlin.
Henry Cowles, Oberlin.	Joseph Hooper, Brooklyn.	Henry Matson, Oberlin.
	H. B. Hosford, Prof., Hudson.	Edway Parmelee, Toledo.

Henry E. Peck, Oberlin.
David C. Perry, Barlow.
John Pettit, Bucyrus.
William Russell, Cleveland.
John Shafer, Oberlin.

James C. Shaw.
Luther Shaw, Tallmadge.
Fayette Shipherd, Oberlin.
Julson Smith, Prof., Oberlin.
Asa Sperry, Morgan.

John Vetter, Oberlin.
LICENTIATES.
E. Anderson McLean, and three others.

WELSH CONGREGATIONAL CHURCHES IN OHIO.

The WELSH CONGREGATIONAL CHURCHES being united in a district Association, it is thought best to insert them in the table as they appear in their own report; but they are included in the Summary below.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		IN SAB. SCHOOLS.			
						April 1, 1867.				1866-7.		1866-7.			1866-7.					
Place and Name.						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excomm.	TOTAL.	Adults.	Infants.		
Alliance,	1867	L. R. Powell,				12	15	27												
Berea,	1865	D. M. Evans,		1865	1865	26	45	71												
Brookfield,	1866	J. J. Jenkins, p.		1866	1866	14	15	29												
Brown Township,	1865	J. H. Jones,		1842	1859															
Burgh,	1865	None.																		
Canal Dover,	1866	None.				9	6	15												
Centreville,	1840	D. S. Davies,		1862	1867															
Cincinnati,	1849	Griff. Griffiths,		1853	1866	51	72	123												
Columbus,	1837	Rees Powell,		1838		16	23	44												
Crahcreek,	1859	John Edwards,		1851	1863	41	75	116												
Delaware,	1842	J. H. Jones,		1842	1862	14	23	37												
Gomer,	1835	J. M. Thomas,		1845	1865			290												
Granville,	1841	David Price, p.		1829	1862	21	37	58												
Hubbard,	1865	No report.																		
Ironton,	1854	None.						80												
Mineral Ridge,	1856	J. P. Thomas,		1855	1859	39	65	104												
Minersville,	1853	John Lloyd,		1851	1864	43	52	95												
Mount Carmel,	1848	D. S. Davies,		1862	1867			32												
Nebo,	1855	Evan Davies,		1832	1857	46	40	86												
Newark,	1841	David Price, p.		1829	1862	39	65	104												
Newburgh,	1859	J. E. Jones, p.		1855	1866	32	41	73												
Oak Hill,	1842	D. M. Evans, p.		1865	1865	36	28	64												
Palmyra,	1835	Thomas Evans,		1841	1865	17	35	52												
Paris,	1850	David Davies, p.		1852	1852	19	34	53												
Pomeroy,	1843	John Lloyd,		1851	1864	22	40	62												
Radnor,	1835	James Davies,		1818	1863	39	54	84												
Siloam,	1860	J. A. Davies,		1833	1860	8	16	24												
Syracuse,	1853	None.				6	15	21												
Tallmadge,	1847	David Davies,		1852	1854	31	59	90												
Troedrhwdalar,	1839	Rees Powell, p.		1838	1839	30	23	63												
Tyrnhos,	1841	Evan Davies,		1832	1857	37	50	87												
Youngstown,	1846	T. W. Davies,		1854	1862	40	66	106												
Total, 32 Churches,		20 Ministers.				679	1009	2162		265	193	463	34	149	25	208	8	137	2148	

SUMMARY. — CHURCHES: 34 with pastors (installed); 99 with acting pastors; 33 vacant (including 19 supplied by licentiates, or by ministers of other denominations). TOTAL, 141.
MINISTERS: 34 pastors (installed); 79 acting pastors; 25 others. TOTAL, 143.
CHURCH MEMBERS: 5,048 males; 3,848 females; (434 not specified, we divide in the same proportion with those reported.) TOTAL, 13,896. — absentees not known.
ADDITIONS IN 1866-67: 1,225 by profession; 740 by letter. TOTAL, 1,975.
REMOVALS IN 1866-67: 185 by death; 737 by dismissal; 46 by excommunication. TOTAL, 968.
BAPTISMS IN 1866-67: 431 adult; 296 infant.
IN SABBATH SCHOOLS: 16,063.
BENEVOLENT CONTRIBUTIONS (from 144 churches): \$32,111, — a decrease of \$8,255. Of the contributions, \$2,003 from the Welsh churches above. PARISH EXPENSES (148 churches): \$152,170, — of which \$15,277 in the Welsh churches; increase, \$36,390, — of which the entire Welsh report forms a part.

CHANGES. — CHURCHES: New, or replaced on the list, — Cambridge (1867), Findlay (1865), Kelley's Island, Lodi, Martinsburg (1866), Plain, Seville, St. Joseph's, Sylvania, Vermilion. New Welsh churches, — Alliance, Burgh. Dropped from the list, — Avon, Bucyrus, Chagrin Falls, Copley, Guilford, Harrisville, McConneville. No Welsh churches dropped. — Net gain of members, 692.
MINISTERS: Pastors ordained, 2; pastors installed, 5; ordained without installation, 3; pastors dismissed, 2. Deceased, 1, without charge. — Licentiates under care, 4.

ORGANIZATION. — Nine Conferences of Churches, not including the Welsh, are united in GENERAL CONFERENCE. The Welsh churches are united in the WELSH CONGREGATIONAL ASSOCIATION OF OHIO.

INDIANA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		In SAB. Schools.	
					Male.	Female.	Total.	Absent.	Prof.	Letter.	Deaths.	Dism.	Excom.	Total.	Adults.		Infants.
Adams County,	1857	None.			2	3	5										
Boonville,	1839	None.			2	10	18										
Cold Spring Township,	1833	[D. J. Baldwin, Lay Pastor.]		1865	18	25	43										
Francisco,	1862	None.			3	3	6										
Harrison County,	1867	— Fisher,															
Hart Township,	1857	Lewis Wilson,		1859	4	5	9										
Indianapolis,																	
Plymouth ch.,	1857	None.			36	56	92		6	7	13	1	11	12	1	2	
Kokomo,	1863	None.					46									115	
Liber,	1854	Ebenezer Tucker,		1850	13	10	23									80	
Michigan City,	1835	[J. J. Ward, Presb.]		1867	30	80	110		1	2	3	1	6	7		150	
Montgomery,	1850	Lewis Wilson,		1857	16	24	40										
New Corydon,	1848	None.			3	4	7										
Ontario,	1840	Walton Pattinson,		1866	26	43	69		26	3	29	3	5		8	145	
Orland,	1836	Corbin Kiddler,															
Pisgah,	1854	Marshall W. Diggs,		1864	8	4	12										
Pleasant Grove,	1855	Levin Wilson,		1867	4	5	9										
Terre Haute,	1834	E. Frank Howe,		1865	61	134	195		58	8	66	1	7	8	27	7	
Vigo, South,	1854	Dean Andrews,		1858	7	7	14									250	
West,	1849	[— Spencer, Presb.]		1865	7	9	16									30	
Westchester,	1854	Joseph H. Jones,		1854	7	12	19										
Waterloo,	1860	None.			6	16	22										
Total.*					307	532	839		91	20	129	6	41	47	55	14	1337

* Assigning to "males" and "females" the proportionate number of members "not specified."

OTHER MINISTERS.	Smith B. Goodenow, Jefferson.	Rufus Patch, Ontario.
George Barnum, Waterloo.	Nathaniel A. Hyde, Agent Am.	
William G. Ewing, Sunday-School Agent.	Home Miss. Soc., Indianapolis.	LACENTATE.
	Merrick A. Jewett, D.D., Terre Haute.	G. S. Codington.
	T. E. McCormick, Princeton.	

SUMMARY. — CHURCHES : 12 with ministers (pastors and acting pastors not distinct) ; 9 vacant (of which one has a "lay pastor," and two have Presbyterian supplies). TOTAL, 21.
MINISTERS : 11 in pastoral service ; 6 others. TOTAL, 17.
CHURCH MEMBERS, ADDITIONS, ETC., as above.

CHANGES. — CHURCHES : New, — Harrison County. Dropped as extinct, — Bethlehem, Buena Vista, Hopewell, and Westfield. — Net gain of members, 51.
MINISTERS : No reported ordinations, installations, or dismissions. None deceased.

ORGANIZATION. — Three Associations of Churches. The churches are also united in a GENERAL ASSOCIATION.

ILLINOIS.

			April 1, 1867.	1866-7.	1866-7.	1866-7.
Abingdon,	1858	None.	15	25	40	11
Albany,	1842	H. S. Hamilton,	11	3	0	3
Albion,	1840	Alfred Connet,	1	0	1	1
Algonquin,	1850	None.	21	33	54	6
Altona,	1857	James D. Wyckoff,	6	15	19	5
Amboy,	1854	George W. Wells,	25	50	75	10
Annawan,	1853	Addison Lyman,	48	78	126	26
Arispe,	1858	None.	5	14	19	4
Atlanta,	1840	George B. Hubbard,	6	9	15	4
Atkinson,	1st, 1863, 2d, 1863	E. G. Bryant,	19	41	60	7
Anrota, 1st ch., P. '33, C. 1848	William L. Bray, p.		8	14	22	1
New England ch., 1853	Edward Ebbs, p.		72	142	214	24
Avon,	1855	Jacob P. Richards,	32	65	98	1
Barry,	1846	None.	7	15	22	1
Butavia,	1835	George A. Rawson, p.	58	85	143	18
Beardstown, P. 1845, C. 1850	Wm. A. Chamberlin, p.		58	114	172	21
Beverly,	1859	None.				
Big Grove,	1834	None.				
B. g Rock, W. L. S.,	1852	Benjamin T. Jones,	7	9	16	0
"	1854	Benjamin T. Jones,	8	15	23	0
Big Woods,	1842	George C. Partridge,	5	9	14	1
Bloomington,	1840	Warren F. Day,	30	54	84	19

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.			REMOVALS.			BAPT.		SCHOOLS.
					April 1, 1867.				1866-7.			1866-7.			1866-7.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	
Blue Island,	1860	Leuel Foster,	1855	1863	7	12	19	1	0	1	1	1	0	0	2	0	80
Brenton,	1860	None.															
Brimfield,	1847	C. A. Leach,	1853	1866	46	51	97	25	2	2	4	2	1	0	3	1	80
Bristol,	1838	John L. Granger,	1866	1865	21	35	56	9	2	8	10	0	0	0	0	0	76
Bruce,		No report.															
Buda,	1856	None.			16	24	42	6	2	5	7	0	1	0	1	1	65
Bunker Hill,	1838	William E. Holyoke,	1851	1866	40	54	94	6	11	7	18	2	7	0	9	2	150
Burlington,	1850	None.															
Burritt,	1856	None.															
Byron,	1837	James P. Stoddard,	1861	1861	33	50	83	8	4	7	11	0	4	0	4	0	110
Cambridge,	1851	Joseph D. Baker, p.	1842	1852	28	54	82	13	13	4	17	0	8	0	8	4	160
Canton,	1842	Henry Bates, p.	1843	1867	43	93	136	29	19	3	22	4	0	0	4	4	125
Carpenterville,	1864	Isaac B. Smith,	1860	1865	6	11	17	10	2	1	3	0	0	0	0	0	60
Champaign,	1853	Samuel A. Vandyke,	1857	1857	52	86	138	21	12	19	31	0	5	0	6	5	378
Chandlerville, P. '36, C. 47	1857	Joseph R. Kennedy,	1857	1866	31	40	71	18	12	3	15	2	5	0	7	5	94
Chesterfield,	1848	Henry Dutton Platt,	1851	1858	23	35	58	9	8	0	8	0	2	0	2	6	85
Chicago, 1st ch.,	1851	None.			220	340	560	50	33	62	95	4	89	1	94	8	678
" Plymouth ch.,	1852	L. E. Matson, p.	1861	1866	80	125	205	5	5	28	33	1	18	0	19	1	200
" South ch.,	1853	None.			42	93	135	10	12	22	34	1	7	0	8	1	175
" New Eng. ch.,	1855	John P. Gulliver, p.	1846	1865													
" Salem ch.,	1857	C. B. Thomas,	1862	1866	14	14	28	0	4	5	9	0	0	0	0	0	100
" Union Park ch.,	1860	C. D. Helmer, p.	1859	1866	75	182	257	7	20	80	100	0	17	0	17	5	750
" Tabernacle ch.,	1866	J. W. Healey, p.	1857	1865	106	176	282	6	14	140	282	1	0	0	140	33	1200
Chili,	1856	Anni R. Mitchell,	1866	1866	21	25	46	7	4	1	5	0	3	0	3	1	0
Clifton,	1859	John Blood,	1854	1865													
Coal Valley, Welsh,		No report.															
Coffins Station,	1859	Nathaniel P. Coltrin,	1850	1867	6	10	16	4	2	0	2	0	6	0	6	0	70
Como,	1851	Pliny Fisk Warner,	1859	1866	12	35	47	6	0	5	5	0	10	0	0	0	50
Concord, P. 1844, C.	1848	Edward B. Tuthill,	1861	1865	50	49	99	22	12	2	14	1	5	0	6	9	188
Cornwall,	1859	None.			5	5	10	3	0	0	0	0	0	0	0	0	Un.
Crete,	1853	B. M. Amsden,	1849	1864	14	24	38	2	0	2	2	0	4	0	4	0	80
Crystal Lake,	1842	James H. Harwood,	1862	1865	33	58	91	8	10	18	1	2	0	3	4	4	100
Dallas City,	1859	William C. Merritt,	1846	1866	23	34	57	8	13	8	21	0	15	0	15	3	90
Danby,	1862	James Tompkins, p.	1867	1865	12	28	40	0	1	1	2	0	4	0	4	1	165
Danvers,	1862	William B. Orris,	1865	1865	13	15	28	2	0	0	0	0	0	0	0	0	40
Deer Park,	1857	None.			25	34	59	23	0	0	0	2	2	0	4	0	47
De Kalb,	1854	None.															
Dement,	1856	Henry Buss,	1856	1859	14	32	46	5	15	3	18	0	1	0	1	6	60
Dix,	1864	None.															
Dover,	1838	None.			42	57	99	12	4	2	6	2	7	0	9	0	90
Downer's Grove,	1866	None.															
Dundee,	1841	Isaac B. Smith,	1860	1865	41	79	120	5	19	7	26	1	2	0	3	5	76
Dunleith,	1859	E. W. Garney,	1866	1866													
Dwight,	1866	J. A. Montgomery,	1866	1866	25	28	53	2	24	18	42	0	1	0	11	0	95
Eagle Point,	1843	None.															
East Pawpaw, P. '54, C. '62	1862	C. C. Breed,	1860	1864													
Eden,		J. W. West,	1857	1865													
Elgin,	1836	None.															140
Elk Grove,	1836	None.			16	20	36	10	0	0	0	0	0	0	0	0	0
Elkhorn Grove,	1854	None.															50
Elmore,	1847	Benjamin F. Haskins,	1857	1862	13	20	33	3	3	1	4	0	2	0	2	1	3
Elmwood,	1854	W. G. Pierce, p.	1861	1861	87	123	210		23	11	34	6	27	0	33	7	160
El Paso,	1859	None.															
Evanston,	1859	None.															
Fall Creek, Ger.	1860	Charles E. Conrad,	1858	1860	9	15	24	2	0	0	0	1	3	0	4	0	45
Farmington,	1849	Lathrop Taylor, p.	1843	1864	58	88	146	13	11	8	19	3	17	2	22	3	175
Fremont,	1838	Elijah J. Roke,	1867	1867	32	90	122	22	1	2	3	3	3	0	6	0	100
Galena,	1860	None.															
Galesburg, 1st ch.,	1837	Frederic T. Perkins, p.	1843	1860	162	199	361	43	31	13	44	6	12	0	18	14	3
" 1st Cong. ch.,	1855	Edward Beecher, D. D., p.	1826	1855	101	184	285	23	29	21	50	3	7	0	10	2	175
Galva,	1835	Rufus B. Guild, p.	1864	1864	45	77	122	18	10	13	23	0	4	0	4	5	3
Gap Grove,	1859	None.															
Garden Prairie,	1858	D. Baldwin,	1865	1866	16	14	30	3	1	1	2	0	0	0	0	0	50
Geneseo,	1836	Harry Brickett,	1858	1865	117	197	314	27	27	21	48	3	8	0	11	8	250
Geneva,	1849	[A. G. Beebe, Presb.]	1865	53	76	129	13	29	18	47	0	8	1	9	15	3	125
Granville, 1st, '51, 2d,	1852	[H. Vallette Warren, Pr'b.]	1866	40	47	87	6	9	11	20	3	12	0	15	3	0	175
Gridley,	1835	Bethuel C. Church,	1835	6	10	16	1	0	0	0	0	0	0	0	0	0	30
Griggsville, 1st, '34, 2d,	'37	H. G. McArthur,	1866	68	90	158		25	6	31	0	5	9	14			150
Hampton,	1852	Almer Harper,	1853	1861													
Hamilton,	1859	None.															
Harvard,	1858	Thomas C. Easton,	1859	1866	8	17	25	5	5	2	7	0	0	0	0	0	100
Henry,	1850	R. B. Bull,	1855	1866	18	33	54	3	21	4	25	0	1	0	15	1	50
Hillsboro, Central,	1859	None.			25	30	55	6	9	4	13	1	1	0	2	3	100
Hinsdale,	1867	C. M. Sanders,	1867	1867	7	13	20	0	3	19	22	0	2	0	2	2	2
Homer,	1860	Horace H. Harmon,	1860	1866	34	28	62	11	0	3	3	0	1	0	1	0	46
Hoyleton,	1858	James Scott Davis,	1856	1861	28	32	60	22	11	0	11	1	8	0	9	7	150
Huntley,	1852	Daniel Chapman,	1842	1865	25	29	54	22	2	1	3	0	1	0	1	0	70
Jacksonville,	1833	James Grey Roberts,	1858	1864	63	124	187	25	7	7	14	0	9	0	9	7	150

CHURCHES.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.				
					April 1, 1867.				1866-7		1866-7.			1866-7.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Total.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.
Jefferson,		1841 E. C. Barnard, p.	1866	1865	11	25	35	12	0	2	3	1	5	0	6	0	100	
Jericho,	P. 1838, C.	1839 None.			8	9	17	10	0	0	0	0	0	0	0	0	30	
Kaneville,		1857 None.																
Kankakee,		1854 Frederick W. Beecher,	1860	1862	18	42	60	10	7	8	15	0	5	0	5	1	50	
Kewanee,		1855 J. M. Van Wagner, p.	1846	1854	54	99	153	18	10	22	32	1	15	0	16	6	250	
Knoxville,		1859 None.																
Lacon, 1st Cong. ch.		1865 A. A. Stevens,	1848	1866	37	57	94	5	35	4	39	1	6	0	7	12	110	
Lafayette,		1847 None.																
La Harpe, 1st, 1836, 2d,		1848 Samuel R. Thrall,	1842	1865	23	46	69	8	5	3	8	1	0	0	1	3	0	
Lamoille,		1840 Darius Gore,	1844	1860	30	55	85	5	8	3	11	2	9	0	11	6	160	
Lanark,		1859 Lucius H. Higgins, p.	1836	1866	23	33	56	9	3	9	12	0	1	0	1	1	120	
La Salle,		1853 Albert L. Payson,	1839	1866	21	55	76	4	5	13	21	1	9	0	10	4	80	
Lawn Ridge,		1845 Lewis Benedict,	1844	1864	42	71	113	6	7	6	13	1	5	0	6	5	250	
Lee Centre,		1843 S. Wallace Phelps,	1854	1862	21	38	59	8	4	2	6	0	2	0	2	0	75	
Lincoln,		1859 H. S. Clark,			15	35	50	9	6	5	11	0	0	0	0	0	160	
Lisle,		1860 None.			10	14	24	3	1	1	3	1	1	0	2	6	30	
Lisbon,	P. 1838, C.	1851 Uriel W. Small,	1859	1864	65	121	186	38	5	5	2	7	1	7	0	8	250	
Lockport,		1838 Alfred L. Riggs,	1863	1862	15	47	62	14	3	3	6	2	4	0	6	0	216	
Loda (Oakalla P. O.),		1857 C. L. Watson,	1829	1863	9	27	36	11	2	2	4	0	2	0	2	0	70	
Lodi,		1854 None.																
Lyndon,		1836 Wilson D. Webb,	1848	1863	27	58	80	7	2	1	3	1	5	0	6	2	125	
Lyonsville,		1843 C. M. Sanders,	1847	1867	38	47	85	7	21	4	25	0	6	0	6	4	95	
Macomb,		1858 None.																
Malden,		1857 E. P. Ingersoll,	1835	1865	40	57	97	21	14	3	17	0	5	0	5	3	150	
Melita,		1858 J. D. Parker,	1835	1866	9	12	21	3	2	3	5	0	0	0	0	1	30	
Manteno,		1862 None.																
Marengo,		1858 None.																
Marseilles,		1860 Ephraim H. Baker,	1834	1863	16	28	44	8	13	13	26	0	7	0	7	4	91	
Marshall,		1841 Dean Andrews,	1664		19	66	85		6	1	7		0	0	0	5	80	
McLean,		1858 None.			3	0	9	12	0	0	0	0	0	0	0	0	80	
Mendon,		1833 Alex. B. Campbell,	1851	1855	42	65	107	10	2	7	9	4	5	0	9	0	3100	
Mendota,		1855 (Wm. H. Wynne, Luth.)	1836	1856	15	25	41	6	1	2	3	2	4	0	6	1	60	
Metamora,	P. 1843, C.	1844 None.			10	20	30	3	0	0	0	0	0	0	0	0	50	
Milburn,		1841 Harmon Bross,	1863	1864	33	62	95	3	0	0	0	2	3	0	5	0	3,197	
Milo,		1849 None.			8	16	24	9	0	0	0	0	2	2	4	0	90	
Moline,		1844 Josiah A. Mack,	1860	1866	46	88	134	8	18	12	30	1	3	0	4	7	1,715	
Monroe,		1861 A. D. Wyckoff,	1860	1865	15	20	35	3	19	5	24	0	1	1	2	7	65	
Montebello,		1849 None.																
Norris,		1848 William A. Lloyd,	1862	1865	36	69	105	15	5	8	13	7	4	0	11	0	2,222	
Morrison,		1858 None.																
Morton,		1851 George L. Roberts,			8	19	27	2	0	0	0	0	0	0	0	0	50	
Munro,		1843 None.																
Naperville,		1832 James C. Beekman,	1863	1866	18	45	63	7	7	4	11	1	0	0	1	5	86	
Nebraska,		1858 Bethuel C. Church,	1865	1862	12	18	30	3	0	0	0	1	0	0	1	0	60	
Neponset,		1855 Samuel G. Wright, p.	1840	1866	39	59	98	4	35	33	68	0	3	0	3	13	3,270	
Nettle Creek,		1850 None.																
Newark,		1843 Reuben F. Markham,	1846	1865	35	59	94	17	1	7	8	0	7	3	10	0	3,911	
New Berlin,		1859 None.			8	7	15	11	0	0	0	1	0	0	1	0	80	
New Rutland,		1858 Reuben Everts,	1865		15	12	27	1	0	0	0	0	0	0	0	0	75	
Newtown,		1852 George W. Williams,	1860	1865														
Nora,		1855 Samuel Penfield,	1849	1865	18	29	47	11	1	2	3	0	2	0	2	1	1,110	
Normal,		1865 W. H. Daniels, p.	1860	1865	36	61	97	16	6	8	14	0	5	0	5	0	2,550	
O'ell,		1832 Lemuel Leonard,	1830	1854	20	43	63	17	27	44	1	1	0	3	9	3	90	
Onarga,		1858 George R. Hewlings,	1866		13	23	36	9	2	2	4	0	1	0	1	2	71	
Oncida,		1855 H. C. Abernethy, p.	1845	1857	43	71	114	10	2	2	4	0	6	0	6	2	1,330	
Ontario,		1848 B. F. Worrill,	1857	1866	20	30	50		2	0	2	0	6	0	6	0	90	
Osecola,		1860 Samuel G. Wright, p.	1840	1866	5	15	20	0	4	0	4	0	2	0	2	0	Un.	
Oswego,		1843 None.																
Otawa, 1st ch.,		1839 M. K. Whittlesey, p.	1849	1848	51	119	170	18	5	9	14	3	13	0	16	0	5,283	
Plymouth ch.,		1858 Edwin N. Lewis,	1862	1864	61	133	194	22	29	13	42	1	7	1	9	15	6,262	
Ozen,		1857 None.																
Paxton,		1859 Israel Brundage,	1856	1867	21	29	50											
Payson,		1835 Horatio Foote,	1825	1836	39	54	84	1	2	2	4	1	5	0	6	0	80	
Pecatonica,		1854 Edward P. Bada,	1864	1864	26	50	76	10	4	4	14	0	5	0	5	4	1,159	
Peoria, Main st. Cong.		1865 1865 53 108 169 17 38 53 3 1 6 0 0 0 0 0 0 50																
Peru, P. 1837, C.		1847 G. W. Phinney,	1862	1862	22	37	59	13	2	2	4	0	3	0	3	0	2,175	
Pittsfield,		1859 Aurelian H. Post,	1862	1862	22	37	59	13	2	2	4	0	3	0	3	0	4,150	
Plainfield, 1st, 1834, 2d,		1843 Fred. A. Armstrong,	1835	1866	75	121	196	41	4	2	6	2	23	0	25	9	1,811	
Plymouth,		1835 Daniel Clark, p.	1835	1866	25	73	98	13	19	2	22	2	23	0	25	9	1,431	
Poplar Grove,		1835 Charles M. Barnes,	1859	1866	58	53	91	1	28	3	21	1	7	0	8	12	4	60
Port Byron,		1835 D. W. Comstock,	1861	1863	18	40	58	10	25	3	28	0	0	0	0	2	1,075	
Prairie City,		1840 Almer Hupper,	1853	1861	51	56	87	5	9	10	19	1	2	0	3	2	8	60
Princeton,		1842 Andrew J. Drake,	1845	1866	12	34	46	6	3	5	8	0	2	1	3	0	39	
Providence,		1831 Flavel Bascom, p.	1853	1864	77	145	223	0	7	6	13	4	10	1	15	1	1,130	
Quincy, 1st Cong. ch. P. 30, C. 33, S. Hopkins Emery, p.		1840 1867 14 23 40 6 10 16 26 5 12 0 17 5 8 50																
" Centre Cong. ch.,		1847 L. F. Waldo,	1844	1866	53	75	128	20	2	12	14	2	4	0	6	1	1,015	
" German Cong. ch.,		1858 Charles E. Conrad,	1858	1858	11	13	24	3	4	0	4	2	3	0	5	0	3,160	
Rantoul,		1866 George Schlosser,	1832	1867	11	21	32	4	7	2	9	0	2	0	2	1	1,53	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ortained.	Commenced.	CHH. MEMBERS.			ADDIT'S.		REMOVALS.		BAPT.		IN SAB. SCHOOLS.		
					April, 1867.	1866-7.	1866-7.	1866-7.	1866-7.	1866-7.	1866-7.					
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	IN SAB.
Richmond,		<i>No report.</i>														
Riley,	1860	Thomas Gillespie,	1847	1867												
Ringwood,	1859	H. B. Underwood,	1866	1865												
Rockford, 1st ch.,	1851	Henry M. Goodwin,	1851	1850	79	157	236	40	2	6	8	3	7	0	10	1
" 2d ch.,	1849	Martin P. Kinney, p.	1844	1864	87	107	194	34	20	23	43	2	20	0	22	7
Rockport and Summer Hill, 1st, '34, 2d, '37, 3d,	1844	William Carter,	1824	1867	15	39	54	6	0	1	1	0	0	0	0	0
Rockton,	1838	None.			22	35	58	27	1	3	4	1	0	0	1	0
Roscoe,	1843	J. S. Graves,	1843	1866	12	32	45	7	1	2	0	4	0	4	1	7
Rosefield,	1859	None.			10	27	37		0	0	0	0	8	0	8	0
Rosemond,	1859	Alfred A. Whitmore,	1846	1866	25	30	55	6	2	7	9	1	10	0	11	0
Roseville, 1st Cong'l ch.,	1851	Arthur E. Arnold, p.	1867	1867	27	36	63	7	0	1	1	0	0	1	0	1
Salem,		None.														
Sandoval,	1859	Nathaniel P. Coltrin,	1850	1867	11	17	28	2	1	2	3	0	2	0	2	1
Sandwich,	1853	John W. Cass, p.	1863	1866	45	55	100	17	10	14	24	1	21	0	22	5
Sauamin,	1861	None.														
Seward,	1841	J. G. Sabin,	1853	1866	17	30	47	6	1	0	1	0	4	0	4	0
Sheffield,	1854	Addison Lyman,	1847	1854	20	42	62	10	2	1	3	0	5	0	5	0
Shirland,	1846	James Hodges,	1834	1859	20	31	51	5	0	0	0	1	4	0	0	0
Springfield,	1867	John K. McLean, p.	1861	1867	33	49	82	0	4	78	82	0	0	0	0	1
St. Charles,	1837	Thomas Lightbody,	1846	1865	52	102	154	29	24	7	31	1	8	1	10	8
Stirling,	1857	Martin Post, p.	1832	1866	43	75	118	50	25	18	43	2	3	0	5	0
Sullivan Valley,	1856	Samuel P. Barker,	1851	1855	30	42	72	2	30	3	32	0	10	0	10	5
Sycamore,	1849	Joseph T. Cook,	1833	1865	49	108	157	35	6	8	14	0	3	0	3	3
Tonica,	1849	J. W. West,	1857	1865	51	70	121	9	2	15	17	0	4	0	4	2
Toulon,	1846	None.			47	77	124	9	4	0	4	1	3	0	0	0
Tremont,	1843	George L. Roberts,	1822	1858	22	35	58	10	2	0	2	0	2	0	2	0
Turner,	1856	None.														
Twin Grove,	1859	None.														
Udina,	1848	Lyman H. Johnson,	1861	1861	9	5	14	11	0	0	0	0	0	0	0	0
Union,	1864	D. Baldwin,	1865	1865	21	39	61	19	0	5	5	0	2	0	2	1
Vermillion,	1834	None.			19	40	59	5	1	3	4	0	3	0	3	0
Vermont,	1840	None.														
Victoria,	1849	B. F. Haskins,	1851	1862	15	23	38	7	5	0	5	1	3	0	4	4
Vienna,	1858	Sylvester R. Dole,	1864	1864												
Viola, 1st Cong'l ch.,	1858	A. L. Pennoyer,	1837	1863	11	25	36	4	11	4	15	0	0	0	0	0
Wabash County,	1864	P. W. Wallace,	1865		9	12	21									
Wataga, 1st Cong'l ch.,	1855	W. Judson Beecher,	1828	1867	28	67	95	8	5	13	1	7	0	8	0	6
Waukegan,	1843	M. M. Colburn,	1856	1866	11	40	51	10	1	2	3	2	2	0	4	0
Wauonsie,	1834	James Loughhead,	1842	1864	10	14	24	2	5	1	6	1	0	5	4	1
Waverly,	1833	Henry M. Tupper, p.	1859	1859	56	66	122	20	4	3	7	4	16	0	20	2
Wayne,	1841	Sylvanus H. Kellogg,	1857	1863												
West Point,	1866	Amni R. Mitchell,	1866		6	9	15									
Wethersfield,	1839	Charles E. Ryder,	1865	1865	55	77	132	12	5	2	7	0	4	0	4	3
Wheaton,	1860	S. F. Milikan, p.	1860	1864	70	87	157	30	18	21	39	1	23	0	24	5
Winnebago,	1845	Henry M. Daniels, p.	1861	1861	46	66	112	25	1	1	2	2	2	0	14	0
Woodburn, 1st, 1838, 2d,	1842	(Gideon C. Clark, Presb.)	1864	39	55	85	85	8	17	1	8	4	3	2	9	6
Woodstock,	1865	J. J. A. T. Dixon,	1856	1865	15	19	34	2	1	5	6	1	1	0	2	0
Wyanet,	1853	Lucius H. Parker,	1835	1866	11	17	28	0	14	16	30	0	2	0	2	1
Wythe,	1851	Amni R. Mitchell,	1866		16	16	32	5	0	2	2	0	1	0	1	0

OTHER MINISTERS.

John A. Allen, Annawan.
 William B. Atkinson, Carthage.
 William H. Atkinson, Chicago.
 Charles M. Barnes, Plymouth.
 John R. Barnes, Rosemond.
 Samuel C. Bartlett, D.D., Prof. Theol. Sem'y, Chicago.
 Charles B. Barton, Woodburn.
 George E. Beecher, Chicago.
 Joseph A. Bent, Prof. Wheaton Coll.,
 Jonathan Blanchard, Pres. Wheaton College, Wheaton.
 William S. Blanchard, Chicago.
 H. S. Boltwood, Teacher, Princeton.
 Richard C. Bristol.
 Hope Brown, Agent Female Sem'y, Rockford.
 E. G. Bryant, Atkinson.
 Alexander W. Chapman, Minooka.
 William B. Christopher, Mendota.
 Nathaniel C. Clark, Elgin.
 Henry W. Cobb, Agent Amer. Miss. Ass'n, Chicago.
 Sylvanus S. Cone, Waynesville.

Samuel Day, Agent Chicago Theol. Seminary.
 Cornelius E. Dickinson, Elgin.
 Edmund F. Dickinson, Chicago.
 Henry A. Dickinson, [burg.
 Samuel Dilley, City Miss'y, Gales-
 William B. Dodge, Milburn.
 Richard C. Dunn, Toulon.
 Charles P. Feich, Lacon.
 Eli C. Fisk, Havana.
 Franklin W. Fisk, D. D., Prof. Theol. Sem'y, Chicago.
 Francis L. Fuller.
 J. A. Hallock, [Sem., Chicago.
 Henry L. Hammond, Treas. Theol. Charles Hancock, Buda.
 Charles S. Harrison, Earlville.
 I. H. Hart, Wheaton.
 Joseph Haven, D. D., Prof. Theol. H. H. Himman, [Sem., Chicago.
 Elbridge G. Howe, Waukegan.
 George B. Hubbard, Atlanta.
 Simon J. Humphrey, Dis. Sec. A. B. C. F. M., Chicago.
 Azariah Hyde, pas. Ind. Presb. ch., Polo.

Elisha Jenney, Agent Amer. Home Miss'y Soc., Galesburg.
 Gideon S. Johnson, Rockford.
 George P. Kimball, Wheaton.
 Francis Lawson, Agent Amer. Bible Soc., Rockford.
 Lyman Leffingwell, Ontario.
 Theophile Lorraux, Quievy, France.
 Milo N. Miles, Geneseo.
 Daniel R. Miller, Lisbon.
 John Morrill, Peconnet.
 Washington A. Nichols, Chicago.
 Samuel Ordway, Neponset.
 Alvah C. Page, Elgin.
 Lucius H. Parker, Galesburg.
 George C. Partridge.
 William W. Patton, D. D., Editor Advance, Chicago.
 Henry G. Pendleton, Henry.
 Jeremiah Porter, Chicago.
 Samuel F. Porter.
 John L. Richards, Big Rock.
 Marvin Root, Elkhorn Grove.
 Joseph E. Roy, Agent Amer. Home Miss'y Soc., Chicago.

George S. F. Savage, Sec. Western Agency Am. Tract Soc., Chicago.
 Calvin Selden, Aurora.
 Jacob R. Shipherd, Dist. Sec. Amer. Miss'y Ass'n, Chicago.
 Edwin G. Smith.

Stephen S. Smith, Chicago.
 Roswell R. Snow, Gen. Agent Am. Tract Soc. (N. Y.), Elgin.
 J. D. Stevens, Rockford.
 Julian M. Scurtevant, D. D., Pres. Illinois Coll., Jacksonville.

David Todd.
 A. Warren, Roscoe.
 John C. Wilcox, Prof., Wheaton.
 Luman Webster, Earl.
 John Woodbridge, D. D., Chicago.

SUMMARY. — CHURCHES: 32 with pastors; 131 with acting pastors; 64 vacant (including 5 supplied by licentiates, or ministers of other denominations). TOTAL, 227.
 MINISTERS: 31 pastors; 119 acting pastors; 75 others. TOTAL, 225.
 CHURCH MEMBERS: 6,175 males; 10,517 females. TOTAL, 16,692 — including 1,808 absent.
 ADDITIONS IN 1866-67: 1,490 by profession; 1,307 by letter. TOTAL, 2,797.
 REMOVALS IN 1866-67: 156 by death; 884 by dismissal; 30 by excommunication. TOTAL, 1,070.
 BAPTISMS IN 1866-67: 512 adult, 368 infant.
 IN SABBATH SCHOOLS: 22,088.
 BENEVOLENT CONTRIBUTIONS: A. B. C. F. M. (132 churches), \$ 6,319.79; Am. Miss'y Ass'n (92 churches), \$ 10,711.28; Am. Home Miss'y Soc. (136 churches), \$ 4,726.15; Am. Cong'l Union (42 churches), \$ 2,151.17; Western Tract Agency (94 churches), \$ 3,977.53; Am. and Foreign Christian Union (18 churches), \$ 458.62; Western Ed. Soc. (44 churches), \$ 1,175.74. TOTAL, \$ 29,520.34, — an increase of \$ 4,873.91. The TOTAL includes only the seven objects recommended by the General Association. Churches give to other objects, but the amount is not distinguishable, being included in "all other objects including church expenses," for which 101 churches report \$ 192,555.72. TOTAL money raised, \$ 222,076.06.

CHANGES. — CHURCHES: New, — Chicago (Tabernacle ch., 1866), Coal Valley (Welsh), Downer's Grove (1866), Hinsdale (1867), Springfield (1867), West Point (1866), Wyanet (1866). Dropped from the list, — Durand, Oak Ridge. Oakalla appears in Loda, and Spoon River is now Elmore. — Net gain of members, 1,335.
 MINISTERS: No report. From the reports of churches and the lists in Quarterly we find as follows, — Pastors ordained, 3; pastors installed, 8; ordained without installation, 7; pastors dismissed, 4. Deceased, — one without charge.

ORGANIZATION. — The churches, with few exceptions, are united in twelve Associations, and they in the GENERAL ASSOCIATION. Albion, Marshall, and Wabash County churches belong to the General Association of Indiana, and Richmond to the General Convention of Wisconsin.

MICHIGAN.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.		BAPT.		SCHOOLS			
					April 1, 1867.				1866-7.		1866-7.		1866-7.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Excom.	TOTAL.		Adults.	Infants.	
Ada,	1849	D. L. Eaton, a. p.		1867	4	20	24	3	0	0	0	3	0	3	0	50		
Adams,	1847	J. L. Crane, a. p.		1865	1867	22	31	53	7	0	2	8	2	0	4	0	Un.	
Adrian,	1854	E. P. Powell, a. p.		1861	1861	84	187	271	14	20	10	39	2	17	0	360		
Algona,	1841	None.																
Allegan,	1858	Elizur Andrus, a. p.		1850	1865	23	42	65	2	12	6	18	1	3	0	4	7	0
Almont,	1835	H. R. Williams, a. p.		1864	1864	33	66	99	14	0	3	3	3	1	10	0	65	
Alpena,	1862	Rufus Apthorp,				11	25	37	3	13	8	23	0	2	2	5	0	90
Ann Arbor,	1847	A. E. Baldwin, p.		1860	1862	88	109	197	44	6	22	28	2	28	0	28	0	9197
Arnuda,	1838	R. G. Baird, a. p.		1859	1862	22	38	60	4	3	7	10	1	3	0	4	0	60
Atherton,		A. Sanderson, a. p.		1862		9	9	18	0	3	0	3	0	1	0	1	0	30
Augusta,	1849	J. Anderson, a. p.		1865		29	34	56	9	0	2	2	0	0	0	0	2	62
Augusta,	1854	S. D. Breed, a. p.		1862	1862	32	25	48	7	7	0	7	0	7	0	7	4	7
Barry,	1834	None.				3	8	11	1	0	0	0	0	0	0	0	0	60
Barry and Johnstown,	1865	None.				4	10	14	1	1	0	1	0	0	0	1	0	49
Battle Creek,	1836	None.				125	164	289	21	0	12	12	3	8	0	11	0	300
Bedford,	1848	H. H. Van Auken, a. p.	1864	1864	38	53	91	6	29	0	29	0	6	0	6	22	0	100
Benona,	1864	Amos Dresser, a. p.		1865		8	10	18	5	2	4	6	0	0	0	0	0	18
Benton,	1844	None.				5	8	13	4	0	0	0	0	0	0	0	0	40
Benton Harbor,	1866	None.				12	11	23	0	3	20	23	0	0	0	0	0	100
Benzonia,	1860	J. B. Walker, D. D., a. p.	1838	1866	34	41	75	16	0	6	6	1	8	0	9	1	1	85
Boston,	1848	None.				10	22	32	6	1	2	3	0	0	0	0	0	45
Bowne,	1844	None.				3	9	12	0	0	0	0	0	0	0	0	0	35
Brady Village,	1865	W. P. Esler, a. p.		1839	1836	10	12	22	2	6	7	13	0	0	0	0	2	100
Bridgchampton,	1862	D. Berney, a. p.		1835	1862	9	7	16	2	0	0	0	0	2	0	2	0	4
Bruce,	1833	R. G. Baird, a. p.		1859	1881	4	18	22	3	0	0	0	0	0	0	0	0	30
Canandaigua,	1859	E. Dyer, a. p.		1836	1866	13	32	45	0	0	4	1	0	0	1	0	0	20
Canon,	1846	D. L. Eaton, a. p.		1867		16	21	37	6	3	0	3	1	3	0	4	2	1
Charlotte,	1851	B. F. Bradford, a. p.		1867		17	46	63	12	7	7	14	1	2	0	3	4	75
Chelsea,	1849	J. F. Taylor, a. p.		1855	1860	27	44	71	5	9	1	10	3	6	5	14	5	2
Chesterfield,	1847	None.				17	23	40	4	2	0	2	1	0	0	1	0	1
Clinton,	1832	H. Elmer, p.		1844	1860	84	183	267	30	24	11	35	1	11	0	12	8	3
Columbus,	1851	Fayette Hurd, a. p.		1863	1865	19	30	49	19	9	1	10	0	1	0	1	1	40
Cool Spring,	1863	None.				23	25	48	4	0	0	0	0	0	0	0	0	0
Cooper,	1843	W. M. Campbell, a. p.		1848	1866	29	59	88	11	11	6	17	0	6	0	6	7	70
Coopersville,	1836	J. M. McLain, a. p.		1865		16	20	36	0	12	0	12	2	0	0	2	9	0
Croton,	1864	A. St. Clair, a. p.		1840	1863	3	8	11	5	0	3	3	0	0	0	0	0	30
Delta,	1872	J. M. Ashley, a. p.		1867		8	7	15	5	0	0	0	0	0	0	0	0	30
Detroit, 1st,	1844	Adlison Ballard, p.		1857	1866	88	161	249	24	4	5	9	1	16	0	17	1	4
Detroit, 2d,	1866	S. M. Freeland, p.		1861	1866	48,	95,	143,	1,	13,	34	47,	3,	4,	1	8	4	2,114

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		
					April 1, 1867.				1866-7.		1866-7.			1866-7.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disun.	Excom.	TOTAL.	Adults.
DeWitt,	1851	J. M. Ashley, a. p.	1851	1867	12	6	8	1	0	0	0	0	0	0	0	0
Dexter,	1839	A. S. Kedzie, a. p.	1845	1866	18	38	56	7	1	9	10	0	3	0	3	0
Dorr,	1857	N. K. Everts, a. p.	1866	1866	17	24	41	11	3	0	3	1	0	0	1	0
Dowagiac,	1850	E. P. Strickland, a. p.	1855	1866	32	65	97	5	28	8	36	0	17	0	17	2
Dundee,	1837	None.		1866	6	28	34	1	0	0	0	1	0	0	1	0
Eastmanville,	1866	J. M. McLain, a. p.	1866	1866	21	18	39	2	11	2	13	0	0	0	0	0
Easton,	1851	L. E. Sikas, a. p.	1865	1867	17	38	55	8	0	2	2	0	0	0	0	0
East Saginaw,	1857	J. G. W. Cowles, p.	1859	1865	54	141	195	0	75	30	105	0	23	0	26	34
Eaton Rapids,	1843	N. D. Glidden, a. p.	1859	1866	24	24	48	9	0	1	1	1	4	0	5	0
Elk Rapids,	1863	Leroy Warren, p.	1862	1862	11	21	32	2	0	1	1	0	0	0	0	1
Essex,	1855	H. Lucas, a. p.	1865	1866	12	15	27	0	3	5	8	0	0	0	0	0
Farmer's Creek,	1848	[George Winters, Presb.]		1866	4	6	10	0	0	1	1	0	0	0	0	1
Flat Rock,	1858	Charles Machin, a. p.	1838	1864	19	45	64	5	23	12	25	1	1	0	2	10
Franklin,	1848	J. W. Allen, a. p.	1862	1861	23	41	64	3	12	12	14	1	0	0	1	10
Fredonia and Ceresco,	1863	None.		1866	13	16	29	0	7	2	9	1	0	0	1	7
Fulton,	1866	Hazael Lucas, a. p.	1866	1866			5									
Gaines,	1863	E. T. Branch, a. p.	1849	1863	2	3	5	0	0	0	0	0	0	0	0	0
Galesburgh,	1852	[H. L. Dox, Luth.]		1866	80	115	195	37	2	8	11	0	4	0	4	3
Genesee,	1849	None.		1866	8	23	31	0	0	0	0	0	0	0	0	0
Goodrich,	1855	A. Blanchard, a. p.	1866	1866												
Grand Blanc,	1853	None.		1866	18	30	48	5	2	2	5	1	1	0	2	0
Grand Haven,	1858	J. B. Fiske, a. p.	1864	1864	11	18	29	11	0	1	1	0	0	0	0	3
Grand Ledge,	1864	J. M. Ashley, a. p.	1865	1865												
Grand Rapids,	1836	J. Morgan Smith, a. p.	1863	1866	136	250	385	35	46	27	73	2	15	0	17	27
Grandville,	1829	William H. Osborn, a. p.	1865	1865	15	34	49	6	2	9	12	0	1	0	1	2
Grass Lake,	1835	James Vincent, a. p.	1867	11	81	122	11	0	1	3	3	3	2	5	0	31
Greenbush,	1863	None.		1866												
Greenville,	1852	James L. Patton, a. p.	1866	1866	53	74	127	5	36	8	44	2	2	0	4	24
Hartland,	1844	None.		1866												
Homestead,	1864	E. E. Kirkland, a. p.	1846	1864	11	12	23	1	1	5	6	1	2	0	3	0
Hopkins,	1857	John S. Kidder, a. p.	1843	1864	23	31	54	9	0	6	6	0	6	0	6	5
Howell,	1850	None.		1866	6	5	11	2	0	0	0	0	0	0	0	0
Hubbardston,	1855	James Gregg, a. p.	1866	1866	9	18	27	0	0	0	0	0	0	0	0	0
Hudson,	1836	M. W. Reed, a. p.	1866	1867	36	96	132	0	0	3	3	2	5	0	7	0
Ithaca,	1866	Samuel Sessions, a. p.	1866	1866			11									
Jackson,	1841	G. H. Coffey, p.	1861	1865	127	225	352	3	114	41	155	8	28	2	28	59
Johnstown,	1835	None.		1866	5	6	11	0	2	1	3	0	0	0	0	2
Kalamazoo,	1836	None.		1866	128	203	331	64	6	11	17	8	21	27	56	1
Kalamo,	1867	O. H. Spoor, a. p.	1861	1866	12	13	25	0	18	7	25	0	0	0	0	7
Kalamazoo,	1851	F. Crang, a. p.	1834	1866	13	30	43	4	16	0	16	1	3	0	4	6
Laingsburg,	1864	[William Mulder, Licen.]	1866	1866	9	25	34	2	1	2	3	1	0	0	1	0
Lamont,	1867	[C. Doolittle, Presb.]	1867	1867	40	62	102	14	41	13	54	1	8	0	9	24
Lansing,	1864	C. McIntire, a. p.	1861	1865	24	38	62	1	10	7	17	0	1	0	1	6
Lawrence,	1837	E. Cleveland, a. p.	1837	1867	18	34	52	6	1	6	7	0	0	0	7	1
Leland,	1835	George Thompson, a. p.	1848	1865	9	11	20	3	7	0	7	0	0	0	1	4
Leroy,	1837	S. Phillips, a. p.	1866	1866	24	35	59	8	0	3	3	2	2	0	4	0
Leslie,	1835	E. W. Shaw, a. p.	1858	1865	6	11	17	3	2	0	2	0	0	0	0	0
Lexington,	1836	Charles C. Spooner, a. p.	1839	1866	7	15	22	3	2	0	2	0	0	0	0	2
Lima,	1830	None.		1866	11	25	36	10	0	0	0	0	0	0	5	0
Litchfield,	1839	D. D. Frost, a. p.	1847	1865	28	50	78	16	3	7	10	1	3	0	4	2
Lodi,	1854	W. E. Caldwell, a. p.	1863	1866	22	44	66	9	0	0	0	0	4	2	6	0
London,	1838	J. Emmons, a. p.	1866	1866	9	23	32	4	7	2	9	0	3	0	3	1
Lowell,	1856	E. R. Stiles, a. p.	1866	1866	25	50	75	7	24	11	35	0	5	0	5	8
Manistee,	1832	Heman Geer, a. p.	1848	1866	13	22	35	7	8	4	11	0	0	0	3	0
Matteson,	1862	J. R. Bonney, a. p.	1862	1862	11	23	34	2	8	4	12	1	3	0	4	1
Mears,	1863	None.		1866												
Memphis,	1840	W. P. Russell, a. p.	1841	1848	24	55	79	15	23	1	24	3	0	0	3	17
Mendon,	1858	None.		1866												
Middleville,	1846	J. W. Kidder, a. p.	1857	1866	21	44	65	13	13	6	19	0	0	0	0	9
Murceni,	1859	J. L. Crane, a. p.	1865	1865	8	21	29	3	4	6	10	0	4	0	2	0
Muskegon,	1859	L. Reed, a. p.	1866	1866	21	43	64	0	2	8	10	0	0	0	0	3
Napoleon,	1855	None.		1866	5	10	15	0	0	0	0	0	0	0	1	0
Newaygo,	1855	Edward Raymond, a. p.	1856	1866	3	8	11	0	0	3	3	6	0	0	0	0
New Baltimore,	1856	None.		1866	9	31	40	15	0	1	1	0	2	0	2	0
New Hudson,	1859	None.		1866	4	14	18	2	0	0	0	0	0	0	0	0
Niles,	1845	None.		1866												
Northport,	1833	George N. Smith, a. p.	1836	1863	5	10	15	2	0	0	0	0	0	0	0	0
Oakwood,	1848	[George Winters, Presb.]	1866	1866	14	26	40	2	0	2	2	1	5	0	6	0
Oceola,	1841	None.		1866	4	11	15	0	0	0	0	0	0	0	0	0
Old Wing Mission,	1849	George N. Smith, a. p.	1836	1849	28	28	56	10	9	0	9	2	0	0	2	7
Olivet,	1845	None.		1866	92	131	223	18	21	29	50	2	17	0	19	7
Onondago,	1836	J. Stevenson, a. p.	1866	1866	5	5	10	0	8	2	10	0	0	0	0	0
Orion,	1853	W. B. Stickland, p.	1866	1866	6	7	13	0	2	0	2	0	3	0	3	0
Otisco,	1845	None.		1866	5	5	10	0	0	0	0	3	0	0	0	0
Otsego,	1837	John Jackson, a. p.	1865	1865	23	44	67	3	2	0	2	2	9	0	11	0
Otto,	1863	None.		1866												
Owosso,	1853	J. Patchin, a. p.	1850	1864	39	79	118	6	5	14	19	1	0	0	1	3
Paris,	1860	None.		1866	4	12	16	6	0	0	0	1	0	0	1	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.		SCHOOLS. In Sab.		
					April 1, 1867.				1866-7.		1866-7.		1866-7.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Lectur.	TOTAL.	Deaths.	Disch.	Excom.		TOTAL.	Adults.
Pentwater,	1866	Amos Dresser, a. p.			1866	9	18	27	2	0	0	0	0	0	0	25	
Pineknay,	1848	E. W. Borden, a. p.			1866	5	6	11	0	0	11	11	0	0	0	0	0
Plainwell,	1866	W. M. Campbell, a. p.			1866	6	6	12	0	0	3	3	0	0	0	0	1
Pleasanton,	1846	H. A. Austin, a. p.	1856	1867	6	6	12	0	0	0	3	3	0	0	0	0	1
Pontiac,	1831	A. H. Fletcher, a. p.	1845	1864	51	121	172	12	2	16	18	8	14	0	22	0	1
Port Huron,	1840	J. S. Hoyt, p.	1858	1858	45	110	155	24	4	9	13	1	4	7	12	3	4
Port Sanilac,	1843	L. P. Spelman, a. p.	1867	1867	11	36	47	0	1	4	5	1	0	0	1	1	1
Raisinville,	1854	D. Birney, a. p.	1861	1861	7	21	28	5	3	1	4	1	0	0	1	0	2
Ransom,	1849	J. Emmons, a. p.	1866	1866	8	10	18	6	0	0	0	0	2	0	0	2	0
Ray and Lenox,	1848	J. F. Boughton, a. p.	1860	1864	25	42	67	8	7	3	10	1	4	0	5	0	1
Rockford,	1838	None.			1866	9	16	25	2	0	0	0	0	0	5	0	0
Rochester,	1827	[C. P. Quick, Presb.]	1866	1866	13	35	48	4	3	4	7	0	6	0	6	0	2
Royal Oak,	1847	None.			1861	1	6	7	0	0	0	0	0	0	0	0	0
Salem,	1829	P. R. Hurd, p.	1840	1849	58	108	166	5	9	6	15	3	1	0	4	3	0
Saugatuck,	1842	James Mall, a. p.	1861	1861	17	30	47	2	6	3	9	0	0	0	0	2	2
Sharon,	1844	None.			1861	15	39	54	19	0	0	0	0	0	0	0	0
Shenandoah and Leonidas,	1860	Frederick Oxnard, a. p.	1861	1860	12	23	35	6	6	2	8	0	0	2	2	0	0
Somerset,	1850	S. S. Hyde, a. p.	1847	1866	11	15	26	0	0	0	0	0	2	0	2	0	0
South Haven,	1858	R. J. Williams,	1849	1867	8	18	26	6	0	1	1	1	0	0	1	0	1
St. Clair,	1856	None.			1867	4	13	17	0	0	0	0	0	0	0	0	0
St. John's,	1841	[W. P. Wastell, Presb.]	1867	1866	28	66	94	21	1	3	4	2	0	0	2	1	9
St. Joseph,	1839	James Herwood, a. p.	1867	1867	27	46	73	8	7	11	18	1	4	0	5	4	1
Summit,	1854	J. B. Fairbank, a. p.	1860	1866	53	41	74	17	2	12	14	1	9	0	10	0	1
Thrace Oaks,	1851	None.			1866	28	46	74	8	1	5	4	0	0	2	0	4
Three Oaks,	1848	Porter B. Parrey, a. p.	1847	1865	23	43	66	2	8	4	12	0	0	0	0	4	0
Traverse City,	1833	Reuben Hatch, a. p.	1850	1866	10	11	21	2	0	9	9	0	2	0	2	0	0
Union City,	1837	S. W. Streeter, p.	1833	1869	77	133	210	22	5	0	5	1	7	0	8	2	0
Utica,	1847	William Platt, a. p.	1847	1854	9	43	52	14	2	1	3	0	3	0	3	1	1
Vermontville,	1855	O. H. Spoor, a. p.	1861	1861	52	67	119	7	4	3	7	1	0	4	5	3	0
Vernon,	1838	E. T. Branch, a. p.	1849	1862	13	27	40	2	10	7	17	0	4	0	4	4	2
Victor,	1845	[William Mulder, Licen.]	1865	1865	26	35	61	2	4	5	9	0	0	0	1	0	9
Vienna,	1845	W. F. Rose, a. p.	1865	1865	11	11	22	10	0	0	0	0	0	0	0	0	0
Watervliet,	1853	None.			1843	14	47	61	8	14	11	25	2	2	1	5	6
Wayland,	1860	J. S. Kidder, a. p.	1867	1867	9	25	34	4	1	4	5	1	0	0	1	0	1
Wayne,	1843	Charles Cutler, a. p.	1866	1866	51	55	86	16	2	2	0	2	0	0	2	0	0
Webster,	1860	[S. D. Chapin, Presb.]	1861	1865	16	35	51	9	2	2	4	0	1	0	1	0	5
Wheatland,	1843	E. M. Lewis, p.	1866	1866	7	10	17	1	0	0	0	0	2	0	0	0	0
Windsor,	1848	J. Stevenson, a. p.	1866	1866	1	0	0	0	0	0	0	0	2	0	0	0	0
Worth,	1859	None.															24

OTHER MINISTERS.

A. B. Adams, Benzonia.
 Charles E. Bailey, Benzonia.
 James Ballard, Grand Rapids.
 Isaac Barker, Rockford.
 Alonzo Barnard, Joyfield.
 John M. Barrows, Olivet.
 Davillo W. Comstock.
 Danforth L. Eaton, Lowell.
 William P. Esler, Olivet.
 Joseph Estabrook, East Saginaw.
 Francis F. Ford.
 Osee M. Goodale, Chesuning.
 Harvey Grattan, Laingsburg.
 William Hall, London.

Riley J. Hess, Grand Rapids.
 Oramel Ho-ford, Olivet.
 Silas S. Hyde, Norwell.
 Diodate Jeffers, Kalamazoo.
 Thomas Jones, Augusta.
 Thomas W. Jones.
 William S. Lewis, Pleasanton.
 Asa Mahan, d. d., Adrian.
 Stephen Mason, Marshall.
 Henry Mills, Kalamazoo.
 H. H. Morgan, Kalamazoo.
 Nathan J. Morrison, Olivet.
 David S. Morse, Kalamazoo.
 Henry C. Morse, Union City.
 Rufus Nutting, Saliue.
 Roswell Parker, North Adams.

Homer Penfield.
 Samuel Phillips, Battle Creek.
 John D. Pierce, Ypsilanti.
 Daniel J. Poor, Romeo.
 Ahnon B. Pratt, Flint.
 Herbert A. Read, Marshall.
 Samuel Sessions, Olivet.
 Joseph W. Smith, Eaton Rapids.
 Charles Temple, Otsego.
 Oren C. Thompson, Detroit.
 Warren Waters, Three Oaks.
 James S. White, Marshall.
 Edwin Wilder, Flint.
 Wolcott B. Williams, Charlotte.
 David Wirt, South Haven.
 James R. Wright, Benzonia.

LICENTIATES. — No report. One mentioned in the tables.

SUMMARY. — CHURCHES: 12 with pastors; 97 with acting pastors; 48 vacant (including 2 supplied by licentiates, and 6 by ministers of other denominations). TOTAL, 157.

MINISTERS: 12 pastors; 76 acting pastors; 49 others. TOTAL, 137.

CHURCH MEMBERS: 3,443 males; 6,167 females. TOTAL, 9,610, — including 933 absent.

ADDITIONS IN 1866-67: 919 by profession; 649 by letter. TOTAL, 1,568.

REMOVALS IN 1866-67: 120 by death; 472 by dismissal; 45 by excommunication. TOTAL, 638.

BAPTISMS IN 1866-67: 445 adult; 162 infant.

IN SABBATH SCHOOLS: 10,046.

BENEVOLENT CONTRIBUTIONS (from 105 churches): \$26,495.83, — an increase of \$3,561.87.

CHANGES. — CHURCHES: New, — Alpena, Benton Harbor (1866), Fulton (1866), Ithaca (1866), Kalamo (1867), Lexington (1866), Onondago (1866), Plainfield (1866), Portland, Rockford, Windsor. Droppel, — Michigan city, Ind., and Sylvania, O., — last year incorrectly inserted; and Pioneer and Wilson. — Net gain of members, 641.

MINISTERS: No report. From lists in Quarterly we gather the following, — Pastors installed, 2. Died, one without charge.

WISCONSIN.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ortained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			BAPT.					
					Aug. 1, 1867.				1866-7.		1866-7.			1866-7.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disam.	EXCOM.	TOTAL.	Adults.	Infants.	Lx SAB.	Schools.
Albany,	1853	James Montague, s. s.	1841	1866	5	10	15	10	1	0	1	0	0	0	0	2	92		
Allen's Grove,	1845	Melzar Montague, s. s.	1844	1867	39	85	124	10	1	2	3	1	6	0	0	0	75		
Appleton,	1851	Franklin B. Doe, p.	1864	1858	89	150	239	12	45	21	66	5	12	0	17	22	6	225	
Arena,	1839	A. A. Overton, s. s.	1857	1836	2	11	13	0	1	16	17	0	2	0	2	0	2	60	
Arora,ville,	1857	D. A. Campbell, s. s.	1852	1851	6	13	19	0	0	0	0	0	0	0	0	0	0	60	
Avoca,	1858	[A. H. Bush, Licen.]	1867	1858	8	12	20	5	0	0	0	0	2	0	0	0	0	75	
Bangor, Welsh,	1855	Hugh Parry, s. s. No report.	1855																
Baraboo,	1848	None.			28	47	75	7	2	0	2	2	7	0	9	0	0	105	
Beetown,	1847	Nicholas Mayne, s. s.	1855	1860	15	26	41	3	0	0	0	0	0	0	1	1	9	140	
Beloit, First,	1838	George Bushnell, p.	1848	1845	136	211	357	75	29	15	44	3	11	0	14	9	2	240	
" Second,	1839	H. P. Higley, p.	1865	1866	35	65	100	11	17	5	22	1	11	0	12	5	8	150	
Berlin,	1834	None.	No report.																
Big Spring & Briggsville,	1866	L. Bridgman, s. s.	1846	1864	7	8	15	0	2	2	5	0	0	0	1	1	5	55	
Black Earth,	1856	A. S. Allen, s. s.	1837	1855	7	23	30	10	2	2	4	1	5	0	6	1	1	75	
Blue Mound, Welsh,	1847	None.	No report.																
Dosobel,	1857	William Stoddart, s. s.	1857	1867	10	19	29	3	1	0	1	0	4	0	4	0	0	70	
Brandon,	1838	John W. Allen, s. s.	1838	1866	25	35	60	10	8	0	0	0	0	0	0	0	0	120	
Bristol and Paris,	1851	John Keep, s. s.	1835	1861	16	34	50	5	0	0	0	2	0	0	0	5	0	120	
Broadhead,	1857	Edward Morris, s. s.	1840	1866	23	56	79	19	0	4	4	1	4	0	5	0	1	90	
Brookfield,	1845	Luther Clapp, s. s.	1845	1866	5	7	12	0	0	0	0	1	12	0	13	0	0	30	
Brookfield,	1860	[A. H. Bush, Licen.]	1867	1867	3	6	9	0	0	0	0	0	0	0	0	0	0	50	
Burlington, Plymouth,	1858	O. W. Fay, s. s.	1867	1867	24	55	79	12	0	5	5	3	5	0	8	0	0	200	
Burns,	1853	B. F. Baxter, s. s.	1842	1865	17	21	38	5	0	0	0	0	2	0	2	1	2	20	
Caldwell's Prairie,	1849	None.			4	7	11	0	0	0	0	0	2	0	2	0	0	60	
Caledonia,	1844	Cyrus Nichols, s. s.	1830	1865	22	46	68	0	0	0	0	0	2	0	2	0	1	35	
Center,	1847	James Hall, s. s.	1848	1836	22	40	62	5	17	0	17	0	6	0	6	11	1	100	
Clinton,	1858	James Brewer, s. s.	1859	1866	31	59	90	11	5	3	8	0	3	0	3	4	0	125	
Columbus,	1850	E. P. Salmon, s. s.	1831	1866	20	52	72	2	30	3	33	0	0	0	0	1	11	9	225
Darlington,	1847	D. L. Leonard, s. s.	1863	1866	39	57	96	16	1	16	17	0	1	0	1	0	0	135	
Dartford,	1849	None.	No report.																
Delafield, Welsh,	1844	David Jones, s. s.	1867	1867	6	17	23	0	0	0	0	0	0	0	0	0	1	34	
" Tab. Welsh,	1844	R. T. Evans, p.	1858	1834	9	26	35	2	0	3	3	0	0	0	0	0	4	40	
Delavan,	1841	Joseph Colie, p.	1855	1854	100	165	265	30	62	9	71	4	10	115	27	6	225		
Depere,	1866	D. C. Curtiss, s. s.	1840	1866	7	9	16	2	0	4	4	0	0	0	0	0	0	65	
De Soto,	1856	None.			4	7	11	0	0	0	0	0	0	0	0	0	0	50	
Dodgeville, Welsh,	1845	None.																	
" "	1847	None.																	
East Ithaca,	1859	[A. H. Bush, Licen.]	1867	1867	3	13	16	0	0	0	0	1	0	0	1	0	0	25	
East Troy,	1837	Charles Morgan, s. s.	1843	1860	30	41	71	12	13	12	25	1	2	0	3	7	3	50	
Eli Grove,	1846	H. M. Parmelee, s. s.	1842	1866	42	52	94	7	16	0	16	2	3	0	5	9	1	100	
Elkhorn,	1843	Calvin C. Adams, s. s.	1850	1867	12	24	36	0	0	8	8	0	8	0	8	0	0	70	
Emerald Grove,	1849	Calvin S. Shattuck, s. s.	1849	1863	55	83	138	5	15	2	17	0	5	0	5	7	1	95	
Evanville,	1841	James Watts, s. s.	1855	1861	18	41	59	8	14	0	14	1	4	0	5	3	0	50	
Fish Creek, Welsh,	1859	Hugh Parry, s. s. No report.	1865																
Fond du Lac,	1848	C. W. Camp, p.	1848	1864	65	160	225	50	5	18	23	4	1	5	2	4			
Fort Atkinson,	1841	A. L. P. Loomis, s. s.	1865	1866	48	139	178	17	45	9	54	1	3	0	4	0	20	175	
Fort Howard,	1855	D. C. Curtiss, s. s.	1840	1863	9	18	27	6	1	0	1	0	0	0	0	0	3	93	
Fox Lake,	1853	Oliver Brown, p.	1867	1865															
Fulton,	1851	Hanford Fowle, s. s.	1866	1865	25	31	56	7	2	3	5	1	3	0	4	0	5	60	
Geneseo,	1842	David Jones, s. s.	1867	1867	14	31	45	16	0	0	0	1	0	1	0	0	0	40	
Genoa,	1846	C. C. Cadwell, s. s.	1835	1854	17	23	40	5	1	3	4	1	14	0	15	0	0	119	
Grand Rapids,	1860	J. W. Harris, s. s.	1862	1861	4	19	23	4	5	3	8	0	7	0	7	4	2	110	
Green Lake,	1857	H. M. Chapiu, s. s.	1855	1866	5	9	14	1	2	0	2	0	2	0	2	1	0	50	
Hammond,	1858	J. W. Miller, s. s.	1868	1865	15	21	36	4	4	2	6	1	0	0	1	2	7	56	
Hartford,	1847	None.			34	56	90	27	0	0	0	1	5	0	6	0	7	50	
Hartland,	1841	Milton Wells, s. s.	1843	1863	18	48	66	2	1	1	2	0	3	0	3	1	2	130	
Hortoville,	1857	O. P. Clinton, s. s.	1835	1866	13	17	30	10	16	0	15	0	0	0	0	8	3	60	
Hudson,	1857	None.	No report.																
Hustisford,	1857	Noac.			5	2	7	0	0	0	0	0	2	0	2	0	0	0	
Ironton,	1857	S. A. Dwinell, s. s.	1852	1858	3	8	11	0	0	0	0	0	0	0	0	0	2	80	
Ixonia, Welsh,	1852	No report.																	
Janesville,	1845	Franklin B. Norton, s. s.	1864	1866	102	292	294	0	40	9	49	0	16	0	16	10	10	285	
Johnstown,	1845	James D. Todd, s. s.	1860	1867	22	37	59	4	3	4	7	0	7	0	7	1	1	100	
Keosha,	1838	P. H. Hollister, p.	1861	1866	61	116	177	70	10	9	19	2	7	0	9	4	6	250	
Koshkonong,	1846	N. G. Goodhue, s. s.	1848	1866	20	19	39	0	0	2	2	0	3	0	3	0	0	80	
La Crosse,	1852	N. C. Chapin, s. s.	1857	1857	33	88	121	21	25	7	32	2	9	0	11	14	3	150	
Lafayette,	1855	Charles Morgan, s. s.	1843	1863															
Lake Mills,	1847	Charles Caverno, p.	1866	1866	31	67	98	8	3	5	8	2	3	0	5	1	2	150	
Lancaster,	1843	S. W. Eaton, s. s.	1848	1847	27	73	100	8	23	10	33	0	0	0	0	13	9	225	
Leeds,	1862	Richard Hassell, s. s.	1844	1860	13	22	35	10	1	1	2	0	1	0	1	0	0	0	
Leon,	1860	John Halway, s. s.	1853	1865	15	19	34	6	0	0	0	0	0	0	0	0	0	50	
Lewis Valley,	1867	None.			3	4	7	0	5	2	7	0	0	0	0	0	0	20	
Liberty,	1840	No report.																	
Lima,	1867	H. Pullen, s. s.																	
Madison,	1811	C. H. Richards, s. s.	1867	1867	94	176	270	0	20	10	30	1	8	0	9	17	12	300	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			BAPT.			
					Aug. 1, 1867.				1866-7.		1866-7.			1866-7.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Discon.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.
Magnolia,	1855	James Jameson, s. s.	1841	1864	11	13	24	2	2	0	2	0	2	0	2	1	108
Malone,		None.	<i>No report.</i>														
Mauston,	1858	B. S. Baxter, s. s.	1842	1866	7	10	17	3	0	0	0	1	0	1	0	0	70
Mazonie,	1867	F. B. Jervis, s. s.	1842	1867	7	17	24	0	4	20	24	0	0	0	0	0	1
Menasha,	1851	James McLean, s. s.	1859	1866	46	72	118	6	41	7	48	1	4	0	5	20	2
Menomonie,	1861	None.			5	11	16	4	0	0	0	1	0	2	0	0	100
Middleton,	1854	A. S. Allen, s. s.	1837	1857	3	13	16	1	0	0	0	1	1	0	2	0	0
Mild Creek,	1861	A. A. Overton, s. s.	1857	1866	4	6	10	0	0	0	0	0	0	0	0	0	1
Milton,	1838	Nathanael D. Graves, s. s.	1846	1866	23	40	63	0	2	2	4	1	2	0	3	2	1
Milwaukee, Plymouth,	1841	John Allison, p.	1847	1866	168	307	475	46	22	21	43	4	28	0	32	13	17
" Spring st.,	1847	William De Loss Love, p.	1848	1858	104	170	274	77	8	19	27	0	18	0	13	3	8
" Tab., Welsh,	1857	Henry Davis, p.	1867	1867	10	20	30	0	2	4	6	1	6	0	7	0	0
" Hanover st.,	1860	Wildor Smith, p.	1862	1866	46	139	185	38	10	13	23	0	16	0	16	7	6
" Astor st.,	1862	None.			15	17	32	0	0	0	0	0	0	0	0	0	0
Mondovi,	1861	A. Kidder, s. s.		1866	14	12	26	3	4	5	9	0	0	0	0	4	1
Monroe,	1854	None.															
Mount Sterling,	1863	None.			4	10	14										3
Necedah,	1858	None.			4	5	9										
New Chester,	1858	J. N. Perkins, s. s.	1833	1857	11	18	29	6	0	1	1	1	1	0	2	1	4
New London,	1857	J. P. Chamberlain, s. s.	1866	1867	21	40	61	12	7	14	21	0	1	0	1	1	1
New Richmond,	1863	William W. Norton,		1867	4	11	15	0	0	0	0	0	0	0	0	0	0
Oak Creek,	1863	Beriah King, s. s.	1857	1867	5	9	14	0	5	1	6	0	2	0	2	1	0
Oak Grove,	1841	None.			37	13	26	0	10	1	11	0	5	0	5	10	0
Oconomowoc,	1841	E. J. Montague, p.	1846	1846	13	81	118	7	6	6	12	2	6	0	8	3	6
Oshkosh,	1849	J. P. Roe, s. s.	1863	1866	60	261	261	20	0	20	20	2	10	0	12	1	3
" Welsh,	1850	None.	<i>No report.</i>														
Palmyra,	1847	None.			19	26	45	11	0	0	0	0	2	0	2	0	0
Pewaukee,	1840	J. H. Waterman, s. s.		1861	6	19	25	2	0	1	1	0	0	0	0	0	0
Pike Grove, Welsh,	1849	<i>No report.</i>															
Pine River,	1856	D. A. Campbell, s. s.	1852	1861	7	13	20	5	0	1	1	0	0	0	0	0	0
Platteville,	1839	J. Evarts Pond, p.	1859	1861	53	93	149	35	12	5	17	2	6	0	8	1	2
Plymouth,	1848	S. F. Barton, s. s.	1851	1867	19	33	52	5	1	6	7	1	5	0	6	1	0
Portland,	1863	None.	<i>No report.</i>														
Prairie du Chien,	1856	Jeremiah Porter, s. s.	1831	1866	11	23	34	9	14	11	25	1	5	0	6	4	4
Prescott,	1852	M. M. Martin, s. s.	1865	1865	35	32	67	5	0	5	5	1	5	0	6	0	0
Princeton,	1852	R. H. Fairbairn, s. s.	1864	1865	6	25	31	2	7	3	10	0	1	0	1	0	0
Quincy,	1858	None.			3	4	7	2									55
Racine, Bethel, Welsh,	1848	William Watkins, p.		1867	32	48	80	0	2	3	5	0	4	2	6	0	0
" Cong.,	1851	None.			28	80	108	11	2	2	4	2	9	0	11	1	7
Raymond,	1840	None.			12	19	31	8	0	0	0	1	1	0	2	0	0
Reedsburg,	1851	S. A. Drinnell, p.	1853	1852	25	43	68	15	0	4	4	0	2	3	5	0	95
Reed's Corners,	1835	Sherlock Bristol, s. s.	1843	1865	16	24	40	4	1	0	1	0	3	0	3	0	40
Richford,	1858	D. A. Campbell, s. s.	1852	1865	18	26	44	3	0	0	0	1	1	3	6	0	60
Ridgeway, Welsh,	1853	Evan Owen, s. s.	1850	1863	25	34	59	0	0	0	0	1	0	1	0	3	89
Rio,	1865	S. H. Thompson, s. s.	1842	1867	4	6	10	0	0	0	0	0	0	0	0	0	40
Ripon,	1851	E. W. Cook, s. s.	1846	1865	84	190	274	21	28	27	55	2	8	0	10	11	3
River Falls,	1865	William Gill, p.	1863	1862	28	72	100	12	4	4	8	2	1	0	3	3	1
Rochester,	1840	J. Jones, s. s.			6	14	20	0	0	0	0	0	0	0	0	0	0
Rockville,	1853	Nicholas Mayne, s. s.	1855	1863	4	11	15	10	3	0	3	1	0	0	1	0	0
Rosendale,	1848	J. N. Powell, p.	1846	1864	53	72	125	4	3	5	8	0	1	0	1	4	1
Royalton,	1863	E. Booth, s. s.	1865	1865	4	14	18	3	0	0	0	0	0	1	1	0	50
Sheboygan Falls,	1847	G. W. Wainwright, s. s.	1862	1866	19	49	68	22	10	7	17	3	2	0	5	5	3
Shelbygan,	1852	N. A. Miller, s. s.	1861	1866	17	43	60	14	1	4	1	0	0	0	2	0	5
Shopere,	1844	Sherman D. Taylor, s. s.	1846	1866	33	61	94	20	25	10	35	3	7	2	12	22	8
Shullsburg,	1848	A. M. Dixon, s. s.	1842	1867	16	29	45	0	1	0	1	1	2	0	3	0	65
Sparta,	1855	J. M. Carmichael, s. s.	1867	1867	20	60	80	13	0	2	2	0	6	0	6	0	1
" Spring Green, Welsh,	1854	J. J. Jones, s. s.	1864	1863	22	31	53	0	2	4	6	1	2	0	3	0	0
Spring Prairie,	1858	None.			4	11	15	0	0	0	0	0	0	0	0	0	0
Springvale,	1853	None.	<i>No report.</i>														
Stockbridge,	1830	O. P. Clinton, s. s.	1835	1867	15	22	37	8	6	6	12	0	3	1	4	1	0
Stoughton,	1851	Robert Sewall, s. s.	1854	1855	15	35	50	6	6	0	0	0	8	0	8	1	7
Sun Prairie,	1846	Charles T. Melvin, p. e.	1859	1866	25	31	56	6	3	12	15	0	4	0	4	3	0
Tatton,	1847	A. A. Young, s. s.	1863	1866	37	51	88	13	7	6	13	0	6	0	6	2	2
Tomah,	1859	A. C. Lathrop, s. s.	1843	1864	14	31	45	8	0	2	2	0	4	0	4	0	2
Trempealeau,	1857	None.			33	77	110	3	13	0	13	0	3	5	8	7	3
Union Grove,	1844	C. M. Morehouse, s. s.	1848	1866	39	47	86	16	1	5	6	1	8	0	9	0	0
Viroqua,	1855	L. L. Rudolph, s. s.	1842	1866	12	18	30	5	10	1	11	1	1	0	2	8	2
Warren,	1861	None.	<i>No report.</i>														
Waterford,	1861	J. Jones, s. s.			7	8	15	0	0	0	0	0	0	0	0	0	0
Waterloo,	1845	A. O. Wright, p. e.		1867	8	15	23	2	0	2	2	1	0	1	2	0	65
Watertown,	1845	Charles Boynton, p.	1851	1861	29	93	122	18	0	6	6	0	13	2	15	3	0
Waukesha,	1838	None.			43	94	137	13	21	4	23	2	9	0	11	7	0
Waupun,	1845	J. M. Williams, p.		1866	32	69	101	24	13	3	16	1	3	0	4	0	0
Watonsa,	1853	D. A. Campbell, s. s.	1852	1864	5	18	23	3	5	2	7	0	1	0	1	0	0
Wauwatosa,	1842	Luther Clapp, p.	1845	1845	34	64	98	8	3	5	8	4	6	0	10	1	2
West Eau Claire,	1856	George Spaulding, s. s.	1848	1865	25	49	74	9	4	5	9	1	3	0	4	4	12
Westfield,	1852	L. Bridgman, s. s.	1840	1863	8	15	23	8	0	0	0	0	3	0	3	0	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CHH. MEMBERS. Aug. 1, 1867.			ADDIT'S 1866-7.			REMOVALS. 1866-7.			BAPT. 1866-7.			
					Male.	Female.	TOTAL.	Prof.	Lector.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	LS SAB. SCHOOLS.
West Salem,	1800	Anson Clark, s. s.	1849	1867	23	35	58	7	6	12	1	5	0	6	3	0	75
Whitewater,	1840	Theon G. Colton, s. s.	1849	1866	37	147	184	29	9	1	10	1	10	9	20	0	200
Wilmet,	1851	None.															
Windsor,	1858	Richard Hassell, s. s.		1866	26	38	64	23	0	5	5	0	2	2	4	0	75
Wyoceua,	1853	S. H. Thompson, s. s.	1842	1867	16	20	36	1	0	2	0	2	0	2	0	0	30
Wyoming Valley,	1846	None.	No report.			13	15	28	5								

OTHER MINISTERS.

E. Bascom, Beloit.	Hiram Eddy, Milwaukee.	Richard Morris, Allen's Grove.
H. H. Benson, Agent Amer. Miss'y Ass'n, Beloit.	Joseph Emerson, Prof., Beloit.	Benjamin St. J. Page, Milwaukee.
S. S. Bicknell, Milton.	R. Everdell, Murone.	Philo C. Pettibone, Ag't Beloit Coll., Beloit.
James J. Blaisdell, Prof., Beloit.	Hiram Foote, Dist. Sec. Amer. Tract Soc., Waukesha.	David Pinkerton, Waupun.
Aaron L. Chapin, Pres. Beloit Coll.	Benjamin E. Hale, Beloit.	William Porter, Prof., Beloit.
D. W. Comstock, Kenosha.	Griffith Jones.	Daniel H. Rogan, Hudson.
Dexter Clary, Agent Amer. Home Miss'y Soc., Beloit.	James Kilbourne, Racine.	E. W. Rice, Sup't of Missions for S. S. Union, Milwaukee.
Isaac N. Cundall, Sup't Schools, Rosendale.	Theron Loomis, Menomonic.	John C. Sherwin, Ag't Amer. Home Miss'y Soc., West Salem.
Samuel D. Darling, Oakfield.	C. W. Matthews, Sun Prairie.	O. M. Smith.
Hiram Decker, Beloit.	S. A. McEwen, Darlington.	Ira Tracy, Tafton.
J. W. Donaldson, Wyoceua.	William E. Merriman, Pres. Coll. Ripon.	P. Valentine, De Soto.
Hiram H. Dixon, Ripon.	H. A. Miner, Agent Amer. S. S. Union, Menasha.	Jeremiah W. Walcott, Ripon.
	S. E. Miner, Monroe.	J. K. Warner, Florida.
	Edward Morris, s. s., Brodhead.	Levi Wheaton, Beloit.

LICENTATES. One above.

SUMMARY. — CHURCHES: 22 with pastors; 98 with stated supplies; 39 vacant (including 3 supplied by licentates). TOTAL, 159.

MINISTERS: 22 pastors; 81 stated supplies; 41 others. TOTAL, 144.

CHURCH MEMBERS: 3,596 males; 6,994 females. TOTAL, 10,590 (apportioning 164 not specified),—including 1,298 absent.

ADDITIONS IN 1866-67: 850 by profession; 540 by letter. TOTAL, 1,390.

REMOVALS IN 1866-67: 99 by death; 503 by dismissal; 32 by excommunication. TOTAL, 634.

BAPTISMS IN 1866-67: 377 adult; 280 infant.

IN SABBATH SCHOOLS: 13,737.

NUMBER UNDER PASTORAL CHARGE (125 churches): 28,883.

CHANGES. — CHURCHES: New,—Arena, Lewis Valley (1867), Lima (1867), Menomonie, Mill Creek, Mondovi, Tafton. Dropped from the list,—Blake's Prairie, Dover, Onalaska, Pleasant Prairie, Poynette, Sterling, Wyalusing. Richmond appears as new Richmond. Two churches in Delafield were last year erroneously counted (by us) as one church,—making total then 158 instead of 159.—Net gain of members, 662.

MINISTERS: Not reported. From Quarterly tables and lists above, we gather,—Pastors ordained, 2; pastors installed, 5; pastor dismissed, 1; ordained without installation, 3. Deceased, 2 without charge.

ORGANIZATION. — The churches are united in seven District Conventions, and through them, in the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN, which includes seventeen Presbyterian churches (one of which is in Illinois). Eight Wisconsin churches belong to the Minnesota General Conference. The Presbyterian churches in Convention are given below, but not included in Summary.

PRESBYTERIAN CHURCHES IN CONVENTION.

		Aug. 1, 1867.	1866-7.	1866-7.	1866-7.
Alto, Holland,	1858 C. W. Vandeven, s. s.				
Ashippun,	1857 None.	3	11	14	
Beaver Dam,	1843 J. J. Miter, p.	1838	1856	64	130
Fairplay,	1842 None.	11	24	35	8
Geneva,	1839 Edward G. Miner, s. s.	1852	1867	47	107
Green Bay,	1836 J. T. Killin, s. s.	1860	1866	33	64
Hazel Green,	1845 None.	2	6	8	0
Markesan,	1847 D. McGee Bardwell, s. s.	1845	1865	11	19
Mineral Point,	1839 W. H. Burnard, s. s.	1854	1866	36	57
New Lisbon,	1865 N. W. Carpenter, s. s.	1864	1866	16	24
Oconto,	1860 T. A. Wadsworth, s. s.	1854	1867	8	18
Pleasant Hill,	1853 George M. Smith, s. s.	1867	1865	22	48
Potosi,	1840 Nicholas Mayne, s. s.	1855	1863	5	21
Racine,	1839 W. S. Alexander, p.	1861	1866	87	175
Somers,	1839 John Gridley, s. s.	1855	1855	25	30
Stone Bank,	1858 William Drummond, s. s.	1860	1863	9	27
TOTAL: 16 churches, 2 pastors, 11 stated supplies.		379	761	1140	119
		67	41	108	13
		49	6	28	19
		24	1526		

MINNESOTA.

Not received in season for its proper place. See end of tables.

I O W A.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.		SAB. SCHOOLS			
					May 1, 1867.				1866-7.		1866-7.		1866-7.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.		TOTAL.	Adults.	Infants.
Agency City,	1895	E. E. Webber,	1896	1896	5	9	14	3	0	2	21	0	4	0	0	25		
Alden and Buckeye,	1896	H. S. Thompson,	1896	1896	8	22	30	0	0	6	6	0	1	1	2	0	40	
Algona,	1858	Chauncey Taylor,	1835	1856	10	20	30	0	0	2	2	0	0	0	0	2	25	
Ahoral,	1857	Charles Gibbs,	1858	1865	4	6	10	0	0	0	1	0	0	0	0	1	35	
Ames,	1865	John White,	1856	1865	23	34	60	3	41	38	49	0	2	0	2	0	60	
Anuity,	1865	None.			16	15	31			0	0	0	0	0	0	7	75	
Anamosa,	1846	Orville W. Merrill, p.	1857	1862	27	51	78	8	4	11	15	0	11	6	17	2	64	
Belle Plain,	1836	Daniel Lane,	1843	1893	7	16	23	0	10	9	19	0	0	0	1	3	Un.	
Bellevue,	1817	Edward P. Whiting,	1864	1867	6	15	21	4	0	0	0	0	0	0	0	0	70	
Belmond,	1867	None.					13											
Bentonsport,	1843	Asa Farwell,	1853	1866	23	39	62	7	6	6	12	2	2	0	4	3	0	55
Bethel,	1864	None.			3	4	7	0	0	0	0	0	0	0	0	0	0	40
Big Rock,	1853	[George Smith, Licen.]	1867	1867	15	29	44	14	0	0	0	1	5	4	10	0	2	30
Blackhawk,	1862	Joseph C. Cooper,	1853	1865	6	20	26	4	5	1	6	0	0	0	0	6	2	55
Blairstown,	1864	H. Freeman,	1867	1867	3	17	20	1	4	2	6	0	0	0	0	0	0	0
Boonsboro,	1865	Orson C. Dickerson,	1856	1865	13	20	33	4	5	12	17	0	1	0	1	0	0	40
Bowen's Prairie,	1853	None.			25	30	55	4	19	5	24	2	7	0	9	9	0	45
Bradford,	1856	John K. Nutting,	1858	1859	20	41	61	12	8	5	13	0	6	0	6	4	3	60
Brighton,	1842	Thomas N. Skinner,	1853	1867	12	24	36	4	1	1	2	1	2	0	3	0	0	30
Brookfield,	1858	Cornelius C. Cady,	1843	1866														
Brown Township,	1860	None.			2	6	8	3	0	0	0	0	4	0	4	0	0	0
Buckingham,	1855	Bennett Roberts,	1828	1862	9	21	30	6	3	1	4	0	0	0	0	2	0	80
Buffalo Grove,	1857	None.			8	16	24	0	0	0	0	0	0	0	0	0	0	0
Burlington,	1838	William Salter, p.	1843	1849	54	124	179	0	13	10	23	1	13	5	19	6	5	150
Burr Oak,	1850	George Bent,	1856	1860	9	16	25	3	1	5	6	0	0	2	2	1	0	50
Byron Township,	1865	Loren W. Brintnall,	1855	1867	21	25	46	2	16	5	21	0	2	0	2	8	1	45
Cass,	1856	None.			19	22	41	10	4	5	9	1	0	6	1	2	0	39
Cedar Falls,	1830	Lebbcus B. Field,	1857	1860	17	31	48	0	13	7	20	2	9	3	14	2	3	42
Central City,	1858	William Spell,	1857	1866	19	21	40	0	0	0	0	0	0	0	0	0	1	0
Centre Township, Ger.	1864	None.			2	1	3	0	0	0	0	0	2	0	2	0	1	15
Chapin,	1858	William P. Avery,	1846	1858	6	11	17	4	1	0	1	0	0	0	0	0	1	20
Charles City,	1858	Daniel N. Bardwell,	1859	1864	20	39	56	3	15	15	30	1	1	0	2	5	3	90
Chester,	1865	Charles W. Clapp,	1856	1866	19	21	40	0	1	8	9	1	1	0	2	0	3	60
Civil Bend,	1861	Glover C. Reed,	1865	1864	19	27	46	1	6	0	6	0	4	0	4	4	1	95
Clay,	1842	T. H. Holmes,	1865	1860	40	55	95	5	1	6	7	0	14	0	14	0	3	80
Clinton,	1856	John W. White,	1858	1867	13	24	37	3	4	3	7	0	2	0	2	2	0	70
Colosburg,	1846	Luther P. Mathews,	1853	1862	13	25	38	4	1	1	2	0	3	0	3	0	2	40
Columbus City,	1846	Robert C. Hunter,	1855	1859	9	22	31	10	0	1	1	0	5	0	5	0	0	24
Concord,	1855	Francis Fawkes,	1867	1866	6	11	17	1	0	0	0	0	0	0	0	0	0	0
Conover,	1866	James Conley,	1865	1865	3	5	8	4	7	4	11	0	3	0	3	0	0	26
Cottonville and Lamotte,	1841	None.			3	5	8	0	0	0	0	0	1	0	1	0	0	0
Council Bluffs,	1852	James B. Chase,	1865	1865	14	37	51	6	8	5	13	1	3	0	4	2	15	75
Crawfordsville,	1842	Elijah P. Smith,	1855	1864	29	34	63	5	0	2	2	1	7	2	10	0	0	50
Danville,	1839	David B. Davidson,	1847	1851	21	32	53	20	2	3	5	0	11	0	11	0	0	50
Davenport, Ger.	1857	John F. Graf,	1864	1864	18	20	38	0	5	0	5	0	6	2	8	0	4	100
"	1851	None.			24	48	72	4	8	9	17	1	4	0	5	3	1	132
Decorah,	1854	Ephraim Adams,	1843	1857	28	58	86	8	4	9	13	1	3	0	4	3	12	160
Denmark,	1838	Asa Turner, p.	1830	1833	79	123	202	31	5	7	12	7	15	0	23	3	1	150
Des Moines,	1857	John S. De Forest,	1863	1866	43	67	110	10	19	26	45	0	10	2	12	7	3	75
De Witt,	1842	Henry Van Antwerp,	1849	1857	20	53	73	2	4	1	5	1	4	0	5	1	0	40
Dubuque,	1839	Lyman Whiting, p.	1843	1864	102	131	236	64	5	10	15	1	7	1	9	5	11	265
"	1867	Henry Frankfurth,	1864				11											
Durango,	1848	Francis Fawkes,	1867	1866	9	15	24	1	2	2	4	0	1	6	7	1	0	25
Durant,	1856	Henry L. Bullen, p.	1850	1860	28	42	69	7	0	18	18	3	2	0	5	0	3	50
Dyersville,	1859	None.																
Earlsville,	1859	Charles Gibbs,	1858	1865	7	13	20	4	0	3	3	1	0	0	1	0	2	113
Eddyville,	1845	William Windsor,	1858	1866	27	48	75	12	15	2	17	0	13	3	16	3	5	98
Elgin, Ger.	1824	Henry Hess,	1864	1864														
Elk River,	1854	Oliver Emerson,	1841	1861	16	32	48	0	0	3	3	0	0	0	0	0	0	0
Exira,	1859	Edwin S. Hill,	1867	1866	6	10	16	2	4	4	8	0	0	0	0	4	0	90
Fairfield,	1839	Thomas Merrill,	1844	1867	37	63	100	12	4	3	7	0	1	0	1	0	2	75
Fairfax,	1863	H. Freeman,	1867	1867	22	34	56	1	29	9	38	0	2	0	2	10	0	80
Fairview,	1833	None.			3	10	13	0										
Farmersburg,	1853	M. M. Wakeman,	1847	1836	6	9	15	2	2	0	2	0	0	0	2	0	0	40
Farmington,	1849	None.																
Payotte,	1855	None.			8	15	23	2	1	1	2	0	2	0	2	0	2	60
Flint, Welsh,	1847	Thomas W. Evans,	1843	1853	7	14	21	0	1	2	3	0	1	0	1	0	0	40
Floyd,	1839	None.																
Fontanelle,	1859	None.																
Foreston,	1834	J. A. Jones,	1864	1864	13	23	33	0	1	7	8	0	0	1	1	0	3	90
Fort Adkinson,	1858	Joseph Hurlburt,	1824	1857	9	10	19	0	6	2	8	1	0	0	1	2	4	30
Fort Dodge,	1856	Charles F. Boynton,	1861	1864	12	14	23	0	0	3	3	0	0	1	1	0	0	0
Franklin,	1858	Dudley B. Eells,	1861		19	16	35	6	0	2	2	0	6	0	6	0	0	23
Garnaville,	1844	Giles M. Porter,	1844	1862	9	27	33	11	2	0	2	0	5	0	5	1	2	60
Genoa Bluffs,	1856	William A. Patten,	1850	1855	7	10	17	3	1	2	3	4	1	0	5	1	0	30

NOTE. — The Sabbath-school column gives average attendance only.

Churches.	Organized.	Ministers.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.			
					May 1, 1867.				1866-7.		1866-7.			1866-7.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.
Georgetown,	1863	David Knowles,	1864	1866													
Giard, <i>Ger.</i>	1865	Henry Hess,															
Glasgow,	1863	None.															
Glenwood,	1856	Oramel W. Cooley,	1848	1865	15	35	50	1	8	0	8	0	0	0	6	15	150
Grandview, <i>Ger.</i>	1857	Frederick W. Judisch,	1860	1860	29	34	63	4	8	0	8	0	0	0	0	11	460
Green Mountain,	1857	Robert Stuart,	1848	1861	28	36	64	8	15	3	18	1	0	0	1	2	4
Griannel,	1855	Samuel D. Cochran, p.	1842	1863	140	185	331	12	34	25	69	3	21	0	24	13	5
Grove City,	1865	Edwin S. Hill,	1867	1866	12	15	27	1	7	3	10	0	0	0	0	5	1
Hampton,	1857	William P. Avery,	1846	1858	16	12	28	8	3	2	5	0	2	0	0	2	50
Harrison,	1859	John B. Lowrey,	1862	1860	4	8	12	1	4	1	5	0	0	0	0	2	0
Hillsboro,	1853	None.															
Independence,	1867	None.															
Inland,	1855	(George Smith, Licen.)		1867	11	13	24	0	2	4	6	0	2	0	2	1	0
Iowa Falls,	1856	Alpheus Graves,	1841	1862	25	39	64	11	23	8	13	0	33	1	34	2	0
Iowa City,	1856	George D. A. Hebard,	1857	1866	31	76	107	7	23	32	55	0	23	0	212	2	150
Irving,	1859	Daniel Lane,	1848	1866	12	15	27	4	3	1	9	0	0	0	2	5	6
Jamestown,	1858	William L. Coleman,	1847	1866	11	17	28	1	6	1	7	0	0	0	0	2	3
Jefferson,	1851	None.															
Keokuk,	1854	None.															
Keosauqua,	1844	John W. Windsor,	1849	1866	36	69	105	8	21	6	27	2	8	2	12	6	140
Lansing,	1843	Thomas H. Canfield,	1840	1866	9	20	29	3	3	0	3	0	8	0	5	1	0
" Ridge, <i>Ger.</i>	1835	J. Henry Langpaap,	1859	1864	22	34	45	4	0	0	0	4	1	0	1	0	85
Le Claire,	1849	W. H. Hayward,	1840	1866	7	4	11	3	0	0	0	6	2	8	0	0	104
Lewis,	1855	None.															
Lima,	1857	Stephen D. Helms,	1849	1866	14	19	33	6	11	3	14	0	1	0	1	5	3
Long Creek, <i>Welsh,</i>	1845	None.															
Lucas Grove,	1858	(S. F. Stratton, Licen.)		1867	10	39	49	0	0	0	0	0	0	0	0	0	0
Lyons,	1839	Phomas M. Boss, p.	1863	1866	31	82	113	29	4	17	21	1	16	18	35	1	177
Magnolia,	1855	John H. Morley,	1867	1866	12	31	43	2	1	3	4	0	1	0	1	0	0
Manchester,	1856	None.			11	33	44	3	1	1	2	1	2	0	3	0	62
Makoqueta,	1843	James R. Gilbert,															
Marion,	1848	John A. Ross, p.	1854	1864	22	63	85	2	4	3	7	0	8	0	8	2	100
Mason City,	1856	James D. Mason,	1867	1864	12	24	36	1	14	8	22	0	4	0	4	5	0
McGregor,	1857	Samuel P. Sloan,	1856	1860	45	89	134	17	3	3	6	0	3	1	4	1	4
Milton, <i>Ger.</i>	1865	J. Henry Langpaap,	1859	1864	4	1	5	0	0	0	0	0	0	0	0	1	0
Mitehell,	1856	William L. Coleman,	1847	1861	17	34	51	3	2	6	8	0	3	0	3	1	3
Monona,	1855	John R. Upton,	1851	1860	10	22	32	6	0	4	4	0	1	0	1	0	6
Monroe,	1865	Samuel N. Groat,	1850	1867	12	21	33	5	0	0	0	2	0	2	0	0	105
Monticello,	1860	Joseph J. Jones,	1862	1865	10	14	24	2	0	8	8	0	1	0	1	0	75
Mount Pleasant,	1841	Daniel W. Pickett,	1842	1863	35	45	80	10	12	10	22	0	12	0	12	5	1
Muscatine,	1843	Alden B. Robbins, p.	1843	1843	87	121	208	18	8	11	19	24	0	12	4	4	390
" <i>Ger.</i>	1854	John Schearer,	1865	1865	17	18	35	5	7	0	7	1	0	0	1	6	8
Nashua,	1836	John K. Nutting,	1858	1866	6	14	20	0	1	2	3	0	0	0	0	0	Un.
Nevin,	1858	Robert C. Hunter,	1855	1867	8	9	17	0	5	0	5	1	7	0	8	5	4
New Hampton,	1859	Harvey Adams,	1843	1866	14	11	25	7	0	2	2	0	1	0	1	0	75
New Jefferson,	1858	(E. R. Beach, Licen.)			3	4	7	0	2	0	2	0	0	0	0	0	Un.
New Liberty,	1858	(George Smith, Licen.)		1857	4	7	11	0	0	0	0	0	5	0	5	0	30
New Oregon,	1856	Stephen D. Pect,															
Newton,	1856	Henry E. Barnes, p.	1862	1864	82	115	197	14	50	22	72	2	3	0	5	22	9
New York,	1866	David Knowles,	1846	1866	4	4	8	0	0	2	2	0	0	0	0	0	0
North Lizard River,	1866	None.			5	9	14										
Oakland and Otisville,	1865	Phares S. Harrison,	1867	1866	11	20	31	1	8	7	15	0	0	0	2	8	30
Old Man's Creek, <i>Welsh,</i>	1846	Cadwalder D. Jones,	1844		38	42	80	0	13	16	29	0	3	0	3	1	65
Onawa,	1858	George L. Woodhull,	1866	1866	8	13	21	0	1	19	11	0	1	0	1	1	93
Orford,	1855	Robert Stuart,	1848	1861	19	30	49	6	1	4	5	0	3	0	3	2	115
Orleans,	1863	None.															
Osage,	1858	Asa T. Loring,	1842	1866	18	36	54	4	7	23	33	0	3	1	4	4	0
Oskaloosa,	1844	Charles H. Gates,	1851	1862	52	67	119	9	22	7	29	1	12	7	20	0	2
" Junction, <i>Welsh,</i>	1864	David L. Davies,	1865	1865	10	11	21	2	2	3	5	1	2	4	7	0	7
Otho,	1855	Charles F. Boynton,	1861	1864	26	31	57	1	19	10	29	0	2	0	2	9	7
Ottumwa,	1848	None.			15	55	70	14	14	6	20	3	7	2	12	3	9
Pacific,	1864	M. Fayette Platt,	1864	1866	4	6	10	1	0	0	0	0	3	0	3	0	64
Pine Creek, <i>Ger.</i>	1858	Peter Weidman,	1864	1864	17	15	32	2	0	1	1	0	1	4	5	0	4
Plymouth,	1858	Samuel P. La Due,	1843	1866	7	10	17	2	0	0	0	0	0	0	0	0	30
Polk City,	1857	George W. Palmer,	1857	1865	7	12	19	1	0	0	0	0	0	0	0	0	35
Postville,	1859	(Chas. R. French, Presb.)			7	9	16	1	6	10	16	0	2	2	2	0	75
Quasqueton,	1853	Albert Manson,	1841	1864	25	38	63	11	10	8	18	0	8	1	9	2	4
Quincy,	1865	John D. Sinds,	1848	1866	17	18	35	0	7	11	18	0	4	0	4	2	49
Rockford,	1856	Lyman Warner,	1858	1864	24	32	56	3	18	2	20	0	2	0	2	8	0
Rock Grove,	1858	Lyman Warner,	1858	1864	4	5	9	4	0	0	0	0	0	0	0	0	40
Rome,	1866	Joseph W. Pickett,	1862	1866	8	7	15	0	6	3	9	0	0	0	0	3	40
Sabula,	1841	James M. Smith,	1863	1867	15	35	50	9	3	2	5	1	5	0	6	0	9
Salem,	1853	None.			7	12	19	2	0	0	0	0	0	0	0	0	75
Seventy-Six,	1859	Dudley B. Eells,	1861	1864	9	14	23	1	2	0	2	0	1	0	1	0	5
Sherill's Mound, <i>Ger.</i>	1852	Christian F. Veitz,	1852	1862	29	42	71	1	7	0	7	0	3	0	3	0	30
Sioux City,	1857	Marshall Tingley,	1853	1861	7	13	23	4	4	0	4	0	1	0	1	1	4
Stacyville,	1857	(J. B. Parlin, Licen.)		1867	23	26	49	3	0	0	0	0	0	0	0	0	40
Sterling,	1854	Oliver Emerson,	1847	1861	4	12	16	0	0	2	2	0	0	0	0	0	25

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT'S.			REMOVALS.			BAPT.			Ln Sabb Schools.	
					May 1, 1867.			1866-7.			1866-7.			1866-7.				
					Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dis- miss.	Excom- munic.	TOTAL.	Adults.	Infrms.		Ln Sabb Schools.
Tabor,	1852	John Todd,	1844	1852	88	197	135	30	13	15	29	1	11	3	15	3	8	140
Tipton,	1844	C. S. Harrison,	1858	1866	25	45	71	3	15	7	22	0	7	1	8	0	2	160
Toledo,	1854	None.			23	46	69	12	3	4	4	0	7	1	8	0	0	50
Troy,	1895	William Spell,	1857	1866	13	10	23	0	4	5	9	0	0	0	0	0	0	0
Ulster,	1861	Lyman Warner,	1858	1864	9	6	15	2	0	0	0	0	0	0	0	0	0	0
Van Buren,	1854	Oliver Emerson,	1841	1866	5	18	23	2	0	0	0	1	0	0	1	0	0	30
Warren,	1849	None.			3	4	7	0	0	0	0	0	0	0	0	0	0	35
Washington,	1855	Moses K. Cross,	1842	1865	23	32	65	15	3	3	6	0	3	0	3	0	1	55
Waterloo,	1856	William H. Marble,	1850	1855	60	80	140	0	2	2	4	0	6	0	6	0	5	155
Waukon,	1864	W. J. Smith,	1844	1866	7	11	18	3	2	2	3	4	0	4	0	4	0	60
Waverly,	1895	E. Ward S. Palmer,	1856	1865	20	31	51	0	5	8	13	0	0	0	0	0	3	65
Wayne,	1854	Elijah P. Smith, p.	1855	1854	39	39	60	12	0	0	2	0	13	0	13	0	1	60
Webster City,	1855	W. F. Harvey,	1866	1864	24	42	66	17	12	15	27	1	0	0	1	7	0	40
West Union,	1854	None.																
Williamsburgh, <i>Welsh</i> ,	1856	Evan J. Evans,			31	35	66	1										
"	1857	William A. Patten,	1850	1865	11	19	30	0	9	4	13	0	3	0	3	5	3	50
Wilton,	1855	None.																
Witttemberg,	1865	S. J. Whiton,		1867	30	35	66	10	6	5	11	2	14	0	16	1	5	60
York,	1848	Luther P. Mathews,	1853	1862	17	28	45	8	0	0	0	0	0	0	0	0	0	35

OTHER MINISTERS.

William P. Aphorp.	Samuel Hemenway, Salem.	Leonard F. Parker, Prof. Iowa Coll., Grinnell.
Abraham V. Baldwin, Newton.	William H. Heu-de-Bourck, Dyersville.	William F. Poage, Witttemberg.
Ethan O. Bennett, Mount Pleasant.	J. J. Hill, Fayette.	Julius A. Reed, Agent Amer. Home Miss'y Soc., Davenport.
William M. Brooks, Tabor.	A. H. Houghton, Lansing.	Benjamin Talbot, Sup't Asylum for Deaf Mutes, Iowa City.
Harmon Cross, Ottumwa.	Chester C. Humphrey, Tipton.	Thomas Tenney, Plymouth.
Samuel J. Buck, Grinnell.	Darius E. Jones, Treas. Iowa Coll., Grinnell.	George Thacher.
James M. Chamberlain, Grinnell.	Ozias Littlefield, Bristol.	Reed Wilkinson, Toledo.
John Cross, Amity.	George F. Magoun, Pres. Iowa Coll., Grinnell.	Loring S. Williams.
Jesse Guernsey, Agent Amer. Home Miss'y Soc., Dubuque.	J. A. Northrop, Otisville.	George H. Woodward, Toledo.
Gurdon Hayes, Muscatine.	Henry W. Parker, Prof. Iowa Coll., Grinnell.	David Worcester, Sidney.

LICENTIATES. No report. Six mentioned above as supplying churches.

SUMMARY.—CHURCHES: 11 with pastors; 120 with acting pastors; 41 vacant (of which 9 are supplied by licentiates, etc.) TOTAL, 172.

MINISTERS: 11 pastors; 101 acting pastors; 31 others. TOTAL, 143.

CHURCH MEMBERS: 3,029 males; 4,534 females; (48 not specified we assign proportionally.) TOTAL, 7,563,—including 780 absent.

ADDITIONS IN 1866-67: 817 by profession; 687 by letter. TOTAL, 1,504.

REMOVALS IN 1866-67: 61 by death; 531 by dismissal; 90 by excommunication. TOTAL, 682.

BAPTISMS IN 1866-67: 297 adult; 294 infant.

IN SABBATH SCHOOLS (average attendance only): 9,338.

BENEVOLENT CONTRIBUTIONS (from 142 churches): \$19,290.90,—an increase of \$6,342.99.

AVERAGE CONGREGATIONS (148 churches reporting): 12,678. AVERAGE IN PRAYER MEETINGS (143 churches reporting): 2,451.

CHANGES.—CHURCHES: New, or replaced,—Alden (1866), Amity (1865), Belmont (1867), Clinton (1866), Dubuque, (German 1857), Independence (1867), Nashua (1866), New Jefferson (1858), New York (1866), North Lizard River (1866), Rome (1866), Seventy-Six (1859), Van Buren (1854). Dropped from the list,—Cedar Rapids, Copper Creek, Garnaville, 24, Lafayette, Martinsburg, Rockville, Salina. Saratoga now appears as Jamestown. Net gain of members, 615.

MINISTERS: Pastor ordained, 1; pastors installed, 3; ordained without installation, 7. Ministers deceased,—1 acting pastor, 4 without charge.

ORGANIZATION.—Most of the churches are united in eleven Associations (including one Illinois church), and these in a GENERAL ASSOCIATION.

MISSOURI.

Athens,	1865	Charles S. Callihan,	1844	1865	6	10	16	8											*100
Bevier,	1865	Arthur D. Laughlin,	1847	1865	7	13	20		4				4		4				80
" <i>Welsh</i> ,	1854	George M. Jones,	1863	1864	11	23	34		1	8	9								9
Breckenridge,	1866	Israel Carleton,	1863	1865	2	3	5		1	8	9				4		4	1	1
Brookfield,	1855	Charles H. Pratt,	1863	1865	16	27	43		4	15	19				1		1	2	45
California,	1867	Alfred H. Missildine,	1858	1867	1	3	4			10	10				6		6		1
Cameron,	1865	[Wm. A. Waterman, Lic.]		1867	8	17	25				8								
Chillicothe,	1865	C. M. Livingstone,	1867	14	21	35		6		11	11								65
Easton,	1865	Ozro A. Thomas,	1866	5	3	8													*67
Gallatin,	1866	William C. Stewart,	1861	1866	7	12	19				4								39
Greenwood,	1867	Aaron Brown,	1867	1866	5	10	15				15								30
Hannibal,	1859	Jul' N. Startevant, Jr., p.	1860	1860	52	88	140		22	5	8	13	1	7	2	10	4	6	200
Hakoka,	1865	Charles S. Callihan,	1844	1865	8	10	18		5	1	1				3		3		*100
Kansas City,	1865	Edwin N. Andrews,	1864	1867	14	14	28		3	10	7	17	1		1		3		150
Kidder,	1864	George G. Perkins,	1857	1866	10	13	23		2	9	11				1		1	2	60

* Union Sabbath Schools.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CHH. MEMBERS.			ADDIT'S.		REMOVALS.			BAPT.				
					Oct. 1, 1867.			1866-7.		1866-7.		1866-7.					
					Male.	Female.	Total.	Prof.	Letter.	Total.	Deaths.	Disch.	Excom.	Total.	Adults.	Infants.	In Sap. Schools.
Kingston,	1865	Benjamin F. Perkins,	1865	1867	11	9	20	3	5	2	7	3	2	12	80		
Laclede,	1865	Edwin D. Seward,	1843	1865	10	21	31	6	3	1	4	3	3	1	*45		
Louisiana,	1867	Chauncy L. Hamlen,	1867	1863	3	5	8								40		
Macon,	1866	Samuel K. Rosboro,	1849	1865	8	14	22	6	3	9					100		
Maysville,	1866	None.			1	4	5										
Memphis,	1865	Arthur M. Thome,	1866	1865	9	17	26	6	7	13			4	1	100		
Mirabile,	1863	Benjamin F. Perkins,	1845	1863	2	5	7										
Neosho,	1866	Calvin S. Shattuck,	1849	1867	10	7	17		9	9							
New Cambria, <i>Welsk</i> ,	1864	Thomas Pugh,	1866	21	20	41	3	2	6	8	2	9	1	2	1	30	
Pleasant Hill,	1867	Aaron Brown,	1867	1866	7	3	10	4	6	10					49		
Pleasant Mount,	1867	Alfred H. Missildine,	1858	1867	8	12	20	7	13	20			2	1	30		
Prospect Grove,	1865	Charles S. Callihan,	1844	1865	5	6	11	4			1	1			*130		
St. Catherine,	1863	Aljather Knapp,	1817	1863	12	13	25	1	23	25	2		2	11	1	150	
St. Joseph, Tabernacle,	1867	William L. Bray,	1861	1867	5	6	11	1	10	11					20		
St. Louis, Ist Trin.,	1852	Truman M. Post, D. D., p.	1844	1852	80	147	227	17	12	28	40	1	62	63	3	5	129
" Pilgrim,	1866	John Monteith, Jr.,	1858	1866	49	60	109	23	87	113	4	4	8	9	110		
Sedalia,	1863	John M. Bowers, p.	1866	1865	11	7	18	3	8	11	1	3	4	1	1	60	
Stewartsville,	1866	Ozro A. Thomas,	1866	2	4	6											
Syracuse,	1867	Luther Newcomb,	1860	1867	8	6	14	4	10	14					*70		
Union Grove,	1865	Arthur M. Thome,	1866	1865	9	8	17	7	7	1			5		30		
Utica,	1863	Israel Carleton,	1863	1865	6	9	15		1	1							
Valley, <i>Welsk</i> ,	1867	Thomas Pugh,	1866	4	6	10		10	10						35		
Warrensburg,	1867	Gilman A. Hoyt,	1866	1863	3	2	5				1		1		*90		
Webster Groves,	1863	Henry M. Grant, p.	1863	1866	14	17	31	4	2	12	14		2	6	75		
Wellsville,	1867	Joseph S. Rounce,	1852	1867	9	14	23							1	60		
Wyaconda,	1857	Charles S. Callihan,	1844	1865	6	7	13	8	5	13					*65		

OTHER MINISTERS.	Charles Peabody, Agent Am. Tract Soc., St. Louis.	Elwin R. Turner, Ag't Am. Home Miss. Soc., Hannibal.
George P. Beard, St. Louis.	William Porter, Webster Groves.	William Twining, St. Louis.
Samuel Hemenway, Chambersburg.	William Porteus, St. Louis.	
George B. Hitchcock, Kingston.	Matthew H. Smith, Warrensburg.	LICENTIATES.
	Henry M. Stevens, Kansas City.	One in table above.

SUMMARY.—CHURCHES: 4 with pastors; 35 with acting pastors; 2 vacant (including one supplied by licentiate). TOTAL, 41.
 MINISTERS: 4 pastors; 25 in pastoral work, not installed; 10 others. TOTAL, 39.
 CHURCH MEMBERS: males, 479; females, 693. TOTAL, 1,175.—absent, 84.
 ADDITIONS IN 1866-67: 147 by profession; 182 by letter. TOTAL, 329.
 REMOVALS IN 1866-67: by death, 6; by dismissal, 111; by ex-communication, 3. TOTAL, 120.
 BAPTISMS IN 1866-67: adults, 57; infants, 45. IN SABBATH SCHOOLS: 2,237.
 BENEVOLENT CONTRIBUTIONS (24 churches reporting): \$2,981.61. Raised for support of the ministry, \$13,202.50; given by the Am. Home Miss. Soc., \$8,350.50; for Sabbath schools, \$1,252.90; church building, \$0,879.00; current expenses, \$2,660.00.

CHANGES.—CHURCHES: New,—Breckenridge, California, Greenwood, Louisiana, Pleasant Hill, Pleasant Mount, St. Catherine, St. Joseph, St. Louis (Pilgrim), Syracuse, Valley, Warrensburg, Wellsville, Wyaconda. Dropped from the list,—Kansas City (Col.), Westport; because not associated.—Net gain, 331.
 MINISTERS: Pastor ordained, 0; installed, 1; dismissed, 0; ordained without installation, 2. Deceased, 0.
 ORGANIZATION.—The churches are organized in three Conferences, and in the GENERAL CONFERENCE.

TENNESSEE. + GA.

				Dec. 1, 1867.	1866-7.	1866-7.	1866-7.											
Chattanooga,	1867	Ewing O. Tade,		12	19	0	2	1	3	0	0	1	1	13	6	300		
Memphis,	1864	Thomas E. Bliss, p.	1852	1864	35	50	85	10	8	17	25	2	8	0	10	3	6	100
Total, 2 churches,					47	69	85	10	10	18	28	2	8	1	11	16	6	400

Rev. Bro. Tade gives us, December 6, 1867, a list of churches as follows: Dalton (Geo.), Levi Brotherton; Spring Place and Smith Chapel, Tenn.; Rev. Mr. Lane; Center Hill, Whitefield P. O. (Geo.), B. W. Walden; Zion Hill and Pleasant Valley (Cleveland P. O., Tenn.), William Wieher; Hamilton, Tenn., Rev. Mr. Swafford; C—Creek, Rev. Mr. Hynes; Ducktown, Rev. John Bell. (These we defer arranging until next year, when we hope for figures.) He says: "The above churches were organized before and during the Rebellion. The knowledge I have of these churches I came in possession of while engaged in looking after the interests of the schools of this county. These churches are doing well as could be expected. Here are nine or ten churches unknown and uncared for only as they could help themselves, and with next to no knowledge of any sister churches of kindred spirit. . . . Can't we have a well man, able and willing, and who believes Congregationalism adapted to the wants of the poor and the ignorant. . . . A dozen more could be organized in East Tennessee, with good prospects, if we only could have the right man." We commend this field to the Home Missionary Society.

OTHER MINISTERS.	Amos G. Beman, Greenville, E. T.	Inst., Lookout Mountain, Chattanooga.
Cecil F. P. Bancroft, Prin. Ed. Inst., Lookout Mountain, Chattanooga.	David Burt, Nashville.	
	Carlos C. Carpenter, Sup't Ed.	Zerah K. Hawley, Memphis.

CHANGE.—CHURCHES: New,—Chattanooga. None dropped.—Net gain of members, 31.
 * Union Sabbath Schools.

LOUISIANA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT'S.		REMOVALS.		BAPT.		IN SAB. SCHOOLS.		
					Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Excom.	TOTAL.		Adults.	Infants.
New Orleans,	1866	Charles Van Norden, p.	1866	1866	7	18	25	0	8	0	8	0	8	0	0	90

No change in churches. Pastor ordained, 1.
Our letter to Mr. Van Norden came back through the Dead-Letter Office.

TEXAS.

April 1, 1867.																
Corpus Christi,	1866	Aaron Rowe,	1866	1866	7	18	25	0	8	0	8	0	8	0	0	90
" Freedmen's,	1866	Aaron Rowe,	1866	1866			28									
Total, 2 churches,		1 a. p.			7	18	53	0	8	0	8	0	8	0	0	90
New churches, — 2.																

KANSAS.

May 1, 1867.																		
Albany,	1858	George G. Rice, a. p.	1851	1862	24	26	50	5	4	8	12	1	0	0	1	2	0	55
Atchison,	1858	Sylvester D. Storrs, a. p.	1858	1862	32	45	77	10	16	18	34	3	5	0	8	2	3	150
Burlingame,	1861	Jared W. Fox, a. p.	1839	1860	20	20	40	2	2	4	6	0	0	0	0	0	0	Un.
Council Grove,	1863	Nelson Alvord, a. p.	1846	1867	6	7	13	1	0	1	1	0	1	0	1	0	0	Un.
Emporia,	1858	Grosvenor C. Morse, a. p.	1857	1857	8	16	24	0	7	0	7	0	0	0	0	0	0	0
Geneva,	1857	None.			14	21	35	2	2	7	9	1	5	0	6	1	0	70
Grasshopper Falls,	1858	Edwin A. Harlow, a. p.	1863	1864	17	13	30	7	2	4	6	0	2	0	2	3	0	100
Hampden,	1859	None.																
Hilawatha,	1858	George G. Rice, a. p.	1851	1859	8	9	17	1	6	0	6	0	3	0	3	2	0	Un.
HIGHLAND,	1835	Harvey P. Robinson, a. p.	1861	1865	6	9	15	0	2	0	2	0	0	0	0	1	1	Un.
Junction City,	1864	Isaac Jacobus, a. p.	1865	1865	5	7	12	2	0	0	0	0	0	0	0	0	0	Un.
Kanwaka,	1856	Richard Cordley, a. p.	1858	1859	3	2	5	1	0	0	0	0	0	0	0	0	0	Un.
Lawrence, Plymouth ch.,	1854	Richard Cordley, a. p.	1858	1857	42	68	110	9	10	12	22	0	12	0	12	4	0	200
" Freedmen's,	1862	Joseph H. Payne, a. p.	1836	1865	5	11	16	1	1	1	2	0	1	0	1	0	0	89
Leavenworth, 1st ch.,	1858	James D. Liggett, p.	1859	1859	54	121	175	15	27	12	39	1	9	0	10	6	7	359
" 2d ch.,	1856	Robert Brown, a. p.	1862	1866	14	17	31	5	24	0	24	1	3	0	4	16	1	100
Manhattan,	1856	George A. Beckwith, p.	1861	1862	25	39	55	7	1	7	8	0	4	2	6	1	2	50
Mound City,	1835	James G. Merrill, p.	1867	1867	5	11	16	0				0	0	0	0	0	0	60
Muscotala,	1866	Lennel Pomeroy, a. p.	1840	1866														
North Lawrence,	1867	John F. Morgan, a. p.	1865	1865	4	6	10	2	1	0	1	0	0	0	0	0	0	150
Ogden,	1860	[John H. Morris, Licen.]	1865	1865														
Olathe,	1855	Lincoln Harlow, a. p.	1863	1865	7	7	14	2	2	2	4	0	0	0	1	1	0	Un.
Osawatimie,	1856	Samuel L. Adair, a. p.	1841	1855	11	16	27	2	2	1	3	0	0	0	0	0	0	40
Paola,	1867	Alfred P. Johnson, p.	1867	1866	2	7	9	0										
Quindaro,	1858	None.			2	9	11	5	2	0	2	1	1	0	2	0	0	20
Ridgeway,	1832	Jared W. Fox, a. p.	1839	1860	5	5	10	0	0	0	0	0	1	0	1	0	0	Un.
Rochester,	1832	Rodney Paine, a. p.	1843	1858	9	13	22	0	10	7	17	0	0	0	0	3	0	Un.
Topeka, 1st ch.,	1853	Lewis Bodwell, a. p.	1856	1859	23	57	90	11	5	15	20	1	9	0	10	1	0	90
" 2d, Freedmen's,	1863	Luther H. Platt, a. p.	1866	1865	5	3	8	0	0	3	3	0	0	0	0	0	0	50
Troy,	1830	None.			1	6	7	3	0	0	0	1	0	1	0	1	0	0
Wabanssee,	1857	Charles Guild, a. p.	1863	1864	20	26	46	7	3	4	7	3	0	1	4	1	3	80
Wakarusa,	1830	Richard Cordley, a. p.	1858	1858	10	8	18	2	0	0	0	0	4	0	4	0	0	Un.
Wyandotte,	1858	Roswell D. Parker, a. p.	1868	1859	14	33	44	0	3	6	9	0	1	0	1	1	1	100

OTHER MINISTERS.	John H. Byrd, Leavenworth.	Frank H. Snow, Prof. Kansas Univ., Lawrence.
Leavitt Bartlett, Agent Amer. S. S. Union, Lawrence.	Henry Jones, Agent Amer. Home Miss'y Soc., Wabanssee.	Henry M. Stevens, Vol. Agent Am. Tr. Soc. (N. Y.), Kansas City.
George L. Becker, Powhatan.	Peter McVicar, State Sup't Public Instruction, Topeka.	John Todd, Junction City.
Samuel D. Bowker, Prof. Lincoln Coll., Topeka.	John D. Parker, Prof. Lincoln Coll., Topeka.	
Horatio Q. Butterfield, Prof. Lincoln Coll., Topeka.	Joseph Peart, Albany.	
	Ira H. Smith, Topeka.	
		LICENTIATES.
		One in table above.

SUMMARY. — CHURCHES: 2 with pastors; 25 with acting pastors; 6 vacant (of which 2 are supplied by licentiates). TOTAL, 33.
MINISTERS: 2 pastors; 21 acting pastors; 13 others. TOTAL, 33.
CHURCH MEMBERS: 420 males; 657 females. TOTAL, 1,057, — including 93 absent.
ADDITIONS IN 1866-67: 132 by profession; 112 by letter. TOTAL, 244.
REMOVALS IN 1866-67: 13 by death; 61 by dismissal; 3 by excommunication. TOTAL, 77.
BAPTISMS IN 1866-67: 47 adult; 19 infant.
IN SABBATH SCHOOLS: 1,725, — not including 11 Union schools.

CONTRIBUTIONS FOR CHURCH EXPENSES: Ministers' salaries (20 churches), \$9,885; for church edifices (11 churches), \$4,469; current expenses (13 churches), \$1,994; Sabbath-school libraries, \$726.85. TOTAL, \$16,574.85.

BENEVOLENT CONTRIBUTIONS (24 churches reporting): Home Missions, \$682.85; Foreign Missions, \$162.70; Bible Society, \$70.75; Tract Society, \$170.00; Sabbath-school Societies, \$194.00; Amer. Cong. Union, \$186.40; Amer. Miss'y Ass'n, \$322.15; Miscellaneous, \$975.50. TOTAL, \$2,764.35, — a decrease of \$347.49. TOTAL moneys raised, \$19,339.20, — an increase of \$2,743.18.

CHANGES. — CHURCHES: New, — North Lawrence, Leavenworth 2d, Mound City, Muscotah, Ogden, Paola. Dropped from the list, — Centralia, Clinton, Eureka, Mapleton, Minneola, Mount Glead. — Gain, 166.

MINISTERS: Pastors ordained, 0; ordained without installation, 1; pastor dismissed, 1. Deceased, — 1 without charge.

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

COLORADO.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS. Nov. 1, 1867.				ADDIT'S. 1866-7.		REMOVALS. 1866-7.		BAPT. 1866-7.				
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Dis- miss.	Excom- munic.	TOTAL.	Adults.	Infants.	
																	IN SAB.
Boulder Valley,	1864	Nathan Thompson,	1865	1865	9	12	21	0	0	3	3	0	0	0	0	0	0
Central City,	1863	William Crawford,	1861	1863	25	15	40	12	3	6	9	1	6	0	1	0	5
Denver,	1864	Norman McLeod,	1867	1867	10	10	20	4	2	2	4	0	0	0	0	1	2
Empire City,	1866	William H. Phipps,	1866	1866	6	3	9	3	2	0	2	0	0	0	0	0	3
Total, 4 churches,		4 a. p.			50	40	90	19	7	11	18	1	6	0	1	1	155

CHANGES. — None in list of churches. No ordinations, etc. Net gain of members, 15.

ORGANIZATION. — No Association of churches.

UTAH TERRITORY.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.	ADDIT'S.	REMOVALS.	BAPT.
Salt Lake City,	1865	Norman McLeod,	1865					

Mr. McLeod is absent (preaching temporarily at Denver, C. T.), on account of difficulties with the Mormons.

WASHINGTON TERRITORY.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.	ADDIT'S.	REMOVALS.	BAPT.
Walla-Walla,	1865	P. B. Chamberlain,	1864		8	11	19	3

OTHER MINISTER. — Cushing Eells, Prin. Whitman Sem.

CHANGES. — None.

OREGON.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.	ADDIT'S.	REMOVALS.	BAPT.
Albany,	1853	John F. Damon,	1865		6	12	18	0
Astoria,	1866	D. B. Gray,	1865		6	14	20	1
Dalles,	1859	Thomas Condon,	1861		12	32	44	2
Forest Grove,	1845	Daniel A. Miles,	1867		33	39	74	14
Hillsboro',	1866	Elkanah Walker,	1866		3	3	6	0
Oregon City,	1844	P. S. Knight,	1865		13	20	43	7
Portland,	1851	Geo. H. Atkinson, D. D.,	1848		47	54	101	39
Salem,	1852	P. S. Knight,	1867		41	50	91	22
Total,					166	234	400	85

OTHER MINISTERS. — None are reported in the Minutes; but we are confident of the following: —

Obed Dickinson, Salem.	Sidney H. Marsh, Pres. Pacific	LICENTIATES.
Huntington Lyman, Prof. Pacific Univ., Forest Grove.	Univ., Forest Grove.	None reported.

SUMMARY. — CHURCHES: 8 with ministers. TOTAL, 8.

MINISTERS: 7 in pastoral service; 3 others. TOTAL, 10.

CHURCH MEMBERS: ADDITIONS, etc., as above.

AVERAGE ATTENDANCE: on public worship, 980.

CONTRIBUTED FOR CHURCH EXPENSES: pastors' salaries, \$4,000.

BENEVOLENT CONTRIBUTIONS: Home Missions, \$139.00; Foreign Missions, \$63.50; "other objects" (?), \$1,680.28.

CHANGES. — CHURCHES: New, — Astoria. Dropped, — Eola. Net gain of members, 80.

MINISTERS: No ordinations, dismissals, or deaths reported.

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

CALIFORNIA.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.			ADDIT'S.		REMOVALS.			BAPT.		
					Sept. 1, 1867.			1866-7.		1866-7.			1866-7.		
					Male.	Female.	Absent.	Prof.	Letter.	Total.	Deaths.	Dismiss.	Excom.	Total.	Adults.
Antioch,	1865	Roswell Graves, s. s.		1867	1	4	5								30
Benicia,	1865	Justin P. Moore, s. s.		1865	4	22	26	7	7	9	0	0	0	7	0
Cheche Creek,	1866	T. Thatcher, p.		1866	4	6	10	1	1	2	3	0	0	0	1
Chico,	1867	J. M. Woodman, s. s.		1867	5	6	11	0	2	9	11	0	0	0	0
Clayton,	1863	J. W. Brier, s. s.		1867	9	22	31	1	1	1	0	6	0	6	1
Coloma,	1865	None.		1865	3	3	6								
Copperopolis,	1864	J. T. Willes, s. s.		1866	15	16	31	9	16	2	18	1	9	0	10
Downville,	1856	None.		1856	15	8	23	10	0	0	0	0	1	0	1
Dutch Flat,	1864	J. E. Benton, s. s.		1867	4	5	9								
El Dorado,	1861	G. R. Ellis, s. s.		1866	2	4	6	2							
Eureka,	1861	W. L. Jones, s. s.		1859	4	9	13	1	0	3	3	0	0	0	0
Folsom,	1859	None.		1859	6	12	18	5	0	0	0	0	1	0	1
Grass Valley,	1852	M. J. Savage, s. s.		1866	39	54	93	11	19	12	31	0	6	0	6
Hayward,	1865	B. N. Seymour, p.		1862	7	10	17	2	4	6	1	1	1	1	1
Iron House,	1867	Roswell Graves, s. s.		1867	4	4	8	0	0	9	0	1	0	1	0
Lockford,	1862	J. J. Powell, s. s.		1867	7	6	13	0	7	4	11	1	3	0	4
Los Angeles,	1867	A. Parker, s. s.		1866	2	4	6	0	1	5	6	0	0	0	0
Mokelumne Hill,	1854	None.		1854	5	5	10								
Murphy,	1866	Caleb Morgan, p.		1866	5	25	30	2	21	2	23	2	1	0	31
Nevada,	1851	John Fraser, s. s.		1867	35	50	85	15	23	4	27	1	3	0	4
Oakland,	1860	George Moorar, p.		1861	57	100	157	23	14	16	39	3	15	0	18
Oroville,	1856	None.		1856	7	6	13	0	0	0	0	0	0	0	0
Pescadero,	1856	H. Cummings, s. s.		1856	53	79	132	21	58	16	74	2	2	0	4
Petaluma,	1854	W. C. Pond, p.		1857	4	6	10	1	3	7	10	0	0	0	1
Poland,	1867	J. J. Powell, s. s.		1867	4	4	8	0	0	0	0	0	0	0	0
Redwood,	1862	R. B. Snowden, s. s.		1867	6	13	19	5	0	0	0	0	0	0	0
Sacramento,	1849	I. E. Dwinell, d. d., p.		1863	36	90	126	15	30	11	41	1	5	0	6
San Andreas,	1866	Austin Willey, s. s.		1867	4	4	8								
San Bernardino,	1867	B. S. Crosby, s. s.		1866	4	6	10								
San Francisco, 1st ch.,	1849	A. L. Stone, d. d., p.		1866	197	276	473	66	51	117	8	14	1	23	23
" 2d ch.,	1862	J. A. Benton, p.		1863	50	79	129	12	30	6	35	0	7	0	17
" 3d ch.,	1863	E. G. Beckwith, p.		1862	37	66	103	13	18	12	39	3	1	0	4
" Green St.,	1865	E. C. Bissell, p.		1864	32	44	76	9	4	13	0	10	1	11	6
" South Park,	1866	M. B. Starr, s. s.		1866	13	12	25	3	15	14	29	0	4	0	4
San Mateo,	1864	A. M. Goodnoth, s. s.		1867	7	13	20	2	4	1	5	0	3	0	3
Santa Barbara,	1867	J. A. Johnson, s. s.		1867	8	8	16	0	5	11	16	0	0	0	0
Santa Cruz,	1857	Walter Frear, p.		1864	20	45	65	18	10	28	1	4	3	8	10
Somerville,	1864	None.		1864	3	7	10	2							
Stockton,	1865	P. G. Buchanan, s. s.		1865	23	27	50	10	4	14	1	1	1	1	1
Woodbridge,	1862	J. J. Powell, s. s.		1867	3	7	10								
PREACHING STATIONS.															
Hydesville,		C. H. Pope,		1867	Congrega'n 75										60
Nortonville, }		J. W. Brier,													
Pacheco, }															

OTHER MINISTERS. Martin Kellogg, Prof. Coll. Cal., William A. Tenney, City Missionary, San Francisco. William C. Bartlett, San Francisco. Joseph Rowell, Seamen's Chaplain, San Francisco. Samuel V. Blakeslee, Editor Pacific, San Francisco. James H. Warren, Ag't Am. Home Miss'y Soc., San Francisco.

LICENTIATES. No report.

SUMMARY. — CHURCHES: 11 with pastors; 23 with stated supplies; 6 vacant. TOTAL, 40.
 MINISTERS: 11 pastors; 20 stated supplies; 7 others. TOTAL, 38.
 CHURCH MEMBERS: 743 males; 1,173 females. TOTAL, 1,916, — including 178 absent.
 ADDITIONS IN 1866-67: 391 by profession; 230 by letter. TOTAL, 621.
 REMOVALS IN 1866-67: 25 by death; 98 by dismissal; 5 by excommunication. TOTAL, 128.
 BAPTISMS IN 1866-67: 163 adult; 168 infant.
 IN SABBATH SCHOOLS: 4,732. NUMBER OF SCHOOLS: 43.
 BENEVOLENT CONTRIBUTIONS (20 churches): \$8,355.10, — an increase of \$2,717.07.
 AMOUNT raised for church building or church debts, \$20,432.80; for current expenses (27 churches), \$49,541.26. Value of church property (25 churches), \$210,700. Church debts (9 churches), \$20,460.

CHANGES. — CHURCHES: New, — Chico, Iron House, Los Angeles, Murphy, Poland, San Bernardino, San Francisco (South Park), Santa Barbara. Dropped, — none. — Net increase of members, 488.
 MINISTERS: pastor ordained, 1; pastor installed, 1; pastor dismissed, 1; ordained without installation, 1. Deceased, — none.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS. May 5, 1867.				ADDIT'S. 1866-7.		REMOVALS. 1866-7.		BAPT. 1866-7.					
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Death.	Disch. Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.		
Port Hope,	Ont. 1858	None.	No report.															
Port Stanley,	"	None.	No report.															
Quebec,	Q. 1840	Henry D. Powis,	1853	1857	32	49	81	4	4	4	6	12	12	76				
Russelstown,	" 1852	Alexander Sim, M. A.	1853	1866	11	31	42		2	2	2	2		28				
Sarnia,	Ont.	Supplied by R. T. Thomas,	No report.		7	10	17											
Saugeen,	"	None.	No report.															
Scotland,	" 1825	William Hay,	1848	1847	35	70	105	10	4	1	5	2	2	4	140			
Sherbrooke,	Q. 1835	Archibald Duff,	1841	1862	42	77	119	39	5	6	11	3	2	2	7	9		
Simeoe,	Ont. 1843	None.	No report.		24	36	60	5	4	4				2	81			
Southwold,	" 1842	None.	No report.															
Springford,	" 1836	None.	No report.															
St. Andrew's,	Q. 1838	None.	No report.		11	17	28	1	1	1		1	1		25			
Stanstead,	" 1816	John Rogers,	1861	1865	20	25	45		12	5	17	1	1	4				
Stewartown,	Ont. 1844	None.	No report.															
Stouffville,	" 1842	Benjamin W. Day,	1862	1866	24	44	68		15	1	16	2	2	6	66			
Stratford,	" 1846	John Durrant,	1838	1861	6	8	14		1	1	1	3	4	2	36			
Thistleton,	" 1859	Robert Hay,	1859	1859	5	5	10	4	1	1					117			
Tilbury,	" 1859	William Burgess,	1849	1860														
Toronto, Bay St.,	" 1823	J. G. Manly,	1837	1866					7	9	16	7	2	9	1	358		
" Bond St.,	" 1849	Francis H. Marling,	1849	1854	49	87	136	11	8	12	20	2	7	1	11	2	8	326
Trafalgar,	" 1840	None.	No report.		9	12	21									Un.		
Turnberry,	" 1850	S. Snider,	1849	1866														
Vankleek Hill,	" 1837	None.	No report.		8	10	18		18	18						3	Un.	
Vespra,	" 1837	J. G. Sanderson,	1862	1867	23	32	55	4	2	2		1	1			7	Un.	
Warwick,	Q. 1839	Daniel Macallum,	1853	1852														
Watersville,	Q. 1862	George Parkis,	1867	1867														
Whitby,	Ont. 1843	None. — Sup. H. H. Budge,			7	25	32	8		2	2					1	35	

OTHER MINISTERS.

J. Anjocabo (Indian), Saugeen, Ont.	Samuel N. Jackson, Montreal, Que.	P. P. Osunkerhine, Christian Island, Que.
John Armour, Kelvin, Ont.	Stephen King, Ryckman's Corner, Ont.	J. S. Pattison.
Thomas Baker, Toronto, Ont.	J. Johnston (Indian).	James Porter, Toronto, Ont.
John Brown, Caledon, Ont.	Adam Lillie, D. D., Toronto, Ont.	J. Purkis, Watersville, Que.
E. T. Bromfield, Toronto, Ont.	W. A. Lumsden, M. A., Vankleek Hill, Ont.	P. Shanks, Queensland, Australia.
Robert Burchill, Georgetown, Ont.	E. C. W. McColl, M. A., Whitby, Ont.	Arthur Wickson, LL. D., Toronto, Ont.
James T. Byrne, Whitby, Ont.	Alexander McDonald, Montreal, Que.	
William Clarke, Paris, Ont.	John McKillican, Danville, Que.	LICENTIATES.
George Cornish, M. A., Montreal, Que.	John McLeen, McIntyre, Ont.	
J. Howell.	James Middleton, Elora, Ont.	No report.

SUMMARY. — CHURCHES: 58 with ministers (pastoral position not distinguished); 39 vacant. TOTAL, 97.

MINISTERS: 47 in pastoral service (position not designated); 26 others. TOTAL, 73.

CHURCH MEMBERS: 1,526 males; 2,452 females; TOTAL, 3,978, — including 316 absent.

ADDITIONS IN 1866-67: 242 by profession; 130 by letter. TOTAL, 372.

REMOVALS IN 1866-67: 57 by death; 151 by dismissal; 18 by excommunication. TOTAL, 226.

BAPTISMS IN 1866-67: 37 adult; 253 infant.

IN SABBATH SCHOOLS: 5,835.

BENEVOLENT CONTRIBUTIONS (56 churches reporting): Denominational objects, \$4,685; foreign and Indian Missions, \$1,746; general religious objects, \$2,967. TOTAL, \$9,428, — a decrease of \$814. LOCAL OBJECTS, \$44,728, — an increase of \$10,903. TOTAL MONIES RAISED, \$54,156, — an increase of \$10,719.

CONGREGATIONS (57 churches reporting): 111 regular stations; 112 Sabbath services; 70 week-day services; 8,076 "principal congregation"; 12,429 hearers at all stations.

CHURCH PROPERTY: 79 edifices (8 stone, 1 stone and brick, 14 brick, 1 brick and wood, 2 "Plast.," 3 log, the others wood); sittings (61 buildings), 27,265; value (58 reported), \$208,650; 34 buildings insured, 21 not insured; 52 deed registered, 5 not registered; 4 new organs and 1 new parsonage in the year.

MINISTERS EDUCATED: At Glasgow, 6; C. Coll., 19; Roth., 1; Andover, 1; "Verm.," 1; "Maine," 1; Cow'd, 1; "Eng.," 1; U. C., 1; the remainder, private.

CHANGES. — CHURCHES: New, — Dunham, Vespra. Dropped from the list, — Stanstead, North. Net loss of members, 323, — by making no estimate for churches for the fourth time not reporting.

MINISTERS: No report. From Quarterly tables, — Pastor installed, 1; Deceased, 2 in pastoral service, 1 without charge.

ORGANIZATION. — Seventy-five of the churches are united in the CONGREGATIONAL UNION OF CANADA.

NOVA SCOTIA, ETC.

We have failed to receive an answer from our always kind correspondent, Rev. Robert Wilson of Sheffield N. B.

Last year, reports were as follows:

NOVA SCOTIA. — CHURCHES AND MINISTERS: Beach Meadow, Charles Duff; Brooklyn, Charles Duff; Chebogue, none; Cornwallis, J. R. Keen; Halifax, none; Liverpool, Charles Duff (still there); Manchester, J. Darin; Milton, Robert K. Black; Pictou station (no church), Enoch Barker; Pleasant River, S. Sykes; Yarmouth, Archibald Burpee.

CAPE BRETON: Cape North, H. Hingley; Margarie, none.

NEWFOUNDLAND: St. John's, James Howell.

SUMMARY. — 13 churches, 9 ministers; 3 churches vacant. MEMBERS, — 163 males, 261 females. TOTAL, 424. In Sabbath schools, 492.

NEW BRUNSWICK.

Failed as above. Last year as follows:

CHURCHES AND MINISTERS: Cardigan, George Stirling; Keswick Ridge, George Stirling; Sheffield, Robert Wilson; St. John, Union Street, F. Haskings; St. John, Zion Church, James G. Bayliss; St. Stephen, Charles G. McCully.

The MAINE reports now give St. Stephen as follows:

Edgar L. Foster, p. 60 males, 120 females. Total, 180. Absent, 0. Added by profession, 1. Dismissed, 4. Infant baptisms, 10. In Sabbath school, 175. Mr. McCully has been dismissed.

SUMMARY, last year: 6 churches, 5 ministers. Members, — 126 males, 246 females. TOTAL, 372. In Sabbath schools, 429.

ORGANIZATION. — Most of the churches of N. S., N. B., etc., are united in the CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK. St. Stephen belongs to the General Conference of Maine.

JAMAICA, WEST INDIES.

CHURCHES.	Organized.	MINISTERS.	OBTAINED.	COMMENCED.	CHH. MEMBERS.				ADDIT'NS.		REMOVALS.			BAPT.			IN SAB. SCHOOLS.		
					Nov. 1, 1867.				1866-7.		1866-7.			1866-7.					
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Discon.	Excomm.	TOTAL.	Adults.	Infants.			
Brainerd,		John Thompson,					177												
Brandon Hill,		S. B. Wilson,			33	37	70		11	11	1	0	2	3	11	5	100		
Chesterfield,		C. B. Venning,			43	57	100		13	14	1	0	1	2	8	4	115		
Eliot,		C. C. Starbuck,			20	36	56		0	1	1	3	0	4	0	2	79		
Providence,		S. B. Wilson,			15	23	38		1	3	4	2	1	4	0	3	30		
Richmond,	1867	S. T. Wolcott,		1867			10			10									
TOTAL: 6 churches;		5 ministers.			111	153	451		25	5	69	5	4	7	34	19	14	424	

CHANGES. — CHURCHES: New, — Richmond. None dropped. — Net gain of members, 36.

MINISTERS: No ordinations, etc., reported.

ORGANIZATION. — The churches are under the care of the AMERICAN MISSIONARY ASSOCIATION, New York.

MINNESOTA.

(Deferred from page 99.)

We regret that we have failed to secure the statistics of this State. In a newspaper account of the meeting of its GENERAL CONFERENCE, it is stated that eight new churches had been received into the Conference, "making the whole number 74." This number, "74," doubtless includes the eight Wisconsin churches which are reported by that Conference from year to year, — leaving the number in Minnesota, 66. This agrees, also, with the result of adding the 8 new churches to the 58 of last year. We have no means (not already tried) of obtaining a summary of members, additions, etc. Should the reports yet arrive, we shall insert the correct "totals" in the General Summaries.

NEBRASKA.

We fail to get returns from Nebraska. The Quarterly tables give one new church, viz. Columbus, organized November, 1866. If report arrives, its "total" will be found in the Summary.

LIST OF NAMES OF CONGREGATIONAL MISSIONARIES CON-
NECTED WITH A. B. C. F. M., DECEMBER, 1867.

GABOON, WEST AFRICA :

William Walker.
Ira M. Preston.

SOUTH AFRICA :

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

GREECE :

Jonas King, D. D.

WESTERN TURKEY :

Edwin E. Bliss.
George Washburn.
Henry A. Schaufliker.
Ira F. Pettibone.
Daniel Ladd.
Joseph K. Greene.
Julius Y. Leonard.
John F. Smith.
William W. Livingston.
Albert Bryant.
Jasper N. Ball.
James F. Clarke.
Henry C. Haskell.
Charles F. Morse.
George F. Herrick.
Wilson A. Farnsworth.
Lyman Bartlett.

FUTCHAU, CHINA :

Lyman B. Peck.
Charles Hartwell.

CENTRAL TURKEY :

Lucien H. Adams.
Andrew T. Pratt, M. D.
Giles F. Montgomery.
Philander O. Powers.
George B. Nutting.

EASTERN TURKEY :

George C. Knapp.
Lysander T. Burbank.
George A. Pollard.
Moses P. Parmelee.
Crosby H. Wheeler.
Herman N. Barnum.

SYRIA :

William Bird.
Simeon H. Calhoun.

NESTORIANS :

Benjamin Labaree.
Justin Perkins, D. D.

WESTERN INDIA :

Sendol B. Munger, Bombay.
Allen Hazen, Ahmednuggur.
William Wood, "
Amos Abbot, Satara.
Henry J. Bruce, Khokar.
Samuel B. Fairbank, Wadale.
Samuel C. Dean, Satara.
Charles Harding, Sholapoor.
W. H. Atkinson.

MADURA, SOUTH INDIA :

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

CEYLON :

William W. Howland.
Levi Spaulding, D. D.
Eurotas P. Hastings.
John C. Smith.
Marshall D. Sanders.

NORTH CHINA :

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

SANDWICH ISLANDS :

Titus Coan.
David B. Lyman.
Elias Bond.
John D. Paris.
Dwight Baldwin, M. D.
William P. Alexander.
Asa Thurston.
Artemas Bishop.
Peter J. Gulick.
L. H. Gulick, M. D.
Henry H. Parker.
Lowell Smith, D. D.
Ephraim W. Clark.
Benjamin W. Parker.
Lorin Andrews.
James W. Smith, M. D.
Daniel Dole.
Edward Johnson.

MICRONESIA :

A. A. Sturges.
Benjamin G. Snow.
Hiram Bingham, Jr.
TOTAL, 92.

NOT CONNECTED WITH THE BOARD :

Cytus Hamliu, D. D., Pres. of Robert Coll., Constantinople.
Daniel Bliss, D. D., Pres. of Syrian Protestant Coll., Beirut, Syria.

SUMMARY I.—CHURCHES, MINISTERS, AND REPORTED CONTRIBUTIONS
IN 1867.

STATES, ETC.	CHURCHES.							MINISTERS.							BENEVOLENT CONTRIBUTORS REPORTED.
	WITH MINISTERS.				Not Supplied.	Condition not reported.	TOTAL CHURCHES.	IN PASTORAL WORK.				Not in pas- toral work.	TOTAL MINISTERS.		
	Pastors.	Acting Pastors.	Not Specified.	TOTAL.				Pastors.	Acting Pastors.	Not Specified.	TOTAL.				
Maine,	67	97	0	164	78	0	242	65	79	0	144	46	190	\$ 88,012.00	
New Hampshire,	68	67	0	135	47	0	182	67	67	0	134	44	178	46,532.82	
Vermont,	82	72	0	154	36	0	190	81	74	0	155	48	203	43,996.01	
Massachusetts,	295	114	0	499	87	0	496	300	113	0	413	179	592	315,321.72	
Rhode Island,	12	8	0	20	3	0	23	13	8	0	21	8	29	Not reported.	
Connecticut,	158	77	0	235	52	0	287	159	76	0	235	109	344	226,857.00	
New York,	41	100	0	141	69	0	210	42	89	0	131	108	239	88,101.00	
New Jersey,	5	2	0	7	2	0	9	5	2	0	7	9	16	4,602.00	
Pennsylvania,	3	13	26	42	14	10	66	3	11	20	34	6	40	Not reported.	
Maryland,	1	0	0	1	0	0	1	1	0	0	1	0	1	Not reported.	
District of Columbia,	1	0	0	1	0	0	1	1	0	0	1	14	15	Not reported.	
North Carolina,	0	1	0	1	0	0	1	0	1	0	1	2	3	Not reported.	
South Carolina,	0	1	0	1	0	0	1	0	1	0	1	2	3	Not reported.	
Ohio,	34	99	0	133	38	0	171	34	79	0	113	35	148	33,111.00	
Indiana,	—	—	12	12	9	0	21	—	11	11	6	17	17	Not reported.	
Illinois,	32	131	0	163	64	0	227	31	119	0	150	75	225	29,520.34	
Michigan,	12	97	0	109	48	0	157	12	76	0	88	49	137	26,495.83	
Wisconsin,	22	88	0	120	39	0	159	22	81	0	103	41	144	—	
Minnesota,*	6	35	0	42	16	8	65	6	29	0	35	10	45	—	
Iowa,	11	120	0	131	41	0	172	11	101	0	112	31	143	19,299.90	
Missouri,	4	55	0	39	2	0	41	4	25	0	29	10	39	4,234.51	
Tennessee,	1	1	0	2	0	0	2	1	1	0	2	4	6	Not reported.	
Louisiana,*	1	0	0	1	0	0	1	1	0	0	1	0	1	Not reported.	
Texas,	0	2	0	2	0	0	2	0	1	0	1	0	1	Not reported.	
Nebraska,*	—	—	10	10	0	0	10	—	7	7	4	11	11	—	
Kansas,	2	25	0	27	6	0	33	2	21	0	23	13	36	2,754.35	
Colorado,	0	4	0	4	0	0	4	0	4	0	4	0	4	Not reported.	
Washington Ter.,	0	1	0	1	0	0	1	0	1	0	1	1	2	Not reported.	
Utah Territory,*	0	0	0	0	1	0	1	0	0	0	0	0	0	Not reported.	
Oregon,	—	—	8	8	0	0	8	—	7	7	3	10	10	202.50	
California,	11	23	0	34	6	0	40	11	20	0	31	7	38	8,355.10	
Foreign Missionaries,	—	—	—	—	—	—	—	—	—	—	—	—	94	—	
TOTALS, U. S.	869	1,224	56	2,149	658	18	2,825	872	1,079	45	1,996	881	2,971	—	
Canada,	—	—	58	58	39	0	97	—	47	47	26	73	73	9,428.00	
Nova Scotia, etc.,*	—	—	10	10	3	0	13	—	9	9	0	9	9	—	
New Brunswick,*	1	5	6	6	0	0	6	1	4	0	5	5	5	—	
Jamaica,	—	—	6	6	0	0	6	—	5	5	0	5	5	Not reported.	
TOTALS, American,	870	1,229	130	2,229	700	18	2,947	873	1,083	106	2,062	907	3,063	—	
TOTALS, " 1866,	853	1,037	299	2,189	661	50	2,900	863	916	236	2,015	879	3,009	1,034,332.87	

In the above table, note.—1. The figures in the third column—"not specified"—do not imply that the number of churches so situated have no "pastors," but that the statistical reports do not distinguish between "pastors" and "acting pastors." Yet the great majority of such churches have "acting pastors" only.

2. The churches "not supplied"—most of them—have regular preaching, but no minister engaged for regular service. Further, 63 are reported as supplied by licentiates or men of other denominations.

3. The sixth column of figures—"condition not reported"—states that the churches reckoned in it make no report whether they have a minister or not. Probably all of them are un supplied.

4. The tenth column of figures includes some pastors, but most reckoned therein are acting pastors; but the failure to report exactly prevents us from distributing them. Acting pastors are often practically equivalent to pastors,—the only difference being the absence of actual installation.

5. The number of ministers "not in pastoral work," in most of the States, includes only such as are members of some Association or Conference. When persons not thus members cease to be pastors or acting pastors, they necessarily cease to be reported; and their names are not found until they are again in pastoral work. The "total" is thus yearly too small. The names of those who appeared last year, but, not being reported this year, could not be inserted in the regular list, are given in a supplementary list. Of those enumerated as not in pastoral work, many are supplying different pulpits from Sabbath to Sabbath. "TOTAL MINISTERS" and those "not in pastoral work" include 17 additional, found in preparing "List of Ministers."

6. "Benevolent Contributions" do not include current expenses, building or repairing churches, paying church debts, or any other similar expenditures. The amount above was given by 1,911 churches. The States marked "not reported" do not collect the statistics of contributions.

7. We shall print, in our April number, revised Summaries.

SUMMARY II.—MEMBERSHIP IN 1867, WITH ADDITIONS, REMOVALS, AND BAPTISMS DURING THE STATISTICAL YEAR.

STATES, ETC.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPTISMS.		IN SAB. SCHOOLS.
	Males.	Females.	TOTAL.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missals.	Excom- m.	TOTAL.	Adult.	Infant.	
Maine,	5,949	13,677	19,626	3,237	978	307	1,285	304	362	34	700	536	188	22,432
New Hampshire,	5,545	12,982	18,477	3,445	583	207	880	361	470	20	851	343	167	22,631
Vermont,	5,838	11,688	17,526	2,974	1,063	466	1,559	348	550	41	939	601	287	18,516
Massachusetts,	24,082	53,752	77,834	11,695	4,644	2,316	6,960	1,220	2,051	114	3,385	2,314	1,168	90,820
Rhode Island,	1,002	2,524	3,526	635	191	128	319	62	81	8	151	101	56	4,542
Connecticut,	15,591	31,891	47,482	4,580	3,269	1,401	4,670	864	1,402	153	2,419	1,461	818	44,853
New York,	7,479	13,673	21,152	1,975	1,505	1,025	2,530	333	836	72	1,241	624	483	19,850
New Jersey,	481	939	1,420	61	116	101	217	13	61	0	74	37	47	1,423
Pennsylvania,	594	756	4,140		235	129	364	27	63	2	92	76	44	2,347
Maryland,	36	27	63	10	4	11	15	0	0	0	0	1	1	125
District of Columbia,	103	101	204		11	26	37	2	5	0	7	4	1	160
North Carolina,			15											
South Carolina,	74	140	214	0	35	41	76	2	0	0	2	6	12	270
Ohio,	5,048	8,848	13,893		1,235	749	1,975	185	737	46	968	434	296	16,063
Indiana,	307	532	839		91	20	119	6	41		47	55	14	1,337
Illinois,	6,175	10,517	16,692	1,808	1,490	1,307	2,797	156	884	30	1,070	512	368	22,088
Michigan,	3,443	6,167	9,610		933	919	649	1,568	120	472	46	638	445	162
Wisconsin,	3,596	6,934	10,530	1,298	850	540	1,390	99	503	32	634	377	280	13,737
Minnesota,*	843	1,360	2,263	225										2,440
Iowa,	3,029	4,834	7,863	780	817	687	1,504	61	531	90	682	297	294	9,238
Missouri,	479	636	1,175	84	147	182	329	6	111	3	129	57	45	2,347
Tennessee,	48	56	104	19	10	18	28	2	8	1	11	16	6	400
Louisiana,*			28											
Texas,	7	18	52	0	8	0	8	0	8	0	8	0	0	90
Nebraska,*	69	97	190	16										195
Kansas,	420	657	1,057	93	132	112	244	13	61	3	77	47	19	1,725
Colorado,	50	40	90	19	7	11	18	1	6	0	7	1	7	155
Utah Territory,*			18											
Washington Ter.	8	11	19		3	2	6	0	2	0	2	0	2	65
Oregon,	166	234	400		85	24	169	2	13	3	18	30	16	812
California,	743	1,173	1,916	178	391	230	621	25	98	75	128	163	168	4,733
TOTALS, U. S.	91,145	184,254	275,362	34,056	18,849	10,771	29,638	4,212	9,356	703	14,271	8,598	4,949	313,430
Canada,	1,526	2,452	3,978	316	242	130	372	57	151	18	226	37	253	5,835
Nova Scotia, etc.*	163	261	424											402
New Brunswick,*	126	246	372		1		1		4		4		10	429
Jamaica,	111	153	451		25	5	69	5	4	7	34	19	14	424
TOTALS, American,	93,071	187,396	283,587	34,372	19,117	10,906	30,080	4,274	9,515	728	14,535	8,654	5,226	320,520
TOTALS, " 1866,	87,608	177,331	272,975	33,298	11,485	8,079	20,266	4,431	8,504	655	13,500	5,248	4,345	293,333

In the above table, note,—1. The "totals" of church members, additions, and removals, in several States, and so in the last footings, exceed the sum of particulars. This is because the "total" is occasionally given, with no report of the particulars whose addition makes such "totals." The "totals" are correct; but the "males" and "females," the "professions" and "letters," the "deaths," "dismissals," and "excommunications," are slightly less, as reported, than they ought to be.

2. The "excommunications" sometimes include, though not with strict accuracy, the number of persons whose names are dropped from church lists on account of long absence. Yet it is believed that this is done to only a slight extent.

3. In "Sabbath Schools," Iowa reports the "average attendance" only; the other States report the actual membership at the date of reporting.

4. The names of churches making no report are inserted in their proper place; and for all of them,—although against the names the several columns are left blank,—past reports (if any are found within three years) are included in the summaries of the respective States. While this gives a fair approximation to the total membership, the report of "additions," "removals," and "baptisms," is too small by just the number those churches might have reported. This has been the case each year. Yet an inspection of the lists of delinquent churches shows that no large number could be added to the respective columns by full reports.

5. The reports from the States, etc., starred, viz., Minnesota, Louisiana, Nebraska, Utah, Nova Scotia, and New Brunswick, are copied from last year's table.

SUMMARY III.—CHANGES DURING THE STATISTICAL YEAR 1866-7, AND
COMPARATIVE STATISTICS.

STATES, ETC.	CHURCHES.				MINISTERS.								SABBATH SCHOOLS.		CONTRIBUTIONS.		
	NUMBER.		MEMBERS.		THE PASTORATE.			ORDINAT'NS.		DEATHS.		LICENSED.		Gain.	Loss.	Increase.	Decrease.
	New.	Dropped.	Gain.	Loss.	Ordained.	Installed.	Dielt.	Dismissed.	Pastors.	Without Installat'n.	Pastors.	Others.	The year				
Me.,	0	1	389	—	3	7	0	4	3	0	0	5	40	1,217	—	—	\$11,337
N. H.,	0	1	—	36	12	4	1	10	2	0	1	1	4	46	—	\$1,626.86	—
Vt.,	1	2	377	—	5	10	0	12	5	2	0	2	9	1,508	—	5,412.39	—
Mass.,	5	2	2,879	—	12	33	2	59	12	3	2	15	31	56	—	—	—
R. I.,	0	0	112	—	1	1	0	2	1	0	0	0	0	0	—	—	—
Conn.,	1	0	1,927	—	5	25	5	27	5	5	5	6	16	34	14,861	—	30,307
N. Y.,	5	20	—	852	3	7	0	8	3	3	0	3	—	—	4,074	—	6,030
N. J.,	2	1	88	—	0	1	0	1	0	1	0	0	1	1	—	69	2,251
Pa.,	16	10	558	—	1	1	0	1	1	0	0	1	0	0	857	—	—
Del.,	0	1	—	14	0	0	0	0	0	0	0	0	0	0	—	—	—
Md.,	0	0	15	—	0	1	0	1	0	0	0	0	0	0	65	—	—
D. C.,	0	0	30	—	0	0	0	0	0	0	0	0	1	1	160	—	—
N. C.,	0	0	—	5	0	0	0	0	0	0	0	0	0	0	—	—	—
S. C.,	1	0	214	—	0	0	0	0	0	0	0	0	0	0	270	—	—
Ohio,	12	7	692	—	2	5	0	2	2	3	0	1	4	1,131	—	—	8,285
Ind.,	1	4	51	—	0	0	0	0	0	0	0	0	1	186	—	—	—
Ill.,	7	2	1,335	—	3	8	0	4	3	7	0	1	2	4,147	—	4,873.91	—
Mich.,	11	4	641	—	0	2	0	0	0	0	0	1	1	—	156	3,561.87	—
Wis.,	8	7	662	—	2	5	0	1	2	3	0	2	—	627	—	—	—
Minn.,	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Iowa,	13	7	615	—	1	3	0	1	1	7	0	5	6	181	—	—	—
Mo.,	14	2	331	—	0	0	0	0	0	2	0	0	1	490	—	—	—
Tenn.,	1	0	34	—	0	0	0	0	0	0	0	0	0	320	—	—	—
La.,	0	0	—	—	1	0	0	0	1	0	0	0	0	0	—	—	—
Texas,	2	0	53	—	0	0	0	0	0	0	0	0	0	90	—	—	—
Neb.,	6	6	166	—	0	0	0	1	0	1	0	1	2	423	—	—	—
Kansas,	0	0	15	—	—	—	—	—	—	—	—	—	—	5	—	—	—
Colorado,	0	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Utah T.,	0	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
W. T.,	0	0	4	—	—	—	—	—	—	—	—	—	—	15	—	—	—
Oregon,	1	1	80	—	—	—	—	—	—	—	—	—	—	282	—	—	—
Cal.,	8	0	488	—	1	1	0	1	1	1	0	0	—	708	—	—	—
Tot., U.S.	123	78	11,816	907	42	115	8	134	42	38	8	44	48	162	31,454	4,299	—
Canada, N. S. etc.	2	1	—	333	—	1	2	—	—	—	—	—	—	—	72	—	184
N. B., Jamaica,	1	0	36	—	0	0	0	0	0	0	0	0	—	104	—	—	—
Tot., Am.	126	79	11,852	1,240	43	116	10	135	43	38	10	45	48	162	31,558	4,371	—
Tot., 1866	118	58	5,509	1,596	50	101	14	104	50	51	15	35	—	14,698	424	—	—

The above table is inserted as a hint of what ought to be reported in the several State Minutes, rather than as a complete statement of facts. Several States have made great improvements this year, in this particular,—such as Maine and Vermont; but there is room for many more. From those which give the information, we copy; for others, we compare their present lists with those of the previous year, and search the *Quarterly Record*, in the *Quarterly*. In the last case, the year is assumed to end with the month next previous to the meetings of the several General Associations. The columns under "Churches," "Sabbath Schools," and "Contributions," are comparisons with the same items in last year's Summary.

Some qualifications ought to be mentioned. The comparisons are made with last year's actual figures, when some were then slightly erroneous.

In *Connecticut*, the gain in "Sabbath Schools" is due in great part to a change from "average attendance" last year, to "total membership" this year.

In *New York*, the loss of churches is principally due to the dropping of "Independent" churches, or such as belong to Presbyteries under the "Plan of Union"; to one church duplicated last year; and to one dropped as being in *Pennsylvania*. The totals are affected by the same cause.

In *Pennsylvania*, the list of churches so changes from year to year as to make comparison rather unprofitable.

In *District of Columbia*, the "Sabbath School" gain is over "no report" last year.

In *Michigan*, two of the churches dropped are transferred to *Indiana* and *Ohio*.

In *Wisconsin*, two churches last year, obscurely reported in the same township, were counted as one; there is really no gain.

In *Iowa*, the "Sabbath School" falls from "total" to "average."

In *Canada*, the loss of members is by our making no estimate for churches which have failed to report for the fourth time.

CONCLUSIONS.

CHURCHES.—The number of churches exceeds that of last year by 47. This includes none formed since the end of the statistical year.

The number of churches reported as *supplied by ministers* bears proportion to the whole number, 7560; last year, 7548; the year before that, 7538. The relative proportion of churches supplied by "pastors" and "acting pastors," it is impossible to show; inasmuch as 130 churches this year (299 last year, 569 the year before) report ministers, but without distinguishing between "pastors" and "acting pastors." Of those distinguishing in both this year and last, the ratio of pastors and acting pastors is almost precisely the same in the two years.

The number of church members exceeds the number last year by 10,612. The gain or loss in the several States appears in Table III.

The *additions by profession* are reported 7,632 more than last year, — Minnesota, Nebraska, Nova Scotia, and New Brunswick, not reported.

The *additions by letter* are 2,227 more than last year.

The *deaths* are .01578 (allowing the unreporting States to be as last year) on the *total membership*; last year, .01653; the year before, .01778.

Baptisms of adults are 3,406 more than last year; of infants, 881.

Sabbath Schools show an increased membership of 27,187; considerable of which is due to the difference in reporting in Connecticut.

Contributions are reported in only part of the States; and, this year, defectively in those reporting, especially in Massachusetts; the returns are so imperfect (comprising reports from only 1,911 churches), that we have not added up the column. Yet there is probably a diminution of contributions.

MINISTERS.—The number of ministers, as reported in Summary I., shows an increase of 54. The excess of ordinations over the deaths, in Summary III., is 26. It is useless to try to make these figures harmonize. The list of ordinations is incomplete; there is no distinct record of men who settle over Presbyterian churches, nor of those who come from Presbyterian churches; nor is there any record (except by omission) of men who quietly drop out of the ranks of the ministry. The "total ministers" is itself too small by the omission of names of men who are not in pastoral work, nor members of any ecclesiastical body. It is impossible to get a list of such; nor does it seem desirable. The names of men who do not care to affiliate with their brethren in any tangible way would swell our lists uselessly. Yet, as some who appear in one year sometimes disappear only by removal, a supplementary list of those reported last year but not reported this year, follows our "List of Ministers," but is not included in the Summary. Our rule, as to ministers not in pastoral work, is to insert only those who are reported by the several State Associations, or vouched for, as in regular standing, by the respective Secretaries. We have no authority to insert or omit.

The *Supply*. The number of vacant churches appears to be 719, — which is to be diminished by that portion supplied by licentiates or ministers of other denominations, — leaving 583. The number of ministers not in pastoral work (and not including foreign missionaries) is reported at 907. Of this number, we find (from imperfect returns) 80 Presidents, Professors, etc., of colleges and theological schools; 84 secretaries and agents of societies; 45 city or county missionaries, chaplains, and missionaries to freedmen; 21 teachers; 5 educational officials; and 5 editors. Deducting these, we have 667 unemployed by the churches, to 583 churches to be supplied. But we really have more to be supplied, viz. the 136 now supplied by licentiates, Presbyterians, etc.; and we have, practically, less than 667 ministers, because of that number many are superannuated, and not a few have permanently abandoned ministerial work.

Of the supplementary list of last year, 36 are reported in the regular list this year. Of the remainder, we have indirect information of 22 more, none of whom are in pastoral work or connected with any ecclesiastical body; and most of them are in other than ministerial employments. We have no authority for inserting their names in our list.

IV. TABLE OF STATISTICAL REPORTS OF THE AMERICAN CONGREGATIONAL CHURCHES, AS PUBLISHED 1858 — 1868.

We defer this table until our April number, to be able to insert a corrected "total" of the present issue.

LIST OF CONGREGATIONAL MINISTERS IN NORTH AMERICA, WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

CONCERNING this list, several things are to be noted :—

1. The names of ministers found in the minutes of the several General Associations and Conferences are its basis ; to which we have added only those others which come from reliable authority in the several States. Many names are missing, because not reported by the Associations. See supplementary list.

2. Where a name occurs without a post-office address, the name of a State in parenthesis, following the name, shows what General Association reports him.

3. Licentiates are not ministers. Don't look for their names.

4. This list will sometimes disagree with the foregoing tables, because we have corrected this list up to the latest moment before printing.

5. This list is occasionally inaccurate. Where the same man is reported as living in three States at once, it requires more discernment than we possess to settle the difficulty.

6. In searching for a name of various spellings, look at each form. All contracted names, like "Mc," are arranged according to the contracted spelling.

7. Mails are made up every Tuesday for all the missions of the A. B. C. F. M. Letters and envelopes should be on and of *thin* paper, addressed simply to the missionary, enclosed in a larger envelope, to "L. S. Ward, Esq., Treasurer, and should be in Boston by Tuesday noon. The rates of postage are,—to Constantinople and Smyrna, Turkey, and Bérüt, Syria, 35c. each $\frac{1}{2}$ oz. To the interior of Turkey and to Oromiah, Persia, 75c. per $\frac{1}{2}$ oz. To Central Turkey, 30c. per $\frac{1}{2}$ oz. To India and Ceylon, 33c. per $\frac{1}{2}$ oz. To China, West and South Africa, 45c. per $\frac{1}{2}$ oz. Sandwich Islands and Micronesia, 3c. per $\frac{1}{2}$ oz. In remitting stamps for the postage *do not attach them to the letter.*

8. In deciding between Presbyterian and Congregational character, we hold that a member of any ministerial or church body retains his denominational character, although acting as *stated supply* of a church of the other denomination ; but a *pastor* is necessarily of the same denomination as his church. That is, we have tried to follow this rule, though we are very sure we have not always succeeded. A man can go from one denomination to the other ; but no man can be a member of two denominations at once.

9. Send us notice of all mistakes. Especially, supply wanting *first names*.

Abbe, Frederick R., Abington, Mass.
 Abbott, Amos, A. B. C. F. M., *Satara*.
 Abbott, Edward, Cambridgeport, Mass.
 Abbott, Jacob J., Yarmouth, Me.
 Abbott, John S. C., New Haven, Ct.
 Abbott, Lyman, New York.
 Abernethy, Henry C., Lockport, Ill.
 Adair, Samuel L., Osawattonie, Kan.
 Adams, A. B., Benzonia, Mich.
 Adams, Aaron C., Auburn, Me.
 Adams, Calvin C., Elkhorn, Wis.
 Adams, Daniel E., Wilton, N. H.
 Adams, Darwin, Groton, Mass.
 Adams, Franklin W., West Greece, N. Y.
 Adams, Ephraim, Decoral, Io.
 Adams, George E., Brunswick, Me.
 Adams, George M., Portsmouth, N. H.
 Adams, Harvey, New Hampton, Io.
 Adams, Jonathan E., Scarsport, Me.
 Adams, John, Hillsboro' Centre, N. H.
 Adams, John C., Falmouth, Me.
 Adams, Levi P., Fitch Bay, Que.
 Adams, Lucien II., A. B. C. F. M., *Central Turkey*.
 Adams, Nehemiah, Boston, Mass.
 Adams, Thomas, Riverside, Me.
 Adams, William H., Fall River, Mass.
 Aiken, James, Hanover, Mass.
 Aiken, Silas, Rutland, Vt.
 Aikin, William P., Groton, Mass.
 Albee, Solon, Middlebury, Vt.
 Alden, Ebenezer, Jr., Marshfield, Mass.
 Alden, Edmund K., South Boston, Mass.
 Alden, Edwin II., Tunbridge, Vt.
 Alden, Lucius, Newcastle, N. H.
 Aldrich, Jeremiah K., Bridgewater, Mass.
 Alexander, William P., A. B. C. F. M., *Sandwich Islands*.
 Allen, A. S., Black Earth, Wis.
 Allen, Benjamin H., Marblehead, Mass.
 Allen, Cyrus W., East Jaffrey, N. H.
 Allen, Ephraim W., Haverhill, Mass.
 Allen, Erwin W., Pitcher, N. Y.
 Allen, George, Worcester, Mass.
 Allen, George E., Roxbury, Ct.
 Allen, John A., Annawan, Ill.
 Allen, J. Wing, Tipton, Mich.
 Allen, John W., Brandon, Wis.

Allen, Rowland II., Chelsea, Mass.
 Allen, Samuel II., Windsor Locks, Ct.
 Allender, Thomas, Westhampton, Mass.
 Alley, F., Weeping Water, Neb.
 Allison, John, Milwaukee, Wis.
 Allworth, William II., Paris, Ont.
 Alvord, Augustus, Marlboro', Vt.
 Alvord, Frederick, Darien Depot, Ct.
 Alvord, John W., Washington, D. C.
 Alvord, Nelson, Council Grove, Kan.
 Ames, Marcus, Lancaster, Mass.
 Ansdlen, Benjamin M., Crete, Ill.
 Ansdlen, S. H., New Alstead, N. H.
 Anderson, Edward, East Cleveland, O.
 Anderson, James, Manchester, Vt.
 Anderson, Joseph, Augusta, Mich.
 Anderson, Joseph, Waterbury, Ct.
 Anderson, Rufus, Boston, Mass.
 Andrews, David, Winona, Min.
 Andrews, Dean, Marshall, Ill.
 Andrews, Edwin N., Kansas City, Mo.
 Andrews, Israel W., Marietta, O.
 Andrews, Lorrin, A. B. C. F. M., *Sandwich Islands*.
 Andrews, Samuel J., Hartford, Ct.
 Andrus, Elizur, Allegan, Mich.
 Angier, Luther II., Rockport, Mass.
 Angier, Marshall B., Sturbridge, Mass.
 Anjeahho, J., Sauguen, Ont.
 Anthony, George N., Marlboro', Mass.
 Apthorp, Rufus, Alpena, Mich.
 Apthorp, William P., (Io.)
 Armour, John, Kelvin, Ont.
 Arms, Josiah L., Barrington, N. H.
 Arms, Hiram P., Norwich Town, Ct.
 Arnsby, Lauren, Candia, N. H.
 Armstrong, Frederick A., Hamilton, Ill.
 Armstrong, Robert S., Hollywood, N. Y.
 Arnold, Seth S., Ascutneyville, Vt.
 Asbury, S. Ralph, Greenfield, Mass.
 Ashley, J. Mills, Grand Ledge, Mich.
 Ashley, Samuel S., Wilmington, N. C.
 Atkinson, George H., Portland, Or.
 Atkinson, Timothy, Orange Valley, N. Y.
 Atkinson, William B., Carthage, Ill.
 Atkinson, William II., A. B. C. F. M., *Western India*.
 Atwater, Edward E., New Haven, Ct.

- Atwater, Horace C., Alexandria, O.
 Atwater, William W., West Avon, Ct.
 Atwood, Edward S., Salem, Mass.
 Atwood, Lewis P., North Blandford, Mass.
 Austin, David R., South Norwalk, Ct.
 Austin, Franklin D., Presque Isle, Me.
 Austin, Lewis A., Orwell, Vt.
 Austin, Samuel J., Oxford, Mass.
 Avery, Frederick D., Columbia, Ct.
 Avery, Henry R., West Williamsfield, O.
 Avery, Jarry R., Groton, Ct.
 Avery, John, Lebanon, Ct.
 Avery, John T., Cleveland, O.
 Avery, William F., Huntington, Mass.
 Avery, William P., Chapin, Io.
 Ayer, Charles L., Mansfield Centre, Ct.
 Ayer, Franklin D., Concord, N. H.
 Ayer, Joseph, East Lyme, Ct.
 Ayres, Frederick H., Long Ridge, Ct.
 Ayres, Rowland, Hadley, Mass.
 Babcock, Daniel H., South Plymouth, Mass.
 Bacheller, Gilman, Machias Port, Me.
 Backus, Joseph W., Thomaston, Ct.
 Bacon, George B., Orange, N. J.
 Bacon, James M., Essex, Mass.
 Bacon, Leonard, New Haven, Ct.
 Bacon, Leonard W., Brooklyn, N. Y.
 Bacon, William F., Amesbury Mills, Mass.
 Bacon, William N., Shoreham, Vt.
 Bacon, William T., Derby, Ct.
 Badger, Milton, New York.
 Bailey, George H., Newport, Vt.
 Bailey, Charles E., Benzonia, Mich.
 Bailey, J. G., Hyde Park, Vt.
 Baird, John G., New Haven, Ct.
 Baird, Robert G., Armada, Mich.
 Baker, A. A., Fisherville, N. H.
 Baker, Abijah R., Dorchester, Mass.
 Baker, Edward P., Winthrop, Me.
 Baker, Ephraim H., Marselles, Ill.
 Baker, James S., South Onondaga, N. Y.
 Baker, Joseph D., Cambridge, Ill.
 Baker, J. W. H., Brighton, Vt.
 Baker, Seymour A., New York.
 Baker, Silas, Standish, Me.
 Baker, Smith, Orono, Me.
 Baker, Thomas, Toronto, Ont.
 Baker, Z., Osawattonie, Kan.
 Baldwin, Abraham C., North Haven, Ct.
 Baldwin, Abram E., Ann Arbor, Mich.
 Baldwin, Abraham V., Newton, Io.
 Baldwin, Curtis C., Sullivan, O.
 Baldwin, D. J., Oswego, Ill.
 Baldwin, Dwight, A. B. C. F. M., *Sandwich Islands*.
 Baldwin, Elijah C., Branford, Ct.
 Baldwin, Joseph B., West Cummington, Mass.
 Baldwin, Theron, New York.
 Baldwin, Thomas, Plymouth, Vt.
 Baldwin, William O., Arlington East, Vt.
 Balkham, Uriah, Lewiston, Me.
 Ball, Jasper N., A. B. C. F. M., *Western Turkey*.
 Ballard, Addison, Detroit, Mich.
 Ballard, James, Grand Rapids, Mich.
 Bancroft, Cecil F. P., Chattanooga, Tenn.
 Bancroft, David, Prescott, Mass.
 Banks, George W., Bethlehem, Ct.
 Barber, A. D., Geneva, O.
 Barber, Alanson D., Willsborough, N. Y.
 Barber, Luther H., Scotland, Ct.
 Barbour, William M., South Danvers, Mass.
 Barbour, Henry, London, *England*.
 Bard, George I., Dumbarton, N. H.
 Bardwell, D. Magee, Markesan, Wis.
 Bardwell, John P., Oberlin, O.
 Barker, Enoch, Pieton, N. S.
 Barker, Isaac, Rockford, Mich.
 Barker, Davis R., Guy's Mills, Pa.
 Barker, Nathaniel, Wakefield, N. H.
 Barker, Samuel P., Hale, Ill.
 Baruard, Alonzo, Joyfield, Mich.
 Barnard, Elihu C., Jefferson, Ill.
 Barnard, Pliny F., Williamstown, Vt.
 Barnard, Stephen A., Ashford, Ct.
 Barnes, Charles M., Plymouth, Ill.
 Barnes, Erastus S., Ashabula, O.
 Barnes, Henry E., Newton, Io.
 Barnes, John R., Rosemond, Ill.
 Barnes, Jeremiah R., Cannon Falls, Min.
 Barnes, L. C., Mount Vernon, O.
 Barnes, N. H., Napoli, N. Y.
 Barney, James O., East Providence, R. I.
 Barnum, George Waterloo, Ind.
 Barnum, Herman N., A. B. C. F. M., *Eastern Turkey*.
 Barnum, Samuel W., New Haven, Ct.
 Barris, Joseph S., Grand Island, N. Y.
 Barrows, Elijah P., Middletown, Ct.
 Barrows, George W., Elizabethtown, N. Y.
 Barrows, Homer, Plaistow, N. H.
 Barrows, John M., Olivet, Mich.
 Barrows, J. Otis, Exeter, N. H.
 Barrows, William, Reading, Mass.
 Barrows, W. H., Lempster, N. H.
 Barstow, Charles, Pitcher, N. Y.
 Barstow, Zedekiah S., Keene, N. H.
 Barstow, Sydney H., Plymouth, Wis.
 Bartlett, Alexander, Austinburg, O.
 Bartlett, Dwight K., Rochester, N. Y.
 Bartlett, Edward O., South Deerfield, Mass.
 Bartlett, Enoch N., Oberlin, O.
 Bartlett, Francis, Coolville, O.
 Bartlett, Joseph, Andover, Mass.
 Bartlett, Leavitt, Lancaster, N. H.
 Bartlett, Lyman, A. B. C. F. M., *Western Turkey*.
 Bartlett, P. Mason, Windsor Locks, Ct.
 Bartlett, Samuel C., Chicago, Ill.
 Bartlett, William A., Brooklyn, N. Y.
 Bartlett, William C., San Francisco, Cal.
 Barton, Alanson S., Townsend East, Vt.
 Barton, Charles B., Woodburn, Ill.
 Barton, Frederick A., Nashua, N. H.
 Barton, Walter, Suffield, Ct.
 Bascom, E., (Wis.)
 Bascom, Flavel, Princeton, Ill.
 Bascom, John, Williamstown, Mass.
 Bassett, Edward B., Washington, N. H.
 Bassett, William E., Warren, Ct.
 Batchelder, John S., Hinsdale, N. H.
 Bates, Alvan J., Harwichport, Mass.
 Bates, Henry, Canton, Ill.
 Bates, James A., Belpre, O.
 Bates, John A., Merrinack, N. H.
 Bates, Philander, Cornish Flat, N. H.
 Bates, S. Lysander, Underhill, Vt.
 Batt, William J., Leominster, Mass.
 Bauer, Frederick A., Hawley, Pa.
 Baxter, Benjamin F., Burns, Wis.
 Bayliss, James G., St. John, N. B.
 Bayliss, Samuel, Brooklyn, N. Y.
 Bayne, Thomas, Sandy Creek, N. Y.
 Beach, Aaron G., Millington, Ct.
 Beach, Lemuel B., Andover, O.
 Beach, Nathaniel, (R. I.)
 Beals, David, Jr., Southwick, Mass.
 Beaman, Charles C., Cambridge, Mass.
 Beaman, Warren H., North Hadley, Mass.
 Bean, David M., South Malden, Mass.
 Bean, Ebenezer, Gray, Me.
 Beane, Phineas A., Hampden, O.
 Beard, Augustus F., Bath, Me.
 Beard, Edwin S., Warren, Me.
 Beard, George F., St. Louis, Mo.
 Beard, Spencer F., Andover, Mass.
 Beardsley, Bronson B., Bridgeport, Ct.
 Beardsley, Nehemiah B., Somers, Ct.
 Becker, George L., Powhattan, Kan.
 Beckwith, E. G., Oakland, Cal.
 Beckwith, G. A., Olathe, Kan.
 Beckwith, George C., Boston, Mass.
 Beebe, Clarence H., Bridgewater, N. Y.
 Beebe, Hubbard, New Haven, Ct.
 Beecher, Charles, Georgetown, Mass.
 Beecher, Edward, Galesburg, Ill.
 Beecher, Frederick W., Kankakee, Ill.
 Beecher, George B., New Haven, Ct.
 Beecher, George E., Chicago, Ill.
 Beecher, Henry Ward, Brooklyn, N. Y.
 Beecher, James C., Oswego, N. Y.
 Beecher, Thomas K., Elmira, N. Y.
 Beecher, William H., North Brookfield, Mass.
 Beekman, James C., Naperville, Ill.
 Belden, Henry, (N. Y.)
 Belden, William W., Woonsocket, R. I.
 Bell, Hiram, West Chester, Ct.
 Bell, James M., Watertown, Mass.

- Beman, Amos G., Greenville, East Tenn.
 Bement, William, Elmira, N. Y.
 Benedict, Lewis, Lockport, Ill.
 Benedict, Thomas N., Lisle, N. Y.
 Benet, Ethan O., Mt. Pleasant, Io.
 Bennett, Henry S., Nashville, Tenn.
 Bennett, Joseph L., Lockport, N. Y.
 Benson, Almon, Centre Harbor, N. H.
 Benson, Henry, Union, Pa.
 Beuson, Homer H., Beloit, Wis.
 Bent, George, Burr Oak, Io.
 Bent, Joseph A., Wheaton, Ill.
 Bentley, Charles, Berlin, Ct.
 Benton, John E., Dutch Flat, Cal.
 Benton, Joseph A., San Francisco, Cal.
 Berney, Daniel, Farmers, Mich.
 Berry, Augustus, Pelham, N. H.
 Bessom, William H., Berkley, Mass.
 Bicknell, Simon S., Milton, Wis.
 Bigelow, Andrew, West Boylston, Mass.
 Bigelow, Aschel, Hancock, N. H.
 Billings, Richard S., Shelburne, Mass.
 Bingham, Hiram, Jr., A. B. C. F. M., *Micronesia*.
 Bingham, Joel F., Augusta, Me.
 Bingham, Joel S., East Boston, Mass.
 Birchard, William M., Colamer, Ct.
 Bird, Isaac, Hartford, Ct.
 Bird, William, A. B. C. F. M., *Syria*.
 Birge, E. C., Underhill, Vt.
 Bisbee, C. G., Fontanelle, Neb.
 Bisbee, John H., Huntington, Mass.
 Biscoe, George S., Cottage Grove, Min.
 Biscoe, Thomas C., Grafton, Mass.
 Bishop, Arthas, A. B. C. F. M., *Sandwich Islands*.
 Bishop, Nelson, Windsor, Vt.
 Bissell, Charles H., Harwinton, Ct.
 Bissell, Edwin C., San Francisco, Cal.
 Bissell, Samuel B. S., Norwalk, Ct.
 Bittinger, John Q., St. Albans, Vt.
 Bixby, Joseph P., South Dedham, Mass.
 Bixby, Solomon, Westmoreland, N. H.
 Black, Robert K., Milton, N. S.
 Blagden, George W., Boston, Mass.
 Blaisdell, Joshua J., Beloit, Wis.
 Blake, Charles W., Washington, D. C.
 Blake, Henry B., Belchertown, Mass.
 Blake, Jeremiah, Gilmanston Iron Works, N. H.
 Blake, Joseph, Gilmanston Centre, N. H.
 Blake, Lyman H., River Point, R. I.
 Blake, Mortimer, Taunton, Mass.
 Blake, S. Leroy, Peppercell, Mass.
 Blakely, Quincy, Campton, N. H.
 Blakeslee, Samuel V., San Francisco, Cal.
 Blanchard, A., Goodrich, Mich.
 Blanchard, Amos, Lowell, Mass.
 Blanchard, Edmund H., Warwick, Mass.
 Blanchard, Jonathan, Wheaton, Ill.
 Blanchard, William S., Chicago, Ill.
 Blinn, Henry G., Morrisania, N. Y.
 Bliss, Asher, Onoville, N. Y.
 Bliss, Charles R., South Reading, Mass.
 Bliss, Edwin E., A. B. C. F. M., *Western Turkey*.
 Bliss, Thomas E., Memphis, Tenn.
 Bodge, Constantine, Pawtucket, R. I.
 Bodge, Edward P., Greenwich, Mass.
 Bodge, Henry, A. B. C. F. M., *North China*.
 Blood, John, Clifton, Ill.
 Bloodgood, Abraham L., Monroe, Mich.
 Blumer, Adam, Shakopee, Min.
 Boardman, Joseph, Hopkinton, Mass.
 Boardman, M. Bradford, Lynnfield, Mass.
 Bodwell, Joseph C., Hartford, Ct.
 Bodwell, Lewis, Topeka, Kan.
 Boltwood, Henry L., Princeton, Ill.
 Bond, Alvan, Norwich, Ct.
 Bond, Elias, A. B. C. F. M., *Sandwich Islands*.
 Bond, William B., Thorndike, Mass.
 Bonney, John M., Matteson, Mich.
 Bonney, Nathaniel G., Peru, Mass.
 Booth, Edwin, Royalton, Wis.
 Borden, Edmund W., Dexter, Mich.
 Bordwell, Daniel N., Charles City, Io.
 Boss, Thomas M., Lyons, Io.
 Bosworth, Q. M., North Ridgeville, O.
 Boughton, John F., Ransom, Mich.
 Bourne, James R., Lunenburg, Vt.
 Bourne, Shearjashub, Harlem, N. Y.
 Bouton, Nathaniel, Concord, N. H.
 Bowers, John M., Sealdia, Mo.
 Bowker, Samuel, Wells, Me.
 Bowker, Samuel D., Topeka, Kan.
 Bowman, George A., South Windsor, Ct.
 Boyd, Pliny S., Shelburne Falls, Mass.
 Bowler, Stephen L., Hampden, Me.
 Boynton, Charles, Watertown, Wis.
 Boynton, Charles B., Washington, D. C.
 Boynton, Charles F., Otho, Io.
 Boynton, Francis H., Rehoboth, Mass.
 Brace, Jonathan, Hartford, Ct.
 Brace, Seth C., New Haven, Ct.
 Bradford, Benjamin F., Charlotte, Mich.
 Bradford, Dana B., Randolph Centre, Vt.
 Bradford, Moses B., McIndoe's Falls, Vt.
 Bradford, Samuel C., Franctown, N. H.
 Bradnack, Isaac R., Lockport, N. Y.
 Brainerd, Davis S., Lyme, Ct.
 Braman, Milton P., Danvers Centre, Mass.
 Branch, Edwin T., Vernon, Mich.
 Brastow, Lewis O., St. Johnsbury, Vt.
 Brastow, Thomas E., Brooks, Me.
 Bray, John E., Brooklyn, N. Y.
 Bray, William L., Aurora, Ill.
 Breed, Charles C., East Pawpaw, Ill.
 Breed, Samuel D., Ypsilanti, Mich.
 Breed, William J., Raynham, Mass.
 Brenner, David, Plymouth, Mass.
 Brewer, James, Clinton, Wis.
 Brewer, Josiah, Stockbridge, Mass.
 Brewster, William H., Cleveland, O.
 Brickett, Harry, Geneseo, Ill.
 Bridgman, Henry M., A. B. C. F. M., *South Africa*.
 Bridgman, Lewis, De Soto, Wis.
 Brier, J. W., Clayton, Cal.
 Briggs, William N., Oberlin, O.
 Briggs, William T., East Douglas, Mass.
 Brigham, Charles A. G., Enfield, Ct.
 Brigham, David, Waquoit, Mass.
 Brigham, Levi, Saugus, Mass.
 Brigham, Willard, Wendell, Mass.
 Brinkerhoff, W. H., Thompson, O.
 Brinthal, Loren W., Winthrop, Io.
 Bristol, Sherlock, San Juan, Cal.
 Bristol, Richard C., (Ill.)
 Bromfield, E. T., Toronto, Ont.
 Bronson, George F., South Kirtland, O.
 Brooks, Edward F., Westminster, Ct.
 Brooks, William E., Clinton, Ct.
 Brooks, William M., Tabor, Io.
 Cross, Harmon, Ottumwa, Io.
 Brown, A. H., Jackson, Mich.
 Brown, Charles M., South West Harbor, Me.
 Brown, Edward, Zumbrota, Min.
 Brown, George, Newark, N. J.
 Brown, H. E., (Neb.)
 Brown, Hope, Rockford, Ill.
 Brown, John, Caledon, Ont.
 Brown, J. W., Manchester, Vt.
 Brown, Oliver, Fox Lake, Wis.
 Brown, Robert, Garafraza, Ont.
 Brown, Robert, Leavenworth, Kan.
 Brown, Silas C., West Bloomfield, N. Y.
 Brown, Thaddeus H., North Woodstock, Ct.
 Brown, William B., Newark, N. J.
 Bruce, Henry J., A. B. C. F. M., *Western India*.
 Brundage, Israel, Paxton, Ill.
 Brush, Jesse, North Cornwall, Ct.
 Bryan, George A., West Haven, Ct.
 Bryant, Albert, A. B. C. F. M., *Western Turkey*.
 Bryant, E. G., Atkinson, Ill.
 Bryant, Sidney, Twinsburg, O.
 Buchanan, P. G., Stockton, Cal.
 Buck, Edwin A., Fall River, Mass.
 Buck, Samuel J., Grinnell, Io.
 Buckingham, James, Burlington, Vt.
 Buckingham, Samuel G., Springfield, Mass.
 Budge, Henry H., Whitty, Ont.
 Budington, William I., Brooklyn, N. Y.
 Bulfinch, John J., Newcastle, Me.
 Bulkeley, Charles H. A., Brooklyn, N. Y.
 Bull, Richard B., Henry, Ill.
 Bullard, Asa, Boston, Mass.
 Bullard, Charles H., Hartford, Ct.
 Bullard, Ebenezer W., Royalton, Mass.
 Bullard, Henry, Wayland, Mass.

- Bullen, Henry L., Durant, Io.
 Burbank, Lysander T., A. B. C. F. M., *Eastern Turkey*.
 Burchill, Robert, Georgetown, Ont.
 Burgess, Ebenezer, Dedham, Mass.
 Burgess, Ebenezer, Boston, Mass.
 Burgess, William, Edgworth, Ont.
 Burdard, W. H., Mineral Point, Wis.
 Burnell, Thomas S., A. B. C. F. M., *Madura*.
 Burnham, Abraham, Hooksett, N. H.
 Burnham, Amos W., Rudge, N. H.
 Burnham, Charles, Meredith, N. H.
 Burnham, Jonas, Farmington, Me.
 Burpee, Archibald, Yarmouth, N. S.
 Burr, Enoch F., Lyme, Ct.
 Burr, Willard, Pittsfield, O.
 Burr, Zalmon B., Weston, Ct.
 Burt, Daniel C., Fairhaven, Mass.
 Burt, David, Nashville, Tenn.
 Burton, Horatio N., Newbury, Vt.
 Burton, Nathaniel J., Hartford, Ct.
 Bushnell, George, Beloit, Wis.
 Bushnell, Horace, Hartford, Ct.
 Bushnell, Horace, Cincinnati, O.
 Bushnell, William, Boston, Mass.
 Buss, Henry, Dement, Ill.
 Butler, Calvin, Eastport, Me.
 Butler, Daniel, Boston, Mass.
 Butler, Franklin, Windsor, Vt.
 Butler, Jeremiah, Fairport, N. Y.
 Butterfield, Horatio Q., Topeka, Kan.
 Buxton, Edward, Webster, N. H.
 Byington, Ezra H., Windsor, Vt.
 Byington, Swift, Stoneham, Mass.
 Byrd, John H., Leavenworth, Kan.
 Byrne, James T., Whitby, Ont.
 Cadwaladr, J., Trenton, N. Y.
 Cadwell, C. C., Genoa, Wis.
 Cady, Calvin B., Alburch, Vt.
 Cady, Cornelius S., Brookfield, Io.
 Cady, Daniel R., Arlington, Mass.
 Cairns, John, Greene, N. Y.
 Caldwell, J. M., Mercer, Pa.
 Caldwell, William C., Salina, Mich.
 Calhoun, Simeon H., A. B. C. F. M., *Syria*.
 Callihan, Charles S., Kahoka, Mo.
 Camp, Charles W., Fond du Lac, Wis.
 Campbell, Alexander B., Mendon, Ill.
 Campbell, D. A., Ansonville, Wis.
 Campbell, George W., Bradford, Mass.
 Campbell, John, Melbourne, Que.
 Campbell, Randolph, Newburyport, Mass.
 Campbell, William M., Cooper, Mich.
 Candee, George, Berlin Heights, O.
 Canfield, Philo, Albert Lea, Min.
 Canfield, Thomas H., Lansing, Io.
 Capron, William B., A. B. C. F. M., *Madura*.
 Carleton, Israel, Utica, Mo.
 Carnichael, J. M., Sparta, Wis.
 Carpenter, Carlos C., Chattanooga, Tenn.
 Carpenter, N. W., New Lisbon, Wis.
 Carr, William O., Barnstead Parade, N. H.
 Carrie, Augustus H., Minneapolis, Min.
 Carruthers, John J., Portland, Me.
 Carruthers, William, Danvers, Mass.
 Carter, James E., Brooklyn, N. Y.
 Carter, N. F., North Yarmouth, Me.
 Carter, William, Pittsfield, Ill.
 Carver, Shubael, Union Valley, N. Y.
 Case, Rufus, Jaffrey, N. H.
 Cass, John W., Sandwich, Ill.
 Catlin, B. R., Meriden, N. H.
 Caverno, Charles, Lake Mills, Wis.
 Chamberlain, Charles, Oxford, Ct.
 Chamberlain, J. P., New London, Wis.
 Chamberlain, Joshua M., Eldyville, Io.
 Chamberlain, P. B., Walka-Walka, W. T.
 Chamberlain, U. T., Riceville, Pa.
 Chamberlain, William A., Beardstown, Ill.
 Chamberlain, Edward B., Westford, Vt.
 Chandler, Augustus, Dummerston, Vt.
 Chandler, Joseph, West Brattleboro', Vt.
 Chaney, Lucien W., Rutland, N. Y.
 Chapin, Aaron L., Beloit, Wis.
 Chapin, Franklin P., Amherst, Mass.
 Chapin, H. M., Green Lake, Wis.
 Chapin, Nathan C., La Crosse, Wis.
 Chapman, Alexander W., Minooka, Ill.
 Chapman, Calvin, Mannsville, N. Y.
 Chapman, Daniel, Huntley, Ill.
 Chapman, Edward D., Raymond, N. H.
 Chapman, Frederick W., Prospect, Ct.
 Chapman, Jacob, Deerfield, Centre, N. H.
 Chase, Benjamin C., Foxcroft, Me.
 Chase, Edward, Kennebunk, Me.
 Chase, Henry L., North Carver, Mass.
 Chase, James B., Council Bluffs, Io.
 Cheever, George B., New York.
 Cheever, Henry T., Worcester, Mass.
 Chesebrough, Amos S., Glensbury, Ct.
 Chickering, John W., Boston, Mass.
 Chickering, John W., Jr., Exeter, N. H.
 Child, Willard, New Haven, Ct.
 Childs, Alexander C., Wenhams, Mass.
 Childs, Thomas S., Norwalk, Ct.
 Chipman, R. Manning, East Granby, Ct.
 Christopher, William B., Mendota, Ill.
 Church, Bethuel C., Pontiac, Ill.
 Churchill, Charles H., Oberlin, O.
 Churchill, John, Woodbury, Ct.
 Claffin, George B., Am. Miss'y Ass'n, *Mendi*.
 Claggett, Erastus B., Lyndeboro', N. H.
 Clapp, A., Huntington, New York.
 Clapp, Charles W., Grinnell, Io.
 Clapp, Erastus, Easthampton, Mass.
 Clapp, Luther, Wauwatosa, Wis.
 Clark, Anson, West Salem, Wis.
 Clark, Asa F., Brattleboro' West, Vt.
 Clark, Benjamin F., North Chelmsford, Mass.
 Clark, Charles W., Hartland, Vt.
 Clark, Clinton, Middlebury, Ct.
 Clark, Daniel, Plainfield, Ill.
 Clark, Dorris, Waltham, Mass.
 Clark, Edson L., Dalton, Mass.
 Clark, Edward L., New Haven, Ct.
 Clark, Edward W., Claremont, N. H.
 Clark, Eli B., Chicopee, Mass.
 Clark, Ephraim W., A. B. C. F. M., *Sandwich Islands*.
 Clark, Frederick G., Greenwich, Ct.
 Clark, George, Oberlin, O.
 Clark, Henry, Sayville, L. I.
 Clark, H. S., Lincoln, Ill.
 Clark, Jacob S., Morgan, Vt.
 Clark, James A., Monterey, Mass.
 Clark, John, Plymouth, N. H.
 Clark, Joseph B., Yarmouth, Mass.
 Clark, Josiah B., Rupert, Vt.
 Clark, Lewis F., Whitinsville, Mass.
 Clark, N. Catlin, Elgin, Ill.
 Clark, N. George, Boston, Mass.
 Clark, Nelson, Somerset, Mass.
 Clark, Orlando, St. Anthony, Min.
 Clark, Philetus, Sharon, Vt.
 Clark, Perkins K., Mittineague, Mass.
 Clark, Sereno D., Brighton, Mass.
 Clark, Solomon, Plainfield, Mass.
 Clark, Sumner, Wolfborough, N. H.
 Clark, Theodore J., Northfield, Mass.
 Clark, William, Amherst, N. H.
 Clarke, Benjamin F., Winchendon, Mass.
 Clarke, Augustus, Chesterfield, Mass.
 Clarke, James F., A. B. C. F. M., *Western Turkey*.
 Clarke, William, Paris, Ont.
 Clarke, William B., Litchfield, Ct.
 Clarke, William F., Guilph, Ont.
 Clary, Dexter, Beloit, Wis.
 Clary, Timothy F., Wareham, Mass.
 Claves, Dana, South Reading, Mass.
 Cleveland, James B., Bloomfield, Ct.
 Cleveland, John P., Billerica, Mass.
 Cleveland, Edward, Lawrence, Mich.
 Clement, Jonathan, Woodstock, Vt.
 Clift, William, New York.
 Clinton, O. P., Hartonville, Wis.
 Clisbee, Edward P., Sinclearville, N. Y.
 Clizbe, Jay, Amherst, Mass.
 Coan, Leander S., Boothbay, Me.
 Coan, Titus, A. B. C. F. M., *Sandwich Islands*.
 Cobb, Asahel, New Bedford, Mass.
 Cobb, Elisha G., Florence, Mass.
 Cobb, Henry W., Chicago, Ill.
 Cobb, Leander, Marion, Mass.
 Cobb, L. Henry, Springfield, Vt.
 Cobb, Nathaniel, Kingston, Mass.
 Coehran, Robert, Austinburg, O.

- Cochran, Samuel D., Grinnell, Io.
 Cochran, Warren, Baraboo, Wis.
 Coe, Alvan, Vermilion, O.
 Coe, David B., New York.
 Coe, Noah, New Haven, Ct.
 Coe, Samuel G., Ridgefield, Ct.
 Coffey, George H., Jackson, Mich.
 Coggin, William S., Boxford, Mass.
 Coggswell, Eliot C., Northwood, N. H.
 Cogswell, Nathaniel, Yarmouth, Mass.
 Coit, Joshua, Brookfield, Mass.
 Colburn, Moses M., Waukegan, Ill.
 Colby, John, Southboro', Mass.
 Cole, Albert, Genish, Me.
 Cole, Samuel, West Gloucester, Mass.
 Coleman, William L., Mitchell, Io.
 Collicie, Joseph, Delavan, Wis.
 Colman, George W., Acton, Mass.
 Colton, Aaron M., Easthampton, Mass.
 Colton, Erastus, Bloomfield, N. J.
 Colton, Henry M., Middletown, Ct.
 Colton, Theron G., Whitewater, Wis.
 Colton, Willis S., Washington, Ct.
 Coltrin, Nathaniel P., Centralia, Ill.
 Comings, Elam J., Fairfield, Vt.
 Comstock, Davillo W., Kenosha, Wis.
 Conant, Liba, Hebron, N. H.
 Condit, Uzal W., Salisbury, N. H.
 Condon, Thomas, Dulles, Or.
 Cone, Luther H., Springfield, Mass.
 Cone, Sylvanus S., Waynesville, Ill.
 Conley, James, Conover, Io.
 Connell, David, Newbury West, Vt.
 Connett, Alfred, Albion, Ill.
 Conrad, Charles E., Quincy, Ill.
 Converse, John K., Burlington, Vt.
 Cook, Elisha W., Ripon, Wis.
 Cook, J. B., Danville, Pa.
 Cook, Joseph T., Sycamore, Ill.
 Cook, Jonathan B., Wells, Me.
 Cook, Nehemiah B., Ledyard, Ct.
 Cooley, Henry, Springfield, Mass.
 Cooley, Henry E., Plymouth, Ct.
 Cooley, Oramel W., Glenwood, Io.
 Coolidge, Amos H., Leicester, Mass.
 Cooper, Joseph C., Salem, Io.
 Copeland, Jonathan, Kansas City, Mo.
 Copp, Joseph A., Chelsea, Mass.
 Cordell, James G., Schenectady, N. Y.
 Cordley, Richard, Lawrence, Kan.
 Corneliusson, Christian, Chicago, Ill.
 Corning, James L., Poughkeepsie, N. Y.
 Cornish, George, Montreal, Que.
 Cornwell, Isaac D., Hancock, N. Y.
 Couch, Paul, Jewett City, Ct.
 Coulter, Cyrenus N., Jerome, O.
 Cowles, Chauncy D., Farmington, Ct.
 Cowles, Henry, Oberlin, O.
 Cowles, John G. W., East Saginaw, Mich.
 Cowles, John P., Ipswich, Mass.
 Cozzens, Samuel W., Middlebury, Vt.
 Craig, David, Wittenberg, Io.
 Craig, Henry K., New Bedford, Mass.
 Craig, Wheelock, New Bedford, Mass.
 Crane, Ethan B., Brooklyn, N. Y.
 Crane, Isaac C., Edgerton, O.
 Crane, James L., North Adams, Mich.
 Crane, Jonathan, Middletown, N. Y.
 Cravath, E. M., Cincinnati, O.
 Crawford, Robert, Deerfield, Mass.
 Crawford, William, Central City, Col. Ter.
 Cressy, Noah, Portland, Me.
 Crittenden, Richard, Towanda, Pa.
 Crosby, B. S., San Bernardino, Cal.
 Crosby, Josiah D., Ashburnham, Mass.
 Cross, Gorham, Richville, N. Y.
 Cross, John, Amity, Io.
 Cross, Joseph W., West Boylston, Mass.
 Cross, Moses K., Waverly, Io.
 Cross, Wellington R., New Gloucester, Me.
 Cruickshanks, James, Spencer, Mass.
 Crumb, John H., North Norwich, N. Y.
 Cummings, Ephraim C., St. Johnsbury, Vt.
 Cummings, Henry, Rutland, Mass.
 Cummings, Hiram, Pescadero, Cal.
 Cummings, Preston, Leicester, Mass.
 Cundall, Isaac N., Rosendale, Wis.
 Cunningham, John, Sweden, N. Y.
 Currier, Albert H., Lynn, Mass.
 Curtice, Corban, Sanbornton Bridge, N. H.
 Curtis, Lucius, Colchester, Ct.
 Curtis, William C., Eastport, Me.
 Curtiss, Dan C., Fort Howard, Wis.
 Curtiss, George, Avon, Ct.
 Curtiss, Otis F., Versailles, N. Y.
 Curtiss, Samuel L., Union, Ct.
 Curtiss, William B., North Branford, Ct.
 Cushing, Christopher, Boston, Mass.
 Cushing, James R., North Rochester, Mass.
 Cushman, Chester L., Ludlow, Mass.
 Cushman, David Q., Hubbardston, Mass.
 Cushman, Job, Plymouth, Mass.
 Cushman, John P., Granby, Mass.
 Cushman, Marcus K., Black Creek, N. Y.
 Cushman, Rufus S., Manchester, Vt.
 Cutler, Braimer B., Heath, Mass.
 Cutler, Calvin, Amherst, Mass.
 Cutler, Charles, Wayne, Mich.
 Cutler, Ebenezer, Worcester, Mass.
 Cutler, Elijah, Conway, Mass.
 Cutler, Temple, Skowhegan, Me.
 Cutler, William H., Dunstable, Mass.
 Cutter, Edward F., Rockland, Me.
 Dada, Edward P., Pocatonia, Ill.
 Dada, William B., Clearwater, Min.
 Daggett, Converse K., East Madison, Me.
 Daggett, Oliver E., New Haven, Ct.
 Dame, Charles, Exeter, N. H.
 Damon, John F., Albany, Or.
 Dana, Gideon, Wamson, O.
 Dana, J. Jay, North Becket, Mass.
 Dana, M. M. G., Norwich, Ct.
 Daniels, Henry M., Winnebago, Ill.
 Daniels, W. H., Normal, Ill.
 Danielson, Joseph, Sacarappa, Me.
 Danner, E. V. H., Cuyahoga Falls, O.
 Darin, J., Manchester, N. S.
 Darling, George, Hudson, O.
 Darling, Samuel D., Oakfield, Wis.
 Darling, Walter E., Kennebunk, Me.
 Daseomb, A. B., Woodstock, Vt.
 Davenport, William W., West Killingly, Ct.
 Davidson, David B., Danville, Io.
 Davies, David, Middlebury, O.
 Davies, David, Brady's Bend, Pa.
 Davies, David L., Oskaloosa, Io.
 Davies, David S., Thurman, O.
 Davies, E., Waterville, N. Y.
 Davies, Evan, Thurman, O.
 Davies, James, Radnor, O.
 Davies, John A., Patriot, O.
 Davies, T. E., Racine, Wis.
 Davies, Thomas W., Youngstown, O.
 Davis, Elnathan, Fitchburg, Mass.
 Davis, Franklin, Newington, N. H.
 Davis, Henry, Milwaukee, Wis.
 Davis, James Scott, Hoyletton, Ill.
 Davis, Josiah G., Amherst, N. H.
 Davis, Perley B., Hyde Park, Mass.
 Davison, Joseph, Oberlin, O.
 Davison, J. B., South Newbury, O.
 Dawes, Ebenezer, Taunton, Mass.
 Day, B. W., Stouffville, Ont.
 Day, George E., New Haven, Ct.
 Day, Guy B., Bridgeport, Ct.
 Day, Henry N., New Haven, Ct.
 Day, Hiram, Windham, Ct.
 Day, Philemon R., Saratoga Springs, N. Y.
 Day, Piny B., Hollis, N. H.
 Day, Samuel, (Ill.)
 Day, Warren F., Bloomington, Ill.
 Dean, Artemas, Westboro', Mass.
 Dean, Oliver S., Roxbury, Ct.
 Dean, Samuel C., A. B. C. F. M., *Western India*.
 Deane, James, Sandfield, Mass.
 Deane, William H., Bridgewater, Ct.
 De Boise, George H., North Brookfield, Mass.
 Decker, Hiram, Beloit, Wis.
 Decker, S. J., Orwell, N. Y.
 Deering, John K., Holden, Me.
 De Forest, Henry S., Des Moines, Io.
 Delamater, Henry C., Blooming Valley, Pa.
 Delano Samuel, (Vt.)
 Deming, Alonzo T., Swanton, Vt.

- Demond, Elijah, Westboro', Mass.
 Denison, Andrew C., Portland, Ct.
 Dennen, Stephen R., Providence, R. I.
 Penny, Hiram, Alton, Ont.
 Dewey, William, Leroy, N. Y.
 Dexter, Henry M., Boston, Mass.
 Dickerman, Lysander, Weymouth, Mass.
 Dickerson, Orson C., Boonsboro', Io.
 Dickinson, Cornelius E., Elgin, Ill.
 Dickinson, Edmund F., Chicago, Ill.
 Dickinson, Erastus, Sudbury, Mass.
 Dickinson, Henry A., Chester Centre, Mass.
 Dickinson, Noadiah S., Foxboro', Mass.
 Dickinson, Obed, Salem, Or.
 Dickinson, William E., Montville, Ct.
 Dickson, James A. R., London, Ont.
 Diggs, Marshall W., Fort Recovery, O.
 Dilley, Alexander B., Rodman, N. Y.
 Dilley, Samuel, Galesburg, Ill.
 Dimmock, Samuel R., Syracuse, N. Y.
 Dinsmore, John, Winslow, Me.
 Disbro, L. P., Olmstead Falls, O.
 Dixon, Alvan M., Shullsburg, Wis.
 Dixon, H. H., Ripon, Wis.
 Dixon, James J. A. T., Woodstock, Ill.
 Dixon, William E., Enfield, Ct.
 Dodi, Stephen G., Middleboro', Mass.
 Dodge, Austin, Globe Village, Mass.
 Dodge, Benjamin, North Abington, Mass.
 Dodge, John, North Brookfield, Mass.
 Dodge, John W., Hampton, N. H.
 Dodge, William B., Millburn, Ill.
 Doe, Franklin B., Appleton, Wis.
 Doe, Walter P., Saratoga Springs, N. Y.
 Doldt, James, Milton, N. H.
 Dole, Daniel, A. B. C. F. M., *Sandwich Islands*.
 Dole, George T., Curtisville, Mass.
 Dole, Sylvester R., Charlemont, Mass.
 Donaldson, John W., Wycocna, Wis.
 Doolittle, Edgar J., Chester, Ct.
 Doolittle, John B., Hartland, Ct.
 Dorman, Lester M., Manchester, Ct.
 Doubleday, William T., Goshen, Ct.
 Dougherty, James, Johnson, Vt.
 Douglas J., Lanark, Ont.
 Douglas, James, Pulaski, N. Y.
 Douglass, Ebenezer, Woonsocket, R. I.
 Douglass, John A., Waterford, Me.
 Douglass, Solomon J., Sherman, Ct.
 Dow, Ezekiel, Andover, Ct.
 Dow, J. M. H., Boston, Mass.
 Dow, William W., West Brooksville, Me.
 Dowden, William H., Carlisle, Mass.
 Downs, Azel, Riverhead, L. I.
 Downs, Charles A., Lebanon, N. H.
 Dowsse, Edmund, Sherbrooke, Que.
 Drake, Andrew J., Prairie City, Ill.
 Drake, Cyrus B., Royalton, Vt.
 Drake, Samuel S., Deer Isle, Me.
 Dresser, Amos, Pentwater, Mich.
 Drew, S. F., Cabot, Vt.
 Dudley, Horace F., Morrisville, N. Y.
 Dudley, John, Boston, Mass.
 Dudley, J. F., Winona, Minn.
 Dudley, John L., Middletown, Ct.
 Dudley, Martin, Easton, Ct.
 Duerstein, Daniel, Brooklyn, N. Y.
 Duff, Archibald, Sherbrooke, Que.
 Duff, Charles, Liverpool, N. S.
 Duncanson, Abel G., Bridgewater, Mass.
 Duncan, Thomas W., Nelson, N. H.
 Dunham, Isaac, Westport, Mass.
 Dunham, Samuel, West Brookfield, Mass.
 Dunkerly, David, Durham, Ill.
 Dunn, Richard C., Oneida, Ind.
 Dunning, Andrew, Thompson, Ct.
 Dunning, Homer N., South Norwalk, Ct.
 Dunning, William H., Rockport, Mass.
 Duren, Charles, Pomfret, Vt.
 Durice, Calvin, Williamstown, Mass.
 Durrant, John, Stratford, Ont.
 Dustan, George, Peterboro', N. H.
 Dutton, Albert I., Shirley, Mass.
 Dutton, Thomas, Durant, Io.
 Dwight, Edward S., Hadley, Mass.
 Dwight, John, North Wrentham, Mass.
 Dwight, Timothy, New Haven, Ct.
 Dwinell, Israel E., Sacramento, Cal.
 Dwinell, Solomon A., Reedsburg, Wis.
 Dyer, David, Albany, N. Y.
 Dyer, Edward, Canandaigua, Mich.
 Dyer, E. Porter, Shrewsbury, Mass.
 Dyer, Francis, Douglas, Mass.
 Dyer, Spencer O., Upton, Mass.
 Eastman, David, New Salem, Mass.
 Eastman, John, Danville, Vt.
 Eastman, Lucius R., Boston, Mass.
 Eastman, L. Root, Somerville, Mass.
 Eastman, Morgan L., Ogdensburg, N. Y.
 Eastman, William K., Plantsville, Ct.
 Easton, Thomas C., Harvard, Ill.
 Eaton, Danforth L., Lovell, Mich.
 Eaton, Joseph M. R., Hemiker, N. H.
 Eaton, Joshua, Isle au Haut, Me.
 Eaton, Samuel W., Lancaster, Wis.
 Ebbs, Edward, Aurora, Ill.
 Eddy, Hiram, Milwaukee, Wis.
 Edgar, John, Rochester, Minn.
 Edwards, Henry L., South Abington, Mass.
 Edwards, John, Youngstown, O.
 Edwards, John E., Blackstone, Mass.
 Edwards, J. H., West Lebanon, N. H.
 Edwards, Jonathan, Delham, Mass.
 Edwards, Tryon, New York.
 Edwards, William, Syracuse, O.
 Eels, Cushing, Walla-Walla, W. T.
 Eels, Dudley B., New Haven, Io.
 Eggleston, Nathaniel H., Stockbridge, Mass.
 Eldridge, Erasmus D., Kensington, N. H.
 Eldridge, Joseph, Norfolk, Ct.
 Elliot, Henry B., New Canaan, Ct.
 Elliot, John, Runford Point, Me.
 Elliot, John E., Higganum, Ct.
 Elliot, Joseph, Ottawa City, Ont.
 Elliot, Lester H., Winooski, Vt.
 Ellis, G. R., El Dorado, Cal.
 Ellis, John M., Oberlin, O.
 Ellis, Thomas L., Kittery Point, Me.
 Ellsworth, Alfred A., Newbern, N. C.
 Elmer, Hiram, Clinton, Mich.
 Elwood, David M., Woodbridge, Ct.
 Emerson, Alfred, Fitchburg, Mass.
 Emerson, Brown, Burlington, Ct.
 Emerson, Brown, Salem, Mass.
 Emerson, Charles H., Lee, Me.
 Emerson, Edward B., Stratford, Ct.
 Emerson, John D., Haverhill, N. H.
 Emerson, Joseph, Andover, Mass.
 Emerson, Joseph, Beloit, Wis.
 Emerson, Oliver, Sabula, Io.
 Emerson, Rufus W., Monson, Me.
 Emery, Joshua, North Weymouth, Mass.
 Emery, Samuel, H., Quincy, Ill.
 Emmons, Henry V., Lancaster, N. H.
 Emmons, John, North Raisinville, Mich.
 England, Joseph, Ireland Corners, N. Y.
 Ensworth, Henry B., Pittsburg, Pa.
 Entler, George R., Franklin, N. Y.
 Estler, William P., Olivet, Mich.
 Estabrook, Joseph, East Saginaw, Mich.
 Eustis, William T., Jr., New Haven, Ct.
 Evans, D., Rushdale, Pa.
 Evans, David M., Oakhill, O.
 Evans, E. B., Hyde Park, Pa.
 Evans, Evan J., St. Joseph, Mo.
 Evans, Robert T., Delafield, Wis.
 Evans, Samuel E., East Providence, R. I.
 Evans, Thomas, Palmyra, Ohio.
 Evans, Thomas W., Locust Grove, Io.
 Everts, Nathaniel K., Dorr, Mich.
 Everts, Reuben, New Rutland, Ill.
 Everdell, Robert, Murone, Wis.
 Everett, Charles H., Brooklyn, N. Y.
 Everett, R., Remsen, N. Y.
 Ewing, Edward C., Ashfield, Mass.
 Fairbairn, Robert H., Princeton, Wis.
 Fairbank, J. B., St. Joseph, Mich.
 Fairbank, Samuel B., A. B. C. F. M., *Western India*
 Fairbanks, Edward T., St. Johnsbury, Vt.
 Fairbanks, F. J., Westminster East, Vt.
 Fairbanks, Henry, Hanover, N. H.
 Fairchild, Edwin H., Oberlin, O.
 Fairchild, James H., Oberlin, O.
 Fairley, Samuel, Philadelphia, Pa.

- Farnham, Lucien, Newark, Ill.
 Farnham, Luther, Boston, Mass.
 Farnsworth, Wilson A., A. B. C. F. M., *Western Turkey*.
 Farrar, Henry, Dalton, N. H.
 Farrar, John A., Westfield, Vt.
 Farwell, Asa, Bentonport, Io.
 Faulkner, Bishop, Brooklyn, N. Y.
 Fawkes, Francis, Durango, Io.
 Fay, Henry C., Norton, Mass.
 Fay, Levi L., Moss Run, O.
 Fay, Osmer W., Burlington, Wis.
 Fay, Prescott, New Ipswich, N. H.
 Fay, Solomon P., Bangor, Me.
 Felch, Charles P., Lacon, Ill.
 Felch, Joseph H., Cummington, Mass.
 Fellows, Franklin E., Bridgton, Me.
 Fellows, Silenus H., Waukegan, Ct.
 Felt, Joseph B., Salem, Mass.
 Fenn, Benjamin, Nelson, O.
 Fenn, Stephen, Cornwall, Ct.
 Fenn, William H., Portland, Me.
 Fenwick, Kenneth M., Kingston, Ont.
 Ferrin, Clark E., Hinesburg, Vt.
 Ferris, L. Z., Pittsfield, N. H.
 Fessenden, Samuel C., Washington, D. C.
 Fessenden, Thomas K., Farmington, Ct.
 Field, Artemas C., New Alstead, N. H.
 Field, George W., Bangor, Me.
 Field, Pindar, North Pitcher, N. Y.
 Field, Thomas P., New London, Ct.
 Fifield, Lebbens B., Cedar Falls, Io.
 Finch, J. B., Nebraska City, Neb.
 Finney, Charles G., Oberlin, O.
 Fisher, —, Cedar Grove, Ind.
 Fisher, Caleb E., Lawrence, Mass.
 Fisher, George E., South Hadley Falls, Mass.
 Fisher, George E., New Haven, Ct.
 Fisher, George W., Saugerties, N. Y.
 Fisk, Eli C., Havana, Ill.
 Fisk, Franklin W., Chicago, Ill.
 Fisk, Jonas, Danvers Plain, Mass.
 Fisk, Perrin E., Peacham, Vt.
 Fiske, Albert W., Fisherville, N. H.
 Fiske, Asa S., Rockville, Ct.
 Fiske, Daniel T., Newburyport, Me.
 Fiske, Frederick A., Raleigh, N. C.
 Fiske, John B., Grand Haven, Mich.
 Fiske, John O., Bath, Me.
 Fiske, Warren C., Colchester, Ct.
 Fitch, Eleazer T., New Haven, Ct.
 Fitts, Calvin R., Cohasset, Mass.
 Fittz, James H., West Boylston, Mass.
 Fitz, Daniel, Ipswich, Mass.
 Fleming, Archibald, Constable, N. Y.
 Fletcher, A. lin H., Pontiac, Mich.
 Fletcher, James, Danvers, Mass.
 Flint, Ephraim, Jr., Hinsdale, Mass.
 Fobes, Ephraim, Patten, Me.
 Fobes, William A., Halifax, Mass.
 Pollett, Walter, Temple, N. H.
 Folsom, George De F., Fairhaven, Ct.
 Folsom, Nathaniel S., Concord, Mass.
 Foote, Hiram, Waukesha, Wis.
 Foote, Horatio, Quincy, Ill.
 Foote, Lucius, Rockford, Ill.
 Forbes, Samuel B., West Winsted, Ct.
 Ford, Francis F., (Mich.)
 Ford, George, Tolland, Mass.
 Ford, James T., Stowe, Vt.
 Fosdick, A. J., Dublin, N. H.
 Foster, Aaron, East Charlemont, Mass.
 Foster, Addison P., Lowell, Mass.
 Foster, Amos, Putney, Vt.
 Foster, Andrew B., Orange, Mass.
 Foster, Benjamin F., Dunmerston, Vt.
 Foster, Davis, West Newbury, Mass.
 Foster, Elen B., Lowell, Mass.
 Foster, Edgar S., St. Stephen, N. B.
 Foster, Lemuel, Blue Island, Ill.
 Foster, Roswell, Chicopee, Mass.
 Foster, William C., Wilbraham, Mass.
 Fowle, Hanford, Fulton, Wis.
 Fowler, Stacy, Millbury, Mass.
 Fowler, William C., Durham Centre, Ct.
 Fox, Almond K., Sauk Centre, Min.
 Fox, Daniel W., Amherst, Mass.
 Fox, Jared W., Ridgeway, Kan.
- Francis, Lewis, Castleton, Vt.
 Frankfurth, Henry, Dubuque, Io.
 Fraser, James M., Oberlin, O.
 Fraser, John, Nevada, Cal.
 Frear, Walter, Santa Cruz, Cal.
 Freeland, Samuel M., Detroit, Mich.
 Freeman, George E., Port Norfolk, Mass.
 Freeman, Hiram, Blairstown, Io.
 Freeman, John R., Andover, Ct.
 Freeman, Joseph, Hanover, Mass.
 French, Edward B., (Mass.)
 French, J. Clement, Brooklyn, N. Y.
 French, Lyndon S., Franklin, Vt.
 French, S. Franklin, Hamilton, Mass.
 Frink, B. Merrill, Portland, Me.
 Frink, Dennis C., (Can.)
 Frisbie, Alvah L., Danbury, Ct.
 Frost, Daniel C., Dayville, Ct.
 Frost, Daniel D., Litchfield, Mich.
 Frost, Luther P., (N. Y.)
 Frowein, Abraham, La Grange, Mo.
 Fry, George V., Lexington, O.
 Fuller, Alexander, Jr., Chiltonville, Mass.
 Fuller, Americus, Rochester, Min.
 Fuller, Francis L., De Kalb, Ill.
 Fuller, Robert W., Stowe, Mass.
 Furber, Daniel L., Newton Centre, Mass.
 Gage, William L., Chelsea, Mass.
 Gale, Edmund, Fairbault, Min.
 Gale, Nahum, Lee, Mass.
 Gale, Wakefield, West Granville, Mass.
 Gallup, James A., Madison, Ct.
 Galpin, Charles, Excelsior, Min.
 Gannett, Allen, Boston, Mass.
 Gannett, George, Boston, Mass.
 Garland, David, Bethel, Me.
 Garland, Joseph, Hampton, N. H.
 Garman, John H., North Orange, Mass.
 Garney, E. W., Dunleith, Ill.
 Garrette, Edmund Y., Millbury, Mass.
 Gates, Charles H., Oskaloosa, Io.
 Gates, Hiram N., Northfield, Ct.
 Gates, Matthew A., Peru, Vt.
 Gay, Ebenezer, Bridgewater, Mass.
 Gay, Joshua S., Byfield, Mass.
 Gay, William M., Winchester Centre, Ct.
 Gaylord, Reuben, Omaha, Neb.
 Gaylord, William L., Fitzwilliam, N. H.
 Geer, Heman, Manistec, Mich.
 Geikie, Archibald, East Granville, Mass.
 Gerould, Moses, Langdon, N. H.
 Gerould, Samuel L., Stoddard, N. H.
 Gibbs, Charles, Earville, Io.
 Gibbs, John, Bell Port, L. I.
 Gibbs, Samuel T., James Port, L. I.
 Giddings, Edward J., Otis, Mass.
 Giddings, Solomon P., Washington, D. C.
 Gidman, Richard H., Bangor, N. Y.
 Gilbert, Edwin R., Wallingford, Ct.
 Gilbert, James B., Maquoketa, Io.
 Gilbert, L. C., East Prairieville, Min.
 Gilbert, Simeon, Hopkinton, N. Y.
 Gilbert, William H., Norwich, Vt.
 Gill, William, River Falls, Wis.
 Gillespie, Thomas, Riley, Ill.
 Gilman, Edward W., Stonington, Ct.
 Gladden, Washington, North Adams, Mass.
 Gleason, George L., West Rutland, Vt.
 Gleason, C. Herbert, Hebron, Ct.
 Glead, John, Morrisville, Vt.
 Glidden, Kith B., Redding, Ct.
 Glidden, N. Dinic, Leonidas, Mich.
 Glines, Jeremiah, Granby, Vt.
 Goddard, Charles G., West Hartland, Ct.
 Goldsmith, Alfred, Lunenburg, Mass.
 Gootale, Osee M., Chesunung, Mich.
 Goodell, Constans L., New Britain, Ct.
 Goodenough, Arthur, Ellsworth, Ct.
 Goodenow, Smith B., Jefferson, Io.
 Goodhue, Daniel, Troy, N. H.
 Goodhue, Henry A., West Earnstable, Mass.
 Goodhue, N. G., Koshkonong, Wis.
 Goodnough, Algeron M., San Mateo, Cal.
 Goodrich, Chauncey, A. B. C. F. M., *North China*.
 Goodrich, Chauncey, New Haven, Ct.
 Goodrich, John E., Burlington, Vt.
 Goodrich, George D., Denver, Col. Ter.

- Goodrich, Lewis, Stratham, N. H.
 Goodsell, Dana, Philadelphia, Pa.
 Goodwin, Daniel, Mason, N. H.
 Goodwin, Edward P., Chicago, Ill.
 Goodwin, Henry M., Rockford, Ill.
 Goodyear, George, Temple, N. H.
 Gore, Darius, Lamoille, Ill.
 Gould, David H., Moriah, N. Y.
 Gould, George H., Hartford, Ct.
 Gould, Mark, Chichester, N. H.
 Gould, Samuel L., Albany, Me.
 Gould, William, Pawtucket, R. I.
 Graf, John F., Davenport, Io.
 Granger, Calvin, Hubbardston, Vt.
 Granger, John L., Bristol, Ill.
 Grannis, H. R., Washington, D. C.
 Grant, Henry M., Webster Grove, Mo.
 Grant, Joel, Coldbrook, Ct.
 Grassie, Thomas G., Methuen, Mass.
 Grattan, Harvey, Laingsburg, Mich.
 Graves, Alpheus, Iowa Falls, Io.
 Graves, Joseph S., Roscoe, Ill.
 Graves, Nathaniel D., Milton, Wis.
 Graves, N. Z., Middlebury, Vt.
 Graves, Roswell, Antioch, Cal.
 Gray, Asahel R., Coventry, Vt.
 Gray, D. B., Astoria, Or.
 Gray, James, Guilford, O.
 Gray, John, Lawrenceville, N. Y.
 Greely, Edward H., Claremont, N. H.
 Greely, Stephen S. N., Oswego, N. Y.
 Greene, Henry S., Ballard Vale, Mass.
 Greene, Joseph K., A. B. C. F. M., *Western Turkey*.
 Greene, John M., Hatfield, Mass.
 Greene, Richard G., Springfield, Mass.
 Greene, William B., Needham, Mass.
 Greenwood, Charles, Plymouth, N. H.
 Gregg, James, Hubbardston, Mich.
 Gregory, Daniel S., New Haven, Ct.
 Gridley, Frederick, Newton, Ct.
 Griffin, George H., Milford, Ct.
 Griffin, Nathaniel H., Williamstown, Mass.
 Griffith, James, Utica, N. Y.
 Griffiths, Evan, New York.
 Griffiths, Griffith, Cincinatti, O.
 Griffiths, John R., Floyd, N. Y.
 Griggs, Leverett, Bristol, Ct.
 Griggs, L. S., Owatonna, Minn.
 Griswold, Samuel, Old Saybrook, Ct.
 Grosvenor, Charles P., Canterbury, Ct.
 Grout, Aldin, A. B. C. F. M., *South Africa*.
 Grout, Henry M., West Springfield, Mass.
 Grout, Lewis, West Brattleboro', Vt.
 Grout, Samuel N., Monroe, Io.
 Grush, James W., Hopkinton, N. Y.
 Guernsey, Jesse, Dubuque, Io.
 Guild, Charles, Wabunsee, Kan.
 Guild, Rufus B., Galva, Ill.
 Gulick, John T., A. B. C. F. M., *North China*.
 Gulick, L. H., A. B. C. F. M., *Sandwich Islands*.
 Gulick, Peter J., A. B. C. F. M., *Sandwich Islands*.
 Gulliver, John P., Chicago, Ill.
 Gurney, John H., New Braintree, Mass.
 Hackett, Simeon, Temple, Me.
 Hadley, James B., Campton, N. H.
 Haines, T. V., North Hampton, N. H.
 Hale, Benjamin E., Beloit, Wis.
 Hale, John G., East Powneey, Vt.
 Haley, Frank, Concord, Mass.
 Hall, Alexander, Collinsville, Ct.
 Hall, Edwin, Jr., New Hartford, Ct.
 Hall, Elliot C., Otto, N. Y.
 Hall, E. Edwin, Guilford, Ct.
 Hall, Eli N., Brooklyn, N. Y.
 Hall, Gordon, Northampton, Mass.
 Hall, Heman B., Dover, O.
 Hall, James, Centre, Wis.
 Hall, James E., Saundersville, Mass.
 Hall, Jellies, Chester, N. H.
 Hall, Ogden, Assabet, Mass.
 Hall, Richard, St. Paul, Minn.
 Hall, Robert V., Newport, Vt.
 Hall, Samuel R., Brownington, Vt.
 Hall, Sherman, South Rapids, Minn.
 Hall, Thomas A., Otis, Mass.
 Hall, William, Salamanca, N. Y.
 Hall, William K., Stratford, Ct.
 Halley, Eben, Richmond, Vt.
 Halliday, Jonas C., Oakham, Mass.
 Halliday, Samuel B., New York.
 Hallock, E. J., St. Louis, Mo.
 Hallock, J. A., Palatine, Ill.
 Hallock, Leavitt H., Berlin, Ct.
 Hallock, Luther C., Wading River, L. I.
 Hallock, William O., Kiantone, N. Y.
 Hallock, William A., 150 Nassau St., New York.
 Hamilton, B. Franklin, North Andover, Mass.
 Hamilton, Willis D., Clarence Hollow, N. Y.
 Hamlen, Dilliance L., Louisiana, Mo.
 Hammond, Charles, Monson, Mass.
 Hammond, Henry L., Chicago, Ill.
 Hammond, William B., Lenox, N. Y.
 Hammond, William P., Mianus, Ct.
 Hancock, Charles, Union, Ill.
 Hand, Richard C., Brooklyn, N. Y.
 Hanks, Steadman W., Lowell, Mass.
 Harding, Charles, A. B. C. F. M., *Western India*.
 Harding, Henry F., Machias, Me.
 Harding, John W., Longmeadow, Mass.
 Harding, Sewall, Auburndale, Mass.
 Harding, Willard M., Boston, Mass.
 Harlow, Edwin A., Grasshopper Falls, Kan.
 Harlow, Lincoln, Olathe, Kan.
 Harmon, Elijah, Winchester, N. H.
 Harmon, Horace H., Lockport, N. Y.
 Harper, Almer, Port Byron, Ill.
 Harrington, Eli W., North Beverly, Mass.
 Harris, H. C., Andenried, Pa.
 Harris, J. W., Grand Rapids, Wis.
 Harris, Leonard W., Oak Hill, Me.
 Harris, Samuel, Brunswick, Me.
 Harris, Stephen, Windham, Vt.
 Harrison, Charles S., Earlville, Ill.
 Harrison, George J., Milton, Ct.
 Harrison, Joseph, Brooklyn, N. Y.
 Harrison, Phares, Tipton, Io.
 Harrison, Samuel, Springfield, Mass.
 Hart, Henry E., Easthampton, Ct.
 Hart, T. H., Wheaton, Ill.
 Hart, John C., Kent, O.
 Hartley, George, North Potsdam, N. Y.
 Hartshorn, Vaola J., Enfield, N. H.
 Hartwell, Charles, A. B. C. F. M., *China*.
 Hartwell, John, Becket, Mass.
 Harvey, William F., Webster City, Io.
 Harvey, Wheelock N., Wilton, Ct.
 Harwood, James, St. Johns, Mich.
 Harwood, James H., (Ill.)
 Haskell, Henry C., A. B. C. F. M., *Turkey*.
 Haskell, John, Jewett City, Ct.
 Haskell, William H., Westbrook, Me.
 Haskings, F., St. John, N. B.
 Haskins, Benjamin F., Victoria, Ill.
 Hassell, Richard, Windsor, Wis.
 Hastings, Eurosas P., A. B. C. F. M., *Ceylon*.
 Hatch, Elias W., East Berkshire, Vt.
 Hatch, Reuben, Traverse City, Mich.
 Hatch, Roger C., Warwick, Mass.
 Hathaway, George W., Skowhegan, Me.
 Haven, John, Charlton, Mass.
 Haven, Joseph, Chicago, Ill.
 Havens, Daniel W., East Haven, Ct.
 Haviland, B. F., Geneco, Minn.
 Hawes, Edward, Philadelphia, Pa.
 Hawes, Josiah T., Litchfield, Me.
 Hawley, Zerah K., Memphis, Tenn.
 Hay, Robert, Woodbridge, Ont.
 Hay, William, Scotland, Ont.
 Hayden, Hiram C., Painesville, O.
 Hayes, Gurdon, Muscatine, Io.
 Hayes, Joseph M., Mazepa, Minn.
 Hayes, Stephen H., South Weymouth, Mass.
 Hayward, Sylvanus, South Berwick, Me.
 Hayward, William H., Le Claire, Io.
 Hazeltine, Henry M., Sherman, N. Y.
 Hazen, Allen, A. B. C. F. M., *Ahmednuggur*.
 Hazen, Austin, Jericho Centre, Vt.
 Hazen, Henry A., Plymouth, N. H.
 Hazen, Timothy A., Egremont, Ct.
 Hazen, William S., Northfield, Vt.
 Headley, Phineas C., Boston, Mass.
 Healey, Joseph W., Chicago, Ill.
 Heaton, Isaac E., Fremont, Neb.
 Hebard, Frederick, North Dennis, Mass.

- Hebard, George D. H., Iowa City, Io.
 Helmer, C. D., Chicago, Ill.
 Helms, Stephen D., Lima, Io.
 Hemenway, Daniel, Suffield, Ct.
 Hemenway, Samuel, Salem, Io.
 Henry, William D., Jamestown, N. Y.
 Herbert, R. L., Fairhaver, Vt.
 Herrick, Edward E., Colchester, Vt.
 Herrick, George F., A. B. C. F. M., *Western Turkey*.
 Herrick, Horace, Wolcott, Vt.
 Herrick, James, A. B. C. F. M., *Madura*.
 Herrick, John R., Bangor, Me.
 Herrick, Samuel E., Chelsea, Mass.
 Herrick, William D., North Amherst, Mass.
 Herrick, William T., Clarendon, Vt.
 Hess, Henry, Elgin, Io.
 Hess, Riley J., Grand Rapids, Mich.
 Hetrick, Andrew J., Westport, Ct.
 Heu de Bourek, William H., Dyersville, Io.
 Hewlings, George R., Onarga, Ill.
 Hibbard, David S., South West Harbor, Me.
 Hickok, Henry P., Burlington, Vt.
 Hickox, Dormer L., Bloomfield, O.
 Hicks, George, Kokomo, Ind.
 Hicks, William W., Brooklyn, N. Y.
 Hilden, Ephraim N., Great Falls, N. H.
 Higgins, Lucius H., Lanark, Ill.
 Higley, Henry M., Gaines, N. Y.
 Higley, Hervey O., Castleton, Vt.
 Higley, H. P., Beloit, Wis.
 Hildreth, Edward, Aurora, Ill.
 Hill, Charles J., Gloversville, N. Y.
 Hill, Edwin S., Exira, Io.
 Hill, George E., Saxtonville, Mass.
 Hill, J. J., Fayette, Io.
 Hillard, Elias B., South Glastenbury, Ct.
 Hills, William S., Pottersville, Pa.
 Hilton, John V., North Bridgewater, Mass.
 Hine, Orlo D., Lebanon, Ct.
 Hine, Sylvester, Staffordville, Ct.
 Hingley, H., Cape North, Cape Breton.
 Hinman, H. H. (Ill.)
 Hinsdale, Charles J., Blandford, Mass.
 Hitchcock, George B., Kingston, Mo.
 Hitchcock, Henry C., Plato, O.
 Hitchcock, Milan P., Winchendon, Mass.
 Hoadley, L. Ives, New Haven, Ct.
 Hobart, L. Smith, Syracuse, N. Y.
 Hobbs, Simon L., Southville, Mass.
 Hodges, James, Shirland, Ill.
 Hodgman, Edwin R., Westford, Mass.
 Holbrook, Amos, Boxboro, Mass.
 Holbrook, John C., Homer, N. Y.
 Holley, Platt T., Riverton, Ct.
 Holliday, H. M., Rochester, Vt.
 Hollister, Philander H., Kenosha, Wis.
 Holman, Morris, Deering, N. H.
 Holman, Sidney, Windsor, Mass.
 Holmes, H. S., Ticonderoga, N. Y.
 Holmes, James, Auburn, N. H.
 Holmes, John M., Jersey City, N. J.
 Holmes, Otis, Sandwich, N. H.
 Holmes, Theodore J., East Hartford, Ct.
 Holmes, Thomas H., Clay, Io.
 Holton, I. F., Medford, Mass.
 Holway, John, York, O.
 Holyoke, William E., Bunker Hill, Ill.
 Homes, Francis, Lynn, Mass.
 Hood, Jacob, Lynnfield Centre, Mass.
 Hooker, E. Cornelius, Nashua, N. H.
 Hooker, Edward P., Medford, Mass.
 Hooker, Edward W., Nashua, N. H.
 Hooker, Henry B., Boston, Mass.
 Hooper, Joseph, Brooklyn, O.
 Hoover, Charles, River Head, L. I.
 Hopkins, Erastus, Northampton, Mass.
 Hopkins, Henry, Westfield, Mass.
 Hopkins, Mark, Williamstown, Mass.
 Hopkins, Samuel, Standish, Me.
 Hopkinson, Benjamin B., Middle Haddam, Ct.
 Hopley, Samuel, Norwich, Ct.
 Hoppin, James M., New Haven, Ct.
 Horton, Francis, Barrington, R. I.
 Hosford, H. B., Hudson, O.
 Hosford, Orancl, Olivet, Mich.
 Hosmer, Samuel D., Nantucket, Mass.
 Hough, Joel J., Franklu, N. Y.
 Hough, Lent S., Wolcott, Ct.
 Houghton, A. H., Lansing, Io.
 Houghton, James C., Chelsea, Vt.
 Houghton, James D., Adams, N. Y.
 Houghton, William A., Berlin, Mass.
 House, Albert V., Monticello, Min.
 Houston, Hiram, Sandy Point, Me.
 Hovenden, Robert, Waterloo City, Ind.
 Hovey, George L., Hartford, Ct.
 Hovey, Horace, C., Florence, Mass.
 Howard, Jabez T., Charleston West, Vt.
 Howard, Martin S., Groveland, Mass.
 Howard, Rowland B., Farmington, Me.
 Howard, William, North Guilford, Ct.
 Howe, Benjamin, Hudson, N. H.
 Howe, E. Frank, Terre Haute, Ind.
 Howe, Elbridge G., Waukegan, Ill.
 Howe, Samuel, Willington, Ct.
 Howell, James, (Can.)
 Howland, William W., A. B. C. F. M., *Ceylon*.
 Hoyt, Gilman A., Warrensburg, Mo.
 Hoyt, James S., Port Huron, Mich.
 Hoyt, Otto S., New Haven, Vt.
 Hubbard, Chauncey H., Bennington, Vt.
 Hubbard, George B., Atlanta, Ill.
 Hubbard, James M., Middleton, Mass.
 Hubbard, Thomas S., Gaysville, Vt.
 Rubbell, Henry L., (Mass.)
 Rubbell, James W., Milford, Ct.
 Rubbell, Stephen, North Stonington, Ct.
 Rubbell, William S., Bantree, Mass.
 Hughson, Simeon S., Newark, N. J.
 Hulbert, Calvin B., New Haven, Vt.
 Humphrey, Chester C., Tipton, Io.
 Humphrey, John P., East St. Johnsbury, Vt.
 Humphrey, Simon J., Chicago, Ill.
 Hunt, Daniel, Pomfret, Ct.
 Hunt, N. A., Sterling, Min.
 Hunt, Nathan S., Bozrah, Ct.
 Hunt, Ward I., Eden, N. Y.
 Hunter, Robert C., Nevinville, Io.
 Huntington, Andrew, Freehold, N. J.
 Huntington, Elijah B., Stamford, Ct.
 Huntington, George, Providence, R. I.
 Huntington, Henry S., Warner, N. H.
 Hurd, Albert C., Northford, Ct.
 Hurd, Fayette, Richmond, Mich.
 Hurd, Philo R., Romeo, Mich.
 Hurlburt, Everett B., Elkhorn City, Neb.
 Hurlburt, Joseph, Fort Atkinson, Io.
 Hurlbut, Joseph, New London, Ct.
 Hutchins, Robert G., Brooklyn, N. Y.
 Hutchinson, John C., Providence, R. I.
 Hyde, Azariah, Polo, Ill.
 Hyde, Charles, Ellington, Ct.
 Hyde, Charles M., Brimfield, Mass.
 Hyde, Henry F., Pomfret, Ct.
 Hyde, James T., Middlebury, Vt.
 Hyde, Nathaniel A., Indianapolis, Ind.
 Hyde, Silas S., Norvell, Mich.
 Hyde, William A., Lyme, Ct.
 Ide, Alexis W., West Medway, Mass.
 Ide, Jacob, West Medway, Mass.
 Ide, Jacob, Jr., Mansfield, Mass.
 Ilsley, Horatio, West Minot, Me.
 Ingalls, Alfred, Smithville, N. Y.
 Ingersoll, Edward P., Sandusky, O.
 Ireland, William, A. B. C. F. M., *South Africa*.
 Irons, William, Pierpont, O.
 Isham, Austin, Roxbury, Ct.
 Ives, Alfred E., Castine, Me.
 Jackson, Benjamin F., Charleston, S. C.
 Jackson, John, Otsego, Mich.
 Jackson, Samuel C., Andover, Mass.
 Jackson, Samuel N., Montreal, Que.
 Jackson, William C., Danstable, Mass.
 Jacobus, Isaac, Junction City, Kan.
 Jaggard, Edwin L., Warren, Mass.
 James, Horace, Lowell, Mass.
 James, William, Woodhaven, N. Y.
 James, W. A., Chelsea, Vt.
 Jameson, Ephraim O., Salisbury, Mass.
 Jameson, James, Magnolia, Wis.
 Jameson, Thomas, Exeter, N. H.
 Jeffers, Deodate, Kalamazoo, Mich.
 Jenkins, J. H., Lebanon, O.
 Jenkins, John J., Brookfield, O.

- Jenkins, J. L., Gainesville, N. Y.
 Jenkins, Jonathan L., Amherst, Mass.
 Jenkins, Thomas, Johnstown, Pa.
 Jenney, Elisha, Calensburg, Ill.
 Jennings, Isaac, Bennington Centre, Vt.
 Jennings, William J., Coventry, Ct.
 Jennison, Edwin, Winchester, N. H.
 Jervis, F. B., Mazomanie, Wis.
 Jesup, Henry G., Amherst, Mass.
 Jewett, George H., Salem, Mass.
 Jewett, John E. B., Pepperell, Mass.
 Jewett, Merrick A., Terre Haute, Ind.
 Jewett, Spofford D., Middlefield, Ct.
 Jewett, William R., Fishersville, N. H.
 Jocelyn, Simon S., Brooklyn, N. Y.
 Johnson, Abdon H., Limington, Me.
 Johnson, Alfred P., Paola, Kan.
 Johnson, Edward A. B. C. F. M., *Sandwich Islands*.
 Johnson, Edwin, Baltimore, Md.
 Johnson, Gideon S., Rockford, Ill.
 Johnson, J. A., Santa Barbara, Cal.
 Johnson, Joseph B., Uxbridge, Mass.
 Johnson, Lyman H., Udina, Ill.
 Johnson, Samuel, Newark Valley, N. Y.
 Johnson, T. Henry, Bethel, Vt.
 Johnston, John, East Ashford, N. Y.
 Johnston, J. (Can.)
 Jones, Benjamin T., Big Rock, Ill.
 Jones, Cadwalder D., Old Man's Creek, Io.
 Jones, Charles, Lafayette, N. Y.
 Jones, Daniel J., Monticello, Io.
 Jones, Darius E., Grinnell, Io.
 Jones, David, Delafield, Wis.
 Jones, David, Richville, N. Y.
 Jones, Eben D., Syracuse, O.
 Jones, Elijah, Minot, Me.
 Jones, Elisha C., Southington, Ct.
 Jones, E. W., New York Mills, N. Y.
 Jones, Franklin C., Franklin, Ct.
 Jones, George M., Callao, Mo.
 Jones, Griffith, (Wis.)
 Jones, Harvey, Wabaussee, Kan.
 Jones, Henry, Bridgeport, Ct.
 Jones, Henry W., Hingham, Mass.
 Jones, J. A., Foreston, Io.
 Jones, J., Spring Green, Wis.
 Jones, Jesse H., Antwerp, N. Y.
 Jones, John E., Newburgh, O.
 Jones, John H., Delaware, O.
 Jones, Joseph H., Westchester, Ind.
 Jones, J. J., New York.
 Jones, L. H., ———, Neb.
 Jones, R. Gwesyn, Utica, N. Y.
 Jones, Samuel, Middle Granville, N. Y.
 Jones, Samuel, St. Louis, Mo.
 Jones, Thomas, Augusta, Mich.
 Jones, Thomas, Reusen, N. Y.
 Jones, Thomas R., Ebensbury, Pa.
 Jones, T. Newton, North Reading, Mass.
 Jones, Thomas W., (Mich.)
 Jones, Warren G., Salem, Ct.
 Jones, William L., Eureka City, Cal.
 Jordan, Ebenezer S., Cumberland Centre, Me.
 Jordan, William V., Andover, Me.
 Joyslyn, William R., Burke, Vt.
 Judisch, Frederick W., Grandview, Io.
 Judkins, Benjamin, Clinton, Mass.
 Judson, Gould C., New Road, N. Y.
 Judson, Philo, Rocky Hill, Ct.
 Judson, Sylvanus M., Sylvania, O.
 Kabus, Robert F., Washington, D. C.
 Kean, J. R., Cornwallis, N. S.
 Kedzie, Adan S., Dexter, Mich.
 Keeler, Seneca M., Smyrna, N. Y.
 Keeler, Seth H., Reading, Mass.
 Keene, Luther, Franklin, Mass.
 Keep, John, Oberlin, O.
 Keep, John, Bristol, Wis.
 Keep, John R., Hartford, Ct.
 Keep, Marcus R., No. H, Ashland, Mo.
 Keep, Theo. J., Oberlin, O.
 Kellogg, Erastus M., Manchester, N. H.
 Kellogg, Martin, Oakland, Cal.
 Kellogg, Sylvanus H., Wayne, Ill.
 Kelsey, Henry S., Rockville, Ct.
 Kelsey, Lyssander, Columbus, O.
 Kelso, Samuel, West Millgrove, O.
 Kemp, George S., Newfield, Me.
 Kendall, Charles, Auburn, Mass.
 Kendall, Henry A., East Concord, N. H.
 Kendall, Reuben S., Vernon, Ct.
 Kendall, S. C., Webster, Mass.
 Kendrick, Daniel, Portland, Me.
 Kennedy, Joseph R., Chlanderville, Ill.
 Kent, Cephas H., Rippon, Vt.
 Ketchum, Orville, East Pharsalia, N. Y.
 Ketchum, Silas, Bristol, N. H.
 Keyes, Russell M., Comeaut, O.
 Kidder, A., Mondovi, Wis.
 Kidder, Corbin, Orland, Ind.
 Kidder, James W., Middleville, Mich.
 Kidder, John S., Wayland, Mich.
 Kilbourn, James, Racine, Wis.
 Kimball, Caleb, Medway, Mass.
 Kimball, George P., Wheaton, Ill.
 Kimball, James P., Falmouth, Mass.
 Kimball, John, Washington, D. C.
 Kimball, Moses, Haverhill, Mass.
 Kimball, Reuben, North Conway, N. H.
 Kincaid, William, Laporte, O.
 King, Beriah, Roscoe, Wis.
 King, Henry D., Ohio, (Io.)
 King, Jonas, A. B. C. F. M., *Greece*.
 King, Stephen, Ryckman's Corner, Ont.
 Kingsbury, John D., Bradford, Mass.
 Kingsbury, J. W., Queechy, Vt.
 Kingsbury, William H., West Woodstock, Ct.
 Kingsley, J. C., Cleveland, O.
 Kinney, Ezra D., South Killingly, Ct.
 Kinney, Martin P., Rockford, Ill.
 Kirk, Edward N., Boston, Mass.
 Kirkland, Elias E., Homestead, Mich.
 Kitchel, Harvey D., Middlebury, Vt.
 Knapp, George C., A. B. C. F. M., *Eastern Turkey*.
 Knigbt, Elbridge, Maple Grove, Me.
 Knight, Merrick, Rocky Hill, Ct.
 Knight, P. S., Oregon City, Or.
 Knight, Richard, South Hadley Falls, Mass.
 Knouse, William H., Cutchogue, L. I.
 Knowles, David, Georgetown, Io.
 Knowlton, Francis B., South Paris, Me.
 Knowlton, Stephen, West Medway, Mass.
 Knox, William J., Augusta, N. Y.
 Kribs, Ludwick, Colpoys' Bay, Ont.
 Kyte, Felix, Lumberland, N. Y.
 Kyte, Joseph, North Waterford, Me.
 Labaree, Benjamin, Andover, Mass.
 Labaree, Benjamin, Jr., A. B. C. F. M., *Nestorians*.
 Labaree, John C., Randolph, Mass.
 Lacy, Edward S., Martinsburg, West Va.
 Ladd, Alden, Roxbury, Vt.
 Ladd, Daniel, A. B. C. F. M., *Western Turkey*.
 Ladd, Horatio O., Cromwell, Ct.
 Ladd, J. B., Hebron, Min.
 La Due, Samuel P., Plymouth, Io.
 Laird, James, Guildhall, Vt.
 Laird, James H., North Fairfield, O.
 Lamb, Edward E., Rootstown, O.
 Lancashire, Henry, Whitehall, N. Y.
 Lancaster, Daniel, New York.
 Lane, Daniel, Belle Plaine, Io.
 Lane, James P., Andover, Mass.
 Lane, John W., Whitely, Mass.
 Lane, Joshua D., Black Creek, N. Y.
 Lane, Larnon B., Wellington, O.
 Landfear, Rodolphus, Hartford, Ct.
 Langpaap, J. Henry, Lansing Ridge, Io.
 Langworthy, Isaac P., Chelsea, Mass.
 Lapphear, Orpheus T., Beverly, Mass.
 Lasell, Nathaniel, Brentwood, N. H.
 Lathrop, A. C., Tomah, Wis.
 Laughlin, Arthur D., Bevier, Mo.
 Laurie, Thomas, Chelsea, Mass.
 Lawrence, Amos E., Stockbridge, Mass.
 Lawrence, Edward A., Orfordville West, N. H.
 Lawrence, John, Wilton, Me.
 Lawrence, Robert F., New London, Ct.
 Lawson, Francis, Rockton, Ill.
 Leach, Cephas A., Brimfield, Ill.
 Leach, Giles, Wells, Me.
 Leach, J. A., Keene, N. H.
 Leavitt, George R., Lancaster, Mass.
 Leavitt, Harvey F., Ferrisburg, Vt.
 Leavitt, Jonathan, Providence, R. I.

- Leavitt, Joshua, New York.
 Leavitt, William, Minneapolis, Min.
 Leavitt, William S., Northampton, Mass.
 Le Bosquet, John, Danbury, N. H.
 Lee, Hiram W., Bainbridge, N. Y.
 Lee, Samuel, New Ipswich, N. H.
 Lee, Samuel H., Greenfield, Mass.
 Leeds, Samuel P., Hanover, N. H.
 Leete, Theodore A., Blandford, Mass.
 Leffingwell, Lyman, Ontario, Ill.
 Leland, Martin, Leverett, Mass.
 Leonard, D. L., Darlington, Wis.
 Leonard, Edwin, Rochester, Mass.
 Leonard, Hartford P., Bridgewater, Mass.
 Leonard, Julius Y., A. B. C. F. M., *Western Turkey*.
 Leonard, Lemuel, Odell, Ill.
 Leonard, Stephen C., Oberlin, O.
 Leonard, William, Dana, Mass.
 Levings, Israel H., Franklin, Vt.
 Lewis, E. R., Pottsville, Pa.
 Lewis, Edwin N., Ottawa, Ill.
 Lewis, Elisha M., Hudson, Mich.
 Lewis, George, Bedford, Mass.
 Lewis, Richard, Lanark Village, Ont.
 Lewis, Wales, Pittston, Me.
 Lewis, William S., Pleasanton, Mich.
 Liggett, James D., Leavenworth, Kan.
 Lightbody, Thomas, Milburn, Ill.
 Lillie, Adam, Toronto, Ont.
 Lincoln, John K., Bangor, Me.
 Lincoln, William E., Hope, O.
 Lindsley, Charles E., Southport, Ct.
 Linsley, Ammi, North Haven, Ct.
 Linsley, Joel H., Greenwich, Ct.
 Little, Charles, Woodbury, Ct.
 Little, Elbridge G., North Middleboro', Mass.
 Littlefield, Ozias, Bristol, Io.
 Livermore, Aaron R., Lebanon, Ct.
 Livingston, William W., A. B. C. F. M., *Western Turkey*.
 Livingstone, Charles, U. S. Consul, (Mass.)
 Lloyd, John, Pomcroy, O.
 Lloyd, William A., Morris, Ill.
 Lockwood, Benjamin C., Brooklyn, N. Y.
 Long, Walter R., Syracuse, N. Y.
 Longley, Moses M., Fitchburg, Mass.
 Loomis, Aretas G., Bethlehem, Ct.
 Loomis, A. L. P., Fort Atkinson, Wis.
 Loomis, Elihu, Littleton, Mass.
 Loomis, Henry, Jr., Wabasha, Minn.
 Loomis, Theron, Menomonee, Wis.
 Loper, Stephen A., Colbat, Ct.
 Lord, Charles, Buckland, Mass.
 Lord, Charles E., Chester, Vt.
 Lord, Daniel, Bridgeport, Ct.
 Lord, John M., South Plymouth, Mass.
 Lord, Nathan, Hanover, N. H.
 Lord, Thomas N., North Yarmouth, Me.
 Lord, William H., Montpelier, Vt.
 Loring, Amasa, Yarmouth, Me.
 Loring, Asa T., Osage, Io.
 Loring, Henry S., Monson, Me.
 Loring, Joseph, North Edgecomb, Me.
 Loring, Levi, Saxton's River, Vt.
 Lorriaux, Theophile, Quevry, *France*.
 Losch, Henry, Guilford, O.
 Lothrop, Charles D., Amherst, Mass.
 Loughead, James, Morris, Ill.
 Lounsbury, Henry A., Hyannis, Mass.
 Love, William De L., Milwaukee, Wis.
 Lowing, Henry D., Conneaut, Pa.
 Lowrie, Samuel E., Newton, Mass.
 Lucas, Hazeal, Fulton, Mich.
 Luce, Leonard, Westford, Mass.
 Luna, Samuel Y., Madison, N. J.
 Lumsden, W., Vankleek Hill, Ont.
 Lyman, Addison, Sheffield, Ill.
 Lyman, Charles N., Canton Centre, Ct.
 Lyman, David B., A. B. C. F. M., *Sandwich Islands*.
 Lyman, Ephraim, Northampton, Mass.
 Lyman, George, Sutton, Mass.
 Lyman, Giles, Marlboro', N. H.
 Lyman, Huntington, Forest Grove, Or.
 Lyman, Solomon, Easthampton, Mass.
 Lyman, Timothy, Killingworth, Ct.
 Lyon, Amzi B., Salisbury, Vt.
 Lyon, James H., Central Falls, R. I.
 Macallum, Daniel, Warwick, Ont.
 Macdonald, Alexander, Montreal, Que.
 Machin, Charles, Flat Rock, Mich.
 Mack, Josiah A., Moline, Ill.
 Magill, Seagrove W., Cornwall, Vt.
 Magoun, George F., Grinnell, Io.
 Mahan, Asa, Adrian, Mich.
 Maltby, B. K., Cincinnati, O.
 Maltby, Erastus, Taunton, Mass.
 Mandell, William A., Cambridge, Mass.
 Manly, J. G., Toronto, Ont.
 Mann, Asa, Bath, N. H.
 Mann, Joel, New Haven, Ct.
 Manning, Abel E., Goffstown, N. H.
 Manning, Jacob M., Boston, Mass.
 Manning, J. H., Brookline, N. H.
 Manning, Samuel, West Farmington, O.
 Manson, Albert, Quasqueton, Io.
 Manwell, Benjamin F., Turner, Me.
 Marble, William H., Waterloo, Io.
 Marlen, A. L., Piermont, N. H.
 Marden, George N., Orland, Me.
 Markham, Reuben F., Newark, Ill.
 Marling, Francis H., Toronto, Ont.
 Marsh, A. F., Rochester, N. H.
 Marsh, Abraham, Tolland, Ct.
 Marsh, Dwight W., Rochester, N. Y.
 Marsh, Frederick, Winchester Centre, Ct.
 Marsh, John, New York City.
 Marsh, John T., Harpersfield, N. Y.
 Marsh, Joseph, Nelson, N. H.
 Marsh, Loring B., Jamesport, L. I.
 Marsh, Samuel, Underhill, Vt.
 Marsh, Sidney H., Forest Grove, Or.
 Martin, Benjamin N., New York.
 Martin, Moses M., Prescott, Wis.
 Martin, Solon, West Fairlee, Vt.
 Marvin, Abijah P., Winchendon, Mass.
 Marvin, D. W., Mount Morris, N. Y.
 Marvin, Elihu P., Medford, Mass.
 Marvin, Sylvanus P., Woodbridge, Ct.
 Mason, Edward B., Ravenna, O.
 Mason, James D., Mason City, Io.
 Mason, Javan K., Thomaston, Me.
 Mason, Stephen, Marshall, Mich.
 Mathews, Luther P., Colesburg, Io.
 Matson, Henry, Oberlin, O.
 Matson, Lewis E., Chicago, Ill.
 Matthews, Caleb W., Sun Prairie, Wis.
 Maxwell, Abram, East Sumner, Me.
 Maynard, Joshua L., Williston, Vt.
 Maynard, Ulric, Castleton, Vt.
 Mayne, Nicholas, Beeton, Wis.
 McArthur, Henry G., Griggsville, Ill.
 McCall, Salmon, Saybrook, Ct.
 McClean, E. Anderson, Delaware, O.
 McClenning, Daniel, Waterford, Vt.
 McColl, E. C., Whitby, Ont.
 McCollum, James T., Medford, Mass.
 McCollum, William A., Council Grove, Kan.
 McCormick, T. B., Princeton, Ind.
 McCully, Charles G., Hallowell, Me.
 McCune, Robert, Kelly's Island, O.
 McCuen, Robert, New London, Ct.
 McEwen, Samuel A., Darlington, Wis.
 McFarland, Henry H., Brooklyn, L. I.
 McGee, Jonathan, Nashua, N. H.
 McGill, Anthony, Ryckman's Corner, Ont.
 McGinley, William A., Newburyport, Mass.
 McGregor, Alexander, Brockville, Ont.
 McGregore, Dugald, Manila, Ont.
 McIntire, Charles C., Lansing, Mich.
 McKeen, Silas, Bradford, Vt.
 McKenzie, Alexander, Cambridge, Mass.
 McKillican, John, Danville, Que.
 McKinnon, Neil, Kincardine, Ont.
 McKinstry, John A., Richfield, O.
 McLain, Joshua M., Eastmanville, Mich.
 McLaughlin, D. D. T., Morris, Ct.
 McLean, Charles B., Wethersfield, Ct.
 McLean, James, Menasha, Wis.
 McLean, John, McIntyre, Ont.
 McLean, John K., Springfield, Ill.
 McLeod, Hugh, Colebrook, N. H.
 McLeod, Norman, Denver, Col. T.
 McLoud, Anson, Topsfield, Mass.
 McNab, William, Meredith, N. Y.
 McVicar, Peter, Topeka, Kan.

- Mead, Charles M., Andover, Mass.
 Mead, Darius, New Haven, Ct.
 Mead, Hiram, Nashua, N. H.
 Means, George J., Howells', N. Y.
 Means, James H., Dorchester, Mass.
 Means, John O., Roxbury, Mass.
 Meers, David O., Cambridge, Mass.
 Meeks, John A., Findlay, O.
 Mellin, William, A. B. C. F. M., *South Africa*.
 Mellish, John H., Kingston, N. H.
 Melvin, Charles T., Sun Prairie, Wis.
 Melvin, J., Liverpool, N. S.
 Merriam, George F., Mason, N. H.
 Merriam, Joseph, Randolph, O.
 Merrill, Benjamin, Pembroke, N. H.
 Merrill, E. H., Ripon, Wis.
 Merrill, Elbridge W., Charleston, S. C.
 Merrill, George R., Henrietta, N. Y.
 Merrill, James G., Mound City, Kan.
 Merrill, James H., Andover, Mass.
 Merrill, J. L., Acworth, N. H.
 Merrill, Orville W., Anamosa, Io.
 Merrill, Samuel H., Portland, Me.
 Merrill, Selah, San Francisco, Cal.
 Merrill, Thomas, Fairfield, Io.
 Merrill, Truman A., Bernardston, Mass.
 Merrill, William A., Alfre I, Me.
 Merriman, William E., Ripon, Wis.
 Merritt, E. W., Charleston, S. C.
 Merritt, William C., Dallas City, Ill.
 Merry, Thomas T., Norway, Me.
 Mershon, Stephen L., Birmingham, Ct.
 Merwin, Nathan T., Trumbull, Ct.
 Merwin, Samuel J. M., South Hadley Falls, Mass.
 Middleton, James, Elora, Ont.
 Mighill, Nathaniel, Brattleboro', Vt.
 Miles, Daniel A., Forest Grove, Or.
 Miles, Edward C., West Falmouth, Me.
 Miles, George H., St. Charles, Minn.
 Miles, Harvey, Russell, N. Y.
 Miles, James B., Charlestown, Mass.
 Miles, Milo N., Geneseo, Ill.
 Millard, Joseph D., Delta, Mich.
 Miller, Daniel R., Lisbon, Ill.
 Miller, George A., Port Leyden, N. Y.
 Miller, John R., Williamsburg, Mass.
 Miller, J. W., Hammond, Wis.
 Miller, Robert D., Hawley, Mass.
 Miller, Rodney A., Worcester, Mass.
 Miller, Samuel, Eaton, N. Y.
 Miller, Simeon, Holyoke, Mass.
 Miller, William, Petersham, Mass.
 Miller, Norman A., Sheboygan, Wis.
 Millikan, Silas F., Wheaton, Ill.
 Milliken, Charles E., Littleton, N. H.
 Mills, Charles L., Jamaica Plain, Mass.
 Mills, Henry, Kalamazoo, Mich.
 Miner, Edward G., Geneva, Wis.
 Miner, Henry A., Menasha, Wis.
 Miner, Nathaniel, Salem, Ct.
 Miner, Ovid, Hion, N. Y.
 Miner, Samuel E., Monroe, Wis.
 Mitchell, Ammi R., Warsaw, Ill.
 Mitchell, David M., Waltham, Mass.
 Mitchell, Thomas G., Madison Bridge, Me.
 Monroe, James, Oberlin, O.
 Monroe, Thomas E., Mt. Vernon, O.
 Montague, Enos J., Oconomowoc, Wis.
 Montague, Melzar, Allen's Grove, Wis.
 Montague, Philetus, North Potsdam, N. Y.
 Monteith, John, Jr., St. Louis, Mo.
 Montgomery, Giles F., A. B. C. F. M., *Central Turkey*.
 Montgomery, John A., Dwight, Ill.
 Moor, George, Oakland, Cal.
 Moody, Eli, Montague, Mass.
 Moody, Howard, Canterbury, N. H.
 Moore, Henry D., Cincinnati, O.
 Moore, Humphrey, Milford, N. H.
 Moore, James D., Central Village, Ct.
 Moore, Justin P., Benicia, Cal.
 Moore, Mason, Lee, N. H.
 Moore, William E. B., Bolton, Ct.
 Moore, William H., Berlin, Ct.
 Mordough, John H., Minot, Me.
 Morehouse, Charles M., Union Grove, Wis.
 Morgan, Caleb, Murphy, Cal.
 Morgan, Charles, East Troy, Wis.
 Morgan, David S., Worthington, Mass.
 Morgan, Henry H., Kalamazoo, Mich.
 Morgan, John, Oberlin, O.
 Morgan, John F., Lawrence, Kan.
 Morgan, Stillman, Bristol, Vt.
 Morgridge, Charles, Bristol, Me.
 Morley, John H., Magnolia, Io.
 Morley, Sardis B., Andover, Mass.
 Morong, Thomas, Lanesville, Mass.
 Morrill, Stephen S., Hillsboro' Bridge, N. H.
 Morrill, John, Pocatonia, Ill.
 Morris, Edward, Brodhead, Wis.
 Morris, John M., Ogden, Kan.
 Morris, Myron N., West Hartford, Ct.
 Morris, Richard, Allen's Grove, Wis.
 Morrison, Nathan J., Olivet, Mich.
 Morrison, Samuel, Portland, Me.
 Morse, Alfred, Austin, Min.
 Morse, Charles F., A. B. C. F. M., *Western Turkey*.
 Morse, David S., Kalamazoo, Mich.
 Morse, Grosvenor C., Emporia, Kan.
 Morse, Henry C., Union City, Mich.
 Morss, George H., Centreville, Mass.
 Morton, Alpha, West Auburn, Me.
 Morton, William D., Huntington, Ct.
 Munger, Sendol B., A. B. C. F. M., *Bombay*.
 Munger, Theodore T., Haverhill, Mass.
 Munsell, Joseph R., Harwich, Mass.
 Munson, Frederick, Brookfield, Ct.
 Munson, Myron A., Pittsford, Vt.
 Murdoch, David, New Milford, Ct.
 Myers, John C., Cambridge, O.
 Myrick, Osborne, Middleton, Vt.
 Nall, James, Detroit, Mich.
 Nason, Elias, Swampscott, Mass.
 Nason, John H., Apulia, N. Y.
 Needham, George F., Washington, D. C.
 Nelson, John, Leicester, Mass.
 Nelson, S., Maesena, N. Y.
 Newcomb, George B., Wolcottville, Ct.
 Newcomb, Luther, Syracuse, Mo.
 Newell, Wellington, Brewer Village, Me.
 Newhall, Ebenezer, Cambridgeport, Mass.
 Newman, Charles, Lanesboro', Mass.
 Newton, James H., Maroa, Ill.
 Nichols, Ammi, Braintree, Vt.
 Nichols, Cyrus, Caledonia, Wis.
 Nichols, Charles, New Britain, Ct.
 Nichols, Charles L., Pownal, Me.
 Nichols, Duforth B., Washington, D. C.
 Nichols, H. F. C., Norfolk, N. Y.
 Nichols, John C., Lyme, Ct.
 Nichols, Starr H., Cincinnati, O.
 Nichols, Washington A., Chicago, Ill.
 Noble, Edward W., Truro, Mass.
 Noble, Franklin, Brooklyn, N. Y.
 Noble, Thomas K., Beaufort, S. C.
 Norcross, Flavius V., Union, Me.
 North, Simeon, Clinton, N. Y.
 Northrop, Bennet F., Griswold, Ct.
 Northrop, Birdsey G., (Ct.)
 Northrop, J. A., Otisville, Io.
 Northrup, Henry D., New Haven, Ct.
 Northrup, J. H., Millville, N. J.
 Norton, Edward, Montague, Mass.
 Norton, Franklin B., Jamesville, Wis.
 Norton, John F., Wellesley, Mass.
 Norton, Smith, (Mich.)
 Norton, Thomas S., Dover, Mass.
 Norton, William W., New Richmond, Wis.
 Norwood, Francis, (Me.)
 Nott, Samuel, Wareham, Mass.
 Noyes, Daniel J., Hanover, N. H.
 Noyes, Daniel P., Boston, Mass.
 Noyes, Gurdon W., Fair Haven, Ct.
 Noyes, Joseph T., A. B. C. F. M., *Madura*.
 Noyes, James, Higganum, Ct.
 Nutting, George B., A. B. C. F. M., *Central Turkey*.
 Nutting, John K., Bradford, Io.
 Nutting, Rufus, Saline, Mich.
 Ober, Benjamin, Fayetteville, Vt.
 Odell, Jeremiah, Holland, N. Y.
 Olds, A. D., Lenox, O.
 Oliphant, David, Andover, Mass.
 Olmstead, F. W., Manchester, Vt.
 Orcut, Samuel, Williams' Bridge, N. Y.
 Ordway, Jairus, Glastenbury, Ct.

- Ordway, Samuel, Neponset, Ill.
 Orr, John, Melrose, Mass.
 Orton, James, Brighton, N. Y.
 Orvis, William B., Danvers, Ill.
 Osborn, Cyrus P., Bristol, R. I.
 Osborn, William H., Grandville, Mich.
 Osunklerhine, P. P., Christian Island, Que.
 Otis, Israel T., Exeter, N. H.
 Otis, Orin F., Providence, R. I.
 Overton, A. A., Arena, Wis.
 Oviatt, George A., Talcottville, Ct.
 Owen, Evan, Ridgeway, Wis.
 Owens, Owen, Pittston, Pa.
 Owens, Thomas, Utica, N. Y.
 Packard, Abel K., Anoka, Min.
 Packard, Alpheus S., Brunswick, Me.
 Packard, Charles, Waldoboro', Me.
 Packard, David T., Brighton, Mass.
 Packard, Theophilus, South Deerfield, Mass.
 Page, Alvah C., Elgin, Ill.
 Page, Benjamin St. J., Milwaukee, Wis.
 Page, B. Greclcy, Lebanon, Me.
 Page, Jesse, Atkinson, N. H.
 Page, M. B., Johnson, Vt.
 Page, Robert, West Farmington, O.
 Paine, Albert, Rockford, Ill.
 Paine, Bernard, New Bedford, Mass.
 Paine, George, Ripley, O.
 Paine, John A., Constantinople, Turkey.
 Paine, John C., Dracut, Mass.
 Paine, Levi L., Farmington, Ct.
 Paine, Rodney, Topeka, Kan.
 Paine, Sewell, Montgomery Centre, Vt.
 Paine, William P., Holden, Mass.
 Painter, Charles C. C., New Marlboro', Mass.
 Palmer, Charles K., Salem, Mass.
 Palmer, Edward S., Waverly, Io.
 Palmer, Edwin B., Southbridge, Mass.
 Palmer, Elliott, (N. Y.)
 Palmer, George W., Polk City, Io.
 Palmer, James M., Biddeford, Me.
 Palmer, Ray, New York.
 Palmer, William S., Wells River, Vt.
 Paris, John D., A. B. C. F. M., *Sandwich Islands*.
 Park, Austin L., Gardner, Me.
 Park, Calvin E., West Boxford, Mass.
 Park, Edwards A., Andover, Mass.
 Park, Harrison G., Hancock, N. H.
 Park, William E., Lawrence, Mass.
 Parker, Alexander, Los Angeles, Cal.
 Parker, Ammi J., Danville, Que.
 Parker, Benjamin W., A. B. C. F. M., *Sandwich Islands*.
 Parker, Charles C., Gorham, Me.
 Parker, Edwin P., Hartford, Ct.
 Parker, Henry E., Hanover, N. H.
 Parker, Henry H., A. B. C. F. M., *Sandwich Islands*.
 Parker, Henry W., Grinnell, Io.
 Parker, Horace, Ashby, Mass.
 Parker, John D., Topeka, Kan.
 Parker, Leonard F., Grinnell, Io.
 Parker, Leonard S., Derry, N. H.
 Parker, L., Larimie Mills, Neb.
 Parker, Lucius H., Galesburg, Ill.
 Parker, Roswell, North Adams, Mich.
 Parker, Roswell D., Manhattan, Kan.
 Parker, William W., Groton, Mass.
 Parker, Wooster, Belfast, Me.
 Parkinson, Royal, Milton, Vt.
 Parkis, George, Waterville, Que.
 Parmelee, Edway, Toledo, O.
 Parmelee, Horace M., Elk Grove, Wis.
 Parmelee, Moses P., A. B. C. F. M., *Eastern Turkey*.
 Parmelee, Simeon, Oswego, N. Y.
 Parmelee, Simon, Underhill, Vt.
 Parrey, Porter B., Three Oaks, Mich.
 Parrey, —, Providence, Pa.
 Parry, Hugh, Bangor, Wis.
 Parsons, Benjamin, Watertown, Ct.
 Parsons, Benjamin F., Derry, N. H.
 Parsons, Ebenezer G., Derry, N. H.
 Parsons, Henry M., Springfield, Mass.
 Parsons, Isaac, East Haddam, Ct.
 Parsons, John, York, Me.
 Parsons, John U., North Acton, Me.
 Parsons, William L., LeRoy, N. Y.
 Partridge, George C., Batavia, Ill.
 Partridge, Samuel H., York, Me.
 Patch, Rufus, Ontario, Ind.
 Patchin, John, Owosso, Mich.
 Patrick, Henry J., West Newton, Mass.
 Patten, Moses, Plympton, Mass.
 Patten, William A., Williamsburg, Io.
 Pattengill, Julius S., Walton, N. Y.
 Pattison, J. S., (Can.)
 Patton, James L., Greenville, Mich.
 Patton, William, New York.
 Patton, William W., Chicago, Ill.
 Payne, Joseph H., Lawrence, Kan.
 Payson, Albert L., La Salle, Ill.
 Peabody, Albert B., Seabrook, N. H.
 Peabody, Charles, Elliot, Me.
 Peabody, Charles, St. Louis, Mo.
 Peabody, Josiah, Erzroom, Persia.
 Peabody, Josiah, Poquonock, Ct.
 Pearson, James B., Middleton, Ct.
 Pearson, Ruel M., Polo, Ill.
 Peart, Joseph, Albany, Kan.
 Pease, Aaron G., Waterbury, Vt.
 Peck, David, Sunderland, Mass.
 Peck, Whitman, Fishkill, N. Y.
 Peckham, Joseph, Kingston, Mass.
 Pedley, Charles, Cold Springs, Ont.
 Peet, Lyman B., A. B. C. F. M., *China*.
 Peet, Stephen D., New Oregon, Io.
 Peirce, Charles M., Williamstown, Mass.
 Peppers, Aaron B., North Wrentham, Mass.
 Peloubet, Francis N., East Attleboro', Mass.
 Pelton, George A., Bethel, Ct.
 Pendleton, Henry G., Henry, Ill.
 Penfield, Homer, (Mich.)
 Penfield, Samuel, Nora, Ill.
 Penfield, T. B., A. B. C. F. M., *Madura*.
 Pennell, Lewis, West Stockbridge Centre, Mass.
 Pennington, James W. C., Portland, Me.
 Pennoyer, Andrew L., Viola, Ill.
 Peregrine, Philip, Blossburg, Pa.
 Perkins, Ariel E. P., Ware, Mass.
 Perkins, Benjamin F., Mirabile, Mo.
 Perkins, Edgar, Hamilton, N. Y.
 Perkins, Francis B., Jamaica Plain, Mass.
 Perkins, Frederick T., Galesburg, Ill.
 Perkins, George A., Gorham, Me.
 Perkins, George G., Kidder, Mo.
 Perkins, Justin, A. B. C. F. M., *Nestorians*.
 Perkins, J. N., New Chester, Wis.
 Perkins, Jonas, Braintree, Mass.
 Perkins, Sidney K. B., Glover, Vt.
 Perrin, Lavalette, New Britain, Ct.
 Perry, David, Worcester, Vt.
 Perry, David C., Worcester, Vt.
 Perry, John A., Guilford Village, Me.
 Perry, John B., Wilmington, Vt.
 Perry, Ralph, Agawam, Mass.
 Peters, Absalom, New York.
 Pettingell, John H., Antwerp, Belgium.
 Pettibone, Ira, Winchester Centre, Ct.
 Pettibone, Ira F., A. B. C. F. M., *Turkey*.
 Pettibone, Philo C., Beloit, Wis.
 Pettit, John, Bucyrus, O.
 Phelps, Austin, Andover, Mass.
 Phelps, S. Wallace, Lee Centre, Ill.
 Phelps, Winthrop H., Monterey, Mass.
 Phillips, Daniel, South Groton, Mass.
 Phillips, George W., Haysdenville, Mass.
 Phillips, Lebeus R., Groton, Mass.
 Phillips, S., Remsen, N. Y.
 Phillips, Samuel, Battle Creek, Mich.
 Phinney, G. W., Peoria, Ill.
 Phipps, George G., Ashland, Mass.
 Phipps, William H., Empire City, Col. Ter.
 Phipps, William, Paxton, Mass.
 Pickett, Cyrus, Enfield, Ct.
 Pickett, Joseph W., Mt. Pleasant, Io.
 Pierce, Asa C., Durham, Ct.
 Pierce, George, Jr., Patterson, N. J.
 Pierce, John D., Ypsilanti, Mich.
 Pierce, Nathaniel H., (N. Y.)
 Pierce, William G., Elmwood, Ill.
 Pike, Alpheus J., Marlboro, Ct.
 Pike, Ezra B., Brownfield, Me.
 Pike, Gustavus D., Rochester, N. Y.
 Pike, John, Rowley, Mass.
 Pike, Josiah W. C., Weston, Vt.

- Pinkerton, David, Waupun, Wis.
 Piper, Caleb W., Weston, Vt.
 Place, Olney, Copenhagen, N. Y.
 Place, William U., Rushville, N. Y.
 Pixley, Stephen C., A. B. C. F. M., *South Africa*.
 Platt, Dennis, South Norwalk, Ct.
 Platt, Henry D., Chesterfield, Ill.
 Platt, Luther H., Topeka, Kan.
 Platt, M. Fayette, Pacific, Io.
 Platt, William, Utica, Mich.
 Plumb, Albert H., Chelsea, Mass.
 Plumer, Alexander K., Industry, Me.
 Pogue, G. G., Wittenberg, Io.
 Pollard, George A., A. B. C. F. M., *Eastern Turkey*.
 Pomeroy, Jeremiah, South Deerfield, Mass.
 Pomeroy, Lemuel, Muscotah, Kan.
 Pond, Benjamin W., Charlemont, Mass.
 Pond, Charles B., (N. Y.)
 Pond, Chauncey N., Medina, O.
 Pond, Enoch, Bangor, Me.
 Pond, J. Everts, Platteville, Wis.
 Pond, Theodore, William's Bridge, N. Y.
 Pond, Theodore S., Middlefield, Ct.
 Pond, William C., Petaluma, Cal.
 Poor, Daniel J., Romeo, Mich.
 Pope, Charles H., Hydesville, Cal.
 Porter, Charles S., Boston, Mass.
 Porter, Giles M., Garnaville, Io.
 Porter, James, Toronto, Ont.
 Porter, Jeremiah, Chicago, Ill.
 Porter, Noah, New Haven, Ct.
 Porter, Samuel, Bradford, Pa.
 Porter, Samuel F., Lodi, O.
 Porter, William, Beloit, Wis.
 Porter, William, Webster Groves, Mo.
 Porteus, William, St. Louis, Mo.
 Post, Archibald H., Geneva, Ill.
 Post, Martin, Sterling, Ill.
 Post, Truman M., St. Louis, Mo.
 Potter, Daniel F., Topsham, Me.
 Potter, Edmund S., Greenfield, Mass.
 Potter, William, Windham, O.
 Potwin, Lemuel S., Boston, Mass.
 Potwin, Thomas S., East Windsor Hill, Ct.
 Powell, A. V. H., Unadilla, N. Y.
 Powell, E. P., Adrian, Mich.
 Powell, J. J., Lockford, Cal.
 Powell, J. N., Rosendale, Wis.
 Powell, Llewellyn R., Elensburg, Pa.
 Powell, Rees, Delaware, O.
 Powell, S. P., Oriskany Falls, N. Y.
 Powers, Henry, Danbury, Ct.
 Powers, Philander O., A. B. C. F., *Central Turkey*.
 Powis, Henry D., Quebec, Que.
 Pratt, Abner B., Flint, Mich.
 Pratt, Andrew T., A. B. C. F. M., *Central Turkey*.
 Pratt, Charles H., Brookfield, Mo.
 Pratt, Edward H., East Woodstock, Ct.
 Pratt, Francis G., Middleboro', Mass.
 Pratt, George H., Harvard, Mass.
 Pratt, Henry, Dudley, Mass.
 Pratt, Horace, Orford, N. H.
 Pratt, J. L., Strong, Me.
 Pratt, Miner G., Andover, Mass.
 Pratt, Parsons S., Dorset, Vt.
 Pratt, Theodore C., Hampstead, N. H.
 Preston, Ira M., A. B. C. F. M., *Gaboon*.
 Prentice, John H., Penfield, O.
 Price, David, Newark, O.
 Price, H. R., New London, O.
 Prince, Newell A., Simsbury, Ct.
 Pritchard, D. E., Rome, N. Y.
 Prudden, George P., New Haven, Ct.
 Pullar, Thomas, Hamilton, Ont.
 Pullen, H., Lima, Wis.
 Pulsifer, Daniel, Danbury, N. H.
 Punched, George, Boston, Mass.
 Purkiss, J., Waterville, Que.
 Putnam, Austin, New Haven, Ct.
 Putnam, George A., Yarmouth, Me.
 Putnam, Israel W., Middleboro', Mass.
 Putnam, John M., Yarmouth, Me.
 Quick, Andrew J., New York.
 Quint, Alonzo H., New Bedford, Mass.
 Radeliffe, Leonard L., Virroqua, Wis.
 Rind, Edward A., South Boston, Mass.
 Rankin, Adam L., Memphis, Tenn.
 Rankin, D. M., Cuyahoga Falls, O.
 Rankin, Edward E., Fairfield, Ct.
 Rankin, J. Eames, Charlestown, Mass.
 Rankin, S. G. W., Glastenbury, Ct.
 Ranney, Timothy E., Holland, Vt.
 Ransom, Calvin F., Lowell, O.
 Rawson, George A., Batavia, Ill.
 Rawson, Thomas R., Albany, N. Y.
 Ray, Benjamin F., Hartford, Vt.
 Ray, Charles B., New York City.
 Raymond, Alfred C., New Haven, Ct.
 Raymond, Edward, Newaygo, Mich.
 Read, Herbert A., Marshall, Mich.
 Reed, Charles E., Malden, Mass.
 Reed, Frederick A., East Taunton, Mass.
 Reed, Glover C., Civil Bend, Io.
 Reed, Julius A., Davenport, Io.
 Reed, L., Muskegon, Mich.
 Rees, Thomas, Ashland, Pa.
 Reid, Adam, Salisbury, Ct.
 Reikie, Thomas M., Bowmanville, Ont.
 Relyea, Benjamin J., Westport, Ct.
 Reynolds, William T., North Haven, Ct.
 Rice, Charles B., Danvers, Mass.
 Rice, E. W., Milwauke, Wis.
 Rice, George G., Council Bluffs, Io.
 Rice, Walter, West Acton, Mass.
 Rich, A. Judson, Westminster, Mass.
 Rich, Alonzo P., Beverly, Mass.
 Richards, Austiu, Nashua, N. H.
 Richards, Charles H., Madison, Wis.
 Richards, George, Bridgeport, Ct.
 Richards, J. DeForest, Weathersfield, Vt.
 Richards, John L., Philadelphia, Pa.
 Richards, J. P., Avon, Ill.
 Richards, Samuel T., Spencerport, N. Y.
 Richardson, Albert M., Cleveland East, O.
 Richardson, Alvah M., Linebrook, Mass.
 Richardson, Charles W., Canaan, N. H.
 Richardson, D. Warren, Auburn, Mass.
 Richardson, Elias H., Westfield, Mass.
 Richardson, Gilbert B., Sheepscot Bridge, Me.
 Richardson, Henry, Gilead, Me.
 Richardson, Henry J., Lincoln, Mass.
 Richardson, Merrill, Worcester, Mass.
 Richardson, M. L., Amherst, Mass.
 Richardson, Nathaniel, Biddeford, Me.
 Richardson, W. T., Monroe, O.
 Richmond, Thomas T., West Taunton, Mass.
 Riddell, Samuel H., Taworth, N. H.
 Riggs, Alfred L., Lockport, Ill.
 Ritchie, George, Chatham, Mass.
 Robbins, Alden B., Muscatine, Io.
 Robbins, Elijah, A. B. C. F. M., *South Africa*.
 Robbins, Silas W., East Haddam, Ct.
 Roberts, Bennet, Buckingham, Io.
 Roberts, George L., Tremont, Ill.
 Roberts, Jacob, East Medway, Mass.
 Roberts, James A., Berkley, Mass.
 Roberts, James G., Jacksonville, Ill.
 Roberts, M., Remsen, N. Y.
 Roberts, Thomas E., Swanzy, N. H.
 Roberts, William, Utica, N. Y.
 Robie, Benjamin A., Waterville, Me.
 Robie, Edward, Greenland, N. H.
 Robie, Thomas S., Salmon Falls, N. H.
 Robinson, Ebenezer W., Washington, D. C.
 Robinson, Harvey P., Highland, Kan.
 Robinson, Henry, Guilford, Ct.
 Robinson, Reuben T., Winchester, Mass.
 Robinson, Robert, Owen Sound, Ont.
 Robinson, William A., Barton, Vt.
 Rockwood, George A., Carthage, N. Y.
 Rockwood, Gilbert, (N. Y.)
 Rockwood, L. Burton, Boston, Mass.
 Rockwood, Samuel L., North Weymouth, Mass.
 Rodman, Daniel S., Hartford, Ct.
 Roe, J. P., Oshkosh, Wis.
 Rogan, Daniel H., Hudson, Wis.
 Rogers, Edson, Cincinnati, N. Y.
 Rogers, George W., Salem, N. H.
 Rogers, Henry M., Goshen, Mass.
 Rogers, Isaac, Farmington, Me.
 Rogers, John, Stanstead, Que.
 Rogers, L., Lynn, Wis.
 Rood, David, A. B. C. F. M., *South Africa*.
 Rood, Lorrain, Worcester, Mass.

- Rood, Thomas H., Westfield, Mass.
 Rood, Heman, Hanover, N. H.
 Root, Augustine, Aquehogue, L. I.
 Root, David, New Haven, Ct.
 Root, Edward W., Westerly, R. I.
 Root, Marvin, Elkhorn Grove, Ill.
 Root, James P., Perry Centre, N. Y.
 Ropes, William L., Andover, Mass.
 Rosboro, S. R., Macon, Mo.
 Rose, William E., Vienna, Mich.
 Rose, William W., Pittsfield, Ill.
 Ross, A. Hastings, Springfield, O.
 Ross, John A., Marion, Io.
 Rounce, Joseph S., Hamilton, Min.
 Rouse, Thomas H., Jamestown, N. Y.
 Rowe, Aaron, Corpus Christi, Texas.
 Rowell, Joseph, San Francisco, Cal.
 Rowland, Lyman S., Bangor, Me.
 Rowland, Samuel, Busti, N. Y.
 Rowley, George B., Rockford, Ill.
 Roy, Joseph E., Chicago, Ill.
 Ruddock, Charles A., Churchville, N. Y.
 Ruddock, Edwin N., Riga, N. Y.
 Runnels, Moses T., Sanborn, N. H.
 Russell, Ezekiel, East Randolph, Mass.
 Russell, Frank, Philadelphia, Pa.
 Russell, Henry A., Centrebrook, Ct.
 Russell, William, Cleveland, O.
 Russell, William, Washington, D. C.
 Russell, William P., Memphis, Mich.
 Rustedt, Henry F., Sudbury, Vt.
 Ryder, Charles E., Wethersfield, Ill.
 Sabin, Joel G., Pocatonia, Ill.
 Sabin, Lewis, Templeton, Mass.
 Safford, George B., Burlington, Vt.
 Sailer, Daniel D., Sheffield, Mass.
 Safford, John, Bellevue, O.
 Salmon, Ebenezer P., Beloit, Wis.
 Salter, Charles C., Minneapolis, Min.
 Salter, John W., Mansfield Centre, Ct.
 Salter, William, Burlington, Io.
 Samson, Amos J., St. Albans, Vt.
 Samuel, Robert, West Hawley, Mass.
 Sanborn, Benjamin T., Freeport, Me.
 Sanborne, George E., Northborough, Mass.
 Sanders, Clarendon M., Hinsdale, Ill.
 Sanders, Marshall D., A. B. C. F. M., *Ceylon*.
 Sanderson, Alonzo, Grand Blanc, Mich.
 Sanderson, Henry H., Charlestown, N. H.
 Sanderson, John G., Rugby, Ont.
 Sanderson, Stephen, Sweden, Me.
 Sanford, Badi, East Bridgewater, Mass.
 Sanford, David, Medway, Mass.
 Sanford, Enoch, Raynham, Mass.
 Sanford, William H., Worcester, Mass.
 Sands, John D., Ill., (Jo.)
 Sargent, George W., Racine, Wis.
 Sargent, Roger M., Farmington, N. H.
 Savage, George S. F., Chicago, Ill.
 Savage, M. J.
 Savage, William H., Holliston, Mass.
 Savage, William T., Franklin, N. H.
 Sawin, Theophilus P., Manchester, N. H.
 Sawtell, Eli N., Philadelphia, Pa.
 Sawyer, Benjamin, Salisbury, Mass.
 Sawyer, D., South Merrimack, N. H.
 Sawyer, L. J., Mantorville, Min.
 Sawyer, Rufus M., Middleboro', Mass.
 Schaulter, Henry A., A. B. C. F. M., *Western Turkey*.
 Scheerer, John, Muscatine, Io.
 Scalos, Jacob, Plainfield, N. H.
 Schlosser, George, Rantoul, Ill.
 Schwarz, P. A., Greenfield, Mass.
 Scottford, John, Olivet, Mich.
 Scott, Charles, Post Mills, Vt.
 Scoville, Samuel, Norwich, N. Y.
 Scudder, Everts, Great Barrington, Mass.
 Seabury, Edwin, East Falmouth, Mass.
 Seagrave, James C., Wentworth, N. H.
 Seaton, Charles M., Charlotte, Vt.
 Seaver, Norman, Rutland, Vt.
 Secombe, Charles, Zambora, Minn.
 Sedzwick, Avelyn, Spencerport, N. Y.
 Seely, Raymond H., Haverhill, Mass.
 Seelye, L. Clark, Amherst, Mass.
 Seelye, Samuel T., Easthampton, Mass.
 Segur, S. Willard, Tallmadge, O.
- Selden, Calvin, Aurora, Ill.
 Sessions, Alexander J., North Scituate, Mass.
 Sessions, Joseph W., Durham Centre, Ct.
 Sessions, Samuel, Olivet, Mich.
 Severance, Milton L., Boscawen, N. H.
 Sewall, David B., Fryeburg, Me.
 Sewall, John S., Brunswick, Me.
 Sewall, Jotham B., Brunswick, Me.
 Sewall, Robert, Stoughton, Wis.
 Sewall, Samuel, Burlington, Mass.
 Sewall, William, Norwich, Vt.
 Sewall, William S., St. Albans, Me.
 Seward, Edwin D., Laeale, Mo.
 Seymour, B. N., Hayward, Cal.
 Seymour, Charles N., Brooklyn, Ct.
 Seymour, Henry, East Hawley, Mass.
 Seymour, John A., Cleveland, O.
 Shafer, John, Oberlin, O.
 Shanks, Philip, Queensland, *Australia*.
 Sharpe, Andrew, Collamer, O.
 Shattuck, Calvin S., Neosho, Mo.
 Shaw, Edwin W., Leslie, Mich.
 Shaw, Luther, Tallmadge, O.
 Shedd, Charles, Wasieja, Min.
 Sheldon, Charles B., Excelsior, Min.
 Sheldon, Luther H., Jamesburg, N. J.
 Sheldon, Nathan W., Stoddard, N. H.
 Sheldon, Stewart, 13 Cornhill, Boston, Mass.
 Shepard, George, Bangor, Me.
 Shepard, Thomas, Bristol, R. I.
 Shepley, David, Yarmouth, Me.
 Sherman, Charles S., Naugatuck, Ct.
 Sherrill, Edwin J., Eaton, Que.
 Sherrill, Franklin G., Richmond, Mass.
 Sherwin, John C., West Salem, Wis.
 Shipherd, Fayette, Oberlin, O.
 Shipherd, Jacob R., Chicago, Ill.
 Shipman, Thomas L., Jewett City, Ct.
 Shorey, H. Allen, Oldtown, Me.
 Sim, Alexander, Franklin, Que.
 Skeele, John P., Hartford, Ct.
 Skinner, Alfred L., Bucksport, Me.
 Skinner, Thomas N., Brighton, Io.
 Sleeper, William T., Patten, Me.
 Sloan, Samuel P., McGregor, Io.
 Small, Uriel W., Lisbon, Ill.
 Smart, William S., Albany, N. Y.
 Smiley, George W., Salem, N. J.
 Smith, Azro A., Lowell, Vt.
 Smith, Andrew J., Rockport, Me.
 Smith, Asa B., Southbury, Ct.
 Smith, Asa D., Hanover, N. H.
 Smith, Bezaleel, Hanover Centre, N. H.
 Smith, Buel W., Burlington, Vt.
 Smith, Burrit A., Southampton, Mass.
 Smith, Carlos, Akron, O.
 Smith, Charles, Andover, Mass.
 Smith, Charles B., Boston, Mass.
 Smith, Charles S., Montpelier, Vt.
 Smith, Edward A., Chester, Mass.
 Smith, E. Goodrich, Washington, D. C.
 Smith, Edward P., New York.
 Smith, Edwin, Lynn, Mass.
 Smith, Elijah P., Wayne, Io.
 Smith, Francis P., Wolfborough, N. H.
 Smith, George, Epsom, N. H.
 Smith, George M., Lenox, Mass.
 Smith, George N., Northport, Mich.
 Smith, Henry B., Newtown, Ct.
 Smith, Ira H., Topeka, Kan.
 Smith, Irem W., Upsonville, Pa.
 Smith, Isaac B., Dundee, Ill.
 Smith, Isiah P., Temple, N. H.
 Smith, James A., Unionville, Ct.
 Smith, James M., Sabula, Io.
 Smith, James W., A. B. C. F. M., *Sandwich Islands*.
 Smith, J. Morgan, Grand Rapids, Mich.
 Smith, John C., A. B. C. F. M., *Ceylon*.
 Smith, John F., A. B. C. F. M., *Western Turkey*.
 Smith, Joseph, Lowell, Me.
 Smith, Joseph W., Eaton Rapids, Mich.
 Smith, Judson, Oberlin, O.
 Smith, Lowell, A. B. C. F. M., *Sandwich Islands*.
 Smith, Lucius, Trongsville, O.
 Smith, Luther, Tallmadge, O.
 Smith, Matthew H., Warrensburg, Mo.
 Smith, Moses, Plainville, Ct.

- Smith, Oscar M., Milton, Wis.
 Smith, Pliny S., Breckenridge, Mo.
 Smith, S. K., Waterville, Me.
 Smith, Stephen S., Chicago, Ill.
 Smith, Wilder, Milwaukee, Wis.
 Smith, William A., Hamilton, N. Y.
 Smith, William J., Waukon, Io.
 Smith, William S., Waukon, Io.
 Smith, William W., Listowell, Ont.
 Smyth, Egbert C., Andover, Mass.
 Smyth, William, Brunswick, Me.
 Snell, W. W., Rushford, Min.
 Snider, Solomon, Wrotxeter, Ont.
 Snow, Aaron, Miller's Place, L. I.
 Snow, Benjamin G., A. B. C. F. M., *Micronesia*.
 Snow, Frank H., Lawrence, Kan.
 Snow, Roswell K., Elgin, Ill.
 Snow, William F., Lawrence, Mass.
 Snowden, R. Bayard, Redwood, Cal.
 Somes, Arthur H., West Warren, Mass.
 Soule, Charles, Freeport, Me.
 Southgate, Robert, Ipswich, Mass.
 Southworth, Alden, Holland, Mass.
 Southworth, Benjamin, Hanson, Mass.
 Southworth, Francis, Portland, Me.
 Spalding, George B., Hartford, Ct.
 Spalding, Samuel J., Newburyport, Mass.
 Sparhawk, Samuel, Pittsfield, Vt.
 Spaulding, Alvah, Weathersfield Centre, Vt.
 Spaulding, George, West Eau Claire, Wis.
 Spaulding, Lysander T., West Stafford, Ct.
 Spaulding, Levi, A. B. C. F. M., *Ceylon*.
 Spaulding, William, Hanover, N. H.
 Spear, Charles V., Pittsfield, Mass.
 Spear, David, Mannsville, N. Y.
 Spell, William, Atlanta, Io.
 Spelman, Levi P., Portland, Mich.
 Spence, Edwin A., Westford, Mass.
 Spencer, Franklin A., Syracuse, N. Y.
 Spencer, Judson G., De Peyster, N. Y.
 Sperry, Asa, Morgan, O.
 Spettigue, Charles, Newmarket, Ont.
 Spooner, Charles C., Lexington, Mich.
 Spoor, Orange H., Vermontville, Mich.
 Spring, Samuel, East Hartford, Ct.
 Squier, Ebenezer H., Middlebury, Vt.
 Squier, Edmund, Rochester, Mass.
 Staats, Henry T., Orange, Ct.
 Stanley, Charles A., A. B. C. F. M., *North China*.
 Stanley, Richard C., Lewiston, Me.
 Stanton, George F., Gardner, Mass.
 Stanton, Robert P., Greenville, Ct.
 Starbuck, Charles C., Kingston, W. I.
 Starr, Milton B., San Francisco, Cal.
 St. Clair, Alanson, Leoni, Mich.
 St. John, Samuel N., Georgetown, Ct.
 Stearns, Jesse G. D., Billerica, Mass.
 Stearns, Josiah H., Epping, N. H.
 Stearns, William A., Amherst, Mass.
 Steele, John B., Castile, N. Y.
 Steele, Joseph, Middlebury, Vt.
 Sterry, DeWitt C., Lake City, Min.
 Stevens, Alfred, West Westminster, Vt.
 Stevens, Asahel A., Lacon, Ill.
 Stevens, Cicero C., Crown Point, N. Y.
 Stevens, Henry A., Melrose, Mass.
 Stevens, Henry M., Kansas City, Mo.
 Stevens, Jeremiah D., Rockford, Ill.
 Stevens, Moody A., Bellows Falls, Vt.
 Stevenson, John R., Windsor, Mich.
 Stewart, William C., Gallatin, Mo.
 Stickland, William E., Orion, Mich.
 Stiles, Edward R., Brighton, O.
 Stirling, George, Cardigan, N. B.
 Stoddard, James P., Byron, Ill.
 Stoddard, Judson B., West Meriden, Ct.
 Stoddard, William, Roscobet, Wis.
 Stone, Andrew L., San Francisco, Cal.
 Stone, Benjamin P., Concord, N. H.
 Stone, Collins, Hartford, Ct.
 Stone, Edward P., Boston, Mass.
 Stone, George, Troy, Vt.
 Stone, Harvey M., South Dennis, Mass.
 Stone, James P., Ludlow, Vt.
 Stone, John F., Montpelier, Vt.
 Stone, Levi H., Pawlet, Vt.
 Stone, Rollin S., New York.
- Stone, Timothy D. P., Assabet, Mass.
 Storer, Henry G., Scarborough, Me.
 Storrs, Henry M., Brooklyn, N. Y.
 Storrs, Richard S., Braintree, Mass.
 Storrs, Richard S., Jr., Brooklyn, N. Y.
 Storrs, Sylvester D., Atchison, Kan.
 Stoutenburgh, Luke L., Chester, N. J.
 Stowe, Calvin E., Hartford, Ct.
 Stowe, John M., Sullivan, N. H.
 Stowell, Abijah, Irving, Mass.
 Stowell, Alexander D., (Mass.)
 Strassenburg, George, Stockholm, N. Y.
 Stratton, Royal B., Worcester, Mass.
 Street, George E., Wiscasset, Me.
 Street, Owen, Lowell, Mass.
 Streeter, Sereno W., Union City, Mich.
 Strickland, E. F., Dowagiac, Mich.
 Strickland, Micah W., Prentissvale, Pa.
 Strieby, Michael E., 61 John St., New York.
 Stroes, H. M. H., Forestville, Min.
 Strong, Charles, Angola, N. Y.
 Strong, David A., Coleraine, Mass.
 Strong, Edward, Pittsfield, Mass.
 Strong, Elnathan E., Walbourn, Mass.
 Strong, Guy C., Saranac, Mich.
 Strong, Jacob H., Torrington, Ct.
 Strong, John C., Chain Lake Centre, Min.
 Strong, J. W., Fairbault, Min.
 Strong, Stephen C., Gorham, Me.
 Stuart, Robert, Orford, Io.
 Sturges, A. A., A. B. C. F. M., *Micronesia*.
 Sturges, Thomas B., Greenfield Hill, Ct.
 Sturtevant, Julian M., Jacksonville, Ill.
 Sturtevant, Julian M., Jr., Hannibal, Mo.
 Sturtevant, William H., West Tisbury, Mass.
 Swain, Leonard, Providence, R. I.
 Swallow, Joseph E., Grotton, Ct.
 Sweetser, Seth, Worcester, Mass.
 Swift, Alfred B., Ensbury, Vt.
 Swift, Aurelius S., Pittsfield, Vt.
 Swift, Eliphalet Y., Williamsburg, Mass.
 Switzer, Christopher J., Provincetown, Mass.
 Sylvester, Charles S., Feeding Hills, Mass.
 Sykes, Lewis E., Easton, Mich.
 Sykes, S., Pleasant River, N. S.
 Tade, Ewing O., Chattanooga, Tenn.
 Talbot, Benjamin, Iowa City, Io.
 Talcott, Daniel S., Bangor, Me.
 Tallman, Thomas, Thompson, Ct.
 Tappan, Benjamin, Norridgewock, Me.
 Tappan, C. L., Owatonna, Min.
 Tappan, Daniel D., Wakefield, N. H.
 Tarbox, Increase N., West Newton, Mass.
 Tarleton, Joseph W., Boston, Mass.
 Tatlock, John, Williamstown, Mass.
 Tatlock, John, Jr., (Mass.)
 Taylor, Chauncey, Algona, Io.
 Taylor, Edward, Brooklyn, N. Y.
 Taylor, Ephraim, North Evans, N. Y.
 Taylor, E. C., Salt Creek, Neb.
 Taylor, E. D., Christian, O.
 Taylor, James F., Chelsea, Mich.
 Taylor, Jeremiah, Middletown, Ct.
 Taylor, John L., Andover, Mass.
 Taylor, Lathrop, Farmington, Ill.
 Taylor, Oliver S., Essex, Ct.
 Taylor, Sherman D., Shopiere, Wis.
 Telft, Benjamin F., Brewer, Me.
 Teller, Henry L., North Stamford, Ct.
 Teale, Albert K., Milton, Mass.
 Teale, Edwin, Bristol Centre, Min.
 Temple, Charles, Orsego, Mich.
 Tenney, Charles, Biddeford, Me.
 Tenney, Edward P., Manchester, Mass.
 Tenney, Erdix, Westboro', Mass.
 Tenney, Francis V., Manchester, Mass.
 Tenney, Leonard, Thetford, Vt.
 Tenney, Sewall, Ellsworth, Me.
 Tenney, Thomas, Plymouth, Io.
 Tenney, William A., San Francisco, Cal.
 Terry, Calvin, North Weymouth, Mass.
 Terry, James P., South Weymouth, Mass.
 Tewksbury, George A., Portland, Me.
 Tewksbury, George F., Oxford, Me.
 Thacher, George, Ripon, Wis.
 Thacher, Isiah C., Gloucester, Mass.
 Thatcher, Tyler, Cache Creek, Cal.

- Thayer, David H., East Windsor, Ct.
 Thayer, Henry O., Woodwich, Me.
 Thayer, J. Henry, Andover, Mass.
 Thayer, Peter B., Garland, Me.
 Thayer, Thacher, Newport, R. I.
 Thayer, William M., Franklin, Mass.
 Thayer, William W., St. Johnsbury, Vt.
 Thomas, C. B., Chicago, Ill.
 Thomas, D. T., Ebensburg, Pa.
 Thomas, John M., Gomer, O.
 Thomas, John P., Mineral Ridge, O.
 Thomas, Ozro A., Richmond, Mo.
 Thomas, R. T., Toronto, Ont.
 Thomas, Robert D., Mahanoy, Pa.
 Thomas, William, Fairview, N. Y.
 Thome, Arthur M., Memphis, Mo.
 Thome, James A., Cleveland, O.
 Thompson, Augustus C., Roxbury, Mass.
 Thompson, George, Leland, Mich.
 Thompson, George W., Stratham, N. H.
 Thompson, Henry S., Alden, Io.
 Thompson, John, Brainier, Jamaica.
 Thompson, John C., Litchfield, O.
 Thompson, Joseph P., New York.
 Thompson, Leander, North Woburn, Mass.
 Thompson, Nathan, Boulder Valley, Col. Ter.
 Thompson, Oren C., Detroit, Mich.
 Thompson, Samuel H., Rio, Wis.
 Thompson, William, Hartford, Ct.
 Thompson, William S., Loudon, N. H.
 Thompson, William Smith, Alma, Me.
 Thornton, James B., Milford, Mass.
 Thrall, Samuel R., La Harpe, Ill.
 Thurber, Edward G., Walpole, Mass.
 Thurston, Asa, A. B. C. F. M., *Sandwich Islands*.
 Thurston, Eli, Fall River, Mass.
 Thurston, John R., Newbury, Mass.
 Thurston, Richard B., Stamford, Ct.
 Thurston, Stephen, Scarsport, Me.
 Thwing, Edward P., Boston, Mass.
 Thyng, John H., South Londonderry, Vt.
 Tilden, Lucius L., Castleton, Vt.
 Tillotson, George J., Putnam, Ct.
 Tingley, Marshall, Sioux City, Io.
 Titecomb, Phillip, Limerick, Me.
 Titecomb, Stephen, Weld, Me.
 Titus, Eugene H., Boston, Mass.
 Tobey, Alvan, Durham, N. H.
 Todd, David, Providence, Ill.
 Todd, James D., Johnstown, Wis.
 Todd, John, Pittsfield, Mass.
 Todd, John, Tabor, Io.
 Todd, John, Junction City, Kan.
 Todd, John E., Boston, Mass.
 Tolman, George B., Sheldon, Vt.
 Tolman, Richard, Tewksbury, Mass.
 Tolman, Samuel H., Wilmington, Mass.
 Tomlinson, J. L., Chester, N. H.
 Tompkins, James, Danby, Ill.
 Tompkins, William R., Wrentham, Mass.
 Toothaker, Horace, New Sharon, Me.
 Topliff, Stephen, Cromwell, Ct.
 Torrey, Charles C., West Randolph, Vt.
 Torrey, Charles W., Madison, Vt.
 Torrey, H. A. P., Vergennes, Vt.
 Torrey, Joseph, Hardwick, Vt.
 Torrey, Reuben, Elmwood, R. I.
 Towne, Joseph H., Cheshire, Ct.
 Tracy, Caleb B., Bennington N. H.
 Tracy, Ira, Tafton, Wis.
 Tracy, Joseph, Beverly, Mass.
 Trask, George, Fitchburg, Mass.
 Trask, John L. R., Holyoke, Mass.
 Treat, Charles, Pownal, Vt.
 Treat, Sciah B., Boston, Mass.
 Tremmin, Richard, Sandy Creek, N. Y.
 Trumbull, H. Clay, Hartford, Ct.
 Tuck, Jeremy W., Jewett City, Ct.
 Tucker, Ebenezer, College Corner, Ind.
 Tucker, Joshua T., Holliston, Mass.
 Tucker, Mark, Wethersfield, Ct.
 Tucker, William J., Manchester, N. H.
 Tufts, James, Monson, Mass.
 Tupper, Henry M., Waverly, Ill.
 Tupper, Martyn, Hartwick, Mass.
 Turner, Asa, Denmark, Io.
 Turner, Edwin B., Hannibal, Mo.
 Turner, Josiah W., Waverley, Mass.
 Turner, William W., Hartford, Ct.
 Tuthill, Edward B., Jacksonville, Ill.
 Tuthill, George M., St. Johns, Mich.
 Tuttle, William G., Ware, Mass.
 Tuxbury, Franklin, Brandon, Vt.
 Twining, Kinsley, Cambridgeport, Mass.
 Twining, William, St. Louis, Mo.
 Twitchell, Joseph H., Hartford, Ct.
 Twitchell, Justin E., Mansfield, O.
 Twitchell, Royal, Anoka, Min.
 Tyler, Amory H., Norway, Me.
 Tyler, Charles M., Natick, Mass.
 Tyler, George P., Bucksport, Me.
 Tyler, John E., Vineland, N. J.
 Tyler, Josiah, A. B. C. F. M., *South Africa*.
 Tyler, William, Auburndale, Mass.
 Tyler, William S., Amherst, Mass.
 Uhler, George, Housatonic, Mass.
 Underwood, Almon, Irvington, N. J.
 Underwood, Henry B., Ringwood, Ill.
 Underwood, Joseph, Barnci, Vt.
 Unsworth, Joseph, Georgetown, Ont.
 Upham, Thomas C., Kennelunkport, Me.
 Upton, Henry, New Preston, Ct.
 Upton, John R., Monona, Io.
 Utley, Samuel, Concord, N. H.
 Vaill, Henry M., Portland, Me.
 Vaill, Herman L., Litchfield, Ct.
 Vaill, Joseph, Palmer, Mass.
 Vaill, William K., Shutesbury, Mass.
 Valentine P., De Soto, Wis.
 Van Antwerp, John, De Witt, Io.
 Van Auker, Helmas H., Bedford, Mich.
 Van Dyke, Samuel A., Champaign, Ill.
 Van Norden, Charles, New Orleans, La.
 Van Wagner, James M., Kewanee, Ill.
 Veitz, Christian F., Sherrill's Mound, Io.
 Venning, C. B., Am. Miss. Ass'n, *Chesterfield, Jamaica*.
 Vermilye, Robert G., Hartford, Ct.
 Vetter, John, Oberlin, O.
 Vinton, John A., South Boston, Mass.
 Vose, James G., Providence, R. I.
 Wadsworth, Thomas A., Milwaukee, Wis.
 Wainwright, George W., Hartford, Wis.
 Waite, Hiram H., Woodville, N. Y.
 Wakefield, William, Harmar, O.
 Wakenan, M. M., Farmersburg, Io.
 Walcott, J. W., Ripon, Wis.
 Waldo, Levi F., Quincy, Ill.
 Waldron, Daniel W., East Weymouth, Mass.
 Wales, Henry A., Elmwood, R. I.
 Walker, Aldace, Wallingford, Vt.
 Walker, Avery S., Dover, N. H.
 Walker, Charles, Pittsford, Vt.
 Walker, Ekanah, Hillsboro', Or.
 Walker, George F., Little Compton, R. I.
 Walker, George L., Portland, Me.
 Walker, George W., Wauseon, O.
 Walker, Horace D., Bridgewater, Mass.
 Walker, James B., Benzonia, Mich.
 Walker, James B. R., Winsted, Ct.
 Walker, Townsend, West Stockbridge, Mass.
 Walker, William, A. B. C. F. M., *Gaboon*.
 Wallace, Cyrus W., Manchester, N. H.
 Ward, J. Wilson, Jr., North Bridgewater, Mass.
 Ward, James W., Lakeville, Mass.
 Warner, Aaron, Amherst, Mass.
 Warner, James K., Florida, Wis.
 Warner, Lyman, Rockford, Io.
 Warner, Oliver, Boston, Mass.
 Warner, Piny F., Como, Ill.
 Warner, Warren W., South Canton, N. Y.
 Warren, A., Roscoe, Ill.
 Warren, Israel P., Boston, Mass.
 Warren, James H., San Francisco, Cal.
 Warren, Le Roy, Elk Rapids, Mich.
 Warren, William, Gorham, Me.
 Washburn, George, A. B. C. F. M., *Constantinople*.
 Washburn, George T., A. B. C. F. M., *Madura*.
 Washburne, Asahel C., Berlin, Ct.
 Waterman, Alfred T., Middletown, Ct.
 Waterman, James H., Pewaukee, Wis.
 Waterman, Thomas T., Monroe, Ct.
 Waters, Warren, Three Oaks, Mich.
 Watkins, William, Racine, Wis.
 Watson, Charles C., Dover, N. H.

- Watson, Charles P., Cowansville, Que.
 Watson, Cyrus L., Oakala, Ill.
 Watson, Thomas, Wilmington, N. Y.
 Watts, James, Evansville, Wis.
 Watts, Lyman S., Barnet, Vt.
 Waugh, D. Darwin, Edinburg, O.
 Webb, Edwin B., Boston, Mass.
 Webb, Wilson D., Lyndon, Ill.
 Webber, E. E., Agency City, Io.
 Webster, George N., Middichury, Vt.
 Webster, John C., Wheaton, Ill.
 Weidman, Peter, Museatine, Io.
 Welch, Moses C.
 Weller, James, Maine, N. Y.
 Wellington, Horace, West Hartford, Vt.
 Wellman, George E., Amesbury Mills, Mass.
 Wellman, Joshua W., Newton, Mass.
 Wells, Edward P., East Machias, Me.
 Wells, George W., Moscow Mills, O.
 Wells, James, Dealham, Me.
 Wells, John A., Friendship, N. Y.
 Wells, John H., Kingston, R. I.
 Wells, Milton, Hartland, Wis.
 Wells, Moses H., Lyndon, Vt.
 Wells, Noah H., Peckskill, N. Y.
 Wells, Rufus P., Gibbertville, Mass.
 West, J. W., Tonica, Ill.
 Westervelt, William, Fitchville, O.
 Weston, Isaac, Cumberland Centre, Me.
 Weston, James, Standish, Me.
 Wetherby, Charles, West Winsted, Ct.
 Wetmore, Isaac, Lexington, Mass.
 Wheaton, Levi, Ecloit, Wis.
 Wheeler, Crosby H., A. B. C. F. M., *Eastern Turkey*.
 Wheeler, Joseph, Albion, Ont.
 Wheeler, Melancthon G., North Woburn, Mass.
 Wheeler, Orville G., South Hero, Vt.
 Wheelock, Edwin, Cambridge, Vt.
 Wheelock, Rufus A., Danby, N. Y.
 Wheelwright, John B., South Paris, Me.
 Whipple, George, New York City.
 White, George H., Weathersfield, Vt.
 White, Isaac C., Newmarket, N. H.
 White, James C., Dayton, O.
 White, James S., Marshall, Mich.
 White, John, Ames, Io.
 White, John W., Clinton, Io.
 White, Lorenzo J., St. Paul, Min.
 White, Lyman, Phillipston, Mass.
 White, Orin W., Strongsville, O.
 White, Orlando H., New Haven, Ct.
 White, Pliny H., Coventry, Vt.
 Whitehill, John, South Wilbraham, Mass.
 Whiting, E. P., Bellevue, Io.
 Whiting, Lyman, Dubuque, Io.
 Whitman, Alphonso L., Tiverton, R. I.
 Whitman, John S., Sprague, Ct.
 Whitmore, Alfred A., Barry, Ill.
 Whitney, John, Canaan Four Corners, N. Y.
 Whiton, James M., Lynn, Mass.
 Whiton, Samuel J., Wittenburg, Io.
 Whittlemore, Williams H., New Haven, Ct.
 Whittier, Charles, Dennyville, Me.
 Whittlesey, Eliphalet, Washington, D. C.
 Whittlesey, Elisha, Waterbury, Ct.
 Whittlesey, Joseph, Berlin, Ct.
 Whittlesey, Martin K., Ottowa, Ill.
 Whittlesey, William, Washington, D. C.
 Wickes, Henry, Deep River, Ct.
 Wickes, Thomas, Marietta, O.
 Wickham, Joseph D., Manchester, Vt.
 Wickson, Arthur, Toronto, Ont.
 Wight, Daniel, Ashburnham, Mass.
 Wilcox, Asher H., Preston, Ct.
 Wilcox, Lumon, Earl, Ill.
 Wilcox, Philo B., Otsefield, Me.
 Wild, Azel W., Greensboro', Vt.
 Wild, Daniel, Fairfield, Vt.
 Wild, Edward P., Craftsbury, Vt.
 Wilder, Edwin, Flint, Mich.
 Wilder, Hyman A., A. B. C. F. M., *South Africa*.
 Wilder, J. C., Charlotte, Vt.
 Wilder, Moses H., Paris Hill, N. Y.
 Wilkins, J. A., North Scituate, R. I.
 Wilkinson, Reed, Toledo, Io.
 Wilkes, Henry, Montreal, Que.
 Willard, Andrew J., Burlington, Vt.
 Willard, Henry, Plainview, Min.
 Willard, James L., Westville, Ct.
 Willard, John, Hartford, Ct.
 Willard, Samuel G., Willimantic, Ct.
 Wilcox, G. Buckingham, New London, Ct.
 Wilcox, William H., Reading, Mass.
 Willes, J. T., Copperopolis, Cal.
 Willey, Austin, San Andreas, Cal.
 Willey, Charles, Centre Harbor, N. H.
 Willey, Isaac, Goffstown, N. H.
 Williams, Benjamin, Nelson, N. Y.
 Williams, Charles H., Grantville, Mass.
 Williams, Edward F., Whitinsville, Mass.
 Williams, Edwin E., Warsaw, N. Y.
 Williams, E. S., Northfield, Min.
 Williams, F. F., East Marshfield, Mass.
 Williams, Francis, Chapin, Ct.
 Williams, Frederick W., Black Rock, Ct.
 Williams, George, Townsend, Mass.
 Williams, George W., Adams, Ill.
 Williams, Horace R., Almont, Mich.
 Williams, Hugh, Turin, N. Y.
 Williams, John, Jeansville, Pa.
 Williams, John, West Bangor, Pa.
 Williams, John K., Bradford, Vt.
 Williams, J. N., Lake City, Min.
 Williams, John M., Waupun, Wis.
 Williams, John R., Beaver Meadow, Pa.
 Williams, Lewis, New Preston, Ct.
 Williams, Lewis, Oliphant, Pa.
 Williams, Mark, A. B. C. F. M., *North China*.
 Williams, Nathan W., Peacedale, R. I.
 Williams, Robert G., Waterbury, Ct.
 Williams, Richard J., Somerset, Mich.
 Williams, R. K., Pittsburg, Pa.
 Williams, S. A., De Riseville, Pa.
 Williams, Stephen H., North Hero, Vt.
 Williams, Stephen S., Orwell, Vt.
 Williams, Thomas, Peacedale, R. I.
 Williams, William D., Deerfield, N. Y.
 Williams, Wolcott B., Charlotte, Mich.
 Willoughby, Reuben, Little Valley, N. Y.
 Wilson, Gowen C., Windsor, Ct.
 Wilson, John G., South Dartmouth, Mass.
 Wilson, Levin, Cynthia, Ind.
 Wilson, Lewis, Petersburg, Ind.
 Wilson, Robert, Sheffield, N. B.
 Wilson, S. B., Am. Miss. Ass'n., Providence, *Jamaica*.
 Wilson, Thomas, Stoughton, Mass.
 Winch, Caleb M., Plainfield, Vt.
 Winchester, Oliver W., Wadham's Mills, N. Y.
 Winchester, Warren W., Bridport, Vt.
 Windsor, John H., Saco, Me.
 Windsor, John W., Keosauqua, Io.
 Windsor, William, Sycamore, Ill.
 Winter, Alpheus, South Coventry, Ct.
 Wirt, David, South Haven, Mich.
 Wiswall, Luther, Windham, Me.
 Withington, Leonard, Newburyport, Mass.
 Wolcott, John M., Elizabethport, N. J.
 Wolcott, Samuel, Cleveland, O.
 Wolcott, S. T., Richmond, *Jamaica*.
 Wolcott, William, Detroit, Mich.
 Wood, Abel S., Niagara City, N. Y.
 Wood, Charles W., Campello, Mass.
 Wood, Francis, Barrington, R. I.
 Wood, George I., St. Cloud, Min.
 Wood, Horace, Gilsun, N. H.
 Wood, John, Brantford, Ont.
 Wood, John, Wolfboro', N. H.
 Wood, William, A. B. C. F. M., *Ahmednuggur*.
 Woodbridge, John, Chicago, Ill.
 Woodbridge, Jonathan E., Auburndale, Mass.
 Woodbury, Frank P., Meriden, N. H.
 Woodbury, Samuel, Chiltonville, Mass.
 Woodford, Oswald L., West Avon, Ct.
 Woodhull, George L., Onawa, Io.
 Woodhull, George S., Timmouth, Vt.
 Woodhull, John A., Success, L. I.
 Woodhull, Richard, Bangor, Me.
 Woodman, Henry A., Newburyport, Mass.
 Woodman, J. M., Chico, Cal.
 Woodruff, Lewis N., Beverly, N. J.
 Woods, Leonard, Brunswick, Me.
 Woodward, George H., Toledo, Io.
 Woodward, John H., Irasburgh, Vt.
 Woodworth, Charles L., Amherst, Mass.

Woodworth, Henry D., Westford, Mass.	Wright, James R., Benzonia, Mich.
Woodworth, Horace B., Ellington, Ct.	Wright, John E. M., East Orleans, Mass.
Woodworth, William W., Belchertown, Mass.	Wright, Samuel G., Neponset, Ill.
Wooley, Joseph J., Meriden, Ct.	Wright, William, West Suffield, Ct.
Woolsey, Theodore D., New Haven, Ct.	Wright, William B., Boston, Mass.
Worcester, David, Sidney, Io.	Wright, William S., Glastenbury, Ct.
Worcester, Isaac R., Auburndale, Mass.	Wyckoff, Alfonso D., Monce, Ill.
Worcester, John H., Burlington, Vt.	Wyckoff, James D., Walnut Grove, Ill.
Worrell, Benjamin F., Ontario, Ill.	Yale, Amos S., Madison, N. Y.
Wright, Abiel H., Winterport, Me.	Yeomans, Nathaniel T., Fowlerville, N. Y.
Wright, A. O., Waterloo, Wis.	Young, Albert A., Tafton, Wis.
Wright, Ebenezer B., Norwich, Mass.	Young, John K., Hopkinton, N. H.
Wright, Ephraim M., Terryville, Ct.	Young, Samuel, North Hammond, N. Y.
Wright, George F., Bakersfield, Vt.	Youngs, Christopher, Upper Aquebogue, N. Y.
Wright, James L., Haddam, Ct.	

THE following list comprises names of ministers supposed to be living, who were reported last year, but not this year. The list has been reduced by striking out all dropped for special causes, and all members of Presbyteries; leaving only such as, not being in pastoral work nor members of any Association, are reported by nobody. Of the similar list last year, 33 are reported in our regular list this year; for the remainder, we wait until membership somewhere brings their names again on paper.

Adams, William S., Ansonia, Ct.	Joth, T. T., Fort Atkinson, Io.
Aiken, Charles A., Princeton, N. J.	Judd, Henderson, (Mich.)
Allen, William, West Roxbury, Mass.	Kimball, Edward P., Blairstown, Io.
Atherton, Isaac W., Brimfield, Ill.	Kingman, Matthew, Amherst, Mass.
Beardsley, William, Wheaton, Ill.	Kittredge, Charles B., Westboro', Mass.
Benton, William A., Mt. Lebanon, <i>Syria</i> .	Leonard, Aaron L., Burlington, Io.
Black, W. Reid, Magnolia, Io.	Lillie, A., Pewaukee, Wis.
Blake, D. Hoyt, Spencerport, N. Y.	Mallery, William W., Springfield, Mass.
Blake, George H., Canterbury, Del.	Mather, William L., Washington, D. C.
Boardman, H. E., (Io.)	Mattison, Israel, Sandwich, Ill.
Bradford, James H., Hudson, Wis.	McCord, Robert L., Lincoln, Ill.
Bridgman, Chester, Ludlow, Mass.	McKay, James A., Lamont, Mich.
Bushee, E. K., Ripon, Wis.	Miller, E. K., Oak Creek, Wis.
Carpenter, E. Irvin, Barre, Vt.	Morgans, M. D., Audenried, Pa.
Champion, Stephen W., Poplar Grove, Ill.	Muse, J. H., Cleveland, O.
Chapman, Elias, South Newmarket, N. H.	Offer, Cyrus, New York.
Church, Lot, East Pharsalia, N. Y.	Oxnard, Frederick, Elgin, Ill.
Clark, Jonas B., Swampscott, Mass.	Page, Caleb F., Milton Mills, N. H.
Collins, Augustus B., Norwalk, Ct.	Parnelece, James B., Hubbardston, Mass.
Conville, Gordon M., Okalla, Ill.	Perkins, H. K. W., Boston, Mass.
Cooke, Theodore, Woonsocket, R. I.	Perkins, William, Ottawa, Ill.
Daniels, D., Dundaff, Pa.	Porter, Lansing, Auburn, N. Y.
Dashiell, Alfred H., Housatonic, Mass.	Powers, Dennis, Abington, Mass.
Delamater, T. H., Litchfield, O.	Putnam, Rufus A., Pembroke, N. H.
Durant, Henry, Oakland, Cal.	Rankin, D. M., Cuyahoga Falls, O.
Durham, Henry, La Salle, Ill.	Redfield, Charles, Arlington, Vt.
Dwight, Theodore M., Putney, Vt.	Reed, Myron W., El Paso, Ill.
Eaton, Cyrus H., Roseville, Ill.	Russell, Isaac, (Io.)
Emerson, Rufus, Grafton, Vt.	Seefeld, S. R., North Greenwich, Ct.
Evans, G. R., Milwaukee, Wis.	Shafer, Archibald S., Oberlin, O.
Foote, W. W., Lafayette, O.	Sharp, Charles W., Greene, N. Y. (in Va.)
Fuller, Josiah G.	Stebbins, Milan C., Springfield, Mass.
Gardner, Austin, West Granville, Mass.	Tenney, Samuel G., Springfield, Vt.
Gear, Daniel L., Philadelphia, Pa.	Thompson, Howard S., Tremont, Ill.
Haskell, Ezra, Dover, N. H.	Thompson, Loren, Elliot, <i>Jamaica</i> .
Hayford, A. D., South Canton, N. Y.	Vincent, James, Muskegan, Mich.
Herbert, Charles D., (Mass.)	Wallace, Patterson, Francisco, Ind.
Hills, James D., Hollis, N. H.	Ward, R. S., Berlin, Vt.
Hitchcock, Allen B., (Ill.)	Warner, Hiram G., (Io.)
Holmes, Henry M., Lunenburg, Vt.	Waters, Otis B., Lagrange, O.
Hood, J. Augustine, Loudon Centre, N. H.	Wheeler, Frederick, Ontario, Ill.
Hosford, Isaac, Fairlee, Vt.	Winann, P., Parkman, O.
Irerson, John, Warren Centre, Pa.	Winslow, Horace, Binghamton, N. Y., (in Conn.)
Jenks, George M., Shullsburg, Wis.	Wright, Johnson, Tabor, Io.
Jones, W. W., Berlin, Wis.	Zurcher, J. M., Hawley, Pa.

Congregational Quarterly Record.

CHURCHES FORMED.

- June 6, 1897. At ATHENS, Me., 17 members.
- Sept. 5. At CEDAR SPRINGS, Mich., 11 members.
- “ 8. At VALLEY, Mo. (Welsh), 8 members.
- “ 8. At GROVE LAKE, Min., 12 members.
- “ 8. At SANTA BARBARA, Cal., 16 members.
- “ 22. At GREENWOOD, Mo., 12 members.
- “ 29. At RICHVIEW, Ill., 11 members.
- Oct. 1. At EAST DORSET, Vt., 9 members.
- “ 8. At WOONSOCKET, R. I., 30 members.
- “ 9. At MINNEAPOLIS, Min., the Vine St. Ch., 19 members.
- “ 15. At KEENE, N. H., the 2d Church, 123 members.
- “ 26. At FLINT, Mich., 40 members.
- Nov. 6. At MONTEAU, Mo., 10 members.
- “ 6. At NEWCOMBE, Mo., 10 members.
- “ 10. At STREATOR, Ill.
- At INDEPENDENT HILL, Va., 20 members.
- “ 16. At SEXTONVILLE, Wis., 17 members.
- “ 17. At ASHIPUN, Wis., 11 members.
- “ 19. At EARLVILLE, Ill., 25 members.
- “ 19. At PAOLA, Kan., 14 members.
- “ 20. At MOUND CITY, Kan., 20 members.
- Dec. 3. At LEE, N. H., 15 members.
- “ 3. At TAFTVILLE, Ct.
- “ 3. At ALAMO CENTRE, Mich.
- “ 4. At DEEP CREEK and WATERFORD, Io., 14 members.
- At RIO VISTA, Cal.

MINISTERS ORDAINED, OR INSTALLED.

- Sept. 17, 1867. Mr. SYLAS KETCHUM, over the Ch. in Bristol, N. H. Sermon by Rev. William R. Jewett, of Fisherville. Ordaining Prayer by Rev. Corban Curtrie, of Sanbornton Bridge.
- “ 18. Mr. CYRENIUS N. COULTER, over the Ch. in Providence, O. Sermon by Rev. George V. Fry, of Lexington. Ordaining Prayer by Rev. Walter Mitchell, of Marysville.
- “ 18. Rev. JOHN W. CASS, over the Ch. in Sandwich, Ill. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary. Installing Prayer by Rev. Daniel R. Miller, of Newark.
- “ 19. Rev. WILLIAM D. HERRICK, over the Ch. in North Amherst, Mass. Sermon by Rev. Jonathan L. Jenkins, of Amherst. Installing Prayer by Rev. William A. Stearns, D. D., of Amherst College.
- “ 19. Mr. EPHRAIM FLINT, Jr., over the Ch. in Hinsdale, Mass. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Edward Strong, D. D., of Pittsfield.
- “ 25. Mr. J. W. FITZMAURICE, to the work of the Ministry in Bedford, Mich. Sermon by Rev. Sereno W. Streeter, of Union City.
- “ 26. Rev. WILLIAM F. BACON, over the Ch. at Amesbury Mills, Mass. Sermon by Rev. Samuel J. Spalding, D. D., of Newburyport.
- Oct. 1. Rev. REUBEN S. KENDALL, over the Ch. in Vernon, Ct. Sermon by Rev. Nathaniel H. Eggleston, of Stockbridge, Mass. Installing Prayer by Rev. Abraham Marsh, of Tolland.
- “ 1. Mr. GEORGE H. WELLS, over the Ch. in Amboy, Ill.
- “ 2. Mr. DAVID O. MEARS, over the Holmes Ch. in No. Cambridge, Mass. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Ordaining Prayer by Rev. Jacob M. Manning, D. D., of Boston.
- “ 2. Rev. HENRY D. WOODWORTH, over the Ch. in Westford, Mass. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing Prayer by Rev. Elihu Loomis, of Littleton.
- “ 2. Rev. HENRY BATES, over the Ch. in Canton, Ill. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary. Installing Prayer by Rev. Lathrop Taylor, of Farmington.
- “ 2. Rev. L. T. SPAULDING, over the Ch. in Essex, Ct. Sermon by Rev. William S. Tyler, D. D., of Amherst College. Installing Prayer by Rev. Davis S. Brainerd, of Lyme.
- “ 2. Rev. GEORGE E. FISHER, over the 1st Ch. in South Hadley Falls, Mass. Sermon by Rev. John M. Greene, of Hatfield. Installing Prayer by Rev. Samuel J. M. Mervin, of South Hadley Falls.
- “ 3. Rev. NATHANIEL MIGHILL, over the Ch. in Brattleboro', Vt. Sermon by Rev. Julius Seelye, D. D., of Amherst College. Installing Prayer by Rev. William A. Stearns, D. D., of Amherst College.
- “ 4. Mr. EDGAR L. FOSTER, over the Ch. in St. Stephen, N. B. Sermon by Rev. Frederick Haskings, of St. John. Ordaining Prayer by Rev. Calvin Butler, of Eastport, Me.
- “ 9. Rev. AMERICUS FULLER, over the Ch. in Rochester, Min. Sermon by Rev. Lyman Whiting, of Dubuque, Io.
- “ 9. Rev. EDWARD C. EWING, over the Ch. in Enfield, Mass. Sermon by Rev. Ariel E. P. Perkins, of Ware. Installing Prayer by Rev. Wm. G. Tuttle, of Ware.
- “ 9. Rev. LUTHER KEENE, over the Ch. in Franklin, Mass. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. William R. Tompkins, of Wrentham.
- “ 15. Rev. CHARLES G. McCULLY, over the Ch. in Hallowell, Me. Sermon by Rev. Samuel Harris, D. D., of Bowdoin College. Installing Prayer by Josiah T. Hawes, of Litchfield.
- “ 15. Mr. WILLIAM KINCAID, to the work of the Ministry in Rushville, N. Y. Sermon by Rev. George W. Heacock, D. D., of Buffalo.
- “ 17. Rev. GEORGE L. GLEASON, over the Ch. in West Rutland, Vt. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College. Installing prayer by Rev. Elias Aiken, D. D., of Rutland.
- “ 17. Mr. ELLIAM HARMON, over the Ch. in Winchester, N. H. Sermon by Rev. Robert G. Vermilye, D. D., of Hartford Seminary, Ct. Ordaining Prayer by Rev. Cyrus W. Allen, of East Jaffrey.
- “ 17. Rev. HENRY A. DICKINSON, over the Ch. in Chester Centre, Mass. Sermon by Rev. Samuel G. Buckingham, of Springfield. Installing Prayer by Rev. John Dodge, of Middlefield.

- Oct. 17. Rev. THOMAS LIGHTBODY, over the Ch. in Milburn, Ill. Sermon by Rev. Joseph E. Roy, of Chicago. Installing Prayer by Rev. Christopher C. Cadwell, of Genoa, Wis.
- " 23. Rev. ORPHEUS T. LANPHEAR, over the Dane St. Ch. in Beverly, Mass. Sermon by Rev. William T. Eustis, Jr., of New Haven, Ct. Installing Prayer by Rev. Charles K. Palmer, of Salem.
- " 30. Rev. WILLIAM B. WRIGHT, over the Berkeley St. Ch. in Boston, Mass. Sermon by Rev. Henry Ward Beecher, of Brooklyn, N. Y. Installing Prayer by Rev. Edwin B. Webb, D. D., of Boston.
- " 30. Rev. LUTHER H. CONE, over the Olivet Ch. in Springfield, Mass. Sermon by Rev. George H. Gould, of Hartford, Ct. Installing Prayer by Rev. Ezekiel Russell, D. D., of East Randolph.
- " 31. Rev. HORACE JAMES, over the 1st Ch. in Lowell, Mass. Sermon by Rev. Alonzo H. Quint, D. D., of New Bedford. Installing Prayer by Rev. Amos Blanchard, D. D., of Lowell.
- " 31. Mr. A. F. MARSH, over the Ch. in Rochester, N. H. Sermon by Rev. Avery S. Walker, of Dover. Ordaining Prayer by Rev. Alvan Tobey, D. D., of Durham.
- " 31. Rev. OLIVER E. DAGGETT, D. D., over the Yale College Ch. in New Haven, Ct. Sermon by Rev. Leonard Bacon, D. D., of New Haven. Installing Prayer by Rev. Theodore D. Wooley, D. D., of Yale College.
- Nov. 6. Mr. HENRY FARRAR, to the work of the Ministry in Dalton, N. H. Sermon by Rev. Charles E. Miliken, of Littleton. Ordaining Prayer by Rev. Henry V. Emmons, of Lancaster.
- " 6. Rev. MERRICK KNIGHT, over the Ch. in Rocky Hill, Ct. Sermon by Rev. E. Cornelius Hooker, of Nashua, N. H. Installing Prayer by Rev. Amos S. Chesebrough, of Glastenbury.
- " 7. Rev. W. C. SEXTON, over the Ch. in Lewis, Io.
- " 7. Rev. BENNET ROBERTS, over the Ch. in Buckingham, Io.
- " 7. Mr. J. L. PRATT, to the work of the Ministry in Strong, Me. Sermon and Ordaining Prayer by Rev. Isaac Rogers, of Farmington.
- " 7. Rev. E. PORTER DYER, over the Ch. in Shrewsbury, Mass. Sermon by Rev. James P. Terry, of South Weymouth. Installing Prayer by Rev. Charles B. Kittredge, of Westborough.
- " 7. Mr. JOSEPH T. GAYLORD, to the work of the Ministry in Torrington, Ct. Sermon by Rev. Joel Grant, of Colebrook. Ordaining Prayer by Rev. Joseph Eldridge, D. D., of Norfolk.
- " 7. Mr. WILLIAM H. SAVAGE, over the Ch. in Holliston, Mass. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Edmund Dowse, of Sherborn.
- " 13. Rev. EDMUND SQUIER, over the Cottage St. Ch. in Dorchester, Mass. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Installing Prayer by Rev. Nehemiah Adams, D. D., of Boston.
- " 13. Mr. WILLIAM E. PARK, over the Central Ch. in Lawrence, Mass. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Leonard Swain, D. D., of Providence, R. I.
- " 13. Mr. ABEL S. WOOD, over the Ch. in Niagara City, N. Y.
- Nov. 13. Mr. GEORGE W. ANDREWS, over the 1st Ch. in East Hampton, Ct. Sermon by Rev. Jeremiah Taylor, D. D., of Middletown. Ordaining Prayer by Rev. Elijah P. Barrows, of Middletown.
- " 14. Rev. AUSTIN DODGE, over the Ch. in Globe Village, Mass. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. Edwin B. Palmer, of Southbridge.
- " 14. Mr. LYMAN H. BLAKE, over the Ch. in River Point, R. I. Sermon by Rev. Benjamin Labaree, D. D., of Andover, Mass. Ordaining Prayer by Rev. Constantine Blodgett, D. D., of Pawtucket.
- " 19. Mr. WILLIAM H. BEARD, to the work of the Ministry in Freedom, Me. Sermon by Rev. Stephen Thurston, D. D., of Searsport. Ordaining Prayer by Rev. Jonathan E. Adams, of Searsport.
- " 19. Rev. A. O. WRIGHT, over the Ch. in Waterloo, Wis. Sermon by Rev. Charles Boynton, of Watertown. Installing Prayer by Rev. Charles Caverno, of Lake Mills.
- " 19. Rev. ALFRED P. JOHNSON, over the Ch. in Paola, Kan.
- " 20. Rev. JAMES G. MERRILL, over the Ch. in Mound City, Kan.
- " 20. Rev. C. HERBERT GLEASON, over the Ch. in Hebron, Ct. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford. Installing Prayer by Rev. Frederick D. Avery, of Columbia.
- " 20. Rev. GOWEN C. WILSON, over the Ch. in Windsor, Ct. Sermon by Rev. George H. Gould, of Hartford. Installing Prayer by Rev. Samuel H. Allen, of Windsor Locks.
- " 20. Rev. GEORGE HARTLEY, over the Ch. in North Potstam, N. Y. Sermon by Rev. James M. Bacon, of Essex, Mass.
- " 21. Mr. THOMAS GILLESPIE, to the work of the Ministry in Union, Ill. Sermon by Rev. Jonathan Blanchard, D. D., of Wheaton College.
- " 21. Mr. FRANCIS FAWKES, to the work of the Ministry in Durango, Io. Sermon by Rev. Lyman Whiting, of Dubuque. Ordaining Prayer by Rev. Jesse Guernsey, of Dubuque.
- " 24. Mr. CHRISTIAN CORNELIUSSON, to the work of the Ministry in Chicago, Ill. Sermon by Rev. Joseph W. Healey, of Chicago. Ordaining Prayer by Rev. Mr. Westergreen.
- " 26. Mr. GEORGE H. BAILEY, over the Ch. in Newport, Vt. Sermon by Rev. John H. Woodward, of Irasburgh. Ordaining Prayer by Rev. Samuel R. Hall, LL. D., of Brownington.
- Dec. 3. Rev. JAMES B. CLEAVELAND, over the Ch. in Bloomfield, Ct. Sermon by Rev. David Peck, of Sunderland.
- " 3. Mr. MASON MOORE, to the work of the Ministry in Lee, N. H. Sermon by Rev. Mr. Avery, the Evangelist. Ordaining Prayer by Rev. Avery S. Walker, of Dover.
- " 4. Rev. JOHN B. WHEELWRIGHT, over the Ch. in South Paris, Me. Sermon by Rev. John O. Fiske, of Bath. Installing Prayer by Rev. George F. Tewksbury, of Oxford.
- " 4. Rev. EDWARD P. PAYSON, over the Ch. in Kent, Ct. Sermon by Rev. W. W. Andrews. Installing Prayer by Rev. David Murdoch, of New Milford.
- " 4. Rev. JOHN K. McLEAN, over the Ch. in Springfield, Ill. Sermon by Rev. Edward Beecher, D. D., of Galesburg. Installing Prayer by Rev. Julian M. Sturtevant, D. D., of Illinois College.

- Dec. 4 Mr. JOHN L. R. TRASK, over the 2d Ch. in Holyoke, Mass. Sermon by Rev. John Bascom, of Williams College. Ordaining Prayer by Rev. Isaac Rogers, of Farmington, Me.
- " 4. Rev. GEORGE F. WALKER, over the Ch. in Little Compton, R. I. Sermon by Rev. Martin S. Howard, of Groveland, Mass. Installing Prayer by Rev. Wheelock Craig, of New Bedford, Mass.
- " 5. Rev. ARTEMAS DEAN, over the Ch. in Westborough, Mass. Sermon by Rev. Ebenezer Cutler, D. D., of Worcester. Installing Prayer by Rev. John Colby, of Southboro'.
- " 5. Rev. A. B. DASCOMB, over the Ch. in Woodstock, Vt. Sermon by Rev. Asa D. Smith, D. D., of Dartmouth College, N. H. Installing Prayer by Rev. Jonathan Clement, D. D., of Norwich.
- " — Mr. ARTHUR E. ARNOLD, over the Ch. in Roseville, Ill. Sermon and Ordaining Prayer by Rev. Frederick T. Perkins, of Galesburg.
- Nov. 5. Rev. AARON C. ADAMS, from the Ch. in Auburn, Me.
- " 7. Rev. JOHN ALLISON, from the Plymouth Ch. in Milwaukee, Wis.
- " 7. Rev. JAMES B. CLEVELAND, from the Ch. in New Hartford, Ct.
- " 7. Rev. JOSIUA T. TUCKER, from the Ch. in Holliston, Mass.
- " 12. Rev. JOHN EASTMAN, from the Ch. in Danville, Vt.
- " 13. Rev. WILLIAM C. JACKSON, from the Ch. in Dunstable, Mass.
- " 14. Rev. CHRISTOPHER J. SWITZER, from the Ch. in Provincetown, Mass.
- " 14. Rev. AMOS W. BURNHAM, D. D., from the Ch. in Kindeg, N. H.
- " 14. Rev. GEORGE LEWIS, from the Ch. in Bedford, Mass.
- " 19. Rev. DAVID PECK, from the Ch. in Barre, Mass.
- " 19. Rev. HIRAM MEAD, from the Ch. in South Hadley, Mass.
- " 19. Rev. JOHN D. EMERSON, from the Ch. in Haverhill, N. H.
- " 19. Rev. HENRY M. STORRS, D. D., from the 1st Ch. in Cincinnati, O.
- " 25. Rev. SELAH MERRILL, from the Ch. in Le Roy, N. Y.

Dec. 16. Rev. HORATIO O. LADD, from the Ch. in Cromwell, Ct.

PASTORS DISMISSED.

- July 2, 1867. Rev. ALEXIS W. IDE, from the Ch. in Stafford Springs, Ct.
- Aug. 20. Rev. SAMUEL BOWKER, from the Ch. in Binehill, Me.
- Sept. 4. Rev. GEORGE A. BECKWITH, from the Ch. in Manhattan, Kan.
- " 11. Rev. ELBRIDGE G. LITTLE, from the Ch. in North Middleborough, Mass.
- " 17. Rev. ABRAM E. BALDWIN, from the Ch. in Ann Arbor, Mich.
- " 18. Rev. CARLOS C. CARPENTER, from the Harvard Ch. in Brookline, Mass.
- " 20. Rev. GEORGE W. SARGENT, from the Ch. in South Natick, Mass.
- " 24. Rev. NATHANIEL MIGHILL, from the Ch. in East Cambridge, Mass.
- " 25. Rev. TIMOTHY D. P. STONE, from the Ch. in Marblehead, Mass.
- " 25. Rev. WILLIAM H. DUNNING, from the 1st Ch. in Rockport, Mass.
- Oct. 7. Rev. SIDNEY BRYANT, from the Ch. in Twinsburg, O.
- " 8. Rev. JOHN ORR, from the Ch. in Alfred, Me.
- " 15. Rev. EDWIN L. JAGGAR, from the Ch. in Warren, Mass.
- " 15. Rev. JOSEPH A. LEACH, from the Ch. in Keene, N. H.
- " 15. Rev. NATHANIEL A. HYDE, from the Ch. in Indianapolis, Ind.
- " 21. Rev. GEORGE LEON WALKER, from the State St. Ch. in Portland, Me.
- " Rev. GEORGE LYMAN, from the Ch. in Sutton, Mass. (to take effect, Nov. 12).
- " 29. Rev. AUSTIN DODGE, from the North Ch. in Winchendon, Mass.
- " 31. Rev. HORACE D. WALKER, from the Ch. in East Abington, Mass.
- " 31. Rev. A. B. DASCOMB, from the Ch. in Waitsfield, Vt.
- " Rev. E. G. BECKWITH, from the 3d Ch. in San Francisco, Cal.
- Nov. Rev. WILLIAM B. DADA, from the Ch. in Clearwater, Minn.

MINISTERS MARRIED.

- June 23, 1867. In Mason Co., Ill., Rev. ELI C. FISK, to Miss ROSE A. WAGONER, both of Mason Co.
- Sept. 3. In Granville, Ill., Rev. ROBERT L. McCORD, of Toulon, to Miss HELEN D. HOPKINS.
- Oct. 3. In Dedham, Me., Rev. W. S. KIMBALL, of Dexter, to Miss SARAH T. SPOFFORD.
- " 8. In Ripon, Wis., Rev. CARM C. THAYER, of Dana, Mass., to Miss MARY F. SPENCER, of Poy Lippi.
- " 8. In Denmark, Io., Rev. HENRY L. BULLEN, of Durant, to Miss LAURA E. DAY.
- " 9. In West Newton, Mass., Rev. JOSEPH B. CLARK, of Yarmouth, to Miss CARRIE M. ALLEN.
- " 10. In Chicago, Ill., Rev. CHARLES H. PRATT, of Brookfield, Mo., to Miss AUGUSTA B. RAYMOND.
- " 16. In South Abington, Mass., Rev. HENRY L. EDWARDS, to Mrs. MARY B. DYER.
- " 16. In Claremont, N. H., Rev. HENRY S. KELSEY, of Rockville, Ct., to Mrs. FISKE.
- Nov. 20. In Plantsville, Ct., WILLIAM R. EASTMAN, to Miss LAURA E., daughter of the late Allen Barnes.
- " 20. In Boston, Mass., Rev. S. EDWARD EVANS, of East Providence, R. I., to Miss MARY H., daughter of John G. Locke, of B.
- Dec. 4. In Boston, Mass., Rev. BERNARD PAINE, of New Bedford, to Miss LEILA S. BLOSSOM, of Sandwich.
- " 5. In Acworth, N. H., Rev. SAMUEL L. GEROULD, of Stoddard, to Miss LAURA E. THAYER, of A.

MINISTERS DECEASED.

- June 28, 1867. In Cincinnati, O., Rev. B. F. MORRIS.
- Sept. 15. In Burlington, Vt., Rev. JOHN Q. A. EDGELL, aged 65 years.
- “ 27. In Ottawa, Mich., Rev. J. H. HARD.
- Oct. 4. In Hampton, Ct., Rev. GEORGE SOULE, aged 44 years.
- “ 21. In Boston, Mass., Rev. EBER CARPENTER, aged 67 years.
- Nov. 8. In Tamworth, N. H., Rev. SAMUEL KINGSBURY, aged 69 years.
- “ 26. In Burlington, Vt., Rev. JOSEPH TORREY.
- Dec. 3. In Wrentham, Mass., Rev. CALVIN HITCHCOCK, D. D., aged 80 years.

MINISTERS' WIVES DECEASED.

- Sept. 17, 1867. In Hopkinton, Mass., Mrs. MIMA A., wife of Rev. JOSEPH BOARDMAN, aged 30 years.
- Oct. 2. In Woodstock, Vt., Mrs. MARY FRANCES, wife of Rev. ROBERT SOUTHGATE, of Ipswich, Mass, aged 54 years.
- Nov. 4. In West Haven, Ct., Mrs. MARY EDWARDS, wife of Rev. GEORGE W. BRYAN, aged 37 years.
- “ 24. In Roxbury, Mass., Mrs. ELIZABETH, wife of Rev. AUGUSTUS C. THOMPSON, D. D.
- “ 26. In Windsor Locks, Ct., Mrs. ELIZABETH B. H., wife of Rev. P. MASON BARTLETT.

 American Congregational Union.

THE vital relation of the work of aiding the new and feeble churches in securing houses of worship to the evangelization of our country and to our prosperity as one branch of the Church of Christ, we trust is coming to be better understood by the churches generally. To establish in all the churches the habit of making yearly contributions for this purpose, to be expended on the basis of a fair and judicious appropriation, and in the light of the knowledge obtained by a wide correspondence with all parts of the field of operation, is now the grand thing to be effected. Till this is done, pastors and churches will have no rest from special appeals, about the relative merits of which they can commonly have only the statements of the interested parties. Every individual application admitted to the churches is an invitation to others to come upon the ground, in the hope to get more than their fair share of what the churches raise, as that would be determined by an impartial Board of Christian men acting with all the facts before them. The Trustees of the Union have done what they can to prevent the evils of these frequent individual appeals, by adopting the rule that the churches making them — except it be in their own immediate neighborhood — shall be debarred from receiving any thing from its treasury. But the pastors have this whole matter in their own hands. If they will place the Union on their list of yearly collections, and steadily exclude particular applications on the ground that they make one regular contribution for church building every year, the Union will have the means of doing all that is most urgent in this exceedingly important department of Christian enterprise.

The Trustees of the Union hope that this may be promptly done. They wait anxiously for a response from the churches to the pleas put in for help this year by so large a number of struggling congregations, whose sanctuaries are in process of erection, or standing half-built without progress, for want of the necessary means.

Appropriations have been paid to the following churches since September 1st:—

Afton, Minnesota,	\$ 500.00
Angola, New York, gift and loan,	2,000.00
Annawam, Illinois,	500.00
Pescadero, California,	500.00
Postville, Iowa,	500.00
Bookfield, Missouri, balance,	100.00
Coopersville, Michigan,	400.00
Naples, Maine,	200.00
Rantoul, Illinois,	500.00
Sauk Centre, Minnesota,	500.00
Temple, Maine,	350.00
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Monroe, Iowa,	400.00
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Total,	\$ 11,450.00

To meet other appropriations already made and speedily to fall due, as well as to authorize the making of new grants in cases of great interest, very generous contributions are now earnestly solicited. The treasurers of churches where collections have been made will confer a great favor by forwarding the funds in their hands at the earliest convenient day.

RAY PALMER.
C. CUSHING.

Office of the Union in Boston, 16 TREMONT TEMPLE.

American Congregational Association.

VALUABLE additions have been made to the Congregational Library during the last three months. From the library of the late Rev. William Jenks, D. D., of this city, over one hundred volumes, folios, quartos, octavos, etc., some very old, rare, and valuable, have been secured. A few of these it would be difficult to duplicate. We are daily looking for an equal number of volumes from the library of another deceased minister, — who, while living, took a deep interest in our work, — which are all in the line of our specialties; denominational, ecclesiastical, biblical, historical. These two additions will quite exhaust our present shelf room, and hence plead earnestly for the long looked for and longer needed, large, fire-proof, fitting library building. But this necessity is made the more urgent, from the receipt of pamphlets, important, and in large numbers. We gratefully acknowledge the gift and deposit of over six thousand in one parcel, from the A. B. C. F. M., containing reports, sermons, catalogues, minutes, various and valuable serials, being the accumulation of more than fifty years. As relating to missionary life and work throughout the world, they are very instructive. They are largely duplicates of what is still retained at the Missionary House, so that, while it does not impoverish them, it enriches us. Other books and pamphlets come weekly to our table by exchange or by gift, or, in a small way by purchase; and yet, in all these valuable acquisitions, not one dollar has ever been appropriated for this purpose from the treasury. The building fund is kept sacred for its purpose, save necessary working expenses.

The speedy union of the Congregational Board of Publication and the Massachusetts Sabbath School Society, giving the foundation and hope of an efficient and productive denominational publishing organization, is now a reasonable certainty. The efficiency and productiveness of this new organization, however, will not a little depend on its business *associations and accommodations*. The Boards of government of both are unanimous in the conviction that our contemplated library building, furnishing business rooms for their work on the lower floor and basement, and perhaps in the attic, and rooms for denominational benevolent societies, so as to create a centre of denominational attraction and force, is indispensable to their largest success. And every way, it would be such a convenience, such a focal point of interest and

profit, so helpful to every good cause to which our churches contribute, so economical in time and money, so productive of unity and harmony by the social advantages thus secured, that to us it is a wonder of wonders that the favored of our brotherhood, that the churches thus to be helped, do not say to us, "GO FORWARD," "RISE UP AND BUILD," giving us at once and liberally the means to do it with. Our appeal is to such, and most earnestly do we press it. The undersigned will gladly visit any individual or church, will present the subject on the Sabbath, or furnish data to any pastor who will do so; or he will gladly show any person, who will give him the opportunity, what we have so valuable to be cared for already in our rooms. Donations, in larger or smaller sums, can be sent to him, or to J. P. MELLEGE, Esq., 39 India Wharf, Boston, Mass., if preferred.

Pastors are preparing and preaching historical discourses, memorial discourses, obituary or biographical sermons, sermons on church polity, discipline, and such like; and these are published, a copy of all of which would find a welcome place here.

There are in more or less private libraries some of the writings of the Mathers, — either Richard, Increase, Cotton, or Samuel; also, of John Cotton, of John Eliot, of Thomas Shepard, and other of the Pilgrim and Puritan divines, all of which would help us greatly in our library.

Any election sermon between 1630 and 1730 would be very acceptable, and help us in our set.

Our Library is in especial want of the following papers, periodicals, etc., to complete our sets: —

New York Observer, Vol. i. (1823), Nos. 1 to 26 inclusive; Vol. ii. (1824), No. 7; Vol. iii. (1825), Nos. 2, 3, 29 to 48 inclusive; Vol. vii. (1829), Nos. 9, 32, 33, 43; Vol. xxxvi. (1858), Nos. 1, 9.

New England Puritan, Vol. i. (1840), Nos. 1, 29, 33, 44; Vol. ii. (1841), No. 41; Vol. iv. (1843), Nos. 23, 25, 31, 34, 39, 43; Vol. v. (1844), Nos. 4, 12, 17, 46; Vol. vi. (1845), Nos. 4, 20; Vol. vii. (1846), Nos. 5, 6.

Vermont Chronicle, Vol. i. (1826), Vol. ii. (1827), Vol. iii. (1828), Vol. iv. (1829), Vol. v. (1830), Vol. vi. (1831), entire; 1834, No. 4; 1838, No. 28; 1842, No. 12; 1851, Nos. 25, 34; 1852, No. 28; 1853, No. 39; 1854, No. 48; 1855, Nos. 29, 48; 1856, No. 12; 1858, No. 22; 1860, Nos. 35, 49; 1864, Nos. 6, 8, 15.

Iowa News Letter, Vol. i., No. 2.

Wisconsin Puritan, Vol. i., No. 2; Vol. ii., Nos. 1, 14; Vol. iii., Nos. 4, 9, 12, 21, 23.

Pacific, Vol. i., Nos. 1-11, 32, 33; Vol. ii., Nos. 60, 61, 63, 82, 83; Vol. iii., Nos. 3, 5, 6, 11, 16, 24, 25, 47; Vol. iv., Nos. 6, 7, 14, 29, 30, 33, 34, 35, 36, 37, 40, 41, 42, 45; Vol. v., Nos. 18, 23; Vol. vi., Nos. 14, 33, 34, 35; Vol. vii., No. 13; Vol. viii., Nos. 18, 19, 41; Vol. x., Nos. 32, 38, 39, 44; Vol. xi., Nos. 1, 29; Vol. xii., Nos. 6, 13, 26, 30.

Piscataqua Evangelical Magazine, Vol. ii. (1806), Nos. 3, 4, 5; Vol. iii. (1807), No. 3; Vol. iv. (1808), No. 3.

North American Review, Nos. 3, 4, 5, 9, 13, 20, 21, 22, 206, and all after.

Religious Intelligencer, Vol. vii., No. 52; Vol. viii., No. 46; Vol. ix., Nos. 1 to 30, inclusive; Vol. xv., No. 43.

National Preacher, Vol. ix., No. 9; Vol. xvii., No. 2.

Boston Almanac, 1836, 1863, 1864, 1865, 1866.

Sermons before A. B. C. F. M., for 1815, 1820, 1821, 1828, 1831, 1837, 1839.

We also lack the following Minutes: —

Maine, 1835; New Hampshire, 1812; Vermont, 1811, 1813, 14, 15, 16, 17, 18; Massachusetts, 1820; Rhode Island, all before 1823, also 1824, 25, 27, 28, 29, 30, 31, 32, 35, 39, 40, 41, 42, 43, 44, 46, 49; New York, 1838, 40, 45, 46, 47, 49; Michigan, 1844, 46, 47, 49; Wisconsin, 1854; Oregon, all before 1857, also 1858, 61, 62, 63, 66; California, 1859, 60; Canada, 1840, 41, 42, 43, 44, 45, 46, 50, 51, 54, 55, 56, 57, 58, 59, 65, 66.

ISAAC P. LANGWORTHY,

Corresponding Secretary.

40 Winter St., BOSTON, MASS., Dec. 18, 1867.

THE undersigned wishes to correct two very strange mistakes in his list of Congregational books lately offered for sale. Punchard's three noble volumes should have been \$ 6.75 instead of \$5.62, the very lowest *wholesale* price, and the amount for the twenty-six volumes should have been \$27.00 instead of \$ 26.00. As it now is, the twenty-six volumes can be had *here* for \$28.13, and nothing less. And not at these prices, unless at least two thirds of the list is ordered.

ISAAC P. LANGWORTHY.

W A N T E D .

THE undersigned wishes to obtain copies of our several State Minutes, as follows : —

MAINE. — 1828, 1829, 1830, 1832, 1833, 1836, 1839, 1843, 1845, 1848, 1850, 1851, 1855.

NEW HAMPSHIRE. — All before 1813. Also 1817, 1824, 1833, 1835, 1836, 1838, 1842, 1846, 1847, 1862, 1863.

VERMONT. — All before 1819. Also, 1825, 1826, 1829, 1831, 1838, 1839, 1840, 1845, 1861.

MASSACHUSETTS. — All before 1821. Also, 1822, 1824, 1825, 1827, 1841.

RHODE ISLAND. — All before 1850. Also, 1856.

CONNECTICUT. — All before 1820. Also, 1833, 1835, 1838, 1841, 1842, 1843, 1859, 1861, 1863, 1864.

NEW YORK. — All before 1839. Also, 1843, 1845 to 1850, 1857, 1859, 1860, 1861, 1862.

OHIO. — 1852, 1854, 1855.

INDIANA. — 1860, 1861, 1863, 1864.

ILLINOIS. — 1852.

MICHIGAN. — All before 1850.

WISCONSIN. — All before 1855.

MINNESOTA. — 1857, 1861, 1862, 1863, 1865, 1866.

IOWA. — All before 1854. Also 1863.

OREGON. — 1858, 1860 to 1863.

CALIFORNIA. — 1859, 1860, 1861, 1862.

CANADA. — *Eastern*, All. *Union*, 1854, 1855, 1857, 1861, 1862, 1863.

ALSO. — *Presbyterian Minutes*: 1817, 1818, 1826, 1834, 1835. O. S. — 1840, 1841 to 1845, 1848 to 1856, 1859, 1861, 1863.

The above are wanted, partly for public and partly for personal uses. I can furnish copies of various other years in exchange; or, I will pay a reasonable price. For New Hampshire, 1812; Vermont, 1811, 1812, 1815, 1816; Massachusetts, 1811, 1812, 1820; Connecticut, 1804, 1805, 1806, 1807, and for a copy of No. 6 of Vol. IV. of the Kansas Record, I will pay a *good price*.

Address,

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In this aim it is intended that its editorial staff shall permanently embody members amply representing those various views which find congenial home in, and which now harmoniously compose, the true Congregationalism of the land.

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Congregational Quarterly.

APRIL, 1868.



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BY

REVS. ALONZO H. QUINT, D. D., ISAAC P. LANGWORTHY,
AND
CHRISTOPHER CUSHING.

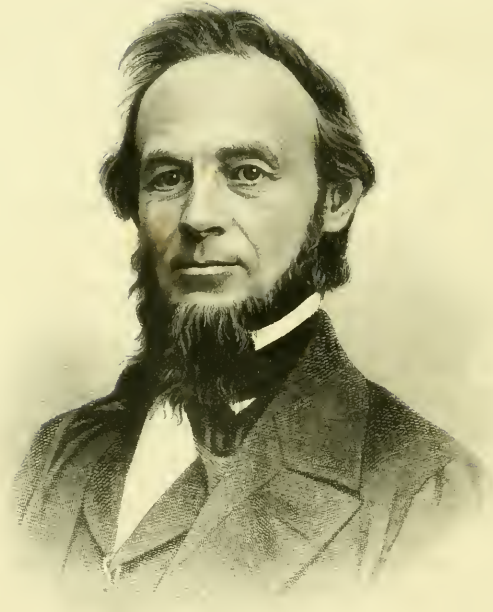
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TABLE OF CONTENTS.

	Page
JAMES MASON FITCH. By Rev. Charles W. Torrey, Collamer, Ohio	141
SALEM WITCHCRAFT. By Rev. Rowland H. Allen, Salem, Mass.	154
THE MISSIONARY HERALD	166
THE FIRST HOME MISSIONARIES OF NEW ENGLAND. By Rev. James H. Means, Dorchester, Mass.	167
SAMUEL STEARNS (<i>Concluded</i>). By William A. Stearns, D. D., Amherst, Mass.	173
BIOGRAPHICAL SKETCHES. By Rev. A. W. Burnham, D. D.	186
ORDINATION, ITS NATURE AND PERMANENCE. By Rev. John A. Vinton, South Boston, Mass.	195
MARYLAND CONGREGATIONALISTS TWO HUNDRED YEARS AGO. By Rev. Edwin Johnson, Baltimore, Md.	201
MINNESOTA STATISTICS	210
REVISED SUMMARY OF STATISTICS	211
CONGREGATIONAL NECROLOGY	213
Rev. Albert Perry.—Rev. Isaac Stearns Perry.—Rev. Harper Boies.—Rev. Benjamin Adams Spaulding.—Rev. Rufus Pomeroy.—Horace Webster. —Mrs. Mary Gaylord.	
BOOKS OF INTEREST TO CONGREGATIONALISTS	218
EDITORS' TABLE	222
QUARTERLY RECORD :	
<i>Churches Formed</i>	223
<i>Ministers Ordained, or Installed</i>	223
<i>Pastors Dismissed</i>	225
<i>Ministers Married</i>	225
<i>Ministers Deceased</i>	225
<i>Ministers' Wives Deceased</i>	225
AMERICAN CONGREGATIONAL ASSOCIATION	226
AMERICAN CONGREGATIONAL UNION	227



J. C. Fitch

THE

Congregational Quarterly.

WHOLE No. XXXVIII. APRIL, 1868.

VOL. X., No. 2.

JAMES MASON FITCH.

BY REV. CHARLES W. TORREY, COLLAMER, OHIO.

JAMES MASON FITCH was born in Lima, N. Y., on the 31st December, 1815, the fourth son of Isaac Fitch and Lorrain Lathrop. He was the last survivor but one of a family of nine children, most of whom lived to grow up. His mother was a woman of strong native sense, remarkable faith, and devoted piety. She died at the age of sixty-seven, having lived to see all her family converted, her husband included, and all but two asleep in Jesus.

Rather below the middle height in stature, Mr. Fitch was compactly built, of an exceedingly active temperament, cheerful and hopeful, and ardently social, a delightful companion and a faithful friend. At the age of fourteen he went to Elmira, N. Y., at the instance of Rev. Eleazer Lathrop, then a pastor of the Presbyterian Church in that place, where he learned the trade of a printer. He was soon after converted, and his thoughts turned with intense and passionate longing toward the Christian ministry, — a longing which hardly knew any decrease in after life. Those who knew him intimately will remember how dearly these faded hopes were cherished in his heart, even when his life had demonstrated, as he believed, that they were utterly vain.

Coming, in the year 1835, to Oberlin, then in its infancy, he became a member

of the branch school, which, owing to the straitness of accommodation, had been established at Sheffield. Here his ardor of study and intense activity of brain, joined to mistaken views of abstemiousness in diet, — which views were rigidly carried out in practice, — in a short time utterly ruined his health. Intense headaches either compelled him to lay aside his books, or, when his resolute will urged him to resume them, deprived him temporarily of memory and power of thought. He never could afterward apply himself to close study for any continuous time. A sea voyage was attempted, as affording a hope of relief, but he only reached the seashore to have the captain, with whom he had engaged a passage, refuse to take him "to die on his hands." Here, as will be more fully related hereafter, he was tenderly cared for by a Christian woman, Mrs. Raynes, then residing at Newburyport, Massachusetts, and afterwards in California. After this he returned to Oberlin, whither his parents had now removed, and soon after was engaged as teacher in a colored school in Cincinnati, — a position, at that time, about as popular as it is now in Charleston or Savannah; — with this difference, however: there was then no "North" to fall back upon for sympathy and help. While there he received an invitation to

go as a missionary teacher to Jamaica, W. I., which he eagerly accepted. Here was a field where the cherished desire of his heart to preach the Gospel could be gratified, and which few cared to enter. Thither he went, in the fall of the year 1838, with his wife, Miss Jane Elizabeth Bushnell, to whom he had just been married, and there he taught for three years under the auspices of the London Missionary Society.

Two brothers who followed him to Jamaica fell victims to the climate while he was there. Mrs. Fitch was compelled to return to recruit her health, and, at the end of six months after her departure, he too was obliged to give up, and to come back to his native land. He left the field with great reluctance, and much to the regret of his fellow-laborers and of the poor creatures whom he sought to benefit. His labors though brief were eminently successful, as no one who knew him will be at all disposed to doubt.

Once more at Oberlin, he attempted to study a little, that he might go among the Indians at the West as a missionary. But it was of no use, — it could not be. He then resumed his trade as a printer, and engaged in publishing the Oberlin Evangelist. As means increased, he added to his printing-office a bookstore, and became an active and successful business man. But, in the increase of his cares and business prosperity, the cause of truth and righteousness was still uppermost. His purse was as open as his heart and hand had been. Amid the burden of an extensive and increasing business, few could find more time than he to attend to public interests, both temporal and spiritual. He was emphatically "the man of all work" in the town. Few enterprises were started in which he was not a "right-hand man." His judgment was good and his enthusiasm contagious. Probably no sentiment concerning him would be more universally and heartily echoed than this: "His place can never be filled." Not true, and yet expressive of truth. But his characteristic work, the crown of his glory, that which

will make him live longest in memory, which makes his life a profitable study, and brings him now before the readers of these pages, is

HIS CAREER AS A SUNDAY-SCHOOL SUPERINTENDENT.

In March, 1843, while he was confined to his bed by an attack of his former complaint, he was waited on by the deacons of the Church, and urged to accept the charge of the Sunday-school, then numbering about one hundred and twenty-five scholars. Surprised and gratified, — for it was a proof that he was not thought wholly useless, — he was yet doubtful as to his duty, and pleaded his unfitness. The deacons insisted, and he finally yielded.

Twenty-four years of labor and uninterrupted success proved the wisdom of the choice. The school has been considered a model school for many years. The average attendance for a long time has been five hundred and upwards, and three generations of pupils have "risen up to call him blessed." He could study and interpret God's books of nature and grace if he could not master Latin and Greek; and he came before his school from week to week for a quarter of a century with an ardor that never tired, a freshness that glowed like the morning, a love deepening and broadening continually, and an enthusiasm that seemed an inspiration, as indeed it was. The school was not unfamiliar with earnest and eloquent words, warm from sympathizing hearts, but it never went away satisfied without some message from his lips. Nothing could make up for lack of this.

He never ceased to regret that he could not have been a minister, and yet he preached weekly to an audience the most receptive and hopeful of any that ever hear the Gospel.

THE SECRET OF HIS POWER:

This can only be understood in the light of his deep religious experience. The writer of this sketch has sought almost in vain for

a reproduction of any of his addresses. In only one instance has it been attempted. The answer has almost uniformly been: "It is impossible to give them, even if I could recall the words. You want the spirit, the tone, the kindling eyes, and the light that filled his face."

A journal has been preserved, which covers a short period before his going out to Jamaica in 1838, which will reveal at least one element of his remarkable power over his audiences, young or old. It was found after his decease in an out-of-the-way corner, which explains, probably, its preservation from the flames. It is brown and dingy, and sometimes illegible; but, though it has not seen the light for twenty years, it has not lost the power to reflect the light that we seek. A few extracts are here given, somewhat condensed.

The first entry seems to have been made during his confinement in the house of the good Samaritan, Mrs. Raynes of Newburyport. The date is illegible.

"Most of the sources from which I used to derive enjoyment are cut off. I spend my hours in singing, in praying a little, and idly walking about my room. Those sources of comfort, viz. reading and meditation, which I used so richly to enjoy, are not allowed me now. But I am not unhappy, for I have learned that—

'To be resigned when ills betide,
Patient when favors are denied,
And pleased with favors given;
Most surely this is reason's part,
This is the incense of the heart,
Whose fragrance smells to Heaven.'

"August 15, 1837. Never have I suffered more unutterably from pain in my head than to-day. After having suffered for a time I felt that I must go to my Saviour, but such was the intense distress in my head that I could not pray. O how precious I thought just a few moments of clearness to enable me once more to seek strength from above! My feelings suggested a plan, for which I thank the Lord. I first pour cold water on my head till I have cooled my throbbing brain, and then I can enjoy a short sweet season of communion with the Saviour."

The next entry seems to have been made

at the house of some friend of Mrs. Raynes, and yet it is not certain. "My cup is made to overflow with blessings of a worldly kind. My new friends have continued to pour in their benefactions till my trunk and pocket are full. If my dear Lord would give me a clear mind I would praise him more rationally for his mercies; at least more to my satisfaction. They have not only bestowed on me a multitude of gifts in view of my anticipated departure for home, but they seem to feel as if I were an only son."

"August 25. The Lord has given me some influence in Newburyport. O that I were able to improve it for the salvation of souls! Not a few manifest a deep interest in my welfare. Such an interest as I never heard of for so unimportant a stranger."

"Boston, August 31. To-day at 12 was called to part with my dear friends. It was only by an effort that I was able to say farewell to persons so dear to me as are Captain and Mrs. R. But, O! I rejoice to know that God is my friend. It is *proved* by the kind care He has taken of me since I left my father's house."

"Oberlin, January 15, 1838. My heart is full. O that the Lord would tell me what I ought to do! I seem to be cut off from all means of being useful. . . . If it is decided that I cannot be so restored as to be useful by mental effort, I have thought seriously of going to work, to acquaint myself with some business of active exercise, and then go out with some brother who would preach Christ. I could labor with my hands to support him. O Lord! I pant for a knowledge of thy will concerning me. Give me light, and set my weary soul at rest."

"March 11. Agitated at being left so long in suspense. All the answer I can get from the Lord is, 'Child, be still.' I will try to rest in the Lord."

On the next day he starts off with a bundle to go to work on a farm until he should be "definitely shown" that the Lord had no work for him among the heathen.

On the 17th he enters: "It seems as though the Spirit rushed right to my assistance when talking of Christ and the things of his kingdom." And soon after, "Yes, bless the Lord, it is precious to be permitted to chop wood for the glory of God."

"April 1. Received an application to go

to Cincinnati and teach a colored school for the summer. It seems impracticable on account of the state of my health. But I am *certain* the Lord will guide me to a right decision, though I must determine in two days. Lord, give me light."

"April 4. Had a conference with some friends, and decided to go. Jehovah Jireh."

His most feasible route lay through Cleveland, Pittsburg, and so by river to Cincinnati. At Pittsburg he had a severe trial of his faith.

"Pittsburg, April 12. The boat will not reach Cincinnati until Sabbath morning, and I have not money enough to carry me through if I stop." This was Thursday, and he debates with himself whether he cannot wait at Pittsburg until Monday, and make his money hold out by living meanwhile on bread and water; but writes, "I have at length concluded to start to-morrow" (and stop off Saturday night). "I have concluded that it is better to trust in God without money than in money without God. . . . See more and more clearly that he who would exercise himself to have always a conscience void of offence must pay something for it. . . . I will therefore lay me down in peace and sleep, leaving everything with Jesus."

"13th. This morning I had but \$4.00; my fare to Cincinnati would be \$2.50, and this distance would cost me just the same. . . . I find myself in an exceedingly dirty hole, and with most abominable company." He comforts himself, however, with the remembrance that the name of Jesus was once associated with Beelzebub, the *god of meanness and filth*.

"Did Jesus thus suffer,
And shall I repine?"

14th. His journal shows him at Marietta, noting that, although he has lived so sparingly that his board for two days has cost him 12½ cents, he has scarce enough left to pay his passage on Monday if he should be able to secure one, but writes, "I was enabled to settle down in peace upon the assurance that He in whom I trusted would never leave me in *too great* trouble." As the boat rounded to at the landing he stepped off resolutely among perfect strangers, but, as God would have it, "to my surprise I discovered among the crowd Brothers Renshaw and Allen, two of the dear Oberlin missionary brethren, then on their way to the Rocky Mountains. A hint of my

situation was enough. . . . I do say from my inmost soul, 'Bless the Lord.' I am grieved at heart that I have ever distrusted the readiness of Christ to help in *every* trouble. By the grace of God I never will again."

On Sunday morning the journal shows him wandering about for more than an hour through mud and heavy rain in search of a Sabbath-school, and only succeeding just as the school was about closing, and "pained that the uncommonly favorable opportunity which the superintendent had in impressing the minds of the children should not have been better improved," but adds, "O my Saviour! give me abundantly that charity which thinketh no evil."

He reached his destination after being delayed on the way eighteen hours. A severe storm having sunk one of the boats which the steamer was towing, "Bless the Lord, though I am hindered I can't be hurt," is the "improvement" of this sermon. "May I not hope," he adds, "that these little difficulties are all to teach me to endure greater ones? Yes, great trouble will be my lot before I sleep in Jesus. Blessed enough if they are appointed by the Lord."

It was not long after his arrival in Cincinnati that he received the proposition from a very dear friend, a missionary in Jamaica, to come out and help him. This was touching his heart's desire, and his whole being thrilled under the touch. The letter said, "For many reasons, it is important for you to have a wife." But he had no wife, and no one in view. "What should he do? Why not trust God for this as well as for other needs? This had been his principle. "To-day," he writes, "the soundness of my principle is tried; but still I believe it good. I have a person in mind; but then I am choosing for the Lord and for his work. 'O Lord, choose then for me.'"

The "person in mind" was a niece of Rev. Horace Bushnell, now and for many years the indefatigable city missionary of Cincinnati, and the devoted friend of the colored race.

But there were, or seemed to be, "mountains of difficulty" in the way. "Almost

a stranger to Miss B. and her friends," says the journal; "and if I go to Jamaica this fall, I have no time to lose. Dark as the prospect is, the Lord seems to say, 'Go forward.' O Lord, be wisdom for me, and be my advocate."

The subject was introduced first to a brother of the lady residing in the city. "He seemed agitated, and said, 'I don't know.'" She was his only sister. The young lady herself was consulted, and was undecided and anxious. "Her uncle, Rev. H. B., and his wife seem to favor me, but the Lord is my great help." Soon a letter came from the father residing in a distant part of the State like the answer of Laban to Isaac's suit: he "can neither say bad nor good"; and soon after is a record in his journal: "Miss B. has decided to go with me if the Lord and her friends permit."

On the 23d of August they were united in marriage by Rev. H. Bushnell, the uncle of the bride; and on the same day is found the record of his gratitude to that God whom he had proved so often. "I believe I shall ever look upon this accomplishment of my wishes as having been realized *only* through the providence and grace of God."

The wisdom of his choice time and trial have confirmed. The bride of his youth proved herself rarely adapted to be the companion of his life. She was the counsellor and strength of his maturer years, as well as the ornament of his youth. In sickness and in health, in poverty and in abundance, at home or abroad, in prison* or in the parlor, she was a helpmeet for him, sharing always his sorrows and multiplying his joys. None who knew them have ever hesitated to admit his persistent claim in early and in later days, that this "match was indeed made in Heaven."

On the 4th of September they started for New York, on their way to Jamaica, as poor almost as the Master himself when on earth. They trusted to a risen Saviour, with whom they believed themselves fel-

low-heirs; and fellow-heirs they surely were of a portion of his lot even in the present world.

The negro race is not now in imminent danger of being too much loved. There are some now living who can never forget how it was then. Churches that warmed to every other race for which Christ died would crystallize into icebergs at the mention of the word "negro" or "slave." Then there was something that seemed fanatical to many in the idea of this young man starting off on such an enterprise, with no indorsement but that of the Master.* He hailed from Oberlin too; and Oberlin was beginning to be suspected even then of something worse than Abolitionism, if such a thing could be. Ministers and churches looked on him coldly. Whenever and where'er he succeeded in gaining a hearing, warm hearts opened to him, and small gifts and good wishes rewarded the enthusiasm of the young man, though sometimes accompanied with grave shakes of the head, and prudent protests against his course.

At Independence, Ohio, where his father-in-law resided, — a township at that time almost without churches or ministers, — he was invited to speak to the people. He writes: "In the afternoon was much assisted in pleading with the impenitent. A large part of the audience were in tears when we left. I was never more encouraged to plead for the blessing of God on my feeble labors."

At Lima, N. Y., his native town, and long the abode of his godly mother, he was welcomed as an acquaintance and townsman, but not cordially as a Christian. Caution and timidity brooded over everything, and shut up all warmth of heart so that it was not felt by him, even if it existed, as no doubt it did in secret places. At Elmira, N. Y., where he had worked as an apprentice, and where six years be-

* There was no association at this time in the United States that sent missionaries to any but African negroes. The A. B. C. F. M. felt itself restricted by its charter to "Foreign Nations," and the A. M. A. was not then in existence.

* See page 152.

fore he had been converted, he found a warmer reception. Rev. Mr. Frost, the Presbyterian minister, who was his spiritual father, gave him a little sympathy and a little help, — very little at first. He writes in his journal: "I feel that I have indeed forsaken everything. The world considers me a fool; the Church, a madman. I find little sympathy in my object, and almost no encouragement. But the sympathy of my Saviour is enough for me, for by the grace of God I will show the world that I am neither a *fool* nor *mad*."

A little later: "Most with whom I formerly spent sweet seasons now seem to think it derogatory to be free with one who is poor and can live with the '*niggers*.'"

At Norwich, New York, the day after, we find an entry that sounds prophetic in the light of our recent rebellion. "Whilst I am writing, a number around me are making fun of the idea that God will curse this land for its oppression. But a few rolling years will make that a reality about which the wicked jeer at present."

The Synod was in session at Norwich, and he had come here hoping that, through his friend Rev. Mr. Frost, his case might be presented. But there was too much business, and only a few words could be said just as most of the members were leaving. "Scarcely any would stop. Only three dollars were contributed." But his meekness under the disappointment so kindled the ardor of his friend Mr. Frost, that, although a little sceptical at first, he determined to go with him as far as Rome, and plead for him among his friends and former parishioners. He writes: —

"*Utica, October 6.* Have had a most delightful ride through the country. Never saw so much of the beauty of the Lord's earth before. My health is improving fast. The Lord smiles upon our efforts. Every minister upon whom we have called seems to approve of my object, and proposes to take up collections to further it."

In this way he received about \$100. He writes, October 10: "I have now

about \$200 in my pocket, almost enough for the voyage. How criminal is it to distrust the Lord!" We find him after this among friends in Norwich, Ct., and in Newburyport, Mass., where he had been so kindly cared for when sick and penniless some years before. Here he finds a few warm friends; one of whom, a poor laborer, who had known him in Ohio, felt for him not only in his heart but in his pocket. "He gave me two sovereigns, saying, I will give you these and pray for you." After some suspense he was invited to present his cause in one of the churches. "The house was full, and though I had little more than half an hour to speak, the Lord enabled me to plead the cause of the poor with energy and feeling. He did, indeed, open my mouth wonderfully. Before I reached my seat, an old man met me with the big tears rolling down his cheeks, and as he put a piece of money into my hand, pressed it affectionately, and said: 'My young friend, accept this tribute from a poor man, and may God bless you.' I was hardly seated when Capt. B——, who sat near me, drew my hand behind the seat, and, placing a \$10 note in it, immediately went out. The richest man in the church then rose and said, "Shall this friend of humanity, religion, and God remain at home for want of money? No, it must not be." "Amen," cried an old gray-haired man, unable to control his feelings. The net result is recorded next day as follows: "Have received something considerable, but probably not near so much as though collections had been made on the spot."

On the afternoon of November 1st he sailed in a packet from Philadelphia, full of gratitude to God for making all things work together for good, although leading him all the way "on the edge of disappointment." "I know not how to express my sense of the goodness of God. Though we have been continually threatened with an entire failure of our arrangements, yet He has not permitted one thing to go wrong."

These entries show better than can be shown otherwise the vividness of his conceptions of truth and the character of the truths believed. God and Christ, grace and salvation, were to him the most real of all real things. God was his Father, and he was his heir, joint-heir with Christ, his friend, his confidant, his Saviour. God had heard his prayers, did hear them, had led him all along, even "on the very edge of disappointment," and led him safely and triumphantly, and his soul kindled whenever he came before an audience, at the thought of presenting Jesus. Here mainly lay his power in his weekly address to his "dear Sabbath school." *He told them of what he knew.* It was no theory merely, either barren or beautiful. It was living, glowing, ravishing, heaven-born truth. If his addresses were beautiful it was because the truths were beautiful, and he was in full sympathy with them. He counted, too, on help from above, and never in vain. A daughter writes: "I wish I could picture to you his appearance on Sabbath mornings. I have been impressed with it for many years. There was a certain exalted happiness in his face which we never saw at other times. Cares did not seem to annoy him then as on other days. He could always be found walking on the porch, or in the yard in summer, for some time before breakfast, singing in a low tone, culling thoughts and illustrations for 'his children.' If it rained, he walked in the parlor instead. He seemed to need this kind of preparation most, for he had, as you know, a wonderful command of Bible words. I thought he could prompt any one on any verse at any time."

The following is an effort at reproducing a part of one of his addresses, and will give an impression of his happy facility in laying hold of passing scenes, and using them to impress his thoughts.

"Well, little folks, winter is coming, isn't it? The air is growing keen and frosty, the bright red and yellow leaves are falling from the trees, the buds are folded up tightly in their snug covering from the cold, the tender house-

plants are taken in-doors, and everything carefully guarded from the frosts. You have seen people laying up in their cellars winter stores of fruit and vegetables, and gathering great piles of wood to keep up blazing fires when the winter snows come by and by; and in your pleasant homes your dear mothers are preparing the bright dresses for you to wear, and the soft warm stockings and mittens to keep the little feet and hands warm. Are they not? Everything is getting ready. And now you will understand that I am going to preach you a little sermon on *preparation*, — *getting ready*.

"There are many things about winter you greatly enjoy, I know, — skating and coasting, making snow-houses and snow-men, riding with the merry music of sleigh-bells, and then the nice long evenings around the fireside at home, with dear friends and entertaining books. But there are many children to whom winter brings no such delights as these, who only look forward to it with dread; for whom no warm winter clothing or home comforts have been provided, who can only crouch and shudder as the wintry blasts sweep by, drawing their scanty clothing closer as they feel the searching wind; who, instead of kindly words and loving smiles, are met by angry words and blows. If you could look for a moment upon some of these unfortunate ones, surely your young hearts would fill with gratitude to One who has made your lot so different.

"When the sun has set on a winter's day, and the evening has drawn to a close, how nice it is to nestle down in a snug little bed, with a dear mother to say, as she tucks you up warm and kisses you good night, '*God bless you, darling.*'

"Night in such a house has a very different meaning from what it would have to a poor little fellow crouching on a door-step or hiding in a barrel.

"Well, dear young friends, a night is coming to each of us that we must all meet, and that will be either pleasant or sad just as *preparation* is made for it or neglected."

This easily opens the way for him to speak of that which was always so real and vivid to him. The beautiful home above, and the glorious mansions our dear Saviour has gone to prepare for all who love him, and the robes in which he ex-

pects us to meet him; and that our part of the *preparation* is, to *be willing to put them on*, to love him, to obey him, to be His willing disciples or scholars. "Come to Jesus *now*, dear children."

The young friend who has furnished from memory this "faint outline" of one of his weekly addresses writes: "It is much to be regretted that Mr. Fitch's beautiful addresses to the Sunday-school were not accurately reported by some one of the many who listened to them with delight. Interesting alike to the little child and the man of gray hairs; chaining the attention of restless youth, and bringing new and instructive thoughts to minds of the highest culture; any faithful account of them would be a treasure indeed."

His sickness, and what we call his death, though unutterably painful and severe, were in wonderful harmony with his ideal of a Christian's life and triumph. If his opening life as a Christian had been a successful progress "on the edge of disappointment," his closing career was as if riding triumphantly over waves of molten lava.

To those who had only known him during his twenty-four years of comparative health, of business prosperity, of social and domestic comfort, his confinement and sickness were looked upon with some anxiety. How will he bear it? how can he endure confinement? were questions thought of if not asked by some who feared the answer. No true pen describes a faultless human character. Made up almost literally of a compact, wiry bundle of nerves, his easily besetting sin was impatience and irritability. His glance was so quick and keen, his sense of wrong so intensely hot, that he not only saw injustice sooner than others, but he saw it at times when it did not exist; and sometimes, to reverse the language of the fable, "the mouse" seemed to bring forth "the mountain," and an outflow of indignation that the mountain would have justly called for was poured out on the luckless mouse. Small trials and petty cares disturbed him, too, more

than large ones. He had learned, as many do, that he could not bear the heavy burdens himself,—that he *must* have help from above. This lesson he had learned by heart, the other he had not so perfectly. And therefore it was not without wonder, as well as joy, that his friends beheld him, to whom from a child confinement had been martyrdom, quietly composing himself in the all-loving arms of Jesus like a weaned child on the mother's breast, *to agonize and suffer and be still*.

The hereditary disease of the family, consumption, showed itself in him, not in the lungs, but the bowels. Large internal tumors and ulcerations, producing finally death by suffocation, tortured him, with occasional and partial intermission, for nearly nine months. When confined to his bed, it was not from exhaustion and want of strength, but because he found there a position less agonizing than that of sitting, standing, or walking. His mind held its clearness to the very last. No stupor or coma blunted his sensibility to pain or pleasure. His work was now to suffer for Christ, and Christ's work in him was to show his marvellous wealth of compensation that can make the soul exult in the midst of sufferings. One might easily be excused in such trials for having his thoughts called away from others' interests, and concentrated mainly on his own. But his heart was so constantly filled with comfort from above, that it must overflow; and it did.

During his sickness was a time of great religious interest in Oberlin, and nearly all the business men were moved. He could pray for them on his bed, and in the intervals of respite he could write; and like Paul he could say, "Out of much affliction and anguish of heart I wrote unto you with many tears." Many a missive born of pain and tears and love was sent from that dying bed, with what results God knows. His dear Sabbath school was never forgotten. Two letters were sent,—one written by his own hand, and another, later, by his dictation, which are here given:—

"MY DEAR CHILDREN:—Some months have passed since I have even looked in upon you, and yet I call you *my children*. Well, it is true that my sickness and my pains have kept me from seeing you; but, in the midst of my groans, I offer up many prayers for you, for still I love you all dearly. One important question I wish to ask you: Know you that the great salvation is now attracting the attention of this people in a wonderful manner? Twenty-two years ago I remember such a time, but not since. A good Sabbath-school superintendent from a neighboring city called on me yesterday, and with lively enthusiasm exclaimed, 'Why, your town is all on fire, and I hope the holy fire has singed me a little, too.'

"I can hear the rumbling of salvation's chariot now passing through our streets. I imagine I see the gracious smile of the Ever Blessed as he dispenses pardons right and left to the multitudes of Oberlin's needy souls who crowd around him. And my own soul is kindled to a flame of love and sympathy while I see. *But are there many of our dear Sabbath school in the crowd?* This question interests me much. When the pardons are all sealed, and the Saviour shall have taken the record of the forgiven ones with him to glory, *will the names of a good many of our Sabbath school shine on that blessed roll?*

"I am full of joy when I hear that many of our business men and others are pressing into the kingdom; but I am distressed to know that many of our dear scholars do not yet perceive the opening of the shining doors, and are not yet *pushing their way towards Him*. Still the Saviour is among us, — still his inviting voice says, 'Come unto me.'

"My dear children, crowd around him, seek his favor and his name. Don't delay. *Now* is the time. The gates of mercy are *wide open*. The Saviour of the world is now visiting Oberlin with most gracious purposes. O, by the love of God, O, by the unspeakable gift of eternal life through Jesus Christ our Lord, O, by the preciousness of your immortal souls, I conjure you, *don't neglect Him*. He died for you; he ever liveth to make intercession for you. Don't neglect him.

"A young convert at my bedside yesterday said: 'I take my Bible and go to Jesus on my knees.' Beautiful! Did ten words ever better express three ideas. Humble, — he is on his knees; seeking for the right way, — he

goes to Jesus; hungering for knowledge of him, — he takes the Bible. Do this, my children, and you shall 'see a great light,' and obtain a great salvation.

"What joy there now is in the presence of the angels of God over these converted souls. And is *your* glorified father or mother or sister or brother among the heavenly company? Do they mingle their voices in the great shout of gladness? and is *your* name pronounced in their song? Do they 'joy' over *your* conversion? If not, though there is 'joy . . . in heaven over one sinner that repenteth,' there must be great mourning over *you* who remain impenitent.

"Now, dear children, once more, crowd around Him. Go to Jesus. Go *now*. This is the great revival in which scores of you *must be sealed* for eternal life.

"*I feel as if* I should never again address our dear school. It may be only a feeling. God knoweth. No matter, if the dear children will only be persuaded to listen to wisdom's lovely voice, whose 'ways are ways of pleasantness, and all her paths are peace.'

"Thirty-four years ago, in a little garden, in the night, I first found the Saviour. The joy of that night outweighed the continued joy of all previous nights. The beauty of that night outshone all starry nights that had ever shone before it. The remembrance of that night must be the last among earthly remembrances. Years have rolled away; the little village has become a great city; yet, as I pass through it from time to time, I 'drop a train,' that I may go and drop a tear in the little garden where I first shed the tears of repentance. All is new around that sacred spot, save the old street corner, and the old remembrance, yet I still visit the place with the enthusiastic joy of the pilgrim who searches for the tomb of the Saviour. And now I give you the experience of half a lifetime. I assure you it is blessed, thrice blessed, to be a Christian, view the matter as you will. I declare to you *there is nothing like it* to sustain us in disappointment, to console us in suffering, and in the mortal hour to 'make a dying bed feel soft as downy pillows are.' Believe me,

'T is religion that can give
Sweetest pleasures while we live.

'T is religion must supply
Solid comfort when we die.'

"Dear teachers, watch every one of these

precious scholars. Pray for them, and gather them for prayer often. Bear them on your hearts, — follow them with your tears till they are safely 'in the ark.' How glorious if they should be persuaded now, when the heaven and the earth seem full of salvation; but if they should harden under a reaction, then, indeed, we might say mournfully, and perhaps finally: 'The harvest is past, the summer is ended,' and they are not saved.

"God help us in the great work.

"Your affectionate friend,

"J. M. FITCH."

February 8, 1867.

"MY DEAR CHILDREN:—As I have lain upon my bed observing from my window the beautiful buds and blossoms of opening spring, it has caused me to remember a pleasing fancy of mine, that beautiful flowers were like beautiful children, and it has led me to desire, with O how much longing! to be again in the lovely flower-garden of my own dear Sunday school.

"You have heard me speak of a large tree that stands sentinel at the gateway of our home, that every spring blossoms full of beautiful white roses. You will see some specimen boughs which have been plucked from this tree and placed on the stand before you. If you examine them closely, perhaps some little botanists may discover that they are after all only the double-flowering cherry; but they are beautiful roses for all that, and at the close of the school the little children may divide them among themselves and take them away, and as you look upon their purity and beauty say to yourselves, 'This purity is an emblem of the purity of a godly child. Is my spirit pure? Am I, in the sight of a God of love and purity, clean and white as these flowers are, and as His Holy Spirit can make me. "Wash me that I may be whiter than snow." What sweet ideas of God do we obtain through these beautiful things that His hands have made! It seems to me our God must be infinitely beautiful in Himself to have created such worlds of beauty as we see. O, who of us shall dwell in his beautiful home, and in the sunlight of his beautiful face! But in another respect these white roses are like little children. To-day the tree is covered with its snowy beauty, but to-morrow a cold storm may pass over it, and every little blos-

som may be seen in its place, but blighted and discolored. So oftentimes death changes the countenance of little children and takes them away. Perhaps some are wasting away and almost ready for the narrow house appointed for all living. How precious is the thought that, as the returning spring restores the flowers in the freshness of their beauty, so shall the good and the holy awaken in the morning of the resurrection in Christ's image, clothed in a spiritual body like unto His glorious body! O, while in this training-school for Heaven, may we be diligent to prepare for the great change that awaits us, and for mansions in the skies! Your old friend and teacher has dictated these lines while suffering severe pain and in much weakness, but with his soul all aglow with bright anticipations of the resurrection morn, the spiritual body, the white robes of the saints, and an everlasting home where the Saviour is, and where radiant beauty shines from the Father's face, and is gloriously reflected in the faces of all the saints. My joy and peace flow through pain and suffering, because of an indwelling Saviour through whom death was swallowed up in victory. I call you to witness, dear children, how often I have assured you that religion was able to do such great things for us. Who will join me in admitting the blessed Saviour to their hearts, that they too, when death draws near, may be able to sing, 'O death! where is thy sting? O grave! where is thy victory?' May every one of you say 'I will,' and may the angels in Heaven record the promise.

"Your affectionate Superintendent,

"J. M. FITCH."

The last address which he made to the school in person embodied some striking incidents in his personal experience that have already been referred to in this sketch. It was deeply interesting, not only from its intrinsic character, but also as being almost the sole instance in which he is remembered to have indulged in personal reminiscences on such an occasion. It was when, a young man of twenty, he had gone to Newburyport, Mass., with just money enough in his pocket to bear his expenses; had engaged a berth on a sailing vessel; had left port, and had been sent

back by the captain in a pilot-boat, on the plea that "he could not live to get back." Sick, disappointed, and discouraged, without friends and without money, God was his only refuge. He had brought a letter from a schoolmate to a relative residing in the place; presented it, and was received and invited to remain over the Sabbath, which invitation was accepted. On Sabbath morning he went to the Sabbath school, which he was invited to address. At the close of the day he felt that he could only go to God for help. He could open his heart to no other. He might venture a day or two on the hospitality of his friend's friend; but what then? He retired early to pray. It was his only resource, and it was enough. After some sleepless hours spent thus, he was brought quietly to rest his case in the hands of his Almighty Friend, and slept. But there was one still more sleepless in another part of the town. A lady who had heard his address in the morning had been greatly affected by it. All day long the vision of that pale young man and his earnest words had been before her, and at night she could not sleep. "Was he in need, and could she help him? But why indulge such a foolish thought?" And so she endeavored again and again to put it from her, but in vain. She could not keep him out of her mind. In the morning a note was sent to invite him to take tea at her house. "This surely was a prudent step." The invitation was declined on the plea of illness. This seemed to settle the matter. "She had been very foolish in allowing herself to be so troubled about a stranger's imaginary wants, and she would dismiss the subject from her mind." But it would not be dismissed. Nor was her mind relieved, until in the afternoon she went herself in person with a carriage, and kindly, but perseveringly inquired into his wants, and finally brought the young invalid to her house, where she nursed him for six months with the care of the tenderest of mothers, until he was able to travel. Her husband, Captain Raynes,

almost as much interested in him as his wife, accompanied him on his way as far as Boston, paid all his bills while there, supplied him with ample means for his journey, and sent him on his way home grateful and rejoicing.

This was his fitting illustration of the promise, "He that trusteth in the Lord, mercy shall compass him about."

It is proper to add here, that afterward, in more seemingly prosperous days, when he sought to make some pecuniary compensation for her care and outlay, the good lady would not hear of it for an instant. "No! That was of the Lord, and a gift to the Lord. I have been abundantly repaid already, and I *will not* take it back."

His addresses all had a purpose. It was not enough to have succeeded in gaining attention and interest, however flattering. There was always something beyond, without which it was a failure. The question continually in his mind before and after was, "*Will it do any good?*" When a young friend told him of the effect of his letter, the breathless attention, the interest, the tears, the answer was, "Yes, yes, that is all very easy; to interest them is not much, but the question is, "*Did it do any good? did it do any good?*"

But his little weekly sermons, as he called them, were not the only means of his success. He understood the importance of preparation, and practised as he preached. He knew the necessity of work, and he worked. His school was continually on his mind and heart, not as a crushing weight, but as a loving burden; too heavy, indeed, if Jesus did not strengthen him to bear it, but light and easy under the kindling of celestial love. His lessons were arranged a year in advance, with the utmost thought and painstaking. The list was printed and distributed. The schedule of lessons for 1867 was made out — and it was one of his best — while resting on his knees on a sofa, his chest supported by a half-inverted chair, and his ink and paper and Bible on a level with his knees before him; this being the least

painful position he could contrive for such a purpose. His organizing and executive ability in the arrangement of classes and teachers, his strong common sense and good judgment, his self-denying, self-forgetting spirit, (never claiming credit or appreciation, and hardly knowing what to do with it when he did receive it,) his magnetic personal influence and his contagious example, all found room for exercise, and are to be set down among the elements of his success. But highest of all, working in all, and giving life and efficacy to plan and act and influence, was his faith in Jesus as the manifested God, as a personal, loving, sympathizing Friend and Helper. Infinitely able, and loving as able, ready "to do exceeding abundantly above all that we ask or think" for his school or for him. This was the bank where his drafts were never protested, and he had learned to draw largely upon it. His faith in the power of prayer was shown in almost his last conscious sign. Writhing under an unusually painful paroxysm, at the time when he supposed himself dying, he turned inquiringly to his beloved wife, "What does it mean? Are you holding me here? Do, do let me go." "I will, I will," was the answer. "I will not hold you. I will ask the Lord this minute to release you." The old and well-remembered flash of gladness and gratitude lighted up for the last time his wasted features, and told his thanks and his faith, even after he had ceased to breathe.

The last message to his school was sent on the morning of his death. It was a beautiful bright Sabbath, and Mr. J. B. T. Marsh, his assistant superintendent, called to inquire after him. Although supposed then to be dying, he recognized the name as it was whispered by some one in the room, and asked to see him, and gave him his dying message to his "dear children." Its reception after what has been written can be better conceived than described.

He breathed his last breath just as the churches were singing the Doxologies on Sabbath noon.

His wishes and expectations were that his funeral should be attended from his own house without show or ceremony. It never seemed to have occurred to him that his life or his death could be a matter of such general interest as to make this course impossible. The children and the people could not have it so, and his body was taken to the large church, which was filled to its utmost capacity, and the long afternoon was consumed before the funeral exercises were concluded, and all had taken a last look at the face of him they had loved so long and so well.

Was he, or was he not, a Minister?

This sketch would be incomplete without a brief notice of what Mr. Fitch himself considered one of the most important periods of his life,—the eighty-five days spent in Cleveland jail. The cause and case is as follows: Thirty-seven citizens of Oberlin and Wellington were indicted by the United States District Court in December, 1858, for aiding and abetting the rescue of a fugitive slave who had been clandestinely abducted from Oberlin. Among these were Mr. Fitch, Professor H. E. Peck, late Minister to Hayti, and Ralph Plumb, Esq., and several others who were not within miles of the rescue, but who were supposed to have advised the proceeding. It is sufficient here to say, without going into detail, that there was such a rescue at Wellington, eight miles from Oberlin. There was no actual violence, but *somehow* the man got away from his captors. It was a plain case of kidnapping, though, as afterwards appeared, by the connivance of the owner, and induced by his offer of half the proceeds. The Judge, Prosecutor, Marshal, and Jury were, without an exception, from one political party, and with scarcely an exception extremists. The purpose was openly avowed to be "to *subdue Oberlin*, that hot-bed of Abolitionism and Republicanism."

It was, in short, a political trial. Only two of those indicted were convicted; some

were released on entering a plea of *nolo contendere* and paying a small fine, while the Oberlin men, having either more patience or more backbone than the others, fairly wore out the prosecution by enduring eighty-five days' imprisonment in the county jail. They were finally discharged on a *nolle prosequi*. The Cleveland *Plaindealer*, which had hounded on the prosecution, thus announced the result: "So the government has been beaten at last, with law, justice, and facts all on its side, and Oberlin, with its rebellious Higher Law creed, is triumphant."

During their imprisonment the jail was thronged with visitors. The Sheriff was the fast friend of the prisoners, and an ardent sympathizer in their cause. Prof. Peck preached on the Sabbath to large audiences. The Oberlin Sunday school, with teachers and friends, paid a visit to their Superintendent, — a little army "six hundred strong." They were met at the depot by an escort, which led them up Superior Street to the jail, with banners flying and the band discoursing appropriate music. After greeting their friend, they repaired to the Plymouth Church, where the occasion was duly "improved." Reinforced by the Plymouth Sunday school, they returned to the jail to bid their Superintendent "good by," and to hear an address in the jail-yard. It was, as the Cleveland papers said, "A scene." The jail and jail-yard were packed; fences, adjacent roofs, and piles of stone and timber swarmed, while Mr. Fitch, Mr. Plumb, Professor Peck, and Professor Ellis "occupied the time."

But the climax was not reached until the final discharge. When the news began to spread that the "officials had yielded and the rescuers were discharged," hundreds thronged to the jail to congratulate them on their triumph. A hundred guns were fired, and the whole company headed by a band of music playing "Home, Sweet Home," escorted them to the depot, where they took the cars amid "volleys of cheers."

"At Oberlin, the entire town and much of the adjacent country was out to greet them. A sea of heads could be seen extending a long distance on both sides the track, and when they alighted, the heavens rang again with the prolonged huzzas of nearly three thousand persons. Joy beamed in every eye, exultation marked every movement, and enthusiasm burst from every lip."*

The whole crowd surged up as if by a natural law, (for there had been no time for planning,) to the "big church." The doors and windows and vestibule, and every spot where a foot could stand or a head could press in, was occupied, except a square yard or two around the stand. The venerable Father Keep took the chair at eight o'clock, P. M., and gave the first utterance in prayer and thanksgiving to Him who causeth the wrath of man to praise Him. Speeches extemporized themselves. A flood of song poured itself out, and the hearts of all listeners throbbed in perfect sympathy with whatever was said or sung. Room can be allowed here for a quotation from only two addresses; the opening welcome from Professor Monroe, now United States Minister to Brazil, and the other from the subject of this sketch.

"We rejoice," said Professor Monroe, "not only because you have come back to us, but also because you have come without the shadow of a stain upon your integrity. You have made no compromises with slavery. There has been no bowing down of the body, no bending of the knee. Erect as God made you, you went into prison; erect as God made you, you have come out of prison. In behalf of this assembly, in behalf of Oberlin, in behalf of Lorain County, welcome! thrice welcome!"

Mr. Fitch was called for, and these are a part of his reported words: "I have had my seasons of deep sadness in Oberlin; I have had my share of affliction. When remorseless death has sent to yon-

* This quotation is from the pen of Mr. Fitch, in a letter to the Cleveland *Leader*.

der graveyard my parents and my first-born, when a large family of dear brothers have melted away like the snows of early spring, I have sometimes felt desolate and alone. But I see to-night that I am not friendless. This overwhelming jubilation is too much for poor sinful man to bear. Who am I, that I should be crowned as a conqueror? I have received a wreath from the hands of youth and beauty, and God forgive me if the tears I shed are not those of humble thankfulness instead of pride. I have borne the token to this stand with difficulty, which I could not

and would not have done if I were not assured these extraordinary attentions betoken your interest in the GLORIOUS CAUSE, and not in the man. The language of my heart is, 'God forbid that I should glory' save in the triumphs of truth and righteousness."

And thus the speeches went on until, for the first and last time since Oberlin was founded, the midnight found a scarcely diminished audience greedily feasting on the live words that would be spoken, the prayers that would be prayed, and the praises that would be sung.

SALEM WITCHCRAFT.*

BY REV. ROWLAND H. ALLEN, SALEM, MASS.

THERE is no spot in America of such sombre interest as "Gallows Hill." Its naked outline haunts the western border of the city like a spectre of the dreadful past. Our eye cannot run up that rocky slope without recalling to our heart the saddest event of Colonial history. There, looming against the summer sky of 1692, nineteen innocent persons were hanged by the neck till they were dead. The Salem Witchcraft was not a myth; its solid witness stands to-day; reciting, as it has from the first, the wild story of those real executions.

But although Americans, and especially the Puritans, have not been allowed to forget that tragical result, they have not been well reminded of the causes which led to it, and the circumstances which might palliate our fathers' crime. The subject has been so painful, that it has not been adequately studied. Men used to speak of it in timid whispers, if they spoke of it at all.

The original actors could hardly be induced to mention it. Deep pathos is the voice of such eloquent silence. Scarcely one oral tradition concerning the Salem Witchcraft has come down to us. Those poor penitents banished it from conversation, and would pass and repass its local relics without a word.

But distance has diminished the horrors of that period; and although we can never recur to them without grief, we can do it now without feeling personally humiliated. The hour for fearless reinvestigation has arrived.

Hon. Mr. Upham leads the way in this important work. Indeed, he has almost completed it for us. As early as 1831 he issued a volume of "Lectures on Witchcraft." But he gives us the ripe fruits of his patient toils in the elegant and capacious volumes under review.

For the task which he took in hand Mr. Upham had rare qualifications. A thorough scholar, a graceful writer, all aglow with the "enthusiasm of antiquity," for many years pastor of the "First Church" in Salem, it was perhaps an add-

* Salem Witchcraft, with an Account of Salem Village, and a History of Opinions on Witchcraft and Kindred Subjects. By CHARLES W. UPHAM. 2 vols. pp. 489 and 553. Boston: Wiggin and Lunt.

ed advantage that he differed in theological belief from the persons he describes. Impartial truth is the best defence of the true in heart. This Mr. Upham has evidently aimed to give us concerning those noble but deluded men. We have reason to be grateful for the spirit of candor pervading the book. The whole work is divided into three parts. The first part is a description of Salem Village prior to 1692. As a specimen of local history it is unsurpassed for graphic minuteness of detail. The second part contains an ample digest of the opinions on witchcraft which have prevailed throughout the world. The third part, for which the others are preparatory, is a narrative of the Witchcraft at Salem Village. There is an Introduction, descriptive of the general gloom which rested then upon the land, in consequence of the solemn woods, the cruel savages, the burdensome taxes, and the deaths of many much-loved patriarchs, making that year a favorable time for the incursion of a sanguinary superstition. There is a Supplement and also an Appendix, containing facts and papers which throw additional light upon the subject, so that in scope and materials the work seems to be as nearly complete as possible. A magnificent map of the original grants of land in Salem Village, prepared with great care by William P. Upham, Esq., and entirely unequalled in precision and minuteness by anything of the kind extant; and several illustrative cuts of ancient sites, prepared by Mr. O. W. H. Upham, serve an excellent purpose in bringing the scenes vividly before the reader. The publishers have been emulous to furnish a becoming casket for this costly matter. They give us beautiful paper and elegant print.

Salem Village was the country seat of Salem Town. It was about five miles distant, on the fertile plains now occupied by Danvers Centre. It afforded farm land to many wealthy settlers, such as Governor Endicott, Governor Bellingham, and Townsend Bishop, who still retained each his "house in town." But as the forests

were cleared away and roads were opened across the fields, and the engrossments and profits of agriculture increased, a neighborhood of resident farmers was formed which gradually became a permanent and independent community. In 1671, about forty years after the first grants of land were made by the General Court, they organized a new church, separating from the First Church of Salem. This church, now under the pastoral care of Rev. C. B. Rice, has remained true to its original faith. Its ancient records have been one of our main sources of the information concerning the witchcraft proceedings.

Among these sturdy land-owners, pending the settlement of boundary lines, many contests had arisen. These lines in the original grants had been carelessly defined, but with British vigor each pioneer insisted upon his personal rights. In some cases trees were felled in the day-time by one claimant which would be dragged off and stored for fuel in the night-time by his rival. Personal violence sometimes ensued, as well as costly suits, which they could ill afford to meet. "The farmers" and the "Topsfield men" thus became embroiled in bitter feuds. These tended to sour their spirits, and were the seeds, it is thought, of the bitter animosities of the witchcraft delusion. Parish troubles had also distracted the new community. Their first minister, Rev. J. Baley, throughout the eight years of his labor, had encountered a determined opposition. The second minister, Rev. George Burroughs, was opposed by the friends of the first (*antiquus mos!*), and, after a three years' struggle, had fled to a mission field on the shores of Casco Bay. He was a modest and devoted man, small of stature, but of such remarkable physical strength that certain prodigious feats which he performed were subsequently the ground of the accusation of witchcraft. They were regarded as proof that he had a diabolical confederate, and he was summoned back from Maine to be put to death. The whole treatment of Mr. Burroughs showed plain-

ly that the most petty superstitions and resentments entered into the great delusion of the day. Deodat Lawson succeeded him. His pastorate was brief; but at the very crisis of the spreading frenzy he returned, to preach to his former people a sermon so full of lurid picturings of the power of Satan, and stern denunciations of those in league with him, that the whole populace rushed from the church "exceedingly mad against" the accused.

Rev. Samuel Parris became the pastor in 1688. The name of this man will always be most prominently associated with the witchcraft disasters. He seems to have been the *pontifex maximus*. But it is not for us to judge his heart. It is by no means clear that Mr. Upham is correct in referring his activity, through all this terrific drama, to avaricious cunning, and a reckless determination to carry his own point in transactions with the parish then pending. Many things look suspicious, it is true, but there is not one that is absolutely decisive. He was a designing man, no doubt, a great manager, ambitious and crafty. He was also credulous and fanatical. He was a victim of superstition. But so was also the age in which he lived. If our author has done anything to lighten the load of censure heaped upon the actors in those events, it is mainly by establishing his position that the *whole world* was tinged with the very infatuation which swept them on to utmost ruin. In similar circumstances arrest, conviction, and death would have followed the charge of witchcraft as swiftly and certainly in any other village of Christendom as in Salem. The reasoning would have been the same everywhere, — briefly this: "Witchcraft, according to divine and human law, is a capital offence; the accused are guilty of it, therefore let them be executed."

But what was witchcraft, as then defined? It was the most accursed iniquity, — nothing less than a *personal compact with the Devil* for malignant ends. It was not merely necromancy or magic, the use of charms or amulets, or all the arts of sor-

cery; not correspondence by these means with supernatural beings simply, without regard to their character. This might be innocent. It was a formal confederacy with the Evil One. "It was believed that human beings could enter into alliance with the Prince of the power of the air; become his confederates, join in a league with him, and wicked spirits subordinate to him, in undermining the Gospel and overthrowing the Church, and conspire and co-operate in rebellion against God. This of course was regarded as the most flagrant of crimes, and constituted the real character of the sin denominated 'witchcraft.'"*

"In consideration of such allegiance and service, Satan on his part agreed to exercise his supernatural powers in their favor, and to *communicate* to them those powers in a greater or less degree, as they proved efficient and devoted supporters of his cause. Thus a witch was considered a person who had transferred allegiance and worship from God to the Devil."†

Such a compact, when once established, was supposed to confer great additional power on the Devil, as well as on his new subject. The opinion was prevalent that he could not act effectually upon men without the voluntary intervention and co-operation of other human beings. But almost unlimited potency was ascribed to the confederacy thus formed. A witch empowered by him could afflict, distress, and tear whomsoever she would. "She could throw them into convulsions, cause them to pine away, choke, bruise, pierce, and craze them, and even subject them to death itself.‡ She could be present and active, in her shape or apparition, at any place near or far from that where her body actually was. She had also the power of "second sight," and was able to communicate knowledge of the invisible world, like "mediums" of the present day. She could read inmost thoughts, suggest temptations to the absent, bring up the spirits of the departed, and ply the living with infernal arts of every kind. Persons thus

* Vol. I. p. 326. † Vol. I. p. 402. ‡ Vol. I. p. 403.

exercised by her malignant energies were said to be "bewitched."

Had this system of beliefs a groundwork in actual facts? As our ancestors understood it, there was no instance of the crime mentioned in history, sacred or profane. The Witch of Endor was not a real witch, but, according to their view, a conjurer simply. The Chaldeans, magicians, and soothsayers belong to an entirely different class. They might have intercourse with spirits good as well as bad, and for objects innocent as well as guilty. But this crime was essential diabolism. Now, was it ever practised? Suffice it to say, that throughout the seventeenth century the whole Christian world *believed* that it was. Our author brings together many proofs of the fact that this was a universal conviction.

Prosecutions for witchcraft had been common in every other civilized country. More than two hundred had been convicted and hung on the charge in England alone. In Scotland thousands were burned at the stake. Still larger numbers had been executed in other nations of Europe.* Several were put to death in Great Britain but a few years before the proceedings commenced in Salem. Quite a number there were tried by the water ordeal, and drowned at the very time the executions were occurring here; and some years *after* America had recovered from her fatal mistake, a considerable number were sentenced and put to death in Europe. † And these foreign trials were conducted with as heartless perversity as our own. Cruelty and superstition ranged over the earth hand in hand.

Concerning this delusion one unusual fact is to be remarked; not only the vulgar and ignorant were involved in it, but also the most gifted spirits of the age, — rare men of learning, piety, and rank. Sir Matthew Hale, the most admired jurist of his time, presided at the trial of two witches in 1664, and pronounced upon them the sentence of death. It is thought that his venerated

example had more to do in determining the course of the Salem prosecutions than any other authority. Sir Thomas Browne, a physician and scholar of unrivalled celebrity, was present at this trial, and in an elaborate speech before the court threw the whole weight of his great and good name against the accused and in favor of the reality of witchcraft. A printed report of this decisive trial was used as the main text-book at the Court in Salem.

Richard Baxter, our own beloved guide to the "Saint's Everlasting Rest," says in his "Dying Thoughts": "I have many convincing proofs of witches, the contracts they have made with devils, and the power they have received from them." Don Villalpando, Advocate Royal in Spain, issued a work of four volumes on "Demonology and Natural Magic." It was republished by order of Philip III. under sanction of the Holy Inquisition. It established and defined the doctrines of witchcraft held by the Catholics everywhere. There was no particular of the proceedings at Salem which would not find ample support in its details.

Towards the close of the century several eminent and sagacious men probed the prevalent error, and by earnest publications endeavored to drive it from the popular belief. But their arguments were not heard until after the catastrophe was passed. Such reformers, however, were very few. Witchcraft had the credence of Sir Edward Coke. It was countenanced by Lord Bacon himself. It was maintained in an imposing convocation of bishops. It was preached by the clergy everywhere. More, Calamy, Glanvil, and Perkins, honored ministers, wrote in support of its reality. The educated classes of America were no exceptions to this army of errorists. Nurtured in European institutions, of course they entertained European views. Jurists, physicians, magistrates, and clergymen, and the populace almost without dissent, believed in the theory and the practice of witchcraft, through and through! What was to protect a devoted Village, when all

* Vol. I. p. 347.

† Vol. I. p. 343.

the fury of this heaven-wide cloud should burst upon it?

Prior to 1692 there had been executions for witchcraft in America. Margaret Jones was sentenced by the saintly John Winthrop and hung in Boston in 1648. Ann Hibbins was sentenced by the reverend John Endicott and hung in 1655. The gentle William Penn presided at a trial in Philadelphia which convicted two Swedish women of the same offence. They escaped death, but not on account of leniency on the part of their judge. Two residents of Springfield were condemned in 1652. They likewise evaded the penalty. Elizabeth Morse of Rowley would have been executed in 1680 but for the reprieve of the Governor.

A case, however, occurred in Boston in 1688 which is supposed to have had especial bearing upon the Salem trials. A poor crazy Irishwoman named Glover was charged with bewitching the children of a Mr. Goodwin in whose family she worked. The "Goodwin children" became celebrated for their marvellous antics. Cotton Mather took one of them into his own family, and endeavored faithfully to exorcise her. She must have been a wonderful adept in the histrionic art. For many days she played upon the good man's credulity with the shrewdest adroitness. She would gayly read off books written by Quakers and Catholics, which the Dr. earnestly opposed, but she could not decipher a syllable of the Assembly's Catechism. She was very much in love with the Prayer-Book, but she could not read a word of the Holy Bible.* She would whistle and sing and yell at family prayers. She would riot in contortions and pains of every description, now choked by an invisible noose, now baked in an invisible oven, now chilled in invisible water, while her face would blacken or her skin would perspire with heat or her shivering body would be covered with goose-flesh. All these, it was asserted, were occasioned by the Irishwoman. She at length was hung, and Mr. Mather prepared a sermon upon the mys-

terious developments. It created a profound impression. It was published in a pamphlet, and distributed. It easily filled the country with the belief that this child was indeed "bewitched," the victim of diabolical power.*

Such accounts were considered ominous. They were thought to be proofs that Satan with his confederate fiends was about to make an onslaught upon the New World. Baffled in the other hemisphere, he would make his last stronghold in this. Here was to be fought his most desperate battle for final supremacy. The fearful struggle was at hand.

Such was the state of feeling, and the posture of affairs, when the outbreak occurred at Salem Village. Theories of law and medicine and theology, the world over, recognized the reality of witchcraft. The popular belief in it was intense enough to sustain almost any imposition bearing its name. The community likewise had local traits which were peculiarly foreboding, when considered in connection with such a superstition. They had the vigor of pioneers and the unflinching resolution of freemen. They had been accustomed to strife. They had been hardened by what they felt to be wrongs. Above all, they had the *moral force* of the Puritans. This had brought them across the ocean. This had armed them against the savage. This had carried them through many a conflict. They believed that a new struggle was at hand, more momentous than any in which they had engaged. They believed in God. He was the object of heart-felt homage. His cause was theirs. His cause was imperilled, and to its rescue they rallied.

During the witchcraft delusion they felt that they were confronting, face to face, the Prince of the power of the air. With this one idea a stern, self-sacrificing people threw themselves into the pitiless contest. They determined to do battle to the end, — to give no quarter till their detested foe was driven from the land.

We do well, as students of history, to

* Vol. I. p. 461.

pause for a moment, and admire the uncompromising consistency of those brave men. We have charges of cruelty and fanaticism to bring against them. But there was heroism, yes, devotion, in their hearts. We see them grievously misled; but we need not be blind to the virtues they still possessed. We cannot follow through the distressing details without exclaiming against their excesses and condemning their obstinate blindness. We cannot apologize for their wanton disregard of counter evidence and the dictates of common humanity. We cannot disabuse our minds of the belief that some of the prominent actors wilfully *plotted* to keep up the excitement, and took advantage of this fatal frenzy for objects of personal spite; but, with no desire to extenuate the follies or deny the sins of our Forefathers, in reference to the mass of those who were implicated in it, we must still give it the name of "*the witchcraft delusion.*"

Mr. Parris had in his household at Salem Village several slaves. Two of them were "John Indian" and his wife Tituba. These two were natives of South America, and, saturated with the wild superstitions of the race from which they sprang, they are supposed to have infused pagan elements into the existing fanaticism, even if they did not originate the entire convulsion. A circle of young girls, with whom they had mysterious conference, had been accustomed to meet at the parsonage during the winter of 1691-92. This circle was formed for the purpose of practising the arts of palmistry and magic. They resembled as nearly as possible "the circle" of modern spiritualists. They were, however, such children that wise warning or sound correction would have broken up their illicit proceedings, and averted all the horrors of the Salem Witchcraft. In addition to the Indian slaves, the names of eleven are given as belonging to the circle. They are referred to continually throughout the prosecutions as the "afflicted children." Elizabeth Parris was the daughter

of the minister. Although only nine years of age, she conducted a leading part in the early stages of the affair. Before it had progressed very far, she was judiciously sent away from home. Abigail Williams, her cousin, eleven years of age, lived in Mr. Parris's family, and from the beginning to the end was one of the most audacious accusers. Ann Putnam, twelve years of age, the daughter of the parish clerk, must have been a child of astonishing precocity. Her prominence was so odious throughout, that the tomb in which she was placed, at an early death, has been shunned ever since, and the dying have often requested not to be laid by her side. Mary Walcott was the daughter of a near neighbor, and the "way through" from her father's house to the parsonage plat can still be detected. Mercy Lewis, seventeen years of age, was a servant-girl. Her unflinching purpose and skilful management throughout made her responsible for much of the distress which came upon the whole community. Others are less conspicuous than these, but the whole circle seemed to move with entire unanimity in acts of reckless presumption and appalling malignity. "For myself," says the author, "I am unable to determine how much in their conduct may be attributed to credulity, hallucination, and the delirium of excitement, or to deliberate malice and falsehood." *

A few females more elderly than these were in the habit of occasionally attending their meetings, and became finally active in the accusations. Before the winter had passed the circle had grown quite expert in the arts they were practising, and at times they would display their attainments to the great amazement of spectators. They would creep into holes, drop unconscious upon the floor, make antic and unnatural gestures, writhe in dreadful contortions, and utter piercing outcries. At first no mention was made of their tormentors. But gradually the attention of the families with which they met was fully awakened, and

* Vol. II. p. 5.

erelong the whole neighborhood was filled with the story of their unaccountable behavior. Their condition became worse and worse. They excited the deepest sympathy. Dr. Gregg, the village physician, was called. Baffled by the unknown symptoms, he gravely gave the opinion that they were "under an evil hand," that they were "bewitched." This professional decision spread like wildfire. The whole country around became alarmed. This was the all-engrossing topic. Multitudes came to witness the terrible convulsions of the "afflicted children." A love of notoriety, perhaps, was thus awakened in them. Possibly it was thereafter their controlling motive. Soon they extended their operations to public places. Their loud outcries and awful fits disturbed prayer-meetings and Sabbath services. Instead of being rebuked and punished, they were still regarded by almost every one with pity and solemn awe. A few expressed disapprobation of their insolent behavior, and absented themselves from church. They were marked, it appears, for subsequent vengeance. In due time Mr. Parris summoned the neighboring ministers to his house, to spend a day in fasting and prayer, in view of these strange dispensations. The children performed before their eyes. They were amazed and completely confounded. They hastened to confirm the opinion of Dr. Gregg. They declared their firm belief that the Evil One had confederates in the community bewitching these poor girls. This second professional decision banished every doubt. "Society at once was dissolved into a wild and excited crowd. Men and women left their fields, their houses, their employments, to witness the awful unveiling of the demoniac power, and to behold the workings of Satan himself upon the victims of his wrath." *

Prompted by the principle that the Devil could operate upon human affairs only through the instrumentality of human beings in league with himself, the question in

all minds and on every tongue at once became, "Who are those among us in league with him afflicting these girls?" For some time the girls held back their charges; the excitement deepened, and the importunity increased. "Who is it that bewitches you?" was the demand now pressed from all sides. At length, timing the announcement with extreme delicacy, and selecting their first victims with consummate skill, one after another cried out "Good," "Osburn," "Tituba." Sarah Good was a poor, houseless beggar, broken down with ill-fortune, and the object already of many suspicions. Sarah Osburn had lost her good estate by an unhappy second marriage. Her mind was shattered. For a long time she had been bedridden. Gossip about her was rife in the community. "Tituba" was the Indian-woman mentioned before.

On the 29th of February, 1692, warrants were duly issued against these three persons. The complainants were four of the most respectable men in the village. It was no child's play with them. When the examinations came off, a vast crowd assembled to witness them. It was necessary to adjourn from the village tavern to the meeting-house. John Hathorne and Jonathan Corwin, two of the most reputable magistrates of the Commonwealth conducted the examinations. With great gravity and a solemn prayer they entered upon their task. Sarah Good was first put upon the stand. The minutes on file in the office of the clerk of courts in Salem are copiously copied by Mr. Upham. They furnish a valuable feature of his book. The trials proceed in this way. The prisoner is placed on a platform in front of the excited assembly. The afflicted children are all present. The magistrate plies his questions as follows:—

"Sarah Good, what evil spirit have you familiarity with?"

"None."

"Have you made no contracts with the Devil?"

"No."

"Why do you hurt these children?"

"I do not hurt them."

At certain junctures the girls fall down, "dreadfully tortured and tormented," not being able to look at the accused without a spasm. If, however, they are brought to her, and made to *touch* her, the diabolical fluid would immediately flow back into the witch, and they are relieved at once. Such acting would have an overwhelming effect upon the court and all assembled, and the proceedings would go forward as though conviction was a foregone conclusion, and the evidence of the afflicted children absolute proof.

Tituba, the slave-woman, though denying at first the charge of witchcraft, afterwards acknowledged it. She had obeyed the "black man with a book"; but she had renounced her compact with him. She described her infernal operations, and, by her strange and awful fancies, added much to the terrors of the occasion. It is supposed that her behavior was pre-arranged. As soon as she confessed, the afflicted children were calmed. These three were all committed to jail for trial.

Among the evidences of witchcraft, one was the "*witch mark*." The Devil was supposed to affix this to the bodies of his confederates, and afterwards that spot would become discolored or callous. The law provides that it shall be searched for. Some such dead or darkened spot could be found on almost any person.

Another class of testimony was called "spectre evidence." It was supposed that the witches could go to those whom they wished to afflict in the likeness of any animal, — a dog, a hog, a cat, a rat, a toad; or any birds, particularly yellow-birds. They could likewise go in their own apparition, however far away their actual body was. This power was also recognized in the books of law. With such evidence admitted, the defence of an "*alibi*" was entirely void, and no charge could be disproved which the imagination could invent.

A witch could also act upon her victims

at a distance, by means of "puppets." These were little bundles of cloth in any form, or amorphous. Whatever was done to the puppet would be suffered by the party bewitched; for example, a pin stuck in it would pierce the flesh of the person.* A bottle of old rusty pins is preserved in the court-house at Salem, said to have been taken from puppets, and also from the bodies of the afflicted children.

But, to resume, the excitement was not quelled by these commitments. Tituba had mentioned four others as engaged with her in their Satanic occupations. Two were already in chains. Who were the other two? The girls continued to be tortured. Erelong "they cried out upon" another; this was Martha Corey, a pious good-wife, whose only fault was her disapproval of the proceedings of the girls. She also was committed, the accusers at her examination executing some of their rarest feats. The success they achieved in this case emboldened them. Their next victim was a lady without a superior in social esteem and religious character, Rebecca Nurse, a venerated mother in Israel. Several times during the examination the magistrates seemed about to give way to the moral effect of her conscious innocence; it was only by the most tumultuous convulsions that the accusers could keep them firm. She was at length committed.

All caution seemed now to be abandoned. A mere infant, four years old, was next imprisoned for the crime. The Devil had effected a lodgment in Salem Village; this was the overwhelming thought in every mind. At this juncture Deodat Lawson arrived in town, and preached his ever-memorable sermon.

He took for his text Zechariah iii. 2. He pictured the grim warfare of Satan; he called upon God's people to rally against him. The effect of his discourse was immense; awe, anger, consternation, and frantic zeal, all were augmented in the hearts of the hearers.

It was truly a masterly effort; its im-

* Vol. I. p. 407.

agery was sublime and terrific. The summons to confront unflinchingly this hellish foe was in the highest style of impassioned eloquence. At once it was printed and distributed throughout the land. Rev. Mr. Parris also took occasion to preach upon the all-engrossing theme.

Charges were renewed against prominent persons. A special "council" came down from the General Court to examine them. This was an interference that was irregular and reprehensible; it added much to the startling character of the proceedings. The witnesses, in their evidence, had ascribed most blasphemous actions to the accused. They had represented an infernal sacrament, with the Devil for ministrant, these poor creatures for deaconesses, and *their own blood* for the wine. It is strange that their youthful imaginations were capable of inventing such awful falsehoods. As the testimony came out all present were horrified; it tended to deepen their resolve to punish the fiendish crime. Three were committed April 2, and four April 19; one of these four was Giles Corey, a venerable man, bending beneath the weight of more than fourscore years; another of them, Mary Warren, a member of the "circle." This was a new trick; it is supposed that she suffered herself to be accused in order to avert suspicion from the rest. Her full and graphic confession of the sins of witchcraft easily cleared her from its punishment, and strengthened the belief in its reality. She acted her part with dexterous address.

In descriptions of the diabolical sacrament, a "man in black" had been spoken of. Who was this? High and dreadful disclosures were awaited for response. They seemed to be at hand; when Rev. George Burroughs was declared a witch, — this term, witch, was then applied indiscriminately to males and females, — he was laboring in his humble field in Maine; but they arrested him rudely, and committed him for trial. Nothing could have prompted this selection but real malice,

mingled, it may be, with an old parish grudge, and a desire, on the part of the accusers, to show the fearful power which they could wield.

The prisons now were almost full of those who had "signed the book" of the Devil, putting themselves in solemn league with him.

In the town of Andover a good man's wife fell sick. He became convinced, by the physician attending, that she was "bewitched." He drove down to Salem village to ascertain from the "afflicted children" who was her tormentor. Two of them returned with him to Andover. "Never did a place receive such fatal visitors. The Grecian horse did not bring greater consternation to Ancient Ilium. Immediately after their arrival they succeeded in getting more than fifty of the inhabitants into prison, several of whom were hanged!"* Panic spread everywhere. The idea prevailed that the only way to prevent an accusation was to become an accuser. The confessing witches were thus greatly multiplied, and the power of the delusion mightily strengthened. Fear was on every face and distress in every heart.

Many quit the country altogether. Business was at a stand-still. The conviction settled upon the people that an infernal confederacy had got foothold in the land, and was carrying it over to the power of the Evil One.†

The time for the final trials drew near; it was decided to intrust them to a special court of Oyer and Terminer. This was made up of seven judges, with the deputy-governor, William Stoughton, for chief justice; most of its members were citizens of Boston. It was composed of impartial men, although, like their fellow-citizens, they were bond slaves of the delusion.

The court was opened at Salem, in the first week of June. Its scenes were but repetitions of the preliminary examinations. The character of the evidence was the same, and the futility of all defence,

* Vol. II. p. 248.

† Vol. II. p. 249.

with the existing laws, was quite as apparent.

Bridget Bishop was the only one tried at the first session. She was a respectable lady, who occupied the very house in town where our honored author afterwards resided. She was convicted, and within a week the dreadful sentence was executed on Gallows, or Witch Hill.

In the last week of June the court met again; five were tried and convicted at this session. They were all hanged July 19th. One of these was Rebecca Nurse; her distinguished virtues and saint-like bearing staggered the jurors, as they had the magistrates before. In spite of the monstrous testimony of the accusers, the clamors of the outside crowd, and the bias of the court itself, they brought in a verdict of "Not guilty." The wresting of judgment at this point seems amazing to us. Immediately, all the children and others afflicted, within and without the court, set up a hideous outcry, and wallowed in horrible antics. One judge expressed himself dissatisfied, then another; then the chief justice, who, though a man of rectitude, always seemed to be bent on convictions, suggested that one petty item of testimony had not been duly considered, and sent the jury out again; they returned with a verdict of "Guilty." Surely justice had fled from that court.

There is a tradition that the body of this poor woman was sought out, under the secrecy of night, and borne in tender arms across the fields to the burial-plot next her own home. Her sunken grave still is pointed out, and the oaken house in which she lived still stands.

On the 5th of August six were tried and condemned. These were all executed on the 19th, excepting one. Rev. George Burroughs, John Proctor, and George Jacobs, Sr., were among this ill-fated band.

It was well known that a confession of witchcraft, and a formal renunciation of it, would clear the accused from its fatal consequences; those only who denied

their guilt were obdurate culprits, others, relenting, were released. The men, therefore, who steadily refused to take that lie upon their lips earned the name of martyrs, noble martyrs to the very spirit of truth. Witch Hill is the Smithfield of America. A petition, signed by a great majority of the neighbors of Proctor, was presented at court, in his behalf; it is evidence to show that the severities of the prosecutions are chargeable, not so much upon the community of Salem as upon the general government. He never would have been condemned had their will borne sway. Mr. Proctor himself addressed a letter from his prison-cell to five of the most prominent clergymen in the State, imploring their intervention for a new trial, and a change of magistrates. These clergymen, though too active at the outset, were known to be opposed to the excesses of the prosecutions. Increase Mather was supposed, in heart, to disapprove them altogether. Samuel Williard, of the Old South Church in Boston, "one of the most revered and beloved ministers in the land," was so notable in his opposition to them, that the "afflicted children" actually began to "cry out upon" him. They were speedily hushed by the incredulous court. "Indeed," says Mr. Upham, "the truth is that the judges, magistrates, and Legislature were as much to blame in this whole business as the ministers, and much more slow to come to their senses and make amends for their wrong-doing.*"

During September fifteen were tried and convicted; eight of these were executed September 22d. Rev. Mr. Noyes, of the First Church in Salem, turning to the strangled bodies, is represented to have said, "What a sad thing it is to see eight firebrands of hell hanging there!" It was the last time that his eyes were pained by such a sight.

Three days before old Giles Corey had suffered a fate that shocked the hearts of all good men. He had refused to plead to

* Vol. II. p. 350.

his indictment, and so had prevented a trial; his object was to preserve his property, which he had deeded to his children, from the forfeiture of an attainer. Whenever summoned to trial, he would stand mute as a statue, bidding defiance to a tribunal which wrested judgment to destruction. The resort of the law in such a case was to press the prisoner by weights, until he pleaded "Guilty" or "Not guilty"; and in a field close by they pressed that heroic man to death. This horrible event was one of the last acts in the tragedy. We would that the curtain of oblivion at this point might fall, and hide the whole black past from our view. But the hand of remorseless history drags it aside. We must recognize it as a veritable transaction in the annals of our Puritan State.

Mr. Upham makes much of the artful adroitness with which the order of incidents was arranged, and the supplies of excitement were furnished at the critical moments throughout. He thinks that some power behind the scenes, perhaps in Ann Putnam's family, perhaps Mr. Parris himself, managed the dreadful drama from the beginning. There would be reasons for such a suspicion did it not involve a personal depravity so inhuman as to be almost incredible. There seems indeed to be a sequence of events, calculated every way to intensify the frenzy.

But at length the tide was to turn; Reason was to resume her sway. The girls, over-estimating their power, struck too high; they could not make the people believe that Rev. Mr. Williard was guilty. Then a member of Increase Mather's family was accused; the wife of Sir William Phips, the Governor of the State, was "cried out upon." Finally, the wife of Rev. Mr. Hale of Beverly was charged with the crime. This last act seemed to break the spell; she was a lady of such eminent graces that it could not be that she was a witch. Mr. Hale had been a leading prosecutor before; but he *knew* that his wife was innocent, and he turned

at once his powerful influence against the current. *The accusers had perjured themselves*; this conviction spread suddenly through the community. They had been duped. It was all a mistake. O, what a mistake! And the wild storm quelled. In a moment that mortal delirium was checked. The whole delusion vanished.

Governor Phips saw that a stop must be put to the prosecutions. The Special Court was dissolved. The Superior Court, which met in January, 1693, convicted only three out of fifty indicted. These three escaped execution. Other trials resulted uniformly in acquittal. In May, the Governor, by proclamation, discharged all who were imprisoned for witchcraft. "Such a jail-delivery was never known in New England."* The number then released was about one hundred and fifty. Two had died in prison. Twenty, including Giles Corey, had been executed. Many had escaped from confinement. In all there must have been nearly three hundred arrested and committed for this imaginary crime.

The calamitous effects of the delusion were long and painfully felt. Those pure and precious lives could not be recalled to earth. From many a household domestic happiness had forever fled. For the whole Colony the retrospect indeed was fearful. Gentle women had been torn from their families to suffer the rigors of a public trial, if not judicial death. Laboring men had been arrested in their needful toils. The industry of the youthful State had been severely crippled. A whole summer had been lost to the husbandmen. Their fields had been left unploughed, and they had no harvest to reap. The excitement of the hour consumed every other interest. It left them destitute at the end. Confidence in the safeguards of the community had also been disturbed. The protecting hand of the General Court had not defended the innocent. The calm voice of science had become an accuser. The white ermine of justice had been stained by needless blood. The altars of our holy

* Vol. II. p. 351, quoted from Hutchinson.

religion had afforded no asylum to the distressed. Lawgivers, physicians, magistrates, and ministers, instead of repelling the woful superstition, had united to strengthen it. It was not well for the various causes they maintained. There was hardly one social good which was not injured by the shock it then received. But amid all that is sorrowful in this dark scene there are two facts which stand out in pleasant light.

One is the genuine penitence of those misguided men. It is beautiful to us. Most of the girls turned out ill. Several of them became profligates. Only one, Ann Putnam, made a confession. Chief Justice Stoughton clung proudly to the position that his decisions were right throughout. Some few of the clergymen contended to the end of life that these were veritable "wonders of the invisible world." Mr. Parris was never known to repent the part he performed. He was soon forced to leave his charge on account of the prejudice then engendered. He died in obscurity. But, with these exceptions, the rest of the prosecutors made most honorable acknowledgments of the injuries they had done. Their expression of feeling was not immediate. Great sorrow sealed their lips. Words, they feared, would kindle the rage rather than soothe the grief of those who had suffered such remediless wrongs. But their action at length was unequivocal.

In 1696 a proclamation for a public fast was issued, especially in view of "the late tragedy," that "God would humble us therefor and pardon all the errors of his servants and people." It was couched in affecting terms. Nearly fifty years after the General Court adopted a measure, appointing a committee to inquire into the condition of those families which might have suffered in "the calamity of 1692," and expressing a strong desire to compensate them either by money or a township of land. The two churches which had been most implicated reversed the sentences which had excommunicated those

convicted of witchcraft, and conducted with marked kindness toward the surviving friends. The clergymen of Essex County, with but one or two exceptions, signed a petition, begging that the infamy of a criminal trial might not rest on the accused, or appear on the court records. The twelve jurors, whose verdicts had been the doom of so many guiltless persons, united in a declaration, subscribed by them all, expressing their grief for what they had done. This remarkable paper exhibits the utmost tenderness of conscience, and asks forgiveness of God and men in terms of such heartfelt contrition that it disarms our indignation altogether.*

But the conduct of Judge Sewall claims our special admiration in this respect. Through his whole life after that fatal court he observed annually, in private, a day of humiliation and prayer, in view of his participation in it; and, on the day of the general fast, he rose in his own pew in the Old South in Boston, and, before the whole congregation, proceeded to the pulpit, and handed the pastor a written confession of the error into which he had been led, and an earnest request that his brethren would unite with him in devout supplications that it might not bring down the displeasure of God upon his country, his family, or himself.† He remained standing during the public reading of the paper. Such an example of noble penitence throws a bright gleam over all that melancholy past.

The other fact, which may mingle pleasure even with the study of this sad event, shows the good design of God in permitting it to occur, — *by that very fury the superstition itself was forever exploded.* Perhaps no gentler means would have accomplished the end. It may be that such appalling enormities were needed to drive the deeply lodged error from human beliefs. We of the present day treat it too often lightly, or with ridicule and reproaches. In the seventeenth century it was invested with an awful solemnity. The greatest

* Vol. II. p. 474.

† Vol. II. p. 443.

and best of every land were subject to the strange infatuation. It is not for us to denounce them. All delusion has not yet departed from the earth. There are false and fatal systems of belief at work among men to-day. God grant that they may not require so terrible a refutation as did this. But arguments alone cannot destroy them. In the well-chosen words of our author: "Error is seldom overthrown by mere reasoning. It yields only to the logic of events.

No power of learning or wit could have rooted the witchcraft superstitions out of the minds of men. Nothing short of a demonstration of their deformities, follies, and horrors, such as here was held up to the view of the world, could have given their death-blow. This was the final cause of Salem Witchcraft, and makes it one of the great landmarks in the history of the world." *

* Vol. I. p. 374.

THE MISSIONARY HERALD.

OUR Periodical literature, historically considered, illustrates in a remarkable degree the uncertainty and tergiversations of human affairs. A notable example is found in what is familiarly known as "The Missionary Herald." This monthly, now the organ of the American Board of Commissioners for Foreign Missions, and devoted exclusively to the Missionary work, was first published in June, 1805, under the title of "The Panoplist, or Christian Armory," and retained that title for three years. During this time it was the organ of the moderate Calvinistic party.

A monthly, entitled "The Massachusetts Missionary Magazine," had been published as the representative of the Hopkinsian party, from May, 1803. In June, 1808, these two periodicals were united under the title of "The Panoplist and Missionary Magazine united." "New Series." This work was issued at that time as No. 1, Vol. I., and was continued in a regular series, without change, until June, 1812, when the word "united" in the title was dropped.

In recognition of the origin of the Panoplist, instead of numbering the volume which commenced June, 1813, as the Sixth, the Editors designated it the Ninth, and to this change in the

number of the volume all subsequent volumes have conformed.

In order to make the volume commence with January rather than June, in the year 1813 two numbers were published in each of the last five months of the year, making twelve numbers from June to December. Hence, Vol. X. No. 1, commenced with January, 1814.

A minor edition was published every month from the time of the union of the two magazines, in 1808, to the commencement of the year 1818,—which minor edition did not contain the theological essays or reviews which formed a prominent part of the major edition, and was furnished at a reduced price.

With the commencement of the fourteenth volume in 1818 the title was changed to "The Panoplist and Missionary Herald"; and "The Missionary Herald" was also published separately as a substitute for the minor edition. This arrangement continued for three years. In January, 1821, "The Panoplist" as a title and as a theological review was dropped entirely, and the work appeared simply as "The Missionary Herald" (Vol. XVII.), and has continued in like manner to the present day, the current volume being the sixty-fourth.

THE FIRST HOME MISSIONARIES OF NEW ENGLAND.*

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

A SMALL, time-worn pamphlet lies before the writer entitled, "Kneeling to God at parting with friends; or the fraternal Intercessory Cry of Faith and Love; setting forth and recommending the Primitive Mode of taking Leave," by J. Danforth, Pastor of the Church of Christ in Dorchester.

The sermon thus quaintly named was preached near the close of the year 1695, on an occasion not only of deep interest to those immediately concerned, but worthy of notice at the present day.

The first Church in Dorchester, Mass., was organized in England, and came with its Pastors to these shores in 1630; six years later the majority of its members, with Rev. Mr. Wareham, removed to Windsor, Conn., forming the first Church in that State. A new Church was gathered in Dorchester, under the charge of Rev. Richard Mather as Pastor.

Having been thus by their previous history made familiar with the emigration of an organized Church as the nucleus of a Christian colony, it was not strange that when, in 1695, applications were sent from some pious settlers in the southern district of Carolina, asking them "to encourage the settlement of churches, and the promotion of religion in the southern plantations," the Dorchester Church should have been found quite ready to respond.

Their Pastor, Mr. Danforth, then in the thirteenth year of a ministry which continued with a full measure of unity and success for forty-seven years, was a large-hearted as well as warm-hearted man.

* We give this name to those whose history we relate, because this was the first enterprise which had permanence and success. It is proper, however, to say, that, as narrated by Governor Winthrop (*Hist. of New England*, Vol. II. pp. 78 and 95), three ministers were sent to Virginia in 1642; but as they were not episcopally ordained, the Governor and Council forbade their preaching, and after a few months they returned.

A much esteemed youth, Mr. Joseph Lord, who had graduated at Harvard College four years before, was then teaching in the town, and to him the Pastor and others turned as the leader in the proposed enterprise. Eight other men were found ready to go forth with him; and on the 22d day of October, in the presence of messengers from the Churches in Boston, Roxbury, and other adjoining towns, a Church was organized, and Mr. Lord was set apart to be, in the language of the present day, a Home Missionary. He preached his own ordination sermon from Matt. v. 13: "Ye are the salt of the earth."*

How others felt appeared from the sermon above referred to, delivered a few weeks later, just before the band of Christian emigrants set sail. It shows a deep sense of the perils and difficulties they would encounter, during their wintry voyage, and in a new settlement, surrounded by savages; it exhibits beautifully the power and tenderness of Christian love, binding together those departing and those sending them forth; but more than all glows the pure desire of advancing Christ's Kingdom.

We often speak of "the missionary spirit" as if it were almost peculiar to recent times; but this old discourse is full of it.

"One candle may serve to light up many more, and one Church may lend materials to the furnishing of another.

* Those entering into Church covenant with Mr. Lord were Joshua Brooks, Simon Dakin, and Nathaniel Billings of Concord; Increase Sumner and William Pratt of Dorchester, William Adams of Sudbury, George Fox of Reading, and William Norman of Carolina, who had probably come to New England to seek missionary aid. The MS. journal of Mr. Pratt, giving an interesting account of the voyage and first settlement of the emigrants, is still preserved by J. G. Crane, Esq., of Bridgewater, Mass., one of his descendants.

The candlestick that holds the candle must not monopolize its light and influence. Our Lebanon is not for ourselves only, but to enliven others with doors of cedar. Our mines and treasures must stand open to our Solomon to build more palaces of silver with. Yea, every believer hath some degree of a catholic spirit in him, wishing that all the world, and striving to the utmost of his influence that all that are near him, may become 'altogether such as he is, except his bonds.'

"And as for New England, let our ancient Charter speak what our Fathers' professed intention and design was in coming hither, viz. not only purely and peaceably to enjoy, but also generously and charitably to spread and propagate, the Gospel of Jesus Christ, and to direct the blind pagans in the way to blessedness forever. Some that have seen our first times can remember how much the Indian work was then in the hearts and prayers of the saints, and how it flourished, and how many of those American converts have had a triumphant passage into glory.

"And are the days near for the illumination of the dark parts of the world? May we not humbly hope that New England shall have a hand therein? What if the Lord will have his Word go forth along into this America from his Jerusalem here; and that too, whilst our sins and his judgments are upon us, that so no flesh may glory in his sight? Hath the Lord inclined places remote to send hither for spiritual help? Hath the Lord inclined the hearts of sundry of our dear Brethren to accept of mission unto such service, and are they now going forth? Shall we not kneel for them before the Lord? What we all owe to God and to his Kingdom, we have separated them to discharge it for us, and *they are New England's offering to the Lord Jesus Christ for the service of his Kingdom.*"

The fervent Pastor then urged upon his people the duty of constant prayer

for these self-devoted men, after the example presented in the text (Acts xxi. 4-6), of the disciples at Tyre, who knelt on the shore and prayed with Paul. His words show the strongest faith in the power of such intercessions. "The jewel of salvation is set in the gold-ring of prayer. Hold fast the ring, and you secure the jewel." "The Lord Jesus hath sent us the treasures of his goodness locked up in the glorious cabinet of the new Covenant and promise, and in the lock thereof is put the key of prayer." "This they can do for their brethren, they can pray for them to the Lord; and many times they can do nothing else; their wit, strength, purse, can't reach to help them. The swelling ocean may swallow up, or enemies sink them, or sickness make an end of them long before we can hear of it, or reach to help them with our other talents; but now, so long as they do but keep within the compass of this world, they can never get out of the reach of prayer. Would we have frequent intelligence of their welfare, we may in a new and living way draw near to Him, that is always near to them, and have it. Many holy men of God, and some of them in New England too, have obtained upon their knees happy tidings from remote countries and strange assurances of things to come. Are some of our dear brethren removing to a great and wide distance from us? Yet I do not see what should hinder, but that they and we may daily meet at the same throne of grace, and interchange some comfortable intelligence."

While those at home should thus offer "proper prayer," the earnest teacher commends to those going forth the duty of "practical prayer." Their deeds should be virtual supplications. "There is in every act of Gospel obedience a certain power to impetrate blessings at the hands of God." "You must work for, as well as pray for, the salvation of souls and the enlargement of the Kingdom of Christ Jesus. Up and be doing, and the Lord

will be with you. The use of means natural, for this or that end, what is it, but an application to the God of Nature for that end? Run the venture. *There is something worth the seeking, if God lights the candle.* Your pains is well paid with the gain of one soul. You will be most happily situated to spread religion in the American islands and continent. If schools of learning, fundamentally necessary to the propagation of godliness forward to the nations and downward to posterity will not agree with the government and people there, *I charge you in the name of God and the Lord Jesus Christ, and as you have any regard to the souls of your posterity, to return to us again.*

"However, despair not till you have made the trial. Trust God; urge man, and at it again and again; watch much; guard well; pray hard, and never give in; work hard, and never be weary; lie low and look high; walk closely with Christ; sow your seed in tears; look hard for trials, and hope to the end. Provoke not the Spaniard;* debauch not the Indian; be just to all men; and be sure you divide not one from another or from your worthy Pastor. Sacrifice the world to religion and be of public spirit. Do all you do humbly and valiantly in the name of the Son of God.

"Now the Lord, the God of our Fathers, and New England's God, be with you forever."

Surely this was good preaching, and it is pleasant to hear such great and strong words of faith and missionary zeal sounding down to us from the earlier days.

Thus dismissed to their work, Mr. Lord and his fellow-laborers set sail from Boston in the brigantine "Friendship" (or, according to some accounts, in two small vessels), on the 5th of December, 1695.

There is no record of the precise number going forth, nor any account of their embarkation. Yet this must have been a

scene of deepest interest. Sadness and exultation were strangely blended. Tears were flowing at the sundering of tender ties, as those looked on one another who were never to meet again. Carolina was more distant then than Europe now, and stout hearts might well have dreaded the perils of a voyage in mid-winter in a frail bark.

But Christian sympathy surrounded them, and the noble Pastor, we may be sure, was near, to offer one more prayer, and speak one more word of cheer, as he reminded them again that they were "New England's offering" to the work of Christ.

After a stormy voyage of fourteen days, on the eighth day of which they kept a fast on account of the perils which threatened them, they reached Charleston, being welcomed by a salute from the shore of nine guns, and soon established themselves on the Ashley River, in the midst of an unbroken forest, twenty miles from any settlement of civilized man. There, on the 2d of February, 1696, under the shelter of an oak, which a few years ago was still standing and stretching its weather-beaten boughs over the resting-place of the dead, they celebrated the Lord's Supper: the first administration of that sacrament in Carolina,* "at which," says a chronicler of that day, "there was great joy among the good people, and many thanksgivings to the Lord."

With fond remembrance of their former home, they called the new settlement Dorchester. They soon erected a meeting-house, establishing the Congregational form of Church government; and though few particulars of their history are recorded, it is evident that their numbers steadily increased, and for half a century they enjoyed a modest prosperity.

In 1752, finding the place of their residence somewhat unhealthy, and good land in the vicinity becoming scarce, the majority decided to remove to the neighboring Colony of Georgia. A location was selected between the rivers Altamaha

* Alluding to the hostility between the Southern colonies, and the Spanish settlers in Florida.

* Graham's Hist. United States, Vol. I. p. 387.

and Ogeechee, and at intervals of time, extending to 1754, eight hundred and sixteen persons, men, women, and children, settled in this new abode, which, with reference to its position between the rivers just named, they called Midway.

The people of Georgia gave them a cordial welcome. "We have an extraordinary character of them from all quarters," wrote one of the chief men of the Colony; a liberal grant of land was made by the Legislature; and a new era of prosperity commenced. Holding fast to their New England principles, to their Congregationalism, love of country and of liberty, their first care was to erect a temporary log meeting-house; and therein assembled, in August, 1754, they entered into a mutual compact, agreeing "to build a meeting-house, to support a ministry and its ordinances, to settle all disputes by arbitration, to commit the public business to three men chosen each year, to have an annual meeting to consult for the good of the Society, to be governed in secular matters by the majority, and in ecclesiastical affairs to allow church-members a double vote"; and then, with a little Puritan exclusiveness, they covenanted further that no one should "sell his tract of land to any stranger, without first giving the refusal of its purchase to the Society."*

It is easy to find in these arrangements the germs of an independent republicanism. From the first they formed a marked community, which one observer described as differing from the surrounding inhabitants, "as greatly as did the Jews from the Canaanites."

What the royalists thought of them when, a little later, the revolutionary struggle had begun, appears from a letter from the Governor, Sir James Wright, to the Earl of Dartmouth:—

"Here, my Lord, I must mention that a few inhabitants of the Parish of St. John's" (the "Parish" or County, in

which Midway was situated), "chiefly descendants of New England people, of the Puritan Independent sect, who left New England about forty or fifty years ago, and who, there is great reason to believe, still retain a strong tincture of republican or Oliverian principles, have entered into an agreement to adopt the resolutions and association of the Continental Congress." After calling them "poor, insignificant fanatics," he adds, "it is said that they have collected about two hundred barrels of rice for the relief of their poor, distressed, innocent brethren in Boston, suffering under tyranny and oppression."

The Governor had, we fear, good reason to be troubled at their conduct; for while the Colony of Georgia was hesitating, and had even declined to join the other twelve Colonies in the Continental Congress, called to meet at Philadelphia in May, 1775, the Parish of St. John's determined to be represented on their own account, and chose as delegate Dr. Lyman Hall, a member of the Midway Church, binding themselves faithfully to abide by the decisions of the Congress; and thus while those around them kept aloof, these New England Congregationalists of the South boldly cast in their lot with the fortunes of their country.

Their delegate presented his credentials on the 13th of May, 1775, and "on that day Congress was composed of the representatives of the twelve united Colonies, and Dr. Hall, the deputy from the Parish of St. John's. In this way, and by the strange sequence of events which pervades our history, the pious zeal of a few humble Christians of Dorchester, in 1695, was the remote cause that the great empire State of the South, then in its infancy, was represented at the opening of the Congress of 1775."*

This patriotic example was not in vain. Georgia soon changed its course, and sent four delegates to Philadelphia. Dr. Hall was one of them, and as a representative

* Stevens's Hist. of Georgia, Vol. I. p. 380.

* Everett's Oration in Dorchester, 1855.

of the Colony signed the Declaration of Independence.

During the war which followed the settlement at Midway suffered severely. The meeting-house was burned by the British, and the Pastor of the Church, Mr. Allen, who was especially obnoxious because of his patriotic preaching, was carried to the prison ships near Savannah, in attempting to escape from which he was drowned.

When peace was restored, a new meeting-house was built, the scattered families returned; and from that time onward the influence of the Midway Church and settlement has been powerfully felt in all that region.

In commemoration of its patriotism, the name of "Parish of St. John's" was changed to that of "Liberty County," which it still bears. In 1791, when Washington visited Georgia, the Midway Church presented to him a formal address, to which he replied in terms showing his appreciation of their services. About one half the present population of Liberty County are related to the original settlers, and their descendants have also "spread themselves over Georgia, as the pioneers of religion, education, and jurisprudence." This settlement has furnished Georgia with two governors and two of its most distinguished judges; has given a bishop to the Methodist Church, seven professors to different institutions, able and useful pastors to many churches, and missionaries to Birmah and China. A greater number of young men from Liberty County graduate than from any other section of the State.*

Though Southern in feeling, the people of Midway are proud of their history, and in 1852 they celebrated the hundredth anniversary of their settlement with much enthusiasm. At the commencement of the rebellion in 1861, the vote of Liberty County and its delegates in the State

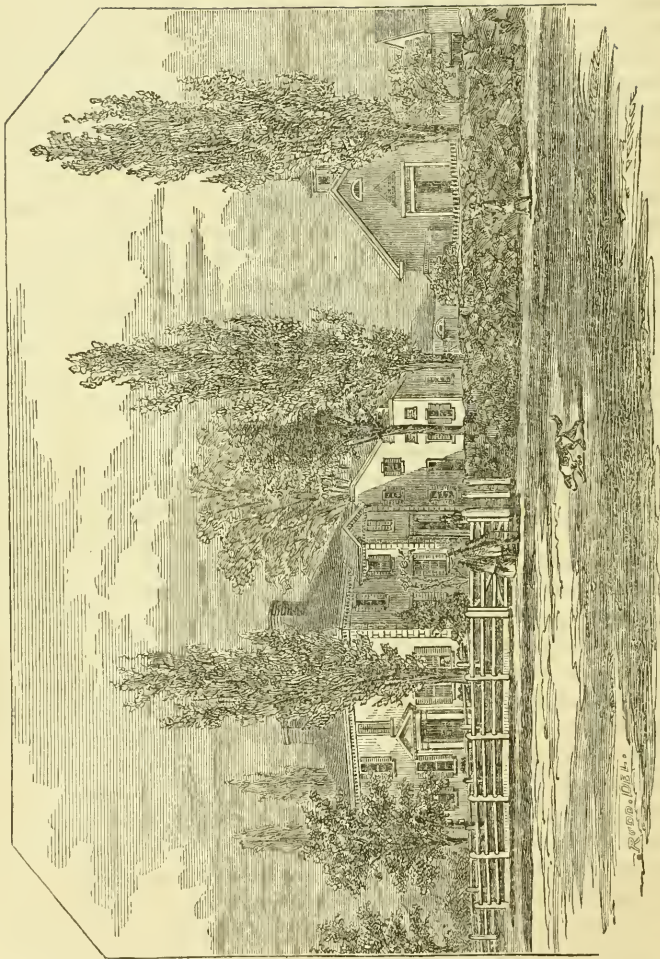
* White's Statistics of Georgia.

Convention was given against secession; and, though they were swept into the vortex, they vindicated their New England origin by manly efforts to hold fast to the Union. The Midway Church has had a succession of worthy pastors, among whom, from 1785 to 1791, was Rev. Dr. Abiel Holmes, afterwards pastor in Cambridge, Mass. It is unrecognized in our statistical tables, but is said, in a letter written in 1855, to have "preserved its Congregationalism intact to the present time."

Do not these facts present an interesting illustration of the vitality of a Congregational Church? Borne over the sea, transplanted on the land, dispersed by military force, its house of worship burned and pastor killed, it still survived; and, "vital in every part," it could not, "save by annihilation, die."

Where, too, in all our history, have we a finer example of large results from small beginnings? When good Mr. Danforth, the Robinson of this second Puritan emigration, wept and prayed with his departing parishioners, how uncertain seemed their enterprise. How little he thought that, when his name should be almost forgotten in the town where he labored for nearly half a century, in a far-distant Commonwealth, his Christian zeal would be remembered, and his words of farewell exhortation would be repeated to descendants of the fifth and sixth generations, and the historian should say, in a calm retrospect, "the accession of such a people was an honor to Georgia, and has ever proved one of its richest blessings."

What encouragement the story of these early missionaries of New England gives to all the efforts we are making to spread her Church-polity and her principles. It is no boast of ours, but the testimony of our Southern brethren, uttered when reviewing their own history, "The Puritans of New England have impressed their character upon America."



RESIDENCE OF REV. SAMUEL STEARNS, BEDFORD, MASS.

SAMUEL STEARNS.

BY WILLIAM A. STEARNS, D. D., AMHERST, MASS.

Domestic Life and Letters. — Mr. Stearns was the father of thirteen children. Two died in infancy, eleven lived to reach adult age; one, a young wife and mother, ascended to her heavenly home a little more than a year before him. Ten survived him. Most of these children had made a public profession of their faith in Christ during their father's lifetime. Two or three of the younger ones who remained united with the church soon afterwards. If his training of the children was successful, the result must be attributed, in connection with the grace of God, to the mother as well as to himself. That she was a strength to her husband, and that the power of her influence was great in the family for good, no one who knows the circumstances could doubt. This is not the place to describe her beneficent agency in her household; nor is it possible, even if it were desirable, to apportion between those parents the measure of gratitude due for the blessings received from them. Sufficiently alike for sympathy, sufficiently diverse for one to be the complement of the other, both endeavored with unceasing prayer and assiduity to bring up their children in the nurture and admonition of the Lord. As a first principle in the management of them, they consecrated them to God; privately in their own prayers, socially in the family prayers, publicly in the prayers of the church and in baptism. All their ancestors from the first settlement of the country, so far as can be ascertained, had been thus consecrated; all of them had lived and died within the enfoldings of the "everlasting covenant." While they could both say, "Lord, thou hast been our dwelling-place in all generations," the father especially manifested the strongest desire to transmit all the blessings of the covenant to his children and posterity. He regarded in-

fant baptism as an act not only of great importance, but of great sacredness. While he did not look upon it as of itself a "saving ordinance," and believed in the salvation of all who die in infancy as hopefully guaranteed through Christ, he considered it a duty which ought not to be unnecessarily deferred. No one of his thirteen children passed the second Sabbath of their existence without having the seal of the covenant imprinted publicly upon them. One of them, at least, was carried in the cold and windy month of March to the old "meeting-house," which had never known the luxury of a fire, and was given up to God in baptism the same day he was born. Nor were the children allowed ever afterwards to forget that they were "children of the covenant," and that they ought personally to know and acknowledge the God of their fathers, and serve him with a perfect heart.

As the schools of the town were not usually in session more than three months in winter, and three or four in summer annually, during the intervening period, daily lessons or moderate tasks in some physical labor were assigned to the children, from the proper performance of which there was no escape. Among the first things to be done, as soon as the child was able to read, was a thorough committal to memory of the Assembly's Shorter Catechism,—a task usually achieved at the age of eight or nine years, and sometimes as early as six and a half. It was a great task for the little ones, and many a headache and heartache did it involve; but it was work, it was discipline, it was learning to read and spell, it strengthened memory, and though much of it was understood but dimly, it impressed many valuable truths upon the heart, and planted germs of thought which were often afterwards springing up and bearing fruit.

Unintelligent memorizing probably entered too much into the education of children fifty years ago, but opinion in our time on this subject has pressed itself forward to the opposite extreme. The doctrine that *nothing* should be committed to memory before it can be comprehended is unquestionably a mistake. Let a child understand all that he is capable of understanding, but if great principles tersely and clearly expressed are thoroughly imprinted upon his memory, though above his comprehension at the time, they will be almost sure to work their way up into his intelligence, and, when the great meaning comes to view, will flood his mind with light; and as the principle in few and fitting words will never after be forgotten, so the illumination derived from it will never after be obscured. For the beautiful definitions, the full and precise statements, the compact expressions, contained in many of the answers of the Assembly's Shorter Catechism, learned in childhood, many a theologian as well as private Christian has acknowledged himself deeply indebted.

Much attention was also paid, especially on the Sabbath, to committing the Scriptures to memory. Less care than might have been desired was bestowed upon explanation. But here also texts and chapters laid up in the heart, though poorly understood, become afterwards subjects of thought which nourish the intellect and enrich Christian experience. Thus treasured, they are probably more valuable in the end than much of that indefinite knowledge which is apt to result from mere expounding without committing.

Mr. Stearns took much pleasure in impressing some of the works of the Creator upon the minds of his children. Habituated, as they were, to early retirement, some care we believe was taken that they should not see the evening heavens when too young to appreciate the glories of the night. When five or six years old, he would on some occasions take them out late into the darkness of the evening, and

show them the firmament bespangled with stars, and when wonder was excited and expressions of admiration called forth, he would speak of the glorious God who made them all. By that splendid night vision, brought suddenly to the notice of the child, an impression was made the strength of which can scarcely be imagined except by those who have experienced it.

He enjoyed his home, and managed without severity to preserve order in it. Wise in his counsels, firm in requirements, kind but decided in rebuke, always dignified, often condescending and tender, the younger children loved him and stood in awe of him, while he secured the reverence and affection of the older ones, by the delicacy and respect with which he treated them. There was freedom enough permitted, and the rooms and halls of the old mansion often resounded with youthful sport and laughter. But large liberties allowed, there were well-understood bounds which could not be passed. Among other things, street playing, going out evenings, or away from home without special consent, was never permitted. He rarely resorted to corporal punishment;—to the use of the rod, in his large family, not more than two or three times in his life. But these rare occasions were never forgotten by the subjects of them. For general influence, he depended chiefly on general instruction, and the public sentiment of the house. When he governed, he governed not so much by the authority of words, though these sometimes were as goads to the delinquent, as by the authority of character and bearing. One of his frowns, and one of his talks were more dreadful to the culprit, than a smart flagellation from a different hand. Kindness would touch the fountain of tears, while the faithfulness of rebuke would scorch the spirits. He who had experienced this discipline once, would be careful how he exposed himself to encounter it a second time. While a respectful familiarity was generally invited, in the father's immediate presence quiet was expected. To have taken undue

liberties with him would have been met with a rebuke not soon to be forgotten, while to give him a disrespectful word, knowing it to be such, would have been a moral impossibility. When "company" came, the children might hear the conversation, but were never encouraged to participate in it. The substance of their duty and privilege was silence and mannerly behavior. At the table too, even when none but the family were present, though there was no prohibition, there was a general understanding among the younger ones, that they were not expected to give prominence to their opinions. As they grew older they were encouraged to take some part in the conversation. But here the law of precedence and respect for years was strictly observed; the older, when perhaps fifteen or sixteen years of age, might express himself with considerable freedom, the next in years more diffidently, and so downward in a regular gradation. This treatment, which the father seemed to adopt as naturally as he breathed, was the result also of a principle that modesty and reverence were princely virtues in the young. These he practised instinctively himself, and his spirit and bearing, rather than any explicit command, required them of his children. This sort of discipline, though it accords well with the primitive method of bringing up children, and is better than the boldness and uproariousness sometimes seen among them in our day, may have been carried too far, producing in some instances a timidity and shrinking in the expression of opinions which, however amiable in the young, is not so comfortable for men who have a part to act in the world's war of ideas.

As the children approached adult age, the restraints upon speaking were gradually taken off, and they were allowed not only to present their views, but to urge them with all their power of argument. Mr. Stearns lived to graduate three sons from Harvard College, and two from the Theological Seminary in Andover, and others were pressing on hard after them. In the

midst of the liberalism of the day, accustomed to theological discussions from early years, they would return home from Cambridge and Andover full of honest doubts and anxious questionings. Though not always all on the same side, it was natural for them to attack the citadels of the old faith, and as natural for the father to defend them. Nobly did he stand his ground, though sometimes assailed by three or four young theologizers at once. The debates were often long, and earnest and exciting, and on some subjects often renewed. When the conflict rose high, the mother, who was usually a quiet listener, would come in occasionally with one of her laconic unanswerables, on the side of faith, and aid not a little in giving triumph to the right. Blessed woman! with a head as clear as crystal, and a heart as pure, discerning character and distinguishing truth almost by instinct, how often did she hold back the children from error and from evil, by the silken cords of her affection, and the strong bands of her practical good sense. The patience of the father in these conflicts was wonderful. He would hear all and answer all with a candor and clearness which could not easily be resisted. It was sometimes, however, a little mortifying to the young neophyte in theology, when he came forward with some new and formidable objection, to learn that, if not as old as Methuseleh and as dead, it had been discussed and exploded a thousand years before the Reformation. In the course of several years the important subjects of religious belief were thus thoroughly considered and settled. The children of that family who became ministers of the Gospel would probably all confess that the best theological instruction ever given them was that which they received in the theological school of their own home. In all discussions maintaining his own parental dignity, he would address his sons in the heat of debate with as much respect—saying "yes, sir," and "no, sir," to them—as if they had been distinguished strangers; thereby never permitting them

to forget, in the ardor of the moment, that reverence in return which was his due.

It has sometimes been a marvel to his children that he seemed to expose them so freely, even when quite young, to the controversial questions of the day. These were discussed constantly in their presence by numerous ministerial brethren, friends and strangers, most of them advocates of the old faith, not a few of them, however, under the influence of sceptical opinions. Liberal as well as Orthodox pamphlets were coming to the house, and as both sides were read by the father, both sides attracted the attention of his sons. One of them had read the controversy between Channing and Stuart, Woods and Ware, before he was fifteen years of age, and had formed his own opinion of their merits. One of them, still younger, had dipped deeply into these disputes. No care was taken to keep such books out of sight, no direct means were used to furnish antidotes against their unsettling influence. Only once, so far as can be remembered, was any objection made to this kind of reading. Passing through the room one Sabbath morning, and seeing one of his sons deeply intent upon a pamphlet which commented without much reverence upon some of the most sacred mysteries of our faith, "My son," said he, "can you find no better book than that for the *Sabbath-day*?" The pamphlet was of course laid down till after "sundown." A younger child reading something of the kind, in the presence of his mother, started up suddenly and laying down the book said, "It will not do for me to read that." "Why not?" said the mother, quietly. "If you feel so, read on." What now might seem surprising is, that these parents, believing that the reception of the true faith was of life and death importance, should have allowed their children to hear and read so freely all the objections by which it was rudely assailed. But, on the other hand, the scepticism was all around them; and, like miasma in the atmosphere, it is often wiser to use means for keeping up the general health than

take too much pains to avoid the uncertain localities of disease. It is perhaps equally surprising that so little impression was made upon these inexperienced minds by the errors to which they were exposed. We attribute it very much to the spirit and bearing of the parents in relation to the subjects in question. While the father often expressed his views fully upon them, not to, but in the presence of, the children, sceptical objections never seemed to have the least influence upon him. He went on preaching the same, praying the same, keeping up the idea of the importance of personal religion just the same as if the great mysteries and facts of the Gospel had never been called in question.

In keeping the Sabbath, he was a strict Puritan. With him sacred time commenced with the setting of the sun on Saturday night, and continued till the luminary had sunk beneath the horizon at the close of the following day. "From evening to evening thou shalt celebrate the Sabbath." The boy who returned whistling into the door-yard Saturday night would be met with the rebuke, "My son, did you not know that the sun is down?"*

He made the entire twenty-four hours, except what must be taken for necessary sleep, a season devoted to religion. His practice answered the question to the Assembly's Catechism, "How is the Sabbath to be sanctified?" "The Sabbath is to be sanctified by a holy resting all that day even from such worldly employments and

* A good old Christian farmer had been engaged to "get in his hay" Saturday afternoon, but the old gentleman failed to appear till just as the sun was setting. "It is too late," said the pastor, "the sun is nearly down." As there was every appearance of a rain, the farmer remonstrated, but the pastor was inflexible; the Sabbath was not to be broken, the hay must take its chance. It turned out afterward that the good old farmer, being quite sure that a rain was coming, had taken the time promised to his pastor to get in some of his own hay which had not been properly dried. The clouds, however, disappeared: the pastor's hay came in, on Monday, "in prime order," without having had a drop of rain upon it. The farmer's hay, as he himself afterward confessed, was nearly spoiled.

recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship, except so much as may be taken up in the works of necessity and mercy."

His sermons were usually finished before Saturday evening, as he did not think it proper for a minister to do unnecessary work, even in his profession, in holy time. Soon after tea, he usually came down from his study to attend family devotions, — though on week-day evenings a later hour was employed. He read a passage of Scripture or requested one of the children to read, and then, taking as much time as his inclination dictated, he poured out his soul in a somewhat protracted prayer. Warmed by his preparations for the pulpit now just completed, and the excitements which the approach of Sabbath usually produces in a faithful minister, there was a fervor, an importunity, an unction in this service, which we have never seen realized in any other person. This was especially true in the latter part of his ministry. He was pressed by great responsibilities. At the head of a large family, his children of different ages and positions, his parish agitated and broken, all the great enterprises of the Christian Church stirring his spirit, the gray hairs, precursors of the grave, thickening on his head, — such were his feelings, as they came forth in these Saturday evening prayers, so lost did he seem to himself and to everything but God and the objects of intercession, that it required no effort of imagination to suppose him standing before God, as Moses stood face to face. Besides adoration, thanksgiving, and confession as the spirit of prayer in such a person would naturally dictate, he prayed especially for his children, seeking, as he used to say, "Not great things for them in this world, but that their names may be written in the Book of Life." On these evenings he prayed also for Harvard College, recounting something of the design of its founders, the blessings it had bestowed on the country and the Church, mourning over the decline

of religion within its walls, and entreating that errors in doctrine and practice might be corrected, and that the spirit of God might abide upon it as in the beginning. That Saturday evening altar bears witness also to most importunate pleadings for the people of Bedford, — "that the church might live, and the members of it be the subjects of a deep and consistent piety, a holy church and without spot," — "that the promises of the covenant might be realized in the baptized children, and that the Shepherd of Israel would gather them all as lambs of his flock." Most earnestly did he call on God that "the slain" among his people "might live." And when part of his congregation had turned aside and would walk no more with him, believing that in rejecting his ministry they had rejected Christ, also he prayed that "they might not be destroyed, but forgiven." It might have softened some rugged spirits, if they could have heard his lamentations over them, while tears not unfrequently flowed down his cheeks. These words were often repeated and are distinctly remembered: "They have rejected thy message, O Lord; they have turned away from thy messenger; they have gone after error, and set at naught thy counsels, and will none of thy reproof. And now, O Lord God, have mercy upon them, and let them not lie down in sorrow."

At the close of these family devotions he retired to his study to repeat his supplications alone, and to spend the hour between eight and nine o'clock in special prayer for some particular person or object. At one period it was for some parishioner, for whose spiritual welfare he was solicitous, and whom he had invited to pray at the same hour for himself, — sometimes it was by assignment to meet the members of the church at the throne of grace, each in his own closet, for a revival of religion in the town; at another period, and for many years, it was for Harvard College; at other times for several objects united, making that hour always an hour of special

sacredness. In the morning the family prayers were somewhat shorter, but hardly less fervent. When the public services of the afternoon were concluded, after a short season of rest, the family were called together again for evening prayers. First the children were expected, each in their turn, to repeat the texts, and "say what they had remembered," the older children to give a somewhat extended account of the sermons, the younger to repeat at least some passage of Scripture. Then followed a short season of Scripture reading, generally in Doddridge's Family Expositor; next, five or ten minutes were taken up in addressing the children collectively on their highest spiritual interests, warning, encouraging, showing the way to be saved, pointing out the evidences of a renewed heart, &c. These Sabbath evening talks were deeply impressive. They were always earnest; — to those children who "had no hope in Christ," always tender, sometimes terrible. "They were young, but their hearts were sinful. They must repent, and be renewed by the Holy Spirit or they must perish. Should they continue in their sin they would sin against their baptism, they would sin against thousands of prayers; they would have a lower place in the world of despair than any of the children around them, as they better know their duty, and have far greater privileges than they. Now their parents love them, are praying for them, would help them, and are longing to see them decidedly on the Lord's side; but when the Day of Judgment comes, if they are then on the left hand, father and mother can do nothing more for them, must acquiesce in their sentence, and submit to be parted from them forever. Now they live, now they have an opportunity to make their peace with God, now Christ stands with open arms to receive them, delay is dangerous; now is the accepted time, and now is the day of salvation." After such words as these a hymn was sung, "Life is the time to serve the Lord," or, "I'm not ashamed to own my Lord," or some such familiar and

impressive words, himself always taking the lead. The whole was concluded with prayer, after which the smaller children were taught the catechism either by himself or some other member of the family. When the sun was down, and tea was over, and the Sabbath proper was considered as past, more freedom was allowed. He himself, with lungs that never tired, would spend a considerable part of the evening in singing psalms, in which he always took delight, and, with his firm tenor voice, gave as much pleasure as he enjoyed; or some of the neighbors would drop in, and the time be occupied in conversation. One might suppose that such a Sabbath would have been a weariness, especially to children. On the contrary, all the exercises were conducted with such spirit and unction that they were hailed with pleasure, and the Sabbath pronounced, "day of all the week the best."

On other days of the week, morning prayers were attended before breakfast, the children all "reading round," going through the Old Testament in course. Some chapters, not so good for family reading, were omitted, with the remark, "The Bible is all good, but some portions are not so well adapted to devotion as others." Evening prayers were attended at exactly nine o'clock, when he usually read in the New Testament himself. The morning and evening prayers, sickness and absence from home only excepted, were never, it is believed, in a single instance omitted. After prayers he always retired to his study, as was supposed for private devotion. We doubt if he ever omitted this duty so much as once during his whole life as a father.

The education of his children was with him, of course, a prominent subject of attention. In addition to the winter and summer schools of the village, and to general instructions which he daily imparted, he sent his daughters, for limited terms of time, to some of the best schools in the State. His sons, after being taught Latin at home, and drilled in the elements by himself, were sent to Phillips Academy in

Andover, and four of them were carried through Harvard College.

He had a peculiar way, whether intentional or otherwise, of exciting strong desires in his sons for a "liberal education." He rarely encouraged them to attempt it, but seemed rather to hold them back, or throw obstacles in their way. If any incitements were applied in that direction it was usually the work of the other parent. When the times approached for them to leave home and commence in earnest to prepare for college, instead of leading the way in making necessary arrangements for the purpose, he would hold off and hold off till the desire became a passion, and the passion sometimes rose almost to a frenzy. When, however, the time for decision had actually arrived no one was more earnest in helping them than he. "Father, said one of them, almost irritated by the long delay, "have you sent that letter yet?" referring to a letter which was to be directed to the Principal of Phillips Academy, seeking admittance for him. "No, my son," said he; "we have been waiting a long time to see our way, but Providence does not seem to open the door." "And I believe, father," said the boy, "that he never will open it till you knock." In a few days the letter was forwarded, and admission secured. But when one had entered upon his course, this manner was changed; vacillating would have been rebuked, "looking back" considered intolerable.

Leaving home to commence an education was made a serious affair. The boy was called up into "the study," and formal advice, very unusual with the father, was given him. He was reminded of the great importance of the step he was about to take, and of some of the dangers to which he would be exposed. His views and feelings on personal religion, his purpose in seeking an education, his plans for life, were carefully drawn out. He was exhorted to seek the friendship and help of God at the start. He was told that he must not only be respectful, but frank

and open in all his dealings with his instructors; never indulge in any slyness or deception of any kind; that he should be careful in the choice of companions. "You will not be much in danger," he would say, "of being led away by bad boys or bad young men known to be so, for the present. I am more afraid of some who are plausible and winning, and seem to be pretty good when they are not so. If you follow them without reflection, they may lead you into wrong courses before you think of it." He would exhort them over and over again to be thorough in all their studies; omit nothing because it is difficult, get every lesson in its season, be strictly economical in expenses, &c., then he would kneel down alone with the child, and commend him most fervently to God. His letters to such children were not frequent, but were looked for with eager expectation. He wrote pleasantly, often playfully, but rarely closed without at least a few words on that subject of personal religion which interested him unspeakably more than anything else. A few extracts of this kind, relating also to thoroughness in study will here be given.

To his eldest son, who had recently entered Phillips Academy, he says:—

"28th January, 1817. — It gives us pleasure to find you are so well pleased with your situation. Your privileges, my son, I know must be great, both literary and moral; and where *much is given*, you know, *much is required*. Most earnestly do *we pray* you may have a heart rightly to improve them. But, my son, you must also pray for *yourself*. You know your duty in this respect, and it would grieve us to the heart, if we had reason to believe you neglected it. Remember, my son, almost as soon as you breathed the breath of life, you were religiously set apart for God, and consecrated to his service by many prayers and tears. The prayers of your parents have followed you hitherto all your days, and by the help of God they shall still follow you while life remains. O that you may indeed be a subject of God's early mercy and grace!"

"June 24th, 1817. — Amidst every temptation you will remember, I hope, my son, the

duty of a Christian. Prayer and meditation are his armor, and in the Lord is his strength. Walk humbly, press forward, live near to God, take good advice, keep good company, and strive to grow in knowledge and in grace."

To another son in the same institution he writes:—

"June 21st, 1821.—"I send you the first volume of Josephus, which, when you have read it, may be changed for the second. I hope you will not let the reading of history or of any other books interfere with your stated classical studies. I wish you, you know, to go thorough in everything of this kind. Now is your time to lay a broad and permanent foundation for classical eminence. If this period be neglected, you will never regain it. But while I urge you to diligence in this kind of studies, I must not forget to press on your attention one other study, which is the study of *your own heart*. Without this, all others will turn to but little account. Let *this* then, my son, receive that constant attention its importance demands. Study the Bible,—meditate much, and be sure that you give yourself to *prayer*. Let nothing divert you from this, for it is your life. Pray for a new heart, ever bearing in mind that, without this, other attainments will be of little use. Remember, my son, that you have been solemnly devoted by your parents from your infancy to the service and glory of God. Thousands of prayers have been offered that he would be graciously pleased to sanctify and fit you for this end; and amidst all your studies, nothing should lie so near your heart. O my son, let us have comfort in you, by giving us to see that you are early devoting *yourself* to the fear and service of God. To Him we renewedly and constantly commend you, who only is able to purify and keep you from sin, to enlighten and fit you for His high and holy service."

The choice of a college for his sons was a subject of great solicitude. Cambridge was near,—within twelve miles of his own door. It was his Alma Mater; his father and ancestors had been educated there; he had kept up habits of intimacy with it, and been in the custom, through the early part of his ministry, of receiving students for temporary instruction from it into his family. He was interested in the college

by remembrances and associations, by the circumstances under which it was founded, by its history. But great changes had come over it. His old friend, and his father's friend, Rev. Professor Tappan, was dead, and a decided Unitarian had been elected to the Hollis Professorship in his place. This election he could not but look upon as involving the betrayal of sacred trusts, and as publicly consummating the change which for some years had been going on in the religious sentiments of the college. He fully sympathized with his Orthodox brethren generally, in the conviction that a great public wrong had been committed. Hollis was a decidedly evangelical, experimental, Trinitarian Christian. He had made it a condition of his endowment, that the Professor of Divinity on that foundation should always be a man of "sound or Orthodox principles."*

It was, moreover, required in Cambridge College, in 1819, when Mr. Stearns was considering the subject of sending his eldest son to that institution, that all students except Episcopalians should attend public worship on the Sabbath in the College Chapel, the exercises of which were

* What Orthodox principles were, in the opinion of Hollis, will be readily perceived by those who understand the necessary connections of belief, from an extract or two of a letter addressed by him to Rev. Dr. Coleman of Boston, bearing date January 17th, 1721: "Perhaps if I add some lines, you will not be displeased, and I would write for the glory of God, ascribing what I am to rich, free, and sovereign electing love, manifesting forth his favor to me in time by his word and ordinances." After detailing much of his religious history, every part of which has the unction of Orthodoxy upon it, he closes by saying, and now "what shall I render to the Lord for all these benefits? Glory be to his name, O give thanks with me, I think not hereby to be justified,"—that is, by the works of beneficence done and meditated. "My rejoicing is in Jesus Christ, my God and Saviour. My hope is to be accepted in the beloved, and to be acquitted and justified before God the Father, only on account of the obedience, active and passive, of the Lamb of God, who taketh away the sin of the world. He is the propitiation for our sins, and through faith in him I hope for peace with God, the continued influences of his spirit and complete redemption. Glory be to God in the highest, while we adore the economy of the DIVINE THREE, in the revealed works of our salvation, Amen!"

conducted by President Kirkland and Dr. Ware. Still, in view of every consideration, he determined to send his son to Harvard. In 1823, when another son was prepared to enter, the subject came before the father's mind again, and with renewed solicitude. The eldest was about to graduate with honor, and without having suffered injury in his moral character or made shipwreck of his faith. The conduct of the faculty had been generous and honorable towards him. He had suffered no persecution for his opinions, and no artifices appeared to have been used to produce a change in them. At the same time, it could not be denied that the college was intensely Unitarian, and that what might be called its unconscious influences upon the student were nearly irresistible. It was manifest, also, that for a considerable period most of the sons of Orthodox men who had entered Harvard had been swept down by the strong stream of public sentiment into the cold sea of negations or half beliefs. The old *régime*, also, of requiring all students except Episcopalians to attend the Unitarian worship of the Chapel was kept up. The change to the present more liberal policy was not made till the administration of President Quincy. Mr. Stearns hesitated about sending another son to Cambridge. He had nearly made up his mind in favor of Amherst, when the sudden death of President Moore, in whom he had great confidence, turned his feelings in other directions. Inquiries were made concerning Yale, Middlebury, and Hanover. But the Providence of God seemed to point with steadfast finger to Harvard. He determined again to walk by faith as before, and commit another child to the care of his own Alma Mater. Two other sons followed in the same path, and it is believed that neither parents nor children, though censured by some at the time, ever had occasion on the whole to regret the decision.

It is to be remembered, however, that these sons, seventeen or eighteen years of age when they entered college, had been

pretty thoroughly indoctrinated at the domestic fireside, and they had each made a public profession of their faith in Christ. They were well read, for boys, in the Unitarian controversy of the times, and they were still under constant parental influence. What might be safe and wise under such circumstances might have been imprudent and perilous in the case of many others. Mr. Stearns decided not for the community, but for himself. He decided in the fear of God, making Him his confidant and counsellor in all his plans.

Meanwhile the religious state of the college weighed heavily on his mind. His children were receiving powerful influences from it. He believed it had been founded to promote the interests of "Christ and the Church," that instead of furthering it was now hindering the designs of its founders, but that it would in due time certainly be restored. For this result he relied, not on political action, not on management, but on prayer and the consequent providence of God in its influence on the community. And he thought that Orthodox ministers and Christians did wrong in withdrawing their sympathies and prayers from it, and in desiring, as some did, to see it rather crippled than be looking for its renovation.

The letter which follows, containing a plan of which he was the originator, addressed to his eldest son, then in the Theological Seminary, shows something of his views and efforts about this time in reference to it.

"July 25th, 1826. — At the late meeting of the General Association of Massachusetts at Fitchburg, it was found there were present, from different parts of this and from other States, several of the sons of Harvard University. A meeting, exclusively of these, was proposed for the special purpose of taking into particular and prayerful consideration the present and deplorable state of things there, in a moral and religious view, and for making inquiry what could and ought to be done." *

* By the confession of candid Unitarians, religion was about that time at its lowest ebb in Cambridge. The writer has heard President Kirkland in one of his

"This proposal led to three several meetings, which were attended by all present who had received their classical education, or any part of it, at Cambridge. Each meeting was opened with prayer, and a free and full communication of feeling and of opinion was made relative to the object of the meeting, which resulted as follows:—

"Agreed to unite on every *Saturday evening* at 8 o'clock in prayer for *Harvard University*, the seminary where we were favored with instructions in our course of classical study."

"Agreed to invite ministers and Evangelical Orthodox laymen who obtained their education at the same University to unite with us in this concert."

"And now I wish you, my son, respectfully to communicate to Rev. Dr. Woods the foregoing agreement, who, I am confident, will fully approve and cordially unite with us. You will also, if you judge it expedient, collect together the Sons of Harvard at your institution, and disclose the same to them, who I confidently trust will enter with *one heart and one soul* into this most sacred and deeply concerning object. Perhaps you will think it expedient to form yourselves into a little praying *Band*, that you may more effectually strengthen each other's faith, and secure a permanent regard to this most interesting undertaking. Be this as it may, the Lord be with you and give you faith and perseverance; and doubt not for a moment of a finally glorious result."

To his eldest son at college he writes:—

"October 25th, 1819.—We rejoice to learn your health is good, and hope you will be able to pursue your studies with diligence and few interruptions. Let wisdom and prudence guide all your steps. Do nothing rashly. Be sure to make conscience of your ways, especially in your religious concerns. Remember the sacred vows which are upon you and take heed to your own heart. Give yourself as much as possible to meditation and prayer. Guard, guard, my

sermons speak of "the exploded doctrine of the Trinity," and class it in that respect with transubstantiation, and the Professor of Divinity say of our Foreign Missionaries, that there was not a village nor a hamlet nor a dwelling among heathen nations in which any good had been accomplished by them. And though the Orthodox students, the few who were there, were treated with sufficient respect, the religious views which they held were regarded with very general contempt.

son, against *error*. Strive to maintain the Christian character. You know the anxiety of your parents; but, above all, you know the eyes of God are upon you. Write when you can, and let us know all your affairs. Keep nothing back, but make a free and full disclosure, that you may have the aid of your parents' experience and advice. We need not tell you how much we wish you the guidance and blessing of Heaven. If you go astray, it will certainly be in opposition to *many prayers*. Read your college laws and treat all in the government with due reverence and respect. Avoid a *servile, cringing spirit*, but at the same time conduct with deference towards the *powers that be*. While in point of religious opinion you call no man master on earth, be sure to give no needless offence. Why should you be always censuring those who may in this respect differ from you? As much as possible live peaceably with all men; but be sure you do not shamefully betray the cause of your Divine Master."

To his eldest son, in the Theological Seminary at Andover, he writes:—

"June 9th, 1826.—The questions in the Recorder respecting *Congregationalism* I noticed, and did hope that some of your wise men, or others skilled in the subject, would have answered them. To say what *Congregationalism* was would be no very difficult matter; but to say what it is is quite another thing. That the Orthodox should feel some difficulty on this subject to me is nothing strange. They have of late years in *practice* so far departed from it, that little can be said, consistent with *first principles*, without criminating themselves; and this you know to *great folks* is quite an unpleasant thing. If we have any standard, in this case, it must be the *Cambridge platform*; and to me it would seem, if anything effectual is done to preserve the *life* of Congregationalism among the Orthodox, it must be by returning essentially to *this standard*. But I am sorry to say that, not *Unitarians* only, but nearly *all* who bear the name of Congregationalists, seem as with one consent to place this ancient and venerable document in the background. The Unitarian answer, which you notice, it seems is not quite satisfactory to all even of that order; accordingly some *sounder brother*, in the last Recorder, has attempted an amendment. Upon the whole, I sincerely wish this very interesting subject

may be kept in view, till it shall have had a thorough and able discussion. This the present state of things seems plainly to require, and if any of our Congregational Churches are disposed to shift their ground, so be it. For myself, I still feel a strong attachment to the principles which guided our fathers; nor am I prepared to surrender these, as either unscriptural or unsafe, without farther light and a much deeper conviction that such is the fact."

The Congregationalism of Massachusetts, in consequence of the Unitarian defection, the unsettled state of the churches, and the desire of some for a stronger church government, had been thrown into the greatest confusion. Associations had undertaken in some instances to ordain as well as license ministers. These innovations Mr. Stearns always resisted. He thought, also, that the difficulty which he and others experienced with regard to exchanges with ministers who were coming out gradually as Unitarians should be met in an orderly way. He would have had the question brought before the Massachusetts Convention, "What constitutes a Christian Congregational minister?" Others preferred the less orderly method of independency, each minister deciding such questions for himself. The consequence is, that, though the separation between the Orthodox and Unitarians has become clearly marked, and though the principles of Congregationalism have since been discussed and sufficiently well settled, there has been no formal division in the old Congregational body of ministers, as represented by the Massachusetts Convention, to this day.

Mr. Stearns's eldest son, Rev. Samuel H. Stearns, to whom the two letters which follow were addressed, graduated from the Theological Seminary in Andover in 1828, was ordained as pastor of the Old South church, in Boston, in the spring of 1834, and died in Paris, July 18, 1837. During the five or six years

which intervened between his leaving the Theological Seminary and his settlement in Boston he was able to perform, in consequence of his broken health, but very little regular ministerial labor, though he could go forth at intervals and preach for short periods with great efficiency and success. He spent the winter of 1828 with Dr. Skinner, of Philadelphia, assisting him in preaching.

December 24th, 1828, the father writes to him:—

"Your feelings when standing beside the Doctor are unquestionably as they should be, unless they may be thought to savor a little too much of pride. If they operate as they should, they will not greatly depress, but, causing you to place your dependence where it should be, will excite you to every suitable effort, and then you will submit the whole. An old doctor's head will not be looked for on a stripling's shoulders. If God is pleased to give you health and keep you humble, we will trust him for the rest."

"February 4th, 1829. — What think you of Mr. Quincy's election to the Presidency of Old Harvard? He is, I suppose, unquestionably of the Unitarian school, but not so thoroughgoing as some. Besides, in the public view, he does not, like some others, especially of the clerical order, stand committed on this subject. He is a very active business man and never does things by the halves. He will, I think, look well to the state and management of college funds, and see that everything is in such a state as will bear inspection. What course he will pursue as to the *religious* concerns of the seminary is, in my view, somewhat problematical."

"March 3d, 1830. — Your letter of the 22d February was received last Saturday evening, and occasioned mingled emotions of joy and grief, — *joy* to learn that your health is on the whole rather improving, and *grief* to find that your mind is so much depressed. Now, this I apprehend is the *greatest evil* under which you labor; and why should it be so, when no imaginable good, either to *yourself* or *others*, can result from it, but *pain*, *debility*, and *inaction only*? Is it not rather a mark of true *greatness*, especially of *Christian fortitude* and *holy elevation* of soul, to commit our way to *God*, and resolve in His strength to make the best of

circumstances by which His providence has surrounded us? Our kind Master requires of us *only* according to the *ability he gives*. If we have but little *strength*, but little *labor* is required; and it can never be the dictate of right reason or Christian principle, because we cannot do *everything* we wish, therefore we will suffer ourselves to sink down in discouragement and resolve to do nothing. Had I myself acted on this principle, I am quite certain more than half my unprofitable life had been passed away in a manner worse than useless to myself and others. Full well I know what it is to be kept down by feeble health and other embarrassments of this uncheering world, — and how *mortifying* it is to the soaring pride of the human heart. But who of us all are above the need of such a discipline, and shall a living man complain?"

Mr. Stearns's letters, of which we have given a specimen, were not only eagerly received by his children, but the impression made by some of them was great and lasting. They knew from whom they came, and felt that there was both a meaning and a strength of affection in them quite beyond what the mere words would seem to convey.

But, among all the educational influences upon his family, none were so great as the daily life and character of that venerated parent himself. His sound, practical judgment, his uniform dignity, tempered by kindness, the sacred abhorrence with which he regarded any approach to profaneness or untruth, his elevation above all duplicity and cunning in his dealings with others, — his supreme, unpretending, but always evident love for God and his Saviour, — a regard for the eternal good of his children, always paramount in his arrangements for them and in his bearing toward them, all together constituted a powerful incitement to whatever is Christian-like and right.

Mr. Stearns was distinguished for hospitality. One of the great thoroughfares of travel passed directly through the town. His ministry occupied a period when a minister's house was a tavern-house for ministers. As his mansion was large and

inviting, and it was understood that the "latch-string was always on the outside," it was often thronged. Brethren travelling from whatever part of the country on their way to and from the metropolis, and on visits to friends, made free to call and expect entertainment for themselves and horses. They would come, and without previous notice at any time of the day, often late at night, sometimes with a wife, and a child or two, and always received a generous welcome. Though he himself would rarely return the compliment in his journeys, except among special friends, it was regarded in the family as a mark of meanness if any minister's house had the reputation of reluctance or grudging in the exercise of this virtue. On his side, no reasonable brother could complain of neglect. It was surprising to notice the heartiness with which, in his busiest hours, he would leave everything to discharge the duties of this old-fashioned hospitality. It was a severe tax on his time and on his purse, but he paid it without stint. He never came nearer complaining than in the words which follow. In July, 1827, he writes: "I said we have been thronged with company this week. Something of this you may judge when I say that your mother had occasion to superintend the provision of fourteen extra meals within twenty-four hours. We love to see our friends, you know, but to be thus thronged, especially when one is feeble, and conversation a burden, seems rather more than enough even of a good thing." Whether friends or strangers, his "company" always had the best. If there was scrimping anywhere, — and this was an operation sometimes required, — it never appeared in the entertainment of guests. "Saving this for company," was a household saying, — more honorable, however, to the generosity of parents than agreeable sometimes to the children.

He was much visited also by his parishioners. But they rarely came empty-handed; many of them were exceedingly generous to their pastor, and their substan-

tial gifts were not only expressions of friendship, but helped greatly to eke out a scanty salary.* Once a year the town

* The following memoranda of presents from parishioners, carefully kept, during the first year of house-keeping, throws some light on the mysterious question, how our ministers, half a century ago, were enabled on small salaries to bring up and educate large families. As all the donors here mentioned have passed away, there can be no indelicacy in giving the names as they were recorded, while their descendants may find pleasure in the kind and noble generosity of their ancestors seventy years ago:—

30th May, 1797. Dea. Wright, 1 cheese, 3 lbs. of butter, 3 fowls, and sundry small articles.

Mr. Fassett, 1 bushel rye and a cheese.

Mr. Nathaniel Page, 1 bushel rye meal and 1 bushel potatoes.

Col. Jones, 4 fowls.

June 1. Mr. Solomon Lane, 1 sparerib of pork.

Mr. Wm. Page, a bushel and a half of rye meal, and the same quantity of Indian and a bag of potatoes.

Mr. Oliver Reed, 1 bushel Indian corn and a large cheese.

June 3d. Capt. Webber, 1 cheese.

Mr. Eliazer Davis, 1 bushel of Indian meal.

Mr. Moses Fitch, 3 lbs. butter.

June 5th. Mr. Lane, 3 codfish.

Deacon Merriam, 15 lbs. of pork.

Mr. Nat. Page, 1 bbl. vinegar.

Mrs. Fitch, 1 doz. eggs.

June 7th. Mr. Bowers, 1 salmon, weight 11 lbs.

" 8th. Mr. Samuel Hartwell, 1 pot apple sauce, 2½ lbs. butter, and a cheese.

June 9th. Mr. Thos. Page, 1 bbl. cider.

" 13th. A roasting pig, Mrs. Abbott.

" 16th. Mrs. Oliver Reed, Jr., 2 lbs. butter.

" " Mr. Fitch, 2 lbs. butter.

" 23d. Mrs. Lane, 1 lb. butter.

Mr. John Webber, 2 qts. wine, piece loaf sugar and a jug.

" 24th. Mr. Fassett, a large leg of veal.

" 27th. Mr. Benj. Bacon, 3 lbs. butter.

" " Mr. Elijah Stearns, 2 lbs. butter.

" 30th. Dea. Wright, 1 loin veal.

July 4th. Mr. David Page, 3 lbs. butter.

" " Mr. Fassett, a plum cake.

" 16th. Mrs. Edward and Mrs. Elijah Stearns, 2 pigs, weight 40 lbs. Mr. J. Reed, Jr., a leg of bacon.

" 26th. One cheese from the Widow Lane.

Month of August.

Mr. Thompson Bacon, ½ doz. pigeons.

Mr. Hutchinson, 1½ bushels corn and half a cheese.

Mr. Page, 1 rake.

Dea. Merriam, 4 lbs. salt pork.

Dea. Wright, 5 lbs. pork and some sauce.

Mr. Bacon, 1 bushel rye and something 19 lbs.

Esq. Jones, ¼ quarter lamb and some green sauce.

Esq. —, one loin lamb.

Mr. Fassett, roasting piece of beef.

Capt. Webber, salt pork and some green sauce.

Widow Merriam, 6 lbs. tallow.

Mr. Hartwell, piece salt pork and 10 pigeons.

turned out to cut up his twenty cords of wood, and the noise of axes and saws, conversation and laughter, the large door-

From September to Thanksgiving.

Esq. Reed, a quarter of lamb.

Mr. N. Page, quarter of lamb.

Esq. Jones, a leg of lamb, apples and cabbages.

Dea. Davis, 1 doz. pigeons, 1 cheese and some apples.

Mr. Benj. Bacon, 6 lbs. beef.

Widow Lane, 2 lbs. butter.

Mrs. Fitch, 1 " "

Mr. O. Reed, 1 quarter pork.

Esq. Jones, ½ bushel onions.

Mr. Saml. Hartwell, 1 bbl. cider.

Dea. Davis, 1 " " and a bushel apples.

Mr. Lane, 1 lb. butter.

Mrs. Fitch, 2 " "

Mr. John Lane, a piece of fresh pork.

Mr. David Page, 3 lbs. butter.

Capt. Page, 6 lbs. salt pork.

Solomon Lane, 1 lb. butter.

David Page, Jr., 40 lbs. beef.

Mr. Page, 3 " "

Mr. Thomas Abbott, Jr., 1 quarter lamb.

Oliver Reed, 1 " "

Thos. Page, 1 " "

Esq. Reed, 1 " "

Edward Stearns, 6 lbs. beef.

Mr. Fitch, 7 or 8 cabbages.

Dea. Merriam, 6 lbs. of pork and a leg of lamb.

Capt. Page, 8 lbs. beef and 6 lbs. butter.

Dea. Wright, 5 lbs. butter and dozen cabbages.

Mr. John Reed, 3 lbs. —.

—, 8 lbs. pork, 2 doz. cabbages.

Mr. Oliver Reed, Jr., 1 bbl. cider and 4 lbs. butter.

Capt. Webber, 7 lbs. pork.

Mr. Ball, 1 doz. cabbages.

Thanksgiving Week.

Mr. Stearns, 1 bushel beets.

Mr. Fassett, 5 lbs. butter, 1 cheese and 2 doz. candles.

Mr. Hartwell, some apples.

Mr. Ball, 3 lbs. butter.

Mr. Bowers, 1 leg pork, 15 lbs.

Mr. Lane, 7 lbs. pork and 14 candles.

Mr. Saml. Lane, Jr., 9 lbs. beef.

Mr. Hill, 6¾ " "

Capt. Webber, 6 lbs. butter.

Capt. Page, 1 goose.

Mr. Moses Fitch, 1 goose.

Mr. Moses Abbott, 1 goose.

Col. Jones, 10 lbs. beef.

Mr. Bacon, 8 " "

Mr. Henry Abbott, 2 qts. brandy.

Dea. Wright, a large sparerib.

From Thanksgiving to April.

Dea. Davis, a large hand of pork and a bag of apples.

Mr. Saml. Hartwell, 1 turkey.

Mr. S. Lane, 1 bushel rye meal.

Mr. J. Webber, ¼ bushel " "

Mr. Nath. Fitch, 15¼ lbs. pork.

Capt. Page, 7½ " beef.

Mr. Hutchinson, 8 " "

Mr. Fassett, 7½ " "

Mr. Davis, 14½ lbs. pork and 3 fowls.

yard filled with active and busy workmen, and the entertainment which followed, and to which many of the old who could not work and good women had contributed, are among the delightful remembrances of that old mansion-house.

Most who resided in it, most who frequented it, most who occasionally visited it, have passed away. But the old dwelling

Mr. Converse and Mr. Glezen, 2 bushels rye.

Esq. Reed, 20½ lbs. pork.

Mr. Glezen, 12 " "

Mr. Wright, 10 " "

Mr. Fitch, 1 (burned off) * of veal, 15 lbs.

Mr. O. Reed, (burned off) of pork.

Mr. Page, a quarter of (burned off).

Mrs. Fitch, 1 lb. butter.

April to June.

Capt. Page, 1 leg pork,

John Reed, Jr., 5 lbs. of pork.

Mr. S. Hartwell, 1 doz. sausages, a cheese and 2 lbs. butter.

Dea. Davis, 1 lb. butter, 7 lbs. pork.

(burned off) doz. of eggs.

Mr. B. Bacon, 1 bbl. butter and a cheese.

Esq. Reed, 1 cheese.

* The record had been partly burned.

still abides, as fresh in its aspect as it was more than half a century ago; and though the throng of other days is not there, it still reminds the living who knew it of the hospitalities, the affections, and sacred influences which adorned our parish pastorates, and made the minister's house in those times the best and happiest of New England homes.

Mr. Wright, 10 lbs. pork.

Stephen Lane, leg of pork.

S. Hartwell, (burned off) pork, 15 lbs.

Moses Abbott, " pork.

Capt. Webber, " butter, 12 lbs. veal.

Esq. Reed, a day's work oxen and plough, and half a day's work of himself.

Moses Abbott, Jr., a quantity of sauce.

Olive Reed, 1 bushel rye.

Wm Page, 1 quarter of veal, 17 lbs.

Mr. Wright, a sparerib of pork.

Esq. Reed, 10 lbs. of pork and a calf's harslet.

Esq. Reed, 1 day's work of oxen.

Mr. John Reed, Jr., 1 day's work with himself and cart.

The above brings round merely the first year of housekeeping, and shows not only the fondness of the society for their young pastor, but sets them forth as a pattern parish.

BIOGRAPHICAL SKETCHES.

BY REV. A. W. BURNHAM, D. D.

On the occasion of the one hundredth anniversary of the Hollis (N. H.) Association, May 6th, 1862, sketches of deceased members were read by clergymen previously appointed for that purpose. The period assigned to me was 1810 - 1829, and the substance of the following article was presented at that interesting gathering. At the time I was admitted a member of the Association (August, 1822) it embraced, according to my recollection, only four members, — Rev. Messrs. Miles of Temple, Hill of Mason, Smith of Hollis, and Hall of New Ipswich. They were men of God, sound in the faith, of godly conversation, and able ministers, and I delight to express my cordial respect for those fathers in the min-

istry to whom it was my privilege for several years to look for counsel.

The sketches here given are of worthy men, of whom, certainly, some record should be preserved, not only because of its interest to those now living who may remember them, but because of its value to our denomination in a purely historic point of view.

RICHARD HALL.—Mr. Hall was born in Mansfield, Conn., August, 1784; removed when a child, with his parents, to Vermont, and graduated at Middlebury College in 1808, "having sustained the character of a diligent, exemplary, and highly respectable scholar." He studied theology at Andover

(1811) and was ordained the second pastor of the church in New Ipswich, March 12, 1812.*

His ministry was very successful. "The incorruptible seed of the word of God" had been largely sown by his venerated predecessor in his long and laborious pastorate, and the youthful minister was allowed to gather in the precious fruit, — a privilege in which, I am persuaded by similar experience, he must have rejoiced, and which he would welcome as an earnest of future spiritual harvests in connection with his own labors. Having a clear, discriminating mind, and distinct apprehensions of Christian doctrine in his proper relations and bearings, with a heart imbued with love to Christ, to the souls of men and his chosen work, he wrote well-constructed sermons, lucid in the statement of Divine truth, strong in the enforcement of the precepts of the Gospel, and plain and appropriate in the application. He was regarded by his people, and justly, I think, among the best sermonizers and preachers in the vicinity. According to

my recollections, his voice was rather weak, but in earnest discourse not unpleasantly sharp, yet penetrating and forcible. I heard him only twice. These sermons were preached in the midst of a precious revival among his own people, the last he enjoyed, and the commencement of one in the congregation of which I had just assumed the pastoral charge (Rindge, N. H.).

In an obituary notice by President Lord, of Dartmouth College, then pastor of the church in Amherst, N. H., the writer says: "Possessed of a superior intellect, and governed by a high sense of moral obligation, Mr. Hall gave himself with singleness and assiduity to his ministry. He brought to his public performances the matter of theology with great accuracy of language, precision of statement, power of argument, pertinence, force, and honesty of application." Decision, and inflexible firmness and integrity were prominent features in his character; so prominent that as is reported, Dr. Lord in his sermon preached in reference to Mr. Hall's death remarked, that "when Mr. Hall had once put down his foot, no one ever *thought* of asking him to take it up." After a laborious and successful ministry of ten years, and near the close of a great revival, his health began to fail, and while addressing an Ecclesiastical Council convened at Bradford, N. H., May, 1822, to ordain Rev. Robert Page (not, as stated in the History of New Ipswich, while preaching the sermon, but while speaking in the Council-room), he was seized with hemorrhage of the lungs. As stated in that History, and as I well remember, he passed the following winter in New Orleans, and purchasing a horse in that city he rode him home. On that horse he reached my house on a Saturday afternoon, and to my inquiring as to his health he replied, while dismounting, "I am a broken vessel." It was so. To an invitation to tarry and rest over the Sabbath he answered: "A daughter has been born to me in my absence, and with the Divine permission I must see her to-night." That daughter now (1862) in Hartford,

* His father, Deacon Richard Hall, was born in Mansfield, Conn.; married Alice Arnold, a native of the same town; removed to New Haven, Vt.; died there, in 1843; his wife died there in 1839. They had children, — I. Alice, born in 1783, married John Cadwell, in New Haven, Vt.; had ten children; and died in 1852. II. Richard, the subject of the above sketch. III. Adin, born in 1786; was a physician; married Lucy Sprague; had children, — Edward, Darwin (a physician), Sophia, and Julia; and died, in 1850, in New Haven, Vt. IV. Anna, born 1788, died 1789. V. Olive, born 1790, died 1791. V. Orrin, born 1793, married Betsey Doud, and died, in 1828, in New Haven, Vt., leaving one son and one daughter. VI. Osmond, born in 1795, married Deborah Ripley, and is (or was) a farmer in Sherman, N. Y. VII. Asahel, born in 1797, married Betsey Ripley, and is (or was) a farmer in Maquoketa, Iowa.

Richard (the minister) married Lucy, daughter of Judge Farrar, born December 6, 1789. They had children, — I. Richard, born July 1, 1815, died December 31, 1815. II. Richard, born August 6, 1817, graduated D. C. 1847; married, August 20, 1850, Elisabeth Chapin; is a Congregational minister in Minnesota. III. Horace, born April 6, 1819, graduated D. C. 1839; was at Andover one year in the class of 1843; was Principal of Academy at South Berwick, Me., and died there February 27, 1842. IV. William, born March 11, 1821, and died June 15, 1845. V. Lucy Farrar. — [Ed.]

Conn., has the privilege of administering in her own house to the comfort of her venerated and excellent mother.

The last months of Mr. Hall's life in New Ipswich were rendered painful to him by manifestations and movements among his people which he considered, and keenly felt to be, oppressive. For a brief, but I believe a true record and just estimate of the facts, I refer to the History of that town. In the spring of 1824, doubtless aware that he was approaching his heavenly home, his wounded spirit turned with filial yearnings to the home of his early years, and he removed to his relatives in New Haven, Vt. As he passed the graveyard of that place he said: "*That* is to me the pleasantest spot on earth." This good man died, July 13, 1824, aged forty. There his body rests with the dust of his kindred, under the sleepless eye of Him whom he had served, and the spirit passed upward to heaven.

SAMUEL HOWE TOLMAN. — He was born of pious parents in Dorchester, Mass., April 30, 1781, and at the age of seven removed with them to Winchendon, Mass. He made profession of religion in his youth, graduated at Dartmouth College in 1806, taught school in Dorchester and Charlestown, Mass., and studied medicine and received the usual degree in 1812. The death of a brother awakened a desire for the ministry, and after pursuing his studies for a season with Rev. Dr. Whiton of Antrim, N. H., and receiving licensure from the Westminster (Mass.) Association, he was settled in Shirley, Mass., colleague pastor with the Rev. Mr. Whitney. He was afterward installed pastor of the church in Dunstable, Mass., and subsequently in South Ferrisburgh, N. H., and while in these places he was a member of the Hollis Association. He preached in several towns, chiefly to feeble and comparatively small churches, in Maine, New Hampshire, and Vermont, and at length retired to a home he had provided for his declining years in Atkinson, N. H., where

he had once officiated as pastor, and, injured by a fall, he died in peace April 2, 1856, at the ripe age of seventy-five. To use the words of his son, Rev. S. H. Tolman, "He was a sound divine, and a serious, straightforward, every-day Christian. He loved the truth and all who loved our Lord Jesus Christ in sincerity. He was a peacemaker, and one aim of his life was to bring those who love the Saviour to love each other." Mr. Tolman left five children, — one son and four daughters, — the youngest the wife of Rev. Charles Seccombe of St. Anthony, Min.

My first interview with Mr. Tolman occurred in circumstances which render the recollection very pleasant. On my way, by the direction of Professor Woods, from Andover to Rindge, an entire stranger and alone, I reached Dunstable at the close of a long and sultry day in July, 1821, sick and weary. Nothing looked pleasant to me. While resting a few minutes by the wayside, I inquired of a man if they had a minister. They had. Under the impression that Orthodoxy was not predominant in the place, I asked, "Does your minister exchange with Mr. Smith of Hollis?" An affirmative answer determined in my mind the theological type of his pastor, and also suggested a lodging-place for the night! And, according to the custom of those days, when ministers kept free taverns for their brethren and many others, I introduced myself, shared the hospitality of the house, conversed and prayed and sung away the melancholy of the young preacher, who in the morning cheerfully resumed his journey to the place where he still remains, while his kind entertainer has passed to receive the welcome of the Divine Master.

DAVID PALMER. — Mr. Palmer was born in Windham, Conn., April 19, 1769. His father, Rev. Job Palmer, was the devoted pastor of the church in that place. Becoming hopefully pious about the age of twenty-four, in a time of revival under

the ministry of that godly man, Rev. Dr. Samuel Wood of Boscawen, N. H., he entered upon a course of study, graduated at Dartmouth College 1797, pursued the study of theology with Rev. Dr. Lee of Lisbon, Conn., and was ordained the pastor of the church in Townsend, Mass., January 1, 1800.

Of his reputation in college the Hon. Daniel Adams, of Keene, N. H., a native, I believe, of Townsend, and classmate in college, remarked: "He was very exemplary in his character, social, kind, cheerful, a diligent student, well-prepared in recitations, and always in his place." In an obituary notice written by one of his successors in the ministry, kindly furnished me by the present pastor, Rev. E. S. Potter, it is written: "As a man and a Christian, he possessed a happy flow of spirits, sprightliness of mind, frankness of disposition, together with sound and well-defined views of the duties and doctrines of Revelation. His style of sermonizing was clear, forcible, pointed, and calculated to leave a distinct impression on the mind of the hearer." From a Christian lady in Townsend, Mass., whose parents and family connections were among the leaders in that church and congregation, I have been favored with a letter giving some of her recollections of this minister of her early years. She writes: "As I remember him in my childhood, his manner was dignified and firm, commanding great respect, but easily relaxed into playfulness, so chastened by a ready wit and keen perception as to be sometimes very impressive. He exerted a powerful influence, I am sure, upon the rising generation." He was a warm-hearted Christian, and entered into every religious movement, and especially into the several seasons of revival which he was permitted to enjoy in the course of his ministry of thirty years. As in part the fruits of his labors, two hundred and fifty were added to the church during these years; while he left with the people and their children the precious influence flowing from a long and uninterrupted

ministration of Divine truth and the maintenance of a godly life.

At length, retiring from the active duties of a ministry of thirty years, he quietly passed the evening of his days with the people for whose spiritual welfare he had faithfully labored, enjoying to the last their confidence and respect, and fell asleep in Jesus February 15, 1849, in the eighty-first year of his age.

JAMES HOWE.—This excellent man was born of Christian parents at the very foot of Monadnock Mountain, in Jaffrey, N. H., August 13, 1796, graduated at Dartmouth College 1817, and at Andover 1821; ordained, Pepperell, Mass., autumn, 1822; died in Pepperell, Mass., July 19, 1840, having nearly completed the forty-fourth year of his life and eighteenth of his ministry. Of medium size, a delicate frame, fair and uncommonly pleasant countenance, Mr. Howe had an exceedingly well-balanced mind, a most amiable disposition, a reasonable share of good-humor and genuine wit, attractive in his manners, and of gentlemanly bearing, of ready communication, accessible to every child, thoughtful, discreet, and firm in Christian principle, he was eminently qualified, as the course and results of his ministry proved, for the pastoral office, and especially for the exercise of its functions among the people for whose welfare he spent the whole of his ministerial life. The circumstances attending his settlement and the early years of his pastorate were such as to demand exactly such a man as he. It was a time of severe trial in the ministry and in the churches, particularly in the easterly part of Massachusetts,—the time when the line of division was being drawn through the churches. Evangelical pastors and members were withdrawing either voluntarily or by compulsion from their places of worship, and gathering where they could to establish and enjoy the blessing of the true Gospel.

A process of this character was expe-

rienced in Pepperell, and it is sufficient to say that, with a discretion, firmness, and good temper rarely found in a young minister, under the guidance of the great Shepherd, he went through and led his flock through the fiery ordeal without injury, and for a series of years under his care "they went out and in and found pasture." His ministry of about eighteen years' continuance was very successful. An excellent writer and preacher, kind, gentle, and judicious in all his movements, he secured in an uncommon degree the confidence and love of his brethren and his people, while those who had no sympathy with him in his religious views had "no evil thing to say of him."

Trained by pious parents, under a high Orthodox ministry, and free from reproach from his childhood, Mr. Howe became the subject of renewing grace in that wonderful revival in Dartmouth College in the spring and early summer of 1815, when, in the course of two or three weeks, scores were brought into the Kingdom of Christ, and in various positions have been "burning and shining lights" in their day and generation. That summer I sat at the same table with him, and perhaps half a dozen others. It was a season very precious at the time and in the memory of those who, while taking their meals together, were able to speak, at least three times a day, of conflicts, hopes, and joys then entirely new in their experience. He was a valuable member of the Hollis Association, and contributed very much to the interest of its sessions and the edification of the members.

In the latter part of his ministry he suffered from an affection of the throat, terminating, as I suppose, in consumption. During the process of the disease I saw him. He was quiet, submissive, cheerful; and, I doubt not, in that state of mind, relying on the arm of his blessed Lord, this lovely and beloved servant of Christ passed to his reward.

CHARLES WALKER. — Mr. Walker was

born in Rindge, N. H., November 21, 1795, graduated with honor at Dartmouth College in 1823, at Andover, Mass., in 1826, and was ordained pastor of the church in New Ipswich, N. H., February 28, 1827.

In the "Historic Discourse" of Rev. Samuel Lee, lately pastor of the same church, it is truly said: "Mr. Walker was a man of fair talents, a good writer, and a faithful and impressive preacher. He was, for the best of reasons, greatly beloved by many in New Ipswich, and in return he gave his heart's love to this people."

I also quote from the discourse referred to the following facts: "After his dismissal (which occurred in the summer of 1835) from the church in New Ipswich, he was settled, March 9, 1836, at Windsor, Conn.; again, in 1837, in Medfield, Mass., and dismissed in 1838; again, in Wells, Me., and dismissed May 16, 1844. The winter of 1845 he spent in Italy, being absent about five months. After this he cultivated a farm in Groton, Mass., where he died, October 23, 1847, aged fifty-two."

Of his ministry of eight years in New Ipswich it is not needful that a particular account be given in this sketch; especially as a substantially true history is contained in Mr. Lee's "Historic Discourse," and in the "History of New Ipswich." Suffice it to say, that it was a ministry of great success, and also of great trials.

Coming to Rindge when he was pursuing his studies, I saw him occasionally while at home in vacations, and became intimately conversant with him during his pastorate; and again occasionally when he visited his native place, till near the close of his life.

Beloved by the Church abroad as a devoted Christian and faithful pastor, he was not "without honor in his own country, and among his own kin." There he passed the days of his childhood and youth, sustaining a blameless reputation, and, in the estimation of that people, a young man giving fair promise of future usefulness,

and, in their judgment, he did not disappoint their expectations.

As a Christian he was regarded as among the most devout and circumspect; and as a preacher, as acceptable to the congregation in his native place as any minister whose services they occasionally enjoyed. Mr. Walker was an eminently godly man, — like Nathaniel, “an Israelite indeed in whom there was no guile.” If, in the perplexities at New Ipswich, he appeared sometimes to be wanting in decision and independence, as intimated in the “History” of the church in that place, it arose, in my judgment, from a godly fear of doing wrong, having in his constitution little of the element of self-confidence and positiveness of opinion. A sincere lover of peace, he shrunk with deep abhorrence from every appearance of strife, especially when manifesting itself in the church.

While he was at New Ipswich, my intercourse with him was very intimate, as well as very pleasant. I knew his joys and his sorrows, and he knew mine. His dismissal from New Ipswich, forced upon him as it was by a pressure which his tender spirit could not well bear, came near to breaking his heart, and did in fact give him a shock which he never entirely overcame.

I may record a fact of some interest in his religious history. Of a serious mind and sober deportment from early life, he was admitted to the church in Rindge by Rev. Dr. Seth Payson, on what was believed to be his death-bed, in his father's house. But after his recovery he publicly recognized the transaction, and remained a member of that church till, to gratify some of the members of the church in New Ipswich, who thought that in this way their young pastor would be more within their reach than Mr. Hall had been, but against his own preference, yet in accordance with his peace-loving spirit, he requested and obtained a dismissal and recommendation from the church which had received him to her bosom in his youth.

The last time I saw the good man was on a Sabbath when, in his dying days, he

with his affectionate wife entered my congregation in the time of morning worship, on his way to Fitzwilliam to visit a beloved sister, and to take his last view of the farm on which he was born, and passed his early days. His emaciated, trembling frame, and whole appearance clearly indicated that death was near, and his wife was anxiously apprehensive that the messenger of death would arrest him on the road. But his heart was intently set upon taking this journey. God dealt mercifully with his faithful but now enfeebled servant, — sustained him, gratified his wishes, and returned him to his home in Groton; and there he very soon rested from his labors and his trials, and entered, through grace, “into the joy of his Lord.” “Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labor; and their works do follow them.”

JACOB HOLT. — Very little, it is believed, is on record respecting Mr. Holt. In the “Sketches of New Hampshire Churches,” I find that he was the second pastor of the church in Brookline, N. H., born in Andover, Mass., 1780, graduated at Dartmouth College, 1803, ordained at Brookline, 1827, and resigned in 1831. He passed the remainder of his life in Ipswich, Mass., where he died, but in what year I have not ascertained, — probably about 1851–52.

His ministry in Brookline, and of course his membership in our Association, was short, — from three to four years. For obvious reasons, I had but a very slight acquaintance with him. It is proper, however, that his name and whatever is known of his history should be put on this record. He left a favorable impression on my own mind as a sincere Christian, — quiet and retiring in disposition and habits, and though laboring under somewhat discouraging circumstances, was cordially devoted to his work. That he was sound in the faith I cannot doubt, because the following ministers officiated at his ordination

namely, Rev. Messrs. Palmer, Moore, Hill, Smith, and Howe, and a Mr. Robinson,—whether the late Rev. Dr. Robinson, of Stoddard, N. H., or some other, is not known to me.

DR. EBENEZER ROCKWOOD.—By the aid of a member of his family, I am able to state the following facts relative to this Christian gentleman, and active, efficient servant of Jesus Christ. He was born in Groton, Mass., August 13, 1746, and died in Wilton, N. H., February 10, 1830, aged eighty-four. In his youth he was put as an apprentice to the business of a blacksmith, but receiving an injury in his arm, he entered on a course of study, and graduated at Harvard College, 1773. Having prepared himself for a physician, and officiating for a season as assistant-surgeon in the army, he commenced the practice of his profession in Hollis, but receiving an invitation from the inhabitants of Wilton, he removed to that place in 1778. Here he enjoyed in an unusual degree the confidence and respect of the people for more than half a century. Becoming known not only as a well-qualified physician, but as an intelligent, upright Christian man, he was frequently consulted, and his advice desired in matters pertaining, not to his profession only, but to religion and the common interests of his fellow-citizens. As a physician, Dr. Rockwood had a very extensive and successful practice; but it is testified, and is here recorded with pleasure, “that he usually so arranged his business that he was seldom absent from the house of God on the Sabbath,”—an example worthy of imitation by all who belong to that honorable profession. Having made public profession of religion before his removal to Wilton, and there manifesting a lively interest in all that affected the cause of Christ, he at length had a fair opportunity to show the soundness of his faith, his Christian decision, and his readiness to make sacrifice for Christ, and for the support and enjoyment, in behalf of himself, his family, and fellow-citizens, of the true

Gospel. Thus, when the pastor and a portion of the church avowed themselves Unitarians, Dr. Rockwood seceded; and, with a few others of kindred spirit, under his leading, went out, but in an orderly and not insurrectionary manner, from the old church, and for a while suffered in several ways “for the word of God and the testimony of Jesus.”

A new church was formed on “the foundation of the Apostles,” and the subject of this sketch gave to this little band of believers his whole heart, and effort, and influence, his counsels and his prayers. When destitute of a preacher, he conducted the public worship as long as he was able, and held himself ready for any labor or sacrifice needful for the peace and prosperity of the church.

The Hollis Association rendered assistance in appropriate ways to this feeble, suffering body of Christians; and knowing the character and particularly the position of Dr. Rockwood in relation to this church, deemed it proper to receive him to membership.

Its sessions were held in regular order at his house, its members enjoyed the hospitalities of his family, and the judicious counsels of his well-cultivated mind, and warm, Christian heart.

He lived, very highly respected, to fourscore and four years; thus coming “to his grave in a full age, like as a shock of corn cometh in in its season.” Allowing all due honor to the few men and women who aided and suffered in separating from the old and forming the new church in Wilton, Dr. Rockwood, considering his personal character, his social position, his influence and his efforts, may be regarded as the father, under God, of the present Orthodox church in that town.

LEONARD JEWETT.—He was born in Hollis, N. H., October 2, 1787. Those who knew him only in mature manhood, and enfeebled by physical infirmities, may not suppose that his youth, as it is testified, was marked with a large share of enterprise and perseverance.

At fourteen years of age, taking his little bundle in his hand, in the spirit of a true-hearted New Hampshire boy of those days, he went to Salem, or to some place in that vicinity, seeking employment; and having accumulated a little money, he entered Phillips Academy at Andover, there pursued his preparatory studies, entered Dartmouth College in 1806, graduated 1810, and after teaching an academy for a season in Deerfield, Mass., to enable him to pay debts incurred in obtaining his education, he became a member of the Seminary at Andover, and completed the prescribed course of theological studies there in 1814. The severe struggle which he had in obtaining his education, and in which, I may say, most clergymen have had some experience, led him to feel the deepest sympathy in young men who were contending with poverty in their preparatory course, and with a thoughtful benevolence to remember them in his will. His first labors as a preacher were in the missionary service in Western New York, and his excessive labors and various exposures in the six months he passed in that region laid the foundation, as he supposed, of his physical infirmities in subsequent life.

Returning to his loved New England, he preached to great audiences in several places, and received urgent invitations to settle as pastor from several very respectable churches; but the feebleness of his health induced him to decline, and in cessation from labor, and in travel, to recruit an enfeebled bodily frame. Having passed a winter in St. Petersburg, Russia, he returned with health somewhat improved, and after preaching in Londonderry, New Ipswich, and other places, he accepted a call very cordially given by the people in Temple, N. H., to become their pastor. He was ordained pastor of that church March 6, 1833; and having sustained a very faithful and successful ministry of eleven years, greatly promoting the peace and spiritual prosperity of that church and people, in the conviction that failing health demanded it, he resigned

his pastoral charge July 25, 1844, and retired to this his native place (Hollis); and here, "in his own country and among his own kin," for eighteen years dwelt and walked and worshipped with this people, and by his quiet, Christian demeanor, blameless behavior, his cordial co-operation with the pastor and church, of which he became an efficient officer, he rendered important aid in every good work.

Those who were well acquainted with this estimable Christian brother will not doubt the truth of his pastor's emphatic declaration: "There is no danger of saying too much of him as a *Parishioner*. He was my steadfast friend, and an excellent member of society, universally respected, and had the confidence of all."

Having a well-balanced mind, sound common sense, an uncommon share of forethought and discretion, seasoned with a strong element of caution and fear of rashness, touching both opinions and practices, he maintained a steadfast adherence to the faith and usages of the New England churches, and a Christian walk, noted for prudence and circumspection in all the relations of life.

If he moved more silently and seemed less active in out-of-door work, it may be attributed in part to his slender health, in part to his constitutional cautiousness and repugnance to all show, and the appearance of a wish to be seen of men, and, possibly, to a higher conformity to Him who, "meek and lowly in heart," "did not cry, nor lift up, nor cause his voice to be heard in the street."

Born in Hollis, on whose soil so many godly ministers have been raised, and trained under such pastors and preachers as Daniel Emerson and Eli Smith, as might be expected, this brother, under the efficacious teaching of the Holy Spirit, accepted, maintained, and preached the doctrine usually denominated Calvinistic or Evangelical, having no sympathy at all with the philosophies and baseless speculations of those days of progress in wrong and dangerous directions. Having clear and

discriminating views of Christian doctrines, and a deep conviction of their truth and importance, and also a mind well disciplined and enriched by study, reading, and extensive observation, and a heart imbued with the spirit of the Lord Jesus, he wrote sermons of uncommon excellence—in some important points model compositions—for a New England pulpit. His style was easy, flowing, and lucid,—the language well chosen, marked for pureness and propriety. His sermons partook largely of the instructive character, rich in evangelical, saving truth, well stated, clearly illustrated, and not unfrequently by exceedingly happy similitudes, and earnestly enforced.

Far from any desire for popular applause, but desirous only to edify the children of God, and promote the cause of his Master in the conversion of sinners, he selected for his pastoral charge a comparatively small church and congregation, and with them he prosecuted his work with his characteristic quietness, prudence, and faithfulness, and also with great success. At the end of eleven years, feeling himself, as already observed, unable longer to fulfil the onerous duties of the pastoral office, he resigned, and bearing with him into his loved retirement the unabated affection of his people and his brethren, he returned to this place; and here, after nearly twenty years of peaceful and useful residence, he died in peace, at the age of seventy-five. He was a good man and a just.

Although Rev. EBENEZER HILL, of Mason, did not come within the period of time originally assigned to me, I think it well in this connection to add a sketch of his life, condensed from the discourse preached by me at his funeral, May 23, 1854.

EBENEZER HILL was born in Cambridge, Mass., January 31, 1766, and graduated with honor at Harvard College in 1786. He was received into the First Congregational Church in Rindge, N. H., then under the pastoral charge of my venerated

predecessor, Rev. Dr. Seth Payson, September 28, 1788, and, as I have been informed, pursued his theological studies under the supervision of that excellent man. I find, also, a vote passed October 31, 1790, to send the pastor and a delegate “to attend the ordination of Ebenezer Hill in Mason, and to dismiss him from this and to recommend him to that church.” He was ordained in November, 1790. From that time he prosecuted the work to which he had devoted himself with diligence and earnestness until 1836. Then receiving Rev. A. H. Reed as a colleague for three years, he became again sole pastor. Again relieved for seven years by his son, Rev. J. B. Hill, he thus continued, with the assistance of different clergymen, until the installation of Rev. Daniel Goodwin in 1850.

At last, overpowered by accumulating infirmities, he was obliged to retire from the duties he had, to himself so delightfully and to others so usefully, discharged for the unusual period of sixty years, and died in peace with God and man, May 20, 1854, aged eighty-eight years. As it is said of Abraham, he “died in a good old age, an old man, and full of years; and was gathered to his people.”

Mr. Hill was small in stature, but of a firm, vigorous, and well-constructed frame, and of a sound constitution. Taking his three daily meals almost entirely of animal food, he enjoyed remarkable health for eighty years, till overtaken by the infirmities of old age. In disposition he was amiable, conservative in his tendencies, moderate in his temperament and movements generally, of clear conceptions, and with reasoning powers of no common order. Endowed with no inconsiderable degree of shrewdness, he had a large share of that so much needed, but unhappily not possessed by every minister,—good common sense,—sense that can be used for good in all the exigencies of life. He was grave in his deportment, as is befitting a minister of Christ: gentlemanly and courteous in his bearing, instructive and entertaining in

conversation, familiar and pleasant in all social intercourse in his family, among his people, and with his brethren in the ministry.

As a Christian, he appeared to have a deep experience in spiritual exercises, to be profoundly reverent of God and sacred things; as a theologian, he was sound in the faith, holding to the great doctrines embodied in the system generally denominated Calvinistic, and set forth in the shorter catechism; as a preacher, he was plain, faithful, and affectionate, and in his pastoral intercourse and duties he set an

example worthy of imitation by all who hold the sacred office. In a word, he was "a good minister of Jesus Christ," studying "to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

These ministers "all died in faith," and have ascended, one after another, to join the great and glorious company of faithful servants of Jesus that had gone before in the presence and worship of the blessed Master whom they had served in their day and generation.

ORDINATION, ITS NATURE AND PERMANENCE.

BY REV. JOHN A. VINTON, SOUTH BOSTON, MASS.

THE Christian ministry is a Divine institution. Its author is the Lord Jesus Christ. He established it for the advancement of his kingdom on earth. The proof is abundant from the New Testament, especially from the following passage: "When he ascended on high . . . he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 8-12.

Four orders of ministers are here named, of whom two have long since ceased, and the third also, unless the word denote a minister ordained at large. There remain only *pastors* and *teachers*, — expressions which are now universally held to denote one and the same office. Elsewhere we read of *elders* or *presbyters*, and *bishops* or *overseers*. Congregationalists everywhere understand these words as referring to the same class of officers as *pastors*, and consider them as used interchangeably, the one for the other, with little or no difference of meaning.

It has always been deemed proper, and even necessary, that ministers of the Gos-

pel should be ordained. The importance and the responsibility of the work undertaken seems to require some public designation of the individual to the office. It is also necessary as a security to the churches, and to keep out unworthy persons from the ministry. Further than this, ordination is authorized and required in the Scriptures. It was practised in the first Christian churches, under the sanction of the apostles; and Christ himself ordained those ministers whom he sent forth. Matt. x. *throughout*; Mark iii. 14; Luke x.; Acts xiii. 1-3, xiv. 23.

The form of ordination has varied somewhat in different ages and countries, but the substance has always been preserved. The common mode of inducting ministers into office, in use among us, includes, without any doubt, the substance of the primitive ordination, as it is certainly conformed to its spirit.

By the usages of our denomination, a man without ordination, though he may preach, cannot administer the sacraments of Baptism and the Lord's Supper, nor pronounce at the close of public worship the apostolical benediction.

Ordination, therefore, as practised in the New England churches, and in others like them, is of Divine authority. Though men, fallible and imperfect men, enact the various parts of this solemn service, they act as the servants of Christ, the Great Head of the Church, and he accepts and ratifies their proceedings. What they bind on earth is bound in heaven. Matt. xvi. 19, xviii. 18.

It follows, from this statement, that all true ministers have been called to their work by God himself. They have been invested with their office by his authority. They are, in a special and distinguished sense, the servants of the Lord Jesus Christ. They have received a commission from him, and *THEIR COMMISSION IS FOR LIFE*. Such was the fact in the primitive times. We search the New Testament in vain for signs of any statute of limitation. So far as appears, all who were sent forth to preach the Gospel in the apostolic age were supposed to undertake the work for life. No man, putting his hand to the plough and looking back, was fit for the Kingdom of God. Such has always been, with few and unimportant exceptions, the understanding in the great household of faith.

The language of the Cambridge Platform concerning ordination has, we think, sometimes been misunderstood. Its language is: "Ordination we account nothing else but the solemn putting a man into his place and office in the Church; whereunto he had right before by election; being like the installing of a magistrate in the Commonwealth"; and it makes ordination wholly dependent on the action of the local church. From this language some have hastily inferred that whenever a man ceased to be a pastor, he ceased to be a minister, and became what he was before ordination,—a mere layman. But the framers of the Platform could scarcely have intended to warrant such an inference. For, in the first place, by this language, and throughout the connection in which it occurs, they intended only to as-

sert and maintain the rights of the local church against the claims of Prelacy on the one hand and of Presbyterianism on the other. They, and their brethren in England, had been in great danger from both of these usurping forces; and they were careful to shut them both out of the churches of New England in the most peremptory and determined manner. The passage quoted from the Platform, and other similar passages in the early writers, have this extent, and no more. In the second place, the inference alluded to has never been sanctioned, at least to any extent worth naming, by the practice of our churches. Thirdly, our fathers could not help knowing that there were many examples of ordination, in the primitive age, as well as in later times, when men were solemnly set apart to the work of the ministry, without being charged with the care of a particular church. The Great Commission of Christ to his disciples, "Go ye into all the world, and preach the Gospel to every creature," was not given to the apostles merely, but to all his followers in every age; which is made certain, as well by the nature of the case as by the remarkable promise accompanying,—“Lo, I am with you alway, even to the end of the world.” Matt. xxviii. 19, 20; Mark xvi. 15. But this commission makes it evident that men must often be ordained without any particular pastoral charge; and this necessity holds at the present time as truly, as strongly, as at any other.

It appears, therefore, that there may be, and *must* be, men who are true ministers of Christ, men fully in office as such, and entitled to equal rank, consideration, and respect with pastors of churches, without being themselves pastors. They have been admitted to the office and work of the ministry, wherever God in his providence may open the way. If the way be not now opened, it may sooner or later be opened; and in the mean time their want of employment as pastors should not be willingly suffered to operate to their disadvantage.

The views which have now been expressed harmonize fully with those of our standard writers. According to President Dwight, *Theology*, Ser. 154, "Ordination is the consecration of a minister by the laying on of the hands of the Presbytery, and by prayer." It is, therefore, something more than the mere "putting of a man in his place," as the pastor of a local church. Professor Pond, in his excellent little work, "The Church," p. 39, *note*, says: "In the general order of presbyters among ourselves, there are pastors, missionaries, theological professors, and evangelists." The *Congregational Manual of 1846*, compiled by Dr. Woods of the Andover Theological Seminary, assisted by a committee of some of our ablest Massachusetts ministers,* has this language: "Ordination is a public consecration of a man to the work of the ministry, an admission of him into the order of elders or bishops, and a solemn putting of him into his place and office, as pastor of the church, like the installing of a magistrate." The last clause is borrowed from the Cambridge Platform. The first and second clauses amply sustain the view which I have taken, namely, that in every ordination a man is fully and solemnly invested with the office of the ministry,—an office permanent in its very nature, and not terminated by his dismission from the office of pastor to a local church. To guard the churches against any abuse of this essential principle, provision is made in the *Manual*, page 40, for the trial, in case of heresy or immorality, of ministers who are not pastors, and who are not connected with any Association.

The Saybrook Platform, adopted September 9, 1708, consists, in part, of Articles of Church Discipline, one of which respects the constitution and powers of county or District Associations. To this article the following note is appended by the Committee † appointed by the General Associa-

tion of Connecticut, in 1838, to collect, combine, and arrange the various usages and practices which now modify the application of the said Platform. "It is now the uniform practice, so far as we know, to consider ordained ministers, though without pastoral charge, as lawful members of Association." Again, they say, "Dismissed ministers are considered members of Association."* In a subsequent part of the same volume the committee say: "A minister dismissed from his pastoral charge, and still exercising his ministry occasionally, does not cease to be a member of the Association," † &c. In the sequel we find rules for the trial, for just cause, before an Association, of a minister, who is not a pastor of any church. ‡

The committee just referred to are fully sustained in these views, not only by the acceptance of their report by the General Association of Connecticut in 1841, but by the previous action of the same venerable body in 1813, which body solemnly, and in express terms, affirmed that "the ministerial office, and consequently the ministerial standing, cannot be affected by dismission. The *standing* of a dismissed minister must, of course, be the same after dismission as before." §

The unvarying practice of the General Associations of Massachusetts, Connecticut, and New Hampshire, of the General Convention of Vermont, and of the General Conference of Maine, for we know not how many years past, but certainly for half a century, has been to report and publish annually the names of all ministers connected with the several District Associations, a large proportion of whom were, at the time, not pastors of churches. The practice, we believe, is the same, out of New England.

The laws of this Commonwealth recognize the fact that a man may be a minister result of their labors was embodied in a volume of 350 pages, 12mo, printed 1843, entitled, "Congregational Order," etc.

* Cong. Order, p. 279.

† *Ibid.*, p. 305.

‡ *Ibid.*, p. 310.

§ Cong. Quarterly, Vol. IX. p. 194.

* The committee consisted of Rev. Doctors Woods, Humphrey, Snell, Shepard, Cooley, Storrs, and Cooke.

† The committee consisted of Revs. Messrs. Leonard Bacon, David D. Field, and Timothy P. Gillett. The

in good standing, and that his acts as such may be valid, without being the pastor of a church. "Marriages may be solemnized," is the language, "throughout the State by any minister of the Gospel, ordained according to the usage of his denomination, who resides within the State, and continues to perform the functions of his office."* Only three conditions are here required, — regular ordination; a residence within the State; and continuing to perform the functions of a minister. But what these functions are, and how often they shall be performed, the law does not specify.

The Platform of the great Congregational Council, which assembled in Boston in June, 1865, is the last and the decisive authority for the views presented in this article. This Council was held under circumstances, and amid exigencies, which never occurred before, and are not likely to occur again. The termination of the great civil war, the overthrow of the gigantic system of slavery, and the consequent opening of the immense regions of the South and the Southwest to free discussion, to liberal institutions, and to an unfettered Gospel, imperatively demanded a gathering of the entire Congregational body, by accredited representatives, from all parts of the land, to consider what was fit to be done in so momentous a crisis.

This Council judged that "no ancient document can be wisely referred to as being in all respects sufficient for our present need. The Cambridge Platform," they observe, "was made more than two hundred years ago, when American Congregationalism was in its infancy; and it is now more valuable as a means of showing how little our churches have departed from the original principles and methods of their polity, than as a guide to the manner in which those principles are applied and administered in the practice of our churches at the present day."†

As one point of divergence from the

* Revised Statutes, 1860, chap. 106, sect. 14.

† Proceedings of the Council of 1865, p. 103.

Cambridge Platform, they say, "The necessity for a recognized class of ministers, not holding office in any church, is manifold." Several grounds of this necessity are stated, among which are these: "There is, and ever will be, need of ministers, recognized as such, who can supply, by occasional and temporary ministrations, the lack of service in churches that have no preaching elders. . . . Nor can the churches consent, that, when a pastor, for any good reason, resigns his office, and is discharged with commendation as a good and faithful servant of Christ in the Gospel, he shall thenceforth cease to be reputed and recognized as a minister of the Word. It is abundantly evident from the Scriptures, that in the beginning there were many ministers of the Word, beside the elders who were ordained in every church. The work of ministers, not holding office in the churches, is a work which continues, and must continue, till Christ's Catholic Church on earth shall cease to be militant."*

Again, the Report on Church Polity presented to the Council declares: "The ministry includes all men called of God to that work, and orderly set apart by ordination. . . . A pastor dismissed does not cease to be a minister." It also made provision for the trial of ministers who are not pastors. † The Council fully recognized the principle that we have a ministry, a professional ministry, consisting of men devoted and CONSECRATED BY ORDINATION PERMANENTLY to the work of preaching the Gospel. ‡

The Platform of Church Polity of which some of these distinct utterances are a part was approved in its "general principles and scope" by the National Council.§

The reader will not fail to notice, that by this action of the Council the Cambridge Platform of 1648 is in important details superseded by the new Platform of 1865; and that, while the former remains

* Proceedings of the Council of 1865, p. 126.

† *Ibid.*, p. 133.

‡ *Ibid.*, third resolution, p. 464.

§ *Ibid.*, pp. 430, 464.

venerable by age, and is still valuable as a compend of principles, it cannot be appealed to in all respects as a guide for the future.

The truth of the matter seems to be this, — The fundamental principles of Congregationalism are found in the New Testament; the application and working of these principles are left to be determined by circumstances. As circumstances vary, in the process of ages, so the precise methods must vary in which these principles shall be brought into action. Congregationalism, beyond its essential ideas, is simply a matter of usage. When great changes have occurred, as in the history of this country during two hundred years past, our system of ecclesiastical polity of course needs, and must assume, corresponding changes. "It is agreed on all hands that [the Cambridge Platform] contains some principles which cannot now be adopted. It has some deficiencies which ought to be supplied. None of our ministers and churches conform to all its provisions. There are passages in it which all regard as inadmissible at the present day."* That venerable Platform is like the old buildings which our fathers erected here in Boston. They answered very well for a time; but the necessities of an extended commerce and an advancing civilization compel us now to replace them with larger, firmer, and more elaborate structures.

The views now presented are well sustained in an able article on "Congregational Polity, Usages, and Law," by Hon. Woodbury Davis, found in the Boston Review for July, 1865. A few brief sentences from it follow: "Congregational Churches have a system of unwritten law, made such by custom and usage. The system of our forefathers was gradually changed and modified. The views of the Pilgrims were crude and indefinite. Their principles of Church Government were necessarily theoretical, and liable to be modified by practical experience. Planted in a new country, their development was

a work of time. Congregationalism began when the churches were few, feeble, and scattered. It has grown up with them, from a crude, indefinite theory, changed from time to time by experience and wisdom. Its best days were not its earliest, when it was in its infancy, laying its foundations, testing its principles. It was by this very process that some theories were rejected, some usages abandoned; and it would be folly in us now to take them for our guides, rather than the usages and principles that have stood the test of time, and are commended to us by the wisdom and piety of the past hundred years."

"This practice [of the early New England churches] soon began to be departed from, because the doctrine that was the foundation of it was no longer received by the churches. A minister of the Gospel, therefore, is a public religious teacher, ordained and recognized as such according to the usages of the denomination."

We, of this generation, hold to the permanence of the ministerial character, and yet we claim to be as thorough and as earnest in our Congregationalism as our fathers. In some things we can see farther than they. Our circumstances are extremely different from theirs. We find ourselves obliged to contend with obstacles of which they could have no conception. We have found it necessary to yield to the current of events, — a force against which all human strength contends in vain. All civil as well as ecclesiastical institutions are modified by circumstances. The British constitution is far from what it was two hundred years ago. In many instances its original theory has been wholly set aside. Our own civil government has undergone great changes. Although the United States have a written Constitution, this instrument has been very differently interpreted, and the administration of several of the departments of the government differs widely from former practice. It must be so from the nature of the case. It should surprise no one, therefore, that the usages of Congregationalism are found to

* Manual of 1846, pp. 11, 13.

differ, in some important respects, from what they were two centuries ago. One great excellency of our system is its flexibility; its easy adaptation to the ever-varying circumstances in which human beings are placed.

With much regret the present writer has seen a different theory of ordination promulgated in a recent work on Congregationalism, the title of which is given below.* Of the value of that work, taken as a whole, there can be no diversity of opinion among the members of our denomination. The wide research, the patient industry, and the kind spirit therein exhibited are deserving of the highest praise. We may venture to suggest, however, that the author has, in some instances, shown a tendency to generalization, and the drawing of inferences, which a sober and mature judgment will hardly allow. To draw inferences is easy; but it is proverbially hazardous. It is usually thought that a mathematical inference is, above all others, inevitable. Yet we can demonstrate mathematically, with no apparent flaw in the chain of proof, what no man in his senses can possibly believe.

The respected author, just referred to, attempts to prove that, as soon as a minister ceases to be the pastor of a local church, he ceases to be a minister, and, to use his own phrase, "subsides into a mere layman." This he endeavors to prove by citations from early Congregational authorities, which either do not touch the point, or by lapse of time have become wholly inapplicable in our day. He relies wholly on theory,—the theory of a Congregational church, as exhibited by Robinson, Cotton, and in the Cambridge Platform. This theory was of course crude, indefinite, immature; and, from the nature of the case, must share the fate of all theories; that is to say, its application must vary with circumstances. Like the theory of

the British constitution and of our own system of civil government, it must bend to the force of events. The inferences which our respected brother has drawn from the authorities he quotes we do not admit to be strictly just; for Robinson, Cotton, and the others, were contending against the idea of a *hierarchy*, in whatever form it might be developed. Their words have this extent; no more. We are to take their views as they themselves entertained them; and this, *mutatis mutandis*, we are sure all Congregationalists of the present day are willing to do.

Granting, however, that our author's views on the subject referred to are a matter of just inference from the Cambridge Platform, and the writers of that age, we have already shown that this old Platform is partially superseded by more recent deliverances, and is now to be classed among the things that were. *Troja fuit*. We must now "accept the situation" in which we find ourselves. It is now settled, beyond all dispute, that the act of a dismissing council, in our day, does not deprive a minister, if dismissed without reproach, of his commission to preach the Gospel, and to administer its ordinances; it has no effect whatever on his standing as a minister; it does NOT reduce him to the condition of a mere layman. Our churches, at the present time, do not accept this as a part of Congregationalism; and we believe THEY NEVER WILL.

We are not advocates for a hierarchy, in any shape or in any degree. We believe that all church power, under Christ, is derived from the church itself. We are very far from believing that ordination, as practised in the Congregational body or in any other, confers on the recipient any occult, subtle, mysterious ability, at all akin to the power of working miracles or conveying in any manner or degree the special and extraordinary influences of the Holy Ghost. It imparts no power of giving a potent efficacy to the sacraments or a singular energy to the word. But ordination, even by Congregational ministers,

* "Congregationalism: what it is; whence it is; how it works; why it is better than any other form of Church Government; and what are its consequent demands." By REV. HENRY M. DEXTER. 1 vol. 8vo. 350 pp.

does confer *some* power which the recipient had not before. Otherwise it is a farce and a delusion. It makes a man a minister of Jesus Christ in the full and proper sense. It gives him a commission to act as a minister, and to perform all ministerial functions, anywhere, if Providence shall open the way. As long as he keeps himself free from scandal and from heresy, he may exercise his ministry, if opportunity be afforded. He is not deprived of his commission when dismissed from the pastoral care of a local church. The act of dismissal does not put him back into the ecclesiastical *status* held by him previous to ordination. If dismissed without censure, is he still as competent to all the functions of the ministry as any of

his brethren who are pastors; and his ministerial acts have as much validity. Equally with his brethren, *cæteris paribus*, he is entitled to the esteem, honor, and consideration which properly belong to a minister of the Lord Jesus Christ. To deny this is to inflict a grievous, causeless wrong on a suffering brother; and it is not only to disregard the voice of the entire denomination as uttered here in Council in 1865, but to disown the teaching of that Divine Master who appointed his ministry for life, and declared that they all, however diverse in native talent, in intellectual acquisition or worldly estate, are in rank and office equal.*

* Matt. xxiii. 6-12. Mark x. 43, 44. Luke xxii. 26, 27.

MARYLAND CONGREGATIONALISTS TWO HUNDRED YEARS AGO.

BY REV. EDWIN JOHNSON, BALTIMORE, MD.

I.

WE are wont to think of New England as the first, and for a long time the only, home of Congregationalism in America. But there are materials for the early history of the denomination in our country outside of that special domain. There may have been Puritans of the Independent order among those that landed at Jamestown, Virginia, in 1607. Certain it is that, gradually, or in numbers, they came within a few years, forming a settlement at Nansemond, on the left bank of the James River. At what precise time the Congregational Church there began to be no data are at hand to determine. We first hear of it in this way: A vessel arrives at Boston from Virginia, bringing a Mr. Phillip Bennett, who bears a letter dated May 24, 1642, and signed by himself, Richard Gookin, John Hill, and seventy-one others, earnestly asking for faithful ministers, and setting forth the promising field for their labors at the South.

The petition was read at a public lecture in Boston, and the pastors of the city and vicinity set apart a day to consider it, with fasting and prayer, after which they selected three of their best men, — Rev. John Knoules, of Watertown; Rev. Thomas James, of Charlestown; and Rev. Wm. Thompson, of Braintree. These they sent forth upon the distant and laborious mission. After eleven weeks of perilous winter voyaging and journeying they arrived at their destination, and were welcomed at Nansemond, but by no means welcomed by the Governor, Berkeley, and the other officials, bent as they were upon fulfilling the behests of their masters, the king and prelates, who, in their blind bigotry, were driving the republican element of Church and State in England to revolution, and precipitating their own ruin. Virginia then, like Virginia to-day, saw no need of missionaries from Massachusetts, and would rather keep away and drive away that sort of people than have her fields cultivated and her commerce

flourish. The ministers remained for a few months only, finding the restrictions put upon them by the ruling powers a hopeless hindrance to their usefulness. Knowles and James went back to Massachusetts. Thompson, accompanied by Gookin and other of the Nansemond people, emigrated to Maryland, where the policy of the Proprietary, Lord Baltimore, allowed more freedom to Protestant as well as Roman Catholic Non-conformists than they could enjoy in the neighboring province. Here he remained and labored five or six years. During this time reports were sent to Lord Baltimore, in England, accusing him of complicity with rebels against his lordship's authority in the province. Whereupon the provincial assembly interposed, and assured the Proprietary that the charges were utterly false, and that the character of the accused was excellent. Soon after, this first Congregational minister of Maryland returned to live and die, honored and beloved, among his old parishioners in Braintree, Mass.

Meanwhile the Nansemond people were in trouble. Governor Berkeley had reached that stage of wrath where James I. had cried out concerning the Puritans: "I will make them conform or I will harry them out of my kingdom!"

On behalf of the church, Rev. Mr. Harrison, the pastor, and Mr. Durand, the elder, visited Boston; stating that the church numbered 118 members, and that nearly a thousand persons sympathized with their mode of worship, but that, owing to the Governor's opposition, they would be obliged to seek a new home, and they sought advice about the removal of these people to one of the Bahama Islands. Maryland, however, was destined to receive the new Pilgrims.

II.

BECAUSE the Barons of Baltimore, in whom the chartered rights and privileges of the province of Maryland were vested, professed the Roman Catholic faith, and the gentlemen adventurers who first came,

under the charter, to colonize the territory represented that faith, and brought with them Jesuit priests who took possession with Romish ceremonies, Maryland is almost universally reckoned to have been originally a Roman Catholic settlement.

To Lord Cecil Baltimore has also been generally accorded the merit of a religious liberality, remarkable, and almost without example, in those intolerant times, because, being himself a Roman Catholic, he gave equal protection in his province to all religious sects. Much might be said by way of modifying both these impressions. It is enough now to note the following points:

(1.) The settlement of Kent Island, in Chesapeake Bay, nearly opposite Annapolis, by a company of Church of England men preceded that of St. Mary's—the location of Lord Baltimore's colony—by several years.

(2.) The St. Mary's company came over in two vessels. In a pinnace called "The Dove" were seventeen *gentlemen*; of these several, perhaps all, were Romanists. In the second vessel, called "The Ark," were some 300 *laboring men*"; of these there is evidence that a large majority were Protestants. It is not unlikely that many of them were *Puritan* Protestants. Some curious records remain showing that, while to these indentured servants, mechanics, and farmers was furnished no religious ministry, but that of the Jesuit priests, who labored jealously to proselyte the men of Protestant faith, these latter secured for themselves at St. Mary's a chapel where from time to time they met to worship and to read aloud from the few volumes of sermons that were found among them.

(3.) After these two settlements,—the one wholly Protestant, the other largely so,—followed the Puritan Congregational colony, of which we are to speak more fully. So that, in truth, there is no ground for the assumption that Maryland was, as to its origin and early history, distinctively Roman Catholic.

(4.) With reference to Lord Baltimore, the fact is patent that he was not a relig-

ious zealot, but a shrewd man of affairs; that, while he was more than willing to furnish an asylum for the people of his own persuasion in religion, he was much too wise to risk his own interest and theirs by adopting a policy that would raise against him the opposition of Protestant princes and people, whereby his charter would be sure to slip out of his grasp. His life, spent wholly in England, was one long struggle so to conform his administration to the revolutions in the superior government there, that he should not lose caste at court, and so lose his plantation in the New World. Both James I., from whom the charter originated, and Charles I., by whom it was maintained, were violent defenders of the Protestant faith. They could readily confer privileges upon a favorite, even although he went beyond High Church all the way to Rome, but only in case he did not allow his ecclesiastical connection to influence his course as a public man and a lord proprietor. Fortunate for his fame, fortunate for his church, which has scarcely another such instance of leniency and liberality to show, fortunate alike for the Romanists and Protestants of Maryland at that day, that so singular an anomaly occurred.

For the Congregational Protestants, however, the good fortune might have been far less but for the rise of their own party to power in the person of Oliver Cromwell. At just the time when this change took place, Lord Baltimore, having occasion to appoint a new Governor for his province over the sea, selected for the office William Stone, a Protestant and known friend of the Parliament, who had resided for some time, and held the office of High Sheriff, in Northampton County, Virginia.

III.

It was a condition of the new Governor's appointment that he should, within a short time, bring in "five hundred people of British or Irish descent." And here was the opportunity for our friends at Nansemond. Some one, speaking for the Gov-

ernor, assured them that they need not go far to find the two things they needed, — land and liberty. There could be no doubt of Lord Baltimore's readiness to entertain them in his territory, for years before he had sent to Major Edward Gibbons, of Massachusetts, — with whom he had become acquainted in London, — making a tender of land and liberty in religion, and all other privileges which the place afforded to such as he could induce to transport themselves to Maryland. That proffer bore no fruit; for freedom and comfort in Massachusetts were not lightly to be exchanged for an uncertainty. But the case was different when the home that had been enjoyed was about to be taken away or to be made a prison. Writing their wishes to the Proprietary, but not able to wait the slow return of an answer, the Nansemond people accepted the assurance given to them by the local authorities, and prepared to set forth upon their pilgrimage. No pen or pencil has depicted for us the scene of their parting from the place and the friends that had doubtless become endeared to them. Of the voyage and its incidents there is no account. It is not unlikely that the whole company did not go together, but in different parties, during the spring and summer of 1649. We know that in the number of emigrants were Mr. Durand, the church elder, and Mr. Richard Bennett, before mentioned, a man of wealth and worth. Up the grand bay, — unfrequented with sails, save those of the swift flocks of birds that flew before them, — along the fair shores where, now and then, they caught sight of savage forms through the foliage, past the hamlet of St. Mary's and the mouth of the Patuxent they move up to the outlet of the Severn. On the right bank of the river, nearly opposite to the present city of Annapolis, they land and fix their habitation. Like Roger Williams, recognizing the goodness of God that has provided a new home when the first was lost, they call the spot PROVIDENCE.

It is likely that their attention had been

turned to this place by Mr. Thompson and his companions, but whether any of these were at the time residing there is uncertain. At best, it was a wild and lonely spot. The wide waters of the Chesapeake in front, the Severn below, the inlet above, the forest around and in the rear,—a forest where not wild beasts alone, but savage men roamed. A sense of desolation and of danger there must have been, not unmingled with the pleasant excitement of novelty, of hope, of labor, and, above all, with the peace and rapture of a sacred purpose and a full faith in God. For truth's sake, for conscience's sake, for freedom's sake they had endured banishment; and a motive so heroic and Christian brought to them a present reward.

Here they remained, building their rude dwellings, breaking the soil, meeting for prayer and praise, their whole life that of a Christian church independent of all laws but the law of sacred brotherhood, and needing no other government to secure among them peace, order, and mutual helpfulness.

IV.

THE letter which the pilgrims from Virginia sent to Lord Baltimore asked for land, liberty of conscience, and the privilege of holding courts within themselves. In due time came the answer, acceding to their requests on condition that they should take the oath of allegiance to him "as the true and absolute lord and proprietary of this province and country of Maryland"; swearing "to defend and maintain his lordship's royal jurisdiction and dominion over and in the said province." This oath had been but recently prescribed by the proprietor, and reluctantly ratified by the Provincial Assembly. If the Nansmond people knew of it before coming, the general assurance which was given them of a large liberty made them presume that it would not be forced upon them. And now the progress of events made them still less disposed to commit themselves without reservation to the rule of a subject; for the same vessel

that brought Lord Baltimore's letter to the Severn brought word also that Charles I. had been beheaded, and that Parliament had proclaimed the penalty of treason against any who should acknowledge the Prince of Wales his successor. Just that which made the proprietor strenuous to maintain his prerogative encouraged the colonists to retain their independence. Says their own chronicler: "The oath was very scrupulously looked upon: first, in regard it binds to be subject to a Royal jurisdiction and absolute Dominion of the Lord Baltimore, and to defend it to him against all power whatsoever. This was thought far too high for him, being a Subject, to exact upon such terms as it was exacted, and too much unsuitable to the present liberty which God has given the English subjects from arbitrary and Popish government, as the Lord Baltimore's government doth plainly appear to be. Secondly, it was exceedingly scrupled on another account, namely, that they must swear to uphold that government and those officers who are sworn to countenance and uphold anti-Christ, in plain words,—as expressed in those officers' oaths,—the Roman Catholic religion. And for these people to own such by an oath whom in their hearts they could by no means close with, what could it be accounted but collusion?" The pledge exacted by Lord Baltimore's officers was definitely this: "not directly nor indirectly to trouble, molest, or discountenance any person whatsoever professing to believe in Jesus Christ, and in particular no Roman Catholic for or in respect of his or her religion." No doubt it was designed for the special benefit of the Romanists as being in special danger; but the form was negative, not positive, and in reality it put all sects upon the same footing. We need not deny that these Virginia Independents, who had known the bitterness of intolerance and persecution against themselves, regarded as a violation of duty the mere failure to discountenance by civil statutes those whom they reckoned emissaries of

falsehood and the embodiment of the persecuting spirit. In this respect they were less advanced than their brethren who were earlier here; as the Plymouth men were more liberal in their ideas and action than the later colonists of Massachusetts.

Declining to take out titles for land upon the proposed terms, the Severn people remained as "*squatters*," waiting the march of events and improving their condition as they might. Of their daily life no record is left. The leading man in the church appears to have been Elder Durand. The former pastor, Rev. Thomas Harrison, either did not come with them from Nausemond or left soon after for Boston, and thence for England, in order, if possible, to obtain redress for the wrongs endured by himself and congregation at the hands of Governor Berkeley. He did not return to the New World, but at home received distinguished honor as a faithful and able minister.

V.

GOVERNOR STONE had for several months been in England. On his return he summoned the Provincial Assembly to meet at St. Mary's, April 2, 1650. As no representatives that day appeared from Kent Island nor from Providence, the House was adjourned for a few days, during which the Governor went in person to Providence and used such persuasion that two delegates were elected, — Mr. James Cox and Mr. George Puddington. How essential the active co-operation of the Puritans was felt to be is apparent from this journey and painstaking, and likewise from the fact that at the organization of the House Mr. James Cox was chosen Speaker. If a majority of the members were not themselves Puritans and Independents, they at least saw the expediency of conforming in their choice of chief officer and in the spirit of their legislation to the state of affairs in England, where the watchful Proprietary was witnessing the rapid rise of the Independents to supreme power. By this legislative body the place occupied by the Puritans was erected into a County,

which was named Anne Arundel, after Anne, lately deceased daughter of the Earl of Arundel and wife of Lord Baltimore. The rights of the Proprietary were recognized, with this clause added, — "So far as they do not in any sort infringe or prejudice the just and lawful liberties or privileges of the free-born subjects of the Kingdom of England"; and the oath of fidelity was modified by omitting the terms "absolute lord" and "royal jurisdiction," and inserting before "right, title, interest," etc., the words "just and lawful," and at the close this qualification: "not in any wise understood to infringe, or prejudice liberty of conscience in point of religion." Before separating, all the Protestant members signed a certificate, "that we doe heere enjoy all fitting and convenient freedome and liberty in the exercise of our religion under his lordship's government and interest." Lord Baltimore, on his part, was equally conciliatory. He accepted the modifications to the oath of allegiance, and also appointed Major Edward Gibbons, the leading military man of Massachusetts, and a zealous member of a Congregational church in Boston, to be Admiral of Maryland and a member of the Governor's Council. Major G. removed to the province and resided at St. Mary's.

Governor Stone again visited Providence and organized a local government from among the people themselves, appointing Mr. Edward Lloyd Commandant, and with him seven Commissioners to grant warrants, assemble courts, etc.

VI.

BUT not all Lord Baltimore's shrewdness and suppleness could avail, amidst the complications and changes of the time, to keep him from trouble and damage, with reference to his hard-earned property and authority in the New World. Parliament had given to the Council of State authority to "enforce obedience and settle governors in those plantations that stood opposed to Parliament." It began now to be rumored that Maryland, as well as Virginia, was to

be included in the "reducement." These rumors flying to the province itself, had their effect upon the conduct of the Pilgrims at Providence. When the Assembly was summoned to meet at St. Mary's in 1651, Mr. Lloyd, the Commander of Anne Arundel County, returned a curt answer, declining, in behalf of the people there, participation in councils so likely now to be soon superseded. This being duly reported to Lord Baltimore, he wrote back in terms that revealed his vexation at what he professed to regard as "a malign sense of ingratitude and other ill affections." He asserted that any rumors about the dissolution of his patent were false, and referred the people for testimony on this point to their former pastor, Mr. Harrison, now in England, and closed by requiring the Governor and Assembly to fine and otherwise punish all who should hereafter refuse to act upon a summons to sit in the Legislature. The perturbation of his lordship was produced, not alone by Commander Lloyd's ungracious message, but partly also by complaints against his administration that reached him through the Committee of Parliament. At the moment when he declared there was no danger to his title, the danger was imminent. Only one month later, Commissioners were appointed by Parliament, "to reduce all the plantations within the bay of Chesopiack to their due obedience to the Commonwealth of England." It was afterward claimed by Lord Baltimore that, in consideration of his having given harbor to the Puritans when driven out of Virginia, Maryland was to have been excepted from the operation of this measure. But the Commissioners made no such exception. Two of the three to whom the active duty of reducement fell were Captain Claiborne, the original proprietor of Kent Island, — between whom and Lord Baltimore there had been long and bitter strife for the possession of that island, — and Mr. Richard Bennett, one of the leading members of the Nansmond church, who had come with them

to Providence, but had afterward returned. They demanded of Governor Stone an engagement "to be true and faithful to the Commonwealth, as now established, without king or lords"; and to substitute in all writs and processes, in place of the Proprietary's name, "the keepers of the liberties of England, by authority of Parliament." To this last the Governor demurred, as being inconsistent with his duty to Lord Baltimore. Whereupon the Commissioners removed him and his council from office, and appointed a new council. Bennett and Claiborne then returned to Virginia, where the former was elected Governor over the province, from which, a few months before, he and his fellow-church-members had been driven out. Claiborne was made Secretary of State. Soon after Stone was reinstated by these officials, such being the desire of the Maryland people, and the Governor having set aside the scruples before entertained. For several months order and quiet again reigned. Except for some trouble with the Indians, the settlers upon the banks of the Severn were allowed, undisturbed, to pursue their regular occupations. The quiet, however, was owing to the fact that no vessels arrived from England to report the progress of the revolution there.

It was just before the forcible dissolution of the Long Parliament by Cromwell that Lord Baltimore, thinking the Parliament would not interfere, and failing to perceive what new power would supersede that which had become little better than imbecility, sent to Governor Stone instructions upon which he at once proceeded to act. These required that the Proprietary's former authority should be again recognized, and that persons who were occupying lands should take out patents from him, and assume the oath of fidelity to him, on pain of being forever debarred from ownership. The order created much excitement; but, before it could be carried into effect, came new despatches, announcing that Oliver Cromwell had been

duly installed as "Lord Protector of England, Scotland, Ireland, and the dominions adjoining." Immediately (May 6, 1654) the Governor issued a proclamation, acknowledging the Protectorate. But, meanwhile, the Puritans had appealed to the Commissioners, Bennett and Claiborne, for defence against what they regarded as unjust and oppressive in Lord Baltimore's government. The Commissioners came in July, and were met by the Governor and Council in a hostile manner; but the latter, finding themselves unprepared for a successful resistance, concluded to resign their offices. Thereupon the administration was committed to a board, consisting of Captain Wm. Fuller, Richard Preston, Wm. Durand, Edward Lloyd, Captain John Smith, Leonard Strong, John Lanson, John Hatch, Richard Welles, and Richard Ewen. Most of these were Providence men. Elder Durand was made Secretary. Roman Catholics were precluded from holding office under this government; and, by the Assembly, when it met, was passed, among many good and praiseworthy acts in favor of freedom and morality, one which provided that the liberty extended to all other types of religion "be not extended to popery or prelacy, or to such as, under the profession of Christ, hold forth and practise licentiousness."

Haters of the Puritans, — and such, almost without exception, are the historians of Maryland, — while indulging ridicule concerning their legislation against drunkenness, profanity, slandering, Sabbath-breaking, and adultery, quote also this narrow legislation in proof that they were a race of bigoted, cruel, hypocritical beings; as if their intolerance — which is a thousand times to be regretted — were not a rag of that old Romish robe which they had tried to tear off and throw away.

VII.

WHEN tidings reached Lord Baltimore in England of his utter dispossession in his province, he was greatly displeased. Having some hope yet that the Lord Protector

would continue his title, he blamed Governor Stone, and in effect charged him with cowardice for giving up without striking one blow. The Governor was not a coward, and set vigorously at work to prove it. That is to say, he proceeded to organize an armed force in the county of St. Mary's for an attack upon the people of the Severn. And now ensued a miniature war, the account of which is contained chiefly in four pamphlets published in London soon after. Of the first a few printed copies are to be found. Perhaps the only one in this country belongs to the Boston Athenæum. Of the other three, I do not know whether any but copies in manuscript remain. Those which have been seen by the writer of this sketch are in possession of Rev. Ethan Allen, an Episcopal clergyman of Baltimore. The titles are as follows: —

"BABYLON'S FALL in Maryland. A fair WARNING to Lord Baltimore, or a Relation of an Assault made by diverse Papists and Popish Officers of the Lord Baltimore's against the Protestants in Maryland: to whom God gave a great VICTORY against a greater force of Souldiers and armed men who came to destroy them. Published by Leonard Strong, Agent for the people of Providence, in Maryland. London. Printed for the Author, 1655."

"A just and cleere REFUTATION of a false and scandalous Pamphlet, entitled Babylon's Fall in Maryland, etc. And A true discovery of certain strange and inhumane proceedings of some ungrateful people in Maryland, toward those who formerly preserved them in time of their deepest distress. By John Langford, Gentleman, Servant to the Lord Baltimore. Prov. 18. 17. Prov. 26. 26."

"An additional brief narrative of a late bloody design against the Protestants in Anne Arundel and Severn, Maryland, in the country of Virginia, as also the extraordinary deliverance of these poor, oppressed people. Set forth by Roger Heamans, commander of the ship Golden Lyon, an eyewitness there. London, July 24, 1655."

"Hammond versus Heamans, or an answer to an audacious pamphlet published by an impudent and ridiculous fellow named Roger

Heamans, calling himself Commander of the ship *Golden Lyon*, wherein he endeavors by lies and holy expressions to cover over his murders and treacheries, committed in the Province of Maryland, to the utter ruin of that flourishing plantation; having for a great sum sold himself to proceed in those cruelties; it being altogether answered out of the abstract of credible oaths taken here in England. In which is published his Highnesses absolute though neglected command to Richard Bennett, late Governor of Virginia, and all others not to disturb the Lord Baltimore's plantation in Maryland. By John Hammond, a sufferer in these calamities. Printed at London for the use of the Author, and are to be sold at the Royal Exchange in Cornhill."

The body of the respective pamphlets answers to their titles. Mr. Strong's, candid and devout; Mr. Langford's, plausible, severe, and denunciatory; Captain Heamans's, straightforward and confirmatory of the account by Mr. Strong; Captain Hammond's, violent and abusive. There is no reason to doubt the essential accuracy of the Puritan writer. "Babylon's Fall" is well worthy of a reprint. It is a graphic narrative, and full of Old Testament eloquence. The story is in substance as follows:—

Governor Stone, having collected some 200 men and 12 boats, set out, about March 20th, for Providence, part of the forces being embarked, and part marching along the Bay coast. On the way they were met by messengers, remonstrating, asking the Governor for his authority in this business, and protesting that, if he would not come to terms, "they were resolved to commit themselves into the hands of God, and rather die like men than live like slaves." The messengers were detained. Part of them, however, made their escape and carried to Providence the warning of danger at hand. Governor Stone despatched a summons to surrender; but, no notice being taken of it, proceeded to the harbor of Providence, now Annapolis. About dusk on the 24th of March the fleet appeared.

A Council of War was now called by Captain Fuller, and it was determined

that Mr. Durand should go on board the ship "*Golden Lyon*," then lying at anchor in the river, affix on the mainmast a proclamation directed to the Captain, Heamans, requiring him, "in the name of the Protector and Commonwealth of England, and for the maintenance of the just liberties, lives, and estates of the free subjects thereof against an unjust power, to be aiding and assisting in this service." Captain H. was at first unwilling; but afterwards, seeing the equity of the cause, and the groundless proceeding of the enemy, he offered himself "ship and men" for that service, to be directed by the said William Durand. It was alleged — but without good reason — by the Governor's party that the Captain was persuaded by pecuniary motives.

A gun was fired from the "*Golden Lyon*" to halt the flotilla or bring a messenger on board. Governor Stone, however, moved forward and landed his men on a point of land just to the east of where Annapolis stands. During the night he managed to get the boats farther up the stream, which there formed a creek; but the morning light revealed the fact that the Puritans had also been busy; for there, at the mouth of the creek, was a vessel with two pieces of ordnance completely blockading the little fleet. Some accounts say, that a shot from the "*Golden Lyon*" falling among the St. Mary's men on shore killed one of them. Mr. Strong's statement is: "The same day of the week and the 25th of March, the enemy appeared in a body upon a narrow neck of land, near their vessels, and with drums and shoutings said, Come, ye Rogues! Come, ye Rogues! Roundheaded Dogs; which caused the captain of the ship to give fire at them, and forced them to march farther off into the neck of land." In the mean while, Captain Fuller with one hundred and twenty men marched round the head of the creek, and so the two little armies stood confronting one another. Captain Fuller, still expecting that then at last the enemy might give a reason for his coming, commanded his men upon pain of death

not to shoot a gun or give the first onset; setting up the standard of the Commonwealth of England, against which the enemy shot five or six guns, and killed one man in the front, before a shot was made by the other. Then the word was given, "*In the name of God, fall on! God is our strength!*" — that was the word for Providence; the Marylander's word was "*Hey for St. Maries!*" "The charge was fierce and sharp for the time; but through the glorious presence of the Lord of Hosts, manifested in and towards His poor oppressed people, the enemy could not endure, but gave back, and were so effectually charged home that they were all routed, turned their backs, threw down their arms, and begged mercy. Of the whole company of the Marylanders there escaped only four or five. All the rest of the councillors, officers, and soldiers of the Lord Baltimore were taken, and so were all their vessels, arms, ammunition, and provision, and about fifty men slain and wounded. We lost only two in the field, but two died since of their wounds. God did appear wonderful in the field, and in the hearts of the people, all confessing Him to be the only worker of this victory and deliverance.

Governor Stone and others were for a time detained as prisoners, and an order was issued to sequester their estates. Meantime a report of all the proceedings was sent to Lord Baltimore and to Cromwell. The latter had too many other cases on hand to devote much attention to this controversy. Lord Baltimore, taking courage from the delay, appointed a new Governor, one Josias Tendall, who had taken part in the recent affray against the people of the Severn. No sooner, however, did Tendall attempt to exercise the functions of his office, than he was put under arrest, and obliged to pledge his submission to the Puritan government until affairs should be settled by the supreme powers in England. At last, in 1658, a mutual and amicable agreement was arrived at by Lord Baltimore and the Puritan party. The former was restored to his proprietary

rights, and the latter were secured in their civil and religious liberties. So the land had rest.

VIII.

WHAT became of these people who so gallantly contended, and who for a number of years were the ruling power of the Province? There are some scanty materials for their history down to near A. D. 1700, but from this date they quite disappear. The ruins of a chapel near Annapolis, a few gravestones there, a few families scattered over the State who have Puritan names, are all the traces that now remain. Why did the river that rolled a little way with increasing volume sink so soon out of sight? Only in part can we even surmise the answer. But these things may be suggested: 1. The church does not appear to have had a settled minister, and some of its leading men early removed to Virginia and elsewhere. 2. Some are known to have become Friends or Quakers, under the enthusiastic labors of George Fox, who commenced his mission in America upon the banks of the Patuxent. 3. The fall of the Commonwealth and decline of Puritanism in England had their corresponding changes here. 4. In 1700 the Church of England was set up, and a tax imposed upon every citizen of the Province for its support. 5. *Providence* was changed to *Annapolis*, — the religious colony to the political capital. 6. The character of the immigration was unfavorable. The demoralization of English society during the reigns of Charles II. and James II. reported itself here. Negro slavery grew apace, and with it idleness and unthrift. It was hard soil for the Puritan tree to grow in. No wonder if many families sought elsewhere more friendly and congenial associations.

Whatever other suggestions the history may afford, this certainly appears true, — that Congregational churches in Maryland and Virginia are not quite the new things we may have supposed, but these churches of to-day are successors, at a long interval, of those that existed in the beginning.

MINNESOTA STATISTICS.

[Deferred from page 99, January No.]

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.			REMOVALS.			BAPT.			
					Sept. 1, 1867.		1866-7.		1866-7.		1866-7.		1866-7.					
					Male.	Female.	Total.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	EXCHG.	TOTAL.	Adults.	Infans.	In Sab.
Afton,	1858	A. D. Roe,		1866	7	14	21		2	2		1	1				50	
Albert Lea,	1859	None.		1859	5	16	21	4	2	1	3	2	2			1	50	
Anoka,	1855	A. K. Packard, p.		1860	19	41	60	14	5	5	5	3			3		70	
Austin,	1857	Alfred Morse,		1864	21	30	51	2	3	9	12	1	5	6	1	4	60	
Bristol,	1867	J. A. Jones,			3	4	7				7							
Bristol, <i>Welsh</i> ,	1867	J. A. Jones,					14											
Butternut V., <i>Welsh</i> ,		None.					25											
Canon Falls,	1856	E. W. Merrill,		1867	6	10	16					1	1				75	
Chain Lake Centre,	1865	John C. Strong,		1864	10	10	20	3	2	2	4						40	
Claremont,	1860	C. Shedd,		1860	3	7	10		3		3			1	1			
Clearwater,	1859	W. B. Dada, p.		1862	21	51	72	13	8	2	10	1	3	4	3	2	50	
Cottage Grove,	1858	None.			15	23	38		9									
Elgin,	1858	Palmer Litts,		1866	14	18	32		3	6	9	3		3		1	Un.	
Excelsior & Chanhas'n,	1858	C. B. Sheldon,		1858	38	51	89	6	4	5	9	2	1	3	2	4	100	
Faribault, 1st ch.,	1855	E. Gale,		1866	43	67	110	20	16	18	34	1	4	5	5	6	100	
" Plymouth,	1856	James W. Strong, p.		1866	37	60	97	2	20	18	38	1	8	1	10	11	110	
Glencoe,	1857	None.			8	14	22											
Guilford,	1860	A. Morse,		1864	4	6	10										40	
Hamilton,	1860	None.			9	12	21											
Hammond, Wis.,	1858	J. W. Miller,		1855	15	21	36	4	4	2	6	1		1	2	7	38	
Hebron,	1864	None.			6	8	14		1	2	3							
High Forest,	1860	None.			8	12	20		2					3			51	
Hudson, Wis.,	1857	D. H. Rogan,																
Lake City,	1856	None.			36	50	86	6	7	8	15	1	3	1	5	3	125	
Lakeland,	1858	A. D. Roe,		1866	7	13	20					2		2			30	
Lansing,	1867	P. Canfield,		1867	6	11	17				17							
Lenora,	1857	G. Bent,		1861	7	9	16				4	4	2	2			20	
Lewiston,	1859	None.			5	6	11											
Madone, Wis.,	1860	None.			12	15	27				2	2	5	5	1		50	
Mantorville,	1858	L. J. Sawyer,		1866	8	17	25				2	2	5					
Marine,	1858	None.			2	7	9				6	9	2	11			80	
Mazeppa,	1860	None.			17	23	30		7	1	8	9					178	
Medford,	1856	None.			17	26	43		5	1	8	9	3	13	16	7	4	188
Minneapolis, Plymouth,	1857	C. C. Salter, p.		1862	101	147	248	19	17	32	49	3					575	
Monticello,	1856	B. A. Dean,		1867	12	20	32				3	3	1				100	
Northfield,	1856	E. S. Williams, p.		1864	63	99	162	8	13	8	21	1	4	5	6	2	200	
Orono,	1861	None.			3	5	8											
Owatonna,	1857	L. S. Griggs,		1866	21	42	63	2	14	6	20	9	9	7	7	1	100	
Painville,	1866	S. D. Trembly,		1866	6	3	9				3	3					Un.	
Plainview,	1863	H. Willard,		1863	14	29	43	9	4	8	12			5	5	3	60	
Prairieville, East,	1860	L. C. Gilbert,		1866	15	12	27	5	5	5	5	2	10	1	13	3	60	
Prescott, Wis.,	1852	M. M. Martin,		1865	35	32	67	5	5	5	5	1	5	6	6		75	
Princeton,	1856	A. V. House,		1867	7	13	20	3	4	3	7	1		1	1	1		
Quincy,	1863	N. H. Pierce,		1866	8	17	25	1	8	5	13	1	5	6	4		50	
Richmond, Wis.,	1864	W. W. Norton,		1867	4	11	15				4	4	8	2	1	3	1	150
River Falls, Wis.,	1855	William Gill,		1862	28	72	100	12	4	4	8	2	6	8	8		130	
Rochester,	1858	A. Fuller, p.		1866	37	56	93	7	10	16	26	2	6				130	
Rushford,	1860	W. W. Snell,		1855	9	17	26	1	8	9						3	60	
Saratoga,	1856	G. H. Miles,		1866	20	27	47	27	5	32		2	2	18	7		75	
Sauk Centre,	1867	A. K. Fox,		1866	7	10	17		7	10	17			3			50	
Sauk Rapids,	1855	S. Hall,		1854	5	7	12					1					25	
Somerset,	1866	None.			10	7	17										30	
Spring Valley,	1856	V. M. Hardy,		1867	26	25	51	5						2			Un.	
St. Anthony,	1851	J. Clisbee,		1867	23	43	66	10	2	10	12	1	1			1	70	
St. Charles,	1859	G. H. Miles,		1866	21	28	49	25	7	32		6		6	17	1	100	
St. Cloud,	1864	G. I. Wood,		1867	7	4	11	3										
St. Paul,	1858	L. J. White,		1866	28	53	81	19	23	7	30	1	11	12	12	1	100	
Sterling,	1857	N. A. Hunt,		1864	22	23	45											
Vernon Centre,	1864	N. A. Hunt,		1864	3	4	7											
Wabashaw,	1857	H. Loomis, Jr.		1867	25	35	60	9	3	3	6	2	2	4			112	
Warren,	1863	None.			7	6	13											
Warren, Wis.,	1863	None.			4	8	12											
Wasioga,	1858	C. Shedd,		1858	7	15	22	4	3	3	3	1	2	2	2	1	40	
West Eau Claire, Wis.,	1859	George Spaulding,		1865	25	49	74	9	4	5	9	1	3	4	4	4	120	
Winnepago City,	1859	J. B. Ladd,		1867	26	14	40	7	5	5	3	3	3	3	3	1	Un.	
Winona,	1854	J. F. Dudley,		1866	60	110	170	20	16	13	29	6	6	8	4	250		
York, Dutch,	1865	H. M. H. Stroos,		1865	12	10	22				1	1	4	4	5		25	
Zuumbrota,	1867	C. Secombe,		1867	31	45	76	3	23	8	31	2	2					

No report.

Three churches, organized since the end of statistical year, we omit.

OTHER MINISTERS.

David Andrews, Winona.
 Jeremiah R. Barnes, Cannon Falls.
 Edward Brown, Agent Amer. Tract Society, Rochester.

Orlando Clark, St. Anthony.
 Charles Galpin, Excelsior.
 Richard Hall, Agent Amer. Home Miss'y Society, St. Paul.
 William Leavitt, supplying new church, Minneapolis.

Elwin Teele, Bristol Centre.
 Royal Twichell, Anoka.
 J. N. Williams, Lake City.
 LICENTATE.
 J. B. Ladd, Judson.

SUMMARY (excluding Wisconsin churches).—CHURCHES: 6 with pastors; 39 with acting pastors; 15 vacant. TOTAL, 60.

MINISTERS: 6 pastors; 31 acting pastors; 10 others. TOTAL, 47.

CHURCH MEMBERS: 1,007 males; 1,542 females. TOTAL, 2,549,—including 228 absent.

ADDITIONS IN 1866-67: 278 by profession; 294 by letter. TOTAL, 572.

REMOVALS IN 1866-67: 26 by death; 135 by dismissal; 6 by excommunication. TOTAL, 167.

BAPTISMS IN 1866-67: 122 adult; 63 infant.

IN SABBATH SCHOOLS: 2,881.

BENEVOLENT CONTRIBUTIONS (from 34 churches): \$2,372.54; besides subscriptions to Northfield College, \$31,179.60.

CHANGES.—CHURCHES: New,—Bristol, Bristol (Welsh), Butternut V. (Welsh), Lansing, Sauk Centre, Somerseset. Dropped from the list,—Hutchinson, Preston, Shakopee (German), Whitewater Falls.

MINISTERS: pastor installed, 1; pastor dismissed, 1. Died,—1 stated supply.

ORGANIZATION.—The churches (with 8 in Wisconsin) are united in a GENERAL CONGREGATIONAL CONFERENCE. Officers,—Rev. James W. Strong, Faribault, Moderator; Rev. J. F. Dudley, Winona, Recording Secretary; Rev. Charles Secombe, Zumbrota, Statistical Secretary. Next meeting,—Owatonna, 2d Thursday of October, 1868, at 7 o'clock, P. M.

EDITORIAL NOTE.—The statistics of Minnesota were not forwarded to us in season for our January number. They are now given, including the Wisconsin churches belonging to the Minnesota General Conference: the inaccuracies appearing in the table we are unable to correct.

REVISED SUMMARIES.

In accordance with a statement given on page 111 of our January number, we give revised Summaries of the churches of the United States and of North America (including the British Provinces), as changed by the reports now furnished from Minnesota; statisticians will substitute the following for those given on pp. 111, etc.

SUMMARY I.—CHURCHES AND MINISTERS REPORTED IN 1867.

STATES, ETC.	CHURCHES.							MINISTERS.					
	WITH MINISTERS.				Not Supplied.	Condition not reported.	TOTAL CHURCHES.	IN PASTORAL WORK.					
	Pastors.	Acting Pastors.	Not Specified.	Total.				Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Not in pastoral work.	TOTAL MINISTERS.
TOTALS, U. S.	869	1,227	56	2,152	657	10	2,819	872	1,081	45	1,998	881	2,973*
TOTALS, American,	870	1,232	130	2,232	699	10	2,941	873	1,085	106	2,064	907	3,065*
TOTALS, American, 1866,	853	1,037	299	2,189	661	50	2,900	863	916	236	2,015	879	3,009†

SUMMARY II.—MEMBERSHIP IN 1867, WITH ADDITIONS, REMOVALS, AND BAPTISMS DURING THE STATISTICAL YEAR.

STATES, ETC.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPTISMS.		IN SAB. SCHOOLS.
	Males.	Females.	TOTAL.	Absent.	Profession.	Letter.	TOTAL.	Deaths.	Dismissals.	Excom.	TOTAL.	Adult.	Infant.	
TOTALS, U. S.	91,309	184,436	278,708	34,059	19,127	11,065	30,210	4,238	9,491	709	14,438	8,720	5,012	313,871
TOTALS, American,	93,235	187,548	283,933	34,375	19,395	11,200	30,652	4,300	9,650	734	14,702	8,776	5,289	320,961
TOTALS, " 1866,	87,608	177,331	272,975	33,298	11,485	8,679	20,266	4,431	8,504	655	13,590	5,248	4,345	293,333

* Including 94 missionaries.

† Including 86 missionaries.

SUMMARY III. — CHANGES DURING THE STATISTICAL YEAR, ETC.

Add one (1) to number of pastors installed; add one (1) to the number of pastors dismissed; add one (1) to column of ministers (not pastors) who died.

SUMMARY IV. — STATISTICAL REPORTS OF THE AMERICAN CONGREGATIONAL CHURCHES, AS PUBLISHED 1858-1868.

PRINTED IN YEAR-BOOK OR QUARTERLY.	Collected in	CHURCHES.							MINISTERS.							
		WITH MINISTERS.				Not Supplied.	Condition not reported.	TOTAL CHURCHES.	IN PASTORAL WORK.				Foreign Missionaries.	Not in pas- toral work.	Position not reported.	TOTAL MINISTERS.
		Pastors.	Acting Pastors.	Not Specified.	TOTAL.				Pastors.	Acting Pastors.	Not Specified.	TOTAL.				
January, 1858	1857	908	512	417	1,832	508	144	2,479	953	562	280	1,795		592	27	2,414
" 1859	1858	870	633	439	1,942	456	251	2,649	907	617	286	1,810		621	142	2,573
" 1860	1859	861	595	634	2,090	408	178	2,676	878	524	525	1,927		514	90	2,531
" 1861	1860	898	694	532	2,124	561	49	2,734	890	618	436	1,953		660	93	2,706
" 1862	1861	919	1,040	130	2,089	456	211	2,756	927	808	171	1,906		566	270	2,742
" 1863	1862	847	882	452	2,181	479	114	2,774	904	861	215	1,980		663	109	2,752
" 1864	1863	830	768	610	2,208	495	120	2,823	832	643	431	1,906		632	210	2,757
" 1865	1864	877	1,027	283	2,187	582	96	2,865	875	876	251	1,966		756	140	2,832
" 1866	1865	783	789	569	2,141	640	59	2,840	792	784	378	1,954		893	41	2,888
" 1867	1866	853	1,037	299	2,189	661	50	2,900	833	916	236	2,015	93	879	19	3,009
" 1868	1867	870	1,232	130	2,232	699	10	2,941	873	1085	106	2,064	94	907	0	3,065

PRINTED IN YEAR-BOOK OR QUARTERLY.	Collected in	CHURCH MEMBERS.				ADDITIONS THE YEAR PRECED- ING.			REMOVALS THE YEAR PRECED- ING.				BAPTISMS THE YEAR PRECEDING.		IN SABBATH SCHOOLS.
		Males.	Females.	TOTAL.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missed.	Excom.	TOTAL.	Adult.	Infant.	
January, 1858	1857			232,549		6,913	6,582	13,505	3,110	6,076	465	9,651			128,773
" 1859	1858			239,586		13,248	8,107	22,176	3,338	6,992	512	10,842			162,815
" 1860	1859	75,158	144,690	257,634	27,705	25,590	9,623	35,213	3,589	8,205	717	12,593	10,618	6,156	206,341
" 1861	1860	81,453	157,257	290,389	29,082	7,646	7,588	15,294	3,644	7,097	715	11,456	3,061	4,841	250,680
" 1862	1861	81,196	158,237	259,119	32,180	5,522	6,629	12,161	3,708	6,280	551	10,539	2,151	4,544	246,548
" 1863	1862	81,852	163,215	261,474	33,535	6,424	6,521	12,945	3,940	5,507	640	10,087	2,489	4,376	255,257
" 1864	1863	83,551	164,037	264,318	31,178	7,900	6,487	14,375	4,288	5,577	780	10,146	3,362	4,405	260,497
" 1865	1864	88,305	174,083	268,015	34,398	9,328	6,897	16,225	4,937	5,923	641	11,501	4,052	4,462	286,792
" 1866	1865	86,795	174,859	269,062	34,550	11,316	7,508	18,843	4,796	6,711	666	12,153	5,010	4,389	279,059
" 1867	1866	87,608	177,331	272,975	33,208	11,485	8,679	20,266	4,431	8,504	655	13,590	5,248	4,345	293,333
" 1868	1867	93,235	187,548	283,983	34,375	19,395	11,200	30,652	4,300	9,650	734	14,702	8,776	5,289	320,961

CONGREGATIONAL NECROLOGY.

REV. ALBERT PERRY, died at New Ipswich, N. H., June 17, 1862, aged 41.

He was a native of the town in which he died, and was the son of a farmer of only limited means, whose children were thrown upon their own resources,—this son like the rest. His earlier years were spent upon the farm, but in the company of a father and brothers, who, while their hands were upon the implements of husbandry, were, not unfrequently, employing their minds in the discussion of some of the most profound principles of the different philosophies. And when in the house, a mother of kindred mind, and deep, thorough piety, was lending her influence in developing the heart and intellect of her children.

The facilities of the academy of his native place, scarcely inferior to some of our colleges, were thoroughly improved. In all his studies his object was intellectual *culture*. And that object was attained. As helpful in this direction, and at the same time to secure the means of higher attainments, under more favorable circumstances, he taught in a private family in Virginia some three years.

In 1850 he graduated at the Theological Seminary at Andover. Soon after, he received a call from the church in Stoughton, Mass., where he was ordained January 8, 1851. His health failed, and he was dismissed April 13, 1856. With consumption fastened upon him, he retired to the quietness of his father's house, where he remained till his death.

And his character was eminently spotless and symmetrical. There was no weak point, no exception to the general estimate. His intellectual character was of a high order. Self-made as he was, he was eminently original. Trained to habits of severe thought, he investigated all subjects for himself, and his opinions were his own. This was especially true of his theological beliefs. He went directly to his Bible, and accepted its teachings.

Socially he was kind, sympathetic, and pre-eminently winning, and in his intercourse with society always the gentleman. In his

domestic relations, whether as a child, brother, husband, or parent, he was a rare model.

As a preacher and pastor he was successful. His sermons, the legitimate offspring of his disciplined intellect and heart, were transparent and severely logical. His manner was winning, and seemed the spontaneous method of an intellect of clear convictions, and a heart of earnest Christian warmth. As a pastor, he won the love and the respect of his people in a high degree. And it is worthy of mention, for his sake and theirs, that though they had another and beloved pastor as his successor, they never forgot him even unto the end. But a few days before his death he was visited by a delegate from the church in Stoughton, laden with gifts both of money and of all those delicacies which would contribute to smooth his pathway to the tomb.

His religion was that of clear and well-defined convictions of truth, and of calm, firm faith. The affectional was not prominent, nor was it wanting. He was always to be found in the attitude of a serene, cheerful, firm readiness to do or to suffer the will of a Heavenly Father. This was obvious in his life of toil for the Master; and especially in the years of his weakness and suffering. He was ever cheerful, never cast down. He often spoke of his earnest desire to *labor* for Christ, and said that for him to be laid aside just when he had become ready for service was profoundly mysterious, but he doubted not the love or the wisdom of the ways of God. The will of the Lord be done, was the language of his heart and his lips.

His end was peace. For a long time he had known certainly that his work was done, and his end approaching. And to those who knew him well, and had frequent opportunity to observe him when near his end, he appeared an object of true Christian sublimity. But by and by that intellect lost its strength, and was conscious of its weakness. Then like a little child he sweetly confided himself in his weakness to the arms of his Saviour. "Come, Lord Jesus, come quickly," were the last utterances of his lips.

He died as he had lived, a consistent Christian, and as such respected and loved by all.

REV. ISAAC STEARNS PERRY, brother of Rev. Albert Perry, the subject of the previous notice, died at Northfield, Mass., May 2, 1865, aged 43.

Born of the same vigorous stock and educated amid the same favoring influences, he had many traits of character in common with his brother. Like him, he was pre-eminently self-made. Without the privilege of a college course, he availed himself of the facilities furnished by the New Ipswich Academy. Thorough in every study he pursued, mental discipline was a necessary result.

After completing his course of study at the academy, he spent several years in teaching; meantime pursuing, in his own private methods, the study of theology.

After a while, however, he abandoned the study of theology, and the purpose to enter the ministry, and commenced the study of law. His health was doubtless one reason for the change of profession; yet perhaps not the only one. Self-made, he was an independent thinker. He utterly repudiated authority in matters of religious belief. He must see for himself, and come to his point of satisfactory observation in his own way. And there was a time when he feared he might be led to results that would not entirely chime with the prevailing opinions of the churches and ministers with which he was connected.

More careful investigation convinced him of his mistake. For "substance of doctrine" he was with the Congregational churches of New England, and returned to teaching and the study of theology. He taught several years in Rahway, N. J., and pursued his studies with the aid of Rev. Mr. Sheddan of that place. Here he preached his first sermon in the winter of 1854-55.

He was licensed to preach by the North Worcester Association, October 7, 1856. Was settled in Bellows Falls, Vermont, January 21, 1858, where he continued to preach till September, 1862, when he removed to Northfield, Mass., and preached till compelled to cease from his labors by feeble health. Consumption had fastened upon him, and finished its fatal work May 2, 1865. His end was peace.

Mr. Perry, while in his studies he was coldly intellectual and rigidly logical, was as a preacher earnest and affectionate. The same traits were prominent in his pastoral labors. He gave to his people his warm affections, and received theirs in return.

Mysterious are the ways of Providence. In the earnest labors of self-culture he had attained that maturity of intellectual and Christian character that fitted him for usefulness, and then was taken from the field which he had chosen for his toils and successes. But God had been training him for labors and successes in another sphere. "Good is the word of the Lord."

REV. HARPER BOIES was born in Blandford, Massachusetts, April 21, 1797. Having resolved early in life to devote himself to the ministry, he fitted for college with Dr. Cooley, of Granville, Massachusetts, and after passing through the usual course of study at Williams College and Auburn Theological Seminary, he commenced preaching in Tolland, Massachusetts, where he labored nearly a year. He then removed to Harpersfield, New York, where he was ordained and installed Pastor of the Congregational Church, July 28, 1830. The sermon on that occasion was preached by Dr. Cooley of Granville, from Gal. ii. 2,—to whom he always looked up with great affection; and in his Diary he speaks of that day as one "of peculiar solemnity, and one pregnant with great results both to pastor and people." It was indeed an eventful day, for then commenced a ministry which continued, with some few interruptions, until the close of his life. All who took part in the services of that day have now passed away.

In February, 1833, he left Harpersfield and went to Dalton, Massachusetts, where he preached about three years. Failing health then compelled him to relinquish the work of the ministry for a time, and he commenced teaching in Granville, where many of his early years had been spent.

In April, 1850, he returned to Harpersfield, at the invitation of the Congregational Church, and supplied that church and other churches in the vicinity with more or less regularity, as his health would allow, from that time to the present. The people speak of his sermons during the past winter as being unusually spiritual, and as indicating that he was ripening for heaven.

About two weeks before his death, his friends in Harpersfield made him a donation visit, and his remarks on that occasion indicated an apprehension that his end was near. A few days afterwards he was at-

tacked with inflammation of the lungs, and, after a brief struggle with disease, he fell asleep in Jesus, at half past five on the 7th of March, 1867, lacking only a month of having reached the age of threescore years and ten. During his sickness he frequently said to those about him, "Jesus is my all"; and on being asked whether, in the review of life, he regretted having chosen this profession, he replied, "By no means; if I now had piles of gold, they could not drive away this pain."

He was so generally esteemed in the county, and had so often preached funeral sermons for others, that the attendance at his funeral was unusually great. Although it occurred on Sunday, the 10th inst., five clergymen of different denominations attended with their people, and participated in the services. The sermon was preached by Rev. J. T. Marsh, from Matt. v. 8.

Mr. Boies buried his first wife while teaching in Granville. After returning to Harpersfield he married Miss Margaret Hotchkiss, of Harpersfield, who survives him. He has had four children, all of whom are now dead.

J. T. M.

REV. BENJAMIN ADAMS SPAULDING, who died at Ottumwa, Iowa, Sabbath morning, March 31, 1867, was born in Billerica, Massachusetts, January 20, 1815. He was a member of the "Iowa Band" who left Andover Theological Seminary in company with eight of *eleven classmates*,* — all of whom in the fall of 1843 were commissioned as Home Missionaries for Iowa.

Mr. S. was the son of pious parents, who consecrated their infant son to Christ and the Church. At the age of sixteen he made a profession of religion, — afterwards fitted for college at Phillips Academy, Andover, entered Yale College, and after one year joined the Sophomore class in Harvard College,

* Only nine entered their field of labor in the autumn of 1843. Two were detained by ill health, one of whom followed his classmates to Iowa in the spring of 1844. The other, on account of his health, abandoned the enterprise altogether, and another classmate who had been associated more or less with the "Band" joined his brother classmates in Iowa in the fall of 1844.

The names of the "Band" were, Ephraim Adams, Harvey Adams, Ebenezer Alden, Daniel Lane, Horace Hutchinson, J. J. Hill, A. B. Robbins, E. Ripley, B. A. Spaulding, William Salter, and E. B. Turner.

where he was graduated in 1840, and in 1843 at Andover.

Mr. Spaulding commenced his missionary life at Ottumwa, on the banks of the beautiful Des Moines. This place was his headquarters, and here he expended most of his labors. Thirty other places occasionally heard the voice of the youthful missionary. He labored like the early propagators of Christianity, now here and now there, always heeding the cry, "Come over and help us." His mode of travel was on horseback, and not unfrequently he and his *missionary horse* were found exploring neighborhoods and log-cabin towns fifty, seventy-five, and sometimes even one hundred miles distant from home. In the phraseology of every-day life, "He knew everybody far and near, and everybody knew him." He had the power of making a friend of a stranger by a very few minutes' conversation.

His labors at Ottumwa did not result in the formation of a church until after more than two years, — February 15, 1846. In the mean time he had aided in the formation of a Congregational Church at the Agency, in the "Old Council House," where, as he afterwards wrote, "less than two years ago savages were sitting and lying upon the floor, smoking their pipes and singing their songs." He also assisted in organizing the Congregational Church at Oskaloosa, twenty-five miles from Ottumwa, and also the Congregational Church at Eddyville, fifteen miles from his home. The Agency Church was five miles distant from Ottumwa.

In the prosecution of his labors he held his religious services not so frequently in "groves, God's first temples," as in Council Houses, Indian *Wick-e-ups*, and log-cabins. This he did for some eight years, when the growth of Ottumwa demanded most of his time and effort. He was now installed pastor of the Ottumwa Church (1851) and continued his relation to this church till 1863, — nearly twelve years. Ill health compelled him to resign his charge and to seek a more northern clime. After his dismissal from his long-loved work in Ottumwa, he proceeded to Eau Claire in Wisconsin, hoping in that tonic climate to do something more for Christ. There, laboring about nine months, and very successfully, he at length found his physical system was not improving, but rather indicating a decline. He therefore returned

to his old home at Ottumwa with the hope that he might secure by rest what he had failed to gain by a change of climate. It was all in vain. A voice now was calling this faithful laborer, not from the prairies as heretofore, but from the home of Paul and Barnabas, whom the Holy Ghost separated for missionary work eighteen hundred years ago. He now is not, for God hath taken him. His Christian influence, however, is still in the Des Moines Valley, and many of its inhabitants, as they pass the cemetery of Ottumwa, will turn aside to see the stone which marks the spot where the beloved missionary lies.

Mr. Spaulding married, in the summer of 1846, Miss Ann Norris, a lady worthy of her estimable husband, and amply qualified for the missionary work to which she was called. She was the daughter of Deacon James Norris of Ottumwa, who, with his devotedly pious wife, did much towards the establishment of the Congregational Church in Ottumwa. Five children were born to Mr. Spaulding and wife, only one of whom is left to console the surviving parent.

D. L.

REV. RUFUS POMEROY died in Otis, Massachusetts, on Sunday, June 23, 1867, aged 82 years, 9 months, and 10 days.

He was born in Southampton, Massachusetts, August 27, 1784, a son of Isaac and Deborah (Torrey) Pomeroy, and a descendant in the sixth generation from Eltweed Pomeroy, who emigrated from England in 1630, and lived successively in Dorchester, Massachusetts, Windsor, Connecticut, and Northampton, Massachusetts. He fitted for college with Rev. Winson Gould of Southampton, and was graduated at Williams in 1808, after which he studied theology with Rev. Theophilus Packard of Shelburne, and was licensed by the Franklin Association at Ashfield, November 8, 1809. His first settlement was at Salisbury, Vermont, where he was ordained October 15, 1811. Rev. Thomas A. Merrill of Middlebury preached the sermon. In 1816 his labors were attended by a revival, in which about forty persons obtained hope in Christ.

He was dismissed November 19, 1816, and then spent about two years in Deerfield, Massachusetts, gathering a church and congregation from those who had been scattered abroad

by the establishment of Unitarianism. From there he went to Northampton, and remained five months, assisting the pastor in the labors of a powerful revival. In May, 1819, he commenced preaching at Chester, where a revival soon commenced, and during the summer a hundred conversions took place. He was installed at Chester October 20, 1819. Rev. Theophilus Packard preached the sermon. In the following winter another revival occurred, and about a hundred more conversions took place; and again in 1825 there was a revival, and about eighty conversions. He was dismissed June, 27 1827, and spent nearly four years in revival labors in Granby, Connecticut, Westhampton, Massachusetts, and at various other places.

In August, 1831, he commenced preaching in Otis, and was there installed February 15, 1832. Rev. Alvan Hyde of Lee preached the sermon. He was dismissed August 6, 1835, was acting pastor a year in Tyringham, and a year in New Boston, after which he was employed a year as agent of the American Protestant Reformation Society. His residence continued to be in Otis for the rest of his life, and he supplied neighboring churches a few Sabbaths or a few months, as occasion offered, but he did not again assume the charge of a parish.

His only publication was five sermons, entitled "Encouragement for the Church to expect and seek for often-repeated and long-continued Revivals." 1853. pp. 50.

He married, October 20, 1811, Asenath Edwards of Southampton, by whom he had Asenath Edwards, born September 13, 1812; Rufus Lorenzo Torrey, born September 19, 1814; Sarah Ann Sheldon, born March 30, 1820, died July 17, 1842; Theodore Hinsdale, born August 4, 1825, died April 9, 1843. Mrs. Pomeroy died September 15, 1853.

P. H. W.

HORACE WEBSTER died in Portsmouth, New Hampshire, August 7, 1867.

Mr. Webster was a son of the late Hon. Samuel Webster, and was born in Barnstead, New Hampshire, March 31, 1828. In 1844 he entered Dartmouth College, where his four years' course was marked by an earnestness of purpose and conscientious fulfilment of duty which gave promise of large usefulness.

After pursuing his studies at the Cam-

bridge Law School he went to Portsmouth, and in 1852, entering into partnership with Albert R. Hatch, Esq., he made it his place of residence. Here the admirable qualities of his character shone with great lustre. His judgment, wisdom, candor, and fidelity made him at once a safe counsellor and an influential friend.

The cause of education soon attracted him. For two years he was County School Commissioner, and his zeal and efficiency were felt in every school in the county. The experience thus acquired he brought to the benefit of our own schools, to which his active efforts and intelligent interest were always cheerfully and faithfully rendered.

In 1860 Mr. Webster married the daughter of Rev. Dr. Blanchard, of Lowell, whose death, after but two years of married life, fell upon him with crushing weight. A beautiful life had vanished from his home, and a desolate home it ever afterward was. His only solace, indeed, was a greater devotion to what could be done for others. Though heavy business responsibilities rested upon him, he more than ever identified himself with the religious movements of the day. Both Home and Foreign Missions, Sunday schools and the Bible cause had in him an earnest advocate and unflinching friend. By personal counsel and endeavor he was always ready to encourage any good work, and never withheld himself from any post where it was his duty to be found.

The state, the city, the church, and, above all, his personal friends, have met a heavy and irreparable loss. Months of failing health did not abate his mental elasticity or Christian cheerfulness. And when those who watched and waited and feared found their hopes wavering, he alone hoped on. Even when his physician, finding his end approaching, informed him of it, he expressed great surprise, but immediately gave his attention to a few important cares, and then in perfect peace lay down to die.

H. C. K.

DIED in Norfolk, Conn., December 20, 1867, MRS. MARY GAYLORD, aged ninety-three years and four days. Thus closed the long, useful, and happy life of a devoted Christian woman, whose memory will long be very precious to a large circle of surviving friends. Her end was peace. So quietly did she fall

asleep in Jesus, that those who were around her bed were surprised to find that her spirit had fled. Hers was pre-eminently a life of prayer, faith, and good works. Such was her cheerfulness of spirit, and trust in God, that every cloud had a silver lining. She entered the service of her Divine Master in early life, having been hopefully converted and received into the Congregational Church during the ministry of Rev. Mr. Robbins, the first pastor of the church in Norfolk, in which office he continued more than fifty years. She enjoyed the entire ministry of his successor, Rev. Ralph Emerson, who was pastor of this flock till called to fill a professorship at Andover. She closed her Christian course under the ministry of the present pastor, Rev. Dr. Eldridge, who for more than thirty-five years has had the spiritual oversight of that church, and whose pastorate bids fair to be as long as the first. To her the church and its pastors were ever objects of true affection; and her place in the sanctuary and prayer-meeting was seldom vacant. The Bible and secret prayer were her delight. In the extension of the kingdom of Christ she was deeply interested. She loved to hear of revivals of religion; and so great was her love for the home missionary work, that she cheerfully gave up her youngest son (to whom she had looked for support in her declining days) to the work of planting the Gospel on what was then the frontier of our country.

She seemed to have inherited from her father, who served in the Revolutionary war, a spirit of patriotism that in our late struggle showed itself in untiring labor for the comfort of those on the tented field. She outlived all but two of her eight children. One of these now resides in Eastern Iowa; and the other, the youngest, Rev. Reuben Gaylord, is agent of the A. H. M. S., for Nebraska, and Western Iowa. Although her descendants were numerous and widely scattered, yet for years she had been accustomed to pray for each one by name, so far as her knowledge of them enabled her to do so. Retaining her faculties to a remarkable degree, she was able to pray and labor for the good of others till the last. But she has joined the company of the blessed above; and, adopting the language of one who knew her in life, and was with her in death, we may say, "Let me die the death of the righteous, and let my last end be like hers."

BOOKS OF INTEREST TO CONGREGATIONALISTS.

THEOLOGICAL INDEX.*—This is one of the most valuable books of reference for clergymen which has been issued for many years. It embraces nearly seventy thousand citations alphabetically arranged under two thousand heads. It was commenced by the author for his own convenience, and is the growth, incidentally, of over forty years' devotion to study and professional service. It evinces great industry, and a wide acquaintance with theological literature. That it should be regarded complete, or give entire satisfaction to those who will have occasion to prize it most highly, is too much to expect. Every scholar has his own standard and tastes; and different scholars vary widely in their estimate of the relative importance of different works. Those who adopt what is distinctively known as the "New England Theology," and appreciate that sharp analysis which has characterized the so-called "New-School" men, will feel that the author has failed to give to modern theologians of New England the prominence which is their due. We may modestly suggest that, under the head of "Congregationalists," a recognition of our own Quarterly, in its devotion for nine years to the interests of the denomination, would not have been amiss. Still, Dr. Malcom has done a great and good work, and deserves the thanks of those who by his labors will be greatly assisted in their investigation of the truths of Theological science.

THE Comprehensive Dictionary of the Bible † has peculiarities which claim special attention:—

1. The editor endeavors to make everything intelligible to those who understand only the English language.

2. In it the greatest possible amount of

* Theological Index, or References to Books in all Departments of Religious Literature. By HOWARD MALCOM, D.D., LL.D. Gould and Lincoln, 59 Washington Street, Boston. pp. 488. Price, \$4.00.

† A Comprehensive Dictionary of the Bible, mainly abridged from Dr. William Smith's Dictionary of the Bible, but comprising important additions and improvements. Edited by Rev. SAMUEL W. BARNUM. Issued in numbers by D. Appleton & Co., 443 and 445 Broadway, New York.

valuable information is condensed into one volume, of convenient size and moderate cost.

3. Care has been taken to guard against all influences hostile to Christian faith and love.

4. It abounds in references to the Scriptures, and from one portion of the Dictionary to others, and shows painstaking to secure the consistency of the Dictionary with itself.

5. It is furnished with maps and illustrations which aid in the understanding of its teachings.

6. It gives new matter, drawn from a wide range of first-class authorities. Each number contains 48 pages, and is sold for 30 cents. The whole work will be completed in about twenty-two numbers. Sabbath-school teachers will find this a valuable help in their good work, and all who are interested in the study of the Scriptures may well avail themselves of the assistance which it affords.

THE American Ecclesiastical Almanac* furnishes a summary of very important statistics. Beside giving a historical view for the year 1867, it embraces a classification of the whole population of the globe, as respects their religious creeds, with the following footing: Total population, 1,350,200,000; Roman Catholics, 195,000,000; Protestants, 96,900,000. Total under the Christian name, 369,400,000. It adds in detail the denominational statistics of the different religious sects in the United States. Each denomination will probably miss some things which they would like to see included in such a record; but this little work is well worthy the patronage of all who would have an intelligent view of the character and condition of earth's vast population.

NUMBERS VIII. and IX. of the American edition of Dr. William Smith's Dictionary of the Bible, revised and edited by Professor H.

* Compiled by ALEXANDER J. Schem, and issued Fredk. Gerhard, 15 Dey Street, New York pp. 80. Price, 30 cents.

B. Hackett, D. D., with the co-operation of Ezra Abbot, A. M., A. A. S., are before us, reaching the word HATACH and ending on page 1008. Number VIII. completes the first volume, and has title-page, preface, and list of writers, both American and English. This great work cannot be too highly commended. New York: Hurd and Houghton, 459 Broome Street. 75 cents a number.

It is too late for either eulogy or criticism of Lord Bacon.* This "Prince of Philosophers" stands as far above the latter, as a thinker and writer of his day, and is as little in need of the former, as is "the Prince of Poets" of the same wonderful period of the world's great men. His Essays were properly called his "golden meditations." The topics are practical, and are treated only as a genius like his could treat them. Fifty-eight chapters contain as many themes, of which the following are samples, namely: "Of Truth, of Death, of Unity in Religion, of Revenge, of Envy, of Love, of Travel, of Cunning," &c., &c. His opening sentence in the Essay "Of Atheism" is so characteristic, though often quoted, that we insert it. "I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind."

This is one of the most suggestive and therefore useful books that reflecting readers can possess. The enterprising publishers have issued this new edition of this grand work in an attractive and convenient form; and the notes and glossary of Mr. Heard add very much to its value.

We noticed, somewhat in detail, Constantine Tischendorf's † admirable answer to the question, "When were our Gospels written?" published by the Massachusetts Sabbath-School Society, in our October issue of 1867. The author promised a more full and critical state-

* Bacon's Essays, with Annotations by RICHARD WHATELY, D. D., and Notes and a Glossarial Index by FRANKLIN FISKE HEARD. Boston: Lee and Shepard. 1868. pp. 641; price, \$3.50.

† Origin of the Four Gospels. By CONSTANTINE TISCHENDORF, Professor of Theology in the University of Leipzig. Translated, under the author's sanction, by WILLIAM L. GAGE, from the fourth German edition, revised and greatly enlarged. Am. Tract Society, 28 Cornhill, Boston. pp. 287.

ment, which pledge he has now fulfilled; and the treatise has been faithfully translated by the Rev. W. L. Gage of Hartford, Ct., at the request of Tischendorf himself. The Tract Society has done good service in giving to the readers of the English language this greatly enlarged work, on a topic so vitally important, and which ought to be read by every intelligent Christian in the land.

MR. CHESEBROUGH'S "Home Work" * is timely. He well says: "The next grand onward movement of the churches promises to be, and ought to be, in the direction of Parochial Christianization." He treats clearly and well of the nature of the Home Work, the need of the work, the paramount claims of the work, and the vital conditions of success. His book is a good book. We wish that every pastor and every church officer, as a beginning, had to pass an examination in this work.

THE Lives of James H. Schneider and Edward M. Schneider have the suitable title of "Missionary Patriots." † These brothers were Christians, and both gave their lives to their country. The book is full of mournful interest, and well calculated to train up the young in both loyalty and religion. Mr. Tarbox's criticisms of army leaders do not always suit us, but he has the right to his own opinions. We suggest (parenthetically) that, in the next edition, it would be well to give the whole name of each of these heroes.

THE American Tract Society of Boston continues to issue valuable, interesting, and beautiful books. The second series of Bible Sketches ‡ are fully equal to the first, and ought to have a place in every Sabbath School Library.

DR. MURPHY'S Commentary on Exodus §

* Home Work; or, Parochial Christianization. By Rev. A. S. CHESEBROUGH. American Tract Society, Boston. 18mo. pp. 235.

† Missionary Patriots. Memoirs of James H. Schneider and Edward M. Schneider. By INCREASE N. TARBOX. Boston: Mass. Sabbath School Society. 12mo. pp. 357.

‡ Bible Sketches and their Teachings, for Young People. SAMUEL G. GREEN, B. A. Second Series. From the Israelites' entrance into Canaan to the Close of the Old Testament. American Tract Society, 28 Cornhill, Boston.

§ A Critical and Exegetical Commentary on the

is a fit companion of the preceding volume on Genesis. See April No. of Quarterly for 1866, p. 214. As a critical, analytical, candid, and sensible view of the sacred record, this work stands among the first. The enterprising publishers deserve well at the hands of the lovers of sound, sacred learning for bringing within their reach books of this class.

Few of the noble men who fought our late battles are more worthy of canonization than the subject of this biographical sketch.* An artist—a Christian artist—of no ordinary merit, Vice-chancellor of Ingham University, an active citizen, a leading member of the Church of Christ, he must have been eminently useful, and his loss must be deeply felt. The publishers of this beautiful memorial, containing a biographical sketch, addresses from different leading citizens of Le Roy, and a funeral sermon, have added a sermon on the death of Miss Marietta Ingham, one of the founders of the Ingham University. This little volume is in an attractive form, and must be highly valued by the friends of those whose virtues are therein commemorated.

MR. BEECHER'S novel,† first published in the New York Ledger, is now issued as a volume. Notwithstanding the wide circulation which it received in its original form, nearly twenty-five thousand copies of the volume were ordered before the publishers had had time to issue it. In the face of such a fact as this, it is useless to deny that it has elements of popular power. And yet the explanation is to be found in the fame of its author as a speaker rather than in the merits of the work itself.

In the Introduction Mr. Beecher says: "Plot and counterplot, the due proportion of parts, the whole machinery of a novel, seemed hopelessly outside of my studies." The reader would have inferred as much, had it not been thus frankly stated. The Book of Exodus, with a new translation, by JAMES G. MURPHY, D.D., T. C. D., Professor of Hebrew, Belfast. Andover: Warren F. Draper; Boston: W. F. Halliday & Co., Nos. 58 and 60 Cornhill. Philadelphia: Smith, English, & Co. 1868. pp. 385. Price, \$ 3.00.

* Reminiscences of the Life and Character of Colonel PHINEAS STAUNTON, A. M. November, 1867. Rochester: E. Darrow & Kempshall, 65 Main Street. 1867.

† Norwood; or, Village Life in New England. By HENRY WARD BEECHER. Charles Scribner & Co., New York. pp. 549. Price, \$ 1.50.

work is a succession of life-like pictures of New England society, often characterized by great beauty,—sometimes showing real genius. But, as is frequently true of Mr. Beecher's writings, as the result of inconsiderateness, here and there impressions are made unfavorable to the ordinary statements of theological science, to the character of the ministry, and to the importance of thorough evidences of a renewed life. Mirth has its place and value, but it should not be brought into such immediate connection with the most serious things as to break the power of those solemn realities involved in the soul's destiny. When so brought, in a faithful delineation of characters in real life, it is desirable that the writer's disapproval should be manifest, and that the rebuke should not be administered by a character which repels.

It may be a convenience to some of our readers to see even a catalogue of some of the quarterlies and monthlies that may be found on our table, although the most of them are already well known.

THE BIBLIOTHECA SACRA is still the leading critical, thorough, scholarly, Biblical journal of our country. Andover, Mass.: Warren F. Draper. \$ 4.00.

THE NEW-ENGLANDER combines the scholarly with the popular; covers a broad area, is discriminating and able, attractive and instructive. W. L. Kingsley, New Haven, Ct. \$ 4.00.

THE CONGREGATIONAL REVIEW, late Boston Review, sustains itself well as an able religious periodical. Its later issues, especially, have been received with marked favor. We understand it is hereafter to be issued as a bimonthly. M. H. Sargent, 13 Cornhill, Boston. \$ 3.00.

THE AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW, the strong and fitting organ of the New School Presbyterian Church, is deservedly popular. Wm. Sherwood, 654 Broadway. \$ 3.00.

THE BAPTIST QUARTERLY has been published but a year. Its mechanical execution is admirable, a model Quarterly. It is adapted every way to meet the wants of the great denomination it represents. Philadelphia: American Baptist Publication Society, 530 Arch St. \$ 3.00.

THE FREEWILL BAPTIST QUARTERLY finds a welcome here, and is thorough, fair, Christian, and ought to be well sustained by those for whom it is especially designed. Dover, N. H. \$ 2.00.

LITTELL'S LIVING AGE.—This weekly reprint of articles, selected from a great number of European periodicals, is remarkable for the variety of its contents, and for the judgment and taste with which the selection is made. We know of no one magazine which affords such abundant means of gratification for a family which has literary culture. Many of the articles are of great permanent value. It is published every Saturday, by Littell & Gay, 30 Bromfield Street, Boston, at \$ 8.00 per annum, and having already reached the 96th volume, the entire series for reference constitutes an invaluable thesaurus.

THE ATLANTIC MONTHLY, if converted and sound in evangelical truth, would be more cordially greeted, as it meets us so promptly twelve times a year. Religiously, it is the most illiberal "liberal" journal that comes to our notice. Its literary merits are unquestionable. Ticknor and Fields, Boston. \$ 4.00.

THE SABBATH AT HOME is a suitable monthly journal for Sabbath reading. Its topics and their treatment are all that could be reasonably asked. It should be widely circulated. American Tract Society, 28 Cornhill, Boston. \$ 2.00.

THE FAMILY TREASURE is a valuable monthly, combining the attractive and useful, chiefly in the interests of the Presbyterian Church, with which it affiliates. Cincinnati, O. \$ 2.00.

THE PANOPLIST, OR CHRISTIAN ARMORY, is a sharp, earnest, faithful lay-watchman (watch-dog?) of the doings and not doings of our ministers and churches. C. C. P. Moody, 52 Washington Street, Boston. \$ 2.00.

THE THEOLOGICAL ECLECTIC continues to give great satisfaction to its friends, of which it richly deserves many more. New York and Cincinnati. \$ 3.00.

THE MONTHLY RELIGIOUS MAGAZINE,

Unitarian, ably meets the wants of the denomination for which it is especially designed. Leonard C. Bowles, Boston. \$ 5.00.

THE CANADIAN INDEPENDENT is a valuable monthly, especially to our brethren of the New Dominion. Toronto, Province of Ontario. \$ 1.00.

THE PRESBYTERIAN MONTHLY is a clever little magazine, issued from the N. S. Presbyterian House, 1333 Chestnut Street, Philadelphia, Pa. 50 cents.

For the juveniles we have OUR YOUNG FOLKS, which gives them great satisfaction. Messrs. Ticknor and Fields, Boston. \$ 2.00.

OUR BOYS AND GIRLS, Oliver Optic's magazine, which captivates all its readers, WEEKLY. Lee and Shepard, Boston. \$ 2.50.

OLIVER OPTIC is the favorite writer for all the boys, besides many of riper years. His "Shamrock and Thistle"* is an interesting and instructive book. We were unwilling to lay it down until we read it through. It will be a beautiful Christmas and New-Year's present to young readers. His enterprising publishers are issuing many an entertaining book for our youth, which deserves and will have a wide circulation.

"THE STORY of a Year and the Story of a Summer,"† will have a charm to many a lover of a fluent and pleasant style of writing. It lacks the vigor and force of the works of the famous Oliver Optic, but with a large class of readers it will be a favorite.

BREAKING AWAY; or, The Fortunes of a Student, by Oliver Optic. Boston: Lee & Shepard. pp. 300; price, \$ 1.25. One of the best of the distinguished authors books for the boys.

RED CROSS; or, Young America in England and Wales. A Story of Travel and Adventure by Oliver Optic. Boston: Lee and Shepard. pp. 336; price, \$ 1.50. Instructive as well as attractive.

* Young America Abroad. By OLIVER OPTIC. Shamrock and Thistle. Boston: Lee and Shepard.

† Claudia, by AMANDA M. DOUGLAS, Author of "In Trust," "Stephen Dane," &c. Boston: Lee and Shepard. 1868. pp. 381. Price, \$ 1.50.

EDITORS' TABLE.

THE Order of Meetings in 1868 of General Associations and Conferences, given in our January number, p. 56, needs to be corrected as follows:—

Indiana, at Fort Branch, Thursday, May 21; California, at Oakland, Wednesday, October, 7; Minnesota, at Owatonna, Thursday, October, 8; New York, at Homer, Tuesday, October 20; Missouri, at Brookfield, Wednesday, October 21.

IN our travels in the new regions of our great country, we have seen much that was crude, rough, degrading. Emigration does surely "tend to barbarism." But when we could see in the low, open, and most scantily furnished cabins a picture hung up, or even a woodcut from Harper or Leslie pasted upon the wall of the only square room in the humble dwelling, we have said at once, there is hope for that family. A higher civilization is sought and will be soon realized. We therefore most cordially welcome the era of cheap but fine paintings. We have looked again and again at the beautiful chromos of L. Prang & Co., 159 Washington Street, Boston, and have wondered how the smaller specimens of the masters of the "brush and pallet" could be so exactly reproduced that one needs to be almost a connoisseur to distinguish between the copy and the original. The variety already attained is large, and the production enormous. Prices are such that no dwelling need be unadorned with tasteful and charming pictures. We have before us "Ear-

ly" and "Late Autumn" from Briehier, and every view of them discovers new attractions. This indefatigable firm is adding new specimens continually, and we see no limit to their enlargement. We are sure that a descriptive catalogue would be sent to any persons desiring further information. (See Advertiser at the close of this number, p. 8.)

WE have had sent us an engraving which purports to be an illustrated edition of the Lord's Prayer, entered according to act of Congress in the year 1867, by Hermann Claussen, and issued by Fred. Gerhard, 15 Dey Street, New York. It seems to us desirable that those who reverence the Scriptures should show respect for the Scriptural form of this prayer. We presume the issue before us, as it does not conform to the Scriptural language, was designed for those who exalt a semi-papal liturgy above the Bible. God the Father, with the earth as his footstool, is represented as surrounded with angels, and, as with extended hands dispensing his blessing. The word "bread" has a background of choice fruit. Some of the figures are beautiful, especially those copied from Raphael.

OUR readers need not be told, we presume, that while, "*pro bono publico*," we furnish this Quarterly for *less than cost*, it would not be an unacceptable service if some of its friends would make a little effort to increase the number of its subscribers.

CONGREGATIONAL QUARTERLY RECORD.

CHURCHES FORMED.

- Dec. 6, 1867. At DAVIS'S LAKE, Ark., 48 members.
 " " At AUGUSTA, Wis., 13 members.
 " 8. At ST. JOSEPH, Mo., the Tabernacle Ch., 17 members.
 " 14. At ALEXANDRIA, Min., 10 members.
 " 19. At NORWALK, O., 52 members.
 " 22. At COLUMBIA, O., 41 members.
 " At GAMBIER, O., 38 members.
 Jan. 12, 1868. At OSWEGO, Kan., 7 members.
 " " At BRIDGEPORT, Mich.
 " 14. At ARCOLA, Ill., 16 members.
 " 15. At EAST BRIDGEPORT, Ct., 39 members.
 " " At EAST ORANGE, N. J., the Grove St. Ch., 32 members.
 " " At WASECA, Min., 16 members.
 " 16. At SOUTH ROYALTON, Vt., 22 members.
 " 17. At WEST DOVER, Vt.
 " 21. At ELDORA, Io., 8 members.
 " 26. At FRANKFORD, Mich., 24 members.
 " 28. At GUILFORD, Va., 9 members.
 " 29. At IIAIT, Mich., 6 members.
 Feb. 2. At MEMPHIS, Tenn. (Colored), 22 members.
 " 8. At BLANDINVILLE, Ill., 15 members.
 " 13. At ILLINI TOWNSHIP, Ill., 22 members.
 " 14. At DAWN, Mo. (Welsh), 32 members.
 At SMYRNA, Mich.
 " 22. At KELLOGG, Io., 7 members.
 " 23. At SOUTH PASS, Ill., 17 members.
 " 28. At PRAIRIE CITY, Io., 12 members.
 Mar. 10. At BROOKLYN, N. Y., 41 members.

MINISTERS ORDAINED, OR INSTALLED.

- Nov. 19. Mr. RUFUS S. UNDERWOOD, to the work of the Ministry, in Wilbraham, Mass.
 Dec. 16. Mr. A. C. STICKLE, over the Ch. at Grass Lake, Ark.
 " 17. Rev. HIRAM MEAD, over the Olive St. Ch. in Nashua, N. H. Sermon by Rev. Edwards A. Park, of Andover Seminary, Mass. Installing Prayer by Rev. Amos Blanchard, D. D., of Lowell, Mass.
 " 18. Mr. H. P. DE FOREST, over the 1st Ch. in Attleboro, Mass. Sermon by Rev. Daniel T. Packard, of Brighton.
 " 18. Rev. CHARLES A. HARVEY, over the State St. Ch. in Brooklyn, N. Y. Sermon by Rev. Wm. Ives Budington, of Brooklyn.
 " 18. Rev. THOMAS M. GRAY, over the Ch. in Derby, Ct. Sermon by Rev. Daniel S. Gregory, of New Haven.
 " 18. Rev. DAVID PECK, over the Ch. in Sunderland, Mass.
 " 18. Rev. AUGUSTUS CHANDLER, over the Ch. in Dummerston, Vt. Sermon by Rev. Nathaniel Mighill, of Brattleboro. Installing Prayer by Rev. Amos Foster, of Putney.
 " 18. Rev. HENRY B. ENSWORTH, over the Ch. in Pittsburg, Pa.
 Dec. 19. Mr. HENRY N. BALDWIN, over the Ch. in Danvers, Ill. Sermon by Rev. George L. Roberts, of Tremont. Ordaining Prayer by Rev. George B. Hubbard, of Atlanta.
 " 19. Mr. N. F. CARTER, over the Ch. in North Yarmouth, Me. Sermon by Rev. George A. Putnam, of Yarmouth. Ordaining Prayer by Rev. Ebenezer Bean, of Gray.
 " 19. Mr. ALFRED S. HUDSON, over the Ch. in Burlington, Mass. Sermon by Rev. Edmund K. Alden, D. D., of South Boston. Ordaining Prayer by Rev. Samuel Sewall, of Burlington.
 " 19. Rev. JOEL F. BINGHAM, over the South Ch. in Augusta, Me. Sermon by Rev. Albert H. Plumb, of Chelsea, Mass. Installing Prayer by Rev. John O. Fiske, of Bath.
 " 20. Mr. WILLIAM MCKAY, to the work of the Ministry in Brooklyn, N. Y. Sermon by Rev. Michael E. Strieby, of New York City. Ordaining Prayer by Rev. John Marsh, of New York City.
 " 23. Rev. HENRY M. STORRS, D. D., over the South Ch. in Brooklyn, N. Y. Sermon by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn.
 " 24. Rev. AMZI B. LYON, over the Ch. in Bristol, Vt. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College.
 " 24. Rev. MOSES C. WELCH, over the Ch. in North Mansfield, Ct. Sermon by Rev. Samuel G. Willard, of Willimantic. Installing Prayer by Rev. Asa S. Fiske, of Rockville.
 " 26. Rev. IRA PETTIBONE, over the Ch. in West Stafford, Ct. Sermon by Rev. William H. Moore, of Berlin. Installing Prayer by Rev. Samuel I. Curtiss, of Union.
 " 27. Mr. ROBERT M. WEBSTER, over the Ch. in Brandon, Wis.
 " 31. Rev. WILLIAM L. GAYLORD, over the Pearl St. Ch. in Nashua, N. H. Sermon by Rev. Asa D. Smith, of Dartmouth College. Installing Prayer by Rev. Hiram P. Arms, D. D., of Norwich Town, Ct.
 " 31. Mr. M. B. PAGE, to the work of the Ministry in Johnson, Vt.
 Jan. 1, 1868. Mr. WILLIAM H. PIERSON, over the 1st Ch. in Ipswich, Mass. Ordaining Prayer by Rev. Daniel Fitz, D. D., of Ipswich.
 " 1. Rev. PRESCOTT FAY, over the Ch. in New Ipswich, N. H. Sermon by Rev. Piny B. Day, D. D., of Ithaca. Installing Prayer by Rev. Daniel Goodwin, of Mason.
 " 1. Mr. EDWARD T. FAIRBANKS, over the 1st Ch. in St. Johnsbury, Vt. Sermon by Rev. Lewis O. Brastow, of St. Johnsbury. Ordaining Prayer by Rev. Moses H. Wells, of Lyndon.
 " 2. Mr. CHARLES B. SUMNER, over the Ch. in Monson, Mass. Sermon by Rev. Theodore D. Woolsey, D. D., of Yale College, Ct. Ordaining Prayer by Rev. Joseph Vaill, D. D., of Palmer.
 " 2. Mr. JAMES R. DANFORTH, over the Ch. in Woodstock, Ill. Sermon and Ordaining Prayer by Rev. Joseph Haven, D. D., of Chicago Seminary.
 " 2. Rev. JOHN P. HUMPHREY, over the 3d Ch. in St. Johnsbury, Vt. Sermon by Rev. Ephraim C. Cummings, of St. Johnsbury. Installing Prayer by Rev. James R. Bourne, of Lunenburg.

- Jan. 3. Rev. EDWARD P. GOODWIN, over the 1st Ch. in Chicago, Ill. Sermon by Rev. Joseph Haven, D. D., of Chicago Seminary. Installing Prayer by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary.
- " 5. Mr. WILLIAM T. HUGHES, over the Welsh Ch. in Paris, O. Sermon by Rev. John E. Jones, of Newburgh.
- " 15. Mr. JOHN C. HOUGHTON, to the work of the Ministry in Morrisville, Vt. Sermon by Rev. Pliny B. Fisk, of Peacham. Ordaining Prayer by Rev. James Dougherty, D. D., of Johnson.
- " 15. Rev. WILLIAM E. DICKINSON, over the Ch. in Canton, Mass. Sermon by Rev. John M. Greene, of Hatfield. Installing Prayer by Rev. Henry B. Hooker, D. D., of Boston.
- " 15. Mr. C. H. S. WILLIAMS, over the Ch. in Concord, Mass. Sermon by Rev. James L. Corning, of Poughkeepsie, N. Y. Ordaining Prayer by Rev. Increase N. Tarbox, of Boston.
- " 21. Mr. HORACE DUTTON, to the work of the Ministry in Wareham, Mass. Sermon by Rev. Stephen G. Dodd, of Middleborough. Ordaining Prayer by Rev. Leander Cobb, of Marion.
- " 21. Rev. FRANKLIN P. CHAPIN, over the Ch. in East Amherst, Mass. Sermon by Rev. L. Clark Seelye, of Amherst College.
- " 22. Rev. WILLIAM W. BELDEN, over the 1st Ch. in Gardner, Mass. Sermon by Rev. Constantine Blodgett, D. D., of Pawtucket, R. I.
- " 22. Rev. JEREMIAH K. ALDRICH, over the Ch. in East Bridgewater, Mass. Sermon by Rev. Horace D. Walker, of Bridgewater. Installing Prayer by Rev. Charles W. Wood, of Campello.
- " 23. Rev. MINOT J. SAVAGE, over the Hollis Ch. in Framingham, Mass. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford, Ct.
- " 23. Rev. GEORGE G. PHIPPS, over the Ch. in Wellesley, Mass. Sermon by Rev. Joshua W. Wellman, of Newton. Installing Prayer by Rev. Elihu P. Marvin, D. D., of Medford.
- " 23. Rev. HENRY L. HALL, over the High St. Ch. in Auburn, Me. Sermon by Rev. George W. Field, of Bangor. Installing Prayer by Rev. Elijah Jones, of Minot.
- " 23. Rev. THOMAS CROWTHER, over the Ch. in Southfield, Mass.
- " 29. Mr. HUGH ELDER, over the Crombie St. Ch. in Salem, Mass. Sermon by Rev. James M. Hoppin, of Yale College, Ct. Ordaining Prayer by Rev. J. Henry Thayer, of Andover Seminary.
- " 29. Mr. NEWMAN SMYTH, to the work of the Ministry in Providence, R. I. Sermon by Rev. Egbert C. Smyth, D. D., of Andover Seminary, Mass. Ordaining Prayer by Rev. Thomas Shepard, D. D., of Bristol.
- " 30. Mr. WILLIAM S. HUBBELL, over the Ch. in West Roxbury, Mass. Sermon by Rev. James H. Means, of Dorchester. Ordaining Prayer by Rev. Jonathan Edwards of Dehham.
- Feb. 5. Rev. THOMAS MORONG, over the 1st Ch. in Ipswich, Mass. Sermon by Rev. John Pike, D. D., of Rowley. Installing Prayer by Rev. Isaiah C. Thacher, of Gloucester.
- " 6. Rev. CHARLES M. TYLER, over the South Ch. in Chicago, Ill. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary. Installing Prayer by Rev. Joseph Haven, D. D., of Chicago Seminary.
- Feb. 6. Mr. EDWARD H. GRIFFIN, over the 1st Ch. in Burlington, Vt.
- " 11. Rev. HARVEY M. STONE, over the Ch. in Lacoin, N. H. Sermon by Rev. William T. Savage, of Franklin. Installing Prayer by Rev. Moses T. Kimmels, of Sanbornton.
- " 12. Mr. BRADFORD M. FULLERTON, over the 2d Ch. in Palmer, Mass. Sermon by Rev. William S. Tyler, of Amherst College. Ordaining Prayer by Rev. Joseph Vail, D. D., of Palmer.
- " 12. Rev. D. DARWIN WAUGH, over the Ch. in Edinburg, O. Sermon by Rev. Samuel Wolcott, D. D., of Cleveland. Installing Prayer by Rev. Mr. Cone, of Freedom.
- " 13. Mr. S. O. BRYANT, over the Ch. in Brady, Mich. Sermon by Rev. Oliver S. Dean, of Kalamunzoo.
- " 13. Mr. CLARK CARTER, over the Trinity Congregational Ch. in Neponset, Mass. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford Seminary, Ct. Ordaining prayer by Rev. Edmund K. Alden, D. D., of South Boston.
13. Mr. WILLIAM A. WATERMAN, over the Ch. in Cameron, Mo.
- " 18. Mr. WILLIAM P. ALCOTT, over the Ch. in North Greenwch, Ct. Sermon by Rev. Frederick Munson, of Brookfield.
- " 19. Rev. SAMUEL FAIRLEE, over the Ch. in Wellfleet, Mass. Sermon by Rev. James B. Miles, of Charlestown. Installing Prayer by Rev. Willard Brigham, of South Wellfleet.
- " 19. Mr. WILLIAM H. H. MURRAY, to the work of the Ministry in West Meriden, Ct. Sermon by the Rev. Asa C. Pierce, of Durham. Ordaining Prayer by Rev. Edwin R. Gilbert, of Wallingford.
- " 25. Rev. HOWARD W. STRATTON, over the Ch. in Huntsburg, O.
- " 25. Mr. MORTIMER SMITH, to the work of the Ministry in Lebanon, O. Sermon by Rev. Henry D. Moore, of Cincinnati.
- " 25. Rev. JOHN M. GREENE, over the Ch. in South Hadley, Mass. Sermon by Rev. William S. Tyler, D. D., of Amherst College. Installing Prayer by Rev. Rowland Ayres, of Hadley.
- " 25. Mr. DAVID SHURTLEFF, over the Ch. in Brownington, Vt. Sermon by Rev. William A. Robinson, of Barton. Ordaining Prayer by Rev. Samuel R. Hall, of Brownington.
- " 25. Rev. WILLIAM L. GAGE, over the Pearl St. Ch. in Hartford, Ct. Sermon by Rev. Richard S. Storrs, D. D., of Brooklyn, N. Y. Installing Prayer by Rev. George H. Gould, of Hartford.
- " 26. Rev. SAMUEL P. SLOAN, over the Ch. in McGregor, Io.
- Mar. 4. Rev. EDWARD O. BARTLETT, over the Free Evangelical Ch. in Providence, R. I. Sermon by Rev. Stephen R. Dennen, of Providence. Installing Prayer by Rev. Francis Horton, of Barrington.
- " 4. Rev. TEMPLE CUTLER, over the Ch. in Athol, Mass. Sermon and Installing Prayer by Rev. Lewis Sabin, D. D., of Templeton.
- " 4. Rev. EDWARD P. INGERSOLL, over the Plymouth Ch. in Indianapolis, Ind. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary, Ill.
- " 5. Rev. JOHN D. EMERSON, over the 2d Ch. in Biddford, Me. Sermon by Rev. John R. Herriek, D. D., of Bangor Seminary. Installing Prayer by Rev. Stephen Thurston, D. D., of Searsport.

- Mar. 5. Rev. HENRY D. MOORE, over the Vine St. Ch. in Marietta, O. Sermon by Rev. Thomas Wickes, D. D., of Marietta. Installing Prayer by Rev. Israel W. Andrews, D. D., of Marietta Coll.
- " 11. Mr. E. J. WARD, over the Ch. in Grafton, Vt. Sermon by Rev. Nathaniel Mighill, of Brattleboro. Ordaining Prayer by Rev. Alfred Stevens, of Westminster West.
- " 11. Mr. GEORGE P. BYINGTON, over the Ch. in Benson, Vt. Sermon by Rev. Ezra H. Byington, of Windsor. Ordaining Prayer by Rev. Lewis A. Austin, of Orwell.

PASTORS DISMISSED.

- Oct. 16, 1867. Rev. OLIVER E. DAGGETT, D. D., from the Ch. in Canandaigua, N. Y.
- Nov. 13. Rev. AUGUSTUS CHANDLER, from the Ch. in Stafford, Vt.
- Dec. 4. Rev. STEPHEN FENN, from the Ch. in Cornwall, Ct.
- " 18. Rev. BENJAMIN F. FOSTER, from the Ch. in Dummerston, Vt.
- " 24. Rev. EDWARD P. GOODWIN, from the Ch. in Columbus, O.
- " 31. Rev. CHARLES M. TYLER, from the Ch. in Natick, Mass.
- Jan. 1, 1868. Rev. EDWIN LEONARD, from the Ch. in Rochester Centre, Mass.
- " 2. Rev. THERON G. COLTON, from the Ch. in Monson, Mass.
- " 14. Rev. THOMAS MORONG, from the Ch. in Lanesville, Mass.
- " 14. Rev. ELIJAH CUTLER, from the Ch. in Conway, Mass.
- " 14. Rev. EDWIN A. BUCK, from the Ch. in Slatersville, R. I.
- " 20. Rev. ANDREW C. DENISON, from the Ch. in Portland, Ct.
- " 29. Rev. CHARLES M. SEATON, from the Ch. in Charlotte, Vt.
- " 30. Rev. THOMAS LAURIE, D. D., from the Ch. in West Roxbury, Mass.
- Feb. 5. Rev. ROBERT SOUTHGATE, from the 1st Ch. in Ipswich, Mass.
- " 6. Rev. JOSEPH B. JOHNSON, from the Ch. in Uxbridge, Mass.
- Mar. 3. Rev. FREDERICK T. PERKINS, from the 1st Ch. in Galesburg, Ill.
- " 5. Rev. JAMES M. PALMER, from the 2d Ch. in Biddeford, Me.

MINISTERS MARRIED.

- Dec. 17, 1867. In Dalton, N. H., Rev. DAVID GARLAND, of Bethel, Me., to Miss MARY JANE BAKER, of Dalton.
- " 24. In Westmoreland, N. H., Rev. C. HERBERT GLEASON, of Hebron, Ct., to Miss ELLEN M. COBB, of Westmoreland.
- " 24. In San Francisco, Cal., Rev. DANIEL A. MILES of Forest Grove, Oregon, to Miss ELIZABETH W. WILCOX, of Providence, R. I.
- " 25. In St. Stephen, N. B., Rev. CHARLES G. McCULLY, of Hallowell, Me., to Miss FANNIE, daughter of George M. Porter, Esq., of St. Stephen.
- Jan. 1, 1868. In Heath, Mass., Rev. BRAINERD B. CUTLER, to Mrs. P. C. HARRIS.
- " 9. In Newburyport, Mass., Rev. WILLIAM H. PIERSON, of Ipswich, to Miss ANNIE L. BAILEY.
- Mar. 3. In Chester, Mass., Rev. EDWARD A. SMITH, to Mrs. MELISSA E. HEATH, of Chester.

MINISTERS DECEASED.

- Nov. 2, 1867. In Saugerties, N. Y., Rev. RALPH SMITH, aged 56 years.
- Dec. 15. In Boston, Mass., Rev. NOAH CRESSY, of Portland, Me., aged 91 years.
- " 16. In Beloit, Wis., Rev. CLARENDON WAITE, aged 37 years.
- Jan. 8, 1868. In Old Lyme, Ct., Rev. JOHN C. NICHOLS, aged 68 years.
- Feb. 15. In Topeka, Kan. Rev. SAMUEL D. BOWKER, aged 32 years.
- " 18. In Burlington, Mass., Rev. SAMUEL SEWALL, aged 83 years.
- " 28. In Somers, Ct., Rev. NEHEMIAH B. BEARDSLEY, aged 87 years.

MINISTERS' WIVES DECEASED.

- Jan. 22, 1868. In Amherst, Mass., Mrs. SARAH W., wife of Rev. FRANKLIN P. CHAPIN, aged 37 years.
- " 27. In Arlington, Vt., Mrs. FRANK A., wife of Rev. CHARLES REDFIELD, aged 34 years.
- Feb. 15. In Somers, Ct., Mrs. ACHSAH M., wife of Rev. NEHEMIAH B. BEARDSLEY, aged 93 years.
- " 21. In Newburyport, Mass., Mrs. FRANCES GOODALE, wife of Rev. JOHN R. THURSTON.

AMERICAN CONGREGATIONAL ASSOCIATION.

DURING the last three months some very valuable additions have been made to the Library. If money has failed to reach us as expected, *that has reached us* which is making the long-awaited for "fire-proof building" an indispensable necessity. Our treasures are already too valuable to be endangered, as to a large degree they must be, though in the safest place our resources will command; and then they are too extensive for the convenience of those who would consult them to the best advantage, in the rooms we occupy.

Since our last report, we have received from the Rev. E. P. Marvin, D. D., a fine copy of Pool's Synopsis Criticorum, 5 vols. folio, a work often called for, but which we have never before been able to furnish our readers. A generous gift of five hundred bound volumes of books has been received from a pastor, who is deeply interested in the success of this enterprise, and who could not give money; so he examined his Library and took out for these shelves what he could spare without serious detriment, expecting largely to duplicate what was already here, but even then he would furnish capital for exchange, so he forwarded the lot, with three hundred or more pamphlets, some of which were of rare value. Of the five hundred bound volumes, four hundred and thirteen add to our original list. Of these, not a few would with great difficulty be found elsewhere. Some we have never seen elsewhere. It is known that many a pastor, or retired pastor, or layman, has scores of books useless to him, and will ever be so where they now are, but which, if here, would largely increase our resources, and place us in a much better condition to secure the great objects of our existence. We commend the example above named to all who can send a score or a hundred or more volumes and pamphlets, or either, *as every way worthy of imitation*. Nothing shall be lost that reaches us. Always send at our expense, unless otherwise preferred.

A valuable acquisition has been made from the extensive library of the late Rev. John A. Albro, D. D., a noble gift from his widow of some 150 bound volumes, all of which add new books to our shelves. These comprise Pool's Annotations, 2 volumes, folio; Bouget's Lexicon, Hebrew and Chaldaic, 3 volumes, folio; Clark's Works, 4 volumes, folio; Gill's Commentary on the New Testament, large quarto; Rosenmuller on the New Testament, 5 volumes; Olshansen, 6 volumes; Bloomfield's Greek Testament, 2 volumes; 43 volumes of sermons, addresses, orations, and such like, covering a period of more than a century. The Association is also indebted to Jas. B. Clapp, Esq., of Boston, for valuable bound volumes of pamphlets; also to the Rev. C. C. Torrey, for Cherokee Testament; to F. D. Ellis, Esq., of Medfield, to Rev. Thos. M. Boss, of Lyons, Io., to Rev. P. H. White, of Coventry, Vt., Rev. R. Anderson, D. D., Roxbury, Mass., and L. R. Pearson, of Cambridge, for books and pamphlets.

We cannot refrain from saying to Congregationalists, who care to perpetuate the New Testament polity in church order and principles, which has done so much for New England and our country, and is capable of doing so much more, that we wait only the needed funds to create here, and very soon, a centre of moral influence that will be world wide, and every way helpful to the world's enlightenment and redemption. Every letter from the centre of correspondence from those of like faith and polity in England, every letter from the Pacific coast and the eastern slope of the Rocky Mountains, every letter from the scattered brethren in the opening South, is a new appeal for our "Home," with its collected memorials of the founders of our precious institutions of religious and civil liberty. Shall we not, with the opening spring, and increase of business, receive large and general contributions from individuals and churches, that we may speedily "rise up and build"?

Address,

ISAAC P. LANGWORTHY,

40 Winter Street, Boston, Mass.

MARCH 20, 1868.

AMERICAN CONGREGATIONAL UNION.

THE appeals for aid in erecting houses of worship become each year more urgent. The Union has this year a far greater work on its hands than ever before. Appropriations have already been *paid*, since the first of May last, to *over sixty* Churches, and upwards of *fifty more* have had grants pledged to them. Will the members of our churches see that the necessary funds are furnished for this work, so peculiarly our own and so full of promise for our country? It is the cry of our own sons and daughters that comes to us from their new homes far off in the wilderness.

We referred in our last number to the annoyance to pastors and the churches contributing to the cause of church erection, and also the great injustice to the many churches needing aid, if a few are allowed to make special appeals in their own behalf, instead of receiving through the Union their equitable share of what the churches are willing to contribute to this object. We are glad to find that the wrong of these special appeals is beginning to be felt. Very great advantage will result from putting an end entirely to desultory individual applications and reducing our benevolence in this department to an impartial and well-adjusted system; and no needy church ought to be willing to thrust its hand into the common treasury and snatch two or three times as much as others equally needy and deserving can receive.

We wish now to call attention to another nearly related evil by which no little embarrassment is occasioned. The churches in the larger towns and cities must of course be chiefly relied on to supply the funds required for the general cause of church building. But almost all of these, both East and West, are often called on to aid local enterprises, — a colony or mission of their own, or a feeble neighboring church. Especially is this true as the result of the new interest which has been aroused in behalf of home evangelization. It too often happens that these contributions to local objects are made the ground of declining, for the time, a collection for the general fund. But if this course be extensively adopted, the effect will be very disastrous. It will every year close many of the most important churches against this great cause. It will be impossible to get on successfully without the help of the large churches. Some of these are acting very nobly and generously in this matter. The churches of New York and Brooklyn, for example, are constantly drawn upon for local enterprises; but they account these *as something extra* and take regular collections for the general cause besides. One of these churches has already given this year five hundred dollars each to two new neighboring churches, and yet the pastor says, "I will present the wants of the Union with emphasis, and we will make our regular collection." This is the right spirit.

A church in Providence, R. I., which subscribed last year \$4,000 to build a church for a missionary enterprise in its own city, and had given liberally this year to help a neighboring church to erect a house of worship, has also made a worthy contribution to the Treasury of the Union. Ought not this to be the common rule of action in such cases? Nothing but a *generous and reliable collection from the great body of the churches* will enable us to meet the exigency that is upon us. Such wide regions opened and demanding to be dotted all over with Christian sanctuaries! A hundred churches a year, at least, must be assisted, if we mean to keep up at all with the work providentially thrown upon our hands! May we not

most kindly and respectfully beg pastors and churches to make *special* efforts for local calls, and to see that the *regular* contribution be made each year for the general work? Let this be done, and the results in a single generation will be sublime.

In the announcement made in the *Congregational Quarterly* for January, of appropriations paid by this Society, the item "Pescadero, Cal. (balance), \$200" should have been omitted,—the whole amount paid to that church was \$500, as stated in the same list. Since the date of that report, appropriations have been paid to the following Congregational Churches:—

Bowenburg,	<i>Illinois,</i>	\$ 400	Pent Water,	<i>Michigan,</i>	\$ 500
Normal,	"	500	Traverse City,	"	500
Cincinnati,	<i>Iowa,</i>	300	Geneva,	<i>Ohio,</i>	500
Inland,	"	300	Pleasant Hill,	<i>Missouri,</i>	500
Orford,	"	500	Mound City,	<i>Kansas,</i>	500
Monticello,	"	500	Haywood,	<i>California,</i>	500
Sun Prairie,	<i>Wisconsin,</i>	400	Clayton,	"	500
New Richmond,	"	500	Albany,	<i>Vermont,</i>	500
Pine River,	"	300	Elmwood,	<i>Rhode Island,</i>	500
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South Haven,	<i>Michigan,</i>	300			
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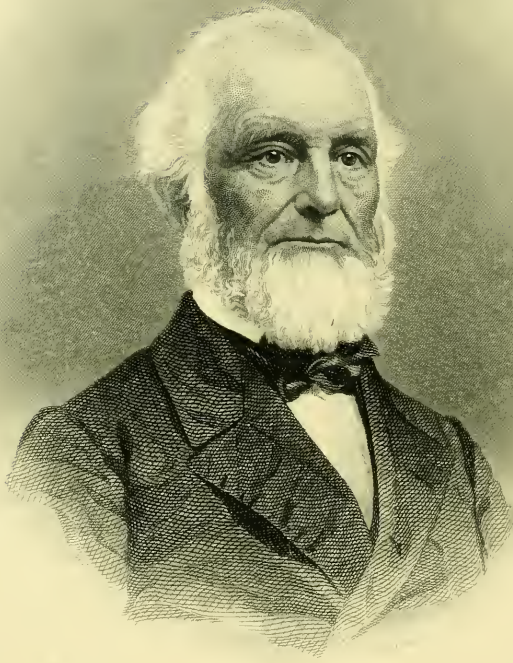
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TABLE OF CONTENTS.

	Page
WILLIAM SMYTH. By Prof. Alphens S. Packard, Bowdoin College	229
NEW HAMPSHIRE ELECTION SERMONS. Beginning, 1784. — Ending, 1831	240
SOMERVILLE AND ITS CHURCHES. By Rev. Lucius R. Eastman, Jr., Somerville	241
SAMUEL STEARNS AND THE UNITARIAN CONTROVERSY IN BEDFORD. Theological Views and Relations	245
LIBERAL BENEFACTIONS TO AMERICAN LITERARY INSTITUTIONS	275
CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1867-68	277
CONGREGATIONAL NECROLOGY	283
Mr. John C. Chamberlain. — Rev. Henry Fuller. — Rev. John Quincy Adams Edgell. — Rev. William Mitchell. — Rev. Samuel Kingsbury. — Rev. Calvin Hitchcock, D.D. — Rev. Clarendon Waite. — Rev. Thomas Boutelle. — Rev. Samuel Drake Bowker. — Rev. John Cutler Nichols.	
BOOKS OF INTEREST TO CONGREGATIONALISTS	291
EDITORS' TABLE	296
CONGREGATIONAL QUARTERLY RECORD :	
<i>Churches Formed</i>	297
<i>Ministers Ordained, or Installed</i>	297
<i>Pastors Dismissed</i>	298
<i>Ministers Married</i>	298
<i>Ministers Deceased</i>	298
<i>Ministers' Wives Deceased</i>	298
FIFTEENTH ANNUAL REPORT OF THE AMERICAN CONGREGATIONAL UNION	300
FIFTEENTH ANNUAL REPORT OF THE AMERICAN CONGREGATIONAL ASSOCIATION	310





Wm Smyth.

THE

Congregational Quarterly.

WHOLE NO. XXXIX.

JULY, 1868.

VOL. X., No. 3.

WILLIAM SMYTH.

BY PROF. ALPHEUS S. PACKARD, BOWDOIN COLLEGE.

WILLIAM SMYTH, Professor of Mathematics and Natural Philosophy in Bowdoin College, was born in Pittston, Me., February 2, 1797, in a house now standing on the eastern bank of the Kennebec, a mile below the city of Gardiner. In his childhood his parents removed to Wiscasset, which was his home until about the time of his entering college. His father was a mechanic,—a ship-carpenter,—and at the same time a skilful musician and teacher of music. His mother was of excellent Christian life, whose influence in forming his early character he always acknowledged. At the age of eighteen he was bereft of both father and mother, and left with a young sister and brother, and nothing but kind friends and himself to depend upon; three other sisters having been otherwise provided for. It was characteristic, as we shall see, of his mind and heart, that during the war of 1812-15, self-moved, and solely to relieve an emergency in the scanty means of his home, he enlisted in the army and gave his bounty money to his mother. He, however, did not serve in the ranks, but was detached by the officer in command at the fort near the mouth of the Kennebec, Colonel McCobb, to be his private secretary; and so, as he used sportively to remark, he was a soldier for a

year without firing a gun. He would add, that he never in his life discharged a gun, and could not understand the amusement which so many find in sporting.

After his discharge from the army he became a clerk of one of the well-known Wiscasset merchants of that day, Hon. Moses Carleton, and a member of his household. His earliest ambition was to qualify himself to teach school. He had no means, and such was his spirit that he would not be dependent upon others. But, as was always the ease with him, where there is a will there is a way. Many an hour was spent by him, after his day's work was done, in rather a stealthy way, often stretched on the floor in the light of the kitchen fire brightened now and then by pitch-pine knots, sometimes upon the grass under the light of the moon, studying for that to him high aim. Stealthily, we say; for, as was characteristic, he was shy of its being known that he had such aspirations. Before those days, in lack of better opportunities, when sent to the ship-yard for chips he would carry his book with him, and at resting-places would put it on his basket or barrow and study his school lesson; or, at his father's work-bench, would fasten it open on the wall before him, so that, as he plied his tools, he could catch a look at it and com-

nit to memory, or master what he was studying. An incident may be related as showing the early development of his persevering, resolute spirit. When he was fourteen, a sister was twenty miles away on a visit and he was sent on horseback to bring her home behind him, — a common fashion of riding at that day. He had scarcely ever mounted a horse. The boy was up betimes for his journey, and accomplished it in good time; but the sister had met with an accident to the arm which she would need to cling to her brother on the horse, and it was decided that he must return without her. He thought of the spelling-match which was to be the last school exercise of the day. He was at the head, and if by absence he should forfeit his standing, there were good spellers in the class, and it would cost him a struggle to regain his position. He resolved to return without delay, and, after a lunch for himself and a brief baiting for his horse, posted back, accomplishing his forty miles for that day's work, and was in his place in time for the spelling. The boy kept the head at some risk of his own head, and for some days had painful reminders of his achievement.

That first ambition of which we have spoken was soon attained, and young Smyth gave out modest proposals for a private school. Mr. Carleton, whose mercantile business had been ruined by the non-intercourse and embargo measures, and by the war, allowed him the use of his large counting-room, now deserted, for this purpose.

But now three or four of his village acquaintances had gone to college, and thus a new and higher ambition was awakened in his susceptible nature. The idea got lodgement in his mind that he too must go to college, and at once he began a new work. Gathering text-books as he could, he began the study of Latin and Greek. Without a regular teacher, — he never had one in his work of preparation, — asking help of boys more advanced in the study (the late Rev. Charles Paek-

ard, then a member of College, used to boast somewhat, it may be, that he gave Professor Smyth his first lessons in Latin; and the writer recalls instances of being posed, in his college vacations, with questions on obscure passages in the Herodotus of the Græca-Majora), he prosecuted the now all-absorbing object of his life, *fitting for college*. After his day's teaching and in his school-room, he would work far into the night on his Greek and Latin; often, as he has told the writer, walking up from that counting-room on the wharf, through Wiscasset Street, at two in the morning to his bed at Mr. Carleton's. To add to his burden of care and anxiety after the loss of his parents, the young sister and brother already referred to must, as he felt, be looked after. His characteristic independence of spirit and heroic self-reliance would not allow them to be a burden even on the kindest friends; and he rented a house, still standing on the southern side of Wiscasset Point, looking out upon that beautiful bay, — himself and those two children constituting the little household. And so he kept school; soon, however, under the enlarged convenience of a more commodious apartment in what had been the Brooks Hotel, and then again in the brick Academy, — a school which had a name in the town for thorough teaching and discipline; at odd hours by day studying for college and far into the night, all the while overseeing the needs of his little household, even to their weekly washing with his own hands. But those studies by firelight and by moonlight, and those long evenings subsequently, with Greek, came near ruining his eyes, and caused him years of trouble.

In 1817 he was brought to the notice of Rev. Reuben Nason (Harv. 1802), principal of the Academy at Gorham, Me., a superior classical and mathematical scholar, who needed an assistant, and, though he had employed recent graduates for the position, he ventured to take young Smyth to fill the vacancy, who fully met the demands of the situation, and always re-

garded it a kind Providence that directed his steps thither. He remained with Mr. Nason, a member of his family, nearly two years; doing his duty faithfully and efficiently as teacher, hard at work all the time on his Greek and Latin and mathematics under the most competent counsel and aid, so far as needed, of his excellent friend, and winning the high esteem and respect of that superior scholar, who used to speak of young Smyth as his Greek giant, — for the tastes of the student were decidedly for Greek. It was several years before he detected in himself any peculiar turn for mathematical science.

He at length attained his second object of ambition, and entered Bowdoin College in Junior standing, September, 1820. Such an example of student life as was then to be exhibited is rare, and worthy of record. It may encourage some toiling heart-sick one, who may imagine his lot to be peculiarly hard and is tempted to give up in despair, to hear of the efforts and self-denials of one of a former generation on these grounds, under the shadow of these halls and these pines, for an education now worth much more than it was then. He occupied with a townsman and classmate, Boynton, a room in the building, afterwards burnt down, which stood on the site of Mr. Henry C. Martin's residence, opposite the College Halls. I have referred to the serious injury done to his eyes by those fire-light and moonlight studies, and long evenings over Greek and Latin. Through College he was compelled to wear a green shade, and to study by another's eyes. His room-mate read his lessons to him, he occasionally raising his blinder to glance for a moment at a mathematical formula, or a diagram, or a phrase. What all students would regard as a grievous misfortune and trial he used to speak of as probably an advantage in one respect, as it contributed to form in him habits of abstraction and concentration, for which he was so remarkable, and in which much of his strength lay.

After getting settled in college life, the

independent, self-denying spirit of which we have spoken led him to bring to his side the young brother, and sustain both as he might. This self-sacrificing college student often deprived himself of a dinner for the sake of that brother; lived day after day on bread and water; not unfrequently did not know one day where the next day's meals were to come from; and thus, studying with the eyes of another, often at his wits' end for support, with the care upon him of that brother part of the time, he soon took the lead of an able class, and held it to the end, graduating with the English Valedictory, 1822.

It ought to be distinctly understood that Professor Smyth was unusually reticent about himself, his feelings or experiences, or his personal history. Some of these particulars no living person has heard him refer to. Some of them the writer knew, or remembers distinctly as reported at the time; some he has heard him rather incidentally mention. He rarely referred to himself. He left not a scrap of autobiography, though urged to it by his children. What he did for himself or friends, or for the public good, he did for the sake of the object, not to be seen or talked of.

After graduating, Mr. Smyth taught a school for a short time, in what used to be called President Allen's Academy, designed to be preparatory for the college, — a Gothic structure, near the site of the dwelling which stands next to Captain Samuel Skolfield's, southwesterly from the College Yard. He then spent a year in the Andover Seminary, throwing all his enthusiasm into the study of the Hebrew and the Greek of the New Testament, under the eminent Professor Stuart. In 1823 he received an appointment as Proctor and Instructor in Greek; then became Tutor in Mathematics and Natural Philosophy, and, in 1825, Adjunct Professor in Mathematics and Natural Philosophy; and so his life's work began.

It has been already remarked that his predilection was for Greek. When he came to be a teacher in that branch, not-

ing could have been more to his taste. He loved Greek, and has since confessed to friends a sort of regret that he accepted the offer which consecrated his life to mathematical science, and that he had not adhered to his first love. In truth, we may say it was almost an accident that revealed to himself, as well as to others, the peculiar talent and power — genius, it may be called — which has given him so much of a name, and reflected so much reputation on the college. His success as a tutor of Algebra, quite unexampled with us, led to the somewhat singular application to him, of a large representation of a college class, who had completed the usual course in Algebra the year before, to hear an extra recitation in that branch with the blackboard, which he had first introduced into the recitation-room. Quite an enthusiasm was excited for a study not apt to be popular, which was reported of by students wherever they went, and thus was made known the eminently fit person to relieve Professor Cleaveland (who from the opening of the college had been sole professor in that department, and for several years had added to his charge Chemistry and Mineralogy) of part of his duties, and one who as an author in mathematical science was to win a name known extensively in our own country and in other lands. In 1828 Mr. Smyth became Professor in full of Mathematics and Natural Philosophy, and devoted himself with his peculiar ardor to a branch which, as we have said, came unsought into his hands.

Reference has been made already to the enthusiasm of his nature and his unusual power of concentration. His mind was quick to kindle, and his powers to arouse themselves to seize on some engrossing subject, and, while the occasion demanded, he was *totus in illis*. As soon as he came to the chair of his department he set about studying the French systems. He read and mastered the *Mécanique Céleste*, and his private manuscripts will show formulæ which he carefully elaborated while that great work was in hand. At that time it

was quite an achievement, I think, it being stated that but three or four individuals in our country had accomplished it. A somewhat amusing instance of his power of concentration the writer recalls to mind. An occasion of some disturbance had required the intervention of the college authorities. At a late hour they returned, harried and wearied, to their homes and needed rest. The next morning he told the writer, that before he retired he went into his study and took a turn at the *Mécanique Céleste*, which composed his nerves and insured him a good night's rest.

As the result of these studies, he soon set himself to the work of supplying a need which he felt of text-books for his classes, and, as the first-fruits, issued a small work on Plane Trigonometry, availing himself of the ingenuity of the late Mr. Samuel L. Jackson, of this town, in preparing blocks on a novel plan for striking off the diagrams. The first edition of his Algebra, from the press of Mr. Griffin of this town, appeared in 1830, which first adapted the best French methods to the American mind, received warm commendation from Dr. Bowditch, and was adopted as a text-book at Harvard and other institutions. It passed through several editions and then gave place to two separate works, — the elementary and the larger Algebra. Then followed an enlarged edition of the Trigonometry and its application to Surveying and Navigation, and treatises on Analytic Geometry and on the Calculus; the last being so clearly and satisfactorily developed, and with so much originality, as to receive emphatic approval in high quarters, particularly from the late Professor Bache, and constituting, it has been said, quite an era in the means of instruction in this profound and, as heretofore reputed, difficult branch. And all this while he was hearing two, often three, recitations a day, besides preparing and delivering lectures on Natural Philosophy, and more recently on Astronomy. His classes will remember the interest of his lectures on Steam. Cy-

rus Hamlin, of the Class of 1834, now Rev. Dr. Hamlin of Constantinople, spent his long winter college vacation in constructing with his own hands a small locomotive which the college added to its apparatus, and which the Professor has constantly used, to illustrate the subject, with pleasing effect. Those who have heard these lectures, as well as those on Astronomy, have testified to their interest and value. Besides being scientific, they were discursive in a proper degree, — sometimes eloquent, always earnest and instructive.

"I wish I was not so much a man of one idea!" he often exclaimed when he came back from the village street without doing his errand, or left the day's mail where he happened to have called on his way. And so he was, in the less common application of the phrase, which was one result of his power of abstraction. Whatever subject of high interest got possession of his mind, if it did not refuse admission to any other claimant on his attention for the time, it was abstracted and distant towards it. It was in some respects his misfortune, that the absorbing interest of some one matter often engrossed his thoughts and activities to the neglect of whatever else he happened to have in hand. His recitations were perhaps shorter, though in his deepest abstraction he seldom failed to detect attempts at subterfuge or deception at the blackboard; or, in some other way, we could detect that his mind and interests were engaged elsewhere. But no one that knew him ever attached to his conception of Professor Smyth the thought that he was a man of but one idea in the ordinary sense of the expression.

For thirty years, at least, he bent his efforts to the main work of his life; and yet all along his toilsome path were byways of deep moral or social or public interest, often of positive, self-denying labor which drew him aside. He was a whole-souled, large-hearted man. Personal interests occupied an inferior place. Had it not been so, he would have accumulated competency from his published works, whereas,

had that been his only resource, the fruits of his years of labor would have left but a pittance for his children. To add to the lack of what may have been the best management for his own interest, he lost the stereotype plates of the more important of them in the Portland fire of 1866.

But any real object of philanthropy, of national or of town interest, anything that touched the life of the college, was sure to find one mind and heart ready to respond to its demands. Some recall how his enthusiasm was fired by the bloody, but fruitless, struggles of the Poles for national life; how eagerly he watched the progress of the conflict, seeking for the best maps to detect their strategical movements, and making himself familiar with every phase, political or military, of the unequal contest, and with the names and qualities of the leaders. Then his deepest sympathy was awakened in the Hungarian revolt, and its disastrous and ignominious result. The case of the Cherokees, and their compelled removal from their own lands, in its turn, enlisted his feelings, not in its paltry aspects as a political question, but as a question of right and wrong involving high principles of national justice and honor. In the late civil war during the operation of the national forces on Missionary Ridge and the vicinity in Georgia, he could not help thinking of the retribution which a righteous Providence seemed to be visiting on a people who were the means of inflicting on a poor Indian nation, just emerging into civilized life through the instrumentality of Christian missionaries, a grievous wrong and outrage.

Professor Smyth was among the first members of the Temperance Society formed in this town, when Rev. Dr. Justin Edwards promulgated and advocated with so much effect the doctrine of total abstinence from intoxicating drinks. It was, indeed, one instance of the energy with which he seized on a principle, that, at the age of sixteen, when he saw the direful effects of intemperance around him in all classes, he deliberately formed the deter-

mination that he would never indulge in a custom which he saw to be the cause of unmingled wretchedness and woe, and adhered steadfastly to his resolution through life.

A debate in the Brunswick Lyceum made of him an antislavery man, or rather turned his thoughts to that subject and inspired a sentiment and opinions which he maintained his life through. The claims of the American Colonization Society were made a subject of debate occupying several evenings. Professor Smyth happened, as it seemed to the writer at the time, to take the adverse side of the question. With his accustomed ardor whenever a moral element was involved, he went to the bottom of that subject, reading everything of importance within reach, whether speech or document, whether foreign or domestic, and came out fully persuaded in his own mind. Henceforward for several years he gave himself with great earnestness to that cause, so far as he could without neglecting official duty,—delivering public addresses sometimes at the risk of public disturbance and outrage. He was Corresponding Secretary of the Maine Antislavery Society and prepared some of the ablest reports which the cause produced; for a year edited the semi-monthly "Advocate of Freedom" printed in this town; and carried on a controversy in the "Christian Mirror" with Rev. Rufus W. Bailey of South Carolina on the main points at issue. He undoubtedly took high ground on the subject, and was deemed by many to be of the extremists, as he was not one to compromise with what he believed to be error or wrong. But it cannot be said of him justly, that he could see but one side of a question. In the height of the conflict, with opinions as decided and thorough as any man's, he could not go with some of his brethren in denouncing the American Board of Commissioners, because they would not take what was deemed an advanced step in the matter of slavery as involved in some of the Indian missions, and he maintained a controversy in the public papers in defence of the Board with able and

adroit champions of the more radical view. Were these articles collected, they would make quite a volume and would be a valuable contribution to the antislavery literature of the time. He never swerved—not for an hour—from his allegiance to the cause of human freedom and the rights of man. Exposed to reproach and annoyance, hard speeches and harder looks, he was not a man to be deterred from his purpose, or to quail in whatever he regarded a matter of right, truth, and duty.

Then came the subject of public schools. The method of graded schools for the large central district of Brunswick was proposed to the inhabitants, and awakened violent opposition from quarters whence opposition to such schemes of public good usually comes. The project soon engaged his earnest co-operation; he was chosen on the Board of Agents successively for seventeen years, and most of the time was chairman, and exercised vigilant supervision of the schools. The amount of labor he performed in securing and perfecting the system, in building the large brick school-house for which he furnished the working-plans, and in general superintendence, few can conceive,—and, all with no other remuneration than the consciousness of rendering an important public service. He took great interest in children, and once declared that he desired no other inscription upon his tombstone than the simple words, "*The Friend of the Children.*" The town owes a tribute of gratitude, respect, and love to this friend of its schools and its children; and not this town only, but every town in the State. By personal advocacy of the "graded system" in different towns by public lectures, and yet more before a committee of the legislature, with a force of argument and earnest, eloquent persuasion that made some of our legislators marvel that a college professor could labor so heartily and so efficiently, and even for common schools, he was instrumental in effecting that a particular provision in relation to the schools of the village district of Brunswick should become

a general law for the State. Hon. Phineas Barnes, whom we shall refer to again in this connection, in a letter to the writer, states that he witnessed the presentation of the case before the committee, and that Prof. Smyth's argument and appeal in favor of the system was one of the best pieces of reasoning and eloquence he ever heard. Moreover, subsequently, when a case was made in Brunswick, by those opposed to the graded system, to test the legality of certain proceedings under the act, and it was carried up to the Supreme Court, Professor Smyth thoroughly studied the case, searched the legal authorities, drew up a paper containing what seemed to him the principles of public policy involved, and put it into the hands of the counsel for the Board of Agents, Hon. Mr. Barnes, who found it embraced the main points at issue. The opposing counsel was Hon. Samuel Fessenden. Mr. Barnes was successful in the triumphant vindication of the constitutionality of the act. The memory of Professor Smyth will be a cherished tradition in the school-history of Brunswick.

He was for many years one of the trustees of the parish fund, and for forty years or more an active member of the Congregational Church and Society in Brunswick. He was for a long period also one of the parish assessors, or committee, a teacher in the Sabbath school, ever watchful of the interests of the Church, jealous of its good name, until within a few years uniformly present at its private meetings, and a liberal contributor of his means—often beyond his means—for the support of the institutions of religion and of every good work. When the present church edifice was erected, he was the working member of the Building Committee, giving important counsel in its plan, even to the framing of the building, and constantly supervising the work. When, subsequently, it was deemed expedient to make a change in the heavy tower of the structure, he furnished the working-plans for a spire, which for grace and beauty was not surpassed.

Indeed, mechanics gave him the credit of being a master mechanic, and deferred to his judgment and taste in nice points of architecture and construction. No one knows the amount of time and labor he expended on this enterprise, and, after its completion, for the convenience and comfort of worshippers, even superintending the care of the furnaces, and in other ways invading the sexton's privilege.

We come now to speak of the last public work of Professor Smyth's life,—the measures for erecting a Memorial Hall for the College. No one else was thought of to take the matter in hand. His patriotic spirit, his long-trying devotion to the College, his unsurpassed energy and indomitable resolution, the inspiring enthusiasm of his character, and his mechanical and architectural skill and taste, marked him out as the only man for the occasion. One even most conversant with him, and who had most free access to his thoughts, purposes, and plans, can scarcely enumerate the extent of his correspondence on the subject, his journeyings to and fro from Bangor to New York for subscriptions; his long walks in Brunswick and its neighborhood to obtain contributions, to consult mechanics and contractors, or to engage hands for the work; his visits to other towns to examine public buildings in order to ascertain dimensions especially of halls reported of well or ill for public speaking, that his own audience-room might not fail in this respect; to inspect quarries of building-stone; or his careful study of architectural designs, sketches, and plans in the College Library; or his personal labor in meditating and drawing plans himself, that architects might readily conceive the idea and object of the proposed structure. For the last two years his mind and thoughts have been intent on what, he often said, was to be his last labor. Every dollar of the thirty thousand on his subscription-book he solicited, and had collected nearly twenty thousand of the amount, in person. Not that he coveted the credit of the work, but such was the man. Had the project been to survey a

piece of land, or to set a post by the roadside, when determined upon by competent authority, he would set about it at once, whether a committee were with him or not,—more especially in such an enterprise as this, not waiting for others, or thinking of others. His friends sometimes thought it would have been better for him, if not for the cause, if he would invite others to co-operate, at least in a part of the labor. And, what is probably without a parallel, after all this labor and travel and correspondence, there remains on his books, charged to the Memorial Fund, four dollars and seventeen cents. It should be stated that he had received free passes over neighboring railways, and he had invested his receipts so as to avoid encroaching on the fund.

These various activities of Professor Smyth's busy life were exercised outside of his official relations. The resources of the College have always been so restricted as to impose on its professors, for the most part, an unusual amount of tutorial duty,—for many years, three daily recitations, or an equivalent, four days at least in the week; a heavy draft on the instructor, we may say in passing, but perhaps to the advantage of the style of teaching. If lectures were given, they were the result of extra labor. In later years Professor Smyth heard two daily recitations, and gave experimental lectures as were required by his department. During the last year or two arrangements were made to relieve him further, that he might devote himself to the work of the hall. Still, he had his annual course of recitations and lectures in Astronomy, having completed it just before his death. As before intimated, it is just to say that these calls of public service were felt in the recitation-room. His abstracted manner at times made an impression of a mind preoccupied, so that a student might take advantage of exemption from the usual scrutiny. But let a second experiment be tried of the Professor's abstraction, the experimenter would be likely to find himself at

once exposed to an eye which no error or subterfuge could escape, and perhaps uncomfortably exposed to others. Pupils may thus have occasionally suffered loss, but the College doubtless gained by the contribution it freely made to a public interest. Moreover, as years grew upon him, it would not be strange if he accommodated himself with less facility to less quick or less diligent pupils. But his ability as a teacher was never called in question. In explanation he was precise, simple, and clear. He had great power of inspiring interest,—his own enthusiasm, which often kindled, especially in certain branches of his department, at the blackboard, being communicated to his class. Later classes will carry through life his setting forth of what he termed the "poetry of mathematics," as exemplified in the Calculus.

As an officer of government, he was energetic, fearless, and resolute; decided, though often moderate in counsel, unwavering under severest trials of firmness. Pupils seldom ventured to trifle with him. He had great power of rebuke and command, and often a sharp turn or a stroke of wit restored good-humor. His fertility of resource availed him in defeating the most ingenious devices for interrupting or evading a recitation. It is thought that no combination ever gained an advantage over him. He always gave an impression of reserved power. College officers experience fluctuations in the favor of their pupils; but no one, probably, is remembered with more universal interest, or ever has been greeted with more cordiality by alumni, than Professor Smyth. Every graduate knew his devotion to our Alma Mater. It was earnest, constant, and self-sacrificing. Jealous of its reputation and honor, he was vigilant and active in promoting its welfare. His daily prayer ascended in its behalf; he contributed according to his ability to its pecuniary relief; he was active in improvements of the College premises, laying out avenues, and planting trees with his own hands. We cannot but think

that in the last work he did for it his life was the sacrifice; for few can know, as we have said, his various and exhausting labors during the last two years. He repeatedly declared to the writer, that, had he seen the anxiety and labor which it would cost, he would not have undertaken it. Were the spirit which animated him to pervade the body of alumni, not only would the hall at once arise to grace the College grounds, but other pressing needs of the College be speedily satisfied.

We have only to add to the enumeration of Professor Smyth's various public services, that, until within two years, he was Treasurer of the Maine Branch of the American Education Society, almost, we think, from its establishment, and was thus brought into contact with a large number of young men with whom his own experience had taught him to sympathize, and who always regarded him as a friend in need.

Such were the prominent activities in the remarkable life that has now passed away. It only remains to indicate the leading intellectual and moral traits of character which marked the man who has moved and acted among us these forty-five years; and this does not demand special elaboration or particularly nice discrimination, since the absence of concealment or simulation in him was so entire that he was seen and read of all that had to do with him.

Of the qualities of his mind no one conversant with him could doubt that his Creator endued him with a power of intense application, of wide compass and great clearness of thought, of strong grasp of principles, and of exhibiting truth — often massive truth — with great precision and force. He had a peculiar faculty of seizing on the salient points and the fundamental elements of any subject he approached.

One could not but give him the credit of child-like simplicity. He was simple in his tastes, in his manners, and in his desires. There was no pretence or affectation in his nature. Better had it been for

him sometimes, it may be, if he could have masked or concealed his feelings. Who did not know where or how he would stand on any question of College life or of the day? Who was not sure that he spake what he meant, and meant what he spake? His influence was always for the real in things, and has been a most valuable lesson of life for those who came under its power. No charge of insincerity or false-heartedness was ever laid upon him. One could not be long associated with Professor Smyth without discovering that, when aroused, he was a man thoroughly in earnest. The account we have given of him has been, from childhood to his last hour, an exemplification of the deep earnestness and enthusiasm of his nature. It brought out of him an amount of work, both of body and mind, of which the world affords rare instances, — an example to be commended to young men of one great element of success in life's work.

Those who were connected with Professor Smyth in social life had abundant proofs of his profoundly sympathetic nature. They cannot forget, when the daughter of a brother professor was prostrated, as was feared, by fatal disease, how his sympathies were stirred as if she had been his own child; how he watched for her, and over her, almost taking the place of a nurse. Neighbors did not live long by him without delicate, considerate manifestations of tender care and solicitude. In his own household his love "was wonderful, passing the love of women." How, with all the persistence of his strong nature he contended with disease, which within these few years invaded his family, ransacking the medical library for authorities, studying each case until medical professors came to the conclusion that he understood it as well as, if not better than, themselves; and, when all was in vain, and both wife and daughter were taken from him, how the strong man was shaken, though submissive as a child, under the blow! He bore with him to his grave the anguish of those sorrows. We who knew him best

thought that the care of the Memorial Hall was a merciful provision for his relief in that trouble, as it gave him an engrossing object for his mind to work upon. But the dark shadow was scarcely ever lifted. A few minutes before he expired, referring to the distress he felt, he said: "It is hard to bear pain, but how much more that dear child (his daughter) had to bear!" During the war of the Rebellion news came of the battle of Chickamauga, and, soon after, tidings that a son was on that bloody field; then that he had fallen. All appliances of telegraph and mail were employed to ascertain the truth. Assurance doubly sure seemed to come, at last, that he would never see that son again, though almost the next mail brought a few lines from the son himself, announcing that he was taken prisoner in the battle and was then in the Libby Prison. But the anxieties, the suspense, and agony of those days! It seemed as if it would kill him.

The facts of Professor Smyth's life reveal most clearly a singularly self-sacrificing spirit. What reward or remuneration, what personal advantage, could he have expected from his labors for schools, or for the church, or for the Memorial Hall? What self-interest could have prompted him to furnish working-plans for school-house or church-spire; or to rise from his bed and go down to the school-house in a drenching storm, to see that the rain did not undermine the wall or flood the cellar; or at midnight in a driving southeaster, to go over to the church, then in building, in order to make more fast an ill-secured transverse window; or to serve as a tender to the mason who was putting up a chimney in the tower? The writer asked him why he did not hire a man to do that work. He replied, he thought it easier to do the work himself than to go over the village to find a suitable hand for it. Or, within this year, what gain to himself in walking two or three miles in one direction, and then yet farther in another, twice the same day, to see a man he wished to employ in some stone-work for the foundation of the hall; and, in other

directions still, as far or farther, to inspect a granite quarry? He was asked, why in the world he did not hire a conveyance. The answer was, he did not wish to abridge the Memorial Fund even a single dollar.

Another element in the character of Professor Smyth was true magnanimity of spirit. One like him could not pass through life—a man of high notions of discipline in school or college, of decided opinions, and fearless, determined spirit—without encountering opposition, sometimes ill-temper, or even outrage. But he never harbored resentment or remembered injuries. The excitement of conflict passed over his spirit, and left no ripple behind. We may add that he was blessed with a genial, buoyant spirit. He never betrayed a moody or sullen temper. There was in him a vein of fine humor. He enjoyed it in others, and no one could turn a witticism, or convey a compliment with more delicacy or grace.

It remains to bear testimony to Professor Smyth as a Christian man. In this character he left the record of nearly fifty years in his daily life, in the free intercourse of friends, in the social meetings of the church, in the College halls, in his relations to public philanthropic movements of his time, and in the pulpit of the sanctuary. He came to experience the power of religious faith and hope while an assistant in Gorham Academy, under the faithful and heart-searching ministrations of Rev. Asa Rand. He once communicated to the writer something of his experiences at that time, from which he judged that a deep and thorough work of divine grace was wrought in his heart. When under conviction of his sinfulness and ruin, at the preaching of the Word,—so he once told the writer in his characteristic simplicity and honest dealing with himself,—he felt as if the preacher were aiming at him personally; and, as he went home from the sanctuary, he felt that others must know that he had been the subject of discourse. He was abashed and shy, and walked by the roadside to avoid public notice. He then suf-

ferred from such mental distress as one of his strong nature may experience, until he fell sick of a typhoid fever. He was brought down to the gates of death, for hours was thought to be dying, but at length was raised to health. As new life was gradually restored, his anxieties concerning his religious state were revived; and he passed through a severe conflict, as we have been informed by one who had the best opportunity to know the circumstances. In the depth of his mental distress and darkness his friend, Rev. Mr. Nason, sat with him a whole night, endeavoring to guide the anxious inquirer. With the morning light, as this friend writes, his darkness was dispelled, and hope and joy beamed upon him; the garment of praise was given him for the spirit of heaviness. He seldom spoke of his personal religious experiences. He never had ecstatic joys, or peculiarly buoyant hopes. He once declared that he anticipated his sun might go down in a cloud. At the outset, however, he took his stand as a Christian young man, and became connected with the Congregational Church in Gorham. He seized with the strong grasp of his intellect and heart on what are termed the doctrines of grace. It was at the time when the religious controversy between Drs. Woods and Ware was attracting the attention of the Christian public; and he was led by his discussions with a gentleman with whom he boarded while he kept a winter school, to study and ponder over the points at issue and defend what he regarded to be the truth. He entered college as a Christian young man, and always, as an undergraduate, adorned his Christian profession. His design and expectation being to enter the Christian ministry after graduation, he spent a year at the Andover Seminary. But Providence otherwise ordered. In 1825, however, he received license from the Cumberland Association, and for several years preached with acceptance in Brunswick and neighboring towns. Of late years he has, with rare exceptions, declined this service,

chiefly on account of his want of voice. Many can remember his discourses as marked by weighty thought, clear exhibition of truth, simplicity, and vigor of style, and earnest enforcement of the motives of the Gospel, and the issues of life and death. Of later years the heavy discipline of domestic bereavement and sorrow — it was plain to all that observed him — tempered and deepened his tone of piety. None but those intimately associated with him knew how bitter a cup of affliction he drained to its dregs. It was affecting to witness the childlike submission of his spirit in family prayer, in which he never failed to make mention of his children in their dispersion, of all afflicted ones, of the college, the church, the nation, a world in sin, of the rest which remains, and the glories of God's everlasting kingdom of blessedness and joy. Not long before his departure he was heard, when walking the room by himself, humming the hymn, —

“Nearer, my God, to thee,
Nearer to thee.”

He requested a member of his family, in her morning care of the sitting-room, always to leave the Bible on the mantel, that when he came in wearied from his work he might have it at hand, to take down and read as he sat by the fireside. Among his last Sabbath readings was the “Pilgrim's Progress,” particularly the closing chapters of that wonderful allegory, and his mind was deeply interested and impressed by the scene of Standfast crossing the river. And here was another Standfast in actual life, himself so soon to receive his summons to cross the river!

Repeatedly, within the year, he spoke of his day of labor as drawing to its close; often expressed a doubt whether he should see the last great work of his life completed; and often said that he should not live to enjoy the new hall, if his eyes should be gladdened by the sight of its majestic proportions, and its attractive interior and appointments. His last morning a gentleman from another college called at an

early hour upon him, and spent some time in inspecting the plans of the hall, and conferring with him on the acoustic properties of the proposed audience-room. At eleven o'clock he went out on the ground to meet a contractor, with reference to the foundation-work, and was there seized with severe distress in the breast, faltered, and sat down, pale and ill. The man observed it and told him he ought to go home at once, offering him assistance which he declined. With great difficulty he reached home, and staggering, with help from one of the family, to a lounge, threw himself upon it. After such applications as could be devised, he seemed to be relieved, but remarked that he believed his work was nearly done. As he lay, he expressed a doubt whether he should be able to take the afternoon train for Lewiston, whither he had arranged to go to inspect a hall with a view to its dimensions. He soon came to the conclusion to go to his cham-

ber and his bed. He walked up the stairs unassisted, but, at the top, told his son, who was at his side, to hasten, as his strength was failing. As soon as possible, he threw himself into the bed; seemed to revive; told his son, that he wished he would go for the afternoon's mail, and to get a liniment for his pain in the chest. There were indications that, within a few days, he had been using a liniment, though no explanation would he give for what purpose. The son left the room for a few moments; he was heard to breathe heavily; they hurried to his side; he was unconscious, his eyes were fixed, and he expired, April 4, 1868.

His work was indeed done,—a life-work, scarcely with intervals, almost without vacations, as he often said. Yes, done so far as his living, active, present energy is involved. But his work lives. He helped to lay foundations. The influence of such as he, and in his position, lives through generations.

NEW HAMPSHIRE ELECTION SERMONS.

BEGINNING, 1784.—ENDING, 1831.

Year.	Name.	Residence.	Year.	Name.	Residence.
1784	Rev. Samuel McClintonck . . .	Greenland.	1808	Rev. Asa McFarland . . .	Concord.
1785	" Jeremy Belknap . . .	Dover.	1809	" William F. Rowland . . .	Exeter.
1786	" Samuel Haven . . .	Portsmouth.	1810	" Roswell Shurtleff . . .	Hanover.
1787	" Joseph Buckminster . . .	Portsmouth.	1811	" Thomas Beede . . .	Wilton.
1788	" Samuel Langdon . . .	Portsmouth.	1812	" Moses Bradford . . .	Francestown.
1789	" Oliver Noble . . .	New Castle.	1813	" John H. Church . . .	Pelham.
1790	" John C. Ogden . . .	Portsmouth.	1814	" Peter Holt . . .	Epping.
1791	" Israel Evans . . .	Concord.	1815	" David Sutherland . . .	Bath.
1792	" William Morrison . . .	Londonderry.	1816	" Pliny Dickinson . . .	Walpole.
1793	<i>None.</i>		1817	" Daniel Merrill . . .	Nottingham, West.
1794	" Amos Wood . . .	Weare.	1818	" William Allen . . .	Hanover.
1795	<i>None.</i>		1819	" Nathan Parker . . .	Portsmouth.
1796	" William F. Rowland . . .	Exeter.	1820	" James B. Howe . . .	Claremont.
1797	" Stephen Peabody . . .	Atkinson.	1821	" Ephraim P. Bradford . . .	New Boston.
1798	" Robert Gay . . .	Dover.	1822	" Jonathan French . . .	North Hampton.
1799	" Seth Payson . . .	Rindge.	1823	" Daniel Dana, D.D. . . .	Londonderry.
1800	" Noah Worcester . . .	Thornton.	1824	" Bennet Tyler . . .	Hanover.
1801	" Jacob Burnap . . .	Merrimack.	1825	" Phineas Cooke . . .	Acworth.
1802	" Joseph Woodman . . .	Sanbornton.	1826	" Ferdinand Ellis . . .	Exeter.
1803	" Aaron Hall . . .	Keene.	1827	" Nathaniel W. Williams . . .	Concord.
1804	" Nathaniel Porter . . .	Conway.	1828	" Nathaniel Bouton . . .	Concord.
1805	" Reed Paige . . .	Hancock.	1829	" Humphrey Moore . . .	Milford.
1806	" James Millmore . . .	Strafham.	1830	" Jazaniah Crosby . . .	Charlestown.
1807	" Nathan Bradstreet . . .	Chester.	1831	" Nathan Lord . . .	Hanover.

NOTE.—After this, annual Election Sermons were discontinued.



FIRST ORTHODOX CONGREGATIONAL CHURCH, SOMERVILLE, MASS.
Erected 1867.

SOMERVILLE AND ITS CHURCHES.

BY REV. LUCIUS R. EASTMAN, JR., SOMERVILLE.

SOMERVILLE was constituted a distinct and independent township, March 3, 1842. Previous to that date it was a part of the town of Charlestown, which originally also included Malden, Stoneham, Melrose, Medford, Winchester, and Woburn. The part of Charlestown which now forms the town of Somerville has been the scene of prominent events,— Central, Prospect, Winter, and Cobble Hills having an honorable Revolutionary history. On Winter Hill, now covered with attractive residences, General Burgoyne's army encamped as prisoners of war, after their defeat at Saratoga. On Prospect Hill was lighted the first signal-fire apprising the

minute-men of Lexington and Concord of the approach of British troops, and there still remain the trenches and earthworks thrown up by the Provincial troops on their retreat from the battle of Bunker Hill. The prospect from these hills is among the finest in the country,— comprising the whole of the neighboring cities of Boston, Charlestown, Chelsea, and Cambridge, with the surrounding towns. Mount Benedict, at the east end of the town, has on its summit the ruins of the famous Ursuline Convent, which was destroyed by a mob in 1834.

Somerville, at its organization, with an area of four and a quarter square miles,

had a population of seventeen hundred. The population, particularly during the last ten years, has increased with great rapidity, now numbering about twelve thousand. Its being of easy access to the business portion of Boston (but a few minutes' distance, by both steam and horse cars) renders it a peculiarly desirable location for the homes of business men. Its educational interests are liberally sustained, the town ranking as the twelfth in the State in its provision for public schools.

The first public religious service in the town was held by Unitarians, March 17, 1844, who were organized, that year, as "The First Congregational Society." Their first church edifice, on Central Hill, was dedicated September 3, 1845, and was burned July 26, 1852. Their second house was dedicated April 26, 1854, and was destroyed by fire, October 8, 1867. They have now taken measures to build again.

In 1849 a convenient chapel was erected on Spring Hill and dedicated in the early part of the following year, for the joint occupancy of the neighborhood in religious worship. Since 1853 it has been occupied by the "First Baptist Society," which was organized in that year. There is also an Episcopal Church on Spring Hill, whose house of worship was erected in 1866.

In 1853 a "Protestant Methodist Episcopal" Church was formed, whose house of worship is in the westerly part of the town.

A Universalist Society was gathered in 1853, which held its meetings for several years in a small chapel on Tufts Street, but in 1859 erected a beautiful meeting-house near Prospect Hill, which was totally destroyed by fire, January 21, 1868. They will soon rebuild.

Previous to 1853, several families in the eastern part of the town, connected with Congregational churches in other places, had attended worship on the Sabbath at the Baptist Church, at that time situated

on Charlestown Neck. This house, during the year 1853, was removed to the present location on Perkins Street, Somerville, where it remained until January, 1866, when it was consumed by fire. A new house was forthwith erected by the Baptists, and dedicated June 26, 1867.

Early in the year 1853 measures began to be taken to form a new religious organization for the support of the ordinances of the Gospel according to Orthodox Congregational usages and principles. A meeting was called, by private notice, for the evening of the 21st of April, 1853, at the house of Mr. Temple Paul. Meetings for consultation were subsequently held, the interest in the movement and the numbers engaged continually increasing, till September 15, 1853, when the First Orthodox Congregational *Society* of Somerville was organized.

June 28, 1854, a committee was chosen to select a lot of land and procure plans for a house of worship. A lot was secured on Franklin Street, and steps taken immediately for the erection of the house. The corner-stone was laid October, 1854. The vestry was occupied for public service April 1, 1855, and the house dedicated July 12, 1855. Rev. Dr. G. W. Blagden, of Boston, preached the sermon, and Rev. Dr. Lyman Beecher offered the prayer of dedication. This house contained, on the main floor, sixty-four pews, and twelve in the gallery, fronting the pulpit. In the summer of 1860 the congregation had increased to such an extent that side galleries were put in, furnishing twenty additional pews.

In the afternoon of the Sabbath, April 1, 1855, a meeting was called, in the vestry, of those wishing to unite in forming a Church. Thirty-six persons gave in their names. A council convened on May 3, 1855, and the Church was organized. The council was composed of pastor and delegate from eighteen churches in Boston and vicinity. Dr. Nehemiah Adams, of Boston, was Moderator, and Rev. S. J. Spalding, of Newburyport, Scribe. In the

public exercises, the introductory services were by Rev. J. B. Miles, of Charlestown; sermon by Rev. Dr. Kirk, of Boston; Reading of the Articles of Faith and Covenant, and the Constituting Prayer, by Rev. Dr. Adams, of Boston; Fellowship of the Churches by Rev. Benjamin Tappan, of Charlestown; Concluding Prayer by Rev. A. C. Adams, of Malden.

The Church has been steadily increasing in strength, as regards both numbers and efficiency; at the present time numbering two hundred and seventy-one. There have been three hundred and sixty-six connected with the Church.

Its officers have been:—

Pastors.— Benjamin Judkins, Jr., from Jan. 3, 1856, to June 2, 1858; David Temple Packard, who commenced his labors July, 1858, was installed Sept. 21, 1860, and dismissed Nov. 28, 1866; Lucius Root Eastman, Jr., the present pastor, installed June 27, 1867.

Deacons.— Ebenezer Davis, chosen May 4, 1855; Oliver Dickson, chosen May 4, 1855; Joseph Lovett, chosen May 4, 1855; Luke K. Bowers, chosen June 30, 1865.

Clerks.— Moses H. Sargent, chosen May 4, 1855, resigned April 19, 1861; Joshua H. Davis, chosen April 19, 1861.

The Sabbath school has always been an object of special care and interest to the Church. It was organized in April, 1855, and continued for eight years under the efficient superintendence of Moses H. Sargent, who, with a corps of earnest associates, carried it to a state of great prosperity. Since 1863 it has continued in a flourishing condition, under the successive superintendence of Joshua H. Davis, Cyrus F. Crosby, and S. N. Watson. It now numbers over four hundred members, with an average attendance of about two hundred and seventy. It is under the general direction of the Church, which, at its annual meeting, chooses the various officers of the school, who, in connection with the pastor, constitute a Board of

Managers. Frequent meetings of this Board, with the teachers and other adult members of the school, are held for consultation, prayer, and Scripture study, in order to promote the greater efficiency of the teachers in their work.

In 1864, several members, residing in that part of the town called Winter Hill, were dismissed from this church, to form, with others, a new organization,—the “Broadway Orthodox Congregational Church,” which, during its four years’ existence, has had its Christian faith and fortitude severely tested. It was organized June 14, 1864, with a membership of twenty-six. A house of worship was built, which shared the fate of the other church edifices in town, being destroyed by fire in December, 1866. Not discouraged, however, the little band held on, and now have a membership of sixty, with a vigorous Sabbath school of over one hundred and fifty, with good prospect of steady and permanent growth. A member of the Church has provided a pleasant Chapel for their use until another house shall be erected. Rev. E. P. Dyer supplied the pulpit during its early history. Mr. S. H. Virgin is now pastor elect.

The present pastor of the First Orthodox Congregational Church occupied its pulpit, for the first time, March 10, 1867. The next Friday night, March 15, the neat and much loved structure, which had been the scene of the early struggles and growth of the Church, was suddenly and totally consumed.

Thus, within fourteen years, six houses of worship in Somerville perished in the flames. Various theories have been suggested as to the origin of the frequent fires mentioned in this article, but no certain conclusion has been reached.

The Perkins Street Baptist Society, which, while suffering from a similar catastrophe, had for nearly a year worshipped with the Congregational Society, were ready to give the Congregationalists a cordial welcome to share their new house until another edifice could be

erected. Measures were immediately taken to build again. The congregation had increased so rapidly, during the last few years, that it was decided to build a house considerably larger than the old one. Messrs. Charles H. Guild, Horace P. Hemmenway, U. R. Harding, Joshua H. Davis, and James L. Tyler were appointed a Building Committee. The Society adopted a plan presented by S. S. Woodcock, Esq., architect, a member of the congregation, and proceeded immediately to the erection of the house, now nearly completed. The corner-stone was laid Tuesday, August 27, 1867. The exercises consisted of prayer, reading Scriptures, singing, addresses by Chairman of Building Committee, and others. The stone was laid by the pastor, saying: "In behalf of the First Orthodox Congregational Church and Society of Somerville, in the interest of the Congregational denomination, in the faith of our Pilgrim Fathers, built upon the foundation of prophets and apostles, Jesus Christ, our divine Saviour, being the chief corner-stone of the spiritual temple, I now lay the corner-stone of this earthly sanctuary, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The exercises were concluded with prayer of consecration, singing, and benediction.

This new edifice, a view of which is given in connection with this sketch, is upon the site occupied by the former house, on Franklin Street, fronting Perkins Street. It is constructed of brick, with dressings of freestone, of that peculiar form called the "Victoria Gothic." It is ninety-seven feet in length, by sixty-seven feet in width, having a spire rising from one corner, in front, to a height of about a hundred and forty-five feet. The roof and spire are covered with slate of different colors, laid in alternate diamond

and plain courses. There is a cellar under the whole house, containing the heating apparatus, and also intended to answer an important purpose in the work of ventilation, in respect to which great pains have been taken to make it as perfect as possible.

The vestries, on the lower floor, and entirely above ground, embrace a large lecture-room, 64 by 48 feet, and two smaller committee-rooms, 27½ by 24 feet, and 27½ by 17 feet. The partition between these two smaller vestries and the larger one is made entirely of glass and panel sashes, which can be easily raised, so as to form one large and commodious room. There are also, on this floor, a room for the Sabbath-school Library, a Ladies' Room for social occasions, store-rooms, water-closets, and other conveniences.

The audience-room is reached by spacious and easy stairs, in the front vestibule. It will contain upon the main floor a hundred and twenty-six pews, which, with a gallery at the front end of the house, will furnish nearly eight hundred sittings, exclusive of those occupied by the choir.

The choir-gallery will be situated in the rear of the pulpit; the organ is to be placed on one side, and the corresponding space on the other side is partitioned off, and fitted up for the convenience of the minister.

The doors and pews, as well as the general finish of the house, will be of chestnut and black walnut, suitably wrought and moulded. The ceiling will be finished with groins, ribs, and pendants, and is to be appropriately frescoed.

The cost of the edifice, exclusive of organ, clock, bell, and furniture, will be about forty-two thousand dollars. The vestries were opened for public service May 17. The audience-room is rapidly approaching completion.

SAMUEL STEARNS AND THE UNITARIAN CONTROVERSY IN
BEDFORD.

THEOLOGICAL VIEWS AND RELATIONS.

MR. STEARNS'S theological views, though he was not accustomed to bow blindly to human authorities, were perhaps as nearly Edwardean Calvinistic as any designation, drawn from eminent names, could express them. If, however, any believe that Calvin taught the final destruction of non-elect infants, or that Edwards inculcated a system of iron-bound fatalism, Mr. Stearns adopted neither of these opinions. Totally repudiating the Arminianism that prevailed around him, he had no complacency in that "high Hopkinsianism," held by some of his brethren, which disregarded the use of means in the conversion of sinners, and maintained that a person must be willing to be damned in order to be saved; nor in the "exercise scheme" of Dr. Emmons, which made, he would say, "the human mind a bundle of exercises, and God the efficient agent in producing them, and so the immediate author of sin." If there was any change in his views during his ministry, it was, he would say, "in adopting rather the milder than the severer forms of conceiving and exhibiting them." By this he probably meant, that, as he advanced in theological knowledge and Christian experience, he was more deeply impressed by that effluence of unspeakable love which gave the Only-begotten Son to die, than by that naked justice which was ever waving the sword of retribution. Among his contemporaries, he probably sympathized generally in the theological views of such men as Dr. Morse of Charlestown, Samuel and John Philips, and Jonathan French of Andover and Samuel Abbott, Esq., the founder of the Abbott Professorship in the Andover Theological Seminary. Mr. Stearns was understood to be Mr. Abbott's favorite candidate for this professorship, till the needs of a compromise

between the two wings of Orthodoxy rendered a different selection expedient. In these views of doctrine at the opening of the century, and for years afterward, the church and minister of Bedford, in relation to the immediate neighborhood, stood nearly alone. Although none of the neighboring ministers had openly repudiated the doctrine of the Trinity, nearly all belonged to the prevailing Arminianism which soon after developed into confessed Unitarianism. In nearly all the eastern part of the Commonwealth, in most of the old Puritan parishes of the Old Colony and Massachusetts Bay, particularly in Boston, and, to a great extent, in Harvard College, Arminianism was the accepted theology.

How this defection came gradually about the readers of the "Congregational Quarterly" need not be informed. Reaction from the rigid Puritanism of the first settlers, the influence of the "half-way covenant," the war of Independence, the French Revolution, all united, with other causes, to give depth and power to the downward current which the revivals of Edwards and Whitefield had been but partially able to withstand.

We hear much said in some circles, at this day, of the failure of American Christianity; and representations are often made which indicate that during the last generation the churches have been gradually more and more deserted, and religion has been dying out. Nothing is more untrue. For proof of this, we would refer to the testimony of the United States Census and the statistics of the churches; indeed, we need but look back to the first decade of the present century. Besides the general condition of things already described, there were, for several years after Mr. Stearns's settlement in Bedford, almost

none of those modern appliances and forces which are now working so powerfully in favor of evangelical religion. There were no foreign missionary boards in the country, no Bible societies, education, tract, home missionary societies, no Sabbath-schools, no Christian libraries for children, no young men's Christian associations, no theological seminaries, not a single prominent religious journal, not a single religious newspaper, no conferences of churches, and, except in a few localities, no prayer-meetings. Revivals of religion, if they occurred in a few places, were regarded with misgiving; but, generally speaking, they were unknown. Truly evangelical, earnest ministers and churches were hardly more, in the region of Bedford, than single coals of fire upon a sea of ice. The Congregational community was a heterogeneous aggregation of parishes, the various theology of whose ministers was not distinctly pronounced, though deeply felt. They were all in formal fellowship with each other, — ministers of differing views belonging to the same Associations, and, according to the system of the fathers, in the habit of exchanging pulpits with each other. The idea of becoming "all things to all men" was earnestly inculcated by men of the predominating belief, most of whom would have resented the imputation of Socinianism or Unitarianism. "Ministers in neighboring churches had always exchanged; why should they not continue to exchange? Charity was the queen of virtues; why should it be disturbed by unprofitable disputes?" As Arminianism developed into Unitarianism, caution, not to say concealment, on its part, had this excuse, that the churches, descended as they were from the Puritans, while they would endure the thing, would not have tolerated the name. The omission of evangelical doctrines in preaching might be hardly noticed; but the creeds were evangelical, and any decided opposition to them would have been resented.

In this general condition of things, Mr.

Stearns was invited to attend the ordination of the Rev. Samuel Sewall over the neighboring church in Burlington. The council met on the 13th of April, 1814. Though the town was a small one, the ordination, for special reasons, attracted peculiar interest. Mr. Sewall, at the request of the writer of this article, thus explains the matter: —

"At the time of my ordination, April, 1814, the distinction between Trinitarian and Unitarian ministers was not very generally understood, or practically regarded in the Congregational churches of this vicinity. It was not, I believe, till the controversy between Rev. Drs. Worcester and Channing on this subject, about 1815; the publication of Dr. Channing's famous Baltimore sermon, at the ordination of Rev. Mr. Sparks; and the republication in this country of letters from Unitarian gentlemen here to Rev. Mr. Belsham, a Unitarian minister near London, not far from 1815 or 1816, if my recollection serves me, that lines of distinction began to be drawn between the two denominations in this part of the State, and walls of separation to be permanently erected. Hence many Orthodox ministers in this quarter continued to exchange where they had been used to, even if those whom they exchanged with were liable to some suspicion that they were heterodox. And hence, too, they scrupled not to lay hands, in ordination, upon candidates, without any rigid inquiry as to their sentiments, provided they made no open avowal of Unitarianism or other heresy, and in other respects gave the councils convened to ordain them good satisfaction. So long as they made no open declaration of what was deemed *essentially erroneous*, they were *presumed* to be *correct* in their belief. . . . But, in my case, there was a difference from most other instances of ordination at that period. It was very extensively understood that, in 1810, I had been admitted to Deacon's orders, in the Episcopal Church at New York, by Bishop Moore; that I had received the same year, and accepted, a call to settle in the Episcopal Church in Hanover Four Corners, Mass., upon a handsome salary, and over a very united people; but that, upon some defection from, or doubt about, the Trinitarian faith, or scruple about using every Sabbath the Book of Common Prayer, in

which that doctrine is continually recognized, I had resigned my expected charge at Hanover shortly after, quitted my connection with the Episcopal Church, and had gone over to Congregationalism, as a refuge, in which I might hope to be indulged in a greater latitude of sentiment. At the time of my call to Burlington, incorrect reports in regard to the extent of my departure from the Orthodox faith were diligently circulated; and without doubt some of these reports had reached the ears of your father, then a stranger to me. And therefore it was not surprising to me at the time, and never has been since, that a minister so conscientious as he was, and so careful, in obedience to the apostolic injunction, not to lay hands on any man suddenly, — that is, hastily, and without due inquiry, — where there were such strong grounds for investigation as there were apparently in my case, should show a disposition to inquire a little more narrowly and specifically into my doctrinal sentiments than he had thought incumbent upon him in the case of some others."

These circumstances, together with the interest felt in the candidate himself, who had descended from the ancient and distinguished family of Sewalls, and had many ministerial friends in and around Boston, gave more than common importance to the occasion. There were present, on the council, Dr. Osgood of Medford, President Kirkland and Professor Ware of Cambridge, Mr. Ripley of Waltham, Mr. Bartlett of Marblehead, Mr. Fiske of West Cambridge, Mr. Allen of Chelmsford, and Mr. Loring of Andover, all of them, then or afterwards, except Dr. Osgood, avowed Unitarians; Dr. Morse of Charlestown, Dr. Holmes of Cambridge, Mr. Williams of Lexington, Mr. Chickering of Woburn, Mr. Briggs of Boxford, Mr. Coggin of Tewksbury, and Mr. Stearns of Bedford, Orthodox. Besides these ministers and their delegates, there were present, as friends, Messrs. (afterwards Drs.) White of Dedham, and Lowell and Parkman of Boston, and others. Dr. Osgood was chosen Moderator. He had been settled as a Calvinist, and was probably at this time a

Trinitarian, though his theological views had become gradually so modified that he esteemed friendship among ministers of more importance than agreement in belief. A man of "ardent, decided character and vehement spirit," of a rough, bold, outspoken but honest nature, he was often disposed, and sometimes encouraged, "to play the bishop," and, on this occasion, certainly not in the interest of traditionary order and Congregational usage. The candidate had read an exposition of his faith, and the council, without further inquiry, were about to make the arrangement of services for ordination, when Mr. Stearns rose, and said that he was satisfied with the expression of belief which had just been presented, as far as it went, but would like to ask one or two questions. The Moderator announced magisterially that this could not be permitted, and said: "We have not come here to discuss matters of faith." A warm debate ensued. Mr. Stearns insisting upon his rights as a member of the council, the Moderator responded: "Your question will be an improper question." Mr. Stearns protested that his question should not be assumed by the council to be an improper question, at least before they had heard it. Professor Sidney Willard, one of the delegates, proposed, as a compromise, that Mr. Stearns might present his question, and the council decide upon the propriety of its being put to the candidate. It was accordingly moved and carried unanimously, that "the question might be put, with the leave and under the control of the council." Mr. Stearns then proposed his question. It was, "whether the candidate believed that the future punishment of the wicked would be of equal duration with the happiness of the righteous." The Moderator, in his peculiar manner, answered, "O Brother Stearns! I *knew* your question would be an improper one, and I *won't* put it." An appeal was made to the council, a majority of whom decided that the question was an improper one,

and must not be put. Mr. Stearns then asked leave to withdraw from the council. Mr. Chickering of Woburn, and Mr. Williams of Lexington, did the same. The rest of the Orthodox brethren remained, and took part in the ordination. Mr. Stearns was greatly surprised, not to say grieved, that, after such a palpable violation of ecclesiastical rights and proprieties, any of his brethren, especially Dr. Morse, who was a tower of strength among them, should go forward, without protest, to assist in the ordination. He addressed a letter soon after to Dr. Morse, no copy of which has been preserved; but Dr. Morse's answer is before us. It is dated April 26, 1814, and is as follows:—

“On the other subject of great moment which you mention I wish to say more than I can write. I enter into all your tender and good feelings on that subject; and wish much for a personal interview with you and the other brethren who joined you in the secession from the council. You have nothing to apprehend from the step you thought it your duty to take. Your ground is doubtless supportable, and will be supported. The reasons why I did not at the moment take it with you I will state particularly when I see you,—they are none of them such, however, as to go to censure you or your brethren. I applaud your firmness. It was an unexpected and very perplexing situation. The manner and the unhallowed passion with which the business was conducted rendered it peculiarly so. But it is my belief that good will come out of this evil. In order to it, I thought it best to do as I did. Perhaps I judged wrong,—I meant to do right. We had no time to reflect; we were obliged to act at ‘all adventure.’ The Lord will, I firmly trust, overrule it for his glory. The day has indeed come when we must ‘contend earnestly for the faith, and be in nothing terrified by the adversaries.’ You ask, whether it is best to pursue the matter further at present; and, if so, in what manner. I should think it advisable for you and Messrs. Williams and Chickering to meet, and converse on the subject, and state the case in writing clearly, and your reasons for seceding. I would suggest, whether it

might not be expedient to lay the case thus prepared before your Associations, it may be before the Convention and General Association,—all with a view to turn the attention of the Christian public to this daring innovation, this infringement on the rights of councils. I suggest only, not having time to give the subject so much attention and thought as to give a decided opinion as to the proper course to be pursued. If you can call and spend a night with me, I should be glad to see you,—being with affectionate esteem,

“Your friend and brother in the Gospel,

“JEDEDIAH MORSE.”

The subject, however, so far as known, was not presented to any ecclesiastical body, certainly not before the Massachusetts Convention, and things went on for a time longer in the old “mixed multitude” way. In justice to Mr. Sewall it ought here to be stated, that with him personally Mr. Stearns had no controversy. The subject related to a question of ecclesiastical rights and duties. Mr. Sewall has been heard to say, that he could have given entire satisfaction to the Orthodox brethren on the question proposed, if the council had allowed him to answer it. He soon after called upon Mr. Stearns, and, as a result of the interview, an exchange of pulpits was agreed upon. They became, in process of time, strong *personal* friends. Mr. Sewall was highly respected by the family of Mr. Stearns, and was called upon by them to preach his funeral sermon. Mr. Sewall recently died, an octogenarian, in Burlington, venerated and beloved by all. At the close of his letter he says:—

“I will only repeat what I have often already intimated, that I never blamed your father, or thought hard of him, for the course he took at my ordination; that we exchanged, the Sabbath but one immediately after, at my proposal; that we ever lived on terms of friendship, particularly the last ten years of his life; and that whatever approaches I have made since my ordination towards strict Orthodoxy of sentiment have been owing, under God, in no inconsiderable measure, to my intimacy and intercourse with him.”

Soon after the occurrence of the events here described, what is called the "Unitarian Controversy" broke forth, and was carried on with virulence and power. It raged for nearly twenty years, agitating and revolutionizing many of the churches, and breaking up old ecclesiastical relations. It was a controversy not generally of churches within themselves, nor merely between theologians, but where there was an evangelical minister, settled under the old order of things, also between town and church. It was carried into the courts of the State; and, as the judges were for the most part Unitarian in their sympathies, it is not strange if the suffering party, without calling in question the entire honesty of high officials, felt at the time that their "cases" were considered too much from the Unitarian point of observation; that legal principles were seen too much through Unitarian spectacles, and results were reached more than they should have been in the Unitarian interest. However this may be, it appeared, from careful inquiry made by the General Association of Massachusetts in 1836, that some forty churches, most of them in a body as churches, and with their pastors, during a period of five years, — from 1827 to 1832, — had been exiled, for conscience' sake, from the sanctuaries in which their fathers had worshipped, leaving behind them not only their general pecuniary interests in the societies from which they had been driven forth, but their private property, *as churches*, not excepting their communion furniture. Many other churches were formed by the secession of ministers and church-members from the old organization, where the majority were Unitarian. This sore trial was the best thing that ever happened to the evangelical Congregational churches of Massachusetts. It vitalized them; it doubled the membership of many of them, and, in some instances, much more than doubled it, within a short time.

The church of Bedford was one of the

last of these churches to suffer for the Gospel of Christ, and the doctrines of his cross. This was owing to the strong hold which the minister had always had upon the respect and affections of his people, the care which he took to give no reasonable ground of offence, and probably to an expectation on the part of some, that, as he was advancing in years, the course of nature might ere long open the way for a change in the parochial condition of the town. Though his sympathies were deeply enlisted in the conflict around him, and he had not been backward, at fitting opportunities, to take his part in it, he had gone on at home, preaching the old-fashioned doctrines in the old-fashioned way, with hardly any change, except perhaps in the increased explicitness and fervor with which he presented them, and the frequency and power with which he applied them. It could not, however, fail to be observed, that exchanges with neighboring ministers, latterly beginning to be denominated Unitarian, had gradually ceased. It was also obvious to the pastor, that there were elements of discontent in the town, which must sooner or later bring on that long-delayed crisis which had exiled so many pastors and churches. There had been considerable changes in the population of the town, bringing in liberalism and infidelity, while some, who had been the subjects of his ministry for a long period, had become more and more restive under its appeals, and others of this class had gradually withdrawn themselves from the house of God altogether. As the ecclesiastical laws of the Commonwealth then were, the religious interests of the town would be subject in a great degree to the majority vote of the citizens, passed in open town-meeting, whenever they should be pleased to exercise the power which was given them. Until within a few years, the Congregational ministers, though called by the churches, had been usually settled by the towns. Their pecuniary contracts were with the towns. The

towns gave them, at the start, a small "settlement." They were settled for life, and while they could not remove except for urgent reasons, approved by an ecclesiastical council legally called, they could not be removed except for gross neglect of duty, or for immorality. Giving their best days to the work of the ministry in the town, they were entitled to support in sickness and old age. The towns, which had been incorporated originally for the express purpose, among others, of sustaining Christian institutions, were authorized to tax all the citizens for the support of them. This law continued in force till within about forty years, after which time those who "signed off," by lodging a notice with the town-clerk that they wished no longer to be considered members of the parish, were exempted from parochial taxation. In Bedford, instead of "signing off," all the opposing elements of the town combined, under the name of Unitarians, to change the existing order of things. Nothing invidious in regard to the denomination is intended by this last remark. Some high-minded gentlemen, both clergymen and laymen, perceived that the contest in Bedford was between the religion and the irreligion of the place, and emphatically disapproved of much that was done under their name, while others, it must be confessed, especially in the towns around, who ought to have understood what elements were united in the strife, and for what ends, lent their full influence against the pastor and the church. Mr. Stearns clearly perceived the condition of the parish. His only alternative seemed to himself to be either by compliance and betrayal of trusts to secure peace—a perilous peace—through his day, or allow the tempest to burst very soon. Besides, if it could be kept off to the close of his ministry, it must then come, with perhaps fatal power. While, therefore, he would do nothing to hasten events, but chose rather to follow the leadings of Providence, he seemed not unwilling to draw

the electric bolt from the cloud, though it might come down with crashing stroke upon himself and his people. He made up his mind fully to press right onward in the path of his own duty, and trust events with God.

In the summer and autumn of 1831 the question of holding a "protracted meeting" came before him for earnest consideration. These meetings had been recently introduced, and had become common among the Orthodox churches; and though they were new measures, they seemed to have been attended with important results. Many of the church in Bedford were anxious, for their own spiritual quickening, and for the good of others, that such a meeting should be held among them. The pastor deliberated long and thoughtfully on the subject, and finally determined to refer the whole matter to the church. A church meeting was called, and the subject presented. Some of the brethren urged the measure warmly, and felt that they could not be denied. Others feared that it would excite the opposition, help to divide the parish, and disturb the relations of the pastor. It was a solemn season, and attended with earnest prayer. Mr. Stearns said that "it was of little consequence what might be the result to him; he had but little time to remain with them, at longest; he wished to be entirely in the hands of Providence; the influence on true religion was the only question worth looking at; the great thing now was for them to be entirely united, and that, under the circumstances, he should consider the voice of the church the voice of God." The church voted almost unanimously in favor of the meeting. It was accordingly held, and with the happiest results. On the Sabbath preceding the meeting the following communication was read to the parish by the pastor:—

"BRETHREN AND FRIENDS OF THIS CONGREGATION: It is now, I suppose, pretty generally understood, especially by the reading and

observing part of the community, that God is pouring his spirit upon our favored country to an extent, and with a power hitherto unknown since the landing of our fathers in this then 'waste, howling wilderness'; and, by his blessing on the means of grace, is exciting men of all ages and ranks in society to seek the salvation of their souls, and submit themselves to him through faith in the Redeemer, beyond any former example. Hundreds and hundreds, and I know not but I may say thousands, of churches and parishes in the Western, Southern, and Middle States, as well as the Eastern, have been and are partaking more or less largely in this glorious and precious blessing. So great and extensive, indeed, has been this work of mercy, that, during the first six months of the present year, it has been estimated, from the best means of ascertaining the facts, that more than fifty thousand souls have been hopefully born into the kingdom of Christ. The number is now much larger, and would probably swell the amount to nearer one hundred thousand. What a glorious accession to the holy, spiritual kingdom of Him who loved the world, and gave his very life to redeem and save it! What joy must this have diffused through all the ranks of heaven, among whom our Saviour hath told us there is joy over even one sinner who repenteth! What joy, too, must hereby be excited in the breast of every philanthropist on earth,—of every one who is wishing and praying for the salvation of a perishing world! Surely this is the Lord's work, and it is marvellous in our eyes. And herein we seem to see the dawning of that glorious millennial day which God has promised, and for which Christians have been so long and so earnestly praying.

"The means which God has been pleased to employ and bless in effecting this glorious work are essentially those which he has appointed to be used in his Word, and which have been employed to persuade men to become reconciled to him, from the beginning,—such as faithful, plain, affectionate preaching of the Word, exhortation, and prayer. These means have been used, not only on the Sabbath and on week days, as has been heretofore the case, but in what has been called 'protracted meetings,' which have been continued in different places, as circumstances seemed to require, from three or four to six or eight days in succession. These meetings are

conducted with all the solemnity and seriousness of the Sabbath, and the only essential difference between these and the ordinary meetings of the Sabbath and the week, to which we are accustomed, is that they are continued day after day in a much longer succession than has been usual; and that the services are performed by a considerable number of able and faithful preachers, assembled for the occasion.

"Now, it would certainly seem that there can be no serious objection in any fair and candid mind to religious meetings so conducted, and occasionally held,—perhaps not more than once in the same place in the course of a life,—especially at a time like this, when God is evidently pouring out his Spirit in an unusual manner, and calling his ministers and people to unusual efforts in the service of his holy spiritual kingdom. Certain it is, they have been wonderfully blessed, as the means of awakening and converting souls to God; and thousands are not only praising God now for the good they have received from them, but will continue to praise Him, I doubt not, through all eternity.

"In this view of the subject, it became a matter of serious, deliberate, and prayerful inquiry with this church, what duty required of them with regard to such a meeting; and finding them observed, or about to be observed, in nearly all the Protestant evangelical churches in this vicinity and throughout this region of country, the church have at length come to the conclusion that it is their duty to hold such a meeting in this place; and the next week, the last in this month, has been set apart for that purpose.

"And now, brethren and friends, as this measure has not been adopted without long and prayerful consideration, from, I trust, a deep sense of duty and the purest motives, and agreeably to those rights of conscience which, as Protestant freemen, we all profess to hold dear, may we not confidently hope that it will be made an occasion of offence to no one? On the contrary, may we not reasonably expect that the people generally will feel it, their privilege, at least for once in their lives, so far as circumstances will permit, to suspend their ordinary labors and attend to the interests of their precious and undying souls? attend to some of the ablest and best preaching that can be procured for them in this region of

country? To this they are now sincerely and affectionately invited by one who has long dwelt among them, who has largely shared their confidence and kindness, who expects shortly to be removed from you to his final account, and who, as he trusts, has no stronger desire than to meet this beloved people at the right hand of God.

"The singing choir are respectfully and earnestly desired to attend on this occasion as generally as circumstances will permit, that the songs of the temple may be performed with that ability and propriety of which this choir are so abundantly capable."

Whatever might be said of the expediency of resorting often to these extraordinary means of grace, and of employing them except with the utmost solemnity and in peculiar circumstances, they were adopted in Bedford after much prayer and preparation, and under what seemed to be the leadings of Providence; and we believe that both the pastor and the church never ceased to regard them, in that instance, as divinely sanctioned, and to bless God for that Pentecostal season. It was to them a "refreshing from on high." It united and stimulated them, and gave them faith and boldness for the trial they were about to undergo.

Soon after these meetings, efficient, but not altogether unexpected, measures were taken towards removing the pastor from the position which he had so long held as the minister of Bedford. We shall give the documents bearing on the subject, with no more comment than may be necessary to explain their meaning and spirit. They illustrate, by a single example, the kind of conflict which had been going on in so many towns in the Commonwealth, and the oppression which so many pastors and churches had experienced.

The first paper received by Mr. Stearns was as follows:—

"At a legal meeting of the inhabitants of the town of Bedford, holden for the purpose on the 14th day of November, inst., the third article in their warrant was to know if the

town will grant the use of the meeting-house in said town for the use of a preacher of the Unitarian denomination, on the two first Sabbaths of December, January, March, and April next, or do anything respecting the same they may think best. The town voted to grant the use of said house for the purpose, and appointed Reuben Bacon, Amos Hartwell, and Thompson Bacon a committee to carry the provisions of said vote into execution in such manner as shall be judged most conciliatory and proper.

"A true copy as of record.

"REUBEN BACON, *Town Clerk.*

"BEDFORD, NOV. 14, 1831."

REV. SAMUEL STEARNS:—

SIR: The undersigned, as a committee, appointed by the town to carry the provisions of the foregoing vote into effect, think proper to signify to you that you can continue your labors in the Town Hall, on the days above specified, if you think best. We wish you to inform us whether you will voluntarily consent to give up the use of the pulpit, as expressed in said vote, in case the committee find it convenient to supply the same. If any arrangements can be made by you that will embrace the object of the vote which will be more congenial to your feelings, we should like to have you suggest them for our consideration.

We are very respectfully yours,

REUBEN BACON,
AMOS HARTWELL,* } *Committee.*
THOMPSON BACON, }

BEDFORD, NOV. 18, 1831.

The Sabbath after the reception of this document the following communication was read to the people from the pulpit:—

"BRETHREN AND FRIENDS OF THIS RELIGIOUS SOCIETY: In view of the present peculiar state of things among us, in regard to

* Amos Hartwell, Esq., was at this time, and has continued to be even to the present day, one of the deacons of the church. He was a friend of the pastor, and stood faithfully by him and the church during their afflictions, and has been one of the leading men in the church and town ever since. For reasons which had weight, he did not decline accepting a position upon the committee of the opposition. It was said, at the time, to be owing to his influence that the first communication was milder in tone than some that followed, and that the Town Hall was offered for the use of the ejected pastor and church.

our worship and the use of the sanctuary, it may be expected that I should state to you something of the course which I may deem it expedient to pursue under the embarrassing circumstances into which I have been thrown by a late vote of the town.

"And, first of all, it may be proper that I should inform you that I have recently received a communication from a committee of the town, giving me notice, that, on the 14th day of November, inst., the town voted to 'grant the use of the meeting-house in said town for the use of a preacher of the Unitarian denomination, on the two first Sabbaths of December, January, March, and April next.'

"Thus, brethren and friends, the town, it seems, without any complaint alleged against your minister, and without the least consultation with him on the subject, or any reason assigned by them for the measure, have voted to grant the use of the meeting-house nearly one half of four months to a preacher of another denomination, and thus to exclude him from the usual place of administering to his church and people during that protracted period of time.

"And here I cannot but deeply regret, that, without the least reason assigned for so extraordinary a measure, the town should proceed to adopt a course so *afflicting* to your minister, and so *interruptive* and *embarrassing* to him, in the regular and usual discharge of the sacred duties of his pastoral and ministerial office. Had any complaint, as the ground of their proceeding, been stated by the town, he might then have met it with proper explanations, and perhaps have removed it to their satisfaction. But, as it is, your minister is left to *mere conjecture* as to the motives which have led to a measure which is designed, it seems, to drive him, unimpeached and untried before any proper tribunal, from the usual ministrations of the house of God.

"As vague report, however, has assigned as a cause for this proceeding some existing dissatisfaction on the subject of ministerial exchanges, it may be expected that I should here state to you some of the principal reasons which have governed my conduct in regard to this point.*

* "Since I had prepared these remarks, a second communication from two of the town's committee has been handed in to me, which confirms this report."

"Let it be observed, then, that your minister has never been in the habit of exchanging *indiscriminately* with all who sustained the ministerial office, even of his *own denomination*. Two exceptions, at least, within the circle of his usual exchanges, might here be mentioned, and these both of them ministers in regular standing, and decidedly Orthodox. For reasons which existed in his own mind, he did not, nor could he, while those reasons remained unremoved, have any ministerial intercourse with those ministers without violating his own conscience.

"And if he has not for some years past exchanged with all ministers with whom he once exchanged, it is because such alterations are now known to have taken place in their religious sentiments and conduct, or else such disclosures have been made of their sentiments, which were before concealed, and such measures pursued by them in accordance with these sentiments, that he can no longer do it and preserve to himself the character of an honest and upright man. Your minister is not sensible that he has himself essentially altered his views of any one of the fundamental and leading doctrines of the Gospel since he first devoted himself to your service in the work of the Christian ministry. And yet, unhappily, there is now a difference of sentiment between him and those who are called Unitarians, so great that in scarcely any one of the leading doctrines of the Gospel do they agree. With whom the fault lies, and which party should be answerable for this wide difference of opinion and conduct, and for the consequences which have followed, I leave it, brethren, with you to decide. For myself, I have fully believed that a continuance of exchanges, under such circumstances, could neither be for the edification of our respective churches, nor could I exchange with such men, denying, as many of them do, almost everything I hold to be essential to the salvation of my people, without a *direct* and *most flagrant violation* of my *conscience*. I certainly wish to do everything I can to gratify my people, in conducting my exchanges, and for the sake of peace, consistently with my duty to God and the character of an upright man.

"And further than this I do hope, my friends, you will not be disposed to press me. For just consider, could I be induced, from what-

ever considerations, to depart from this ground of moral and religious uprightness, I should no longer be fit to stand in this sacred place, but you would have just cause to despise me as a hypocrite and a base dissembler. If, then, you continue to press me on this subject of exchanges, one or the other of these results must unavoidably follow : either I must necessarily incur your displeasure, which I most sincerely desire to avoid, or I must wickedly violate my own conscience, and betray the cause I am set to defend, and for the promotion of which I have been laboring among you for more than thirty-five years. The sum of the matter, then, brethren and friends, relative to this subject of exchanges, is this : Some of the men with whom I formerly exchanged, who then *were*, or were *supposed* to be, sound *believers* in the essential doctrines of the Gospel, have since, unhappily, proved to be otherwise. They have, many of them, rejected nearly all the doctrines which to me appear to be essential to salvation. And when this was *known* to be the case, I could no longer, as a minister of Christ, go with them. We have, therefore, for some years past, suspended our former course of exchanges. I am not aware that any obligation has been entered into on either side never to exchange again, — certainly no such obligation exists on my part ; and should those *once* beloved *brethren*, and *now* beloved *men*, return to what were formerly supposed to be their opinions and practices, — as I pray they may, — I should rejoice, from my very heart to receive them, and to renew my ministerial intercourse with them as heretofore. But as things *now* are, I cannot do it, and retain the character of a faithful minister of Jesus Christ, or even of an honest man. I have therefore, brethren, after *long* and *prayerful* consideration, made up my mind, I trust in the fear of God, on this point, and must submit to whatever unpleasant consequences may follow, for conscience' sake.

“ And now, brethren and friends, I can only add, in the language of my late reply to the committee, that ‘ I stand ready to perform all ministerial duties to my people, on the *Sabbath* and at *other times*, in the *pulpit*, and in *other places*, and earnestly hope that no measures will be taken by the committee to interrupt or prevent me.’ But should, after all, this unhappily be the case, and the committee actually put a preacher of the Unitarian de-

nomination into my pulpit, without my consent, and contrary, as I conceive, to all ecclesiastical or civil usage, I purpose, without being understood thereby to surrender any of my just rights as the minister of this place, but to prevent contention on the Sabbath, peacefully to withdraw to the Town Hall, where I shall be happy to meet such of my beloved flock as may assemble there, and to aid them in the solemn and devout service of our holy and peaceful religion, as usually performed on the Sabbath and in the sanctuary.”

An official communication was also sent to the committee of the parish, containing, it is believed, the exact words above quoted. But this communication was, on one occasion, carried into court by Mr. Stearns's counsel, and could not afterwards be found.

The address to the parish was followed by a circumstance which seemed quite remarkable. Mr. Stearns had read his communication with great composure, but great tenderness. The house was profoundly still, and many tears were flowing. The writer of this article, at the request of his father, had conducted the services of the day. While the reading was going on, he had been holding the hymn-book in his hand, ready, as soon as the reading should be concluded, to give out the closing hymn. In the interest of the occasion, he had unconsciously turned over the leaves, so that, when he rose in the pulpit, the hymn which had been selected could not be found. There was no time for deliberation. He must take one of the first hymns which should occur. His eye fell upon the seventy-first psalm, third part, C. M. Without remembering the psalm, or knowing what was in it, he announced the number, and read as follows : —

“ God of my childhood and my youth,
The guide of all my days,
I have declared thy heavenly truth,
And told thy wondrous ways.

“ Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years,
If God, my strength, depart ?

"Let me thy power and truth proclaim
To the surviving age,
And leave the savor of thy name,
When I shall quit the stage.

"The land of silence and of death
Attends my next remove;
O may these poor remains of breath
Teach the wide world thy love!"

Every line seemed as if it had been composed for the occasion, and was read with emotions difficult to be controlled. The leader of the choir, who was in sympathy with the pastor and the church, announced "Bangor" as the tune. The whole congregation joined in the singing, and poured out the feelings which had been restrained with a degree of pathos and power of impression which we have rarely seen equalled. On returning to the pastor's house, "My son," said he, tenderly, "why did you select that psalm? It was too much for me." It was so, indeed, and in the circumstances never could have been read, if there had been time for deliberation and selection.

The communication which follows is the supplement referred to in the note connected with the pastor's address:—

REV. SAMUEL STEARNS:—

SIR: Your communication to us of November 23, in answer to ours of the 18th, carries the idea that you were not possessed of any information why the town should adopt such an *unexpected* and *very extraordinary measure* as that contained in their vote of November 14. If it is because the town have not, in their corporate capacity, signified their disapproval of your course with regard to exchanges with ministers in our vicinity, with whom you formerly did exchange, your inference may be justified. But knowing, as you certainly must, that a large portion of your parishioners have for years been dissatisfied with the exclusive system pursued, and that many of the most respectable members of your church have frankly and unreservedly acknowledged to us that they should have no objections to your exchanging with ministers of the Unitarian denomination, you cannot be ignorant of the cause that instigated the measure, however you may doubt its propriety, as you well know that one of the committee communicated the substance of the above to you, in a conver-

sation some months past. With regard to the *singular request*, we would say, that the committee had prepared a letter for their first address to you on this subject, embracing the substance of the above, and further expressing a desire that something might be done to unite this little town in the bonds of Christian charity, and still continue your usefulness amongst us. But, in consequence of one or two objectionable expressions contained in it, they concluded to send only the simple question contained in their duty as a committee, believing that you had a full knowledge of all the circumstances which led to the measure.

And now, sir, as your answer to our first communication is equivocal, the committee have not as yet made any arrangements for the supply of the pulpit on the days specified in the vote. We now respectfully request you to signify to us whether you will suspend your labors on all or a part of said days, or make any arrangements yourself for exchanges with our neighboring ministers denominated Unitarians. And permit us to say, should you think proper to adopt such a course, its tendency, in our opinion, would be to cement the bonds of union and harmony; and that, for years to come, we might remain one undivided society, cheerfully contributing and administering to your comfort and happiness.

We are respectfully yours,

REUBEN BACON, } Committee
THOMPSON BACON, } for the
Town.

N. B.—If the committee should make arrangements for the supply of the pulpit on any of the days specified in the vote, they will give you timely notice of the same.

Deacon A. Hartwell not present.

BEDFORD, Nov. 26, 1831.

TO REUBEN BACON and THOMPSON BACON,
ESQRS., Committee of the Town of Bedford:—

GENTLEMEN: I hereby acknowledge the receipt of a second communication from you, dated November 26, 1831. Whatever might be said of the spirit and tendency of this communication, I do not find in it anything which seems to require any further answer than what is contained in my former communication. I must, therefore, refer you to that, which contains, I should certainly think, in *plain* and *not equivocal* language, the course

which, it seems to me, duty to God and my people requires of me.

With due consideration and respect,

Yours, &c.,

SAMUEL STEARNS.

BEDFORD, NOV. 28, 1831.

TO REV. SAMUEL STEARNS, Pastor of the Religious Society in Bedford:—

SIR: By your communications of November 18 and 28, we regret that no disposition is manifested to gratify the wishes of the town with regard to ministerial exchanges. We therefore have, in pursuance of our duty as a committee appointed by the town, engaged the Rev. E. Ripley, of Concord, to preach in our meeting-house on the next Lord's day, which he *must* enjoy uninterrupted through the exercises of the day, except the last prayer in the afternoon, which you are respectfully requested to perform.

With sentiments of due respect, we remain your obedient servants,

REUBEN BACON, } Committee.
THOMPSON BACON, }

BEDFORD, Dec. 1, 1831.

Previous to this notice and request for assistance in the last prayer, the town's committee had volunteered to say, that Mr. Stearns might "continue his labors in the Town Hall," on the Sabbaths given to Unitarian preaching, "if he should think best," and he had already notified the people of his intention to preach in said hall the next Sabbath.

What occurred on that occasion we shall quote from an article entitled "Puritan Ways," published in the New York Evangelist, August 23, 1855, and written by an eyewitness:—

"The first experiment was to see if the town would grant the meeting-house for the use of a Unitarian preacher two Sabbaths in each of four successive months following. To carry this measure no efforts were left unexerted. Men were brought in to vote who had scarcely attended public worship with the congregation since they became inhabitants of the town,—men who had never paid a dollar to its support. And though the church, almost to a man, nearly two thirds of the pew-holders, and the great body of the church-going men, adhered to the pastor, the measure

secured a majority; and, without the slightest notice or consultation with him who for more than thirty-five years had stood unimpeached, a committee was forthwith appointed to carry the design into effect.

"The day assigned for first occupying the pulpit with preachers of the new doctrine arrived. It was a stormy winter's morning. The venerable Dr. R., a neighboring minister, now nearly eighty years of age, who was once supposed to be a believer in the Trinity, but now for several years had been ranked among Unitarians, and was in agreement with them, nobody knew exactly how far, in respect to doctrine, had been procured to begin the undertaking. The bleak and snowy winds whistled round his aged form, and sifted the frost into his thin, gray locks, as, in his zeal for the cause, he made a journey of five miles to occupy, unbidden, the pulpit of his ejected brother,—a man who, as he well knew, had been always scrupulous, almost to a fault, of obtruding upon the rights of neighboring ministers, and with whom, for many years in their earlier life, he had been on terms of familiar intercourse. Few and scattered was the attendance in the old meeting-house on that stormy morning. But the Town Hall was overflowing. Such was substantially the state of affairs during the winter. Early in the spring, another stroke was struck. The opposition, confident of a majority, now had everything their own way."

After the preaching by Dr. Ripley, on the first Sabbath in December, the following note was received:—

TO REV. SAMUEL STEARNS, Pastor of the Religious Society in Bedford:—

DEAR SIR: Believing that the town, at the time of their vote to have Unitarian preaching, did not consider that the communion would fall on the second Sabbath of December, we therefore request you to supply the pulpit on that day.

With sentiments of respect, we remain,

Yours, &c.,

REUBEN BACON, } Committee
THOMPSON BACON, } of
said Town.

BEDFORD, Dec. 6, 1831.

On that communion Sabbath twenty-three were admitted to the church. From that time onward, for some months, the

pastor and the "go-to-meeting people" went back and forth in mass to the meeting-house and the hall, as the town's committee were pleased to direct.

The stroke referred to in the New York article was the exclusion of the church from the Town Hall. This room had been built partly for the accommodation of religious meetings, and Mr. Stearns had always been in the habit of appointing religious meetings to be held in it at his pleasure. Indeed, it had been used with great freedom by the citizens, as the following note, written a little previous to the foregoing events, would indicate:—

BEDFORD, Nov. 12, 1831.

REV. SAMUEL STEARNS:—

DEAR SIR: I am requested to give you notice that, by the leave of Divine Providence, the Rev. Mr. Smith, pastor of the First Unitarian church in Woburn, will deliver a lecture on Universal Salvation, at the Town Hall in this town, on Wednesday evening next (16th inst.), to commence at six o'clock, should the weather be favorable; if not, the first fair evening.

Yours very respectfully,

JONATHAN BACON.

Some of the pastor's feelings respecting the condition and prospects of the church, during the winter of 1832, are thus expressed:—

"Concerning our affairs little is known to me, except by vague report. The warrant for March meeting will not be out, I suppose, till next Sabbath. I learn, however, that the selectmen were together, and the warrant was prepared, last Monday, containing, it is said, an article, by request of R. L. and nine others, to see if the town will *preclude all religious meetings* from the Town Hall. This measure, for some time past, has been much and often threatened; they can't bear, they say, to see this streaming across the Common, when they occupy the meeting-house, and it sha'n't be. They boast of the additional strength of fifteen or more voters, — those, it is presumed, who had signed off, but will now return for special purposes. How this measure will be decided God only knows; they will do what they can. One of their party, I am told, says it is too savage. On this article, I suppose,

they intend to try their strength. After-measures will be likely to depend somewhat on their success in this. . . . The friends of order, I believe, are doing little or nothing, while the enemy is thus on the alert. Indeed, they seem not to know *what to do*; they are waiting the movements of the opposition, and I greatly fear little or nothing will be done to call forth their strength. . . . If you can, with convenience, be here at the meeting, I think it *very desirable*. There should be somebody there that can see and feel, and who can speak. An address then, laying the subject open to the people, in all its bearings and consequences, may be of *incalculable benefit*; then, probably, when so persecuting a measure is brought up, — one so oppressive and unbearing, — may be the most favorable opportunity which will present."

February 28, 1832, he writes: "The warrant for town meeting was up last Sabbath, one article of which, as I am informed, is expressed in these words: 'To see if the town will take into consideration the propriety of having the Town Hall used for religious meetings on Sabbath days, when the meeting-house is occupied for the same purpose, so long as there is but one religious society in said town, and act thereon.' This article was inserted, I understand, by request of R. L. and nine others. Thus, it seems, if strength sufficient can be mustered, the hall is to be closed against the church and its pastor after the next Sabbath. How the friends of truth will act, whether with union and spirit, I do not know. . . . The policy of the church, it appears to me, when this article is brought up, should be to dismiss it without acting on it at all. Then, it would seem, before any vote is taken, will be the time to show the town its oppressive, persecuting nature, and the certain consequences which must follow if the hall is closed. If it were proper for me to be present and speak on the occasion, it does seem I should not wish a more favorable or tenable ground to stand on. Some of their own party, I am told, say, to shut the hall under existing circumstances 'would be too savage; it would be the devil all over.' This project, it is presumed, is only an introduction to further hostilities.

"At the close of meeting, last Sabbath, I ventured to inform the congregation, preaching might be expected at the hall the next

two Sabbaths. Whether we shall be permitted to meet there more than one must depend on the vote of Monday. If excluded, I know not, at present, where we shall go. I hope some place will be provided. But there is another turn to this business, which I dread more than shutting the hall,—it is that compromising course which some will probably urge, the tendency, if not the intention of which, will be to embarrass and divide. The cause, I must think, has more to fear on this ground than any other. On the whole, I think it very desirable you should be present;* you may render the cause a very important service. Yesterday I spent with good Brother Sewall. Returning in the evening, I renewed my cold, had a restless, or, rather, sick night; to-day, am a little better. I often tremble lest I should be laid aside at this critical juncture, but wish to submit all to God. He will, I do believe, by some instrument and in some way, support his cause."

March 2, 1832, to his son in Cambridge he writes: "Much interest, I believe, is felt on all sides as to the result of Monday's town-meeting. If they find strength sufficient to shut the hall, they will be encouraged to go all lengths. How the matter will turn God only knows. For myself, I desire, above all things, if my heart does not deceive me, to be guided by his Spirit in the path of duty, and leave all with him. In many respects, prospects are confessedly dark; and yet, when I cast my eyes round on the beloved little flock, consisting now of more than one hundred and sixty members, all, except two aged females, gathered under my ministry, I am ready to say, 'Can it be that the Lord will suffer them to be overcome, and fall a prey to the enemy?' My heart sickens at the thought, and I do hope I would sooner die for them than live to see so deadly a calamity. Forget us not, in our anxiety and trouble, in your social and private addresses to the throne of grace daily. Remember, my dear children, this is a father's request, who loves you affectionately, and must not be forgotten,—a father who never forgets you in the like concern, day nor night, and trusts he never shall, till his lips are cold in death, and he shall meet you in heaven."

* His eldest son, to whom this was written, although temporarily absent, was then a citizen of the town, and a voter.

The anticipated "town-meeting" was held March 5, 1832. There was a large gathering and a great excitement. Rev. S. H. Stearns attended as a citizen, and, in accordance with his father's request, addressed the meeting at considerable length. But the majority knew their strength, and were impatient of opposition.

The following communication, exhibiting the result, was accordingly forwarded to the pastor:—

TO REV. SAMUEL STEARNS, Pastor of the Religious Society in Bedford:—

SIR: I hereby communicate to you a vote of the town, passed at their last meeting, holden on the 5th day of March, 1832. The 9th article in their warrant was to see if the town will take into consideration the propriety of having the Town Hall used for religious meetings on Sabbath days, when the meeting-house is occupied for the same purpose, so long as there is but one religious society in said town, and act thereon. A motion was laid on the table [i.e. presented] in the following words, namely, that no *minority* of the religious society in this town shall occupy the Town Hall on Lord's days, when there is preaching in the meeting-house, until it shall form a society, and file a certificate thereof in the clerk's office; and, when that shall have been done, said society shall have liberty to occupy said hall during the pleasure of the town; which motion was seconded, and the vote taken thereon,—seventy-one voting in the affirmative, and forty-seven in the negative,—a majority of twenty-four in favor of the motion.

A true copy as of record.

REUBEN BACON, *Town Clerk.*

BEDFORD, March 7, 1832.

DEAR SIR: Whatever may have been the opinion of the committee concerning the occupation of the hall, as expressed in communications made to you in times past, you will hereby perceive that the town have now put the subject out of their control.

With sentiments of respect, yours,

REUBEN BACON.

This was too much. Vacillating ceased; the spirit of compromise, which had para-

lyzed the action of some, perished under that blow. We quote again from the New York article :—

“In less than twenty-four hours from its passage measures were in train for building a new house of worship. Meanwhile, as there was no other suitable place to be found in the whole village, the pastor threw open his own doors; and, during all of that season, half of the time he went to his own pulpit on the Sabbath, and half of the time gathered his little flock around him, as best he might, in his private dwelling. Never shall I forget the first Sabbath morning on which they met for worship in that venerable mansion. The long and wide entry or hall was filled above and below, and the doors of the rooms on each side, opposite each other, were thrown open, and these rooms filled likewise. With a thin and careworn form, and gray locks parted on his ample forehead, the aged pastor took his station at a small, high desk, between the doors at the foot of the stairs. A few children were scattered along upon the steps. The singers occupied the hall above. The pastor, in a clear but tremulous voice, craved the blessing of God, read an appropriate portion of the Sacred Word, and gave out the morning hymn :—

‘No sleep nor slumber to his eyes
Good David would afford,
Till he had found, beneath the skies,
A dwelling for his God.

‘But we have no such lengths to go,
Nor wander far abroad;
Where'er thy saints assemble now,
There is a house of God.’

“And then, his voice gathering strength and melody as his soul kindled at the sentiment,— I seem to be even now listening to him, as he went on,—

‘Arise, O King of grace, arise,
And enter to thy rest;
Lo, thy Church waits, with longing eyes,
Thus to be owned and blessed.

‘Enter with all thy glorious train,
Thy spirit and thy word;
All that the ark did once contain
Could no such grace afford.’

“The singers seemed to catch the spirit of the sentiment and of the voice that uttered it, and never did sweeter music sound from harp or organ, or echo along the walls of church or

vast cathedral, than was heard that day from the lips of those plain village worshippers. It is but justice to say, that not a few Unitarian gentlemen expressed their decided disapproval of the whole procedure, and would fain, I doubt not, have stopped it. But the work was done under their flag, and the law, as it then was, gave the power into the hands of the participators. The great body of the church-going people were on the side of the pastor. Only two members of the church remained behind, the rest going off in a body, by their corporate vote, when they found their sacred principles contemned. The remaining two met, and one chose the other to be deacon. They claimed to be the church. They took the church's funds, the gift of deceased church-members; they took the records; they took the beautiful silver cups and flagons, most of them the tokens of affection from departed brethren and sisters; they, with a majority of the voters in the town, took the entire control of the house of worship. The faithful adherents to the old faith went forth empty.”

“REV. SAMUEL STEARNS :—

“At the April meeting, 2d day, 1832, the sixth article in their warrant was to raise money to pay your salary and other parochial charges. The town chose a committee, namely, Jonathan Bacon, Timothy Page, and Simeon Blodgett, as a committee to confer with you on the subject of the present condition of the religious society in this town, and to propose to you the propriety of asking a dismission, to be granted by the parish, or receive proposals from you concerning a reduction of your salary as it now stands, and report at the next town meeting, to which time said article stands adjourned.

“Copy of record.

“R. BACON, *Town Clerk.*

“BEDFORD, April 4, 1832.

“BEDFORD, April 9, 1832.

“REV. SAMUEL STEARNS :—

“DEAR SIR : As a committee, appointed for the above purpose, we propose to wait on you at your house, on Wednesday next, at four o'clock in the afternoon, if the time and place meet your approbation. If not, please let us know when and where will be most convenient for you. Per order.

“Yours respectfully,

“JONATHAN BACON.”

BEDFORD, April 14, 1832.

REV. SAMUEL STEARNS:—

DEAR SIR: At our late interview, you manifested a desire that our embassy should be put in writing, which we do with pleasure. It is simply this: Will you ask a dismission of the parish in this town? or will you receive, as your annual salary in future, the amount of your original contract with said parish in 1796 in full compensation for your labors? We assign as a reason for the above questions, that a number of your church-members, and a large portion of the friends to the doctrines you teach, have withdrawn themselves from this parish, and left your support principally on those who do not believe all the doctrines you teach.

If there are other reasons, you are as competent to judge of them as we are. Will you be so good as to answer one or both of the above questions, or suggest any proposition which you may think will have a tendency to terminate our difficulties?

Yours very respectfully,

JONATHAN BACON, } Committee.
TIMOTHY PAGE, }

BEDFORD, April 18, 1832.

TO MR. JONATHAN BACON AND CAPT. TIMOTHY PAGE, Committee of the Town of Bedford:—

GENTLEMEN: I hereby acknowledge a communication from you, dated April 14th, in which you are pleased to request of me an answer to one or both of the following questions, namely, 1st. "Will you ask a dismission of the parish in this town? 2d. Will you receive, as your annual salary in future, the amount of your original contract with said parish in 1796 in full compensation for your labors?" You then "assign as a reason for the above questions, that a number of my church-members, and a large portion of the friends to the doctrines I teach, have withdrawn themselves from this parish, and left my support principally on those who do not believe all the doctrines I teach."

Now, gentlemen, with regard to the "reason" which you have assigned why you ask of me an answer to the foregoing questions, I can only reply, whatever may be my feeling in the case, that if any, whether church-members or others, have withdrawn from the parish, as they have acted in this case on their

own responsibility only I do not feel that I should be held accountable for their conduct in this respect. I am willing, however, to make such reply to the above questions as the circumstances of the case may seem to require.

With regard to your *second question*, then,— "Will you receive as your annual salary in future the amount of your original contract with said parish in 1796 in full compensation for your labors?"—I reply, it can hardly be expected by the parish, it would seem, that I should do this, since it is well known, by some of them at least, that it was the acknowledged insufficiency of my original contract to afford me a comfortable support which led to the existing contract of 1811. Much less can it be reasonably expected I should comply with this proposal, when it is known, as is the truth of the case, that my salary, even as it now stands, has never afforded me an adequate support without aid from other sources of supply. To reduce my salary, then, agreeably to your proposal, would not only increase my embarrassment, but render it next to impossible that I should devote my whole attention, as heretofore, to the interest of the parish.

With respect to your other question, gentlemen,— "Will you ask a dismission of the parish in this town?"—I wish, *first* of all, to be *distinctly informed*, whether the parish have any articles of *impeachment*, which they intend to bring either against my *moral* or *ministerial* character. If they *have*, I request of them an *attested copy* of such articles; and when it shall be received by me, I will immediately cooperate with them in the adoption of suitable measures for the trial and settlement of such matters of complaint. If they have *no such articles* of *impeachment* to bring against me, and yet, in their opinion, the state of the parish is such as to require a dissolution of my ministerial relation to them, I will consent to ask a dismission, *provided the parish and myself* can agree on the terms on which it shall be done.

With due respect, I am, gentlemen,

Yours, &c.,

SAMUEL STEARNS.

BEDFORD, May 9, 1832.

REV. SAMUEL STEARNS:—

DEAR SIR: This is to notify you, that the committee appointed last April meeting, to regulate religious services, &c., have engaged

Rev. Mr. Whitman, of Billerica, to perform the religious services in the meeting-house next Sabbath.

Respectfully yours,

JOHN BACON.

By order of the Committee.

BEDFORD, May 17, 1832.

REV. SAMUEL STEARNS:—

SIR: This is to notify you that, if nothing special prevents, Rev. Mr. Field of Westown, or Ripley of Waltham, will perform the religious services in the *meeting-house* next Sabbath.

Respectfully yours,

JOHN BACON.

By order of the Committee.

REV. SAMUEL STEARNS:—

SIR: The Committee appointed to regulate the religious services the present year have been disappointed (probably from the state of the weather) in a supply of the pulpit this forenoon. You are therefore requested to attend at the meeting-house this afternoon, to perform the religious services.

Respectfully yours,

JOHN BACON.

By order of the Committee.

BEDFORD, May 20, 1832.

On the back of this communication is written, in Mr. Stearns's hand,—“John Bacon's request to S. Stearns to supply the pulpit, Sabbath afternoon, May 20th, sent in-after the bell had commenced ringing the first time, P. M.,—which request was complied with.”

REV. SAMUEL STEARNS:—

SIR: It is expected that Rev. N. Whitman, of Billerica, will preach in our meeting-house the second Sabbath in June, and Rev. S. Ripley of Waltham, and C. Francis of Watertown, the two next succeeding Sabbaths.

Respectfully yours,

JOHN BACON.

Per order Town's Committee.

BEDFORD, June 2, 1832.

BEDFORD, June 12, 1832.

REV. SAMUEL STEARNS:—

SIR: At a legal meeting of the inhabitants of Bedford, holden on the 11th inst., to hear the report of their committee, appointed at last April meeting, to consult with you on the propriety of your asking a dismissal, or reducing your salary, after reading the com-

munications which had passed between yourself and them on the subject, they made the following report, namely:—

“That the town grant a sum of money, in amount equal to Rev. Mr. Stearns's half-year's salary, to be paid to him on the twenty-seventh day of October, 1832, if he will ask a dismissal of the town or parish, and leave it optional with him how long he will remain their minister from and after the day of his acceptance, provided it does not exceed the said twenty-seventh day of October. They further recommend that, if the Rev. Mr. Stearns shall choose to continue their minister under existing circumstances, that the town instruct their committee appointed to regulate the religious services the ensuing year to call in young men to preach as candidates for a colleague with Rev. Mr. Stearns, and pay them from the money granted to pay liberal preaching.”

The town accepted the foregoing report, and appointed Jonathan Bacon, Timothy Page, and Joshua Page a committee to communicate the same, and receive any communication from Rev. Mr. Stearns on the subject, and report at an adjourned meeting, to be held at the Town Hall, on Monday, the 18th inst., 1832, at five o'clock, P. M.

Copy as of record.

Attest: REUBEN BACON, *Town Clerk.*

BEDFORD, June 13, 1832.

REV. SAMUEL STEARNS:—

DEAR SIR: At a legal meeting of the town of Bedford, on the 11th inst., the town chose Jonathan Bacon, Timothy Page, and Joshua Page a committee to communicate to you a proposal made by the parish for a dissolution of your ministerial relation to them, and receive your communications on the subject, to lay before the town at an adjourned meeting, to be held on Monday, the 18th inst.; and, as committee for the same, we communicate to you that the town voted to pay your salary up to the twenty-seventh day of October, 1832, if you will ask a dismissal of the town or parish, and leave it optional with you how long you will remain their minister from and after the day of your acceptance, provided it shall not exceed the said twenty-seventh day of October. If the above offer does not meet your approbation, please to communicate the terms on which your pasto-

ral relation can or may be dissolved with the parish in this town. With due respect,

Yours, &c.,

Per order: JONATHAN BACON,
Chairman Committee.

TO MR. JONATHAN BACON, CAPTAIN TIMOTHY PAGE, and MR. JOSHUA PAGE, Committee of the Town of Bedford, &c. : —

GENTLEMEN: In your communication dated June 13, 1832, you inform me that, "at a legal meeting of the inhabitants of the town, on the 11th inst., the town voted to pay me my salary up to the twenty-seventh day of October, 1832, if I will ask a dismissal of the town or parish, and leave it optional with me how long I will remain their minister from and after the day of my acceptance, provided it shall not exceed the said twenty-seventh day of October."

In my communication of April 18, it is stated, in answer to the question, "Will you ask a dismissal of the parish in this town?" "I wish, first of all, to be distinctly informed whether the parish have any articles of impeachment which they intend to bring either against my moral or ministerial character. If they have, I request of them an attested copy of such articles, and when it shall be received by me, I will immediately co-operate with them in the adoption of suitable measures for the trial and settlement of such matters of complaint." This I did then, and do now, view as a reasonable request, — one which, under existing circumstances, I have an undoubted right to insist on. This request, however, the committee have not seen fit to answer; here, therefore, my reply to their last communication might fitly close. But, strongly averse to giving the parish any unnecessary trouble concerning this matter, I am willing to take their silence in this case as a virtual acknowledgment that they have no articles of complaint which they intend to bring, either against my moral or ministerial character; and all that follows must be considered as resting entirely on that supposition.

In answer, then, to the proposal of the town to pay my salary up to the twenty-seventh day of October, 1832, "if I will ask a dismissal of the town or parish," I reply, it certainly would seem that it cannot be expected by the parish, even for a moment, that a contract between them and myself which

secures me a support for life should by me be given up on no other compensation than my salary for six months, nearly one third of which is due me already. On the good faith of the town that they would punctually and faithfully perform the conditions of this contract, so solemnly entered into by the free consent of themselves and their minister, — a contract which, by fair and legal construction, secures me a support during my natural life, unless sooner dissolved by mutual agreement of the contracting parties, or by removal from office in consequence of immoral or other plain and flagrant misconduct, — I say, gentlemen, on the ground of this contract, I consented, in 1811, to continue the minister of this parish; and then, renewedly and solemnly consecrated to their service in the ministry of reconciliation, what remained to me of life and strength, and to the utmost of my ability I have endeavored, in the fear of God, and with sincere affection for my people, conscientiously and faithfully to perform the duties of a Christian minister. More than *thirty-six years* of my short life have passed away in the service of this people. Much of this protracted period has been spent in unwearied efforts for their good, both temporal and spiritual. The number of days which now remain to me must be few. These few I had fondly hoped might be spent in tranquillity and peace, in the mutual discharge, between me and my people, of the kind offices of a sacred and holy friendship. But God, all whose ways are just and right, has seen fit to permit that it should be far otherwise. New, and to me no less unexpected than trying, scenes have opened up to view. From a state of apparent tranquillity and peace, a few short months have proved sufficient to break up our long-established religious order, and to throw the town into a state of division and great discord. Under these unpleasant and painful circumstances, the parish has requested of their minister that he would ask a dismissal, and he has said that he would comply with their request, provided they and he could agree on the terms on which it should be done; and, not being able to comply with the proposal of the town, transmitted to me by their committee, and the committee having requested that in such case I would "communicate the terms on which my pastoral connection can or may be dis-

solved with the parish in this town," I will avail myself of this opportunity to do it.

And here I submit, for the consideration of the town, the following propositions, namely:—

First, I will consent to ask a dismission of the parish, provided the parish will secure to me an annuity during my natural life, amounting to the one half of my salary as secured to me by contract with the town in 1811, to be paid semi-annually as heretofore; or, secondly, I will ask a dismission of the parish, provided the town will agree fully to cancel my obligation to them for the loan they granted me in 1801, to the use of which I have now a legal right, so long as I am able to supply the desk. Should this be till seventy years of age, I should then be entitled to the use of this loan the next eight years, amounting to the sum of four hundred and eighty dollars, which should be deducted from the principal to obtain a just estimate of what the parish would, in reality, grant as an indemnity for giving up my contract, on the ground of this second proposal.

In case the parish shall comply with either of the foregoing proposals, it will be expected that my salary, as it now stands, will be paid me up to the 27th of October, 1832; and should the parish comply with the first proposal, and grant me the annuity there proposed, it must not be expected that I should refund the loan for which I am answerable, until the twenty-seventh day of April, 1833.

And now, gentlemen, should neither of the above propositions meet the approbation of the parish, I have one more proposal to make them, which, I am persuaded, must meet the entire approbation of every fair and upright mind. It is this: I will agree to submit all matters of a pecuniary nature between the parish and myself to the decision of a *reference*, the *referees* to be mutually agreed on between them and me; and I will bind myself to ask a dismission from the parish, on the ground or condition of this award.

All which is now submitted for the due consideration of the parish, by one who has long labored for their good in the ministry of reconciliation, and who still wishes them peace, grace, and every needed good, both temporal and spiritual.

SAMUEL STEARNS.

BEDFORD, June 18, 1832.

REV. SAMUEL STEARNS:—

I herewith transmit to you the doings of the town, on the subject of our parochial affairs, at an adjourned meeting of the town, holden on the 18th of June, 1832, to hear the report of their committee appointed to consult with you, and communicate a proposition of the town for a dissolution of your pastoral relations with them. "The committee proceeded to read communications which had passed between themselves and Rev. Mr. Stearns, one of which contained three propositions for a dissolution of said contract by Rev. Mr. Stearns, which were severally rejected,—the two first unqualifiedly, and the third on the ground of the preliminaries on which a reference is required to be conducted, namely, to have nothing alleged against his ministerial character before the referees.

"*Voted*, That the committee appointed to regulate the religious services the ensuing year be hereby instructed to call in young men as candidates for a colleague with Rev. Mr. Stearns in the gospel ministry, for ease-ment in his advanced age."

A true copy, as of record.

Attest: REUBEN BACON,
Town Clerk.

BEDFORD, June 18, 1832.

P. S. REV. SIR: As the duties of the Committee of Conference cease with this meeting, and the town having made no other arrangements for the transmission of their doings on the propositions contained in your communication to their committee, I conceive it to be my duty thus officially to give you the above information.

I am, with sentiments of respect, yours,

R. BACON.

This last act of the parish and its committee excited the indignation of the pastor more than anything which had thus far occurred. In his communication of April 18, 1832, in answer to the question, "Will you ask a dismission of the parish in this town?" he had requested to know, first of all, whether the parish had any articles of *impeachment* to allege against his moral or ministerial character. If they had, he would immediately co-operate with them in the adoption of suitable measures for the trial and settlement of such com-

plaints. If they had not, he would ask a dismissal of the parish, provided he and they could agree on the terms. In a communication dated June 13, the parish, without any answer or allusion to his propositions, propose to pay him his salary to October next, provided he will ask a dismissal; and if this offer should not be acceptable, they request that he will state the terms on which his connection with them may be dissolved. To this communication he answers, June 18, that, if they have nothing to allege against his moral or ministerial character, as he is inclined from their silence to take for granted, he renews his propositions, the third of which was, that he would submit the *pecuniary question* to a reference. The town rejected the first two propositions "unqualifiedly," and the third on the alleged ground, that, in case of a reference, nothing must be brought against his ministerial character. With this statement placed on their records, they dismissed the committee of conference, and left him with no medium of communication with them. This he considered a gross act of injustice, and more and more from the difficulty which he afterwards found of getting any further communication before the parish. "They have represented me," he said, "on their records, as shrinking from an investigation of my character; than which, the leaders know, nothing is more false; and are unwilling to allow me any opportunity to redress the wrong they have done me." He felt the injustice deeply to his dying day. "Unless," said he, in his last sickness, "justice is done me by a correction of the town records, it is my request that all the papers between me and the First Parish be published." No attempt has been made to procure a change of the records. Indeed, it is difficult to see how such a change could be effected, even if all the parties were willing for it. This dying injunction was among the leading motives which incited the preparation of these articles. Without that wrong, the

remembrance of an unpretending but noble character might soon have passed away, though its *influence* for good would still be felt for generations to come.

As Mr. Stearns could get no access to the parish, he addressed the following to the selectmen:—

TO THE SELECTMEN OF THE TOWN OF BEDFORD: *—

GENTLEMEN: A communication from R. Bacon, Esq., Town Clerk, dated June 18, 1832, informs me that the town, at an adjourned meeting of the same date, proceeded to hear from their committee communications which had passed between themselves and me, one of which contained three propositions from me as the ground on which I would consent to a dissolution of my ministerial contract with the town, which were severally rejected,— "the two first unqualifiedly, and the third, on the ground of the preliminaries on which a reference is required to be conducted, namely, to have nothing against his ministerial character before the referees."

Now, this representation is so far from according with my meaning in said third proposition, that I am led to believe that I must have been misunderstood by the town. So far am I from being unwilling to meet any complaints of the town which they may think proper to allege against my ministerial character, that, in my communication to their committee of April 18, 1832, in answer to the question: "Will you ask a dismissal of the parish in this town?" my reply was: "I wish, *first* of all, to be *distinctly informed*, whether the parish have any articles of *impeachment*, which they intend to bring either against my *moral* or *ministerial character*. If they *have*, I request of them an *attested copy* of such articles; and when it shall be received by me, I will immediately co-operate with them in the adoption of suitable measures for the trial and settlement of such matters of complaint."

My reason for making this request was simply this: "The parish, through their committee, had requested me to ask a dismissal; and if they had anything to allege against my moral or ministerial character as a reason for

* The names of two out of three of the selectmen will be found among the parish committee recently dismissed.

this request, it would be necessary that there should be a hearing of the case before an ecclesiastical tribunal; for no other is competent to decide in such cases. But if they had not anything of this nature to allege, and the only difficulty in the way of a separation were matters of a pecuniary consideration, these might more naturally, and with less trouble and expense, be submitted to a civil tribunal or reference. And as the town had made no reply to the foregoing request respecting matters of complaint against my moral and ministerial character, it was natural enough to suppose they had none which they intended to bring. Unwilling, therefore, to cause them needless trouble in calling and attending town meetings at this busy season, I proceeded on the ground of that supposition to state to them in *three distinct propositions*, agreeably to the request of their committee, the terms on which my contract with the town might be dissolved. And here I cannot but deeply regret that the town should have put a construction on my late communication so directly at variance with my meaning, as it would seem, and then hold me up to view, even in their town records, in a manner so injurious to my character, as though I shrank from an investigation of charges which they had to allege against me, implying, at least, a consciousness of guilt, which I feared would not bear an examination, — than which nothing can be more unfounded.

With this explanation and statement of facts, I now renew, and offer for the consideration of the town, the three several propositions made to them in my last communication, on the ground of either of which, if accepted by the town, I will agree to a dissolution of my ministerial relation to the parish, agreeably to their request. And if neither of the first two propositions shall meet their approbation, I wish it now, concerning the third, to be distinctly understood, that the parish shall have full liberty to bring before the referees any and every thing which they please to allege against my ministerial character, they giving me reasonable notice of such charges or complaints; and said referees shall be at liberty to give them all the weight or influence on their decision which they shall judge they ought to have.

And now, gentlemen, as I understand the committee of conference between the par-

ish and myself has been dismissed from this service, I hereby request you to call a meeting of the town or parish, as soon as may conveniently be done, and to have the goodness to lay before them this communication for their due consideration and disposal.

With due respect, I am, gentlemen,

Yours, &c.,

S. STEARNS,

Minister of the Parish in Bedford.

BEDFORD, July 13, 1832.

Of this request no notice was taken.

TO THE SELECTMEN OF BEDFORD:—

GENTLEMEN: In my communication to you, dated 13th July last, after stating my apprehension that I had been incorrectly understood by the parish at their late meeting as to the terms on which I would ask a dismissal from the parish agreeably to their request, after also complaining of the injustice then done me, explaining my meaning, and renewing my proposals for their further consideration, I requested of you, as the proper organ, that you would call a meeting of the town or parish as soon as it might conveniently be done, and have the goodness to lay before them the aforesaid communication. As more than two months have passed away, and this request has not been complied with, the design of this note is to request of you, gentlemen, a decided answer to the following question: "Will the selectmen have the goodness to call a meeting of the parish without any further delay, for the purposes stated in my communication to them of July last?" By giving me the information here requested, as soon as may be done, you will much oblige, gentlemen,

Your friend and servant,

SAMUEL STEARNS.

BEDFORD, Sept. 26, 1832.

REV. SAMUEL STEARNS:—

SIR: We hereby acknowledge the receipt of your communication of July 13, requesting us to call a town or parish meeting for the purposes therein expressed; also yours of 26th September, requesting a "decided answer" whether we will call a meeting without further delay. We have communicated your request to many of the inhabitants of the town, and the general opinion seems to be that the subject may, without detriment to any one, be

deferred to our November meeting, at which time any proposition which you may wish to have inserted in the warrant will be promptly attended to. But we do not feel authorized by the statute of 1785, chap. 75, § 5, to call a meeting unless there is an expression of opinion in favor of a meeting, or a petition of ten or more freeholders requesting us to do so. When we are satisfied the town or parish wish to have a meeting, or when requested by petition as above, we will without delay call one.

We are, very respectfully,

Your obedient servants,

REUBEN BACON,	} <i>Selectmen</i> of } <i>Bedford.</i>
AMOS HARTWELL,	
TIMOTHY PAGE,	

BEDFORD, Oct. 1, 1832.

The petition was of course immediately presented.

REV. SAMUEL STEARNS:—

SIR: The committee have gone into arrangements to have some of our neighboring ministers preach in our meeting-house next Sabbath, and all the month of October next. If we are disappointed in any of our engagements, we will give you as early notice as possible.

Respectfully yours,

JOHN BACON.

BEDFORD, Sept. 26, 1832.

TO THE REV. SAMUEL STEARNS, Pastor of the Congregational Society in Bedford:—

I hereby transmit to you the doings of the town at their meeting, Oct. 16, 1832, relative to the final result and disposition of three propositions contained in your communication sent to the selectmen in July last.

Respectfully yours,

R. BACON.

At a legal meeting of the inhabitants of the town of Bedford, holden on the 16th day of October, 1832, to hear and act upon a communication in the hands of the selectmen, which was transmitted to them in July last, from the Rev. Samuel Stearns, correcting the misapprehensions of a former communication, and renewing, with such explanations or qualifications as are given, the proposals then made to the town or parish, agreeably to their votes of April 2 and July 11, 1832.

First. John Merriam, Esq.,* was chosen moderator.

Second. The said communications, explanations, and qualifications were then read, and the three propositions therein contained were severally rejected by the legal voters in said meeting.

Copy of record.

Attest: REUBEN BACON, *Town Clerk.*
BEDFORD, Oct. 18, 1832.

REV. SAMUEL STEARNS:—

At a legal meeting of the qualified voters of the First Congregational Society in Bedford, holden on the eighteenth day of December, 1832, for the purpose of taking into consideration the expediency of obtaining a dissolution of the ministerial connection existing between the Rev. Samuel Stearns and the first parish in said town.

First. John Merriam, Esq., was chosen Moderator.

Second. *Voted*, unanimously, that it is expedient that said connection be dissolved, and a committee of five persons, namely, Reuben Bacon, Timothy Page, David Fitch, Eliab B. Lane, and Uriah Goodwin, were chosen to carry the same into effect, with power to employ counsel, to collect and make out charges, or articles of impeachment, against the moral or ministerial conduct of Rev. Samuel Stearns, pastor of the First Congregational Society in said town; and in due season to furnish him with a copy of such complaints, or articles of impeachment, and request him, the said pastor, to join and co-operate with said society in choosing, by their committee, and calling a mutual Ecclesiastical Council, to hear all matters of complaint against him, together with the present state and condition of the society; to judge, determine, and decide the following question, namely, Is it expedient, proper, and just, that the relation of the Rev. Samuel Stearns to the First Congregational Society in Bedford, as their pastor, be dis-

* This gentleman had always been a friend of Mr. Stearns, and probably was still,—as indeed many of the opposition were personally,—but he owned property in the old meeting-house, and also dreaded, above all things, any division of the town, though he mistook the measures necessary to avoid it. Some years after, he left the old parish, and took a pew in the Trinitarian meeting-house; and expressed the greatest satisfaction in being gathered into the old fold again.

solved? And if the said pastor shall refuse to join said society in choosing and calling a mutual council for the purpose above mentioned, then the committee proceed to call an *ex parte* council for the purpose above mentioned. *Voted*, That the Town Clerk transmit forthwith a copy of the doings of this meeting to the said pastor, for we feel ourselves morally absolved from longer contributing to his support, and the contract existing between the said Stearns and said society is of right, and ought to be, dissolved.

Voted, That the said committee above have discretionary powers to treat with *him* on the subject of his asking an *unconditional* *dismissal* of said society, before making out any matters of complaint, as the state of the society has materially altered, since he was asked the question.

Copy by

REUBEN BACON, *Town Clerk*.

Mr. Stearns felt the awkwardness of bringing ministers and delegates together from churches which, for a long time, had had no ecclesiastical fellowship with each other. But "the times were out of joint," and, though he would have preferred a reference, as he could see no special evil as likely to result from an "invited council," and was anxious to bring the controversy to a determination, he thought it proper to oppose no hindrance to the proposition of the parish.

Meanwhile, the following communication was presented to him by the committee of the parish, appointed to make out charges, &c. :—

TO THE REV. SAMUEL STEARNS, Pastor of the First Religious Society in Bedford :—

At a meeting of the inhabitants of the town of Bedford, qualified to vote in the affairs of the First Religious Society in said town, holden on the eighteenth day of December, 1832, and adjourned to January 8, 1833, having assembled on said eighth day of January, the following votes were passed, namely :—

First. *Voted*, That, whereas the said First Religious Society did, at their meeting holden on the 18th December last past, vote that it is expedient that the connection existing be-

tween the Rev. Samuel Stearns and said society, as pastor of said society, should be dissolved; and we, the members of said First Society, now in legal meeting assembled, do assign the following as a part of the reasons why the aforesaid vote ought, without further delay, to be carried into effect :—

First, the great innovation made by the Rev. Samuel Stearns in relation to ministerial exchanges. During more than twenty years of his ministry in said parish, he exchanged charitably with the Congregational ministers within a convenient distance of said Bedford, as well with those whom he knew to be liberal in their religious principles as with Calvinists. But within the last eight or ten years, without consulting his parishioners, without giving them any notice of his intention to alter his practice in relation to such exchanges, in opposition to his own former practice, the practice of his predecessors, and the principles and wishes of his parishioners, he has adopted and strictly adhered to the Calvinistic exclusive system; has exchanged with Calvinists, or self-styled Orthodox preachers only, and entirely excluded clergymen of the liberal denomination from our pulpit, thereby reducing a majority of said parishioners to the necessity of voting to grant the use of the pulpit a number of Sabbaths for preachers whose sentiments were known to be liberal, at the expense of said parish, or of hearing that kind of theology only which they sincerely believe to be mixed with erroneous theory and mere human invention, equally opposed to sound and enlightened reason and a correct understanding of the Sacred Scriptures.

Second. That the said Stearns has, for a long time, and more especially since the aforesaid vote was passed, disregarded altogether the wishes and desires of a majority of his parishioners by his denunciatory preaching; by his introducing into the pulpit preachers whose opinions were known by said pastor to be offensive to a majority of his parishioners; by his attending and preaching at meetings set up in opposition to the regular parish meeting, although requested by the parish committee to attend in the meeting-house, and perform a part of the religious services; which is viewed by said parish to be an unkind abuse and disregard of their wishes and desires, and directly calculated to alienate

the affections of his parishioners, and destroy his usefulness as a gospel minister in said First Society.

Third. That the Rev. Samuel Stearns has aided, abetted, or encouraged a division of his own society, and the erection of another house of public worship in said Bedford; and when his desires were consummated, a new house built, and a new society formed, consisting of the principal part of his church, he did, in the parish pulpit, on the Lord's day, publicly applaud and commend those who had left his society, and who, by said act, had left his support and maintenance on those who were opposed to the course he had pursued; intending, as we believe, to remain on the residue of his society, with the full amount of his salary, until he shall oblige them to abandon him, and wholly destroy said First Society, or compel them to pay him a sum of money, for which he will consent to ask a dismissal of said First Society, — which said society believe they are under no moral or equitable obligation to perform, but that the said Stearns has justly forfeited all pretensions of continuing to be useful as a gospel minister of said First Society.

The foregoing matters of complaint were adopted, and passed by a unanimous vote: —

Voted, That the committee chosen at the meeting of December 18 proceed, agreeably to instructions then given, and present the substance of the foregoing matters of complaint, and, in due time, such others as may, with propriety be appended, to the Rev. Mr. Stearns, and that they proceed as they may think best calculated to bring the object contemplated by the parish to a speedy termination.

Voted, to adjourn this meeting to January 29, at five o'clock, P. M.

A true record.

REUBEN BACON, *Town Clerk*.

BEDFORD, Jan. 8, 1833.

TO THE REV. SAMUEL STEARNS, Pastor of the First Parish in Bedford: —

The committee appointed by the First Parish in Bedford to propose to you to unite with them in choosing and calling a mutual ecclesiastical council for the purposes expressed in their vote of December 18, 1832 (a copy of which has been transmitted to you), have directed me to request you to inform

them at what time and place you will please to meet them, for the purpose of conferring in relation to the object of their appointment. Said committee hereby present you with the foregoing matters of complaint, as adopted and passed by said parish, at their meeting of January 8, 1833.

In behalf of said committee,

I am respectfully yours,

REUBEN BACON.

TO REUBEN BACON, ESQ.: —

SIR: I hereby acknowledge the receipt of a communication from you in behalf of a committee "appointed by the First Parish in Bedford, to propose to me to unite with them in choosing and calling a mutual ecclesiastical council for the purposes expressed in their vote of December 18, 1832." In said communication, dated January 12, 1833, you request me "to inform said committee at what time and place I will meet them for the purpose of conferring in relation to the object of their appointment." I beg leave, therefore, to inform the committee, that I will meet them, by leave of Providence, if agreeable to them, at my house, on Thursday next, at five o'clock, P. M.

With sentiments of due respect,

Yours, &c., SAMUEL STEARNS.

BEDFORD, Jan. 14, 1833.

The interview here contemplated was duly held, and resulted in a request, on the part of Mr. Stearns, that the committee would present their wishes in writing: —

TO REV. SAMUEL STEARNS, Pastor of the First Parish in Bedford: —

SIR: I am directed by a committee appointed by said parish to propose to you the following question: Will you join and cooperate with said parish by their committee, in choosing and calling a mutual ecclesiastical council for the purposes embraced in the votes of said parish of December 18, 1832, and January 8, 1833? If you accept the above proposition, please name the time and place (after Wednesday next) you will meet said committee for the purpose.

In behalf of said committee, I am, with due respect,

Yours,

REUBEN BACON.

BEDFORD, Jan. 19, 1833.

TO REUBEN BACON, Esq., Chairman of a Committee of the First Parish in Bedford:—

SIR: A communication from you, dated January 19, 1833, has been duly received, in which, in behalf of said committee, you propose to me the following question: "Will you join and co-operate with said parish by their committee in choosing and calling a mutual ecclesiastical council, for the purposes expressed in the votes of said parish of December 18, 1832, and January 8, 1833?"

Now, sir, in answer to this question, I hereby inform the parish committee through you, their organ of communication, that I *will join and co-operate* with the parish in choosing and calling a *mutual ecclesiastical council* for the purposes expressed in their votes of December 18, 1832, and January 8, 1833; and, agreeably to their proposal, I would appoint Thursday next, when, by leave of Providence, I will meet the parish committee at my house, at five o'clock, P. M., for the purpose of making due arrangements for carrying said design into effect.

With due consideration,

Yours, &c.,

SAMUEL STEARNS.

BEDFORD, Jan. 22, 1833.

TO THE REV. SAMUEL STEARNS, Pastor of the First Congregational Society in Bedford:—

SIR: The committee appointed by said society at their meeting of December 18, 1832, to make out matters of complaint against the ministerial conduct of the Rev. Mr. Stearns, hereby exhibit the following, to be appended to the charges voted by said society at their meeting of January 8, 1833, for the consideration of the council, namely:—

That the Rev. Mr. Stearns, contrary to his own former practice and that of his predecessors, and much to the annoyance of a large portion of his parishioners, has introduced numerous evening and other meetings, under various names, some of which were calculated to cast a reproach on those of the society who did not co-operate with him in the new measures he had adopted for the propagation of the peculiar tenets of *Calvinism*; and to proselyte the liberal part of his parishioners to that harsh, and, as we believe, unscriptural creed and doctrine.

Also the method adopted by Rev. Mr. Stearns in getting up a four days', or protracted, meeting, in the fall of the year 1831, in connection with his particular invitation to his whole society to attend, and the uncourteous manner in which a portion of said society were treated by him and those who were called, or permitted, to take part in the transactions of said meeting.*

REUBEN BACON,	} Committee of Society.
TIMOTHY PAGE,	
ELIAB B. LANE,	
DAVID FITCH.	

BEDFORD, Feb. 19, 1833.

The interview contemplated in these last communications was held as proposed, and resulted in the agreement to call an ecclesiastical council, which should consist of three Unitarian and three Orthodox ministers and their delegates, and of one other, mutually chosen, who should act as Moderator. Dr. Gannett of Boston, Dr. Walker of Charlestown, and Mr. Stetson of Medford, Unitarian; and Dr. Codman of Dorchester, Dr. Fay of Charlestown, and Dr. Gile of Milton, Orthodox, were appointed; and Mr. Hildreth of Gloucester, theological views uncertain, was agreed upon for Moderator.

The council met on the 27th of February, 1833. Hon. Samuel Hoar of Concord was employed as the legal assistant of Mr. Stearns, and Hon. John Keyes of Concord as legal assistant of the parish. The hearing was in public, and the

* The words "uncourteous manner in which a portion of said society were treated by him and those who were called, or permitted to take part in the transactions of said meeting" are supposed to refer to the urgency with which the truths of the Gospel were pressed upon all who were considered "impenitent and unbelieving" in the Christian sense, that they would accept the offers of divine mercy while it was still an "accepted time and a day of salvation." It is not remembered that any notice was taken by the speakers of any opposition or disturbance in the society. Nor was the pastor accustomed afterward to make any allusions, in his preaching, to the difficulties which existed between him and a portion of his people. The Sabbath before the meeting of the council he took for his text 1 Samuel. ii. 3: "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed." But no allusion was made to existing circumstances, in the discourse.

whole town turned out. The sessions were continued through the day and evening, and until two o'clock in the morning. The whole ministerial life of the pastor, the action of the church and parish, and everything bearing on the case, came under review. In the evening, Rev. Dr. Ripley of Concord, and Rev. Mr. Whitman of Billerica, were called in as witnesses on the question of exchanges. Mr. Hoar, himself a member of Dr. Ripley's church, and supposed to be theologically in sympathy with his pastor, drew from that venerable clergyman the full confession, that when, in former years, Mr. Stearns had freely exchanged with him, he (Mr. Stearns) had no reason to consider him a Unitarian; and that, if there had been any alteration of sentiment, occasioning an alteration in the matter of exchanges, the change of sentiments could not be attributed to the defendant. Mr. Whitman's testimony was essentially the same. It was midnight before the examination had reached so nearly its conclusion that the legal council could commence their arguments upon the case. The interest in the occasion was intense. Men, women, and children seemed riveted to the spot; and, notwithstanding the lateness of the hour, very few left the house till the session was broken up. The council had the rest of the night and the morning to make up their result. Most of them obtained but little sleep, and some of them, it was said, none at all.

The result is as follows:—

"An ecclesiastical council was convened at the house of Mr. Fuller in Bedford, on Wednesday, the 27th of February, 1833, by letters missive from the Rev. Samuel Stearns and the First Religious Society in Bedford 'to judge, determine, and decide the following question, namely: Is it expedient, proper, and just, that the relation of Rev. Samuel Stearns to the First Congregational Society in Bedford as their pastor, be dissolved?"

"The following pastors and delegates were present:—

"Gloucester,—Rev. Hosea Hildreth.

"Second Church in Dorchester,—Rev. John Codman, D. D., *Pastor*; Deacon Isaac Howe, *Delegate*.

"Church in Milton,—Rev. Samuel Gile, *Pastor*; Brother Lewis Tucker, *Delegate*.

"First Church in Charlestown,—Rev. Warren Fay, D. D., *Pastor*; Deacon John Doane, *Delegate*.

"Second Congregational Church in Charlestown,—Rev. James Walker, *Pastor*; Brother Charles Foster, *Delegate*.

"Federal Street Church, Boston,—Rev. Ezra Stiles Gannett, *Pastor*; Brother James Savage, *Delegate*.

"First Church in Medford,—Rev. Caleb Stetson, *Pastor*; Brother Abner Bartlett, *Delegate*.

"The council was organized by choosing the Rev. Mr. Hildreth, Moderator, Rev. Warren Fay and Rev. James Walker, Scribes. The council was then opened with prayer by the Moderator.

"The Rev. Mr. Stearns and the committee of the society having requested to be heard by legal counsel,—

"*Voted*, That their request be granted.

"*Voted*, That this council adjourn to the Town Hall, at the request of the parties, for the hearing of the case to be submitted.

"The council proceeded to the Town Hall, and entered on the hearing. Hon. Samuel Hoar and Hon. John Keyes acted as counsel for the parties.

"*Voted*, To adjourn to meet in this place at half past two o'clock.

"The council met at half past two o'clock, at the Town Hall, and resumed the hearing.

"*Voted*, To adjourn to tea, and to meet again at one quarter past seven o'clock.

"Met, according to adjournment.

"The council, having closed the hearing at two o'clock in the morning, adjourned to meet at half past eight o'clock.

"Thursday morning, February 28, the council met according to adjournment, and were led in prayer by Rev. Dr. Codman. After deliberate and prayerful consideration of the whole case submitted, the council came to the unanimous result,—that no charge whatever has been sustained against the moral or ministerial character of the Rev. Mr. Stearns; and they rejoice that the committee of the parish

expressly disavow any intention to fix any criminality on Mr. Stearns.

"*Voted*, unanimously, that, in view of the circumstances presented to this council, it is expedient, proper, and just that the relation of Rev. Samuel Stearns to the First Congregational Society in Bedford, as their pastor, be dissolved on suitable pecuniary consideration.

"*Voted*, That in the judgment of this council a suitable pecuniary consideration would be made by adopting the two following principles, namely, That the note or bond for one thousand dollars, now held by the town or parish against Rev. Samuel Stearns, be cancelled; and

"That in respect to his salary from November 9, 1832, to the day on which the connection shall be dissolved, the payment by the first parish of such proportion of the whole sum due for that period of time as the amount of taxable property belonging to the First Parish on the 28th day of February, 1833, bears to the whole amount of taxable property belonging to both the First Parish and the new society on this same day, shall be considered and taken as a full discharge by Rev. Samuel Stearns of all demands against said First Parish for salary during the period.

"Having settled these principles, this council unanimously came to this result, — that when the above conditions shall be complied with by the First Congregational Society in Bedford, the ministerial connection of the Rev. Samuel Stearns with said society shall be dissolved, and is by such compliance dissolved.

"The council also unanimously concur in opinion, that the Rev. Samuel Stearns sustains an unblemished moral, Christian and ministerial character, and is fully deserving the same confidence of the Christian community which he has so long shared.

"The council have great pleasure in observing the liberal conduct of the town and parish towards Rev. Mr. Stearns, from the time of his settlement until the origin of their recent difficulties; and conclude their result by expressing their earnest hope that their advice and decisions will be approved by those at whose request they have been convened, and promote their best interests, the peace and happiness of this community, and the kingdom of Jesus Christ in this place.

"The result was communicated by the parties; and, after prayer by the Rev. Mr. Gile, the council was dissolved.

"HOSEA HILDRETH, *Moderator*.

"WARREN FAY, }
JAMES WALKER, } *Scribes*.

"BEDFORD, Feb. 28, 1833."

We cannot let this opportunity pass without bearing testimony to the fair and honorable manner in which this trial was conducted by the council. The sympathy and courtesy with which the pastor was treated, on the occasion, by the Unitarian as well as the Orthodox members of the council, was highly appreciated by him, and is remembered with gratitude by his friends. They were especially sensible of the kindness and generosity of the Rev. Dr. Gannett in the case, who understood, perhaps, better than most of his brethren, the elements of the opposition, and its true character.

Mr. Stearns soon notified the town that he should accept the result of the council, and was ready to comply with all its requisitions. The town, on their part, expressed "satisfaction with the decision of the council," and agreed to "accept the result, *when they shall be possessed of adequate funds for settling with Rev. Mr. Stearns, and such unanimity shall prevail in the parish as to warrant the belief that it will be for their interest to do it.*" The peculiar manner of this acceptance will be observed. By it the town obtained the twofold advantage of seeming to accept the result, and not complying with its conditions. This trap, left open undesignedly by the council, was of course observed, and sprung. The minister would be held to the old parish, on partial pay, for an indefinite period, — perhaps for the remainder of his life, — and his ministrations to the church and new society connected with it would be prevented, and embarrassment and harm to religion would result. Under these circumstances, he soon notified the town that he considered his ministerial relation to them as dissolved by the result of

the council, his acceptance of said result, and their action upon it. The payment of the \$1,000 bond, which the council had awarded to Mr. Stearns, was immediately demanded of him by the town.

From this time Mr. Stearns left the matter almost entirely in the hands of his legal counsel, he, meanwhile, preaching regularly to the new society, and performing such parochial services as were asked of him by members of the old.

That the legal suit and questions of law between him and the town may be understood, it will be necessary to state the pecuniary obligations under which they had placed themselves in reference to him. The salary originally offered him with his "call," in 1796, was the fixed sum of three hundred and thirty-three dollars and thirty-three cents, and eighteen cords of wood; or twenty cords of wood and the above sum, estimated or "stipulated," as it was called, according to the varying prices of "corn, rye, beef, and pork." As a safeguard against a depreciation of the currency, Mr. Stearns chose the "stipulation"; but afterwards, some of the parish being dissatisfied with the arrangement, partly because, perhaps, a committee of the town, chosen annually to estimate the minister's salary, would do much towards establishing the prices of the above articles for the place, he consented to take the fixed sum, "provided the town would not allow him to suffer in consequence of it." By this arrangement, he found himself the loser, in the course of a few years, to the amount of several hundred dollars, and his affairs seriously embarrassed. The subject was brought before the town in 1801, and resulted in restoring the salary as originally "stipulated," and in "*loaning, to Rev. Mr. Stearns, the sum of one thousand dollars, without interest, during the time he supplies our desk, he giving to the town sufficient security for the payment of the principal at the time he shall cease to supply the desk.*"

In 1808, the circumstances of the pastor being still embarrassed, and his salary inadequate, a committee, appointed for the purpose, reported, "that Mr. Stearns had reasonably expended a much larger sum for the support of his family than he had received, and that he had not yet received so much by two hundred and forty dollars as he would have done if he had not given up the original "stipulation." The town, accordingly, "voted to add a hundred dollars a year to his salary, for three years." At the end of this period, the subject of salary, in 1811, was again considered, and resulted in the adoption by the town of a report of their committee, to the effect that the salary of the minister should, henceforth, be five hundred dollars a year, and twenty cords of wood; and this, together with the interest on the one-thousand-dollar loan aforesaid, continued to be the salary to the end of his ministry.*

As it now appeared probable that no settlement could be reached by the town during the minister's lifetime, a suit in equity was commenced by Mr. Stearns's counsel, to secure a settlement on the basis of the result of the council, and the conditional acceptance of the town thereupon. The parties agreed upon the facts, and the case was presented to the Supreme Judicial Court for a decision of the law questions involved. No report of the decision could be obtained for a long period afterward, except a general oral statement, that "the advice of the ecclesiastical council could not be enforced by a court of chancery, or any

* It is curious to notice the effect of the stipulation on salary, as estimated during seven or eight years previous to 1811. The fixed salary of \$333.33 became, as "stipulated" in 1803, \$387.63; 1804, \$400.43; 1805, \$434.17; 1806, \$520.06; 1807, \$476.50; 1808, \$431.05; 1809, \$405.90; 1810, \$503.05. The year 1804 seems to have been a *catching* time, as well as severe one. Forty several bank-bills, paid by the treasurer, were described under the heading, "To be returned, if counterfeited, or not payable without a discount." It is also enrious to notice, among these bills, some of \$4, \$6, \$7, and \$8, = denominations not heard of in these modern times.

other judicial tribunal, though the aggrieved party might obtain remedy at the common law."

Mr. Stearns died on the 26th of December following. His closing days will be briefly noticed in another article. Meanwhile, a new meeting-house had been erected, and a new society had been formed, entitled "The Trinitarian Congregational Society in Bedford"; he had accepted an invitation from them to become their minister, — having never ceased to be the pastor of the church connected with them, — and had preached and labored in this capacity for more than a year and a half. During this interval, he had performed most of the *pastoral* labor for the town. When his former parishioners were in trouble, notwithstanding the division, they would send to him. He attended funerals, visited the sick, and in some instances performed the marriage ceremony for them, as in olden time; and, as it happened, had never refused, up to the period of his last sickness, any ministerial or parochial labor in the old parish which had been requested of him; and, when he died, many sincere mourners among them followed his remains to the grave.

Indeed, it had been officially stated to him by a committee of the town, that many of them would still prefer, notwithstanding what had taken place, that, on certain pecuniary conditions, he would still remain their minister. But the suggestion came too late. Had he consented to any such arrangement, after the formation of the new society, and his connection with it, great confusion and harm to religion would have been the result. Meanwhile, the town had insisted that his connection with them had never been dissolved by decision of the council, nor by any consent of theirs, and he was urged, on penalty of being summarily "voted a dismissal," to ask a dismissal unconditionally. But such a measure involved too many questions and interests to allow of his adopting it without further

consideration, and especially until the grounds of the decision of the court could be ascertained.

The full report of that decision was not obtained until 1839, — more than four years after the case had been considered and issued. It may be found in Pickering's Reports, Vol. XXI. The opinion of the court was delivered by Judge Morton. It represented that the result of the council was not, in this case, legally binding, as the parties had not formally pledged themselves to abide by it, but was only advisory; that, although the town voted an approbation of the proceedings of the council, and their acceptance of the result, whenever it should be for the *interest* of the town to do so, yet, as that time did not come, the result never was accepted.

The opinion of the court closes with these words: —

"Although a considerable delay took place in this case, and the parish did not act with so much promptness or frankness as would have become their own character and was due to the long services of their aged pastor, and although the reports and proceedings of the parish were calculated, if not intended, to mislead and embarrass the plaintiff, yet we cannot perceive anything which amounts to an acceptance or assent to the advice of the council. The result of the whole is, that the labors and good offices of this ecclesiastical council have been rendered by the conduct of the defendants entirely ineffective, and the parties remain in the same relation to each other as if no council had been convened.

"However we may regret that the parties did not follow the excellent advice of this ecclesiastical council, which they themselves seem highly to approve, we are of opinion that it cannot be enforced by a court of chancery or any other judicial tribunal."

A note, appended to this opinion of the court, states, that, "at the October term, 1838, a case came before them, growing out of the same proceedings." It was an action of the town, brought against the sureties of Mr. Stearns, now more than three years after his death, for the pay-

ment of the mortgage bond of \$1,000 in question. The court decided — what the parties all acknowledged, since the preceding decision — that the bond was due, and the only question remaining was, *from what date it became due*, whether from the time of Mr. Stearns's death, or, as the town claimed, from an earlier period. To decide this question, the court said, "there must be a hearing in chancery." "Perhaps," they added, "the parish will be content to take interest from the death of their late pastor. If they claim more, the burden of proof will be upon them, to show that, before that time, he had by some neglect or fault forfeited his right to the use of this money."

Aside from the amount of interest at stake, which was the interest of one thousand dollars, for less than two years, the parish were unwilling to reckon it from the time of his death only, as this would imply that he had never ceased to be the minister of the town *through any fault of his own*; and the heirs of Mr. Stearns were unwilling to allow interest for a longer time, as it would imply just the contrary. The case was brought before the court of common pleas, by the town, at Lowell, July 15, 1839; Mr. Hoar acting as counsel for the defendant,* and Mr. Farley, of Groton, for the town.

After hearing the evidence, the judge instructed the jury, that, if Mr. Stearns had, "by *some neglect or fault*, forfeited

his right to the use of this money," then, from the time of said forfeiture, interest on the bond should begin to be reckoned. But if he had not forfeited his right, by some neglect or fault, to the use of this money, before his death, then the time to commence computing the interest on the bond would be the date of his death. The jury decided in favor of Mr. Stearns, *that he had not forfeited any of his rights in the premises, and that the interest should be computed only from his death.*

This decision of the Supreme Court, followed by the verdict of the jury at Lowell, would seem to imply that the minister of Bedford might have recovered his full salary of the town, to the time of his death, while *justice* might demand, that at least his *losses* in consequence of the action of the town should be made good to him. But neither did he, while he was living, nor his heirs after his death, desire to take any legal advantage of the town, nor even to demand that any pecuniary damage should be made up to him, resulting from his receiving a smaller salary, and that only during health, from the new society, instead of his former salary, which was pledged to him for life.

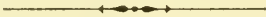
By the legal cases, two questions of ecclesiastical law were decided. First, that the pecuniary conditions made by an ecclesiastical council in the dismissal of a minister would not be binding unless such conditions had been fully submitted, and fully accepted, by the parties; and second, that a town or parish changing its religious views could not eject a minister settled for life, and faithful, even though a majority of the voters should not choose to hear his preaching, and he should continue his ministrations to such as might appreciate them, whether organized into a new society or not.

We have thus presented the leading circumstances of this painful controversy, not only to exhibit the character of a faithful minister of Christ, in times of trial, but also to illustrate, by an example, an impressive chapter in the ecclesi-

* Hon. Samuel Hoar, of Concord, was the father of the present Judge Rockwell Hoar, of Cambridge, and one of the ablest lawyers in the State. He was distinguished for a candor which was honorable to him, for a dignity which commanded respect, and integrity which was above suspicion. Though regarded as a Unitarian, or, at least, in sympathy with his pastor, who was supposed to have become one, Mr. Stearns felt that his case would be safe in his hands. Nor had he occasion to regret his selection of counsel. Mr. Hoar was untiring in his efforts (though they extended over a considerable period of time, and involved much anxiety and labor) to fulfil the trusts committed to him. When the case was finally closed, he declined receiving any remuneration for his services, saying, in substance, that "he had not performed the work for a pecuniary consideration, but to assist an aged minister, who had faithfully performed his duties, and, like other ministers, been poorly paid."

astical history of Massachusetts, and to show the present generation of Orthodox Christians what their fathers suffered for the doctrines of the Cross. We have kept back many things which some may think ought to be put forward, which, if related, would exhibit in a still stronger light the afflictions of churches and pastors, a generation ago, for the Gospel's sake. But many of the prominent actors in those scenes have gone, long since, with their pastors, to a higher tribunal than any on the

earth; and in the case of the town of Bedford, for the sake of precious as well as painful memories, we would say nothing personally reproachful of any. We have tried to be considerate of surviving friends, have even suppressed names where there was anything to complain of, except in official documents, and where the mention of them could not well be avoided. If we have said enough to meet the demands of the case, let everything else unpleasant be buried forever.



LIBERAL BENEFACTIONS TO AMERICAN LITERARY INSTITUTIONS.

IF there has been any question as to the appreciation of the American mind of the higher institutions of learning, it may be satisfactorily answered by the munificent gifts recently bestowed upon them. The contributions thus made are the more remarkable, if we consider the time of their bestowal, when the country was just emerging from a gigantic and exhausting civil war. The following summary has been compiled chiefly from the annual reports of the Society for the Promotion of Collegiate and Theological Education, and embraces the benefactions of the last five years. Probably it is not perfectly accurate, and yet it is in the main reliable. It consists of personal gifts, and does not include the appropriations of State legislatures or the grants of land to Agricultural Colleges. Doubtless many of these private donations, although they have not passed through the Treasury of the College Society, are the result of the general interest awakened in behalf of education by that important organization. The simple receipts of our benevolent societies are often by no means the measure of their efficiency or general usefulness. Nowhere else in any language can be

found within the same compass so much valuable information, and such profound views on the general subject of sacred learning, as is furnished in the publications of the American Education Society and in the "Permanent Documents" of the College Society. When we read the following testimony from the London Spectator, — "Gifts of princely amounts — amounts which would yield fortunes in mere interest — have been repeatedly made to great American cities, to colleges, to libraries, and this during the lifetime of the donors, but we can scarcely recall an instance of the kind in Great Britain," — and cast our eye over the following summary, it leads us to prize our republican institutions, and may well inspire us with respect for our national intelligence and liberality.

COLLEGES AND UNIVERSITIES.

Albion College, Albion, Mich.	\$25,000
Amherst College, Mass.	350,000
Baldwin University, Ohio,	103,000
Baptist College, Kalamazoo, Mich.	50,000
Bates College, Maine,	50,000
Beloit College, Wis.	18,000
Bowdoin College, Maine,	72,000
Brown University, R. I.	160,000
College at Bethlehem, Penn.	500,000
College of New Jersey,	100,000

Colby University, Maine,	\$10,000	Bangor Theological Seminary, Maine,	\$30,000
Cornell College, Iowa,	25,000	Baptist Theological Seminary, West Philadel-	
Cornell University, N. Y.	870,000	phia, Pa.	280,000
Cumberland University, Tenn.	35,000	Chicago Theological Seminary, Ill.	80,000
Dartmouth College, N. H.	121,000	Columbia Theological Seminary, S. C.	72,500
Dickinson College, Penn.	100,000	De Lang Divinity School of Hobart Free Coll.	20,000
Genesee College, Lima, N. Y.	75,000	Drew Theological Seminary, N. Y.	250,000
Hamilton College, N. Y.	202,500	Lane Theological Seminary, Ohio,	50,000
Hanover College, Penn.	25,000	Methodist Biblical Institute, Mass.	35,000
Harvard College, Mass.	483,000	Theological Institute, Hartford, Conn.	70,000
Hobart Free College, N. Y.	112,000	Union Theological Seminary, N. Y.	150,000
Illinois College, Ill.	25,000	Union Theological Seminary, Va.	42,000
Kenyon College, Ohio.	25,000	Yale Theological Seminary,	50,000
Lafayette College, Penn.	230,000		
Lawrence University, Wis.	20,000		
Lewis College, Glasgow, Maine,	40,000		
Lincoln College, Penn.	100,000		
Lombardy College, Ill.	100,000		
Madison College, N. Y.	160,000		
Marietta College, Ohio,	100,000		
McKendree College, Ill.	20,000		
Middlebury College, Vt.	10,000		
Methodist College, N. Y. (city)	250,000		
New York University, N. Y.	160,000		
Northwestern Christian University, Iowa, . .	35,000		
Norwich University, Vt.	15,000		
Oberlin College, Ohio,	34,000		
Ohio Wesleyan University,	80,000		
Otterbein University, Ohio,	30,000		
Pacific Methodist College, California,	20,000		
Princeton College, N. J.	181,500		
Protestant Syrian College, Beyrout,	103,000		
Racine College, Wis.	100,000		
Rochester University, N. Y.	200,000		
Rutgers College, N. J.	255,000		
Shurtleff College, Ill.	90,000		
Trinity College, Conn.	100,000		
Tufts' College, Mass.	500,000		
University of Chicago, Ill.	285,000		
University of Lewisburg, Penn.	100,000		
University of Mississippi,	25,000		
University of Vermont,	75,000		
Upper Iowa University,	40,000		
Wabash College, Ind.	20,000		
Wabash College, Iowa,	35,000		
Washington College, St. Louis, Mo.	150,000		
Washington College, Va.	55,000		
Waterville College, Maine,	150,000		
Wesleyan University, Conn.	137,000		
Western University, Penn.	95,000		
Williams College, Mass.	80,000		
Yale College, Conn.	750,000		
Collegiate and Theological Institute of the Lutheran Church,	300,000		
THEOLOGICAL SEMINARIES.			
Andover Theological Seminary, Mass. . . .	\$155,000		
Auburn Theological Seminary, N. Y.	75,900		
ACADEMIES.			
Bradford Academy, Mass.	\$30,000		
Dean Academy, Franklin, Mass.	125,000		
Drew Female Seminary, Carmel, N. Y.	250,000		
Elmira Female College, N. Y.	50,000		
Female College, Terre Haute, Ind.	100,000		
Free Academy, Norwich, Conn.	30,000		
High School, Claremont, N. H.	22,000		
Mount Holyoke Female Seminary, Mass. . . .	18,000		
Peabody Institute, Baltimore, Md.	1,000,000		
Phillips Academy, Andover, Mass.	25,000		
Young Ladies' Seminary, Exeter, N. H. . . .	200,000		
SOCIETIES.			
Boston Society of Natural History,	\$270,000		
Institute of Technology, Boston	270,000		
EDUCATION.			
Education in Essex, Mass.	\$140,000		
Education in New Bedford, Mass.	80,000		
Peabody Fund for the South,	2,000,000		
LIBRARIES.			
Astor Library, N. Y.	\$50,000		
Library at Brookfield, Mass.	10,000		
Library at Ithaca, N. Y.	100,000		
Library at Newton, N. Y.	25,000		
Library at Waterbury, Conn.	200,000		
<hr/>			
As above for			
Colleges,	\$8,858,000		
Theological Seminaries,	1,359,500		
Academies,	1,850,000		
Societies,	540,000		
Education,	2,220,000		
Libraries,	385,000		
Total,	\$15,212,500		

CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1867-68.

The following lists are compiled from the printed catalogues, and information in manuscript. All honorary titles being omitted, it is safe to address each Professor as D.D. A dash in the column "Graduated" signifies that the person is not a graduate of a college.

The following abbreviations of names of colleges are used. It would be very convenient for all the seminaries to adopt the same abbreviations. The list we have adopted is prepared after looking over the whole field; and a number of changes have been necessary to secure uniformity.

- Ad.C. Adrian College, Michigan.
- Al.C. Alleghany College, Pennsylvania.
- A.C. Amherst College, Massachusetts.
- Ba.C. Bates College, Maine.
- Bel.C. Beloit College, Wisconsin.
- B.C. Bowdoin College, Maine.
- B.U. Brown University, Rhode Island.
- Cal.C. College of California.
- C.U. Colby University, Maine.
- D.C. Dartmouth College, N. Hampshire.
- Ham.C. Hamilton College, New York.
- H.C. Harvard College, Massachusetts.
- Hills.C. Hillsdale College, Michigan.
- Ill.C. Illinois College, Illinois.
- Io.C. Iowa College, Iowa.
- Ken.C. Kenyon College, Ohio.
- K.C. Knox College, Illinois.
- Mar.C. Marietta College, Ohio.
- McG.U. McGill University, Canada.
- M.C. Middlebury College, Vermont.
- N.J.C. New Jersey College, New Jersey.
- N.Y.C. New York College, New York.
- N.Y.U. New York University, New York.
- O.C. Oberlin College, Ohio.
- Ol.C. Olivet College, Mich.
- R.U. Rochester University, New York.
- R.C. Rutgers College, New Jersey.
- T.C. Tusculum College, Tennessee.
- U.C. Union College, New York.
- U.E. University of Edinburgh, Scotland.
- U.M. University of Michigan, Michigan.
- U.P. University of Pennsylvania, Pa.
- U.Vt. University of Vermont, Vermont.
- Wab.C. Wabash College, Indiana.

- Wat.C. Waterville College, Maine.
- Wg.C. Waynesburg College,
- W.R.C. Western Reserve College, Ohio.
- Wh.C. Wheaton College, Illinois.
- W.C. Williams College, Massachusetts.
- Y.C. Yale College, Connecticut.

I. — THEOLOGICAL SEMINARY, BANGOR, ME.

FACULTY.

- Rev. ENOCH POND, President, Waldo Professor of Ecclesiastical History.
- ———, Fogg Professor of Sacred Rhetoric, and Lecturer on Pastoral Duties.
- Rev. DANIEL SMITH TALCOTT, Hayes Professor of Sacred Literature.
- Rev. JOHN R. HERRICK, Buck Professor of Christian Theology, and Librarian.

RESIDENT LICENTIATES.

Name and Residence.	Place of Education.
J. T. Closson, Franklin, N.H.	Andover.
James H. Crosby, Bangor, Me.	Bangor.
Thomas H. Rich, Bangor, Me.	Bangor.

(3)

SENIOR CLASS.

Name and Residence.	Graduated.
George W. M. Adams, Wilton, Me.	B.C. 1865
Samuel B. Andrews, Exeter, Me.	—— ———
N. H. Bell, Kossuth, Io.	A.C. 1866
J. S. Cogswell, W. Boscawen, N.H.	—— ———
Royal M. Cole, Stark, N.H.	A.C. 1866
James Dingwell, Jr., Providence, R.I.	A.C. ——
A. Doremus, Parsippany, N.J.	R.C. 1864
V. M. Hardy, Wilton, Me.	A.C. 1865
R. K. Harlow, Middleboro', Ms.	A.C. 1865
R. P. Hibbard, Brooklyn, N.Y.	N.Y.C. ——
Henry H. Hutchinson, Poland, Me.	R.C. ——
George H. Kimball, Boston, Ms.	—— ——
S. V. McDuffee, Keene, N. H.	A.C. 1865
Darius A. Morehouse, Brockport, N.Y.	Hills.C. ——
William F. Ober, Beverly, Ms.	A.C. 1865
Edward R. Osgood, Bluehill, Me.	B.C. ——
J. E. Pierce, Monmouth, Me.	B.C. 1862

Fred. Eugene Sturgess, Gardiner, Me. A.C. 1864
 Philander Thurston, Enfield, Ms. A.C. 1865
 John C. Tiffany, Barrington, R.I. ———
 Webster Woodbury, Sweden, Me. B.C. 1864
 (21)

MIDDLE CLASS.

Irwin D. Atkinson, Morefield, Ia. Hills.C. 1863
 Henry L. Chapman, Portland, Me. B.C. 1866
 Edward P. Eastman, N. Conway, N.H. ———
 Herbert Howes, S. China, Me. ———
 George W. Kelly, Portland, Me. B.C. 1866
 Edward Kingsbury, Newton, Ms. ———
 J. G. Leavitt, Patten, Me. C.U. ———
 R. D. Osgood, Bluchill, Me. ———
 George T. Packard, Brunswick, Me. B.C. 1866
 William H. Rand, Keene, N.H. M.C. ———
 Edward G. Smith, Monmouth, Me. ———
 W. F. Stockbridge, Lewiston, Me. Ba.C. 1867
 Baman N. Stone, Phillipston, Ms. A.C. 1863
 Edwin P. Wilson, Cambridgeport, Ms. ———

(14)

JUNIOR CLASS.

John Bragdon, Wells, Me. ———
 William Forsyth, New Boston, N.H. ———
 Andrew McLeod, Milton, N.S. ———
 Charles W. Park, W. Boxford, Ms. A.C. 1867
 William A. Spaulding, Hanover, N.H. D.C. ———
 (5) Total, 43.

II. — ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

FACULTY.

REV. EDWARDS A. PARK, Abbot Professor of Christian Theology.
 REV. AUSTIN PHELPS, Bartlet Professor of Sacred Rhetoric.
 REV. EGBERT C. SMYTH, Brown Professor of Ecclesiastical History, and Lecturer on Pastoral Theology.
 REV. J. HENRY THAYER, Associate Professor of Sacred Literature.
 REV. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature.

———, Smith Professor of Theology, Homiletics, etc. (in the Special Course).
 REV. WILLIAM L. ROPES, Librarian.

LECTURERS.

REV. RUFUS ANDERSON, Lecturer on Foreign Missions.
 REV. LEONARD BACON, Lecturer on Congregationalism.
 REV. EDWARD N. KIRK, Lecturer on Revivals.
 REV. JACOB M. MANNING, Lecturer on the Relations of Christianity to Popular Infidelity.
 REV. DANIEL P. NOYES, Lecturer on Home Evangelization.
 ———, Teacher of Elocution.

RESIDENT LICENTIATES.

Name and Residence.	Coll.	Grad.	Sem.
Henry K. Craig, New Bedford, Ms.	B.C. 1844.	Andover.	
S. P. Fowler, Jr., Danvers, Ms.	A.C. 1861.	Andover.	
A. F. Shattuck, Hollis, N. H.	A.C. 1859.	Union.	
Newman Smyth, Brunswick, Me.	(4)	B.C. 1863.	Andover.

RESIDENT STUDENTS.

Name and Residence.	Graduated.
George Warren Barber, Orange, Ms.	A.C. 1867
Frank Gray Clark, Andover, Ms.	A.C. 1862
Thomas Albert Emerson, South Reading, Ms.	Y.C. 1863
William W. Silvester, Danvers, Ms.	(4)

SENIOR CLASS.

Edwin A. Adams, Somerville, Ms. A.C. 1861
 Thomas E. Babb, Plainfield, N. J. A.C. 1865
 James H. Babbitt, Taunton, Ms. A.C. 1865
 Albert Galiford Bale, Dubuque, Iowa. A.C. 1865
 Edward T. Bartlett, Philadelphia, Pa. U.P. 1865
 Newton T. Blakeslee, Chagrin Falls, O. W.R.C. 1864
 Addison Blanchard, Cumberland Centre, Me. B.C. 1863
 William A. Bosworth, Middleport, O. Mar. C. 1863
 Albert Bowers, Hancock, N. H. D.C. 1863

Ezra Brainerd, St. Albans, Vt.	M.C. 1864	Charles Sylvester Brooks, Andover, Ms.	
J. Wesley Churchill, Nashua, N.H.	H.C. 1865		A.C. 1863
DeWitt S. Clark, Chicopee, Ms.	A.C. 1863	Horace Bumstead, Boston, Ms.	Y.C. 1863
Benjamin D. Conkling, Sharonville, O.		Leander T. Chamberlain, West Brookfield, Ms.	Y.C. 1863
	Mar.C. 1865		
Joseph Cook, Ticonderoga, N. Y.	H.C. 1865	Charles Chester Cragin, Chicago, Ill.	
James W. Cooper, Hartford, Ct.	Y.C. 1865		B.U. 1863
Ethan Curtis, Lenox, Ms.	W.C. 1866	David Augustus Easton, Cincinnati, O.	
Marshall M. Cutter, Cambridge, Ms.	H.C. 1864		B.C. 1865
Charles T. Dering, East Setauket, N. Y.		Ebenezer Nichols Fernald, West Lebanon, Me.	A.C. 1862
	Ham.C. 1864		
Henry C. Dickinson, Beloit, Wis.	Bel.C. 1863	Lucien Haskell Frary, Haverhill, N. H.	
James G. Dougherty, Newport, R. I.			D.C. 1866
	B.U. 1865	Homer Taylor Fuller, Lempster, N. H.	
Ellis R. Drake, Boston, Ms.	B.C. 1862		D.C. 1864
John Edgar, Philadelphia, Pa.	— — —	Jeremiah E. Fullerton, Bath, Me.	B.C. 1865
Hermann Fieke, Bremen, Germany.	— — —	Daniel Crosby Greene, Westboro', Ms.	
George H. French, Candia, N. H.	D.C. 1863		D.C. 1864
Holland B. Fry, Oberlin, O.	O.C. 1865	George Harris, Jr., Columbia Falls, Me.	
Serenó D. Gammell, Charlestown, Ms.			A.C. 1866
	A.C. 1865	Charles E. Harwood, Enfield, Ms.	A.C. 1865
Lewis Gregory, Wilton, Ct.	Y.C. 1864	Edward S. Huntress, Portsmouth, N. H.	
Thos. Lafon Gulick, Honolulu, Hawaiian Islands.			— — —
	W.C. 1865	George Henry Ide, St. Johnsbury, Vt.	
Azel W. Hazen, Norwich, Vt.	D.C. 1863		D.C. 1865
Charles L. Hubbard, Corinth, Vt.	D.C. 1866	Henry Erastus Jewett, St. Johnsbury, Vt.	
Charles E. Lane, Stratham, N. H.	A.C. 1865		— — —
D. Dana Marsh, Thetford, Vt.	D.C. 1865	Evarts Bradford Kent, Ripton, Vt.	M.C. 1865
Henry G. Marshall, Milford, Ct.	Y.C. 1860	George Trumbull Ladd, Painesville, O.	
Daniel Merriman, Chicago, Ill.	W.C. 1863		W.R.C. 1864
Henry P. Page, Centre Harbor, N. H.		James H. Lee, Charlestown, Ms.	A.C. 1864
	D.C. 1861	Henry Marden, New Boston, N. H.	D.C. 1862
Webster Patterson, Stafford, Vt.	D.C. 1865	Charles L. Mitchell, Brooklyn, N. Y.	Y.C. 1866
Joseph C. Plumb, Cattaraugus, N. Y.		George Lyman Nims, Sullivan, N. H.	
	— — —		M.C. 1865
John P. Taylor, Andover, Ms.	Y.C. 1862	George H. Palmer, Boston, Ms.	H.C. 1864
Philander Thurston, Enfield, Ms.	A.C. 1865	Leroy Matthew Pierce, Londonderry, Vt.	
Joseph Ward, Pawtucket, R. I.	B.U. 1865		M.C. 1866
William H. Warren, Westboro', Ms.		Isaac Pierson, Hartford, Ct.	Y.C. 1866
	H.C. 1865	James Powell, Nashua, N. H.	D.C. 1866
Henry M. Whitney, Northampton, Ms.		Cyrus Richardson, Draeut, Ms.	D.C. 1864
	Y.C. 1864	William Henry Ryder, Oberlin, O.	O. C. 1866
Will C. Wood, West Roxbury, Ms.		Frank D. S. Sargent, Boston, Ms.	A.C. 1866
(43)	H.C. 1860	Horace S. Shapleigh, Lebanon Centre, Me.	
			— — —
MIDDLE CLASS.			
Laban Wheaton Allen, East Jaffrey, N. H.		Alvan F. Sherrill, Eaton, C.E.	McG.U. 1864
	A.C. 1866		A.C. 1866
Samuel Bell, Boston, Ms.	D.C. 1866	Samuel B. Shipman, Marietta, O.	Mar.C. 1864
James Brand, Saeco, Me.	Y.C. 1866	Edward Payson Smith, Middlefield, Ms.	
D. M. Breckenridge, Belpre, O.	Mar.C. 1866		A.C. 1865
William Merrick Bristol, Milwaukee, Wis.		Thomas Snell Smith, Jaffna, Ceylon.	
	Y.C. 1866		A.C. 1866
Willard Deming Brown, New Haven, Vt.		Henry Albert Stimson, New York City.	
	M.C. 1866		Y.C. 1865

Charles A. G. Thurston, Fall River, Ms. B.U. 1866
 Charles Augustus Towle, Epsom, N. H. D.C. 1864
 James Augustus Towle, Newton Centre, Ms. H.C. 1860
 Samuel H. Virgin, Chelsea, Ms. — — —
 Henry Crosby Weston, Charlestown, Ms. A.C. 1866
 Martin Luther Williston, Northampton, Ms. (46) A.C. 1864

JUNIOR CLASS.

Arthur Brooks, Boston, Ms. H.C. 1867
 Michael Burnham, Essex, Ms. A.C. 1867
 Charles Edwin Cooledge, Chicopee Falls, Ms. — — —
 Theodore Lansing Day, Newton, Ms. Y.C. 1867
 Henry Morton Dexter, Boston, Ms. Y.C. 1867
 Albert Elijah Dunning, New Haven, Ct. Y.C. 1867
 James Taylor Graves, Conway, Ms. Y.C. 1866
 Frederick A. Hand, Hancock, Ms. W.C. 1867
 Charles Henry Merrill, Haverhill, N. H. D.C. 1867
 Nathan Round Nichols, Danby, Vt. M.C. 1866
 William T. Patterson, Athens, O. Wg.C. 1867
 Henry Dwight Porter, Prairie Du Chien, Wis. Bel.C. 1867
 John Carroll Proctor, Lowell, Ms. D.C. 1864
 Andrew Jackson Rogers, Charlestown, Ms. B.U. 1867
 Charles M. Southgate, Woodstock, Vt. Y.C. 1866
 Arthur H. Smith, Springfield, Ill. Bel.C. 1867
 Moses Bross Thomas, Shohola, Pa. W.C. 1867
 Thomas J. Volentine, Bethel, Ill. B.U. 1867
 (18) Total, 115.

III. — THEOLOGICAL DEPARTMENT, YALE COLLEGE, CT.

FACULTY.

Rev. THEODORE D. WOOLSEY, President.
 Rev. ELEAZAR T. FITCH, *Emeritus*.
 Rev. LEONARD BACON, Acting Professor of Revealed Theology.
 Rev. NOAH PORTER, Clark Professor of Moral Philosophy and Metaphysics, and Instructor in Natural Theology.

Rev. GEORGE E. DAY, Professor of the Hebrew Language and Literature, and Biblical Theology.
 Rev. JAMES M. HOPPIN, Professor of Homiletics, and the Pastoral Charge.
 Rev. GEORGE P. FISHER, Professor of Ecclesiastical History.
 Rev. TIMOTHY DWIGHT, Professor of Sacred Literature.

RESIDENT LICENTIATE.

Name and Residence.	Graduated.
Thomas Dungan Murphy, Freeport, Pa.	Y.C. 1862
(1)	

SENIOR CLASS.

Simeon Olmsted Allen, Enfield, Ct.	Y.C. 1865
John Wickliffe Beach, Millington, Ct.	Y.C. 1864
Egbert Byron Bingham, Scotland, Ct.	Y.C. 1863
George Sherwood Dickerman, New Haven, Ct.	Y.C. 1865
Charles Hyde Gaylord, Ashford, Ct.	Y.C. 1865
Rufus Pierey Hubbard, Brooklyn, N.Y.	— — —
George Henry Kimball, Boston, Ms.	— — —
Sanford Smith Martyn, New Haven, Ct.	Y.C. 1865
Allen McLean, New Haven, Ct.	Y.C. 1865
George Spring Merriam, Springfield, Ms.	Y.C. 1864
Samuel Wells Powell, Fort Atkinson, Wis.	— — —
Winthrop Dudley Sheldon, New Haven, Ct.	Y.C. 1861

(12)

MIDDLE CLASS.

Edward Woolsey Bacon, New Haven, Ct.	— — —
Charles Frederick Bradley, Roxbury, Ms.	Y.C. 1862
Henry Burnham Mead, Hingham, Ms.	Y.C. 1866
John Thomas Owens, Cwmaman, Wales.	— — —

Enoch Edward Rogers, Orange, Ct.	— — —
Juba Howe Vorce, Crown Point, N.Y.	M.C. — —

William Benjamin Williams, Dwygyfylchi, Wales.	— — —
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(7)

JUNIOR CLASS.

John Henry Barrows, Olivet, Mich. O.C. —
 Walter Manning Barrows, Olivet, Mich.
 O.C. —

Henry Beach Beard, Huntington, Ct.
 Y.C. 1867

Anselm Byron Brown, New Haven, Ct.
 Y.C. 1867

Daniel Augustus Evans, Nantyglo, Wales.
 ———

Marshall Richard Gaines, Granby, Ct.
 Y.C. 1865

Joseph William Hartshorn, New Haven, Ct.
 Y.C. 1867

Elijah Janes, Oakland, Cal. Cal.C. —
 Alexander Johnston, Pittsburg, Pa.

James Fiske Merriam, Springfield, Ms.
 Y.C. 1867

Edward Comfort Starr, Guilford, Ct.
 Y.C. 1867

Charles Swan Walker, Cincinnati, O.
 Y.C. 1867

(12) Total, 32.

IV. — HARTFORD THEOLOGICAL SEMINARY, HARTFORD, CT.

FACULTY.

Rev. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.

Rev. ROBERT G. VERMILYE, Riley Professor of Christian Theology.

Rev. JOSEPH C. BODWELL, Hosmer Professor of Preaching and the Pastoral Charge.

———, Waldo Professor of Ecclesiastical History. [Rev. JOHN LORD has given instruction in this department the present year.]

LECTURERS.

ARNOLD GUYOT, LL.D. The Connection of Revealed Religion and Ethnological Science.

Rev. RUFUS ANDERSON, History and Nature of Missions.

SENIOR CLASS.

Name and Residence. Graduated.
 Albert W. Clark, South Hero, Vt. U.Vt. —
 Winfield S. Hawkes, South Reading, Ms. ———

Daniel B. Lord, Hebron, Ct. A.C. 1864

M. Porter Snell, Hartford, Ct. A.C. 1861
 Frank Thompson, Springfield, Ms.

(5) W.C. 1865

MIDDLE CLASS.

Edward N. Bartlett, Amsterdam, N.Y. A.C. 1865

Jason H. Bliss, Amherst, Ms. A.C. 1866
 Philip D. Corey, Boston, Ms. ———

Charles S. Durfee, Williamstown, Ms. W.C. 1864

John P. Hawley, Norfolk, Ct. ———
 Samuel Ingham, Middlefield, Ms. ———

Isaac C. Meserve, Roxbury, Ms. ———
 Thomas M. Miles, Hartford, Ct. ———

Vincent Moses, Clymer, N.Y. A.C. 1866
 H. Augustus Ottman, Lyons, N.Y. ———

(10)

JUNIOR CLASS.

Abel S. Clark, New Haven, Ct. *Not reported.*
 Alva H. Hurd, Clinton, Ct. “

Aaron W. Field, Bernardston, Ms. “
 Adelbert Keith, N. Bridgewater, Ms. “

Chas. E. Simmons, Worcester, Ms. “
 Henry W. Teller, Mt. Kisco, N.Y. “

Isaac Tobey, Boston, Mass. “
 Edward S. Towne, Chicopee, Ms. “

Frank A. Warfield, Holliston, Ms. “
 (9) Total, 24.

V. — THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OHIO.

FACULTY.

Rev. JAMES H. FAIRCHILD, President, Avery Professor of Moral Philosophy, and Associate Professor of Theology.

Rev. CHARLES G. FINNEY, Professor of Systematic and Pastoral Theology.

Rev. JOHN MORGAN, Professor of Biblical Literature.

Rev. STEPHEN C. LEONARD, Instructor in Sacred Rhetoric and Ecclesiastical History.

SENIOR CLASS.

Name and Residence. Graduated.
 Daniel E. Hathaway, West Leroy, Mich. O.C. 1865

Chauncey N. Pond, Medina, O. O.C. 1864
 Robert M. Webster, Oberlin, O. ———

Theodore Wilder, Mulberry Corners, O. ———

(4) O.C. 1865

MIDDLE CLASS.

John A. Bedient, Little Valley, N. Y.	O.C. 1866
Charles G. Fairchild, Oberlin, O.	O.C. 1866
Anson H. Robbins, Elmwood, Ill.	O.C. 1865
(3)	

JUNIOR CLASS.

Amzi L. Barber, Oberlin, O.	O.C. 1867
James H. Langille, Oberlin, O.	O.C. 1867
Martin Robinson, Rockford, Ill.	— — —
Richard Winsor, Boston, Ms.	O.C. 1867
(4)	Total, 11.

VI.—CHICAGO THEOLOGICAL SEMINARY,
CHICAGO, ILL.

FACULTY.

Rev. JOSEPH HAVEN, Illinois Professor of Systematic Theology.
Rev. SAMUEL C. BARTLETT, New England Professor of Biblical Literature.
Rev. FRANKLIN W. FISK, Wisconsin Professor of Sacred Rhetoric.
— — — — — Professor of Ecclesiastical History. [Instruction given in this department for the present by Prof. HAVEN.]
EDWARD M. BOOTH, A.M., Teacher of Elocution.
Prof. BARTLETT, Librarian.
Rev. H. L. HAMMOND, Treasurer and General Agent.

RESIDENT LICENTIATE.

Name and Residence.	Graduated.
Edward F. Williams, Uxbridge, Ms.	Y.C. 1856
(1)	

SENIOR CLASS.

John Allender, New London, Conn.	— — —
Gabriel Campbell, St. Anthony, Minn.	U.M. — — —
Micah S. Crowell, Chicago, Ill.	A.C. 1855
Asher W. Curtis, Versailles, N.Y.	B.C. 1853
Truman O. Douglass, Platteville, Wis.	Ill.C. 1865
La Roy S. Hand, Elkhorn, Wis.	Wh.C. 1862
James Harrison, Baraboo, Wis.	— — —
George M. Landon, Chicago, Ill.	U.M. 1857
George A. Paddock, Chandlerville, Ill.	— — —
Samuel P. Putnam, De Kalb, Ill.	— — —
Samuel F. Stratton, Princeton, Ill.	Wh.C. 1863
Edward M. Williams, Chicago, Ill.	Y.C. 1864
(12)	

MIDDLE CLASS.

Edwin R. Beach, Appleton, Wis.	U.C. 1856
Eben M. Betts, Cleveland, Ohio.	— — —
*Albert I. Church, Poplar Grove, Ill.	B.C. 1866
Jerome D. Davis, Dundee, Ill.	B.C. 1866
Samuel F. Dickinson, Heath, Ms.	U.M. 1866
Sidney B. Demorest, Garrettsville, Ohio.	W.R.C. 1864
Jacob F. Guyton, Marietta, Ohio.	— — —
Charles Hibbard, Port Huron, Mich.	— — —
Dexter D. Hill, Wauwatosa, Wis.	B.C. 1866
James S. Norton, Chicago, Ill.	B.C. 1866
S. Louis B. Speare, Boston, Ms.	D.C. 1853
Stephen W. Webb, Buda, Ill.	A.C. 1866
(12)	

JUNIOR CLASS.

Edward N. Barrett, Chicago.	K.C. 1866
George S. Bascom, Princeton.	B.C. 1866
Lyman D. Boynton, Hinesburg, Vt.	— — —
William F. Brown, Beloit, Wis.	B.C. 1866
David J. Burrell, Freeport.	Y.C. 1867
Oliver P. Champlin, Stafford Springs, Conn.	— — —
William H. Cross, Roscoe.	B.C. 1865
Edward P. Goodrich, Allegan, Mich.	U.M. 1865
John H. Jones, Youngstown, Ohio.	W.R.C. 1867
Stanley E. Lathrop, Tomah, Wis.	B.C. 1867
Oscar C. McCulloch, Chicago.	— — —
Lucian D. Mears, Beloit, Wis.	B.C. 1862
Lanson P. Norcross, Vinton, Ia.	— — —
Luther A. Ostrander, Chicago.	Iam.C. 1865
John Sylvanus, Johnstown, Penn.	Mar.C. 1867
Alexander R. Thain, Milburn.	— — —
Thomas R. Willard, Galesburg.	K.C. 1866
(17)	

SPECIAL COURSE.

FIRST YEAR.

John L. Atkinson, Cedar Falls, Iowa.	— — —
William R. Butcher, Galesburg.	— — —
William J. Clark, St. Louis, Mo.	A.C. 1864
Francis J. Douglass, Hillsdale, Mich.	— — —
(4)	Total, 46.

* Deceased.

SUMMARY.

	Faculty.	Lecturers, &c.	Resident Licentiates.	Resident Students.	Senior.	Middle.	Junior.	Special Course.	Volumes in Library.
Bangor	3	3	3	21	14	5	—	11,000.	
Andover	6	4	4	43	43	18	—	30,000.	
Yale	3	1	—	13	7	12	—	College.*	
Hartford	3	—	—	5	10	9	—	Not reported.	
Oberlin	3	—	—	4	3	4	—	College.†	
Chicago	3	2	1	12	12	17	4	3,000.	
TOTAL, 6	25	11	9	97	92	65	4		

* 80,190. † 10,000.

TERMS AND VACATIONS.

BANGOR. — Anniversary, Thursday following the last Wednesday in July [July 30, 1868]; one vacation only, beginning at the Anniversary, and continuing twelve weeks. Next Seminary year begins October 22, 1868.

ANDOVER. — Anniversary, first Thursday in August. First term commences six weeks

after Anniversary, and continues till six weeks before the first Thursday in May. Second term commences on the first Thursday in May, and continues till the Anniversary.

YALE. — The session of 1867-68 commenced on Thursday, September 12, 1867, and continued till Anniversary, third Thursday in May, 1868.

HARTFORD. — But one term of study, — from the first Thursday of October till the fourth Thursday in June.

OBERLIN. — In 1867-68. Fall term, September 2, 1867, till November 23, 1867. Spring term, February 18, 1868, till May 9, 1868. Summer Term, May 13, 1868, till Commencement, August 5, 1868.

CHICAGO. — Lecture term, from second Wednesday of September till the last Thursday in April. Reading term, "to be passed by the student under the supervision of some Christian pastor," from the first Wednesday in June to the beginning of the Lecture term.

CONGREGATIONAL NECROLOGY.

MR. JOHN C. CHAMBERLAIN, a licentiate of Bangor Seminary of the class of 1864, died in Castine, Me., August 10, 1867. He was a brother of the Governor of Maine, and a son of Mr. Joshua Chamberlain, of Brewer, where he was born August 31, 1838.

His childhood was characterized by gentleness, fidelity, and filial love. He early gave evidence of trust in the Saviour, and at the age of fifteen years became a member of the First Congregational Church in Brewer. As a youth, he had a refined taste, a keen love of knowledge, and a genial, affectionate heart. All of these were manifest in his collegiate course at Bowdoin, where he graduated in 1859. In the Theological Seminary at Bangor, where the writer was familiar with him, he was a faithful, discriminating student, retiring and unassuming, a Christian without guile. Here his course was interrupted by the incipient stages of that insidious disease, pulmonary consumption, of which he died. An attack of hemorrhage withdrew him from

the Seminary to the retirement of home. There, for several months, with hopeful, patient submission, he endured the varying states incident to his disease. When strength had been gradually regained, his hopeful, active disposition led him to undertake a brief service in the Christian Commission. Here the deep sympathies of his nature were fully enlisted, and he returned, rejoicing that it had been his privilege thus to minister to the temporal and spiritual wants of many.

He resumed his cherished pursuits in the Seminary, joining the succeeding class. After graduation, he supplied several vacant pulpits, as his health would permit; but it soon became perfectly evident to his friends that he must cease from ministerial labors. The disease had made such inroads that he could not endure the vocal effort in preaching.

To withdraw from his long-anticipated work was a painful trial, but in submission he yielded to the manifest direction of an all-wise but inscrutable Providence. His active, ear-

nest spirit could not long, however, endure the thought of inactive retirement, and in May, 1866, he entered upon an appointment as Inspector in the Internal Revenue Department of the Government. His business was in New York City.

He was married, September 13, 1866, to Miss Delia F. Jarvis, daughter of Mr. John H. Jarvis, of Castine. All business men know well how peculiar and insidious are the temptations pertaining to such an office as he held. Yet he never faltered nor yielded. He gave proof of much business skill, and rapidly gained high esteem from all with whom he had transactions. There were cases in which he could have gained even thousands of dollars by what many would call a slight deviation from rectitude, but he never deviated. We have ample testimony to his sterling uprightness. How refreshing is such an example, amid the great amount of corruption pertaining to such offices. Though compelled to withdraw from the work of the ministry, he realized that his obligation to be a Christian was not diminished. While "not slothful in business," he was "fervent in spirit, serving the Lord."

In January, 1867, another severe attack of hemorrhage greatly reduced him. In April, with the hope of benefit, he undertook a journey to South Carolina. His wife attended him, constantly ministering to him. His hope was not realized. Increasing feebleness soon made him regard it wise to endeavor to reach his relatives in the North. He reached Castine in July, much enfeebled by the journey, yet very hopeful that vigor might soon be regained. Here the writer had several familiar interviews with him. Amid the alternations of hope and apprehension so peculiar to his disease, he sought entire submission to the Divine will. His prayer was answered. His self-forgiveness, and tender regard for others, lest they should labor for him overmuch, made it a positive pleasure to minister to him. He had many and influential friends, and very much to render life attractive to him, yet with childlike, implicit trust he awaited the inevitable issue of his disease. His support was the Saviour whom he had preached and served. He felt that he had no merits of his own, but sought for all in Christ. In perfect peace he passed away. His remains were taken to Brewer, to rest with kindred dust. The Professors in the Seminary at Bangor

rendered affectionate tribute at his funeral. Early he has been called from the Master's service on earth, to share the Master's joy in heaven.

W. W. D.

REV. HENRY FULLER died in Huntington, Long Island, September 2, 1867, aged 78 years and 22 days.

He was a son of Rev. Stephen and Phebe (Thurston) Fuller, and was born August 11, 1789, in Vershire, Vermont, where his father was, for twenty-eight years, pastor of the Congregational Church. He was graduated at Middlebury in 1812, studied theology with his father and with Asa Burton, D. D., and was ordained October 8, 1816, pastor of the Presbyterian Church in Smithtown, Long Island. Rev. Aaron Woodworth, D. D., of Bridgehampton, preached the sermon. He was dismissed April 16, 1821; and was installed, June 7, 1821, pastor of the Congregational Church in North Stamford, Connecticut. Rev. Platt Buffitt of Stanwich preached the sermon. In January, 1844, he was dismissed, and did not again assume the care of a parish, but employed himself principally on a farm, occasionally supplying a vacant pulpit. He continued to live in North Stamford till 1857, and then removed to Huntington.

He married, March 22, 1818, Maria Buffitt, of Smithtown, Long Island, and by her had five children.

P. H. W.

REV. JOHN QUINCY ADAMS EDGELL died in Burlington, Vt., September 15, 1867, aged 65 years and 1 month.

He was born in Westminster, August 15, 1802, a son of Abel and Susanna (Holden) Edgell, and a descendant in the fourth generation from William Edgell, who came to New England about 1700, and settled in Woburn, Mass. In his early youth, the family moved to Lyndon, Vt., where he worked on a farm till he was nineteen years old. Then entering upon a course of study, he fitted for college at Peacham and Thetford Academies, and was graduated at the University of Vermont in 1827. For a year after graduating he taught the academy at Hinesburg, and then entered Andover Theological Seminary, where he was graduated in 1831. He spent

the next nine months as associate principal in the English department at Phillips Academy, Andover.

He was ordained pastor of the Congregational Church in West Newbury, Mass., September 19, 1832. Rev. George Cowles of Danvers preached the sermon. His parish had been overrun with Unitarianism and Universalism, and he was settled as the last human hope of the evangelical faith. For twenty-one years he fought a good fight with heresy, and at the close of his pastorate he left a strong and united church, and a people loyal to the faith once delivered unto the saints. He was dismissed October 27, 1853, and soon became agent and assistant secretary of the Society for Promoting Collegiate and Theological Education at the West, in which service he continued about ten years, and was then compelled by failing health to discontinue all mental effort.

He was retiring and undemonstrative, though gentlemanly, kind, and Christian. He was a man of superior scholarship, and remarkable for modesty, simplicity of purpose, and great conscientiousness in religious duty.

P. H. W.

REV. WILLIAM MITCHELL died of yellow fever in Corpus Christi, Texas, in September, 1867. He was born in Chester, Connecticut, in 1792, was graduated at Yale College in 1818, and at Andover Theological Seminary in 1831, and was licensed by the Middlesex (Ct.) Association, June 5, 1821. He was ordained an evangelist in 1821, and spent about two years among the destitute churches of what was then Western New York. He was installed, May 25, 1825, pastor of the Congregational Church in Newtown, Connecticut, and in May, 1831, he was dismissed. He was installed, March 14, 1833, pastor of the Congregational Church in Rutland, Vermont, and was dismissed June 2, 1846. He was acting pastor in Wallingford from August 8, 1847, to March 28, 1852. In the fall of 1852, he became agent of the Vermont Colonization Society, and served in that capacity three years. He afterwards labored in the Colonization cause in New Jersey; and about 1860 removed to Texas.

His only publications, known to this writer, were Two Discourses on Baptism, 1833;

and a Discourse before the Vermont Colonization Society, 1843.

P. H. W.

"I was employed from two to three years," said Mr. Mitchell in a letter to A. H. Q., dated "Corpus Christi, Texas, June 19, 1867," "as agent of the Colonization Society in Vermont, New York, and New Jersey. Since that time I have been in Corpus Christi, where I have been preaching as stated supply, and where I gathered a small congregation and succeeded in building a small church, — both congregation and house lost in the war. I still reside in Corpus Christi, and am officiating as stated supply to a little Presbyterian church and congregation."

A. H. Q.

REV. SAMUEL KINGSBURY died in Tamworth, New Hampshire, November 8, 1867, aged 69 years, 5 months, and 20 days.

He was a son of James and Mary (Walker) Kingsbury, and was born in Franklin, Massachusetts, May 18, 1798. He was graduated at Brown University in 1822, and at Andover Theological Seminary in 1825, and was ordained pastor of the Congregational Church in Andover, New Hampshire, January 14, 1829. Rev. John H. Church, D. D., of Pelham, preached the sermon. He was dismissed January 11, 1831, and was installed in Jamaica, Vt., May 19, 1831. Rev. Ephraim H. Newton of Marlborough preached the sermon. A powerful revival accompanied his labors at Jamaica, and during his ministry of two years there were additions to the church at every communion season. The youngest convert was eleven years old, and the oldest nearly eighty. He was dismissed March 5, 1833, and was installed in Warwick, Massachusetts, November 6, 1833. Rev. Eli Moody of Northfield preached the sermon. He was dismissed June 30, 1835, and, during the following winter and spring, preached alternately in Worcester and Middlesex, Vermont. From June 19, 1836, to May, 1839, he was acting pastor in Underhill, after which he taught the academy in Jericho a year and a half. During the year 1841 he was acting pastor in Thornton, New Hampshire, and then, his health failing, he retired from the ministry, and settled upon a farm in Tamworth, where he remained till his death.

He married, December 16, 1829, Mary Badcock, daughter of Rev. Josiah Badcock of Andover, New Hampshire, and by her had Josiah Badcock, born July 19, 1831, died March 23, 1832; William Henry, born March 18, 1833, graduated Brown, 1854, Bangor, 1857; James Mills, born December 31, 1834; Mary Susan, born August 1, 1837; Josiah Weare, born October 2, 1838, graduated Dartmouth, 1862; Harlan Page, born October 14, 1840; Edward Payson, born May 22, 1842.

P. H. W.

REV. CALVIN HITCHCOCK, D. D., died in Wrentham, Massachusetts, December 3, 1867, aged 80 years, 1 month, and 8 days.

He was born in Westminster, Vermont, October 25, 1787, the son of Captain Heli and Phena (Goodell) Hitchcock. His father served in the Revolutionary army three years and eight months. He was graduated at Middlebury in 1811, and at Andover in 1814, having by his own exertions defrayed the expenses of his whole course. His first settlement was at Newport, Rhode Island, where he was ordained August 15, 1815, under an engagement for five years. Rev. William Patton, D. D., of Newport, preached the sermon. He left Newport October 1, 1820, and was installed at Randolph, Massachusetts, February 28, 1821. Rev. Warren Fay, D. D., of Charlestown, preached the sermon. After a pastorate of more than thirty years, his health being quite prostrated, he was dismissed in June, 1851, and soon removed to Wrentham, where he resided on a farm the rest of his life.

Several of his sermons were published, among which were one before the Norfolk County Education Society, one before the Ancient and Honorable Artillery Company, and one on the Rise and Progress of Congregationalism. He wrote copiously for the *Boston Recorder*, among the more elaborate of his contributions to which were a series of letters to Rev. Nathan Lord, D. D., on the subject of slavery, and a series of articles on the meaning of the word "day" in Genesis i. He received the degree of Doctor of Divinity from Middlebury College in 1841.

He married, April 30, 1817, Miss Elizabeth Russell Stevens of Newport, who died August 25, 1857.

P. H. W.

REV. CLARENDON WAITE died in Beloit, Wis., December 16, 1867. Son of Alvin and Mary (Parker) Waite, he was born in Hubbardston, Mass., December 12, 1830. He was graduated at Brown University, 1852, and, after a year in business, spent three years at Andover Seminary. Then for six months he was a student at the University of Halle in Prussia. Suddenly called home by the death of his father, he was settled as pastor over the Congregational Church in Rutland, Mass., on February 25, 1858, where he remained till February, 1866, though often interrupted in his direct work by feeble health. He was for six months superintendent of the freedmen at Newbern, N. C., where he enjoyed very much laboring among and for a people in whom he always felt a deep interest; at length, listening to the advice of friends, he decided to avail himself of the advantages offered by a change in his field of labor, and accepted a call to the Crombie Street Church in Salem, Mass., where he was installed in April, 1866. He had hardly begun to know his new people, and they to love him, before he was stricken down in the midst of the Sabbath services. His brain was so seriously affected that immediate and prolonged rest was the physician's command. He therefore sought dismissal from his people, and visited Cuba in the winter of 1866-67. He returned strengthened and restored to fair health. In the fall of 1867 he was asked to fill for a while the chair of English Literature and Belles-Lettres in Beloit College, and consented.

He left Worcester for Beloit, but before arriving there was attacked with low typhoid symptoms attended with delirium. After nearly two weeks' delay,—friends at Beloit supposing him not to have left Worcester, and friends in Worcester waiting in vain to hear of his arrival in Beloit,—he was found at the Sherman House in Chicago, and taken to Beloit, where, after but a week's further sickness, he passed away, reaching what he had said before he left Worcester would be to him a "welcome rest from a weary world."

During his ministry of eight years in Rutland eighty-four persons joined the church, and this statement is not even an indication of his success, though in some measure a tribute to his faithfulness. There was a large work of love in the church, and many happy

results secured that can be recorded only in men's hearts, and will not be fully known till the final day. In Salem he won quickly the strong love of his people, which was shown in their thoughtful and generous deeds toward him and his.

It should be said of Mr. Waite as a preacher, that he preached Christ and Him crucified. This appeared not only in the preponderance of sermons directly on Christ and salvation, but by a Christ-like spirit and way, that appeared in all his sermons.

As a pastor, he was sympathetic and faithful, winning easily the confidence and love of his people.

It were hard to tell whether by thoughtfully studied and carefully written sermons, or by warm-hearted pastoral work, he accomplished most for the Lord whom he loved. We need not tell. He was faithful over a few things, and now has gone to his rest and reward.

"No, no! it is not dying,
Heaven's citizen to be,
A crown immortal wearing
And rest unbroken sharing
From care and conflict free."

J. C.

REV. THOMAS BOUTELLE, the second son of James and Abigail Boutelle, was born in Leominster, Mass., February 1, 1805.

His early years were spent upon the farm; and though he always found special fascination in a book, a strong natural constitution and earnest industry made him eminently efficient in the tasks of the field.

He became interested in religion in 1821: chiefly through the Christian fidelity of a teacher of the common school. The next year the present Congregational Church of Leominster was organized. Of that church the subject of this notice was one of the original members, and, although at the time but seventeen years of age, the first clerk. The early history of that enterprise was especially marked with obloquy and reproach. Its opposers professed to be the most liberal Christians in the world; and yet, repeatedly, through their influence, incipient negotiations for the purchase of a site for a house of worship were broken off.

Often the faithful few were compelled to make measurements by night, that suspicion might not be awakened. But the ground was

purchased, and the church was built. Amid such scenes of reproach and opposition, and resolute zeal for the right, the early piety of young Boutelle took form and strength.

From the start he had the ministry in view. Having completed his preparatory course at New Ipswich, he entered Amherst College at the age of twenty. There he was known for symmetry, consistency, and modest dignity of character, as well as for faithful scholarship and true Christian zeal.

In an excellent class, he received, at his graduation, the second honor.

After pursuing the three years' course of theological study at Andover, he remained for a time connected with that institution, as Abbot Resident. He next spent a year with flattering success in the service of the American Education Society. For some months in 1833 he supplied the pulpit of Essex Street church in Boston. From thence, in 1834, he went to the field of his first pastorate, Plymouth, Mass., where he was ordained over the third church, May 21. Here, in addition to the usual labors and successes of the ministry, he was so happy as to heal difficulties and adjust differences, which for long time had been as the bars of a castle. He was dismissed March 23, 1837.

Mr. Boutelle's second settlement was at East Woodstock, Conn. He was installed December 6; and remained connected with that church more than eleven years. Several revivals were enjoyed, and many were added to the church during his ministry. In a remarkable degree, he succeeded in arousing a spirit of benevolence and liberality among his people.

Mr. Boutelle was highly respected also in all the surrounding churches, and by his brethren in the ministry. One of them, a near neighbor at East Woodstock, uses this language: "As a pastor, he was faithful and diligent; as a preacher, sound, discriminating, clear, and forcible; as a man, honest, upright, honorable, and dignified; as a friend, true, faithful, sympathizing, kind, and affectionate. His departure from Woodstock was no small loss to the community, where his influence for good will long be felt."

By appointment of the Windham Company Association, Mr. Boutelle preached the *concio ad clerum*, at New Haven, on the week of Commencement in 1845.

During his ministry at Woodstock the subject of slavery began to engross public attention. Of the advocates of freedom he was one of the first and foremost, always doing what he could in behalf of the oppressed. His lot was that of many other reformers. For, though eminently judicious, his earnest and steady devotion to the welfare of the slave led to his dismissal. This took place April 9, 1849. His next field of labor was Bath, N. H., to which he removed early the next year. After a useful ministry in this place of nearly seven years, he was compelled, by the failing health of his wife, to seek another residence. He was dismissed October 7, 1856, and returned to his early home in Leominster. From 1857, for six years Mr. Boutelle preached at Ashburnham as stated supply; and so universally had he won the respect and esteem of the people, that he was chosen their representative to the legislature for 1863.

At the close of his labors at Ashburnham he removed to Fitchburg, and opened a bookstore; still preaching from Sabbath to Sabbath, as opportunity offered.

In the season of special religious interest in Fitchburg, in the winter and spring of 1866, the assistance he rendered was of exceeding value. His soul seemed longing and thirsting for the salvation of men. Few appeals on the great themes of eternal life were more solemn and earnest than some which fell from his lips.

It is in testimony, that some ex-ministers have been among the most uncomfortable of parishioners. Just the reverse of this was true of Mr. Boutelle. A member of the Congregational Church in Fitchburg, and one of its standing committee, he was brought in close relations with its pastor; but always and only wisely to counsel, most kindly and efficiently to aid. The more he was known the more was he revered and loved to the end. Thus serenely bright his sun went down. With sincere and grateful affection both pastor and people mourned his loss, when he was called away.

He had for some months been supplying the pulpit of the first Church in Winchendon. He preached there on the last Sabbath in November, 1866. He had long been subject to disease of the heart. Suffering from a sudden attack of this, he passed away on the Wednesday following, Nov. 28.

Mr. Boutelle was married in 1835 to Miss Mary E. Shepard of Wrentham. Her death occurred but nine weeks before his own. Two sons survive. And it was the latest gratitude of parental love, that in the revival of 1866, before the death of either father or mother, both these sons became followers of Christ.

A. E.

REV. SAMUEL DRAKE BOWKER died in Topeka, Kansas, February 15, 1868. He was born in Blanchard, Maine, April 2, 1835. From his third to his sixteenth year he lived in Monson, Me., and removed to Biddeford in 1851, where he became a subject of renewing grace at the age of eighteen. He prepared for college at Phillips Academy, Andover. Here it was that the writer's acquaintance with him began. Those in the Academy with him will remember him as a youth of unswerving Christian principle, never yielding to the peculiar, insidious temptations of student life. Retiring, steadfast, faithful as a student, attractive and affectionate as a companion, he gained the respect and love of those who knew him. He held a high rank as a scholar, and graduated from the Academy in 1856.

Like many another student for the ministry, he was subjected to pecuniary embarrassment. This, with quite insecure health, led him to yield to the painful alternative of giving up his hope of a collegiate course. This to his devoted, studious mind was a positive grief. But, possessed as he was of fine natural taste and love of knowledge, he gave himself to private study and cultivation, as far as his circumstances would permit.

He graduated at Bangor Seminary in 1860, and was settled as pastor of the church in Winthrop, Me., October 17, 1860. Here he made full proof of his ministry, early gaining the affections of his people, devoting himself assiduously to their welfare. But that insidious disease, pulmonary consumption, gave evidence of its inroads. He had to resign his pastorate, having labored there about two years. After a season of rest he hopefully endeavored to resume his much-loved work. He complied with a call from the Congregational church in Newmarket, N. H., and began his labors in March, 1863. Here, also, he was much appreciated and blessed. After about nine months with this people, an attack of hemorrhage of the lungs so reduced him that

he had to close his labors. He went to the West, hoping thus to regain physical vigor. In 1865 he was appointed agent of Lincoln College in Kansas, and labored with his characteristic earnestness and discretion in procuring funds for that institution, but finding his strength insufficient for continuance in this work, he accepted the position of Professor of English Literature; and he continued to hear some portion of his classes even in his sick-room, until compelled to cease. The trustees, in a vote passed at the time of his resignation, expressed the feeling that the College in a large degree owes its existence to his constant faith and industry.

When it became evident to him that in the prime of life he must cease from his earthly labors, he yielded with perfect calmness to the manifest will of God. To a friend who prayed beside him, while both were in tears, he said, in broken whispers: "It is not easy to sever all human ties, but do not for a moment think that these tears indicate any sorrow at the thought of going yonder." To another: "I am too weak to gather up the elements of my faith, but there is One in whom I trust. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

He manifested to the last a tender interest in the spiritual state of all around him. It gave him sweet delight to hear of those who were coming to Christ in the revival then in progress in the place. His end was peace. He has lived a long life in a few years. We mourn our loss, which is his unspeakable gain.

W. W. D.

REV. JOHN CUTLER NICHOLS died at Old Lyme, Conn., Jan. 8, 1868. He was born at West Brookfield, Mass., Nov. 17, 1801.

His father, Isaac Nichols, and his mother, Abigail Cutler, were descendants of early settlers in the town, and were strictly Puritanic in their principles and habits. His youth, previous to commencing academical studies, was spent on a farm, with the exception of two years in the printing-office of Mr. Merriam of West Brookfield.

He joined the church in his native place in the summer of 1818, and retained his connection with it till his death.

He fitted for college at Phillips Academy, Andover, and was graduated at Yale in 1824. The next three years were spent in teaching in the academy at Wethersfield, Conn.

He then entered the Theological Seminary at New Haven, and completed his preparation for the ministry in the summer of 1830. Having been licensed to preach, meantime, by the New Haven West Association, he at once commenced laboring as a home missionary at Hull, Lower Canada, where he continued till his commission expired, in 1833. While on a visit to his early home, he was ordained, with reference to his missionary work, at North Brookfield, October 12, 1831.

Soon after leaving Canada he commenced preaching at Stonington Borough, Conn., and was present at the organization of the church in that place, November 14, 1833. He was installed pastor of this church, May 15, 1834, and was dismissed April 24, 1839. During his ministry in Stonington Borough, the membership of the church increased from 94 — the number at the time of its organization — to 137; 44 having been added by profession, and 29 by letter.

On the 5th of February, 1840, he was installed pastor of the First Church in Lebanon, Conn., and held the office a little more than fourteen years, being dismissed on account of long-continued ill health, March 21st, 1854. During his ministry in this place, about one hundred were added to the church, some sixty by profession.

After his dismissal from Lebanon, Mr. Nichols was never again settled in the ministry. He continued to preach, however, as opportunity offered, and supplied a pulpit at Bozrahville for an entire year.

During a portion of the time after his regular ministry ceased, he kept a family school for boys, first at Lebanon, afterwards at Old Lyme, removing from the former place to the latter in the spring of 1857.

In each of his pastorates Mr. Nichols proved himself a good minister of Jesus Christ. He "watched for souls as one that must give account"; and, as the above statistics show, was quite successful in the sacred calling. He was plain, practical, and interesting as a preacher, seldom failing to arrest the attention, and to touch springs of emotion in the heart; solemn, reverent, and devout in prayer; and remarkably happy in

his ministrations at the bedside of the sick and the dying, and on funeral occasions.

His more active labors as a Christian minister, were closed several years before the war of the Rebellion commenced; yet those labors had their appropriate influence in preparing the way for the mighty contest. For he ever sympathized with the wronged and the oppressed, and very early became an earnest and outspoken opposer of slavery.

While he did not excel in traits of manly strength, many of the gentler elements of excellence found a prominent place in his character. "He was much beloved in college," writes a classmate, "for his amiable qualities." These "amiable qualities" secured for him the affections of his parishioners, especially of those to whom he had occasion to minister in trouble and distress.

At one time, when his salary was small, and his family expenses unusually large, he assumed the care of four boys who had been bereft of their father, provided a home for them for several years under his own roof, took great pains with their education, and assisted them at length in obtaining situations in business.

Just before the close of life he made arrangements for giving the principal part of his valuable library to the Pastoral Library in Lebanon, which was founded a few years previous by Governor Buckingham. While making these arrangements he seemed to derive much satisfaction from the thought that the same books which he had used in unfolding the word of God might in like manner be employed by his successors in the pastoral office for an indefinitely long time to come.

Through life he was continually "casting his bread upon the waters." And very liberal portions of it, agreeably to the promise, returned to him "after many days." For when he began to be feeble and needy, the Lord raised up friends to provide for him. Among them were some who, now grown up to manhood, had in their youth shared in his generous benefactions. Others, too, were often moved to render him important material assistance.

Thus, through all the weary years of declining life, his experience was a confirma-

tion of the proverb, "He that watereth shall be watered also himself."

Mr. Nichols was called to experience great and oft-repeated domestic afflictions. No less than eleven deaths occurred under his roof within the period of thirty years. Twice in this time he became a widower. Three times he was bereft of his only living child. And once, after having buried a wife and two children, he was left entirely alone in the world. Two nephews whom he had brought up in part, and who were scarcely less dear to him than his own children, died at his house within a few weeks of each other, and a short time previous to his own decease. He could truly say with the weeping prophet, "I am the man that hath seen affliction." There was no long period during the last half of his life in which his mind was free from thoughts of recent bereavement. And then, too, the failure of his health, when he was not much over fifty years of age, and the consequent abandonment of his much-loved profession, added greatly to the weight of his bitter afflictions. With a nature exceedingly sensitive, it is not surprising that he was at times almost overwhelmed with grief. But when "the waves and the billows had gone over him," and it seemed at times as if he had actually sunk to rise no more, his cry was soon heard above the raging of the elements: "It is the Lord, let him do what seemeth him good."

Writing to a friend a few years before his death, he alluded to his afflictions in the following language:—

"My life has been a shaded one, sorrow following sorrow; yet, on the whole,—I would mention it gratefully—a cheerful and happy one, made so by the intelligence, taste, and piety of my companions in life; by the pleasure found in the discharge of the duties of the ministry, and by the affection of the people of my charge."

The first wife of Mr. Nichols, to whom he was married in 1834, was Lucy W. A. Grosvenor, of Brookfield, Mass. She died at Lebanon, June 26, 1845, aged 36.

His second wife, whom he married in 1848, was Mary Woodbridge, who was born at Hartford, July 21, 1814, and died at Old Lyme, Sept. 29, 1861, aged 47.

BOOKS OF INTEREST TO CONGREGATIONALISTS.

THE successive volumes of Lange's great Commentary are issued with encouraging rapidity. The difficulty, that no one mind could, in a lifetime, prepare a tolerably critical work on the whole Bible, is met by the employment of the best minds of the age on different books, and the collection of the best special comments on particular passages, from all writers. Genesis* and Corinthians † are before us since our last notice. The former is treated of by Lange, translated, with additions, by Tayler Lewis and Dr. A. Gosman; the latter by Christian Friedrich Kling, translated by Rev. Dr. Daniel W. Poor and (2d epistle) Dr. C. P. Wing. Genesis is preceded by a condensed, comprehensive, general, theological, and homiletical introduction to the Old Testament. Dr. Poor has done a good work additional to mere translation. Both volumes proceed on the original plan of three parts, — Exegetical and Critical, Doctrinal and Ethical, and Homiletical and Practical. For our use, the former part is most valuable. Sound exegesis lies at the root of all true theology and right practice. Commentaries, made up of good inferences and excellent remarks, may excite religious feeling, but preachers need a thorough and accurate understanding of the Scripture text. To this the vast range of information and the sound scholarship of these volumes are invaluable, even when the student will occasionally differ from the conclusions of the writers. No similar work can compare with this series. We suggest to laymen who are in the habit of remembering the wants of their minister, to place the whole on his shelves.

THE new volume, from the pen of Rev.

* Genesis, or the First Book of Moses, together with a General Theological and Homiletical Introduction to the Old Testament. By JOHN PETER LANGE, D.D. Translated from the German, with Additions, by Prof. TAYLER LEWIS, LL.D., and A. GOSMAN, D. D. New York: Charles Scribner & Co. 1868. 8vo. pp. 665.

† The First Epistle of Paul to the Corinthians. By CHR. FR. KLING: Translated, with Additions, by DANIEL W. POOR, D.D. The Second Epistle, translated, with Additions, by CONWAY P. WING, D.D. New York: Charles Scribner & Co. 8vo. pp. 364, 220.

Prof. Cowles,* of Oberlin, on Ezekiel and Daniel, is a continuation of his commentary; following "The Minor Prophets," and to be followed by notes on Isaiah and Jeremiah. The learned author gives a concise and yet lucid exposition of the text, bringing out with great precision the sense of the original, and engaging in extended discussion only on points of special interest and difficulty. This Commentary has a high claim alike on the professional student and on the common reader who would understand the sacred record. Thoroughly evangelical in spirit, uniting scholarship with common sense, the author gives to the public these ripe fruits of long years of biblical study, and has been successful in his attempt to throw light on some of the most difficult portions of the inspired Word.

SINCE the publication of "Ecce Homo," Latin titles to works in the English language have been fashionable; and the interjection *Ecce* seems a special favorite. The last illustration of this remark which we notice is that of "Ecce Ecclesia." † This work, like its prototypes, is issued anonymously. Its main design is to prove that the Church of the Old Testament and that of the New are one and the same, — that Judaism and Christianity are essentially identical. The work is interesting and valuable, but not profound. The author is evidently better acquainted with Commentaries on the Bible than with treatises on philosophy. His definition of a miracle is incomplete. His theory as to the origin of ideas is sensual and crude. In attempting to establish the truth he often goes too far, and becomes extravagant in his representations. Yet the work is welcomed, and commended to the public as a means of correcting the heresy that the Old and New Testaments are antagonistic, and the frequent custom, even among Orthodox men, of speaking as though the teachings of the Old Testament differ in spirit from those of the New.

* Ezekiel and Daniel; with Notes, Critical, Explanatory, and Practical, designed for both Pastors and People. By Rev. HENRY COWLES, D. D. New York: D. Appleton & Co.

† *Ecce Ecclesia: An Essay, showing the Essential Identity of the Church in all Ages.* New York: Bleeck & Co.

It is refreshing to know that one book on "Congregationalism"* has found sufficient favor among the 300,000 professed adherents of its polity in this country to call for a second edition within a period of three years. We hail with joy the propitious omen! The first edition of this able work of Dr. Dexter was noticed on p. 432 of Vol. VII. of the Quarterly, to which we refer the reader for a more full statement of its merits. The present edition is enlarged by the addition of nearly one hundred pages of new matter upon "Female and Minor Suffrage in Congregational Churches," "Congregationalism at the South," "Congregationalism the Mother of Foreign Missions," "Dangerous Tendencies in the Congregationalism of the Day," "Good Results of the National Council," "Practical Points," in answer to forty-five questions that have, at different times, been presented to the author. We cannot too earnestly commend this book to all who care to know more of the church polity and doctrines which the world needs.

NUMBERS X. and XI. of Smith's great Dictionary of the Bible† have reached us, fully sustaining the high rank of the preceding issues. The American editors are greatly enhancing the value of this masterpiece of the distinguished author. The last word is "Idol," on page 1120. The execution, in type, engravings, and paper, is all that could be asked of the enterprising publishers.

WE have received five additional numbers of the Comprehensive Dictionary of the Bible,‡ Parts 15-19, from "Mordecai" to "Rahab." These numbers sustain the repu-

* Congregationalism: What it is, whence it is, how it works, why it is better than any other Form of Church Government, and its Consequent Demands. By HENRY N. DEXTER, Editor of the Congregationalist and Boston Recorder, and lately pastor of the Berkeley Street Congregational Church, Boston. Second Edition, revised and enlarged. Boston: Nichols and Noyes. 1868. pp. 391. Price, \$3.00.

† American edition of Dr. William Smith's Dictionary of the Bible. Revised and edited by Professor H. B. HACKETT, D. D., with the co-operation of EZRA ABBOT, A. M., A. A. S., Assistant Librarian of Harvard University. New York: Published by Hurd and Houghton. 1868.

‡ A Comprehensive Dictionary of the Bible, mainly abridged from Dr. William Smith's, but comprising important Additions and Improvements. Edited by Rev. SAMUEL W. BARNCUM. New York: D. Appleton & Co.

tation of this work for learning and for adaptation to all readers, whether they understand the ancient languages or only the English.

THE volume of sermons by Rev. Newman Hall, D. D.,* with a life-like engraving of the author, will serve to keep in remembrance this gifted and spiritual man. These Discourses are worthy of the special study of American preachers, as affording an example of those desirable qualities of the English pulpit, simplicity and scripturalness, in which our sermons are too often deficient; and yet they lack certain other important qualities for which the American pulpit is more distinguished than the English. Those who never heard the pathetic tones of Mr. Hall's voice, and never felt, by personal communion, the force of his earnestness, may not understand, from reading this volume, the secret of his power. And yet no one can read it without spiritual profit.

"Where is the City" † is the readable record of a youth searching for the church. He travels through nine denominations; finds good in each, but not entire satisfaction; gives a reasonably fair view of all, but comes out where he started, so far as organization is concerned. We have but one suggestion to make as to his view of the Congregationalists: he does not see the great idea of Congregationalism,—that it is not a sect, or even a denomination. "Congregation" means "church," in our historic belief. We hold that every "congregation" of believers, meeting for worship, sacraments, and discipline, is a New Testament "church." We do not use the term to separate us from others, but to recognize others. We say that every such congregation, whether known as Methodist, Baptist, Episcopalian, or otherwise, we recognize as a church; and we hold fellowship with the whole, so far as they will let us. This catholic fellowship, while allowing all the honest minor differences of faith or practice, seems to us the only basis of union in the one great church of Christ. We make no claim to be "the church"; our churches only desire

* Sermons by Rev. NEWMAN HALL, D. D., of London. New York: Sheldon & Co. Boston: Gould and Lincoln.

† Where is the City? Boston: Roberts Brothers. 16mo. pp. 341. \$1.50. For sale by Gould and Lincoln.

to be recognized as parts of the church, in full fellowship with all other parts. The traveller, therefore, erred in supposing that we claim to be the whole "city," as every other part of the church errs when it makes any such claim.

"CHRISTIANITY FROM GOD," a small volume by Rev. Alvan Tobey of Durham, N.H., recently issued by the American Tract Society, Boston, is a timely treatise on a subject which can never lose its importance. It is plain, practical, and peculiarly adapted to the wants of the popular mind. It is gratifying to find, in contrast with so much that is trashy, and, as promoting unhealthy excitement, positively injurious, in even the literature which is published for Sabbath Schools, a volume which will be unqualifiedly useful. We hope this book will have a wide circulation.

AMONG the most important of the recent issues of the Press is the "Ten Years on the Euphrates," by Rev. C. H. Wheeler, missionary in Eastern Turkey, published by the American Tract Society, Boston. It is refreshing to read a work which is characteristically earnest. The author's soul is on fire. He has something to say, and he says it. He is too much in earnest to stop and inquire whether the views which he gives of the "Primitive Missionary Policy" will offend anybody. He might well adopt the language quoted by a missionary older than himself: "I believed, and therefore have I spoken." His presentation of the fundamental principles of Gospel service will commend itself to the Christian Church, and help the reader, more than any other book yet published, to understand the true nature of the missionary work. It is a book which will promote the Home Missionary enterprise not less than the Foreign, and quicken every reader to a sense of personal responsibility.

PROFESSOR CONINGTON'S version of Virgil's *Æneid** is a scholarly and charming translation. It is not a literal, prosaic rendering, but while true to the original it has the freshness and beauty of genuine poetry. Its measure (Scott's ballad metre) will secure it popular favor. We can remember plodding

* The *Æneid* of Virgil, translated into English verse by JOHN CONINGTON, M.A., Corpus Professor of Latin in the University of Oxford. Crown 8vo. pp. 498. \$2.50. New York: Widdleton, Publisher.

days and nights when this *English Æneid* would have been hailed with exquisite pleasure.

THE fanciful name* given by Mrs. Samuel G. Howe to the narrative of her journey abroad will hardly suggest the true character of her work. Books of travel have a peculiar interest. This one is descriptive, historic, literary, rollicking, moral, and heretical.

THE Memorial of Thomas Thwing† is a simple but beautiful narrative of a man who for thirty years did well the work of a missionary in Boston. The sketch is mainly made up of extracts from his journal, set in an unpretending and chaste outline. Thomas Thwing was born in Newton, Mass., February 21, 1792; united with the church in West Brookfield in 1815, and immediately began to labor for his Master; and in 1837 began his work in Boston, and died at his post, May 6, 1867. The funeral sermon, by Rev. J. M. H. Dow, was rightfully based on the words, "Precious in the sight of the Lord is the death of his saints."

WHILE giving a list of some publications of the Massachusetts Sabbath School Society, we desire to call attention to the fact that some of its recent issues are far above the ordinary run of such works. "Deacon Sims' Prayers," "Highways and Hedges," etc., are worth general circulation. It is also worth special chronicling, that the union of this Society and the Board of Publication, under the name of the "Congregational Sabbath School and Publishing Society," is to give us a publishing house which will soon render it unnecessary for our churches to go to other denominations, or to mixed societies for the books and tracts needed in their work. We are able to state that the several committees are earnestly considering the whole subject, and preparing to answer the long-repeated calls for a Congregational publishing society. The capacity and energy of its new President, Hon. Charles T. Russell, long familiar with the work of the Sabbath School Society; the continued experience of the beloved Secre-

* From the Oak to the Olive: A Plain Record of a Pleasant Journey. By JULIA WARD HOWE. Boston: Lee and Shepard.

† A Memorial of Thomas Thwing, thirty years City Missionary in Boston. By his son (Rev. E. P. THWING). Boston: Lee and Shepard. 1868. 12mo. pp. 52.

tary, Rev. Mr. Bullard, in the Sabbath School branch; the hope that the vacant Secretaryship will soon be filled; and the working committees of the Society, whose place is no sinecure, — give promise of meeting all reasonable expectations.

REV. P. H. WHITE'S Manual of the Congregational Church in Coventry, Vt. (8vo, pp. 19), includes the history of the church, and a chronological list of pastors, officers, and members, from the formation of the church, October 2, 1810. The list of members comprises the facts one wishes to know; as our readers need not be assured would be the case in any work of the President of the Vermont Historical Society.

THE Annual Reports of the Windham County (Ct.) Association and Consociation, 1859-67, eight pages each, are an example of what all such bodies should contribute to our local ecclesiastical history. Rev. Samuel G. Willard, Willimantic, is Registrar.

REV. C. P. OSBORNE has prepared an excellent little work on "The Catholic Congregational Church, Bristol, R. I." (pp. 15.) This church was organized May 3, 1687. The occasion of this pamphlet was the payment of a burdensome debt resting on their beautiful house. Mr. Osborne ought now to issue a complete list of all the members, for which he is so well qualified by his accuracy and patience.

WE are almost tempted to declare against "Oliver Optic" *in toto*, he so bewitches our boys; and we suppose the girls are no less charmed by this most popular and attractive writer. This "Fourth of the Young America Abroad" series is a continuation of the history of the Academy ship . . . in the waters of Holland and Belgium," and is a fitting mate of its predecessors, being equally instructive and interesting.

MESSRS. GOULD AND LINCOLN bring their scientific friends and readers under great obligations for their invaluable "Annual," † which

* Dikes and Ditches; or, Young America in Holland and Belgium. A Story of Travel and Adventure. By OLIVER OPTIC. Boston: Lee and Shepard. 1868. pp. 346.

† Annual of Scientific Discovery; or, Year-Book of Facts in Science and Art, for 1868, exhibiting the most important Discoveries and Improvements in Mechanics,

is as true in its coming as it is reliable in its data.

EKKOES FROM KENTUCKY, by Petroleum V. Nasby, P. M. at onfederit X roads (wich is in the State uv Kentucky), and Perfesser uv biblike Polity in the Southern Military and Classikle Institoot, bein a perfect record uv the ups, downs, and experiences uv the dimocrisy, doorin the eventful year 1867, ez seen by a naturalized Kentuckian. Illustrated by Thomas Nast. Boston: Lee and Shepard. 1868. pp. 324. Our readers need not be told the character of this book, as its contents are already so widely known.

WE have also from the American Tract Society, 28 Cornhill, Boston: —

The Winthropes; or, Personal Effort, by the author of "The Minister's Wife." 304 pp.

Sunday Afternoons with Mamma: a Book for very little Children. 93 pp.

The Story of James Moran, by the author of "Zadoc Hull," "A Sister's Story," &c. 280 pp.

Letters to a Young Christian, by a Lady. 174 pp.

Rebe's Common Sense, by Alice A. Dodge. 320 pp.

Little Sheaves, by Christie Pearl. 254 pp.

The Hard Knot, by Mrs. Martha E. Berry. 264 pp.

Westbrooke; or, Laying the Foundations, by the author of "The Climbers," &c. 256 pp.

The Solitude of Christ, by Austin Phelps. 44 pp.

The Mission School in Mill Village. 286 pp.

Marbleside; or, The Widow and her Family. 192 pp.

The Rabbit Snares, and Other Stories, by Mrs. H. N. Marvin. 128 pp.

From the Presbyterian Publication Committee: —

Almost a Nun, by Mrs. Julia McNair Wright. 398 pp.

Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Biology, Botany, Mineralogy, Meteorology, Geography, Antiquities, &c., together with Notes on the Progress of Science during the Year 1867; a List of Recent Scientific Publications; Obituaries of Eminent Scientific Men, &c. Edited by SAMUEL KNEELAND, A. M., M. D., Fellow of the American Academy of Arts and Sciences, &c., &c. Boston: Gould and Lincoln, 59 Washington Street. 1868. pp. 331.

This story is written by the wife of a Presbyterian minister, who affirms its incidents to be mainly based upon facts that can be attested. It discloses the dangers of Protestantism from the practices of Romanists, particularly the hazards incurred in sending children to Romish schools. The spirit of the work is kind, not denunciatory, and yet faithful to the interests of the truth. We notice that it is indorsed and highly commended by the officers of the American and Foreign Christian Union.

Flora Morris's Choice; or, Be not conformed to the World, by Mrs. Mary J. Hildeburn. 315 pp.

The Shoe-Binders of New York; or, The Fields White to the Harvest, by Mrs. J. McNair Wright. 237 pp. For sale by N. P. Kemp, 40 Cornhill, Boston.

The Shannons; or, From Darkness to Light, by Martha Farquharson. 336 pp.

The Bird and the Arrow, and Other Stories. 124 pp.

The Pet Lamb, and Other Stories. 71 pp.

Dr. Leslie's Boys, by the author of "Bessie Lane's Mistake." 228 pp.

Carrie's Peaches, by the same author. 69 pp.

From the Massachusetts S. S. Society:—

Deacon Sims' Prayers. 393 pp.

Highways and Hedges; or, Following the Master. 360 pp.

Mary Grey's Perplexities. 337 pp.

Donald Deane and his Cross, by Gleance Gaylord. 390 pp.

Broken Idols, a Story for Girls. 422 pp.

Life Scenes among the Mountains of Ararat, by Moses Payson Parmelee, Missionary of the American Board. 259 pp.

Auntie's Secret. 177 pp.

Blind Graham and his Little Windows. 179 pp.

From the American S. S. Union:—

Falling in Harness; a Sketch of the Life of Rev. John W. Barton, by Chaplain H. Clay Trumbull. 81 pp.

From Lee and Shepard, 149 Washington St., Boston:—

The Starry Flag; or, The Young Fisherman of Cape Ann, by Oliver Optic. 312 pp.

Dottie Dimple at her Grandmother's, by Sophie May. 190 pp.

Billy Grimes's Favorite; or, Johnny Greenleaf's Talent, by May Mannerling. 191 pp.

Seek and Find; or, The Adventures of a Smart Boy, by Oliver Optic. 304 pp.

An Old Man's Prayer, by Geo. M. Baker. 59 pp.

The Cruise of the Dashaaway, by May Mannerling. 221 pp.

Upside Down; or, Will and Work, by Rosa Abbott. 252 pp.

Dottie Dimple at Home, by Sophie May. 170 pp.

Farm Talk: a Series of Articles in Colloquial Style, illustrating various common Farm Topics, by George E. Brackett. 130 pp.

On Nurses and Nursing, by Dr. H. R. Storer. 80 pp.

From Moore and Nims, Troy, N. Y.:—

Drifting and Steering, by Lynde Palmer. 275 pp. A religious story, fascinating to children.

We have also received:—

Historical Sketch, Articles of Faith and Covenant, Principles and Rules, and Catalogue of Members, Past and Present, of the Congregational Church, Plymouth, N. H. 44 pp.

Annual Report of the Christian Activities of the First Church, Painesville, Ohio, for the year 1867, with a Confession of Faith, and Catalogue of Members. 14 pp.

Manual and Register of the Eliot Congregational Church, in Lawrence, Mass. 36 pp.

Confession of Faith, Covenant, Catalogue, &c., of the First Congregational Church in North Brookfield, Mass. 41 pp.

EDITORS' TABLE.

By a delay of the issue of this number a few days, we are able to give the biographical sketch of the late Professor Snyth, as delivered by Professor Packard before the Alumni of Bowdoin College, on the 7th instant. No one surely can read this touching narrative without admiration of the wonderful man who through such straits and sufferings attained professional eminence, and wrought a great and good work in the world.

THE lengthy documentary and historic article by President Stearns in this number will bring fresh to the memory of the few fathers in the ministry who have survived their generation the sacrifices and persecutions to which the Orthodox Congregationalists were subjected in Massachusetts about forty years ago. It will open to the view of the youthful ministry a dark period in the history of our churches. Rev. Samuel Stearns's experience was not exceptional. Others were called to like trials, and with sad emphasis we may apply to this record the familiar words, "*Ex uno disce omnes.*" This distinguished son has not only vindicated the character of his revered father, but furnished a valuable contribution to our ecclesiastical history.

WE commend to our readers the Annual Reports of the American Congregational Union and of the American Congregational Association, as bringing to view important parts of the work now devolved, in the providence of God, on those Christians who, with an intelligent appreciation of our history as a denomination, would preserve the records of the Fathers, and extend the influence of Puritan principles until distant States and our new Territories shall be permeated with the New England spirit.

ONE would judge, from the claims sometimes set up by men who entered the anti-slavery ranks about the year 1830, that there were no abolitionists in advance of them. Sufficient credit is due to those who fought the moral battle which preceded the mortal conflict, without any perversion of facts. The following paragraph, published in the Boston Recorder, October 14, 1817, quoted from the New York Daily Advertiser, is of interest, not only as an early testimony against slavery, explicit and strong, but also as well-nigh prophetic:—

"By the Constitution of the new State, Mississippi, slavery is authorized. It is a remarkable fact, that this wicked tyranny should be permitted in all the States, old and young, lying within the limits of the Potomac, the Ohio, and the Mississippi, and yet it has never found its way across the Ohio, in the States that have been formed on the other side of that river. The line of demarcation between communities *that trade in slaves and the souls of men*, and those that prohibit that traffic, is worthy of attention. The time may come when it will be of more importance than the lines which divide contending armies."

As we arrange the names of our subscribers according to the places of their residence, we would request, as a great convenience to us, that, when a subscriber desires us to change his address, he would mention the name of the town which he has left as well as the one to which he has removed.

WE are not unwilling still to increase our subscription list; and are able to accommodate a few who may wish perfect sets of the Quarterly. These ten volumes furnish no unimportant part of our denominational history.

CONGREGATIONAL QUARTERLY RECORD.

CHURCHES FORMED.

- Mar. 1, 1868. At MITCHELLVILLE, Io.
 " 4. At BEAVER, Min., 14 members.
 " 5. At HIGHLAND, Min., 14 members.
 " 12. At LOUISVILLE, Kan., 24 members.
 " 15. At SOLSBERRY, Ind., 12 members.
 " 18. At BROOKLYN, N. Y., the Park Ch., 38 members.
 " 21. At GRAND RIVER, Io., 12 members.
 " 24. At HERNDON, Va., 13 members.
 " 25. At QUAS-QUETON, Ill. (German), 10 members.
 " 26. At CHICAGO, Ill. (Scandinavian), 29 members.
 " 28. At YELLOW CREEK, Mo., 9 members.
 " At EMPORIA, Kan. (Welsh), 27 members.
 " At BACHELDER, Kan., 12 members.
 Apr. 2. At WHITTENTON VILLAGE (Taunton), Mass., 24 members.
 " 3. At BEAR VALLEY, Min., 10 members.
 " 5. At HYDESVILLE, Cal., 11 members.
 " 5. At EAST LISBON, Ill., 37 members.
 " 7. At TYNGSBORO', Mass., 23 members.
 " 11. At MACON, Ga.
 " 16. At FITCHBURG, Mass., the Rollstone Ch., 150 members.
 " 16. At CAMBRIDGEPORT, Vt., 22 members.
 " 25. At CAMP CREEK, Neb., 25 members.
 " 26. At MAPLE RAPIDS, Mich., 20 members.
 " At WASHINGTON, O., 40 members.
 " At MILFORD, Kan., 17 members.
 May 1. At BRONSON, Mich.
 " 9. At IONIA, Mich., 41 members.
 " 10. At ELMORE, Neb.
 " 13. At LAWRENCE, Mass., the South Ch., 47 members.
 " 17. At TALLADEGA, Ala., 18 members.
 " 17. At SOQUEL, Cal., 13 members.
 " 20. At LEXINGTON, Mass., 24 members.
 " 21. At NORTH BENNINGTON, Vt., 27 members.
 " 24. At FAIRMONT, Min., 10 members.
 " 25. At ALTON, Ill.
 " 31. At ANDERSONVILLE, Ga. (Colored).
 " At MOTT'S CORNERS, N. Y., 55 members.
 " At WHITEHALL, Mich.
 Jun. 10. At SHARON STATION, Wis. 25 members.

MINISTERS ORDAINED, OR INSTALLED.

- Mar. 12, 1868. Mr. JOHN A. BANFIELD, to the work of the Ministry in Louisville, Kan. Sermon by Rev. Roswell D. Parker, of Manhattan.
 " 13. Mr. L. M. HUNT, to the work of the Ministry in Bridgeport, Mich. Sermon by Rev. Frank P. Woodbury, of Flint.
 " 17. Mr. JAMES A. DALY, to the work of the Ministry in Brooklyn, N. Y. Sermon by Rev. Henry M. Storrs, D. D., of Brooklyn. Ordaining Prayer by Rev. Milton Baigler, D. D., of New York City.

- Mar. 18. Rev. AARON C. ADAMS, over the Ch. in Wethersfield, Ct. Sermon by Rev. Oliver E. Daggett, D. D., of New Haven. Installing Prayer by Rev. Mark Tucker, D. D., of Wethersfield.
 " 18. Rev. CHARLES VAN NORDEN, over the Washington St. Ch. in Beverly, Mass. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Installing Prayer by Rev. William M. Barbour, of South Danvers.
 " 18. Rev. ISAAC B. SMITH, over the Ch. in Algonquin, Ill. Sermon by Rev. George S. P. Savage, of Chicago. Installing Prayer by Rev. N. Cathin Clark, of Elgin.
 " 25. Rev. JAMES H. LYON, over the Ch. in Central Falls, R. I. Sermon by Rev. Stephen R. Dennen, of Providence. Installing Prayer by Rev. James O. Barney, of East Providence.
 " 26. Mr. MOSELEY H. WILLIAMS, over the 2d Ch. in Philadelphia, Pa. Sermon by Rev. Joseph P. Thompson, D. D., of New York City. Ordaining Prayer by Rev. William B. Brown, of Newark, N. J.
 April 2. Mr. FREDERICK B. ALLEN, over the Ch. in Canandaigua, N. Y. Sermon by Rev. Jacob M. Manning, D. D., of Boston, Mass.
 " 7. Rev. ALEXANDER S. WALSH, over the Ch. in Norwalk, O. Sermon by Rev. Justin E. Twichell, of Mansfield.
 " 8. Rev. JOSHUA T. TUCKER, over the 2d Ch. in Chicopee, Mass. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford, Ct. Installing Prayer by Rev. Eli B. Clark, of Chicopee.
 " 9. Rev. B. MERRILL FRINK, over the Central Ch. in Portland, Me. Sermon by Rev. Samuel Harris, D. D., of Bowdoin College. Installing Prayer by Rev. John S. Sewall, of Bowdoin College.
 " 9. Rev. HORACE D. WALKER, over the Central Square Ch. in Bridgewater, Mass. Sermon by Rev. Eli Thurston, D. D., of Fall River.
 " 16. Rev. JAMES E. HALL, over the Ch. in Quincy, Mass. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. James H. Means, of Dorchester.
 " 16. Mr. LEVERETT W. SPRING, over the Rollstone Ch. in Fitchburg, Mass. Sermon by Rev. Augustus C. Thompson, D. D., of Roxbury. Ordaining Prayer by Rev. G. Buckingham Willeox, of New London, Ct.
 " 16. Rev. WILLIAM HAY, over the Ch. in Belleville, Ont. Installing Prayer by Rev. Kenneth N. Fenwick, of Kingston.
 " 22. Mr. S. INGERSOLL BRIANT, over the Ch. in Sharon, Mass. Sermon by Rev. William M. Barbour, of South Danvers. Ordaining Prayer by Rev. Alonzo B. Rich, of Beverly.
 " 29. Mr. SANFORD S. MARTYN, over the Ch. in Newington, Ct. Sermon by Rev. John Todd, D. D., of Pittsfield, Mass. Ordaining Prayer by Rev. Elisha C. Jones, of Southington.
 " 30. Rev. W. W. TORREY, over the Ch. in Sherman, Ct. Sermon by Rev. David Murdock, D. D., of New Milford.
 May 6. Mr. EPHRAIM E. P. ABBOTT, over the Ch. in Meriden, N. H. Sermon by Rev. Cyrus W. Wallace, D. D., of Manchester. Ordaining Prayer by Rev. Benjamin Ray, of Hartford, Vt.
 " 12. Rev. GEORGE W. PHILLIPS, over the Ch. in Columbus, O. Sermon by Rev. Joseph Haven, D. D., of Chicago Seminary, Ill. Installing Prayer by Rev. William R. Marshall, of Columbus.
 " 20. Rev. WILLIAM E. B. MOORE, over the Ch.

- in Bolton, Ct. Sermon by Rev. William H. Moore, of Berlin. Installing Prayer by Rev. George A. Oviatt, of Talcottville.
- May 28. Rev. ALEXANDER B. BULLINS, over the Ch. in Sharon, Ct.
- June 2. Rev. RICHARD T. SEARLE, over the Ch. in Thetford, Vt. Sermon by Rev. Jonathan Clement, D. D., of Woodstock. Installing Prayer by Rev. Isaac Hosford.
- “ 3. Mr. AMOS F. SHATTUCK, to the work of the Ministry in Durham, Me. Sermon and Ordaining Prayer by Rev. Alpheus S. Packard, of Bowdoin College.
- “ 3. Mr. THOMAS D. MURPHY, over the Ch. in Granby, Ct. Sermon by Rev. Leonard Bacon, D. D., of Yale Seminary.
- “ 3. Rev. SAMUEL E. EVANS, over the Ch. in East Providence, R. I. Sermon by Rev. Isaac P. Langworthy, of Chelsea, Mass. Installing Prayer by Rev. Francis Horton, of Barrington.
- “ 9. Rev. CHARLES PACKARD, over the 1st Ch. in Waldoboro', Me. Sermon by Rev. John O. Fiske, of Bath. Installing Prayer by Rev. William Warren, of Gorham.
- “ 10. Mr. W. A. CUTLER, to the work of the Ministry in Fox Lake, Wis. Sermon by Rev. Charles Boynton, of Watertown.
- “ 11. Rev. CALVIN R. FITTS, over the 2d Cong. Ch. in Cohasset, Mass. Sermon by Rev. William M. Thayer, of Franklin. Installing Prayer by Rev. Joshua Emery, of North Yarmouth.
- “ 11. Rev. MOSES T. RUSSELLS, over the Ch. in Sanbornton, N. H. Sermon by Rev. Harvey M. Stone, of Laconia. Installing Prayer by Rev. Liba Conant, of Hebron.
- “ 17. Mr. E. T. HOOKER, over the Ch. in Broad Brook, Ct. Sermon by Rev. Augustus C. Thompson, D. D., of Roxbury, Mass. Ordaining Prayer by Rev. Edward W. Hooker, D. D., of Nashua, N. H.
- “ 18. Mr. LAROE S. HAND, over the Ch. in Lyonsville, Ill. Sermon by Rev. Jonathan Blanchard, D. D., of Wheaton College. Ordaining Prayer by Rev. Joel Grant, of Bristol.

PASTORS DISMISSED.

- Feb. 12, 1868. Rev. CHARLES PACKARD, from the Ch. in Limerick, Me.
- Mar. 17. Rev. LEWIS GOODRICH, from the Ch. in Pembroke, N. H.
- “ 26. Rev. GEORGE W. SMILEY, D. D., from the 2d Ch. in Philadelphia, Pa.
- “ 26. Rev. FRANK RUSSELL, from the Plymouth Ch. in Philadelphia, Pa.
- April 6. Rev. JAMES M. VAN WAGNER, from the Ch. in Kewanee, Ill.
- May 5. Rev. ABRAM MAXWELL, from the Ch. in Sumner, Me.
- “ 8. Rev. WILLIAM S. COGGIN, from the Ch. in Boxford, Mass.
- “ 11. Rev. EDMUND H. BLANCHARD, from the Ch. in Warwick, Mass.
- “ 12. Rev. JOHN H. WINDSOR, from the Ch. in Saco, Me.
- “ 18. Rev. HENRY A. STEVENS, from the Ch. in Melrose, Mass.
- “ 25. Rev. STEPHEN R. DENNEN, from the High St. Ch. in Providence, R. I.
- “ 28. Rev. JOHN WHITEHILL, from the Ch. in South Wilbraham, Mass.
- “ 28. Rev. PHILANDER H. HOLLISTER, from the Ch. in Kenosha, Wis.
- June 8. Rev. CHARLES H. WHEELER, from the Lincoln Park Ch. in Chicago, Ill.

MINISTERS MARRIED.

- Mar. 25, 1868. In Rochester, N. Y., Rev. JAMES A. DALY, of Stockton, Cal., to Miss CHARLOTTE S. BLOSS, of Rochester.
- “ 26. In Fond du Lac, Wis., Rev. ISAAC N. CUNDALL to Miss LOUISE J. SCRIBNER, of Madison.
- April 7. In New Ipswich, N. H., Rev. JOHN M. STOWE, of Sullivan, to Miss SARAH D. LOCKE, of New Ipswich.
- “ 9. In Johnstown, Mich., Rev. STEPHEN O. BRYANT, of Brady, to Miss FRANCES S., daughter of Joseph Brown, Esq., of Johnstown.
- “ 15. In Springfield, Ill., Rev. WILLIAM E. CALDWELL, of Lodi, Mich., to Miss TILLIE B., daughter of R. H. Beach, of Springfield.
- “ 28. In Williamsburg, Mass., Rev. E. W. MERRITT, to Miss ELIZA J. STRONG.
- May 14. In Portsmouth, N. H., Rev. WILLIAM W. DOW, of West Brooksville, Me., to Miss LIZZIE H. FRENCH, of Portsmouth.
- “ 19. In Williamstown, Mass., Rev. EDWARD P. WELLS to Miss ADELAIDE V. BADGER.
- “ 26. In Chelsea, Vt., Rev. WILLIAM A. JAMES to Miss MARY B. HYDE.
- June 10. In Beverly, Mass., Rev. S. INGERSOLL BRIANT, of Sharon, to Miss CHARLOTTE, daughter of the late Deacon John Safford, of Beverly.

MINISTERS DECEASED.

- Mar. 10, 1868. In Coolville, O., Rev. FRANCIS BARTLETT, aged 71 years.
- “ 11. At Honolulu, Sandwich Islands, Rev. ASA THURSTON, aged 80 years.
- “ 23. In Bangor, Me., Rev. GEORGE SHEPARD, D. D., aged 67 years.
- “ 23. In Greenwich, Ct. Rev. JOEL H. LINSLEY, D. D., aged 77 years.
- “ 27. In New Haven, Ct., Rev. CHAUNCEY GOODRICH, aged 50 years.
- April 4. In Brunswick, Me., Rev. WILLIAM SMYTH, aged 71 years.
- “ 15. In Andover, Mass., Rev. WILLIAM L. MATHER, aged 62 years.
- May 3. In Middleborough, Mass., Rev. ISRAEL W. PUTNAM, D. D., aged 81 years.
- “ 4. In Wilton, Me., Rev. DANIEL KENDRICK, of Portland, aged 82 years.
- “ 11. In Weathersfield, Vt., Rev. ALVAN SPAULDING, aged 60 years.
- “ 24. In Oneida, Ill., Rev. RICHARD C. DUNN.
- June 17. In Boscawen, N. H., Rev. ENOCH CORSER, aged 81 years.

MINISTERS' WIVES DECEASED.

- Feb. 12, 1868. In Epsom, N. H., Mrs. HANNAH, wife of Rev. GEORGE SMITH, aged 47 years.
- “ 16. In Cold Springs, Ont., Mrs. SARAH, wife of Rev. CHARLES PEDLEY, aged 45 years.
- April 3. In Andover, Mass., Mrs. CAROLINE P., wife of Rev. JOHN L. TAYLOR, aged 52 years.
- “ 11. In Memphis, Mich., Mrs. ELIZABETH P., wife of Rev. WILLIAM P. RUSSELL, aged 51 years.
- May 21. In Waupun, Wis., Mrs. CHARLOTTE M., wife of Rev. JOHN M. WILLIAMS, aged 46 years.

AMERICAN CONGREGATIONAL UNION.

THE Fifteenth Annual Business Meeting of the American Congregational Union was held at the Academy of Music, Brooklyn, on Thursday, May 14, at 3½ o'clock, P. M.

After the reading and adoption of the Reports of the Trustees and Treasurer, the following officers were chosen for the ensuing year:—

President.

REV. LEONARD BACON, D. D., New Haven, Ct.

Vice-Presidents.

REV. JOSEPH P. THOMPSON, D. D., New York.
 A. S. BARNES, Esq., Brooklyn, N. Y.
 REV. HENRY M. STORRS, D. D., Brooklyn, N. Y.
 HON. BRADFORD R. WOOD, Albany, N. Y.
 REV. O. E. DAGGETT, D. D., New Haven, Ct.
 HON. W. A. BUCKINGHAM, Norwich, Ct.
 REV. EDWARDS A. PARK, D. D., Andover, Mass.
 REV. MARK HOPKINS, D. D., Williamstown, Mass.
 HON. EMORY WASHBURN, Cambridge, Mass.
 REV. J. M. MANNING, D. D., Boston, Mass.
 REV. ISAAC P. LANGWORTHY, Boston, Mass.
 REV. JOHN O. FISKE, Bath, Me.
 REV. B. P. STONE, D. D., Concord, N. H.
 REV. CHARLES WALKER, D. D., Pittsford, Vt.
 REV. H. D. KITCHEL, D. D., Middlebury, Vt.
 REV. LEONARD SWAIN, D. D., Providence, R. I.
 REV. THOMAS WICKES, Marietta, O.
 REV. J. M. STURTEVANT, D. D., Jacksonville, Ill.
 S. B. GOOKINS, Esq., Chicago, Ill.
 REV. JULIUS A. REED, Davenport, Iowa.
 REV. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.
 REV. TRUMAN M. POST, D. D., St. Louis, Mo.
 REV. ANDREW L. STONE, D. D., San Francisco, Cal.

Trustees.

REV. WM. IVES BUDINGTON, D. D.	REV. GEORGE B. BACON.
REV. MILTON BADGER, D. D.	REV. JOHN MILTON HOLMES.
REV. RAY PALMER, D. D.	REV. WM. A. BARTLETT.
REV. CHRISTOPHER CUSHING.	REV. J. CLEMENT FRENCH.
HENRY C. BOWEN, Esq.	REV. LYMAN ABBOTT.
ALFRED S. BARNES, Esq.	S. NELSON DAVIS, Esq.
JAMES W. ELWELL, Esq.	CHAS. GOULD, Esq.
N. A. CALKINS, Esq.	A. S. HATCH, Esq.
WILLIAM ALLEN, Esq.	JAMES H. STORRS, Esq.
SAMUEL HOLMES, Esq.	WM. HENRY SMITH, Esq.
ROBERT D. BENEDICT, Esq.	H. H. VAN DYKE, Esq.

[OFFICERS APPOINTED BY THE BOARD OF TRUSTEES.]

Corresponding Secretaries.

REV. RAY PALMER, D. D., 49 Bible House, N. Y.
 REV. CHRISTOPHER CUSHING, 16 Tremont Temple, Boston.

Treasurer and Recording Secretary.

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

THE FIFTEENTH ANNUAL REPORT OF THE TRUSTEES OF THE
AMERICAN CONGREGATIONAL UNION.

GENERAL REMARKS.

IN presenting their Fifteenth Annual Report, the Trustees of the American Congregational Union congratulate the members of the Association, and all who have co-operated in its work, on the encouraging results of another year of Christian effort. It has been a year of earnest and steady labor; and the Board desire gratefully to acknowledge the blessing of God which has rested on their humble endeavors, and to which, especially, they attribute it, that more has been accomplished than in any year preceding for the general welfare of our churches.

Attention has been directed during the year to the several objects, with reference to which, as was particularly noticed in the last Annual Report, the Congregational Union was originally organized; and no pains have been spared to make it, in all practicable ways, useful to our widely scattered congregations.

One of the Secretaries now represents the Union in the editorial corps of the *Congregational Quarterly*; and that valuable publication is becoming increasingly necessary to all who would be well informed in regard to the condition and prospects of the churches which maintain the doctrines and discipline of the Fathers of New England. Its list of Congregational ministers, and its tables of statistics, are becoming each year more and more complete. It ought to be in the hands, not only of every pastor, but of the intelligent laymen also, whose wisely directed influence is so essential to our cause.

In the effort to secure the spiritual unity and harmonious working of our ministers and churches, while enjoying, as they do, the largest freedom, and scattered over a vast field, a wide correspondence has

been carried on with Christian brethren, the object of which has been to promote a good understanding throughout all our host, to encourage and strengthen the weak, and to secure co-operation and wise activity among the strong, by at once obtaining and imparting useful information. Many ministers without charge, and others proposing change, have resorted to the rooms of the Union for information in reference to fields of labor, and through aid so received some are known to have been established in new and important positions. New churches, likewise, have been organized on the strength of encouragement and counsel given by our executive officers as occasions have been presented. Many persons casually in the city have availed themselves of the conveniences for reading or writing afforded at our rooms, where they are always welcomed. If the Union had done nothing else during the past year, it would, in these and similar ways, have accomplished a work of great utility, — a really necessary work.

But along with these more general objects, the attention of the Board and the executive officers of the Union has been earnestly directed to what is now, and is likely to be for many years to come, its greatest undertaking, the aiding of the new and feeble Congregational churches in their efforts to build themselves houses of worship. This department of Christian activity, which so recently began to present its claims, has at length assumed a magnitude and interest not at all anticipated at the outset. Its call for a general and enthusiastic co-operation of all the Congregational churches, in the East and in the West alike, which are themselves provided with church edifices, in the work of assisting others to obtain them, has

rapidly become more loud and urgent. It is now distinctly recognized as a settled fact, that, for several generations to come, it must be a most important part of our great Home Missionary work to assist the young churches in erecting their humble sanctuaries. We cannot withhold assistance without losing the most favorable opportunities, and greatly curtailing the usefulness of those who are sent forth into the new settlements to preach the Gospel. They must have places to preach in, or much of their labor will be wasted.

THE EXTENT OF THE FIELD.

Let the extent of the field whose wants have become our care be thoughtfully considered. We may divide the country into three distinct sections. We have, first, the States in which the work of planting churches is already far advanced. Even in New England and the States immediately adjoining there still are, and will continue to be, churches needing assistance at our hands. Then, secondly, we have Pennsylvania, Ohio, Michigan, Indiana, Illinois, Iowa, Wisconsin, and Minnesota, in which the work of church erection has been well begun, but where there is yet a vast demand for help which must necessarily long continue. To these we must add, lastly, some of the Middle and all the Southern States, including the almost boundless possessions of Texas, together with the States, present and prospective, of Missouri, Arkansas, New Mexico, Colorado, Arizona, Utah, Nevada, Idaho, Montana, Washington, Oregon, and California, in which the establishment of Christian institutions is only just begun, or is yet to be begun. It is impossible to contemplate the older States, and these new regions so immense, now not only open, but receiving the living tide of population that everywhere goes sweeping on, in the light of Christian obligation, without a profound impression of the grandeur of the struggle to be maintained for at least a century or two to come, in determining what shall be their spiritual con-

dition. It requires strong faith to anticipate with confidence the ultimate triumph of our divine religion, even if the entire system of our Home Missionary agencies shall be worked with unflinching energy.

OUR OWN WORK, PAST AND PRESENT.

It is something to have well begun the task imposed upon us. It has been resolutely taken hold of none too soon. But, in the brief period of about eleven years, enough has been achieved to show how much is possible to wise and liberal effort persistently continued. Both the wide range and the large amount of the benefits conferred on the struggling churches from the commencement of the church-building movement may be seen in the statements which follow.

The whole number of churches whose houses of worship have been built with the aid of the Union is three hundred and nine. Of these, the edifices at Saugatuck, Michigan, and Geneva, Kansas, were destroyed by tornadoes. Those at Lawrence and Wakarusa, Kansas, were burned by the rebels in the course of the war. The one at Nevada, California, was burned by accident. In all these cases the Union assisted in rebuilding. It has, therefore, assisted in erecting *three hundred and fourteen* houses that have been already completed. In addition to this, loans have been paid to two churches the present year, and one the year previous, whose houses of worship are not yet finished. Appropriations have thus been paid, in whole or in part, to *seventy churches this year, and in all to three hundred and seventeen.*

Appropriations, as yet unpaid, stand pledged to *thirty-eight churches more*, including the three mentioned above as paid only in part, making altogether *three hundred and fifty-two* houses of worship to which money has been paid, or granted, up to the present date.

The completed churches to which payments have been made are distributed among the States as follows:—

11 in Maine,	37 in Wisconsin,
2 " New Hampshire.	43 " Iowa,
5 " Vermont,	15 " Minnesota,
9 " Massachusetts,	13 " Missouri,
1 " Rhode Island,	3 " Nebraska,
2 " Connecticut,	23 " Kansas,
23 " New York,	1 " Colorado,
2 " New Jersey,	11 " California,
6 " Pennsylvania,	1 " Louisiana,
1 " Maryland,	1 " Georgia,
10 " Ohio,	1 " Tennessee,
30 " Michigan,	1 " North Carolina,
4 " Indiana,	1 " Washington, D. C.
57 " Illinois,	

In the year ending May 1, 1857, —	1
" " " 1858, —	2
" " " 1859, —	9
" " " 1860, —	24
" " " 1861, —	39
" " " 1862, —	18
" " " 1863, —	16
" " " 1864, —	22
" " " 1865, —	23
" " " 1866, —	33
" " " 1867, —	59
" " " 1868, —	68

During the past year the number of applications for aid has been much greater than ever before. This is to be attributed, in the first place, to the rapid increase of churches in the newly opened regions; and, secondly, to the new impulse given to church-building among the rising churches by the prospect of receiving some assistance. Expectation has, indeed, in some cases, been extravagant. It has been thought, by some, that the churches contributing to the Union would supply the means of making grants to all applying, in sums counted by thousands. It would require a vast income, — at least half a million annually, — to do this. With so *great a number* needing assistance, it is plainly impossible to do more than grant to each a sum sufficient to encourage its own efforts and enlist the sympathies of the community in which it is to build. *To do even so much as this, it will be necessary to secure the hearty co-operation of the Congregational churches as a body.*

But expectations, however moderate, have prompted to effort. Many young organizations, and some that had existed for a considerable time without venturing to entertain the thought of building, have been stimulated to make the attempt to place themselves in a better position for effective Christian activity.

This is what we ought to wish. It is the natural progress of our work. How the enterprise has grown on the hands of the Union may be seen by the following enumeration of the churches built year by year: —

It will be seen, that, while within the first ten years 187 churches were completed, within the last two years alone 127 have been completed. During the last year, the applications before the Board have been as follows:— Grants have been paid, in whole or part, to *seventy churches*. Grants still stand pledged to *thirty-eight*. Applications before the Board not yet acted on, *fifteen*.

Besides these, letters have been received from quite a considerable number of additional churches, asking for blanks, and giving us notice of their purpose to make application very shortly.

For the means of responding to these numerous appeals, the Board has been obliged to depend chiefly on the contributions received from the churches during the year. There was in the treasury, on the 1st of May last, \$ 29,744.92, of which only the sum of \$ 6,544.92 was unappropriated; and there is now a balance in the treasury of \$ 17,537, which is sufficient to meet the pledges already made.

The total receipts of the year 1866 – 67, as given in our Annual Report last May, was \$ 32,530.22. Of this sum, \$ 5,781.44 were raised by a special effort, at our anniversary meeting, for the church in Washington. There was included in it, also, the interest of the large sums that came into the treasury as the result of the very general collections of 1865 – 66, made in compliance with the advice of the National Council, to the amount of \$ 2,293.43. If these two amounts, making together \$ 8,074.87, be deducted from \$ 32,530.22, it leaves as the entire receipts from the ordinary sources, for 1866 – 67, the sum of

\$ 24,445.35. This amount would be still further reduced, if allowance were made for the running over of some contributions, — it is not possible to say how many, — from the preceding year of the great effort, which, although taken up in that year, did not reach the treasury till after May 1, 1867. It will be seen, therefore, that in the work of engaging the great body of the Congregational churches in the systematic giving of regular annual contributions, we have been obliged to bestow great labor; and that in these last two years, and more especially in the last year, there has been a very encouraging increase in the receipts to our treasury *from the ordinary contributions of the churches*. New England has given this year nearly one sixth more than last year, in regular collections; and such progress has been made in obtaining for the Union its proper place in the regard and attention of the churches, that it may be confidently expected that next year will show still more liberal returns. There needs nothing, it would seem, but a deep conviction, on the part of ministers and churches, that the work of church building has a claim so strong and so peculiar that it *must have a place on the list of collections every year*, to insure to our treasury annually what it imperatively requires, — at least from seventy-five to one hundred thousand dollars. This amount may easily be raised, beyond a doubt, if each pastor will take care to give this work the place which it deserves.

RESPONSES FROM CHURCHES AIDED.

If it were possible to communicate to those who have contributed toward the building of church edifices the expressions of thankfulness and joy with which these are at last occupied by those who, through so many difficulties, have secured them, it would not be necessary to say much in order to insure continual and liberal offerings for this object. We give some brief extracts from letters received, as specimens: —

“With the aid so generously furnished

by the Congregational Union,” says a pastor, “we have secured full possession of our house of worship, and feel truly thankful that, with your help, we have conquered the obstacles that in some cases seemed almost insurmountable. But we felt that our existence as a church in a great measure depended upon our success in obtaining the ownership of this church edifice, which is the only one in this region. There are three church buildings at the county seat, nine miles north of us; but for a number of miles east, south, and west of us, I do not know of one. Our congregations usually nearly fill the house, and on special occasions it is not large enough to hold those that come. We feel sincerely grateful to you for helping us in time of need. May the shadow of your Society never grow less, and the riches of its liberality abound to the poor, feeble churches struggling for a name and a place!”

“On Thursday, February 20th,” writes another, “our new church was dedicated. At that time it was announced that about twenty-eight hundred dollars remained unpaid. Cheered by the knowledge that if we could raise twenty-four hundred, the Union, kind foster-mother, would grant us the balance, we *lifted* with a will, and *lifted the weight!* One brother, who had already given quite largely, added two hundred and fifty dollars, making about nine per cent of his taxable property, and that with a large family dependent on him. We shall be prepared to receive the kind and helpful aid of the Union at any time.”

Another letter is as follows: “I have the pleasure of announcing the fact that the meeting-house in this place, after many difficulties and discouragements encountered, is completed. I had the pleasure, last Thursday, of preaching the dedication sermon; and since have interested myself in arranging for the payment of all outstanding debts. Last evening, the last dollar, exclusive of the five hundred dollars appropriated by the Congregational Union, was provided, and the house will

be owned by the church and society without debt. It is a beautiful house, attractive and pleasant, and the church and people are greatly gratified and thankful. They express unfeigned thankfulness and gratitude to the Union for their timely aid. But for the promise of this they would never have attempted to build this church. It stands on the shore of Lake Michigan, to tell the news of salvation and the usefulness of your Society. The donors to it can never know the joy their munificence produces, unless they can meet with some of these churches at the dedication of their houses of worship. Could they see the joyfulness with which this people enter this house, and hear their expressions of gratitude, I think they would be satisfied that their contributions are doing wondrous good. But what are we to do for all this region? When these railroads push their way from Grand River to Traverse Bay, large numbers of villages will arise, demanding houses in which to worship God. God bless you and your noble Society!"

We will quote but one more letter: "The war nearly consumed us [this church is in Pennsylvania], and but for the house we must have become extinct. About one half of the contingent expenses of the church and society for fuel, lights, sexton, Sabbath school, etc., came upon my family, though for over three years *I have had no salary!* We have been encouraged to hold on almost against hope, because we had a good congregation, mostly of women and children. The great sickness two years since, which prostrated all my family, and buried two of them, closed the church most of the time for four months, when I again was able to resume labor feebly, since which we have been on the gain in numbers and interest. Recently, twelve united with us, and several more are expecting to do so soon, and we are hopeful. The *non-Christians* are now offering to aid us in obtaining a bell, and grading, fencing, and ornamenting the churchyard. One of our number

has gone a missionary to the freedmen, and we contributed to her outfit and salary. The past year we have had to pay the insurance policy for our house, twenty-four dollars. Enclosed please find six dollars, a contribution to the treasury of the Union, and a token that these young Christians are beginning to learn to give."

Difficulties, discouragements, sickness, poverty, on the one hand; and on the other, faith, patience, courage, hope, self-sacrifice, liberality, — these are the elements of personal history and of church history, in the greater number of cases to which the Union extends a helping hand. It is impossible to read the statements without deep sympathy, a hearty admiration, and a profound conviction that those who are laboring for Christ under such circumstances are eminently deserving of the aid they ask. We may be sure that those who exhibit such a spirit will soon show themselves able and willing to assist us in giving to others the help which we have given them. The moral force which they exhibit in their infancy foreshadows a maturity of vigorous working power.

ECONOMY OF THE UNION.

It will be remembered that, at the time when the Congregational Union was organized, it was not yet generally understood that church building was to become a recognized and prominent part of the great work of Home Missions, and to demand regular annual contributions. While, therefore, a provision for it was made in the constitution, as a thing which might at some time become desirable, the general objects to which we have already referred were deemed of sufficient importance to justify the existence and the necessary cost of such an association. To these, for some time, it directed its whole attention. When, afterwards, it consented to become the organ of the churches, in the work of church erection, it of course, by enlarging its sphere, increased materially its expenses. If one third of the current expenses of the Union be considered

as incurred for its general objects, it will be seen that, while having the past year one hundred and twenty-three churches on its hands, it has raised the necessary funds, and paid or voted to pay grants to one hundred and eight of these at the small outlay of, say, about five thousand dollars. It has employed no agents. The two Secretaries, the Treasurer, and one clerk, have performed the whole labor of the year. To have left these hundred and eight churches to make each a personal application would have harassed pastors and churches beyond endurance, in the first place, would have incurred far greater expense, and, after all, there would have been a certainty of failure to accomplish what has been now so happily effected. The utmost care has been used to reduce the expenses of the Union to the lowest possible amount consistent with its vigorous working. They will be, of course, proportionally less as the amounts contributed become annually larger. The cost of aiding the feeble churches to the extent of one hundred thousand dollars would not be very materially greater than that of expending on them twenty-five or thirty thousand. The Trustees desire the friends of the Union to rest assured that a rigid economy is carefully observed; yet they are fully persuaded that none who are interested in their work would desire to cripple it by resorting to any narrow plan of operations. No one can look at what has been accomplished the past year, and not feel that it is *worth far more than it has cost.*

GENERAL VIEWS OF OUR WORK.

The great practical question now pressing on the ministry and churches is, Shall the momentous appeal which is made upon us by the condition of our country, and in the providence of God, be vigorously and liberally answered? Never since the cross was reared on Calvary were any large body of Christian churches favored with such opportunities as are now placed before the evangelical churches of this country. If this might be said with truth be-

fore the late civil convulsions, it may be said to-day with yet greater emphasis. A new era has been inaugurated in the history of Christian civilization. We have not only to come in contact with the rapid natural growth of our population, and this stimulated by all conceivable advantages, but the old historic drama of the migration of nations is now re-enacted before our eyes. It is not our providential task to reproduce the old civilizations, but to introduce a new and better type. The conditions are new. The forces at work are, many of them, new. The materials to be acted on are such as to give freshness to the great experiment. The vastness of the issue it is difficult even to conceive. For this broad country, from the Atlantic to the Pacific, and from the Gulf to the Arctic Sea, filled with a countless population, free, and full of energy, there waits a descent into the gulf of atheistic sensuality, or an ascent to a purer, nobler, and more thoroughly Christian civilization than has ever before existed. The alternative is nothing less than this. Which of these possible futures shall be the real one is to depend on what is done speedily by Christian people for the planting of Christian churches and pastors, the institutions of sound learning, and the social order and good laws which are the legitimate fruit of Christian instruction and influence. We have it in our power, with the blessing of God, by the establishment of these, to make this whole land bright and fair in the light of living virtue and divine religion. The whole world and coming generations are deeply interested in the contest here to be gone through.

As disciples of Christ, holding the faith and ecclesiastical principles of the Pilgrims, we are not antagonistic to other evangelical denominations. We rejoice in all that they are doing and proposing for the promotion of the common cause. At the same time, we love the religious freedom which we have received, and for which our fathers suffered. We love the catholicism which has hitherto character-

ized our churches, and is steadily becoming more complete. We think we have some special advantages for the successful application of the Gospel to the multitudes who are filling the new States and Territories. They are pleased with the freedom of our churches. They are not repelled by any fear of undue church authority or any ecclesiastical domination. They are disposed to welcome and co-operate with the Christian men and women who propose to plant churches, in which the simple Gospel is the power relied on, and spiritual, practical religion is placed above all rites and forms. Addressing ourselves to our work in a Christian spirit, there is nothing to hinder the planting of new Congregational churches to an almost indefinite extent, and that without coming into any collision with our brethren of other names, if the means are but supplied to plant them where they are really and greatly needed. It is the fixed purpose of the Trustees of the Union *not to encourage sectarian rivalry by assisting to build churches where the ground has been fully occupied already.* They will do nothing to foster an ambition that looks beyond existing and pressing necessities. What they propose to do is, to the extent of the means placed at their command, to help those churches that have actually been established at important and needy points, to take such a position at the outset as will enable them to grow up with the community in which they have a place, and to exert from the first a moulding influence on the people.

METHODS OF ACTION.

But in order that what has been undertaken may be done, it is absolutely necessary to work by a well-adjusted system. Experience has taught much already as regards the course to be pursued. What can the pastors and churches do with a hundred or more applications coming to them singly every year? To say nothing of the expense incurred, the nuisance of such a swarm of applicants for aid spread-

ing themselves over the older States, however worthy they might be, would prove altogether unendurable. The Union proposes to receive into one fund what the churches can be persuaded annually to contribute for building Christian sanctuaries, and, with all the claims before it, to make a fair and impartial distribution, according to the circumstances of each case. This is the only just method. To admit one pastor to make his personal appeal, and, by pleading his own cause, to get two or three times as much as would be his share of all contributed within the year, is to do a flagrant wrong to the other needy churches,—a wrong which, in instances that have occurred already, they have deeply felt, and against which they have earnestly protested. No pastor of a feeble church ought to be willing to take such unfair advantage of his brethren whose struggles are as painful as his own. It is not honorable. As one means of remedying this evil, which seemed increasing, the Board of Trustees have, in the course of the year, felt obliged to adopt the rule that *no church which has made, or proposes to make, a private appeal to the churches beyond its own immediate neighborhood, can receive a grant from the Union.* If the pastors, who have a deep interest in the matter, will second our efforts by a steady refusal to listen to particular applications, the work will be greatly simplified, and justice will be done to all. If particular missions on the foreign missionary fields should, on the ground that enough was not granted them, send home, from time to time, one of their number to make special appeals to the churches outside of the regular operations of the American Board, or if individual missionaries of the Home Missionary Society should pursue such a course, it is easy to see that the whole machinery of missions, at home and abroad, would speedily be thrown into disorder. It will prove not less disastrous to the cause of church erection, if private appeals are allowed by the churches and their pastors. Let us stand on principle, and regard the greatest good

upon the whole, that is, the good impartially done to the greatest number. It is also greatly to be desired that no church should hold itself excused from contributing to the general cause on the ground that it gives to *local enterprises*. Nearly all the churches in the larger places, that is, the stronger churches, are obliged to aid such enterprises often, perhaps every year; and, if they withhold their contributions on that account, the general cause will suffer serious embarrassment. Should not local calls be regarded as *special*, and provided for as such, and not be allowed to interfere with one general collection each year for the great national work? Some churches have given generously to our treasury, at the same time that they have contributed more than once in the course of the year to weak churches or mission-chapels in their own immediate vicinity. We trust that all will magnanimously follow these good examples.

It is a fact full of interest that several individuals have each furnished the money to secure the building of one church. One gentleman has in this way virtually built a church in Central City, Colorado. Another has done the same in Haywood, California; another still at Inland, Iowa; yet another at Wyanet, Illinois. Is there any way in which, by the donation of five hundred dollars, or even of three hundred in some cases, any one can erect for himself so honorable and enduring a monument? He is certainly to be envied, who, at so small a sacrifice, can open a fountain of salvation at which thousands of thirsty souls shall drink long after he is dead. Are there not others who will this year, through the Union, secure to themselves this rich and lasting satisfaction?

One legacy, left by a Christian lady, has come into our treasury, and we have received notice that another is awaiting us. We trust that many others who are making a final distribution of their property, preparatory to a departure to be with Christ in his glory, will remember the churches for which he cares so tenderly.

It must be a pleasant memory in heaven that one was permitted, before taking leave of earth, to provide the means of giving one of these a sanctuary, and making permanent provision for the religious instruction of a whole community. Can anything be better as an expression of love to the Redeemer?

In conclusion, the Trustees once more offer to the churches the agency of the Congregational Union for the accomplishment of the great work of giving the highest efficiency to the spiritual Christianity and the catholic ecclesiastical principles which have made New England what she is,—the mother of noble men and women. By means of these, the descendants of the Pilgrims have become a proverb of intelligence, industry, and moral power throughout the world. The same forces may be expected to produce the same results from ocean to ocean and from generation to generation, if kept vigorously in play. We commit, therefore, this work, so essential to the nurture of our newly planted churches, and the evangelization of our country, to the generous care of the Congregational pastors and churches generally. It is hoped that no Congregational church will fail to co-operate in it heartily, and that without waiting for any further solicitation. In twenty years from this date there should be at least five or six thousand Congregational churches with an evangelical, living, and catholic theology, and all the healthful influences of New England colleges and schools and homes, around them. This will open new fountains of Christian liberality, will furnish new men and resources of all sorts for the setting forward of Christ's kingdom in the world, and will help greatly to secure to coming generations the civil and religious liberty and the popular intelligence and virtue which are the highest glory of any people.

By order of the Board of Trustees.

RAY PALMER, }
C. CUSHING, } *Secretaries.*

SUMMARY OF TREASURER'S REPORT.

The American Congregational Union in account with N. A. CALKINS, Treasurer.

CR.

May 1, 1868. By balance in treasury, May 1, 1867, . . . \$29,744.92	From Michigan, . . . \$ 476.09
By contributions received during the year ending May 1, 1868, —	Illinois, . . . 1,669.89
From Maine, . . . \$ 214.78	Wisconsin, . . . 194.65
New Hampshire, . . . 466.83	Minnesota, . . . 139.31
Vermont, . . . 524.18	Iowa, . . . 409.35
Massachusetts, . . . 7,414.05	Missouri, . . . 386.05
Connecticut, . . . 3,466.70	Kansas, . . . 583.55
Rhode Island, . . . 589.72	Colorado, . . . 40.00
New York, . . . 5,954.68	California, . . . 559.31
Pennsylvania (including a loan paid), . . . 4,720.10	Maryland, . . . 35.85
Ohio, . . . 449.06	Virginia, . . . 5.00
Indiana, . . . 109.24	Interest on balance in treasury, . . . 1,693.41
	Total receipts for the year, . . . <u>\$ 30,101.80</u>
	Total resources for the year, . . . <u>\$ 59,846.72</u>

DR.

May 1, 1868. To appropriations paid to the Societies of Congregational Churches, as follows, viz. : —	At Bridgeport, Michigan, \$ 400.00
At Naples, Maine, . . . \$ 200.00	Coopersville, Mich. . . 400.00
Portland, Maine (Beth-el Church), . . . 500.00	Johnstown, Mich. . . 300.00
Springfield, Maine (Springfield and Carrol Church), . . . 250.00	Newago, Mich. . . 100.00
Temple, Maine, . . . 350.00	Otsego, Mich. . . 400.00
	Pent Water, Mich. . . 500.00
	Royal Oak, Mich. . . 200.00
	South Haven, Mich. . . 300.00
	Traverse City, Mich. . . 500.00
	<u>\$ 3,100.00</u>
At Albany, Vermont, . . . \$ 500.00	At Annawan, Illinois, \$ 500.00
At Cohasset, Mass. (Beechwood Church), . . . \$ 400.00	Bowensburg, Ill. (1st Cong. Ch. of Chili), . . . 400.00
Groton Junction, Mass. (Orthodox Cong. Church), . . . 500.00	Dwight, Illinois, . . . 500.00
Marblehead, Mass. (3d Cong. Church), . . . 500.00	Lamoille, Illinois, . . . 500.00
	Marseilles, Illinois, . . . 500.00
	Normal, Illinois, . . . 500.00
	Rantoul, Illinois, . . . 500.00
	Rosemond, Illinois (Evangelical Cong. Church), . . . 500.00
At Cranston, Rhode Island (Elmwood Ch.), . . . \$ 500.00	Turner, Illinois, . . . 400.00
At Angola, New York	<u>\$ 4,300.00</u>
[$\frac{3}{4}$ Loan], . . . \$ 2,000.00	At Baraboo, Wisconsin, \$ 500.00
Henrietta, New York, . . . 400.00	Brandon, Wisconsin, . . . 400.00
Norfolk, New York, . . . 400.00	Fish Creek, Wisconsin (Welsh Cong'l Ch. of Bangor), . . . 100.00
	New Richmond, Wis. . . 500.00
	Pine River, Wisconsin, . . . 300.00
At North Vineland, New Jersey (1st Cong'l Church of Landis) [$\frac{1}{2}$ Loan], . . . \$ 1,000.00	Royalton, Wisconsin, . . . 300.00
At Alliance, Ohio (Welsh Cong. Church), . . . \$ 300.00	Spring Green, Wis. . . 500.00
Geneva, Ohio, . . . 500.00	Sun Prairie, Wisconsin, . . . 400.00
	Waterloo, Wisconsin, . . . 500.00
	<u>\$ 3,500.00</u>

DR.

At Boonesboro, Iowa, . . .	\$ 250.00	
Cincinnati, Iowa, . . .	300.00	
Clinton, Iowa, . . .	500.00	
Garnavillo, Iowa, . . .	300.00	
Harrison, Iowa, . . .	200.00	
Inland, Iowa, . . .	300.00	
Iowa City, Io. [Loan]	2,000.00	
Monroe, Iowa, . . .	400.00	
Monticello, Iowa, . . .	500.00	
Orford, Iowa, . . .	500.00	
Postville, Iowa, . . .	500.00	
Wooster, Iowa, . . .	300.00	
	<hr/>	\$ 6,050.00
At Afton, Minnesota, . . .	\$ 500.00	
Cannon Falls, Min. . . .	500.00	
Lakeland, Minnesota, . . .	300.00	
Sauk Centre, Min. . . .	500.00	
Sterling, Minnesota, . . .	400.00	
	<hr/>	\$ 2,200.00
At Brookfield, Missouri		
(Balance), . . .	\$ 100.00	
Cameron, Missouri, . . .	500.00	
Pleasant Hill, Missouri		
[$\frac{1}{2}$ Loan], . . .	1,000.00	
Saint Catharine, Mo.		
[Loan], . . .	500.00	
Sedalia, Missouri, . . .	500.00	
Syracuse, Missouri, . . .	500.00	
	<hr/>	\$ 3,100.00
At Geneva, Kansas, . . .	\$ 300.00	
Mound City, Kansas, . . .	500.00	
	<hr/>	\$ 800.00

At Clayton, California, . . .	\$ 500.00	
Haywood, California		
(Eden Cong. Ch.), . . .	500.00	
Pescadero, California, . . .	500.00	
	<hr/>	\$ 1,500.00
Total amount of appropriations paid to 70 churches, . . .		\$ 32,850.00
To salaries of officers and clerk, . . .	\$ 7,780.00	
To Rent and incidental expenses of rooms in New York and Boston, . . .	\$ 735.50	
Travelling expenses of Secretaries, . . .	476.33	
Printing annual reports, circulars, and advertising, . . .	260.37	
Postage, stationery, revenue stamps, telegrams, and legal fees, . . .	204.52	
Subscriptions to two Cong. Quarterlies, . . .	3.00	
	<hr/>	\$ 9,459.72
Approp'ns pledged to 38 churches, . . .	\$ 17,475.00	
Balance in treasury, unappropriated, . . .	62.00	
	<hr/>	\$ 17,537.00
		<hr/>
		\$ 59,846.72

Examined and found correct.

NEW YORK, May 13, 1868.

JAMES W. ELWELL, } *Auditors.*
WILLIAM ALLEN, }

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Fifteenth Annual Meeting of the American Congregational Association (agreeably to notice in the Congregationalist and Recorder) was held May 26, 1868, at 12 M., in their rooms, No. 40 Winter Street.

The meeting was called to order by the President, Hon. E. S. Tobey, and prayer was offered by Rev. Joseph A. Copp, D. D., of Chelsea. Rev. Isaac P. Langworthy was chosen Recording Secretary *pro tem.*, in the absence of Rev. Henry M. Dexter, D. D., who declined a re-election.

The minutes of the last Annual Meeting were read and approved.

The Annual Report was read by the Corresponding Secretary, accepted, and referred to the Board of Directors for publication. (See page 311.)

The Treasurer read his Report, which was disposed of in the same way. (See page 316.)

The following officers were chosen for the ensuing year:—

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.
 Hon. WILLIAM W. THOMAS, Portland, Me.
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
 Hon. WILLIAM C. CLARKE, Manchester, N. H.
 Rev. SILAS AIKEN, D. D., Rutland, Vt.
 Rev. JACOB IDE, D. D., Medway, Mass.
 Rev. SETH SWEETSER, D. D., Worcester, Mass.
 Hon. SAMUEL WILLISTON, Easthampton, Mass.
 Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. LEONARD BACON, D. D., New Haven, Ct.
 Hon. WILLIAM A. BUCKINGHAM, Norwich, Ct.
 Rev. JOSEPH P. THOMPSON, D. D., New York City.
 Rev. RAY PALMER, D. D., New York City.
 Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
 Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
 Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
 Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
 Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
 Hon. CHARLES G. HAMMOND, Chicago, Ill.
 Rev. JOHN J. MITER, Beaver Dam, Wis.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ASA TURNER, Denmark, Io.
 Rev. JESSE GUERNSEY, Dubuque, Io.
 Rev. GEORGE MOOAR, Oakland, Cal.
 Rev. HENRY WILKES, D. D., Montreal, C. E.

Directors.

Hon. EDWARD S. TOBEY, Boston.	Rev. ALONZO H. QUINT, D. D., New Bedford.
GARDNER GREENE HUBBARD, Esq., Boston.	SAMUEL D. WARREN, Esq., Boston.
JULIUS A. PALMER, Esq., Boston.	EZRA FARNSWORTH, Esq., Boston.
Rev. RUFUS ANDERSON, D. D., Boston.	SAMUEL JOHNSON, Jr., Esq., Boston.
Rev. AUGUSTUS C. THOMPSON, D. D., Boston.	Rev. EDWIN B. WEBB, D. D., Boston.
JOHN FIELD, Esq., Boston.	FREDERICK JONES, Esq., Boston.
Rev. ELIHU P. MARVIN, D. D., Boston.	Rev. DANIEL P. NOYES, Boston.
Rev. WILLIAM BARROWS, Reading.	Rev. ISAAC P. LANGWORTHY, Boston.
	JAMES P. MELLEDGE, Esq., Boston.

Corresponding Secretary and Librarian.

REV. ISAAC P. LANGWORTHY, Boston.

Recording Secretary.

REV. DANIEL P. NOYES, Boston.

Treasurer.

JAMES P. MELLEDEGE, Esq., Boston.

Auditor.

ALPHEUS HARDY, Esq., Boston.

Brief and interesting remarks were made upon the present condition and prospects of the Library, and the importance of the new building, by the President, Hon. Charles Theodore Russell, Rev. Daniel P. Noyes, Rev. A. H. Quint, D. D., and Samuel Burnham, Esq., after which the Association adjourned.

ISAAC P. LANGWORTHY,
Recording Secretary pro tem.

FIFTEENTH ANNUAL REPORT.

THE Directors of the American Congregational Association herewith present their Fifteenth Annual Report with encouragement and hope. Owing to the severe financial embarrassments of the last, and thus far of the present year, and the still-continued uncertainty of business prospects in the immediate future, it has not been thought best to press the claims of this Association for present contributions upon those from whom much is reasonably expected. The subject has, however, been kept before them, and has been presented to many others who will, in due time, it is confidently expected, give it a cordial support.

But it is encouraging to know that a larger sum, by four thousand dollars, is now invested than a year ago, giving the treasury the sum of fifty-five thousand dollars in nominal value, being over fifty-eight thousand dollars in present cash value; and this increase has been made, notwithstanding the extra expenses of the earlier part of the thirteen months and twenty days covered by the Treasurer's Report, superinduced by moving, fitting, and furnishing the pleasant rooms now occupied. The income from this investment will now meet the ordinary expenses, allowing additional contributions to increase the building fund.

It is encouraging to know that public attention is being more and more drawn to the consideration of the importance of the speedy erection of this long contemplated "Congregational Home"; and many others than those for whose especial benefit the structure is to be reared have expressed wonder that it has not long since been done, and heartily commend the object as worthy the benefactions of liberal givers.

It is encouraging to know that our rooms, though on the third floor, and their existence unknown to multitudes who need their benefits, are, notwithstanding, becoming more and more the resort of the ministry and brotherhood of the Congregational churches. A weekly Pastors' Meeting, for Boston and vicinity, is already established here, and is every way a success; Associations, Conferences, and Trustees of religious and educational institutions find these rooms well adapted to meet their convenience. Already three times as many persons seek the religious, literary, and social advantages here afforded as came to our rooms in Chauncy Street. Already our scattered brotherhood are availing themselves of these now but limited accommodations to fulfil appointments between the "far West" and the "far East." It was as interesting to

the Librarian, as it must have been gratifying and useful to the individuals, to witness around his desk, providentially gathered, a leading Congregational minister from the Pacific Coast, one from Baltimore, one from Philadelphia, with three or four from New England; and upon no other spot in the world would they have been likely to come together.

It is encouraging to know that the impression, which has been quite too general, that this Association was cherishing scarcely more than an *idea*, namely, that of erecting a monument to departed greatness, a symbol of an indefinable reality, proposing a scheme which had little that could be useful if ever realized, is giving place to the conviction that it is an INSTITUTION of varied capabilities that is projected,—an institution every way adapted to make more efficient and economical the various practical and aggressive organizations through which Congregationalists are now at work. It is sometimes said that “to have a ‘Home,’ a fine structure, pleasant apartments, a good library, reading-room, and such like, might be a very clever thing,—ministers might enjoy it, and here and there a musty antiquarian might gratify his useless curiosity,—a pretty *idea*, but of no practical value.” An *idea* indeed there must be, as there must be a soul in the body; but the soul without the body is unfitted to an earthly sphere. To give, then, this grand idea its suitable embodiment; to erect a good, fire-proof structure, large, central, accessible, in this home of Congregationalism; to gather within its walls all the books, pamphlets, engravings, prints, manuscripts, and other mementos of the Pilgrim and Puritan Fathers, together with anything and everything that will make this the best biblical, theological, exegetical, ecclesiastical, and historical library in the world; to furnish commodious rooms, now very much needed, for the offices of affiliated benevolent societies, at reasonable rents, all under the same roof, both for their own and the convenience of those

who bring in their annual contributions, thus securing a better mutual understanding, heartier co-operation, and economy in working; to create a centre of denominational and Christian correspondence with every part of the world, as now nowhere exists, and for which there would be then here peculiar facilities; to make a “Home” for three thousand Congregational ministers, and three hundred thousand Congregational Christians, who have not, and never had, a spot on earth they could call HOME, where brother can meet brother, where laborers upon the extreme frontiers, coming from their wide fields, can meet, take each other by the hand, report success, compare views, give and receive suggestions, learn each other’s trials and wants, and go again, quickened and refreshed, to their chosen toil; to arrange for and help on in the great work of giving a Christian literature to the entire world, especially as Congregationalists can so much more fittingly do it than any other one branch of the great Christian family; to collect, adjust, and spread before the public such facts and statistics as shall reveal more fully and satisfactorily than has ever yet been done the moral wants of our own country and of the world, and what has been done and is doing to meet them; to cultivate and develop the forces of the Congregational churches, aiming to direct them more and more in the channels best adapted to the highest usefulness; to give larger and better opportunities for social and Christian intercourse in circumstances adapted to harmonize conflicting views, unify and strengthen the ministry, and thus the churches, creating more self-respect, and in this way more fully securing the respect of others;—to do these things, and many others much needed to be done, is no mere *idea*, no fancy scheme. But all this, and much more, the Directors of this Association will at once inaugurate, with the best assurances of great success, the very day the means needed for its foundation shall be placed at their disposal. The

building* is indispensable. It will be to the denomination at large what the sanctuary is to the local church; what the rooms of the Board of Trade are to the merchant; what the capital is to the government, State or National. When even no more than fifty thousand dollars, with what is now in hand, would at once put this great Christian enterprise on the way to speedy completion, and to the accomplishment of great good to our country and the world, it is more than strange that good men and giving do not vie with each other in being the first to secure its speedy consummation! It is certainly within the means of many a Christian man to give that amount, if not at once, in one, two or three years, without material detriment, and thus put these redeeming and elevating influences upon their mission of love.

It is encouraging to know that the Library has been largely increased during the last year; quite as much in avoirdupois, and perhaps in real value, has been added as was in the Library seven years ago. From a few donations especially for the Library, and from the sale of some duplicates, the Librarian has been able to make some very important purchases, availing himself of opportunities that might never occur again. About one hundred volumes of folios, quartos, octavos, &c., were thus secured from the large and varied library of the late Rev. William Jenks, D. D., of this city. Five hundred bound volumes were taken from the over-crowded shelves of a neighboring pastor, and sent to ours, adding four hundred and thirteen volumes to our list, and giving us eighty-seven duplicates; a noble and valuable gift, — if not impoverishing him, certainly enriching us; and an excellent example to many ministers and Christians, who have many books essentially useless to them now, but could not fail to be useful here. This Association is greatly the debtor of Mrs. John A. Albro, D. D., for the free gift of one hundred and fifty volumes from the choice collection of books gathered by her late husband, among

which, as among the five hundred above named, were some of the works of Cotton, Shepard, the Mathers, and other of the Fathers of New England. The Rev. Timothy Atkinson, of Orange, N. J., has added to his former generous gifts of valuable books Baxter's Works in full calf, twenty-three volumes; thirteen volumes of the Congregational Magazine, England; besides other important books. Mr. J. B. Clapp, of this city, has presented a series of bound volumes of sermons and addresses; one or two volumes containing those of a single year, — fifteen in all, — besides other works of material value. Rev. E. P. Marvin, D. D., has been the kind donor of Poole's Synopsis Criticorum, five volumes folio, a fine copy, and much needed here, besides other books. Mrs. William P. Johnson, of Chelsea, has given to the Association Paul Revere's rare and valuable engraving of the Boston Massacre. The Association is also indebted to the late Mrs. Justin Edwards, of Andover, Mass., for eighty-four bound volumes and nine hundred and twenty-four pamphlets. Also to the A. B. C. F. M. for six thousand three hundred and twelve pamphlets, largely duplicates there, the accumulation of more than half a century, adding largely to our missionary department, while diminishing little the stores from which they were taken; also to S. N. Stockwell, Esq., for two hundred and forty-four pamphlets of value; to Rev. Allen Gannet, E. B. Huntington, Esq., Rev. R. Anderson, D. D., Rev. A. C. Thompson, D. D., George Ricker, Esq., Rev. C. C. Torrey, all of Boston; to Hon. M. Chamberlain, and Rev. T. Laurie, D. D., Chelsea, Mass.; to the Rev. Mrs. Wm. A. McGinley, Newburyport, Mass.; Rev. W. H. Kingsbury, West Woodstock, Ct.; Rev. Moses Kimball, Asectneyville, Vt.; Rev. George M. Sargent, South Natick, Mass.; Mrs. Luckey, Uxbridge, Mass.; Messrs. J. S. and E. Adams, Amherst, Mass.; Rev. A. P. Chute, Sharon, Mass.; Rev. L. Perrin, New Britain, Ct.; Rev. J. H. Means, Dorchester, Mass.; Rev. D. Sanford, Med-

way Village, Mass.; F. D. and Mrs. Ellis of Medfield, Mass.; Rev. Thomas M. Boss, Lyons, Io.; Rev. Pliny H. White, Coventry, Vt.; Dr. Alonzo Chapin, Winchester, Mass.; Rev. Moses Smith, Plainville, Ct.; and Rev. H. Parker, Ashby, Mass.,—for books and pamphlets; all of which have added to the resources of this library.

It is encouraging to know that we are gathering here the best collection of works on Congregationalism that is to be found in any public library in the country; having added this year not only the Congregational Magazine, already named, but four volumes of the "Witness," also Cotton's Way of the Churches Cleared, Goodwin's Works, complete in five folio volumes; Bartlet's Church Model, very rare and valuable; Farewell Sermons, by Non-conforming Ministers, 449 pages; Palmer's Non-Conformist's Memorial, two volumes, with engravings; Mitchel's New England Churches, or Guide to the Principles and Practice of the Congregational Churches, &c., &c. These, added to what were already on our shelves, afford very good resources to the student of Congregational principles and polity, and all can be consulted here at any hour in the day.

Our rooms are open from eight o'clock in the morning until five and a half in the afternoon, during the longer days; and for one dollar, paid once for all, any member of any Congregational Church is entitled to all the privileges of the room and the library. We have upon our table, and available, the following daily, weekly, monthly, and quarterly publications, viz.: The Boston Daily Advertiser, The Congregationalist and Recorder, The Advance, The Independent, The Christian Mirror, The Religious Herald, The Pacific, The Montreal Witness, The Salem Register, semi-weekly; Christian Banner, The Child at Home, Natick Times, Telegraph and Pioneer, Christian Press, Christian Worker, Christian Union, Baptist Quarterly, American Presbyterian and Theological Review, Bibliotheca Sacra, New Englander, Congregational Review, Cana-

dian Independent, Methodist Quarterly Review, Free-will Baptist Quarterly, Princeton Review, Theological Eclectic, Genealogical Register, Presbyterian Monthly, Family Treasure, Christian World, Guardian of Health, Panoplist, Monthly Religious Magazine, American Missionary, Missionary Herald, and Sailors' Magazine.

The whole number of bound volumes in the Library is now *seven thousand five hundred and four*; and of duplicates, *five hundred and fifty-four*. This is in excess over last year of *fourteen hundred and forty-four* volumes, besides over *four hundred* duplicates. Of pamphlets we have something over *thirty thousand* in our advance series, and not less than *ten thousand* duplicates. It would greatly add to the value and availability of these pamphlets if many of them could be suitably bound. A donation of a thousand dollars for this purpose would be a most valuable investment. If the pecuniary gain to this Association, the last year, has been less than was hoped for at its beginning, the gain to the Library has been quite large and very valuable. It should be known that this valuable increase has not happened; it is the result of a careful outlook, of pretty earnest and persistent begging, of large exchanges, and some purchases, where they could be made to the best advantage.

A large number of manuscript sermons have been in the library for years; the most of them with authorship undetermined, and all inaccessible. With weeks of most patient and persevering, and largely gratuitous labor, the authorship of nearly all has been determined, and all are now carefully arranged and in paper folds, labelled, so as to make them easily available,—a curious and valuable collection from one hundred and fifty authors, covering a period of two hundred years. Of many of these there are valuable duplicates, which would be gladly exchanged for other manuscripts, or for books or pamphlets not now on these shelves.

The Librarian and his assistant are de-

voting all available time to completing a catalogue of all the books and valuable pamphlets now on our shelves, alphabetically arranged upon slips of paper, so adjusted in blank books, bound for this purpose, that many additions can be made without readjustment. The process is tedious, and the work large, as nearly every book and pamphlet will require a double, and some a treble title, making quite eighty thousand slips necessary to catalogue properly what are now at our disposal. This work has brought to notice some books and pamphlets of great value, which were not before known to be here, or their authors undetermined. This arrangement, completed, will enable us to know, as now we cannot, what we have, and what is scarcely less important, *what we have not*. Very much that is old, and of great importance to this Association, is passing into other hands, or falling to decay for want of proper care, or is being disposed of as waste paper; and this fact, of itself, pleads earnestly for the new and safe building, into which much that is valuable would quickly come, when its doors are opened and its alcoves are prepared.

This whole subject appeals most earnestly to Congregational Christians of Boston, because the building must be here, — of Massachusetts, because Boston is its Capital, and the privileges of the Association will be more available to them, — of New England, because Congregationalism is so much a New England institution, — of the *entire country*, because the building will belong to the denomination at large, and it will be the *Home* of every one of them. It is devoutly to be hoped that the princely givers of this city, whose five thousands, ten thousands, and twenty thousands have aided other institutions in other places, will now allow this to come into

the foreground, and take their next large benefactions, as it surely will commend itself to them, on reflection, as deserving well at their hands. As home work, — patriotic, filial, Christian work, — promising great good, it makes its importunate claim. And when Boston Congregationalists have thus shown their high appreciation of their Pilgrim inheritance, Massachusetts outside of Boston, New England, and the West, it is more than believed, will heartily respond. Indeed, already are there pledges of the latter from some of our very outposts. More than a year since a Congregational minister wrote from Colorado, saying: "I am glad to see that you are gradually obtaining the funds for the new Congregational building. It has occurred to me that I should like to own two or three bricks in it, to have a right to lounge in it when I come to Boston, and so I send you *ten dollars*." A foreign missionary in India, under date of March 7, 1868, says: "I was glad to receive your last Annual Report, for I had been for some time considering the wants of the Association, and wondering how the proposed new building was progressing. I am happy to send you the sum of twenty-five dollars to be devoted to the objects and purposes of the Association. I trust that the efforts of the Directors may be abundantly prospered, and that they may result in speedily procuring the necessary funds for the proposed "Congregational Home." Only let a similar spirit of Christian enterprise pervade the more highly favored of the Congregational churches, and the building would speedily arise, an ornament and a credit to Boston, a help to our denomination, and a blessing to the world.

In behalf of the Directors,

ISAAC P. LANGWORTHY,

Corresponding Secretary.

SYNOPSIS OF THE ACCOUNT OF THE AMERICAN CONGREGATIONAL ASSOCIATION WITH J. P. MELLEDDGE, TREASURER,
FOR THE YEAR ENDING MAY 20, 1868.

Dr.

To Cash paid Furniture and Matting for Hall	\$ 80.46
" " Stationery, Postage, and Rent of Post-Office Box	56.10
" " Printing Annual Reports, \$250.00; Stamped Envelopes, \$60.00;	
Letter-Heads, \$3.50; Receipts, \$2.50	316.00
" Binding Books, \$218.00; Repairing Old Books, \$1.50	219.50
" Advertising, \$9.00; Carriage and Express, \$5.57; Boston Directory,	
\$ 34.00	17.57
" Expense on Boxes and Bundles, Books and Papers	40.20
" Fuel, \$22.75; Water Bill, \$9.00	31.75
" Error in Edwin Carr's Bill last year	5.91
" Sundry small items, \$5.80; Boston Daily Advertiser, 1 year, \$11.00	16.80
" Jordan, Marsh, & Co., Rent of Rooms, 23 Chancery St., 2 mo. 10 days	155.54
" J. A. Howard, Rent of Rooms, 40 Winter St. 1 year	1,500.00
" Salary of the Corresponding Secretary and Librarian, Travelling	2,887.35
Expenses, and the Salary of the Assistant Librarian	4,323.54
Balance	

Cr.

By Balance Account last year	\$1,339.94
" Interest on Jordan, Marsh, & Co.'s Note, \$25,000.00, 1 year @6%	1,500.00
" Amount for Desk-room in Hall	256.00
" Interest on Government Bonds in July, \$780.00 (Gold @	
40% Premium)	1,092.97
" Interest on Government Bonds in January, \$780.00 (Gold @	
33% Premium)	1,043.25
" Subscriptions the past year, and interest allowed on the same	
by Subscribers	4,051.25
" Sundry Collections, Donations, &c.	255.91
" 15 Life Memberships	15.00
" Interest received on Amount temporarily loaned	79.83
	<u>\$9,634.15</u>
	\$9,634.15

By Balance as above \$4,323.54

The above balance consists of

Amount temporarily loaned	\$ 4,000.00
Amount in hands of Treasurer	323.54
	<u>\$4,323.54</u>

BOSTON, May 20, 1868.

J. P. MELLEDDGE, Treasurer.

I have examined the within account, and found it properly vouched and cast. Have examined the securities, and find the amount invested to be \$51,000, and in hands of Treasurer \$4,323.54.

Boston, May 25, 1868.

ALPHEUS HARDY, Auditor.

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OCTOBER, 1868.



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TABLE OF CONTENTS.

	Page
ISRAEL WARBURTON PUTNAM. By Rev. Henry M. Dexter, D. D., Boston	317
THE RELATION OF INSTALLATION TO THE PASTORATE. By Prof. S. C. Bartlett, D. D., Chicago, Ill.	340
THE NEW CATHOLIC TRACTS. By Rev. Thomas Laurie, D. D., Chelsea, Mass.	352
REV. SAMUEL STEARNS. Closing Days. By Rev. William A. Stearns, D. D., Am- herst, Mass.	362
MINISTERS IN NEW HAMPSHIRE WHO WERE PASTORS OF THE SAME CHURCH FIFTY YEARS OR MORE. By Rev. N. Bouton, D. D., Concord, N. H.	374
CAN A CHURCH RELEASE A MEMBER FROM ALL CHURCH MEMBERSHIP? By Rev. E. S. Hill, Exira, Iowa	375
DECLARATION OF FAITH SET FORTH BY THE NATIONAL COUNCIL IN 1865	377
CONGREGATIONAL NECROLOGY	379
Rev. George Soule. — Rev. Joel Harvey Linsley, D. D. — Rev. William Loomis Mather. — Rev. Alvah Spalding. — Deacon Alonzo Bardwell. — Deacon Nathaniel Cushman. — Mrs. Eunice Clark. — Mrs. Hannah Smith.	
BOOKS OF INTEREST TO CONGREGATIONALISTS	386
EDITORS' TABLE	388
CONGREGATIONAL QUARTERLY RECORD :	
<i>Churches Formed</i>	391
<i>Ministers Ordained, or Installed</i>	391
<i>Pastors Dismissed</i>	392
<i>Ministers Married</i>	392
<i>Ministers Deceased</i>	392
<i>Ministers' Wives Deceased</i>	392
AMERICAN CONGREGATIONAL UNION	393
AMERICAN CONGREGATIONAL ASSOCIATION	394
<hr style="width: 20%; margin: auto;"/>	
INDEX OF NAMES	395
GENERAL INDEX OF THE TEN VOLUMES	399



J. W. Putnam

THE

Congregational Quarterly.

WHOLE No. XL.

OCTOBER, 1868.

VOL. X., No. 4.

ISRAEL WARBURTON PUTNAM.

BY REV. HENRY M. DEXTER, D. D., BOSTON.

ISRAEL WARBURTON was the son of Eleazer and Sarah (Fuller) Putnam, and was born in Danvers, Mass., 24th November, 1786. As he died in Middleborough, Mass., 3d May, 1868, he was permitted to reach the good age of eighty-one years, five months, and seven days. His father was the son of Samuel, who was the son of Eleazer, who was the son of John, who was also the son of John, who came to Salem or Danvers, it is thought from Aston Abbots, near Aylesbury, in Buckinghamshire, in England, before 1640. The famous General Israel Putnam was of the same stock. His mother was a lineal descendant of good old Doeter Samuel Fuller of the Mayflower company; so that his veins blended some of the best blood of both the Massachusetts and the Plymouth Colonies.

His parents were hearty members of the Puritan Church; and he was carried three miles, in the raw chilliness of a November climate, on the third day after his birth, to be baptized by the pastor of the family, the Rev. Benjamin Wadsworth, and was subsequently trained faithfully as a covenant-child.

At the age of fourteen, having a sister at school at Andover, he wanted to go too; and his father told him if he would walk over the ten miles on Monday mornings,

and back on Saturday nights, and get boarded between for one dollar a week, he might go,—all of which he did. He fitted for college at Franklin Academy, and at North Andover, under Master Knapp; and entered Harvard College in 1805, at the age of nearly nineteen.

In his Sophomore year occurred the great "bread-and-butter rebellion," in which he had a part. Commons were so bad, that the students could stand it no longer; and so they went into the hall, and waited until the "blessing" was "asked," and then quietly withdrew, getting their meals elsewhere,—many in Boston. This went on some ten days. The government of the College stigmatized this as "rebellion," and called upon the students to submit and confess; which they refused to do. The regular exercises were suspended. Finally, at the interposition of Harrison Gray Otis and Samuel Dexter, a truce was patched up, and a sort of confession signed by most of the students, and College went on again to the end of his Sophomore year. But there were great heart-burnings; no successful study could be accomplished, and his class was mainly broken up. He applied, with others, to the Faculty for dismission, and to be recommended *ad eundem* to Dartmouth. They gave him (and all) a certificate *in a*

qualified form. On presenting himself — he was the only one who at last decided to go there — to the Dartmouth Faculty, he was accepted on everything but this; but was informed that he could not be received on that certificate. He wrote to a legal friend in Boston, Mr. Bigelow, who, after some consideration, brought an action against President Webber, on his behalf. The principle applying to the whole was fought out on his, as a test case; and the Faculty were worsted, and compelled to give him a dismissal in regular and ordinary form; and on this he was received at Hanover, where he had quietly remained, waiting to see what would be done with him. The mail bringing the communication covering this “regular” dismissal arrived at Hanover on the morning of the Sabbath; and before opening what he felt must prove to be one of the most important papers in his life-history, this lad of twenty, though making no pretension to religion, threw himself reverently upon his knees, and, reading the twenty-fifth Psalm, devoutly prayed that God would prepare him for, and guide him in the use, of all the light upon his future which that letter might convey. He subsequently was not sure but full justice to the grace of God in his dealings with him demanded that he should associate the dawning of Christian faith and hope in his soul with these incidents of this Sabbath morning.

Admitted thus, in full, he mounted his horse the next day and rode home to wait for term-time to commence, full of joy. No incident of his Dartmouth course has come to my ear, except that he graduated with honor, in 1809, with his class, consisting of thirty-four members.

Of these the Hon. Levi Woodbury filled the largest space in the public eye, and led off the eighteen lawyers, — a very large proportion, being more than half the class. Five were physicians, including Professor James Hadley, of Fairfield, Hamilton, and Hobart Colleges, Hon. Nathaniel Low, who has strayed into politics, and been post-master of Portland, and John Smith Sage,

who long practised at Sag Harbor, L. I., where he still lives, it is believed, at a venerable age. Two — General Stephen Harriman Long and Ira Allen Partridge — went into military life. Two — Oliver Swaine Taylor and Asa Waldo Wildes — became teachers. One was a farmer, and one (Alphonso Converse Stuart) was early killed in a duel, — the first and last ever fought in Illinois, — his antagonist (Timothy Bennett) being hanged for murder. The five who studied Theology, besides the subject of this sketch, were Dr. John Brown, pastor successively at Cazenovia, N. Y., Pine Street, Boston, and Hadley, Mass.; Nathaniel Merrill, pastor at Lyndeborough, N. H., and Wolcott, N. Y.; Eli Smith, pastor at Frankfort, Ky., and Paris, Ky.; and Joel Wright, pastor at Leverett, Mass., Goshen, Mass., Wilmington, Vt., Sullivan, N. H., and Bristol, N. H.

With the intention of following, himself, the bent of the majority of his class and becoming a lawyer, Mr. Putnam went immediately from Hanover to the law-office of Esquire — afterwards Judge — Samuel Putnam, in Salem, who was a cousin of his father. This amiable relative and his excellent wife gave him a very warm welcome to the family as well as to the office. The Judge and his wife — so far as the lines were then drawn — were Unitarians. Young Putnam fell at once into their easy ways; went with them to hear the not particularly pointed semi-Arian sermons of Dr. Barnard of the North Church; did not scruple very much at reading Knickerbocker's History of New York on Sunday; and in his journal — begun soon after his entrance upon law study, and continued until his failing strength laid down the pen, two months before his death — we find him deliberating matters of convenience in regard to going to a ball, and lamenting — in that connection — the *res angustæ domi*. He went to the ball notwithstanding, and danced, in the course of the evening, “with the sentimental Miss C. S —, the ugly Miss J —, the ami-

able Miss L. B——, the handsome Miss S. B——, the musical Miss C——, and the sweet Miss R——.”

His conscience seems to have been sensitive to violations of the Sabbath, and ever and anon there appears in his journal a decided indication of his desire and growing purpose to live a Christian life. On one Sabbath he mentions that the Judge gave a dinner; and after naming the dignitaries who were present, he describes himself as going off alone to afternoon service, and, on his return, finding them all smoking, drinking, etc. He adds, “I really blush at this conduct, and I pray God that, whatever be my situation in life, I may never violate the sacred ordinance of his holy Sabbath.”

About this time (13th Feb. 1810) he rode over to Andover to see the Institution, — whose first class had graduated the year before, — and was agreeably surprised in regard to it. He says (and I quote, as showing what prejudices then existed):

“Found my old classmate, John Brown, who was very glad to see me. I spent with him an hour or two in recounting old College scenes, and in making inquiries concerning the Institution. I do verily believe that all the objections to this Institution arise from mere prejudice; that there have been the grossest set of bugbear stories set in circulation concerning it; and that it is in reality the most glorious establishment in the country.”

About this time, in the providence of God, Dr. Reuben Dimond Mussey, who had graduated at Dartmouth in the class of 1803, and taken his first degree in medicine in 1806, went to Salem to practise medicine, and was warmly recommended to young Putnam by Dr. Osgood, of Danvers, as one whom he would find to be “a pleasant Dartmouth man”; and an acquaintance speedily grew up between them which ripened to a warmth of friendship terminated only by the death of the elder of the two in the summer of 1866. Dr. Mussey’s influence led Putnam to the Tabernacle Church, where Dr. Samuel

Worcester then ministered. The first record which I find of this attendance was 18th February, 1810, when he says: —

“In the afternoon I went to Mr. Worcester’s meeting. His text was ‘God is love.’ He had preached from this text in the fore part of the day, when he had explained love in all its different kinds, and this afternoon made his improvement, which was very fine; and I must say I think him a preacher of the Christian religion.”

Soon after, 10th May, he writes as follows: —

“The most profitable part of this day was after this. I called on Dr. Mussey about half after nine (P. M.); found him rather unwell; and, at his request, I tarried with him till towards twelve, which time I spent very pleasantly, and, I have the greatest reason to think, *profitably*. He conversed very freely and instructively. Our topics were some points in Calvinism, and the state of religion, the attention to it in this vicinity, etc. I have the greatest reason to offer from the altar of a contrite heart an offering of thanks and adoration, love, and holy praise to Almighty God for the signal favors of this day.”

Possibly the result of this conversation shows itself in the entry on the next Sabbath afternoon: —

“Dr. Barnard preached from these words: ‘But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, etc.; against such there is no law.’ There was no system in this discourse. I could not really find out what doctrine he meant to inculcate. There were many very good desultory remarks in it, but I do not think it uncharitable to say it was a sermon better calculated to make people *morally* good than *religiously* so. The good Doctor labored hard to prove that our natures are not *totally corrupt*, but that there is always left ‘a power for a moral recovery,’ — his own words. Did he mean to say that we are, of ourselves, able to exert that power without the influence of grace? Does he not mean that we are, of ourselves, *totally unable* to effect our salvation? In this, I conceive, consists our *total depravity*.”

Again, under date of 19th June, he writes: —

"The greatest pleasure of this day was two hours spent with Dr. Mussey. I called on him at half after nine this evening. He was very agreeable, free, and cordial. Religion was our topic. He instructed me very kindly on many important doctrines, and made a very salutary impression on my heart. O that the Lord would never let me wax cold in my pursuit after Divine knowledge! May his grace ever move me to seek so much of Christian doctrine as shall on the whole be profitable, and will the same grace ever check me in all fruitless speculation. Most fervently do I pray that I may never strive to improve my understanding in the controverted doctrines of Christianity to the neglect of my heart and affections. Dr. Mussey gave me some books to read, and I returned home at almost midnight."

On the 24th June following he writes:—

"Attended a 'night meeting' for the first time in Salem. Mr. Thaddeus Osgood preached from 'How shall we escape if we neglect so great salvation?' It was very good and very impressive, with nothing in it which would hurt the good people in this town unless it might offend the pride, vanity, might, and strength of their wicked hearts, unless it should too imperiously call them to leave some of their darling worldly things, and fix their thoughts on heaven, and acknowledge the justice of God in condemning their worldly, carnal, and unregenerate hearts."

Under date of the next day, 25th June, 1810, appears the first trace of a conflict which, for nearly two years, agitated his mind before it found solution and left him at peace.

"The Court of Common Pleas sitting here, had considerable interruption from clients. I did little study. But I have this day had many serious thoughts. My mind has been much occupied concerning my profession, — *how I can live a rational, exemplary Christian life, and practice law?* This is worthy my contemplation."

The traces of the intimacy with Dr. Mussey grew more frequent after this, and, with about equal pace, the tokens of a deepening conviction of the overwhelming importance of personal religion,

and of a more and more intense consideration of, and love for, the distinctively Evangelical doctrines. On witnessing the administration of the Lord's Supper he used to say to himself, "Why do I put this off? I cannot wait much longer; I must soon surrender myself." The fact was, that he was quite unable to designate any moment, hour, day, week, or month, in which THE GREAT CHANGE took place in his experience; and this circumstance, with others growing out of the peculiarities of his position, had much to do with this delay.

On the 6th January, 1811, he says:—

"I spent the evening with Dr. Mussey, the most of it on the subject of experimental religion. It was sweet. Dr. Mussey opened himself more fully to me than he had ever before done, and a more sure and firm friendship was established, which I pray God may prove lasting, and eternally beneficial to each of us."

On the 10th February following Mr. Putnam was received to the full communion and fellowship of the church where he had been baptized, by the Rev. Mr. Wadsworth, the pastor of his youth. From the tone of his journal at this time, it would appear that he had now rather settled down into the conviction that he was in the path of duty in studying for the law, but still not without frequent remaining mental conflicts. On the next day after his admission to the church he says:—

"I read eighty pages in Blackstone, on the 'King's Revenue.' It is one of the driest parts of the book, but I was pretty well entertained with it. My mind was considerably occupied with the thoughts of my dedication [to God], and on the important question, — O, what is to be my future course? Am I to spend my days in instructing ignorant souls in the way to heaven? Am I to be a minister of the cross, to preach to the world the everlasting Gospel? O glorious office! O delightful task! But, alas! I fear it is not for me to do this. I have thought, I have pondered, on this subject. I have besought the Lord to direct me, — to direct me immediately to quit my present profession, if it is his will; but I yet cannot see that it is my duty. Although it might appear strange and

even absurd that I could serve the cause of my God more in my present course than in preaching his word to his people, yet, strange as it is, such is my impression. I am so thoroughly convinced that the cause of Christ needs aid also of another kind, and from another quarter, that I have the presumption to think, — if my health should be spared, and I should meet with *moderate* success in my profession, — that with my money, my personal exertion, and my influence in society, I may very essentially aid and assist the cause of missionary societies, young men in acquiring an education preparatory to the study of Divinity who would otherwise not feel able to go on; and that by the assistance of God's Spirit I may live a holy life, and thereby recommend in a forcible manner the religion of Christ to the world; and that in numerous other ways (God's grace assisting) I may strengthen the hands and encourage the hearts of the ministers of God's people. I implore the direction of God in this thing."

Soon after, he read "Horne's Letters," which gave him very vivid conceptions of the duty of Christians to send missionaries to the heathen, and led him to ask, with painful solicitude, "Am I willing to go and preach the Gospel to these poor destitute creatures?" The life of Samuel Pearce — more especially as to his raising the inquiry whether he should leave Framingham, and go on a mission — also pressed the same question.

The following extract, under date of 18th December, 1811, sheds light on the change which had taken place in his views of certain matters:—

"I am glad I did not go to the party last evening at Miss H. O.—'s. They tarried very late; danced a good deal; did little else. B— and R— are quite second best today. Ah! how well I can conceive of their feelings! how many such days have I murdered in stupid languor and fatigue! Yes, I am glad I did not go. I should not have danced. I hardly know what would tempt me to dance. Not that I feel anything criminal in it, but I could not bring my feelings to it. I have for it no wish, nor desire. Never did I feel so great a disrelish for this amusement as at this moment."

Perhaps, in justice to his full judgment in this matter at this time, the following should be added, under date of 4th February, 1812:—

"This evening Mrs. P. [Mrs. Putnam, of whose family he was an inmate] gave her ball. It was large and splendid, as well as what the votaries of this sort of amusement call pleasant. I did not well know what to do with myself at this ball. I knew it would be taken very unkindly by Mrs. P. if I were not present. I did not wish to dance; I wished to be entirely out of the way. But as I was circumstanced I thought proper to be present *and not dance*. At present I have (what I hope I always shall have) conscientious scruples about the propriety of a Christian professor's joining in dancing; or, rather, I think it pretty clear that it is inconsistent with his profession. No one would infer my *approbation* of balls from my being at this, because I could not well be away from it; but they might infer my disapprobation of them from my being at this *and not dancing*; so I shall appear consistent, which should ever be a great object with a Christian. I felt some little inclination to dance at first, when the music began; but these feelings soon subsided, and I felt a constant increase of dissatisfaction. To see so many, both males and females, give themselves up so entirely, and at such obvious expense of time and money as there had been both by hosts and guests in preparation for this vain, unsatisfying toil of amusement; to reflect how horribly vacant and dissatisfying are the hours which succeed such amusements, damped my feelings. I never more sensibly felt the vanity of a ball."

I make room here also for the following extract, both because it gives the details of an eyewitness, of a scene which has become classic in the modern history of missions, and because it was the occasion when the beginning of Mr. Putnam's final decision to change professions took place. It is under date of 6th February, 1812:—

"Attended at the *ordination of the missionaries* at the Tabernacle. It commenced at eleven o'clock, and finished about two p. m. There were five young men solemnly ordained and consecrated to the preaching of the Gospel among the Heathen. Their names were

Judson, Hall, Newell, Nott, and Rice. It was a most solemn and interesting occasion indeed; more so than almost any I ever witnessed. The Introductory Prayer was by Dr. Griffin. It was very well. The Sermon by Dr. L. Woods, from Psalm lxxvii. *Sentiment*, —the duty of Christians to send the Gospel to the Heathen; the reasons and motives for it. I. The worth of souls; II. The plenteousness of God's redeeming mercy; III. The command of Christ; IV. The conduct of those who had this command from Christ; V. The Gospel plan of salvation being *universal*. This was really a very fine sermon; well written, with great ability and address; delivered in a very animated and feeling manner. The address to the missionaries was very affecting indeed; few could refrain from tears. The Charge, by Dr. Spring, was admirable. The Right Hand of Fellowship was also very good, by Dr. Worcester.

"On the whole, this was a most interesting occasion to the friends of Zion; an important day to the cause of Jesus among the Heathen of the earth. . . .

"I saw my friend Poor [afterwards the missionary at Ceylon, who was a townsman at Danvers, three years younger and three years later in graduating at Dartmouth, but who was now a student at Andover, in the class which Putnam afterwards entered], who was down this day. He gave me a letter, which he had written, in which he asked me 'whether I was unwaveringly satisfied that I could best serve the cause of Christ by remaining in my present course?' A solemn question indeed! O that God would enable me to meet it, and to answer it in such a way as not to deceive myself, and not to dishonor him! I must give it much solemn, careful, and prayerful consideration."

The following entry on the 18th February, will be read with interest in this connection:—

"I devoted the afternoon to the missionaries with a pleasure I have seldom felt in my life. I aided them in getting on board, which was late in the afternoon. There was so little time that Captain Heard concluded not to sail till morning. The missionary *ladies* parted from their friends on the wharf with great calmness; yes, with a most Christian firmness. Everything on board was in confusion;

it was cold, and a little dark and gloomy. I wished much to remain on board and go down in the brig with them a few miles and return in the pilot-boat. Mr. S. B. I— and myself resolved we would not quit them until they sailed. We remained on board all night, for which the missionaries were very thankful indeed. It was one of the most interesting and happy nights I ever spent in my life,—long, long may I remember it! I conversed much with the ladies; we all sang many psalm-tunes; we had reading and prayers by Mr. Judson. . . . I rose very early the next morning, not having slept much, and had much serious conversation with Mr. I— on deck before the rest arose. Captain Heard came on board about eight; we sailed soon. Got down as far as the islands about half after nine, when Mr. I— and myself left the brig and returned in the pilot-boat. We took leave of our dear friends, the missionaries, in a sweet manner. I was much joyed to find them so firm, so steady, and so calm. . . . Mr. and Mrs. Judson stood looking over upon us when we got into the boat, as pleasantly as if they were to see us in a few hours. Ah, what support have they who have God to support them! We soon arrived at Salem, just as the brig went out of sight with a most excellent northwest wind. O may the God of all peace and consolation, and of all blessing, be with them and bless them!"

The great question of questions with him, stimulated by the letter of his friend and townsman Poor, now gave him little rest. On the 7th March next he paid a visit to this friend at the Seminary, concerning which he says:—

"Went to South Parish [Andover]; spent the afternoon and evening at the Divinity College. Saw my friend Poor, who introduced me to many of his brothers. I was very much pleased with all I saw. I never yet knew what it is for 'brothers to dwell together in unity,' but I saw it here. I went into the library. It is large. I attended prayers in the Chapel; very solemn and devotional indeed. A Mr. Lord prayed; I have seldom heard so good a prayer, nor did I ever witness such devotion. O, how impressed on my mind was this sentiment: 'it is good to be here'!" I went into commons with the students; I believe they were good, but I recol-

lect little about them. My attention was much taken up with the contemplation of the joy and happiness these followers of the meek and lowly Jesus have in forsaking *all*, and following their Lord, in devoting and dedicating themselves and their all to God. After commons I attended a prayer-meeting [it was Saturday evening], which was in character with everything in the place. It gave me more sensibly than ever to feel the truth of that Divine promise, 'Where two or three are gathered together in my name, there am I in the midst of them.' After prayers I spent some time with Poor; our subject being, *whether it be not my duty to change my profession?* We considered it in all its possible views, I hope with a sincere desire to learn of God what he will graciously please to require of me. Poor presented me with some new and very strong views of the subject; he had thought much of it. The duty seemed almost clear. But I hope I look to God for direction."

From this time he did little at his law-books and little at his law-writings; being too full of the "great question," until he could get it decided. Some of his best friends added to his perplexity. Dr. Mussey "thought it very questionable whether duty called him to leave his present occupation"; though subsequently, when he found that the warmth of young Putnam's feelings in this direction did not abate, he thought "it *might be his duty.*" Dr. Worcester was very cautious in his advice. He "differed with his brethren in not advising young men so indiscriminately as some did to study for the ministry. He thought there was — to be sure — a great call for laborers; it was a laudable profession, a glorious work; but there were wanting pious men in the other professions, and we do not act consistently in praying there may be such, and then advising every pious young man to study theology." He did not exactly give any opinion on the case in hand, but he left on Mr. Putnam's mind the *strong impression* that he thought a change would be ill advised.

Prayer and meditation, however, kept gradually crowding the young lawyer

away from the bar toward the pulpit. And on the 1st April he went over to Andover to attend Dr. Porter's inauguration as Professor of Sacred Rhetoric, and to advise with the professors as to his duty. His experience is naively put down thus:—

"The exercises began late. Dr. Holmes, of Cambridge, preached the Sermon, from Acts xiv. 12, 'And they called Paul Mercurius, because he was the chief speaker.' He treated of Paul as an orator; (1) the manner of his oratory; (2) the sources of it. He addressed the students, and the Professor elect respectively, as the subject concerned them. It was a pretty good sermon; it contained excellent matter; perhaps it was a little flowery, and the Doctor's manner was not good. The Installing Prayer, by Mr. D. Dana, was excellent. The music good. We all dined in commons with the students. After that I spent some time with my friends. I then called, with friend Poor, on the Professors Woods and Stuart. I was sorry to find the new Professor Porter and Dr. Griffin present. My subject was introduced, but all seemed to go hard. Professor Woods stared at the idea of my wishing to enter the present Junior Class. Professor Stuart said nothing. Professor Porter looked kindly enough, but took no part. Dr. Griffin said a clergyman's salary was not the thing to pay debts with [young Putnam owed for his legal tuition and board with Judge P.]; that even if I were ready to be ordained to-morrow, my debt would be a great objection. I had prepared myself to meet every obstacle; and although I confess all this did not look encouraging, yet it convinced me that all these good men are made of flesh and blood, and that I must look *above* for direction and comfort."

The next day he called again upon Dr. Woods, who said he should once have advised a young gentleman situated as he [Putnam] was to leave the law and study theology, but should not do so now. The Professor could not be persuaded to say that he might enter the Junior Class, if he came; but thought "some attention should be paid to his feelings," and, if he wanted to come very much, perhaps some outside arrangement could be made by which he

should receive some aid, and possibly he could be licensed to preach [he was then twenty-six, and almost admitted to the bar] before the present Junior Class.

Back once more at Salem, Dr. Mussey at last advised decidedly *against* any change. But just now Mr. Putnam's own father astonished him by saying that he wished he had studied divinity instead of law; thought he would be both happier and more useful in it; and, on finding that his son's mind was strongly drawn in that direction, the good father said that the debt need not deter him,—that "he would attend to that," and that the only thing to be done was "to find the path of duty, and walk in it." This, after a day of fasting and prayer, decided him. He wrote a long and affectionate letter, which he smuggled into the possession of Judge and Mrs. Putnam at bed-time. He went down to breakfast the next morning with a trembling heart, lest the Judge, particularly, "should not take the thing well." He was treated, however, very kindly indeed; the Judge said he should offer no obstacle whatever, and added that he was welcome to his tuition fees (about \$400), and that as to his board, he might give him a note and pay it "whenever it should be convenient." "Mrs. P.," he adds, "said but little, — *she could not talk.*" On the next Saturday, 11th April, 1812, he went over to Andover, prevailed on the professors to admit him to the class which had entered Juniors six months before; was examined on the next Wednesday, passed favorably in everything except *his experimental knowledge of religion* [he says, "I was confused, I cannot yet converse on this subject"], and was admitted, and bought, and sat diligently down to the study of, his Hebrew grammar.

He commenced by rooming with John Wallace Ellingwood, — so long and so usefully a pastor at Bath, Me., — of the then Senior Class; whose chum Huntington (a name not in the present Triennial, whose list of those students who did not graduate, begins with 1816) had just left. On the

evening of the first day's experience in his new capacity he says: —

"I this evening, *for the first time in my life*, prayed in the presence of another. The students always have prayers in their rooms night and morning, they officiating alternately; and Brother Ellingwood requested me to pray this evening. I got through without much difficulty."

But little space can be afforded for the record of Mr. Putnam's Seminary life, nor is it essential, as the stream flowed very calmly on toward the ocean, in the usual way. His room-mate, after the first year, seems to have been his classmate, Leonard Jewett, who spent his life as a home missionary in Western New York, and in his native New Hampshire, where he died (at Hollis) 16th February, 1862, aged 75.

Now and then a record is to be found in his journal which implies that the former days, on the whole, were very much — in some things — like the present; and that the absolutely golden age, even of Andover, may lie in the future rather than in the past. As witness this: —

"24th July, 1812. — I have been but indifferently well, — had rather a sick turn in the forenoon. *I believe it is owing to Commons.* They are really bad. I cannot endure them; although I am willing to eat anything which will not injure my health."

One incident — a specimen of many that came after it — related of his middle year, shows the contrast between the way of doing some things then and now: —

"10th April, 1813. — In the afternoon went to Draent, to read for the people to-morrow.

"11th April, 1813. — I felt great fears all the morning about the part I had to take this day. I read Dr. Dwight's 'Sermon at the Ordination of Mr. N. W. Taylor.' Text, 1 Pet. i. 12. It was an excellent sermon, but I suspect too learned and high-wrought for such a society. I was but little agitated, compared with what I had expected. In the afternoon I read Mr. Ethan Smith's Sermon on 'The Righteousness of God.' Text, Ps. exix. 137. This sermon was much more distin-

guishing and practical. I believe the people liked it better."

The following, in the winter of his Senior year, has a bearing in the same direction:—

"3d February, 1814.—This evening our class met the professors to converse on the subject of the license they now give us to preach in the Chapel. They said much on the commencement of our preaching,—very faithful and solemn. O that it might make a lasting impression on every mind!"

His class began to speak in Chapel, 21st February, 1814; he got into the plan of his first sermon 17th February of his Senior year, and got out of the sermon, well transcribed, 3d March, and preached it in the Chapel on the evening of Sabbath, 19th June, of the same year. He preached the same sermon (with his second, just finished) on the next Sabbath but one (3d July) at Middleton; his first preaching,—in the usual acceptation of the term,—having been at a "lecture" at Haverhill on the previous Friday.

For a man so pre-eminently a man of peace as he was it is a little remarkable that, in the providence of God, he should have been more than once, or even twice, made the hinge on which a serious difficulty turned. Reference has been made to the fact that his case was made in the law a test one for the decision of the question whether the Harvard Faculty should give to the seceding members of their Class of 1809 "regular" papers of dismissal. A circumstance not exactly similar, yet which involved a lawsuit turning on his case as plaintiff, occurred at Andover. It seems that that then large town was taking its full share of the political excitement in those days raging between the Democrats and the Federalists, and, under Democratic advisement, the selectmen, at the town-meeting for the election of Governor, etc., 5th April, 1813, refused all the votes offered at the poll by the students of the Seminary; presumably on the ground of the want of a sufficient resi-

dence. Mr. Putnam, as better versed, from his legal training, in such matters than his fellow-students, no doubt was prominent in pleading their case, and in faithfully warning the town functionaries that it was a serious responsibility which they assumed in their action. It was natural, therefore, that when, subsequently, the authorities of the Seminary felt that justice to all the interests involved demanded that the case should be carried before the courts, the trustees, with his consent, should commence the suit against the selectmen in his name. The action came to trial 1st December, 1813, with the result of a verdict for the plaintiff, with damages in the sum of fifty dollars. The two following extracts from Mr. Putnam's journal will indicate the bearing of the verdict on the future:—

"4th April, 1814.—Spent the chief of this day in Governor election. *The selectmen consented for us all to vote.* The meeting was rather peaceable, although the Democrats were exceedingly enraged at the students' voting. There was no personal abuse, though much vile and profane language in the general. *Our voting gave the Federalists a majority of about forty.*"

"12th May, 1814.—Went to Andover [it was in the spring vacation] with Brother E—— to vote at Representative meeting. The Federalist majority was ten,—just the number of students who voted, which secured the election of Capt. S. O—— instead of Dr. K——. I am satisfied it was proper for the students to vote."

The entry in his journal of the last day of his Seminary course is very brief. He had prepared a dissertation, which it is presumed that he read. But he merely says:—

"28th September, 1814.—Attended examination [which was the unpretending name then given to the Anniversary]. Not so many spectators as usual. Saw my friend Dr. Mussey, who is about leaving this part of the country to go to Dartmouth College [to be Professor of the Theory and Practice of Medicine, of Materia Medica, Therapeutics, and Obstetrics; which office, in whole or in

part, he held from 1814 to 1838]. After exercises were over, I rode to Danvers with father.

"This day closed my studies at this dear, sacred place. But such was the confusion, that I realized very little of it, and saw few of my classmates to bid them farewell."

It was an excellent company of twenty-six graduates which went forth that day. Among them were Andrus, the Colonization Agent to Africa, who laid down his life at Sierra Leone at the early age of 30; Horatio Bardwell, the missionary in India, who yet died at the good old age of 77, in the place of his New England pastorate of almost thirty years; Nehemiah Cleveland, the eminent teacher and professor, who still lives among the few survivors; Calvin Colton, who, after more than twenty years of various Presbyterian service, became an Episcopalian author, editor, and professor, and died at the South, at 66; Ralph Emerson, — for almost a quarter of a century Professor of Ecclesiastical History at Andover, who died at the West, at 75; Alexander Metcalf Fisher, the brilliant and early lost professor at Yale; Gallaudet, who was ears to the deaf and a tongue to the dumb, until God took him from his work, at 64; Nathaniel Hewitt, the stern Apostle of Temperance, and some other things, who lived to die at 79; Calvin Hitchcock, who lately ended his extended life, after having been a Rhode Island and Massachusetts pastor for some thirty-five years; Sylvester Larned, whose brief brilliance blazed with such telling effulgence at the far South, and whose name will never be lost from the list of American orators, though he died at 24; the blessed Poor, whose ashes sleep with those of his converts in Ceylon; Miles P. Squier, — home missionary, pastor, teacher, and professor, — holding out to 74; and Mitchell, who, in unassuming faithfulness, still keeps busy as a missionary among the weak and the poor here, within the suburbs of the metropolis of New England.

Thirteen of these twenty-six, the exact statistics of whose lives lie before me, at-

tained the remarkable average age of more than *seventy years and nine months!* While this does not include seven who are supposed to have lived longer than the average of the class, — several of whom still survive!

After leaving the Seminary Mr. Putnam — now nearly twenty-eight — preached, 9th October, at Brookfield, Mass.; then three Sabbaths at Gloucester, Mass.; then four Sabbaths, 6th to 27th November, at Portsmouth, N. H. At the end of these four Sabbaths he received a call, with entire unanimity on the part of the church, and concurred in by a majority of the legal voters present of the parish, to become the pastor of the First Church and Society in Portsmouth, at a salary of \$1,000 per annum, and parsonage.

There were circumstances connected with this call which very much embarrassed the question of duty, and which greatly tried the subject of it in his endeavor to determine the will of God concerning it. It was the day of the outbreaking of the Unitarian controversy. Dr. Buckminster, the old pastor, had been soundly Orthodox, and the church were so; but a majority of the parish was the other way. Without any special plan or thought on his part, it had so happened that Mr. Putnam was led to preach all day on his first Sabbath as a candidate on the "Goodness of God." The theme, perhaps, was not then so common a one among Orthodox preachers as the discussion of other aspects of the Divine character; and it, and his treatment of it, proved specially grateful to many in the congregation who might otherwise easily have been led to dislike and oppose him; so that when the church had unanimously voted to invite him to become its pastor, a majority of those members of the parish who were then active in the matter voted concurrence, and the call was given. But the fact that those who desired him to become their minister were a real minority of the

entire parish soon became obvious, and was not concealed from him; and, as it was the furthest conceivable from his nature to wish—or, except upon the compulsion of the sternest sense of duty, to consent—to go where he was not wanted, it made the subject an extremely difficult one to conclude upon. Under ordinary circumstances he would not have hesitated for a moment to decline to go. But the church pleaded that the interests of the truth demanded an Orthodox pastor; that they were unusually united in him as such; that, providentially, a majority of the parish had voted to concur with them in inviting him, so as to make his settlement legally possible; that there was every hope that, when settled, all opposition would subside; and that, if he declined their call, it would be, to human view, extremely difficult, if not quite impossible, to unite on any other candidate who would preach the pure Gospel. These views had weight with his mind, and when re-enforced—as they were—by the decided judgment of Dr. Worcester, the Andover Professors, and others in whose opinions he placed great reliance, they at last—after many weeks of struggle and uncertainty—persuaded him that he ought to undertake the trust. On the 17th January, 1815, he wrote and despatched his acceptance, and the ordination was appointed for the 15th March.

The Council was composed of Rev. Dr. Spring, of Newburyport (Bro. Samuel Tenny, Del.); Rev. Mr. Wadsworth, of Danvers (Bros. Eleazer Putnam [his father] and Elijah Flint, Dels.); Rev. Mr. Porter, of Rye, N. H. (Dea. Nathaniel Marden, Del.); Rev. Mr. Rowland, of Exeter, N. H. (Dea. Samuel Gilman, and Bro. Ward C. Dean, Dels.); Rev. Dr. Worcester, of Salem (Bro. John Punchard, Del.); Rev. Mr. Webster, of Hampton, N. H. (Dea. Jonathan Garland, Del.); Rev. Mr. French, of North Hampton, N. H. (Bro. Thomas Leavitt, Del.); Rev. Mr. Parker, of Portsmouth (Dea. John Marshall, and Bros. Joseph Haven and

Nathaniel P. Hoar, Dels.); Rev. Mr. Abbot, of Greenland, N. H. (Dea. John Weeks, and Bro. Thomas Berry, Dels.); Rev. Mr. Clary, of Dover, N. H. (Bro. John Hayes, Del.); Rev. Mr. Dana, of Newburyport, Mass. (Bro. Benjamin Wyatt, Del.); with Bro. Daniel Poor, Del. from the Rev. Mr. Walker's Church, in Danvers, and Bro. Ivory Hovey, Del. from the Rev. Mr. Thompson's Church, in Berwick, Me. There was present, also, the Rev. Dr. Porter, Professor in the Theological Seminary at Andover. Rev. Mr. Thompson was chosen Moderator, Rev. Mr. Dana Scribe, and Rev. Mr. French Assistant Scribe; but Rev. Mr. Thompson "not arriving, as had been expected," Mr. Wadsworth was chosen Moderator. After the usual presentation of the votes of the church and parish, and of the answer of the candidate accepting their call, a remonstrance of thirty-seven persons, "parishioners of the North Parish,"—so styled,—was offered and read. This paper urged,—

"1. That we have not been favored with those means of knowing the qualifications of the candidate which are usual in cases of so high importance.

"2. We are also confident that Mr. Putnam does not possess sufficient knowledge of the religious opinions of the parishioners generally, or of their dispositions towards him, as a candidate for their minister, to enable him to decide with propriety on a subject so interesting to himself.

"3. We consider it highly improper that a question of such magnitude should be decided by the vote of so small a proportion of the parishioners.

"4. Because we have strong reasons for the belief that Mr. Putnam's religious principles are opposed to those of a large majority of the parishioners, and are such as cannot be enforced with any prospect of success, but by the exercise of sound judgment, and by talents above mediocrity.

"5. Because we consider the conduct of the majority of the meeting alluded to was uncandid and unreasonable, and such as in its nature is calculated to establish irreconcilable divisions in the parish."

The protestants enlarged upon each of these heads, and closed their formidable document by suggesting, that, although the church was unanimous for Mr. Putnam, it should be considered that it was not large as compared with the membership of the parish, and by pleading with all concerned to consider that Mr. Putnam's settlement, in their judgment, must "necessarily and inevitably divide and break up the parish, and perhaps leave neither branch of the division in a condition very favorable to the support of the Gospel ministry," for which reasons they "respectfully request the Reverend Council to take the subject of our complaints into their serious and religious consideration, and to take such measures relative thereto as may be best calculated to restore peace and harmony, and promote the cause of virtue and religion among us." This was signed by a formidable array of Penhallows, Pearses, Langdons, and other magnates of the town. A committee of these remonstrants was further heard, in verbal explanation and support of the positions taken in their paper. After which the committees of the church and parish were heard in reply.

The Council gave the matters thus presented a patient and prayerful consideration, and after a four hours' session adopted the following minute:—

"The Council desire gratefully to notice the kind interposition of Heaven in behalf of this beloved and hitherto favored church and society, in leading them under circumstances, in such a degree auspicious, to the choice of a pastor. They regret that on a subject so vitally important to their present and everlasting interests, that harmony is not more entire. They especially regret that gentlemen who have acknowledged claims on their sincere respect are not gratified by the present election. They rejoice, however, that on this occasion the church have proceeded with entire unanimity. And they have additional matter of gratification in reflecting that none of the objections against the candidate are of a personal kind; the gentlemen remonstrating having generally expressed much respect for

his character, and having rested their objections, in part, on the want of a more particular acquaintance,—a defect to be traced to special and urgent circumstances in his case. Nor can they repress the hope that from this more particular acquaintance will result a mutual satisfaction and harmony. On the whole, the Council, having attempted to take the most serious and impartial view of the subject at large, are led to conclude that a regard to the honor of God, and to the interests and future peace of this church and society, forbids them to consider the remonstrance presented as a sufficient obstacle to the ordination of the pastor elect."

The way being thus open, the examination was proceeded with, and it was voted that "they are so far satisfied respecting his qualifications for the ministry, that they are prepared to proceed to ordination." This stage was reached at 4 o'clock, P. M., when the services were proceeded with in the meeting-house. The Introductory Prayer was made by Dr. Worcester; the Sermon was by Professor Porter, from 2 Cor. ii. 16, "And who is sufficient for these things?" the Consecrating Prayer was by Dr. Spring; the Charge to the Pastor was by Rev. Mr. Wadsworth; the Right Hand of Fellowship by Rev. Mr. Parker; and the Concluding Prayer by the Rev. Mr. Dana. One clause of the result reveals a custom then in use which has now gone into oblivion:—

"The Council then repaired to the meeting-house [at the beginning of the public service], when the church having renewed their call, and the candidate his acceptance, the ordination was solemnized," etc.

In his "Fifty Years' Ministry," preached in 1865, in review of his half-century of labor as a pastor, Dr. Putnam spoke, as follows, of this occasion and its circumstances:—

"The church there was small, yet unanimous and urgent in their invitation for me to settle with them. But the parish was in a divided state,—one portion friendly to Evangelical preaching, the other, and a powerful one, firmly and intelligently opposed to it.

"The truth is,—the great crisis for Chris-

tian doctrine in the Congregational churches of New England had then come. Some of you, my hearers, (though the number is small,) can recollect *what that crisis was*. For a long time previous to 1815 there had been in our churches a gradual and imperceptible falling away from those doctrines of faith which had been held and inculcated by all the primitive fathers in the ministry. I refer here to such doctrines as a Trinity of persons in the God-head, the entire native sinfulness of the human heart, regeneration by the Holy Spirit, election by the sovereign purpose of God, justification by the righteousness of Christ, and other doctrines intimately connected with these. The new views of Christian doctrine which began to prevail in our New England Congregational churches, fifty years ago, were not then called *Unitarianism*, but *Liberal Christianity*. This change was realized in Portsmouth. Much of it was felt in the First Parish there, and it was the occasion of the dissent in giving me a united call to settle with them in November, 1814. I saw the *nature of the opposition*; and a view of it was very disheartening. Still, I finally yielded to the counsel of the fathers of that day, and gave an affirmative answer to the call. But when the day appointed for my ordination came, March 15, 1815, and the Council had convened, a remonstrance against my settlement was presented to that body, signed by a larger number of parishioners than ever voted for me. The committee of the remonstrants argued powerfully and eloquently through much of the day against the ordination of the candidate, though they treated him personally with entire respect. The ground of their argument was the difference of doctrinal belief between the candidate and what they alleged to be a majority of the parish.

"The question then arose in the Council, What should be done? They perceived that at a legal meeting of the parish a regular call had been given to the candidate. They knew the history of that church and people, during the three years that followed the death of their last minister, Rev. Dr. Backminster, who for more than thirty years had been a preacher of strictly Evangelical doctrine; and believing that there was no hope of more union in the parish, the Council decided, with the consent of the candidate, to proceed to his ordination, so that an experiment might be made on the

question, whether God would not yet bless that ministration of his truth which had been so faithfully addressed to that church and people, by all the preceding ministers who had been over them in the Gospel.

"You see, my friends, the trying position in which I was placed. I was then a young man, and with no experience in the Christian ministry. You will not wonder that I trembled at the thought of beginning that arduous work with such a fearful opposition. But I yielded to the advice of the Council, which contained such wise and venerable men as Rev. Drs. Wadsworth, Spring, Porter, Dana, and Worcester; and in doing this I was yielding also to the earnest wishes of the church and a fair proportion of the parish. The ordination services commenced at so late an hour of the day that lights had to be brought in to close them in the evening. The Rev. Dr. Porter preached the sermon from those words of Paul where, in view of the greatness of the ministerial work, he exclaimed, 'And who is sufficient for these things?' Many encouraging words did the preacher utter for the candidate. But when the hands of those fathers in the ministry came to be placed on my unworthy head, sealing me with consecrating prayer to the arduous work of the ministry in such trying circumstances, you will not wonder that I was almost overwhelmed under a sense of such solemn responsibilities; and yet I thought I could humbly trust with the apostle, in the spirit of my text this day, that Christ Jesus our Lord *would enable me to meet all the labors, cares, and trials which were before me.*"

The following is the entry in his journal in regard to the scenes and services of the first Sabbath of this new ministry:—

"19 March, 1815. — Pleasant. Did not rise early, but enjoyed my morning devotions.

"Preached *for the first time to my own dear flock*. In the morning from *Ezekiel iii. 17*, on my own duties; in the afternoon on *Philippians ii. 29*, on the people's duties. Baptized *first child* (Mr. Parry's) by name of *William Fowler*.

"What a trying day! I must say it was a pleasant one to me. How new the scene! To address a congregation as *my own; my own dear people!* There is something in these

words which makes my blood thrill with joy. O, how thankful should I be to God for putting me into the ministry; me who am so unworthy!

"God works by humble means; this is my hope. O, will he bless me in my work; will he accompany with the influences of his Spirit the exercises of this day? O, let eternity show some good fruit from these sermons; may they benefit both my friends and enemies!

"I hear that the opposition have purchased ground for a new meeting-house; eighty shares, twenty-five subscribed for. Well, they are in the Lord's hands. There I will leave them, and pray him to bless them. Only, O God, glorify thy name by the wrath of man; I leave all with thee; myself, my dear friends, this church and people. O for the outpourings of thy Spirit! Are there not sinners here whom thou wilt bless and save? hear my prayer, for Jesus' sake."

Mr. Putnam settled himself at once in earnest to his ministerial work, and, with the deep feeling that all things else would be vain without the help of God, applied himself with a warm and prayerful heart to the endeavor to bring about a revival spirit in his church and congregation, — faithfully seconded by good Deacon Tappan (uncle of William B. Tappan, the poet), Deacon Harris, Ex-Governor Langdon, and others; among whom was a little band of praying women. He was very soon permitted to hear the voice asking, "What must I do to be saved?" He soon established an inquiry-meeting, which he continued during eighteen of the twenty years of his ministry in Portsmouth, and which had a direct bearing, in the providence of God, upon the hopeful conversion of a very large proportion of all who joined his church by confession of faith, during that ministry. He made it his great business to deal with his hearers in regard to their formal relations to God and eternity; and he was greatly blessed in doing so. Without anything like what would be called a great revival during the first twelve years of his ministry, there were frequent conversions, — perhaps an average of almost one monthly during the whole of that time;

and the members of the church were invigorated in piety, and the church itself, as an organism, stimulated and strengthened.

In 1826 God answered his prayers, and crowned his labors, with a powerful and glorious work of grace, which continued, indeed, through more than fifteen months, and which brought more than *seventy* into the fold. At one of the inquiry-meetings then held at the parsonage, the large number of *one hundred and thirty-five* was present, while the church, at the same hour, in another place, were pouring out their supplications. This revival, with its results, put a new aspect upon everything, and so increased the church and congregation that, by the advice of the friends of the cause, the great work of setting off an important portion of the members to found a colony church was undertaken, and a fine house of worship for its use was built and paid for.

Mr. Putnam wrote on the last page of his journal for that year thus: —

"31 December, 1827. — The most interesting year I have ever spent in my ministry, because the Lord has signally blessed my labors, by pouring out his Spirit, and renewing and sanctifying so many of my dear people; a number, I would hope, not less than from one hundred to one hundred and ten. Glory to God in the highest! Seventy-four have been added to the church by profession, and ten by letter. My labors have been very great, but the Lord has sustained me. Our family has been large and expensive [he had, by this time, seven children], more so than ever, and my expenses have exceeded my income; but I would leave it all with God."

In 1833–34 there was another similar, though less extensive, religious awakening in connection with his labors, which brought as many as thirty hopeful converts into the church.

Soon after he commenced his ministry he was called to a position of trial and perplexity, in being compelled to settle for himself a question then practical to many of his brethren, in regard to the matter of

pulpit exchanges; a question growing out of the "Unitarian controversy," and of the gradual withdrawal of the incongruous elements which had been so far held in solution in the common Congregationalism, in order that they might crystallize into the two separate bodies, since known as Orthodox, or Trinitarian Congregationalists, and Unitarian Congregationalists.

Rev. Nathan Parker, D.D., a graduate of Harvard in 1803, who had studied theology with Dr. Bancroft of Worcester, and been two years tutor in Bowdoin College, had been settled, in September, 1808, over the "South Parish Church" in Portsmouth, where he was pastor when Mr. Putnam was ordained over the first church, and as such had attended his ordination, and, as will be remembered, had given him the Right Hand of Fellowship. His sympathies were as decided with the developing Unitarianism of the day as Mr. Putnam's were with the old theology. As the drift of the separating tides of Congregationalism went on, it was inevitable that theological sympathy between them should grow less and less; and, living thus side by side, it was equally inevitable that this divergence should some time assert itself in the matter of official intercourse between them.

They practically ceased to exchange pulpits in the spring of 1819. In April, 1820, Dr. Parker addressed a letter to Mr. Putnam, referring to the fact that, in an interview between them in November of the previous year, Mr. Putnam had stated to him that doubts existed in his mind whether he could continue that exchange, but that he had not formed a decided opinion upon the matter. Dr. Parker goes on to say that he has not himself referred to the subject in conversation again, and has been willing his own character should suffer in silence, and has felt that what had passed debarred him from making further offers; but he has hoped their intercourse might be renewed, and waited patiently for Mr. Putnam's determination. He says, however, that he has now assumed that Mr. Putnam's neglecting

to request an exchange on the day of the State Fast, on which occasion heretofore such exchange had been a matter of course, indicates his final decision in the matter; and he therefore concludes that Mr. Putnam intends forever to withhold ministerial intercourse from him. He declares that such a severance of a friendly connection long continued between their churches excites inquiry, and the causes of it demand avowal. He accordingly requests "an explicit statement of the reasons which have influenced him [you] to discontinue the ministerial intercourse which has heretofore existed between them [us]."

To this letter Mr. Putnam replied on the next day. He says that he has not conceived that he had been subjecting Dr. Parker to any special inconvenience, much less that he had been doing anything—as Dr. Parker intimated—to cause his character to suffer. He supposed that everybody knew *why* their pulpit exchanges had been interrupted. He then declares that Dr. Parker has drawn too sweeping an inference from the neglect to propose such an exchange on the day of the State Fast, and says he hopes the time may come when their former practice may be renewed. He then goes on to say:—

"It would give me pleasure immediately to revive our former intercourse, could I be satisfied with your views on certain important points of Divine truth, and with your manner of exhibiting them in the pulpit. But I frankly acknowledge that, although I have heard you preach more or less directly on such subjects as the depravity of human nature, Divine influence in the conversion of the sinner, the character and atonement of Christ, the personality and proper Divinity of the Holy Spirit, the duration of the future punishment of the wicked, etc., yet I have no full knowledge of your views on any one of these subjects. This, perhaps, may surprise you, and you may say, that, if I have not been able to learn your sentiments from your preaching, it would be impossible for you to make me understand them by writing.

"But in this I could not agree with you. I feel that, as it respects myself, it is not dif-

ficult to hold such language on these subjects as to be perfectly understood. I cannot but think that you may do the same. If there is no real difference between us on essential points, far be it from me to create an imaginary one. May I not, therefore, for the present, be permitted to request that you will give me an explicit statement of your views on the subjects which I have mentioned?"

Dr. Parker replied a week later. He first takes exception to Mr. Putnam's idea that the cause of their suspension of pulpit intercourse was well known, saying that he has recently had inquiries from his own people, and heard of inquiries from Mr. Putnam's people, which render it certain that that cause is not generally understood. He says it is, no doubt, widely known that they differ in their interpretation of some articles of faith, but does not see how that could furnish the inference that that difference is the cause of the interruption of their exchanges, inasmuch as that difference is no greater now than it was when their ministerial intercourse was begun. He then goes on:—

"You may answer that you were not aware of the difference which existed between us upon doctrines which you deem important. It seems to me that this reply cannot be admitted in justification of the course which you are now pursuing. You recollect that previous to your ordination you made a profession of faith, which, I presume, contained your views upon what you considered the essential articles of Christian belief. To guard against any misapprehension of the course which I had marked out for myself, I asked you whether you should make a belief in the creed which you exhibited a condition of Christian communion? You answered in the negative. Had your answer been different, I should have felt it to be a very imperative, though a very painful duty, to have opposed your ordination. That there might be no mistake, I stated explicitly before the Council that I could not assent to some of the articles of your profession of faith. Do you think that you can consistently allege that you were ignorant, at the time of your ordination, that we differed in religious sentiments upon points which you thought impor-

tant, and that information since acquired justifies the course which you now feel it to be your duty to pursue?"

"I was very unfortunate in my endeavors to be understood if it were not with a knowledge of this difference that our ministerial intercourse commenced; with a belief that Christians of different opinions might live together in love; that mutual benefit might result from an interchange of labors between ministers of different views; and with this belief, confirmed by the happy connection which had existed between me and a man [Dr. Buckminster, I suppose he means] whose character I love, whose memory I venerate, I gave you the Right Hand of Fellowship, and trusted that you reciprocated the sentiments of affection with which I welcomed you to the sacred office.

"Would it be rational to suppose that any people could infer that a connection thus formed was broken off by a difference of opinion which existed at its commencement, and which was generally known to exist? It appears, from your remarks in this connection, that you do not understand the question between us. The question at issue is, not whether there be any real difference of opinion between us,—for that you must have already known; neither is it whether a difference of opinion will justify ministers in withholding communion from each other,—for your practice hitherto has shown that you have not considered it a sufficient reason. You were settled with my public and explicit declaration that my creed was different from yours; and yet our ministerial intercourse has continued, and has never been interrupted till the present year. The *precise* question is, What cause for separation exists *now* that did not exist at the time of your ordination?"

He then adds, that probably he could not give Mr. Putnam satisfaction on the points of doctrine named, without a sacrifice of conscience; and then, reverting to Mr. Putnam's intimation that "he had tried in vain to obtain clear ideas of Dr. Parker's opinions on those points," he pleads that sermons of a half-hour's length cannot be expected to give complete views of subjects which a volume would not exhaust; that in preaching before his (Mr. Putnam's) people, he (Dr. Parker) has thought it

courteous not to select topics on which they were known to disagree; that in preaching to his own people he generally acted on the theory that preaching the truth was the best way of refuting error; and that he wishes his views on these subjects were completely known to Mr. Putnam; that he (Dr. Parker) has observed what he took to be an unwillingness on Mr. Putnam's part to converse on such subjects; and that, while he does not conceive there could be any great difficulty in communicating his views, he cannot think of doing so now in the way of answer to Mr. Putnam's inquiries, because that would be to appear to admit that the cause of difference between them is a difference of opinion which did not exist when their ministerial intercourse was begun,—which would be untrue; or that such difference would be just ground for the rupture of that intercourse,—which he does not believe; and to admit that one minister has a right to question another who has been regularly licensed and Congregationally ordained, and whose Christian character has never been impeached. For purposes of *mutual improvement* he avers his willingness to communicate with Mr. Putnam on the articles of his faith, whenever he will request such communication on fair and equal grounds. He presses again the point that the *real* question is, what difference exists between them *now* that did not when they used to exchange pulpits, and closes by quoting Doddridge to the effect that we must be careful how we condemn brethren as having forfeited the name of Christian because their creeds “do not come up to our own”; and that, even if we think they are making mistakes which are fatal, “that consideration should engage us to gentleness and tenderness, rather than severity to them.”

To this communication Mr. Putnam replied on the 9th May at great length, in a very courteous spirit, and evidently after careful consideration. Passing over many subordinate remarks called out by some things which Dr. Parker had said, I have

space only to refer to the main points of his letter. To the statement of Dr. Parker, that he had been very explicit in the mention of his religious opinions before the Council, Mr. Putnam says:—

“I was not then present, and had no means of knowing what declarations you made, and I have remained, and still remain, in entire ignorance of them. As to the single question which you asked me when I was before the council, you must be sensible that that was no development of the real difference between your sentiments, and those which you had just heard me express as mine.

“But you say, ‘I stated explicitly before the council that I could not assent to some of the articles of your profession of faith.’ This might have been to the purpose, if you had also explicitly stated what those particular ‘articles’ were. But did you do this? If you did, the fact never came to my knowledge. That it was understood by you and by the council, that there was a difference of sentiment between us, I have no doubt; but that the council learned, from anything you said on the occasion, what that difference was, you have not undertaken, and I presume you will not undertake, to assert. But whatever you may have *done before the council*, I think you will allow that you did nothing to make *me* personally acquainted with your religious views previous to the time when our exchanges actually began. From that time to the last spring, I never was aware that you had a desire, in private or in public, to be very explicit in stating your religious opinions.”

Mr. Putnam replies to Dr. Parker's averment that he had been “accustomed to use great plainness of speech,” that if he refers to plainness of speech in regard to his own religious sentiments, many persons have been very unfortunate in not being able to understand him; and, although courtesy might be allowed in some measure to limit his freedom of speech when preaching to other congregations than his own, Mr. Putnam thinks it remarkable that he could preach occasionally to a congregation, for five years, without ever finding opportunity to state explicitly his views upon the fundamental doctrines of the Gospel; and thinks it would be an impu-

tation on his (Dr. Parker's) understanding to suppose that he could not in a compass far less than a volume, or even a sermon, inform an individual, or a religious assembly, whether he believed in human sinfulness, in regeneration by God's special grace, the proper divinity of Christ, the personality of the Holy Ghost, and the absolute certainty of future punishment; or whether he denied those doctrines.

Mr. Putnam goes on to deny that there ever had been any unwillingness on his part — as Dr. Parker had intimated — to converse on these subjects; and if there had even *seemed* to be any, as he is now astonished to be told, it was purely in seeming, for he had too sensibly felt the inconvenience of being ignorant of Dr. Parker's views to wish to avoid any opportunity of learning them.

Advancing, then, to the general question pressed by Dr. Parker, What new grounds of separation have arisen? he replies, that he had frankly communicated them to Dr. Parker in conversation, and that the manner in which Dr. Parker had shared in the transactions of the late "Baltimore ordination" (that of Jared Sparks, on which occasion Dr. Channing preached his famous sermon, which led to the great controversy between Drs. Woods and Ware, and which was extensively regarded as the occasion of the throwing off of its mask by a Unitarianism now thinking it safe to be honest enough to avow itself), had introduced into their intercourse a question which did not exist before. And with the purpose of making the matter as clear as possible, Mr. Putnam endeavors to set down what of this conversation, to which he refers, he can recall:—

"I shall not probably be able to use precisely the same words, but I think I can pretty correctly repeat the substance of what was said. I stated that, in relation to ministerial exchange with those clergymen who differed from me in religious sentiments, I had from the beginning of my ministry viewed them as embraced in two distinct classes. Those in the one class were such as, in my

view, failed of preaching explicitly the distinguishing doctrines of grace; such as exhibited many moral and religious truths in a manner calculated to do good, while they did not in any way appear as abettors of doctrines which I considered radically opposed to the truths of the Gospel. With this class I felt at liberty to exchange as often as I found it expedient.

"Those in the other class I viewed as of a considerably different character. They were such as advocated or abetted positive error; such as felt it to be a duty to preach against those sentiments which I endeavored to inculcate, or exerted their influence in other ways in the dissemination of doctrines whose tendency I viewed as subversive of the Christian faith. I not only considered it highly absurd for me to introduce such men into my pulpit as preachers of the Gospel, but felt that it would be a breach of fidelity to that Master whom I had undertaken to serve.

"I stated, also, that, when I was ordained, I considered you as belonging to the *former class*; and that it was on that ground that I so long continued an occasional exchange of pulpits with you. But I further told you that I had some doubts whether your connection with the Baltimore ordination ought not to affect the continuance of the intercourse, and that it was on account of these doubts that I had not for some time sought such an exchange.

"You expressed surprise at the construction which I put upon your conduct, but did not deny having freely given your influence to favor the character of the Baltimore ordination, nor did you disapprove of the sentiments of the sermon preached on the occasion, but expressly recognized them as your own, — sentiments in which, it is presumed, the council harmonized, and in the promotion of which the whole transaction was doubtless designed to aid.

"Such was the view which we had of the subject in our conversation, and which, I think, put you fully in possession of the reasons why our intercourse was suspended. The more I have reflected on the manner in which you appeared before the Christian community in your connection with the ordination at Baltimore, the more I have doubted whether I could consistently consent to a revival of our former intercourse without some explanation of your views of Divine truth.

Such an explanation I have sought, and I regret that I am obliged to consider your last letter as a refusal to give it."

He then adds that he is not disposed to rest the suspension of intercourse between them on the simple fact of what occurred at Baltimore, without some more distinct explanation of what it was in that transaction, and in Dr. Parker's connection with it, which leads him to consider his (Dr. Parker's) ministerial standing different from what it was before. The Baltimore Council was an event to which public attention was particularly directed. The selection of ministers made, and the distances from which they were invited, were remarkable, and seemed to show the purpose to gather together decided Unitarians. The sentiments of the sermon must be considered as a full and thorough abandonment of the distinguishing doctrines of the cross; and its theology is universally judged by Orthodox readers to be "another Gospel" than that of Christ. It denies the Trinity, and the divinity of Christ and of the Holy Spirit, — practically accusing Trinitarians of absolute idolatry; it "rejects with horror" the atonement; it discards the doctrine of the entire depravity of the human heart, and denounces the doctrine of regeneration; it treats equivocally the doctrine of the future punishment of the wicked. And, in general, it accuses Orthodoxy of giving excuses to the bad, feeding the vanity of the fanatical, fostering the bad feelings of the malignant, and favoring a gloomy, forbidding, and servile religion, with a God whom men could not love if they would, and ought not to love if they could!

This sermon, Mr. Putnam urges, was no hasty production, and it secured the deliberate practical indorsement of the Council, no member of which has ever been known to disclaim them; its sentiments, there was no room to doubt, received Dr. Parker's general indorsement, because he himself had told Mr. Putnam that it "did express his [your] views of religious truth as fairly and as fully as any treatise of the

kind, not in his own [your own] language, could do." Surely men who stab thus the dearest convictions of Orthodox men to the heart "cannot be surprised that they [we] should decline admitting them into their [our] pulpits." And it might be asked, also, "how they can consent that we should preach to their people sentiments which they say not only 'exhibit a severe and partial Deity,' but 'shock the fundamental principles of morality.'"

Mr. Putnam then continues: —

"I presume that, by this time, you understand that the answer which I am prepared to give to your question, 'What cause *now* exists for not exchanging pulpits with you which did not exist when I was ordained?' is this, that your ministerial standing with respect to the two classes before mentioned is not the same *now* that it was *then*; that you have appeared before the Christian public in a character which you were not then supposed to have, — the character of an advocate for the doctrines of Unitarianism, a partisan of those who openly avow their hostility to the doctrines which I preach. But you say that your sentiments 'are the same now that they were then.' That may be, but you did not then manifest them as you have since done, neither to me nor to the community. Had you done it, I should have felt it a 'very imperious though painful duty' never to have commenced a pulpit intercourse with you. If a severance of the connection which has existed between us must take place, I wish it may be distinctly understood that *my* conduct is not the occasion of it."

Adding that he has lately asked for a written statement of Dr. Parker's doctrinal opinions on the points in question, partly because he preferred to give him an opportunity to state them in his own language, and partly because he desired to know whether he continued to hold the views presented at the Council at Baltimore, Mr. Putnam courteously brings his letter to a close.

Dr. Parker replied three days after. He thanked Mr. Putnam for the explicitness with which he had answered his inquiry, and declared that the purpose for which he

had opened the correspondence, was now accomplished. It would, to be sure, be easy for him to answer Mr. Putnam's letter, and (he thought) to show to candid minds that its statements were distorted and without support from truth. But he did not think such answer would be "useful" to Mr. Putnam; and he did not want to expose himself to any danger, incurred in answering the particular points of Mr. Putnam's letter, of infection from its spirit. He merely took it upon him to deny that his uniting in the Baltimore Council gave to those who knew him familiarly any *new* views of his religious sentiments. If Mr. Putnam had lingering doubts on that subject, he should be very happy to remove them, if Mr. Putnam would call, by reference to the manuscript sermons which he had been preaching for the last twelve years. He thinks Mr. Putnam has made the Baltimore matter the *occasion*, not the *cause*, of what he has done. He should use Mr. Putnam's letter so as to place the subject on which it was written in a proper light before his own people, and leave others to judge who was responsible for the separation. He could not conclude the note, however, without the expression of his deep sorrow that Mr. Putnam should have made such an exhibition of the practical tendency of Orthodox principles as his letter afforded. It did seem to him to be "another Gospel" than that which was preached by the meek and lowly Jesus, which could inspire such a spirit. He concluded by mourning that he (Dr. Parker) is now exposed to the dangers inseparable from theological contention; thanking God he has enjoyed peace so long, and "humbly" praying that he may be guarded from every unholy influence, and that the bleeding church of the Redeemer may never be wounded by his hands.

Mr. Putnam answered this letter on the 16th May, four days after its reception. He began by expressing his regret that his last had met with so unfavorable a reception, and saying that he should be unwilling to trust himself to give an opinion of

the spirit which it exhibited, adding that, distrusting himself, he had read that [last] letter, before sending it, to several brethren in the ministry whose candor and good judgment Dr. Parker was in the habit of respecting, and they were pleased to give him a very different opinion of it from that which Dr. Parker himself had expressed. He ventured the opinion also that it would be better for both of them to leave to others all judgment as to the *spirit* of their communications. He then says:—

"That your uniting in the Baltimore ordination gave to your friends any new views of your religious sentiments I have neither supposed nor alleged. This circumstance, however, does not affect the truth of the general representation in my letter, that your uniting in the ordination at Baltimore did give new views of your religious sentiments to the Christian public, or, at least, that it had the effect of classing you in public estimation with those who were understood to feel a peculiar interest in that ordination. But this is a matter of fact, and I am willing to submit it whether my apprehension on the subject is correct. Any proper use of my letter in manuscript, and in connection with the other parts of the correspondence, you are entirely at liberty to make, and I presume I shall be allowed in making a like use of yours."

He adds that he is at a loss to know Dr. Parker's meaning in his words in regard to the "dangers inseparable from theological contention." If Dr. Parker has not already seen from his life and procedure that he (Mr. Putnam) is not disposed for theological contention, then more time must be left to develop the real fact. If Dr. Parker intended to intimate his own purpose to assume the offensive, all that he could say was that he should act on the defensive; endeavoring to do it as a Christian minister should. He deprecates, however, such a state of things, and, notwithstanding the tone of Dr. Parker's last communication, prays that they may still remain on terms of peace and friendship.

Dr. Parker closes his side of the correspondence by replying, on the 19th May. His design was mainly to explain what he

meant by his intimations of the course he should pursue. He had always acted on the rule of uniting with good men in doing good wherever he could, and of endeavoring to weaken no man's influence who appeared to be honestly laboring in the cause of Christ, and not to multiply occasions of strife. Should his character be assaulted, he should defend himself. He had no feelings of resentment toward Mr. Putnam, and no hostile designs against him; though he might cross his path if he were to be employed as the tool of a party. He thought Mr. Putnam's course would continue to call forth injurious representations of his character, but his feelings are of the friendliest nature toward Mr. Putnam, and he has no doubt he thinks he is doing God service; so thinking it will give him pleasure to administer to his usefulness and happiness.

The correspondence was closed by Mr. Putnam, in a brief note, dated 25th May, 1820. He hardly knew if any reply was best, for when a correspondence is diverted from its original purpose to that of personal insinuations and charges, it were better stopped. Such insinuations occur again and again in Dr. Parker's last letter, and in an offensive form. He therefore asks to be excused from making any particular answer to it, and hopes that any intercourse of any sort which may hereafter take place between them may "proceed to an amicable and proper termination," with a more perfect respect to each other's feelings and rights. And so he concludes, with thanks for the friendly expressions of Dr. Parker's final sentence, and the reciprocation of his regard.

I have no desire to characterize the part taken by either party to this discussion. I think I have given a sufficiently full and fair abstract of it, to enable my readers to come to trustworthy judgments of their own upon it. I am not afraid that any candid reader will form opinions by its perusal adverse either to the candor, the courtesy, or the clear-headedness of Mr.

Putnam. I am quite sure, however, that they will find themselves able to sympathize with him in the various perplexities and trials which it necessarily brought with it to a young minister scarcely five years in his profession, who was naturally of an exceedingly amiable temper, and who would have been willing to sacrifice anything but conscience for the sake of peace. Those were days of trouble of just this sort to most Orthodox pastors. And it is in order to aid the present generation of young ministers to comprehend the trials of their brethren of the last generation, and to let them know with what a great sum we obtained this freedom of deliverance from the "entangling alliance" of the Nessus' shirt of Unitarianism, that I have given so much space here to these letters. Let the few who are so anxious to renew ministerial intercourse with all nominal Christian ministers, without regard to creed, learn a lesson from history, if they cannot learn one from the ethics of the case!

The life which Mr. Putnam lived as a pastor was one of quiet and happy usefulness. The years glided on, and found and left him hard at work, preaching with great affection of manner, much plainness of speech, and perfect simplicity of Evangelical doctrine, and winning golden opinions from all sorts of people as a pastor,—the more especially in times of sickness, anxiety, and sorrow, when he endeared himself to the people of his charge in a very special, and I think I may say unusual manner. As he grew older in the work, he became valued as a counsellor and general helper in the denomination. As early as 1820 his Alma Mater sought for herself the benefit of his counsel upon her board of trustees; where he remained until, in 1840, distance made his attendance inconvenient. And, in 1853, she testified her estimate of his abilities and attainments, by conferring upon him the degree of Doctor of Divinity.

I have referred to the fact that, after the

great revival of 1826, a new church had been formed in Portsmouth, as a colony from that under Dr. Putnam's pastoral charge. The movement was well meant, but, as the event proved, ill managed, and so unsuccessful. A mistake in location in a part of the city unfavorable for growth crippled the enterprise, and, after several years, made it obvious that the best good of all concerned would be promoted by a reunion between it and the old mother-church. But it had a pastor, and the vacating of both pulpits, so as to give the reunited peoples the opportunity of the unembarrassed selection of a minister, seemed, to many, wise; and, Dr. Putnam taking that view, he resigned his pastoral charge with that in mind. A Council was called for his dismissal, which met 22d July, 1834. A memorial, signed by ninety males and one hundred and ninety-five females, was presented to the Council, pleading for the continuance of the pastoral relation. A counter memorial, signed by twenty persons, — of whom four were excepted to by Mr. Putnam's friends as not in the case, — was presented, to the effect that, as the dismissal had been asked for, it had better be granted. The Council, after large inquiry into the facts, decided unanimously, every member voting, that the pastoral relation ought *not* to be dissolved. In the spring of the following year, however, the path of duty seemed more clear, and Dr. Putnam asked, and this time the Council granted, his dismissal, 11th March, 1835, — he having been pastor within four days of twenty years.

During this ministry he had admitted to the church 301 persons, administered 322 baptisms, and officiated at 413 funerals and 183 marriages.

His residence at Portsmouth, on the whole, had been a very happy one, and one that will be remembered throughout eternity by great numbers who were led by his unswerving fidelity to turn their feet into the way of peace.

After his dismissal, he remained in Portsmouth some seven months, supplying

his old pulpit by exchange with brethren in the ministry, until he was providentially invited, on the 22d August, 1835, to labor, for a season, with the old Pilgrim Church of Middleborough, Mass., then pastorless. He travelled more than one hundred miles with his own horse and chaise. He remained five Sabbaths, spending the days of the intervening weeks in calling extensively upon the widely scattered members of that, then even more than now, parish of magnificent distances. He had scarcely returned home before he was invited to become their pastor, and, accepting the call, he was installed over them on the 28th October, 1835.

Here he continued until his death, — a period of more than thirty-two years. During all this long ministry he exhibited the same common-sense, warm-hearted, lovely, faithful qualities which had made him so acceptable and so useful at Portsmouth. When he had been there thirty years, and so, with the previous twenty, had filled out a full half-century of work as a pastor, he preached two discourses, which, at the request of his people, were published under the title of *A Fifty-Years' Ministry*, in which he reviewed the way in which the Lord had led him to that day.

He then reported 204 admissions during the last thirty years, which, with the 301 at Portsmouth, made a grand total of 505. There had been at Middleborough 158 baptisms, — a total of 480; 859 funerals, — a total of 1,272; and 414 marriages, — a total of 597. While at Middleborough he attended 90 Ecclesiastical Councils.

When his fifty years had thus been completed, he desired of his people release from the burdens of a charge which, in that large parochial territory, was beyond his failing strength. His request was granted, and Rev. Rufus M. Sawyer, from York, Me., was installed 23d May, 1866, as his associate; assuming the labors and duties of the pulpit and of the parish, but leaving the relation of the senior pastor undisturbed to the end.

So he fulfilled his ministry. More than almost any man whom I ever knew, it seems to me that it is right to take the Apostle's words, and say of him:—

He fought the good fight of faith; he laid hold on eternal life; he professed a good profession before many witnesses; being blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach, no striker, not greedy of filthy lucre, but patient, having a good report of them which are without; watching in all things, enduring afflictions, doing the work of an evangelist, making full proof of his ministry, holding fast the faithful word as he had been taught, that he might be able by sound doctrine both to exhort and to convince the gainsayers; in all things showing himself a pattern of good works; living soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

He was rightly named *Israel*, for he was pre-eminently a man of prayer; and, as a prince, he had power with God. Few men, as pastor or ministerial brother, have ever been more loved and trusted than he. He was gentle and humble; a man of peace, of love, and of good works. He was a man of books, and loved all culture; loved the men, ways, treatises, and things of the past; while, to the very last, he kept up his familiarity with, and enthusiasm for, current literature and affairs, more than do most old men. He accumulated—and faithfully and intelligently used—a very much larger and better library than is common in the profession.

When his active service ended, he bought a quiet little place, a quarter of a mile, perhaps, distant from the parsonage which he then vacated for the use of his colleague, and there settled down for what little might remain of life in this world. Very happy he was there in arranging and using the books which he loved so well. Very peacefully there passed the brief remnant of the evening of his days. Very natural it was that, when called, unexpect-

edly one Sabbath morning, into the pulpit, in the absence of his associate, he should ascend the pulpit, and turning over to the Beatitudes, expound them to the waiting assembly. Blessed are the poor in spirit, the meek, the merciful, the pure, the peacemakers, the mourners, the persecuted,—so it be for Christ's sake! Ah! who knew more about all this than he did? Who could speak about it, out of a full and conscious heart, better than he could; whose life was tenderly, perennially, steeped in the spirit of it all?

In the autumn of 1867 severe symptoms manifested themselves in his physical case. He had suffered for a long time from the presence of hepatic enlargement, and from dropsical tendencies, and during the winter his discomfort from these diseases was sometimes very great. In February last, he was visited with an attack of decided paralysis, after which he experienced less embarrassment from his former ailments. In April, another attack of paralysis supervened, which brought on a gradual, and at length entire, failure of mental power. After that it was the mere flicker of the flame, ever lower and feebler to the expiring.

Fitting it was, that, after weary weeks of pain and mental wandering, his candle should burn out in the socket on the very dawning, not merely of the Sabbath, but of the Communion Sabbath morning. His loving ones watched him through the hours of darkness that preceded, and ever and anon they said, "He is almost gone," "He cannot last much longer." But God kept him in this world until the dawn of the Lord's own day began to touch and beautify those eastern hills; and then

"He passed through glory's morning gate,
And walked in Paradise."

His brethren in the ministry gathered together on the following Wednesday, 6th May, 1868, and a crowded congregation of the people; and, after appropriate services, followed him to his long home in the cemetery whither he himself, in his time, had followed so great a multitude; and laid

him down to sleep until time shall be no longer.

I can think of no epitaph that would better have pleased the simple modesty, and the unaffected truthfulness, of his fine character than these old words:—

“Hic jacet, in expectatione Diei Supremi;
• Qualis erat — Dies iste indicabit!”

Dr. Putnam married, for his first wife, Harriet, daughter of Peter and Hannah (Porter) Osgood; for his second, Julia Ann, daughter of Samuel and Maria

(Brown) Osgood, — she being then the widow of Walter Franklin, — who now survives him. He had children as follows:— (1) Charles Israel (Grad. D. C. 1838); (2) Samuel Osgood; (3) Edward Warren (Grad. D. C. 1840, died 2d September, 1863); (4) Francis Brown (died 12th March, 1851); (5) Harriet Osgood; (6) Horace Morse (died 21st December, 1832); (7) William Fuller (died 11th February, 1853); (8) Julia Maria (died 6th August, 1859); (9) Lucy Mackintosh.

THE RELATION OF INSTALLATION TO THE PASTORATE.*

BY PROF. S. C. BARTLETT, D. D., CHICAGO, ILL.

INSTALLATION is “the act of installing an ordained minister in a parish.” Though technically distinguished in modern times from the act of ordination, it is virtually included in the “ordination” services, whenever the minister is inducted into the pastoral office for the first time. But when, having been previously ordained, he forms another pastoral connection, the public and official induction is termed simply an “installation.” The word “installation” will be understood as including both cases alike, and as designating the solemn official act whereby the pastor enters into a settled union with his flock, — a union not to expire by limitation of time, but to terminate only by the clear providence of God.

The chief significance of installation lies in its distinct contemplation of permanency in the relationship. The connection thereby becomes so solemnly important to the church and the affiliated churches, that a council is called in to advise, and, in behalf of the church, publicly to ratify the union.

But here at once we meet an unex-

pected issue. It has been earnestly argued that installation is not conducive to permanency. I reply, first, permanency is its meaning and intent; councils are not called, nor will they come, to ratify a transient engagement. Secondly, such being its intent, it tends to permanency so far forth as there is power and impressiveness in its solemn and public obligations. A man who denies it may as well argue that the solemn public engagements of the marriage rite do not tend to make marriage more permanent than it would be without the positive assumption of such deliberate and permanent obligations. Some, indeed, do argue this, but they are mostly free-lovers. Thirdly, its influence is felt by its opposers to be conducive to permanency. I have known more than one young man object to being installed because “he was not going to tie himself up at present,” and more than one church shrink from installing a minister, lest they could not easily displace him. Fourthly, its working is inevitably towards permanency. It creates a settled order of things

* An essay prepared by request, and read to the General Association of Illinois, May, 1868.

with an inertia and a momentum to be overcome. He who then seeks change must take the laboring oar, and contend against what is established. Many an uneasy parishioner has found the difference between preventing and breaking up a settlement. A man who will deny that as matter of fact an installed pastor is thereby made more difficult of removal will deny most things which other men know. Fifthly, the actual results prove that installation conduces to permanency. Notwithstanding the instability of the pastoral relation, it is still superfluous to cite statistics in proof that installed pastors are more permanent than "supplies." I have heard men seemingly question this fact; but it was by citing certain exceptional cases of "stated supplies" over against exceptional cases or classes of installed pastors under adverse conditions and in limited areas,—the same method by which it can be proved that a mountain-ash is as large as an elm or an oak. Of course there are exceptions. There are settlements rashly made, because the permanency of the union has been so disparaged as to make a dismissal comparatively easy. There are regions where the sentiment is so wrong as to be adverse to a settled pastorate, and where installation would even create an uneasiness that might defeat the end in view. There are regions peculiarly unsettled in all things. And, especially in the younger portions of the country, the ever-growing exigencies of Christ's cause create a seeming instability in the pastoral office by requiring the very men who would otherwise show the efficacy of a settled pastorate to assume new responsibilities and meet still more broad and pressing claims. And no installation will or should secure absolute fixedness against the clear providence of God. But in New England it is needless to argue that settled pastors are the comparatively permanent men.

It has also been said that, though the pastor be not formally installed, there may be an actual understanding between him

and his parish that his relations to them are permanent. One brother who has never been installed affirms that he should even feel affronted to have the question of his continuance raised at the annual meeting of his parish. To which I reply, first, if there be a virtual understanding, why not make it positive, definite, and orderly. All understandings between two parties are vastly better for being distinct and open. Secondly, if the real force and meaning of an installation is secured,—which, even in that instance, may be fairly questioned,—what is the propriety of discarding the public and orderly form? Is it anything more than an idiosyncrasy and a kind of impracticableness to do so? If no council be called, why should not the church itself, at least by some formal public act, in an open, manly way, ratify the permanency of this public official relation? Alas, he who presses that point will soon ascertain why not! Thirdly, the church and minister who in this matter decline conferring with sister churches in the orderly way place themselves in respect to their minister on the ground of pure Independency, and so far forth have no right to ask that he be received or recognized in Congregational councils and other Congregational bodies. They would reap where they have not sown.

But whatever may be claimed for other arrangements, more or less private, irregular, and ambiguous, no concealment, informality, or ambiguity attaches itself to the act of installation. It is public, orderly, and clear; and it solemnly ratifies a union designed to be both tender and permanent. This must be granted even by those who advocate some, as they imagine, more excellent way of their own.

Since, therefore, installation is but the orderly method of forming a permanent pastoral connection, the question, "Ought a pastor to be installed?" amounts to this: Ought the minister of the Gospel, when he goes to labor with a particular church, to be inducted in a solemn and orderly way into a relation which contemplates perma-

nency? I maintain that he ought; and that this course is alike in accordance with the principles and usages of Congregationalism, in harmony with the intimations of the New Testament, and demanded by the highest interests of the Redeemer's kingdom.

I. The principles and long-established usage of the denomination require the pastor to be permanently installed. I allege this consideration for what it is worth, and no more. It is certainly safe to suppose that there has been some Christian wisdom in the church prior to the last twenty years.

One of the first principles of the denomination is the autonomy and individuality of the churches. We are not parts of a rotary mechanism with an itinerant ministry. Each church with its distinct and permanent organization is naturally complemented by a ministry equally distinct and permanent. It does not look abroad, but tends to gather and keep all the appliances of growth steadily at home. Even our Methodist brethren begin to find a rotary ministry fraught with many evils, notwithstanding their permanent central directory; to us, without that directory, it is nothing but confusion. As the roots, humanly speaking, of all our growth and working are in the individual church, there those roots must have time and opportunity to grow. There is nothing in the genius of our system to compensate for constant changes or the expectation of such changes in the ministry. It consistently trains its ministers, not for transient efforts, but for a long and steady toil.

The views which our churches take of their ministry are satisfied only by permanent connections. To them the pastor is more than a hireling, faithfully fulfilling a bargain; he is a shepherd, caring for the flock. They do not expect to cultivate such relationships with him as a joint-stock company with its paid agent. It is to be a connection of intimacy, growing confidence, and lasting love. The deepest of all their felt wants are not met, nor

even reached, till they feel that his life-interests are identified with their own, and that in the union of lot, labors, and hopes he is, like his Master, made in all things like unto his brethren. They look for one who shall be able to understand their whole state, enter into all their sympathies, and speak to their varying conditions. Their very ideal of a pastor—drawn from the Scriptures—necessitates permanency; for it contemplates labors and influences to which permanency is indispensable.

Such, accordingly, was the policy and usage of our churches from the beginning. The early utterances and practice of the New England churches were singularly stringent. With them, ordination itself was installation. "Ordination," says Hooker, "is the installing of an officer into office." So permanent, in their view, was the minister's relation to his people, that, when he ceased to be a pastor, he thereby deserted the ministry. According to the Cambridge Platform, he could perform no official act in any other church until regularly called by that church, and ordained by the imposition of hands. No man entered on a pastoral charge except as he was solemnly ordained thereto. Exceptional causes of removal were, indeed, distinctly admitted: "When (say the Cambridge Association) benefit from their ministry is to be despaired of; in case it may be necessary for the common good; in case they want sustenance, or have chronic diseases which may not be removed." The transfer of a minister from one parish to another Cotton Mather shows to have been accomplished in his day with great difficulty. It took three years' time and several councils to effect the removal of John Norton from Ipswich to Boston in 1656. Fifty years later the transfer of Peter Thacher from Weymouth to Boston was opposed by the Boston ministers because, among other reasons, "they look upon such removals as directly tending to unsettle and disquiet the churches." We may judge these objec-

tions to have been carried to extremes; yet they show the deep and positive views on this subject entertained by the men who founded our churches with such breadth of intelligence and fervor of piety; and they show the original character of our system.

In the time of Cotton Mather, ministers coming from England were reordained; but some having scruples, the Church in their cases solemnized the union with fasting and prayer. In general, when a minister was removed from one church to another, he tells us that "a day of prayer is kept, the choice is renewed, and the charge accepted in the presence of delegates from other churches," and "such installations are conducted as ordinations, except the imposition of hands." Here is the form and meaning of the modern installation service.

For a considerable time they thus recognized no man as a minister, except when regularly and permanently constituted the pastor of a particular church. And though an exception is sometimes made, as by Dr. Owen in regard to a missionary, the fathers of Congregationalism can be most abundantly cited to show that no man should be ordained an elder without a church. They even held that the office of evangelist was an extraordinary function, which, like that of an apostle, had ceased. The missionaries to the Indians, certainly John Eliot and Stephen Badger, appear to have been pastors of Indian churches; and it was not till 1733 that there was in Boston, apparently for the first time, an ordination of several evangelists for the Society for promoting Christian knowledge.

Closely connected with this doctrine of the nullity of the ministerial office, except in the settled pastorate of some church, was the view, early and tenaciously held, that only the act of the individual church electing a man as their pastor constituted him a minister. It was their settled principle that ordination was performed by that church, the presbytery acting only in

their behalf; and in repeated instances the church itself imposed hands upon the pastor. Still, John Robinson had taught that, "in the right and orderly state of things, no ministers are to be ordained but by ministers"; and the Cambridge Platform, while expressly sanctioning lay-ordination of all church officers (ix. 5), indicates that the elders of the church, where there are elders, are the proper persons to perform the ordination, but in the absence of such elders, if the church desire, the imposition of hands may be performed by the elders of other churches as their organ. There were also men who, like Increase Mather, regarded lay-ordination as "not decent, though valid"; and in due time the jealousy of outside interference so far passed away that Cotton Mather represents lay-ordination as having in his time passed into disuse. Meanwhile his father, Increase, had placed on record that it is one of the fundamentals of Congregationalism, that the ordination of pastors must be by the approbation of neighbor churches. And so the practice was formed which has come down to the present time. But in whatever mode the ceremony of inducting the pastor took place, the idea of a permanent union of the pastor with his people, publicly and solemnly ratified, was from the beginning one of the settled principles and usages of our denomination.

As we claim, however, that the characteristic usages of our denomination have their foundation, more or less distinct, in God's word, we proceed to say that, —

II. The installation of a pastor into a permanent connection with the church to which he ministers is in harmony with the indications of the New Testament. Here, of course, we are to look for no greater fulness and minuteness of statement than in regard to the other features of our system. But the indications in this respect are quite as clear and positive as in regard to our other distinctive facts.

The New Testament, whether in its narrative or its instructions, knows no

other than a fixed and local pastorate, regular and orderly in its constitution.

The first record (Acts xiv. 23) informs us that Paul and Barnabas, in their journeyings through Asia Minor, "ordained" or appointed them "elders in every church," or church by church (*κατ' ἐκκλησίαν*). Paul also reminds Titus (Tit. i. 5) of his business in Crete, to "set in order the things that are wanting [i. e. to a complete organization], and ordain elders in every city,"—a fixed local relation. In Acts xx. 17, Paul sends for the elders of the church of Ephesus, and exhorts them (ver. 28) to "take heed to the flock over which the Holy Ghost hath made you overseers" [i. e. bishops],—a settled and local office. In Acts xv. we read repeatedly (verses 4, 22, 23) of the elders of the church at Jerusalem, and in Philippians (i. 1) of the "bishops and deacons" of that church; while James in general directs the sick (ver. 14) to call for "the elders of the church." And there is nowhere in the New Testament a trace of a pastorate appointed otherwise than in fixed relations to some particular church.

The bishops, again, are coupled with the deacons in the references to church officers in Timothy and Titus; and to those two classes of officers only—officers of the individual church—are instructions issued by the apostle as to character, qualifications, and deportment. To the same effect the exhortation already quoted, to take heed to the flock (the particular flock) over which the Holy Ghost hath made you overseers; and Peter's direction to the elders (1 Pet. v. 2, 3) to "feed the flock which is among you, taking the oversight thereof,"—acting as ministers of a particular flock.

As no instructions are found in the New Testament for evangelists, it has been quite commonly held that the office itself was like that of apostle, an extraordinary office, and, like that, ceased with the apostolic age; or that, if any portion of its functions have survived, they are to be sought in the work of the modern mis-

sionary. But granting the utmost, conceding that the work and office of evangelist continues, it must be that of an *actual* evangelist, moving about like Timothy with no relations to any one church more than to another, or even going forth where there are no churches at all. To constitute or recognize any man as an evangelist who in no particular corresponds to the Scripture notion of an evangelist is simply absurd. The Scriptures thus plainly recognize ordination to a local, settled pastorate; and let us concede that they also recognize evangelists, sustaining no local relations at all. Yet there are no evangelists ordained to be stationary, and no pastors, elders, or bishops that are appointed to be itinerant. A preaching functionary that lives by the year seems to be nowhere provided for in the New Testament, either directly or by implication.

I may add, that the chief ceremonials of a modern ordination,—the prayer, the laying on of hands, and the right hand of fellowship,—all find a basis more or less distinct in the intimations of the Scriptures; and that the procedure in the case of Barnabas and Paul, when appointed to a new sphere of labor (Acts xiii. 2, 3), warrants the inference that it was the way of the apostolic days to set apart laborers to a new work by prayer and the laying on the hands of the elders.* Hence, it is a scriptural custom, that, when by the providence of God a pastor is removed to another field of labor than the one to which he was first assigned, he is with solemn services inducted into his new relations. And, in fine, all the indications of Scripture point us to no other pastorate than that which is attended with an orderly and permanent induction.

* Dexter on Congregationalism, p. 139. These men, we are told, were set apart with fasting and prayer, and the laying on of hands. But it was not ordination to the apostleship; for Paul had received his commission directly from Christ, with the laying on of hands by Ananias, and Barnabas never was an apostle. It was not ordination to preach the Gospel, for both were preachers before. "It was the solemn setting apart of these men to a new and special work viz. to be missionaries to the Gentiles."

But as the positive institutions of the Gospel invariably prove to rest on foundations of Divine wisdom, I add that —

III. The interests of the Redeemer's kingdom are deeply concerned in the installation of the ministry with the expectation of a permanent pastorate.

The providence of God may actually sunder that connection early, by death or by necessary removal. But, whatever is to be the issue, it is of vital importance that the pastor be solemnly installed in a relation that is in its nature permanent. It is demanded alike by the influence on the ministry, on the individual church, and on the whole circle of churches.

I. The entrance upon a permanent connection is essential to secure a right ministry. (1.) It acts at once on the minister's intellectual preparation. Thorough and protracted training can be justified and maintained only by a system which calls for ample and permanent resources. The rotary ministry of the Methodist denomination had its foundation and necessity in its superficial qualifications; and the effort to protract its term of service is with them also the era of theological seminaries and protracted study. The plan that permits a man to exhaust all his mental resources in a single year, then to pass on and empty his mind again to another community, neither can nor should ask for any long course of previous education. It is a waste of time and of money out of all proportion to the end in view. The inevitable relation of demand and supply will render it impossible to maintain a high standard of qualification for short and uncertain pastorates. The churches are already experiencing the fruits of the scanty support which they give to ministers, and their unreasonableness as to the pastoral relation, in the fact that scores of them are hunting for men of such qualifications as they cannot at present find. The requisites for "swinging round the circle," as we have seen, are not of the highest quality; wise men cannot long be induced to make the same equipment for a

year's pyrotechnics as for a thirty years' campaign. Wheresoever we practically reach the level of itineracy, there, instead of a man of ten years' training, we may look for our ideal preacher in a recent fancy sketch, — a man on horseback with McClintock's *Cyclopedia* in one side of his saddle-bags, Lange's *Commentary* in the other, and a small portmanteau on the crupper, riding forth to the battle of Gog and Magog.

(2.) Permanent installation is necessary to the minister's intellectual growth. The expectation of a transient ministry must be wellnigh fatal to all extensive plans of subsequent intellectual culture; while the constant *experience* of change must be equally fatal to them when formed. It is a perpetual temptation to live from hand to mouth. The steady supply of one people with intellectual and spiritual food for a series of years necessitates the steady ripening of all a preacher's faculties and the steady expansion of all his resources. No such pressure bears on the uncertain "supply." When he has exhausted his stock in one place, he has but to move on and repeat his cuckoo song in another. Human nature is weak and indolent; the temptation is strong; and nothing is more thoroughly dwarfing than the process of continual self-repetition. Unless singularly replenished with the grace of hard labor, such a preacher's intellectual range will prove to be an ever-diminishing circle.

(3.) A permanent settlement is needful to develop the proper sense of responsibility. It holds the minister to the path of discretion, thoughtfulness, forbearance. In the presence of those with whom his lot is permanently cast, he cannot venture on rash procedures, or flippant and foolish utterances. He feels the weight of consequences that follow his words and deeds. He is bound to bear and forbear, to be reticent, conciliatory, judicious. While the constant feeling that his ministry is a tie which he may sunder almost at any moment, sure to be broken before long;

that some other parish, similarly situated, is waiting for his coming, and that so he can leave behind him all the consequences of his inconsiderateness,—tends to beget indifference, and, as we have sometimes seen, a defiant spirit. “If I don’t suit you,” says the eye-servant, “you had better look for some one else.” Or there may come the opposite temptation to a culpable spirit of compromise for the sake of holding temporarily a precarious place. Above all such temptations on either side he ought to be raised by a relation in its nature permanent during his fitting discharge of its duties.

(4.) Installation is needful to call forth the fullest interest of the pastor in his people. As the house that we annually hire can never seem like our own, and the place where we stay for a year is to our hearts a very different place from our home; so it is impossible that the people of a minister’s temporary, uncertain charge can ever seem like the very flock over which the Holy Ghost has made him permanent overseer. It is simply impossible that he should identify himself with them and theirs, as when it is in his heart and mind to live and die with them. Those children and youth can never be to him so like his own children, nor can they so feel towards him; those Christian brethren so like his very brothers; and those older saints as his fathers and mothers. Nor can all the concerns of the community cease to be those on which he looks in some degree as a traveller and a stranger. He plants the tree of which he is not to gather the fruit, nor perhaps to watch the growth. He himself sends down no roots and shoots forth no tendrils, but at the constant hazard of their sudden rupture. Of the concerns of the parish he must learn to say and feel, “yours,” not “ours.” He is, after all, “the hireling, and not the shepherd, whose own the sheep are not.” Their lot is not to be his lot, nor their history his history. Where they die he shall not die, nor there shall he be buried. It is inevitable that all his relations to them

should be tinged with that fundamental coloring, and should fail of that deep and sacred tenderness which in many a New England parish has been second only to that of the conjugal tie.

(5.) Permanent installation of the minister will affect the breadth, depth, and system of all his labors. How can you arrange to grow an oak-tree in a flower-pot? And how can you expect any wide schemes of ministerial labor to be hopefully devised for a confessedly uncertain stay in a parish? What permanent plans of usefulness that shall incorporate themselves into the history of the church and the community; what broad and instructive range of preaching, that shall mould the sentiment and character of a generation; what schemes, spiritual, educational, or beneficent, that shall make their mark in the coming ages,—can be expected from such a connection? If the minister form them, who shall execute them? May not the next tidal wave obliterate all his landmarks and extinguish all his young plans of usefulness? His temptation is to short-lived and shallow schemes. He is a minute-man. He toils by the hour. If he aims to leave his mark, it is liable to be under some high-pressure method, that burns over the soil it should warm and stimulate and cherish. Hortatory preaching, superficial instructions, hasty measures, and hurried ingatherings into the church, repented at leisure,—how often have we seen these temptations prevail, “daubings with untempered mortar.”

(6.) Permanent installation will greatly affect the minister’s power to do good. Influence with men and communities is the growth of time. It cannot be transplanted to a distance; it cannot be fully carried round from parish to parish; it cannot crystallize into its beauty and strength, except in a state of rest. The settled pastor, if judicious, gradually becomes a power for good second to no other human influence, blending itself with the whole life, intellectual, moral, and spiritual, of the community. We have seen

such men, whose discreet and quiet words, whose steady, gentle influence, carried more potency for village welfare and progress than all imported eloquence and zeal. There was more weight in their little finger than in some men's whole body.

On the other hand, we have sometimes seen the opposite of all these results which we have ascribed to the system of a settled ministry, rapidly developed by the deliberate expectation of a change. I remember a young man of brilliant parts, called to a vigorous church. It was an ample field, but he was looking for something still higher. He privately declared that he expected to remain but three or four years at the utmost. Thus he entered upon his work. The fruits soon appeared. He identified himself with nothing there or around. He seldom attended the ministers' meetings or associations. He was a cipher in the general and public movements of the place. He was heedless of speech and careless of deportment. His sermons, though taking and popular, were flashy, uninstructional, and scarcely sound. His labors tended chiefly to build up the congregation, and not the church. When he had laid himself out on two showy sermons a week, and once a month a rattle-headed talk at Sunday-school concert, and had called at a few favorite resorts, his responsibility was ended. Conversions were few. The prayer-meeting languished, the monthly concert went on often without his presence, and the church collections were left to the care of the deacons. A considerable amount of church debt remained untouched through all his stay, to be paid off in the first year of his successor. And when at length he withdrew, spiritual men thanked God, and the highest interests of the church felt the relief. The case may be, is indeed, an extreme one; but all its leading traits could have been and were anticipated when he first divulged his purpose. And though the results might have been greatly modified by a better spirit in the man, they were only an ex-

aggerated showing of the tendencies and temptations that beset an avowedly transient ministry. The highest pastoral qualities and influences can never be developed except in the expectation, at least, of permanence.

II. The expectation of permanence involved in installation is therefore demanded directly by the welfare of the Church itself.

(1.) Its present peace and quiet are concerned. The annual renewal of the question of the re-engagement of the minister is a continual temptation to unfriendly attacks. For if it be alleged that the minister, though not formally installed, may yet actually be retained by a succession of new engagements, I answer that he is not half so likely thus to remain. The engagement and expectation itself contemplates no such thing; and the character of the expectation will frequently determine the issue. And, moreover, the regular recurrence of the question and of the parish action on his continuance invites every malcontent or aggrieved person, while his grievance is fresh, to ventilate his ill-feeling by an opposing vote. Through human infirmity, and often through the firm discharge of Christian duty, many minor chafings will arise in a pastor's history. Under peculiar but passing circumstances, these frictions may be somewhat numerous. Yet they are but superficial. Time would heal them. The momentum of a regular settlement would roll over them as surely as a great wheel rides over a row of pebbles. No man would venture, and in a short time no man would wish, to make them the occasion for the positive rupture of a great and solemn relation. But when in the freshness, and perhaps the midst, of these petty vexations and objections, the question is regularly brought up, "Shall we hire him again?" that is a very different question, and it *invites* the agitation that otherwise would have slumbered. And, even without these special and periodical invited agitations, the inquiry "Shall we have our pastor another year, and, if

not, what are we to do?" is a perpetual element of disturbance to break the usefulness of the pastor and divide the energies of a church that may be feeble enough at best.

(2.) The permanent union and co-operation of the church is also deeply concerned. The changes which naturally follow the process of temporary settlements tend to division. Every minister, almost, gains his circle of special friends and admirers, who are slow to gather around another man. There are regrets and partisanships and recriminations and alienations, or at best there is a lack of consolidation and co-operation. The strength that should have been given unitedly to the Lord's work is distracted in the continual renewal of the machinery. And, perchance, before the church have well learned to appreciate the peculiarities and to blend with the methods of their minister, the whole process is to be repeated with a different person; and so too much of the strength of the church runs to waste.

(3.) I therefore add that the interest felt by the church in its pastor's words and works is deeply at stake in his installation. Every pastor has his own ways. Often they are unacceptable peculiarities, the effect of which is to be diminished by familiarity. Or they are modest and sterling qualities, the power and influence of which are to be attained only by long knowledge and experience of their truth and worth. What right pastor does not know and feel that he can never preach so to any other congregation as to his own, nor employ his methods with such success among any other people as at home? It is simply because there he is sustained by his tried and known character, — because to the interest of his words and deeds there is added all the affectionate interest which his people have now learned to feel in *him*.

(4.) The instruction and edification of the church are best secured by the installed pastorate. What coherence can there be in the teachings of a file of preach-

ers, successively hurrying on their way? What strong encouragement to the man who stays, as it were, on sufferance, to lay out a platform of preaching longer and broader than his own uncertain standing-place? Very different are the auspices under which the installed pastor begins and prosecutes his work. In the opening of his ministry his own well-sustained examination by the council often proves the most instructive lesson in the truth of God to which his church have ever listened. It becomes to him the stimulus, the text, and the guaranty of the future. Appointed to a long and steady work, every motive presses him to a course of study, thought, and labor, equally long and broad. No flowers of rhetoric, no snatches of poetry or display of fine figures, no frothy sentiment, no extravagances of speech, no impertinences of allusion, no blandishments of voice or theatricalness of action, are to sustain him for that long and steady pull. It calls for a thoughtful man dealing with thoughtful themes. These must be the overflowing of a mind and heart kept ever fresh, sparkling, and full. These must be the ripe fruits of a mature and ever-growing Christian manhood. Under such steady influences as these have the best parishes of New England become trained to manly thought and purpose. From such laboratories as these — settled pastorates extending from a quarter of a century to half a century or more — came those deep workings of mind and soul which marked the ministry of such men as Edwards, Backus, Bellamy, Hopkins, and Emmons.

(5.) Again, the thorough moulding of sentiment and practice in a parish, and the complete establishment of its institutions and influences require a settled pastorate. A multitude of parishes in New England could once bear testimony to the pervading power of those long pastorates with their steady, heavy pressure. The savor of them has never fully passed away. It was a power that followed the children from their infancy to their manhood, and,

wheresoever they went in after life, lingered around them to the grave. How many of these men thus not only formed the public sentiments and habits of their parishes, but legislated, intellectually and morally, for successive generations of those families. How have the noble histories of some whole townships been the standing monuments of long and faithful ministries of the Gospel, in the shaping of character, the development of beneficence and enterprise, the founding of libraries and academies, and the training up of the young men to intelligence and wide influence. After a life-long pastorate in Monson, Mass., Dr. Alfred Ely recently passed away; but he left behind him, largely the trophy of his quiet influence and interest, a noble endowed academy, with its ministerial and missionary graduates scattered through the world, — a powerful spirit of missionary labor and benefaction which will not easily die, and an influence and a memory impressed on many a business life. Leonard Worcester fostered a similar school, and largely stamped his impress on the town of Peacham, Vt., — a town that has swarmed with noble manhood, with Thaddeus Stevens at its head. Who can estimate the wide and lasting power of those sixteen years of pastoral work of Lyman Beecher in the town of Litchfield? Think of Nathaniel Emmons, living so long in Franklin, and dying there, but not until he had aided in the training of eighty-seven young men for the Christian ministry; of Backus with his twenty-nine years' steady labor in Somers, Ct., receiving into his family fifty young men for the ministry, among them Drs. Woods, Hyde, Snell, Cooley, Church, and Presidents Moore of Amherst College, and Davis of Hamilton; think of Dr. Samuel Wood of Boscowan, N. H., training for college, in his family, one hundred young men, including fifty ministers and twenty lawyers, led off by Daniel and Ezekiel Webster, — and you can trace some of the paths of power over which such steady pastorates have travelled. But *all* the radiating lines of bless-

ing which they originated and maintained no pen but that of the recording angel will ever reckon up.

(6.) The orderly instalment of the minister over his church is becoming more and more the necessary protection of the church from a corrupt and unsound ministry. We live in a time of abounding heresies and in a region of adventurers and even impostors. The formalities of installation are now proving the needful means of testing the views and standing of the candidate as a suitable pastor. Many a wolf would be glad to enter the fold by the window. Instances are becoming quite too abundant, showing that no church can safely dispense with an installing council to bring their candidate to the proof. We could mention a recent instance where the veto of the council acted most happily, not only to arrest the settlement, but to rectify the candidate. We think also of a young student who left Illinois for his native State under church censure in Illinois for immoralities. He won upon his unsuspecting friends, and received a call to settle. It was only the necessity of the expected council that extorted the acknowledgment of his difficulty, and at length drew forth the confession on which, wisely or unwisely, he was restored to his standing. Another young man of unsound theology, but of brilliant mind and taking ways, was within a few years engaged as a supply for one of our finest churches. For reasons then best known to himself he declined to be installed; and the church, to its cost, yielded. Before many months had passed away, he was poisoning the sentiment of the church, and endeavoring to expurgate its creed of all that was evangelical in doctrine. The strong men of the church were compelled, with no little difficulty and with the narrowest escape from convulsion and division, to force him away. That church then learned a lasting lesson. A council at the beginning would have saved all that danger and harm. Not very long ago a foreigner came to Chicago with a general commendatory letter from Henry

Ward Beecher, founded on very limited knowledge. He sought, and soon found, a place to preach. The church required his settlement. He wrote to me to attend the council, but informed me that his papers had not arrived from England. I could not attend, but suggested that his papers would be indispensable. In what capacity he remained there I have not learned; but I have been lately told that he has gone from the place, and left the general impression that he was an impostor. Such instances as these, which could easily be multiplied, prove that in the vast extent of our country the incessant changes, and the constant accession of unknown men, our churches must, for their own safety and life, learn to insist that their pastors shall enter the fold in the true and orderly way; otherwise, many a wolf in sheep's clothing will worry the flock.

If it be said that this requisition cannot apply to those whose previous pastoral history is well known, I firmly answer "yes." For first, as we have seen in the case of Barnabas and Paul, it seems to be the Scripture method that the entrance on a new sphere of labor should be attended with a solemn installation; secondly, men long in the work sometimes lapse from their views and their standing; and, thirdly, such regulations must be earnestly maintained by those who are clearly right, in order to make them available and effectual to detect the wrong. The pinch of every law comes upon the offender; but it is only as good men and true consent to and co-operate with the law.

III. The effect on the whole circle of churches demands installation.

(1.) It is one of the most marked and appropriate forms of Christian fellowship. Our churches are not independent, but affiliated. They have a common interest in each other, and each other's character and welfare. Now, no event in all the history of the individual church is so important as when it takes to itself a religious teacher and guide. That church's whole spiritual character, well-being, and

influence abroad is to be affected. It owes a duty to the sister churches to seek their counsel and their sanction. A procedure so important should have their hearty approbation and confidence. The influence of the new-comer is to be felt in the neighboring churches; it is even expected that he will preach in the surrounding pulpits. Why, then, should that church withhold this act of reciprocal fellowship, this only appropriate introduction of the new pastor to the friendly confidence of the brethren? And, if they do, why should they be surprised, or think themselves wronged, if those neighboring churches neither invite him to their pulpits, nor extend to the church that so repels them an invitation to participate in any of their affairs. But further, —

(2.) The orderly installation of a pastor is the needful protection of the whole circle of affiliated churches. Under our system — not Independent, but Congregational — we have our common concerns, in which the whole circle of churches, larger or smaller, expect to share and to act. We have our association meetings, local and general; our councils, provincial and national; and, in the Northwest, our Triennial Convention. These bodies discuss, settle, and virtually control, the most important, and even vital interests, of the whole denomination. To these councils and conventions brethren often expect to come as pastors, to help manage the affairs of the denomination, when in no shape or form are they known to the denomination in that capacity. They may be merely hired by a committee of the society, or they may have been invited to preach by vote of the church; who knows? *The denomination has no proper cognizance of them.* True, they *may* be the best of men, but they stand in no orderly relation to us. Now, if that church chooses to go on its isolated course, it has, in one sense, its right separately to manage its own concerns, and to choose, test, keep, and use its pastor wholly by itself. But let not such churches ask the denomination to receive those of whom

it has no suitable knowledge. Let them not attempt to obtrude on the management of that denomination's affairs men to whom that denomination has never given its consent in any such relation. Let them not ask to be themselves governed in strict independency, and at the same time to guide the churches congregationally. The expectation is improper and unreasonable on the face of it. And, — let it apply where it will, — instead of that church being aggrieved when its private, transient, or even stated supply is not accepted by the denomination as having an official voice in its affairs, *the grievance is wholly on the part of the denomination*, who are required to yield him a control to which they never have consented. The denomination has the clearest right and duty to protect itself by its orderly usages and methods of fellowship.

I conclude, then, that the principles and usages of Congregationalism, the methods of the New Testament, and the interests of Christ's kingdom, whether considered with reference to the character of the pastor, the necessities of the church, or the welfare of the whole circle of churches, require the pastor to be regularly installed.

I notice but two objections, and that briefly: 1. The minister's greater usefulness elsewhere ought not to be sacrificed to permanency of settlement. I answer, there is no need of it. When the plain call of God's providence requires the transfer of a minister to another field of greater

usefulness, there never has been any serious difficulty in accomplishing it. But it should be accomplished in a right and orderly way, by advice of council. In that way it always can be done when it ought to be done. But the ambitious motives with which we have known some young men decline to be settled by a council, that they may be at liberty to remove in a disorderly way, cannot be too earnestly discountenanced.

2. The parish will find it difficult to get rid of an installed minister when it wishes. I answer, it ought to be difficult. But, as easy divorces invite rash marriages, so easy dismissals encourage unwise and hasty settlements. Yet there must be confidence in the one case as well as in the other. A pastor in regard to whom a church in the act of enjoying his services feels obliged to provide for their discontinuance ought not to be invited to labor as a pastor. A relation so suspicious is no fit relation. He had better go elsewhere, and they seek another man. A wise and good pastor, too, when his usefulness is gone or seriously impaired, ought to be willing to go. But as wise men are often unwise in such circumstances, the true method to determine the propriety of his removal, and the right mode to prevent, so far as may be, the evils of a rupture, is to be found in the orderly dismissing council which installation requires. The council is, then, alike a protection to the pastor and to the church.

THE NEW CATHOLIC TRACTS.

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PAPISTS in our country have adopted the Sabbath school. They have now gone a step further and adopted the Tract Society. We have no longer the monopoly of the cheap four-paged tract. The Catholic Publication Society, No. 126 Nassau Street, now competes with the venerable No. 150.

We have before us the first-fruits of this new society in the form of thirty-one tracts, to which we would like to introduce the readers of *The Congregational Quarterly*.

We do not propose to enter into any lengthy discussion of the stock themes of the papacy, which are here ventilated afresh, after having been refuted over and over again; for it is against the principles of that body to learn anything from discussion. Our object is simply to call attention to the tracts themselves.

Some of them, aside from the inevitable mixture of the idiosyncrasies of popery, contain much that is commendable.

No. 3 gives an interesting account of an officer of our army in the Mexican War, who, when ordered to carry a battery by assault in the morning, spent a part of the night in prayer, and, at early dawn, instead of the enemy he led on his men to attack, found only spiked guns and deserted intrenchments. This is made the occasion of some very good advice about prayer, Christian courage, and trust in God. Then the hero dies peacefully at home, "in the act of pronouncing the sweet names of Jesus, Mary, and Joseph, just as the priest was offering up the holy sacrament in the neighboring church and recommending his soul to God."

No. 4 is an edifying account of a penitent forger, who, banished from France to Cayenne, showed an admirable spirit of humility and submission to God. Yet he offers up in expiation of his sins each penal

suffering inflicted by civil authority, as though there was not a blood that cleanses us from *all* sin. He resolves, among other things, to keep himself "from sympathies, attractions, antipathies, and repulsions." Only think of a soul made to love good men and abhor that which is evil trying to extirpate the feelings God had implanted in it, and designed to be exercised in a right way, and this in order to please the Being who so created him. Then he is comforted by a Jesuit in the following style: "What shall I ask of him (God) for you? an alleviation of your sufferings? No, I believe your Christian resignation is higher than that. Let us rather ask together that these sufferings may continue, — even increase, if such be God's will." And at his funeral fifty of the convicts contributed half a franc apiece for additional tapers.

No. 10 advises a drunkard to make his resolutions of reform before God, to pray for Divine help, to be industrious, and shun occasions of temptation, also to put himself in the priest's hands as to the length of time, one year or more, for which to take the pledge.

No. 17 has some excellent thoughts about affliction, as that God sends it in order to secure an undisturbed hearing from us, and that his yearning desires for our spiritual good are revealed in the cross of Christ; but then an interior voice tells the sick man how his guardian angel "had whispered to his ear the resignation, so many acts of which had been recorded in his favor," that "his chosen patroness, moved by his pain and tears, had been putting up before the throne many and earnest appeals in behalf of him, her adopted Son." The same voice says, — and the reader will bear in mind that it is God who is made to teach these things, "It is

no small advantage that I offer thee, in the opportunity of making amends to me for thy sins past." It is dreadful to think of such insults to the Divine majesty and to the sufficiency of the atonement of the Son of God being put into the mouth of God himself.

In like manner, No. 22, in an account of pious resignation amid great suffering, speaks of the purging fires of purgatory being anticipated on earth, and tries to maintain this by comparing the torment occasioned by a cancer to fire!

As one reads such a strange medley of good and evil, it seems as though the great adversary was too cunning ever to advance unmingled error. He knows that man will be repelled by that, and so he sifts in enough of truth with error to make the mixture go down, and prevent men from being ashamed to defend it.

There are some of these tracts exceedingly plausible, and well calculated to influence that class of minds that are impressed by superficial show, and do not dig down to the foundation of things. Of this class is No. 11, which sets forth a fanciful similarity between Scripture and written law, tradition and common law, the decisions of courts and the Pope's infallibility. — very ingenious analogies, that, when thoroughly sifted, amount simply to a begging of the question. But our papal friends know well how to cater to popular tastes and opinions.

There is one class of these tracts that condemns the same errors that we do, and maintains the same truths that we preach, and yet does so in such a way as to throw all the odium of the error on Protestantism, and arrogate all the credit of the truth for popery. This they are able to do, because, however plainly we denounce error and separate ourselves from it, its advocates still claim to be Protestants, while the Papist refuses to be responsible for any not actually within his pale. The fountain of error, however, is not in Protestantism, but in the depraved human heart, which is common to all, and is at least no better in

the Papist than in the Protestant. This is a manifest truth, and the sooner Papists admit it the better will be their reputation for candor and impartiality. Just as Paul in his Epistle to the Romans cleared the law from all blame for the sin in men's hearts, which it was the innocent occasion of exciting to action, "working death in [men] by that which is good, that sin by the commandment might become exceeding sinful" (Rom. vii. 13), so does a free Bible give occasion to the activity of error that else had remained dormant, yet the blame does not attach to the Bible, but to the depravity that works such evil by that which is good. With equal justice might Papists charge on God all the sin that has ever been committed on the earth, because he did not have an "Index prohibitorius," and an inquisition in Eden, and so prevent that access of Satan to the ear of Eve. But dreadful as are the results of the fall, God saw that taking away free agency from man was more dreadful still. And we are content to follow where God leads. We will not employ the "Auto de fe" to repress freedom of action. When Christ forewarned us, "If I had not come among them, and done the works that none other man did, they had not had sin," we are not surprised at the fulfilment of his words in our own day. He himself was "set for the fall, as well as for the rising again, of many in Israel." He was "a stone of stumbling and a rock of offence," as well as "a chief corner-stone, elect, precious." And of them who stumble at the Word, being disobedient, it is written "whereunto also they were appointed." So God allows men to act themselves out, even allowing the papacy to exhibit its unblushing arrogance and hatred of the truth. But if we had the power to arrest its destructive career to-day, by the use of such measures as it has employed to close an open Bible, we would not use it; for God sanctions no such methods, neither does his kingdom come in that way.

We have long known, — and, if we had not seen it before, these tracts would have

shown us,—that the so-called Liberal Christianity which arrays itself against evangelical religion is a twofold source of weakness in our conflict with popery. On the one hand leaving men without a Divine Redeemer whose fulness satisfies the wants of the soul, they are exposed defenceless to the attacks of the Jesuit. Mere intelligence or refinement cannot protect them from his wiles. The soul that is not rooted and grounded in the doctrine of God our Saviour lies wholly at his mercy. While he who has learned to sing “unto Him that loved us and *washed us from our sins in his own blood*” in this conflict is more than conqueror. On the other, hand Liberal Christianity gives the Jesuit the opportunity that he wants to cast odium on the Bible, as though it produced the errors which it exposes and condemns. But, viewed in this light, we do not complain of our position. It is glory enough to be allowed to share in the odium cast on the Word of God. We would not exchange it for any other, where we should incur one jot less opposition, or one tittle less of denunciation, than is incurred by the Word. Reverently, and yet joyfully, would we say it. Let the reproaches of them that reproach *that* fall on us; as *that* is, so would we be in the world.

These tracts show us how eagerly Papists improve the opportunity given them by Liberal Christianity to attack the Word.

No. 1 opposes indifference in religion, as we do in all our utterances; but then Protestantism is held up as its fruitful source, and Papacy as its remedy. Just as if indifference to religion was confined to England and America, and had no existence in France, or Italy, or Rome itself; just as if Mexico and South America were patterns of piety. Can the writer of the tract explain how the evil is most abundant in those places where the remedy has most supreme control? No. 2 cannot oppose the plea, “It is no matter what a man believes, so long as he is sincere,” more earnestly than we do. But we hope that we could oppose it with more candor and

truthfulness. No. 19 is almost equal to a Protestant evangelical argument for the true and proper deity of Christ; and No. 20 is an equally good defence of the Trinity, with the exception of a little doubtful philosophy toward the close, and the statement that tradition is the evidence that the Nicene statement of the doctrine of the Trinity is the true key to the explanation of the Scriptures that treat of that subject. We know that that statement of the doctrine is the true key to Scripture on that point, not from the evidence of tradition, but because that key fits the lock, and no other can. Our faith in the doctrine is immovable, not because Papists indorse it, but because the whole teaching of Scripture, on that point, can thus only be harmonious with itself. There is no lack of certainty in our minds about Bible doctrine. “We *know* in whom we have believed.” “We *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.” Not because Popery teaches so, but on the ground of a “thus saith the Lord.” We stand not on the “airy nothing” of an infallible church, but on the word of God which liveth and abideth forever. On that rock we build and abide unmoved, “though the earth be removed, and the mountains be carried into the midst of the sea.” Our martyrs who maintained Christ’s truth before Popish tribunals, and sang his praises in fires kindled by Popish officials, had no doubt about their Saviour, or his salvation, and their spiritual descendants have just as little. The fanaticism of popery, and the uncertainties of Liberal Christianity are alike powerless to affect our faith.

We knew that Papists held to the infallibility of the Church, but we were not quite prepared for the length to which that idea is carried in these tracts. No. 13 advances the idea, that “what the Saviour established must have been entirely and purely good, without any mixture of evil. When there is in any state of things a mixed good and evil, we may be sure the Devil has had

a hand in it." Then certainly his hand is very manifest in the Papal Church, for where can we find a greater mixture of evil with good than in her doctrines, where "the immaculate conception" stands side by side with "the Trinity"; in her ceremonies, where the worship of pictures and images confronts the law which condemns it; in her institutions, where "forbidding to marry" is incorporated with doing good; in her history, from whose pages the saintliest piety and the blackest crimes look out side by side, and in her members, even her priesthood and her popes not excepted. But even this does not equal the statement in No. 1, that "if Christ be God blessed forever, then his church, his body, is plainly divine, and therefore one and unchangeable." Then, lest we should misunderstand so plain a statement, it goes on to say, "Logic, history, and revelation all combine to establish the soundness of this principle, and we are willing to rest the issue on their united verdict. Christ and his church, the head and the body, stand or fall together; either both are divine or both are human." The object of such statements is manifest in the sentence, "and therefore one and unchangeable," but their audacity is amazing. Let us subject them to the test of "Logic, history, and revelation," as proposed. That which is divine is without imperfection or sin. Of course the writer of the tract will admit this, for his avowed object is to prove the doctrinal teachings of the Church to be without imperfection; and if that which is divine is not free from imperfection, it does not serve his end. Sin, too, being the worst kind of imperfection, should be farthest removed from anything that is divine. Now, then, let us take a case that combines in itself the whole three, — logic, history, and revelation. And that we may secure the person most likely to be perfect, let us take a pope, as Papists call him; for, to remove all occasion for complaint, we will look at things, for the moment, wholly from the Papal stand-point. Moreover, that we may get a good pope, let us take the first

according to their reckoning, the Apostle Peter. Now, if any member of the church established by Christ was divine, certainly Peter must be; for, according to them, he is not only a member, but, as we may so say, embodies in himself their idea of the church, being the foundation and original of all that makes it infallible and divine. Now was the Apostle Peter divine, in the sense of free from imperfection and sin? We will not answer that he denied his Master, for we want to be perfectly fair, and as that took place previous to the outpouring of the Spirit, let us look at him after that. It is written (Gal. ii. 11), "But, when Peter was come to Antioch, I withstood him to the face, because he was to be blamed"; and the Douay version reads word for word with this, except that it has "Cephas" for "Peter." Now this is history, and it is inspired history. The Holy Ghost says these things by the mouth of Paul. What becomes, then, of the divinity of the Church, and consequently its infallibility, according to the united verdict proposed by our Papal friend himself? We were aware that the worship of Mary and the saints was fitted to confuse one's ideas of what was divine; but certainly we were not prepared to hear divinity claimed for a whole church, and especially a church composed of all baptized in infancy. How can such views be reconciled with the doctrine of purgatory? And if we substitute "good" for "divine," the matter is not mended. For on the same page the writer tells us that a man cannot be good unless he loves God with his whole heart and soul and mind and strength. Did Peter do that at Antioch? and, if even he fails, where is the goodness and infallibility of the Church?

If the Papal Church is the infallible depository of the truth, which she claims to be, then those who belong to it have attained to the truth. We do not mean that every one of its 208,000,000 has a conscious apprehension of the truth. That were as to suppose that ignorance is knowledge. But if that claim be true, then

those who are called to instruct her members, and persuade recusant heretics to come within her pale, must share this infallible knowledge of the truth. If they do not, what becomes of the claim to infallibility? Where is it to be found? and what are its benefits?

Let us look then at some of the teachings of those who claim to show us a more excellent way. Tract No. 8 professes to answer the question, "How shall we find true Christianity?" and takes great pains to assure us that the Bible is not the rule of faith, because when our Saviour told his hearers to search the Scriptures (John v. 39), and Paul commended the Bereans for doing so (Acts xvii. 11), the Scriptures referred to were only the Old Testament. Very true, and so say we; though the same command and commendation that applied to all the Scriptures written at that time apply with equal force to the whole canon of Scripture as we have it now. But when our friend of the infallible church proceeds to affirm that the "all Scripture" of 2 Tim. iii. 16 also refers only to the Old Testament, we want to ask him whether his church denies that the New Testament forms a part of Holy Scripture? But as we know that it does not, we will not press him with the "absurdities (he) fall(s) into by twisting the texts of Holy Scripture from their true sense to make out (his) rule." We suppose he will admit that the "all Scripture" of Paul, in that passage, includes everything that is called Scripture in other parts of the New Testament written at that time. We suppose, also, that the scholar who so accurately determined what were the Scriptures referred to by our Saviour and his apostle is well aware that another apostle, whom he regards as the first of a long line of infallible heads of the church, writes as follows concerning the epistles of Paul, "in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." He knows also that the Douay version, as printed by author-

ity in this country, teaches that the Apostle Peter wrote this in the same year that Paul declared "all Scripture to be given by inspiration of God," and that all the other epistles of Paul were written previously, except that to the Ephesians, though Protestant scholars do not except even that. Then, according to the Apostle Peter, most of the epistles of Paul form also a part of all Scripture. And if not only the pope, but the first pope, from whom he believes that all the rest derived their powers, teaches this, by what authority does the writer of tract No. 8 shut the New Testament out of this "all Scripture"? Will a scholar so discriminating pretend that he did not know of that teaching of his favorite apostle? Or does St. Peter need a heretical Protestant to save him from being thrust aside so rudely by a teacher in the infallible church. Surely this writer does not mean to deny that the New Testament is a part of Holy Scripture, for that would be to oppose the teachings of his own church, which is impossible. But if he does believe it, as some of his expressions would indicate, he is guilty of trifling on a most sacred subject, even if we put the most favorable construction on his course, and assume that he only means to show how he could silence an unguarded opponent, especially when all the deficiencies in the argument of that opponent are deficiencies of his own creating.

But perhaps it was expecting too much to suppose that a Papist writing against the sufficiency of Holy Scripture as a rule of faith should quote the passage, in which the apostle whom he reveres as the first of popes had so grand an opportunity to teach this dogma of an infallible judge of the meaning of Scripture, and for the best of reasons failed to improve it; since, if there be such a judge, it is plain that the apostle failed to do his duty when he made no allusion to the fact in connection with the statement that unlearned men wrest the Scriptures to their own destruction. Will our Papal friends be kind enough to explain this omission of the great apostle?

It was somewhat bold, to say the least, immediately after such a *suppresio veri*, to put "I won't give up the Bible" into the mouth of his opponent, as an utterance of stubborn pertinacity by one represented as having no argument wherewith to maintain his ground; but this is riot the only instance of such a method of argument in these tracts. It is very convenient for some men to select arguments for an opponent and determine the way in which he shall use them; for instance, in No. 6 the champion of Protestantism is made to utter these very reprehensible statements. "Yield nothing, dispute as long as you can, that's my advice." "I object and concede nothing, there is no other way of holding one's ground." "Our only safety is in denial." These may be the principles on which those argue who are not ashamed to teach that "the end sanctifies the means," but Protestants would be ashamed to resort to such misrepresentations of an opponent in debate. It is in the same spirit that a Protestant is represented in No. 7 as "seized with a violent fit of coughing, which made him very red in the face," when pressed in argument, so as to call off attention from the point in debate to the danger of a fit of apoplexy, and this is only one of a number of ways employed in that tract to misrepresent the truth. Indeed, the force of that document lies not so much in any arguments advanced in favor of popery, as in the very discreditable spirit and conduct ascribed to the Protestant. Such weapons in the end will not help those who employ them. It is humiliating to have to notice such things, but we could not give a correct idea of the tracts without at least alluding to them. If truth is to be valued anywhere, it surely is in the discussion of those momentous questions that relate to the soul and its salvation, but caricaturing an opponent neither argues love of truth in him that does it, nor does it promote reverence for the truth in others.

But let us return from this digression,

and resume the consideration of some of the biblical arguments of the tracts before us.

No. 12 contains a very original version of some verses of the 22d Psalm (Douay 21st). In verse twenty-five the authorized version reads: "My praise shall be of thee in the great congregation. I will pay my vows before them that fear him." The Douay has it: "With thee is my praise in a great church. I will pay my vows in the sight of them that fear him"; but our tract gives it thus: "A great church which shall be his praise." We need not ask what church was in the mind of the writer, as he admits only one. And here, he would have us believe, is an inspired prophecy of its greatness and glory! Yet the above mistranslation is put in quotation-marks along with verse twenty-eight, which is rendered correctly according to the Douay version. Then follows an interpolation from verse twenty-six, "The poor shall eat and be filled." Douay. (The meek shall eat and be satisfied.) And, immediately after, "The rich too shall eat and adore" what they have eaten. We punctuate the sentence, quotation-marks and all, just as it stands. The Douay reads, "All the fat ones of the earth have eaten and have adored," saying not a word of what they adore, any more than does the authorized version. May we ask the writer by what authority he supplies that object of the verb adore? And then he goes right on with the rest of the verse, — All (they) that go down to the earth shall fall before him, — which, like the interpolated close of the preceding sentence, is also without quotation-marks. The pronoun "him" shows the object of both verbs in the mind of the Psalmist, but our Papal friend has an end to serve in his addition to the written Word. He is writing about "the real presence" in the sacrament, and takes this method to secure a foundation for it in Scripture. In the language of tract No. 30, we ask "Is this honest?" but it shows to what straits Papists are driven in order to foist their

errors among the blessed teachings of Holy Writ. The tract seems to be the sermon of some Papal preacher on the text John xv. 15: "I have called you friends, for all things that I have heard of my Father I have made known unto you." And how do the readers of the Quarterly suppose he explains Christ's making known all things that he had heard of the Father? Perhaps not one of them would ever dream of the exposition actually given, "I have given unto you my very body and blood in the most holy sacrament"; and the preacher assures us that this is the only way in which, during our present state, such a gift could be received. The fantasy of transubstantiation then contains all the precious truth contained in these words of our Redeemer! Verily it would need all the authority claimed by the Papal Church, and a little more beside, to force such an assumption on our acceptance. But her very existence depends on her theory of the sacraments, and it is not strange that she strains every nerve in its support. Such forced and unnatural methods of proof, however, only reveal the want of real support for the dogma.

It would be amusing, were not the subject so profoundly solemn, to read on the last page of the tract, "What gives many talented and well-educated ladies the grace to renounce the world, and make the same sacred vows that Jesus so well kept? is it not the holy sacrament?" Then, speaking of those who have no nuns, it proceeds, "Often within the last hundred years they have tried to get up *nuns* (Italics in the tract) for their new-fangled religions, but every effort has been a mortifying failure. They have no blessed sacrament." Without depreciating in the least the excellences of nuns, among whom we hope the great day will reveal some truly estimable followers of Christ, we think that both in missionary fields and in posts of self-denying usefulness at home, we have known many Christ-like women of whom the world was not worthy. But we leave comparisons to Him

who in that day will pronounce a righteous judgment. In the joyful anticipation of his approval, we can smile at such Papal judgments as well as at the reason assigned.

And here we feel constrained to notice the astounding assertion made in No. 18, and repeated twice in No. 26, that the Papal Church *alone* has obeyed the parting command of Christ to go into all the world and preach the Gospel to every creature. This point well deserves a separate article, for there are well-authenticated facts on this subject that all Protestants ought to know, and which place such an arrogant assertion in, to say the least, no very enviable light.

At present we can only ask those who make it to produce one solitary translation of the Bible made by their missionaries into any heathen language in modern times, except when compelled to do so to prevent their people from supplying themselves with Protestant versions,—as, for example, in Southern India, where, after withholding the Bible from the people for three centuries, they had to issue a Tamil version to prevent their congregations reading those published by Protestant missionaries just as the very inferior Rheims and Douay version in English was got up *after* the publication of the excellent versions in the same language by Tyndale, Coverdale, Matthews, and Cranmer, besides the Geneva and Bishop's Bibles. Yet since 1804, or within little more than fifty years, about ninety millions of Bibles and Testaments have been issued by Protestant societies, and the Word of God has been translated into more than one hundred and seventy languages,—by far the greater part of these translations having been made by our missionaries. These are results for which we may well give thanks to God; but while prophets and apostles look down from the mansions above with holy delight on their words going out to the ends of the world, while all heaven round about them rejoices that the word of the Lord has free course and is glorified, while

Christ himself not only approves but is present with his servants in their blessed work, and causes his providence to co-operate with their labors, — Papists cannot even see what is going on, but sullenly write that their “missionary is the sole converter of the nations.” They cannot see what is going on as an occasion of joy, but each new success of Protestant missions is a signal for them to hasten and do what in them lies to hinder and to mar it, as more than one quarter of the globe can testify to-day.

A strange perversion of Scripture in No. 22, entitled “Heroism in the Sick-Room,” reads thus: “I really do not believe that his death has been a loss to us; on the contrary, I am convinced that it has been a great gain to the parish. St. James assures us (v. 16) that ‘the continual prayer of a just man availeth much.’ And I do not question that unseen and manifold mercies have come among us through his intercession.” Now even an ordinary scholar knows that the Greek word *ἐνεργουμένη* (*energoumene*) means ‘active,’ ‘working.’ Demoniaes were called *ἐνεργουμένοι* (*energoumenoi*) because actively employed by demons as their instruments. The word has nothing to do with the idea of continuance, but only of activity. Now, what are we to think of a so-called infallible church that puts forth by authority such a palpably incorrect translation of God’s Word, and of authorized teachers in that church who use such a mistranslation to propagate such false doctrines? Either they know it is a mistranslation or they do not. If they do not know it, they are unfit for their office. If knowing it, they still base false teaching on a known mistake in translation, they handle the word of God deceitfully, and are still more unfit for their office, and more unworthy to be trusted. They may pile up arguments for the infallibility of their church, as high as the heavens, but, in the light of such mistranslations issued by authority, what do they amount to? We wish in all sincerity that

the church of Rome was infallible, for then she would cease to inculcate such heresies as the truth of God.

No. 11 furnishes the following exegesis of Eph. iv. 3, in support of Papal infallibility. “She (the Papal Church) is ‘the bond of peace’ so named by the Apostle Paul because it is her office to bind all Christians together in one harmony of faith and love.” The apostle makes the love of Christians, based on the mutual recognition of the image of Christ in each other, the outward symbol of their inward unity; but the ecclesiastical organization which refuses to recognize this image in Christians outside of its own pale arrogates to itself the inspired title of “the bond of peace.” It would certainly be very convenient to be an infallible expounder of Scripture at that rate, at least in all questions relating to one’s self.

No. 23 contains a very remarkable specimen of both misquotation and mistranslation. It tells us “The words of St. Luke, as found in the Greek [are], “This chalice is the New Testament in my blood, which [chalice] is offered for [I give the Italics as they stand] many unto the remission of sins.” The authorized version reads, “This cup is the New Testament in my blood which is shed for you.” The Douay reads, “This is the chalice, the New Testament in my blood which shall be shed for you.” Now, besides the substitution of “many for the remission of sins” for “you,” which is an interpolation from Matt. xxvi. 28, the verb *ἐκχύω*, which is translated literally in both versions given above, is made to bear another meaning, not in the dictionaries, and the cup is made the subject of the verb instead of the blood, which every reader sees at once is the true subject. Why this wresting of Scripture? Why this strange assertion, that, though his own Douay agrees with the authorized version, yet the Greek is so and so? Why this violent mistranslation of the verb? The answer may be found in the title of the tract, “Is the Sacrifice of the Mass of Human or of Divine

Institution?" As a Papist, he was bound to prove the last. Let us charitably suppose that in the collation of different passages he confounded Matthew unintentionally with Luke, and that he really believed the meaning given truly represented the Greek. Yet even that does not make it so. The dogma which requires such treatment of Scripture to furnish for it a semblance of authority stands, to say the least, on a very precarious foundation. Charity can excuse mistakes in argument, but the error they were meant to confirm we cannot receive. With even more than Popish firmness we must say *non possumus*. Truth is more unalterable than Papal doctrines.

No. 1 quotes Gal. v. 20, 21, to prove that "St. Paul places all sects along with murders and drunkenness"; but the apostle is not speaking of church matters at all, but of "parties." See the connection: "enmities, contentions, emulations, wraths, quarrels, dissensions," according to the Douay version, go before, and "envies, murders, drunkenness, revellings," &c. follow after. Now, is it to be believed that the apostle, amid such a long catalogue of secular wickednesses, inserted the one ecclesiastical item of sects, when the word in the original refers to "parties" in all sorts of quarrels, and not to ecclesiastical parties in particular. The English word "heresy," as the writer of the tract must be well aware, has come to have a technical meaning which was unknown to its Greek original.

The statement about "hearing the church" (Matt. xviii. 17) is quoted four times in these tracts as a command to hear the Papal Church in its authoritative enunciation of doctrines, but nothing could be further from the thoughts of Christ when he uttered the words in question. He was giving directions to his disciples about an offender in a personal quarrel; verse fifteen says, "If *thy* brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall *hear thee*, thou hast gained thy brother."

Does "hearing thee" in this case mean hear thee as an authoritative, infallible judge of Christian doctrine? Then verse sixteen: "If he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Verse seventeen: "And if he shall neglect to *hear thee*, tell it to the church; but if he neglect to *hear the church*, let him be to thee as an heathen man and a publican." If the hearing the church refers to an infallible determination of truth as distinguished from error, then the two witnesses that the offended brother takes with him to be present during his interview with the offender are equally authorized to pronounce an authoritative decision. And if the hearing them means simply to be persuaded by them to render proper satisfaction to the injured person, then the hearing the church amounts to no more; for the hearing must be the same in the two cases. Moreover, the church here is the local church of which both the offender and the offended are fellow-members; it cannot mean that an injured church-member in some petty local trouble is to go and tell his grievance to the Pope, perhaps thousands of miles away. And yet on such isolated texts, wrenched out of their true connection, and with a meaning put upon them wholly foreign to their obvious intention, Papists base their most stupendous and arrogant assumptions; and if men do not deny the evidence of their senses, and reverse the normal action of reason in assenting to those assumptions, it is, according to them, at the peril of eternal damnation. Not such is our God. He saith, "Come, and let us reason together." He asks, "Are not my ways equal?" and his way is so plain that "the wayfaring men, though fools, shall not err therein."

Let any reader of these tracts compare their tedious denunciations of the Bible as a rule of duty, and their wearisome assertions of the infallibility of the Papal Church, with the language of Holy Scripture, and judge for himself how far they are animated

by the same spirit, and teach the same doctrine.

No. 18 lays down this test of the claim of the Papal Church to be the Church of the Gospel. "She claims the right to speak with authority, and declares that every one, without exception, is bound to listen to and obey her teaching." In direct contrast with this, Scripture says (Isa. viii. 20, Douay version), "*To the law rather, and to the testimony*; and if they speak not according to this word, they shall not have the morning light"; 1 Cor. xv. 3, Christ died for our sins, *according to the Scriptures*; ver. 4, he rose again the third day, *according to the Scriptures*. Christ says (Matt. xxii. 29), "Ye do err, *not knowing the Scriptures* nor the power of God,"—a power that accompanies the reading and preaching of the word whenever it is effectual to salvation. Christ does not say, Ye do err not belonging to the Church,—and, least of all, to the Papal Church. Again, it is the Bible, and not popery, that reveals the moral character of men, as 'it is written (Gal. iii. 22), "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." It is nowhere "What saith the Church?" but "What saith the Scripture?" (Rom. iv. 3; xi. 2; Gal. iv. 30; John vii. 42) and that question the Bible puts to all its readers, showing that they are qualified to search and decide for themselves. Christ asks his ordinary hearers, to whom he was speaking by parables (Mark xii. 10), "Have ye not read this Scripture?" not "Has the church read it for you?" And again (Matt. xxi. 42), "Did ye never read in the Scriptures?" It was the people (Luke xx. 9), not the clergy, that Christ asked (ver. 17), "What is this, then, that is written?" plainly implying that they were capable of judging what it was. Paul en-

forces the truth, not by the authority of the Church, but (Rom. ix. 17), "for the Scripture saith." This is repeated (x. 11); and even in instructing a clergyman about clerical support, he does not say, "for the Church ordains thus and thus," but "for the Scripture saith" (1 Tim. v. 18). So Paul "reasoned with [men] out of the Scriptures" (Acts xvii. 2),—not decisions of the Church, but the Scriptures, as the most intelligible and the most convincing of the two. He expected men would understand them, and acknowledge their divine authority. So when Apollos mightily convinced the Jews in Ephesus that Jesus was the Christ (Acts xviii. 28), it was the Scriptures that made his argument so convincing. Paul charged Timothy to preach, not doctrines of the Church, but "the word"; and the scattered disciples in apostolic times, according to the example of the Apostles then living, "went everywhere, preaching the word" (Acts viii. 4). And it was that word of God which Papists now denounce as an insufficient rule of faith that increased (Acts vi. 7; xii. 24). Wonderful expression! not the Church increased, but the word; looking on Christians as so many believers in the word, rather than as members of the Church.

Samaria received not priestly gifts, nor salvation through sacraments, but the word of God (Acts viii. 14). The Gentiles did the same (xi. 1), and there was nothing in that word as there is in these tracts, No. 18, p. 5, about the oil of extreme unction "imparting to the soul a suppleness and activity such as shall enable it to elude the grasp of the Devil in its last struggle with him at the hour of death," but everywhere an exalting of Christ as the alone Mediator, the sole Intercessor, and the only Saviour able to save to the uttermost all that come unto God by him.

REV. SAMUEL STEARNS.

CLOSING DAYS.

MR. STEARNS entered upon the conflict which we have described, in our last article, in health already impaired; and, though he bore his trials with equanimity, it was soon manifest that they were wearing hardly upon his life. It may be difficult for our modern and changing ministry to realize how closely the ministers of former generations were identified with the parishes in their charge. The "people" were their family, the interests of the people were their interests; and they felt themselves responsible for their prosperity, temporal and spiritual. In old age they were fathers of flocks which had grown up around them, and they loved them as few ministers at this day can be expected to love. Mr. Stearns had long sought the welfare of Bedford with uncommon zeal. He had received from most of its inhabitants many tokens of their friendship, and he had sympathized with them most tenderly in their sorrows. When his ministry was rejected, though it was never by a majority of what could be properly called his own people, yet as it was done in its corporate capacity by the town which had settled him, and by some who should have been among his special friends, it seemed to him much like the rejection of a father by his children.

Meanwhile the members of the ejected church, and a majority of the people who were accustomed to attend public worship, had formed themselves into a new society, erected a new meeting-house, and were waiting for their old pastor to be installed over them. He had thus upon him the care, to a considerable extent, of two parishes at the same time. The formation of the new as well as the condition of the old parish, and his relations to it, gave him much anxiety. Unless the new parish should be cherished, the ends of his minis-

try, so far as permanent influence was concerned, would be destroyed.

The location of the new meeting-house was for a time a question of the greatest solicitude. It so happened that all the unoccupied land in the centre of the town, which was adapted to such a purpose, and was not, for other reasons, supposed to be entirely out of the question, was in the hands of the opposition, and could not be procured. In this emergency, an event occurred which called forth his profoundest gratitude to God, and his earnest prayers for a blessing on the author of the noble act we are about to record. Jeremiah Fitch, Esq., of Boston, himself a Unitarian, but an old friend of Mr. Stearns, owned the land on which the Orthodox meeting-house now stands, and was understood to have said that it should never be *sold* for any purpose during his lifetime. What conference may have been had by him and the pastor is not known; but, to the astonishment of every one, Mr. Fitch came forward and *donated* the spot — the best for the purpose in the neighborhood — to the church and new society, saying, "I said I would never sell that land. I did not say I would never give it away."*

* We cannot let this opportunity pass without an additional word in honor of Mr. Fitch. Born in the house next to the pastor's, and baptized by Mr. Stearns when a child, after he became distinguished as a merchant in Boston he still retained his interest in his native town, and loved and revered its minister. He gave the clock which is still, we suppose, in the old meeting-house, and a Bible for the pulpit. He was accustomed to send generous gifts, at Thanksgivings, to the minister for his own use, and others to be distributed by him to such of the parish as would specially appreciate them. He was interested in the children, and would often bring up picture-books enough for a whole school. He would have been better pleased if the minister could have been more "liberal" in his exchanges, but he believed him conscientious, and did not insist. He used to say, however, in regard to him, "there may be no outbreak in his day, but this is the last quiet reign." John Tap-

Mr. Stearns was constituted minister of the Trinitarian Society, with services of installation, June 5, 1833. His answer to the call received from it is in these words:—

TO THE TRINITARIAN CONGREGATIONAL SOCIETY IN BEDFORD:—

BRETHREN AND FRIENDS: Whereas you have been led, in the providence of God, to form yourselves into a religious society in connection with the church of Christ in Bedford, and to invite me, the pastor of said church, to become your minister, I hereby signify to you my cordial acceptance of your call, and cheerfully devote what remains to me of life and ability to labor to your service in the ministry of reconciliation. This I do, dear brethren, confiding with unabated confidence in your continued affection, sympathy, and candor; and relying on that Almighty arm which hath hitherto so remarkably sustained and comforted us under all our privations and trials. May God himself, even Jesus Christ, the Great Shepherd of his sheep, and Bishop of souls, make you steadfast in the belief and practice of the truth, and always to abound in every good work; and when He who is the believer's life shall appear, may you, every one, appear with him in glory.

And now, dear brethren, as it cannot reasonably be expected that many years of useful labor should remain to me, after so many already spent in the ministry of reconciliation in this place, I therefore wish it to be distinctly understood, that whenever, in the opinion of this church and society, the interests of religion among them shall require that my ministerial labors be discontinued, and they shall officially notify me of the same, they shall from that time cease, and consequently all claim on my part to the salary you have voted me shall cease also.

Earnestly wishing you the guidance of
pan, Esq., of Boston, furnished the writer, some time ago, with the following anecdote: "I met Mr. Fitch," said he, "a few days after he had given the land for the new meeting-house, at Bedford, and said to him, 'I want to thank you, Mr. Fitch, that you, though belonging to a Unitarian Society, acted so nobly and generously in reference to that land for the meeting-house in Bedford.' 'What,' said he with emotion, 'do you suppose that I was going to suffer that good old man who put his hand on my forehead, and baptized me in the name of the Father, Son, and Holy Ghost, to be turned out of town, and I not help him?'"

Heaven in all your measures for the advancement of true piety in your own hearts, and among the people of this place, and asking an interest, dear brethren, in your prayers for me daily, that I may obtain grace to be faithful even unto death, I subscribe myself your friend and brother in the common faith and hope of the Gospel,

SAMUEL STEARNS.

The series of oppressive measures which had been taken in opposition to the church and its pastor now culminated in an act more trying, perhaps, to their Christian sensibilities than any which had preceded it. We refer to the despoiling of the church of its Communion furniture. This service was valuable, all of it being solid silver, and the more precious to the church as several of the cups had been left to them as tokens of Christian love by brethren and sisters who had gone to their reward, while the remaining articles had been purchased chiefly from contributions of surviving members. The act was performed without even a justifiable legal warrant, as it afterwards appeared, and on Saturday evening, when it was known that the Lord's Supper was to be commemorated by the church the next day.

Previous to "the celebrated Dedham case," decided by the Supreme Court of Massachusetts a few years before, the churches had always been recognized as independent and corporate bodies, having sacred rights of their own, which the parishes with whom they might be connected had no power to take away. Parishes were the ecclesiastical outgrowths of the churches. By the decision of the Chief Justice in the case mentioned, this order was reversed, and the churches became outgrowths or appendages of parishes, without which the churches could have no legal existence. "The only circumstance," says Judge Parker, "which gives a church any legal character, is its connection with some legally constituted society." "A church cannot subsist, without some religious community to which it is attached." "As to all civil

purposes, the secession of a whole church from the parish would be an *extinction* of the church, and it is competent to the members of the parish to institute a new church, or to engraft one upon the old stock, if any of it should remain; and this new church would succeed *to all the rights of the old*, in relation to the parish." This decision was regarded by the churches which were despoiled in consequence of it as almost monstrous, and "the Orthodox," so much injured by it, have never submitted to it except under protest, and as law-abiding citizens, looking for the day when it will be reconsidered and reversed.*

The leaders of the opposition in Bedford, understanding in general what the laws of the Commonwealth would allow, had expressed a determination that the church should never be permitted to carry their Communion furniture with them into the new house. Four male members of the church had remained with the old parish, *two of them only residing in town*. The resident members were William Page and Charles Spaulding,—the former had been subjected to the discipline of the church on a charge of immoral conduct, and was supposed to be disaffected on that account; the latter, who had been connected with the church but a short time, is regarded charitably as having fallen under the influence of others without, and as having "been sinned against more than sinning." They met on the afternoon of June 4, and elected themselves "*trustees*, with full power to ask, demand, receive, and recover from Crosby and Hartwell," deacons of the church, whom, however, they had on that occasion first deposed, "all the property belonging to the First Church, such as plate, funds, records, etc." The next day they demanded the Communion plate of Deacon Crosby, calling him out for the purpose

from the new meeting-house, while he was engaged in the services of installation. Deacon Crosby replied that he would consult his counsel, and if they had a right to the plate they should have it. It was kept, at this time, at the house of Mrs. Anna Reed, an aged widow and venerated and beloved sister of the church, residing near the old meeting-house. "On the 7th of June, the trustees went to Mrs. Reed, and requested her to deliver up the property." She declined, on the ground that it was not proper for her to do it without an order from one of the deacons. Finding that they had no power to enforce their demand as self-appointed trustees, a writ was procured on the 8th of June, leaving a blank for the name of a deacon. The four members of the church who had not joined the Trinitarian Society were formally notified to attend a meeting in the afternoon and elect a deacon. Three of them met, and chose William Page. He then went to Mrs. Reed, and demanded the property, which she declined to give up without a written order, as before. The name of William Page was now inserted in the writ, which was immediately served on Mrs. Reed by the legal officer, and the articles taken. Page afterwards prosecuted Crosby for the legal costs. The case was referred to the Supreme Court,—from whose report of it we have gathered most of these facts,—which decided that Deacon Crosby, in withholding this property till it was legally demanded, was not chargeable with a *tortious* detention of it; that the trustees, as such, had no right to demand it, and that the new deacon, who had a right to demand it, *had not* demanded it *as deacon* of the *proper guardians* of it. The legal costs, therefore, must be paid by Page himself, or by those who employed him.

No sooner was the seizure completed, than Mrs. Reed, late on Saturday evening, called on her pastor, and in great agitation informed him of the result. She feared, at first, that she might in some way be blamed

* This subject was ably reviewed in two articles contained in the first volume of the Spirit of the Pilgrims, Nos. 2 and 3, 1828.

for allowing the articles to be taken. Mr. Stearns assured her that she had done right, and would be fully justified by all the church in the course which she had pursued. It was supposed that the commemoration of the supper would be prevented, especially as both of the Deacons were living more than two miles from the centre of the town. What followed we give in the words of Moses Hayward, Esq., of Boston, who was a member of the church at that time, and intimately connected with these scenes. In a letter dated August 4 he says: "After the present meeting-house was dedicated, I distinctly recollect that your father called at my house on Sabbath morning, and informed me that the Church Service had been taken from them the previous evening, and asked what we should do for a Communion-service that day. It was agreed that I should furnish it from crockery in my store. I selected two large white pitchers to take the place of the silver flagons, one dozen white pint mugs, and two large white plates, which completed the Service. On meeting your father on Monday, in his sitting-room (your mother being present), he remarked 'it was the most beautiful the earth afforded in our circumstances, and the Lord would accept it.' I furnished for more than one year this Communion-Service, until Mrs. Reed (from whose house the furniture had been taken) made the church a donation of \$62, — the church making up the balance to \$75, which purchased a new Service."

On that solemn Sabbath, the first of having worship together in their new meeting-house, the church in Bedford commemorated the sufferings of her dying Lord, and amidst many tears of mingled joy and affliction consecrated herself anew to her Redeemer, with vows which will never be taken back. The pastor made no allusion, during the exercises of the day, to this great act of wrong under which the church was suffering, except that he spoke tenderly in his communion *prayer* of "being despoiled of our sacred vessels

and yet being permitted to commemorate the dying love of Christ." The records of the church, most of them made by the pastor in his own hand, were next demanded by the same authorities, and, after being copied, were given up.

We would not exaggerate or "put down aught in malice," but we must say that this seizure of the special property of the church, under the circumstances narrated, and when, too, it was not needed for any present use by the two or three members who remained with the parish, has always seemed to us not only wrong in itself, un-Christian and unkind, but sacrilegious in its character, and highly offensive to the Head of the Church.

From the time of his connection with the new society Mr. Stearns very rarely made any allusion, in the religious services of the Sabbath, to the trials which they had experienced. But on one or two occasions he seems to have allowed himself more liberty. In a discourse preached in the morning of the Sabbath after the installation from the words "Hitherto hath the Lord helped us," — the Communion-table standing spread as described, — he says: —

"The subject of discourse is calculated to awaken gratitude to God, especially at seasons of extraordinary interest. Such a one, it is thought, is the present, with respect to this society, concerning which strange and impressive occurrences have taken place. The recent history of this church and people is such, it is probable, as has no example in the annals of the country. After long and quiet enjoyment of religious privileges, and for no other offence, it would seem, than that they remained steadfast in the belief of the doctrines and precepts of the Bible, as always understood by them and by their fathers before them, they have virtually been driven from the sanctuary of the Lord; and not this only, but have been pursued and excluded from the only public place of resort which remained to them,* till at length they conceived, and with wonderful unanimity carried into effect, the design of erecting this commodious and beautiful house, where we are now

* Town Hall.

worshipping the God of our fathers and our God, — Father, Son, and Holy Ghost, — without any to molest or make afraid. Here, then, let us pause, and look back upon the many scenes and incidents of the last eighteen months, and doubt if we can the interposing and directing hand of a righteous Providence. What else, indeed, do we see, through all this series of measures, but the oppressions of man on the one hand and the merciful interpositions of God on the other? And can we, my brethren, forbear to erect this day our grateful memento, and say, 'Hitherto the Lord hath helped us!' He has raised us up friends and benefactors. We see them at home and abroad; we see them in this house and elsewhere among those whose views of the Gospel are like ours, and some among those whose sentiments differ from ours. Witness these lamps, to enlighten the house of God; and this curtain which adorns the pulpit, and yonder accommodations of the choir, whose clear, sweet notes of praise are to lift up our hearts in gratitude to God and enkindle in us the spirit of devotion. Witness, too, these seats, now filled with adoring worshippers; and these walls which have been erected by the free-will offerings of many and the princely bounties of some. And especially, and above all, witness this hallowed and commodious spot, on whose fair bosom rests this sacred edifice. And here I could relate a story, most grateful to my own feelings, and to which I doubt not angels would listen with delight, and which already is recorded in heaven, but delicacy requires that I forbear. The judgment-day will tell the whole, and may a holy God, who regards with favor even the cup of cold water given in love to a disciple, bestow through Christ eternal blessings on the generous donor."*

The discourse in the afternoon — from the text, "Having therefore obtained help of God, I continue unto this day" — was equally tender and impressive. He says that when he first came among this people, it was with a trembling heart, lest by any means he should "do the work of the Lord unfaithfully"; that he "shuddered at the thought of the curse denounced on unfaithful ministers, and of the awful responsibility which rests on *him* who takes on himself the care of souls; that, in view of this tremendous accountability, he de-

termined to know nothing among them but Jesus Christ and him crucified; that his charge was a united people, candid and kind; that their prayers and confidence encouraged him, and amidst every difficulty he went on his way rejoicing."

As to his "manner of life" among them, he says "that he had never suffered the world to divert him from the duties of his ministry; that there had been seasons when he might have promoted his worldly interests by complying with temptations of this nature, but they had been ever rejected with a resolution that was fixed, and not to be overcome."

In regard to the question, "Does the speaker see no defects in his ministry?" while he maintains the sincerity of his endeavors, and "can safely add that he has kept back nothing, nor shunned to declare the whole counsel of God," he freely acknowledges that "his ministry has been attended with many, very many imperfections and sins," which he would "confess before God and the people, and ask forgiveness of both." With regard to himself personally he adds that he "has no hope but in the mercy and saving efficiency of that *divine atoning blood* which eighteen hundred years ago was shed on Calvary for the priesthood as well as the people, and that on the ground of an *infinite atonement*, made by the sacrifice of an Almighty Redeemer, he desires to rest the interests of his soul."

In this discourse he presents a brief summary of the leading doctrines which he had preached:—

"It has been the persevering endeavor of the preacher, by a critical and prayerful study of the Holy Scriptures, to become rightly informed himself on the *character of God*, that he might not lead his people into error. And often has he trembled to think of his immense responsibility, as one who is set for the defence of the truth and as a guide of souls; especially at a period like this, when so many discordant and clashing opinions are abroad, and destroying the peace, if not the very foundations on which Christ erected his churches. But as the result of all his inquiries he has been constrained to view the God of the Scriptures as a *Trinity in Unity*,—consisting of Father, Son, and Holy Ghost; and to believe that these three are one God, the same in substance, equal in power, holi-

* Mr. Fitch.

ness, justice, goodness, and truth. To this result the preacher has been brought by a flood of evidence too powerful and overwhelming to be withstood. He has, therefore, been constrained to preach and press on the people for their belief the proper deity of each of the above Three, as together constituting the Godhead, the Jehovah of the Bible, who hath said, 'My glory will I not give to another.'

"In connection with the foregoing description of the divine character, our relation to him as his creatures, and the obligations resulting from this relation, have been frequently and solemnly urged. Making the Bible in this, as in all other cases, the grand source from which all our sentiments must be drawn, the preacher has been led to contemplate man as originally holy, and happy in his Maker's favor, but now, unhappily, as fallen, depraved, and, in short, in a state of entire moral ruin. This he has been led to consider and preach, as the deplorable condition by nature, not of some few only, more visibly corrupt than the rest, but of the whole race of man. 'For all have sinned, and come short of the glory of God.' 'They have all gone out of the way.' 'There is none that doeth good, no, not one.' To recover them from this state of revolt and moral ruin, and fit them for the end of their creation, was the design of that scheme of mercy which the Gospel reveals."

He then exhibits, at some length, the doctrine of the *atonement*, "as the ground of all the sinner's hope, the corner-stone on which the whole building of Gospel mercy and forgiveness is founded, the most prominent and distinguishing feature of the Gospel, the delightful, and in some or other of its various bearings the continued, theme of his preaching"; also the necessity of repentance and personal faith in Christ, and "in his merits alone, for pardon and for justification before God"; also the necessity of regeneration and sanctification by the Holy Spirit, and of good works and a good life, as growing out of and *evidencing* a renewed heart. "Humble, holy obedience has been considered the proper test of Christian sincerity, without which there can be no consistency of Christian character. If any are created anew in Christ Jesus, it is "unto good works." They possess the Saviour's spirit, which is a spirit of obedience, a spirit of true benevolence and of every Chris-

tian virtue. It has, therefore, been affirmed constantly, "that they who have believed in Christ Jesus should be careful to maintain good works, not as laying them in the foundation of the Christian's hope, but as *evidential* of his union with Christ, and *necessarily belonging* to the Christian character." "And that they who reject these fundamental truths of the Bible, and withhold their obedience from Christ, and do not possess his Spirit, will at death be excluded forever from the kingdom of heaven, and consigned to a state of indescribable and ceaseless woe."

"These, my respected hearers, are some of the principal doctrines which have been preached to the people of this place for at least the last thirty-seven years." The very same doctrines which were preached to your fathers thirty-seven years ago the preacher continues to preach to you, their descendants, now; and for this plain reason, that in the sincerity of his soul he unreservedly believes that they are the very doctrines of the Gospel,—the only doctrines which, received and acted upon, can carry you safe to Heaven. They are the doctrines which he believes were preached by Christ and his apostles eighteen hundred years ago; which were universally preached and most sacredly cherished by the fathers of New England; the only doctrines on the subjects in question which would have been received by this people when the preacher first came among them; the doctrines which have sustained so many of them as they have descended, one after another, to the dark and silent grave; the doctrines on which the preacher rests his own hopes for eternity, which he would still proclaim while he has strength, and which the place where now we are assembled testifies are still precious to many."

Speaking of his congregation, "four hundred and seventy of whom had been consigned to the grave," he says:—

"Where now are those respected fathers, those worthy and beloved neighbors and friends, who, thirty-seven years ago, invited the speaker to this place, who were then so active and zealous in effecting his settlement, and who manifested for him a kindness and attachment which nothing could subdue and which went down with them to the grave! Alas! with them the ties of earth are broken, and they are gone, gone to form new connec-

tions in a world where the society shall never change. And the few who now survive of those who gathered around their youthful minister, and welcomed him to this place, and to their peaceful dwellings, are fast descending after them. A few more days or years, and neither they nor he will be here any more forever."

In regard to changes in neighboring churches and pastors he says:—

"Great changes have taken place,—changes, too, which, in the opinion of the speaker, go to remove the very pillars on which the Gospel system should rest. Some are no longer what they once were, or were confidently supposed to be, but have virtually subverted the very foundations on which the church is built. If that religious intercourse, therefore, which once was maintained among these ministers and churches, is now suspended, where, I would ask, should the fault lie but with those who have broken the common bond of union, and departed from the ground on which they once professedly stood? Is this a sufficient reason, then, why such ministers should thrust themselves, without their brethren's consent, into their pulpits, and virtually drive them and their churches, and others who think with them, from the house of God, and for no other reason than because they cannot see it to be their duty to renounce the faith of their fathers, and make common cause in the work of apostasy? Such, however, has been the course, which has operated effectually, as might have been expected, to destroy the long-enjoyed peace and happiness of this little town, and to cover it for the last eighteen months with sackcloth and mourning; such the course which has led to the erection of this house, and to the separation of the people of this once harmonious and flourishing community into two bands,—a course which has often wrung tears of distress from the very heart of the speaker, and terminated at the last in a separation from a portion of his charge, whose welfare had long been dear to him almost as his own. But I forbear; the scene is too tender to be here reviewed. May God himself be with them and bless them, show them his truth, and incline their hearts to cherish and obey it. And when both they and their late afflicted minister shall stand together before his bar, may each be found covered with the righteousness

of an Almighty Redeemer, and prepared to dwell peacefully together forever in his kingdom, where no persecution or discord are ever permitted to come."

Of the goodness of God in these trials he says:—

"Wonderful in very deed has been the protecting care and guiding influence of a holy Providence, so evidently exercised over us through all our long-continued and complicated trials. And when the darkness gathered about us, and became thick till almost it might be felt, like that of Egypt, how soon it has been dispersed, and the light of duty and consolation brightened about our path! The Lord himself has secured to us the sympathies of sister churches, and raised us up friends and benefactors; and in some instances where we had little ground to have expected such precious favors as have been generously bestowed. Every prayer, indeed, which has been offered in behalf of this little flock seems to have been heard in heaven and answered. All its measures have been wonderfully prospered, and its members kept remarkably together as a little band of common sufferers, while wandering through the dark wilderness of their trials, till at length they have passed over Jordan, and find themselves this day pleasantly situated in this house and place of promise. This surely is the Lord's doing, and, when contemplated in all its circumstances, is marvellous in our eyes. Here, then, let us pause and reflect, and with holy gratitude exclaim, 'I was brought low, and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!'

"Brethren of this church and religious society, what remains but that we earnestly endeavor to show our gratitude to God for all these precious blessings by the humble obedience of our lives. Let it then be forever remembered that all the privations and trials involved in giving up to your oppressors the former house of your solemnities, with all its perquisites and appendages, and in erecting for yourselves and for your children this new and commodious temple, have been submitted to that God may be glorified in the presentation of his truth and in their and your salvation. Yes, brethren, and let it never be forgotten, *this house owes its very existence, under*

God, to a conscientious desire, as we trust, that his name may be honored and the souls of this people saved with an everlasting salvation. And should the time ever come when these objects, or either of these, either by minister or church or people, should be lost sight of in the worship or use of this edifice, then will sister churches and friends who have aided in its erection, and angels of light who have borne upwards to heaven, with loud acclamations of joy, the tidings of their pious zeal, have cause to weep over our degeneracy, and to moisten with their tears this altar and these hallowed walls. Here, then, dear brethren, let us pause, and by our own solemn act again devote, in the sincerity of our hearts, this sacred edifice and all its appendages to God, — Father, Son, and Holy Ghost, — and ourselves to his service, in the preservation of his truth, and in the salvation of precious undying souls.

“And realizing our own sinfulness, and the danger which attends us from the temptations with which we are surrounded, let us see that we live near to God, a life of holy vigilance and prayer, and confide daily in his preservation and strength. Especially let this be the case with those aged members of the flock who have long stood with their minister, side by side and shoulder to shoulder, in defence of the truth, and are soon, like him, to be gathered to the fathers who have already fallen asleep. Here, then, my aged brethren and friends, in this house of God, before angels and men, we renew our covenant with him, and consecrate what remains to us of life and ability to labor to his service and glory in seeking to secure the salvation of ourselves and others. And to you, our younger brethren and fellow-worshippers in this house of God, who are long to survive us, as we hope, let me say, to you we look, under God, to sustain the cause when we shall be with you no more. And may you in turn transmit it uncorrupted and unmixed with error to those who shall come after you; and so may it continue, through the mercy of God, to shed a light around the paths of this people till time shall be no more.

“And now, my beloved people, in view of all our late trials and the solemn transaction of the last week, permit me here, before God and this assembly, to renew the consecration of myself, all that remains to me of life and

ability to labor, to your service in the Lord. By his grace I now promise to do what I can do for your salvation and the salvation of your dear children. Every day shall witness for me before God that I will bear you — this church, this society, yonder choir of singers, every parent and every child — before the throne of his grace, and there seek to call down the blessings of Heaven upon you. In turn, dear brethren and sisters, and all of every age who have breath to pray, let me, your unworthy minister, be borne on your hearts to the same seat of mercy; and when our intercessions shall be lost in death may each in turn, having been washed from sin in Jesus' blood, go from his sanctuary here to join the hosts of the redeemed in heaven, and there together to swell the sainted songs of the redeemed for ever and ever.”

On Thanksgiving-day, November 28, 1833, he preached from the 116th Psalm, 6th and 7th verses, — “I was brought low, and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.” Towards the close of the discourse he says: —

“Who of us, in view of the foregoing remarks, can fail to apply this subject to ourselves, whether as individuals or as members of this little band of harassed and afflicted worshippers, and to exclaim, ‘I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee’? To be satisfied of this fitness of application, it would only be necessary, it would seem, to pause for a moment, look back, and review the history of this church and society for the last two years. During even this short period, what changes shall we find to have taken place? and how often have the people of God been afflicted and brought low? Does any one want proof of this? Let him call up to view and in his contemplations dwell for a moment on that almost unexampled series of oppressions which have caused these changes, and which commenced by an act of power more arbitrary, it is believed, than can be found in the annals of our country, — an act by which, after more than thirty-five years of harmonious and peaceful labor in the ministry of reconciliation in this place, the pastor of the flock, unimpeached, and not even consulted or officially

informed on the subject, was ejected from his pulpit to make way for strangers, and those even of another sect and who preach another Gospel, and with him virtually nearly all the Church of God in this place, and the greater part of those who had been his constant and stated hearers. From this extraordinary transaction, after every method had been used in vain that could be used consistently with the plain dictates of conscience, to conciliate and avert the impending evil, let him advance a little further in his contemplations to the long-to-be-remembered first Sabbath in December, 1831, when the novel sight was to be seen of an aged minister of Christ, who had become old in his master's service and in the service of his people, uncondemned and unimpeached, fleeing from the sanctuary of the Lord before the arm of persecuting power, attended by a large portion of his sympathizing and beloved flock. And now, my brethren, who does not see that the time had come when both they and he were brought low? But here in their low estate the Lord did not forsake them, but provided them an asylum, in their state of exile, in a house where for a season they peacefully assembled, and with gladness of heart worshipped the God of their fathers.

Nor was this the only token for good which the Lord, in the midst of these troubles, was pleased to grant them. On the very Sabbath following that eventful day when first they were driven from his house, God was pleased, in a most remarkable manner, to enlarge his Church, and twenty-nine immortal souls, who, we hope, are destined to dwell with him in heaven forever, were added. This, brethren, was the Lord's doing, and was it not marvelous in our eyes? So great indeed was our joy, and so much were our minds absorbed in this wonderful event, that we were ready almost to forget our troubles, and to feel satisfied with our exile. But alas! how little confidence is to be placed in the professed toleration of those who once embark in the cause of oppression! Four Sabbaths only, were you suffered to assemble even there, in that permitted place of your retreat,* when, pursued by the same intolerant spirit which had driven you from the house erected by yourselves and others, and solemnly dedicated to the God of your fathers, the doors of that house also were shut against you! And now the day of tri-

* Town Hall.

umph on the part of your oppressors had fully come; and as they looked one on another, in the language, at least, of silent congratulation, they were ready to say, 'What now will these people and hot-headed fanatics do? What remains but that they speedily submit to superior management and power; and thus show to the world that they have consciences, after all, plastic and yielding like other men! And now, my brethren, you felt in very deed that you were brought low. And I trust that you felt, too, that none but the Lord could truly help you. You humbled yourselves, and wept much before him. You sought him in the family, and in the closet, and in the prayer-meeting. You said, 'Are his tender mercies clean gone? will he forsake his truth and cause forever? will he have compassion and help his people no more?' And you entreated him to show you a right way, and guide you by his Spirit in all you should do. The Lord heard, and light began to shine about your path. And never, it is believed, was God more honored by this church and people than on that eventful day when, as with one heart and one soul, you came to the resolution to give up all your interest in the former house, to surrender your right in the parish funds and whatever else of property you held in common there, and by his help to erect for the honor and glory of his name this beautiful and consecrated temple, where now in quietude and peace you sit, and where the cruel arm of persecution cannot reach you. Here, then, let it be remembered and transmitted from parents to children, from generation to generation, that the erection of this house was owing to no contentious, no sectarian, schismatic spirit in those who built it, but to the love of those unadulterated, those pure and life-giving truths of the Gospel, which our Pilgrim Fathers brought with them to this country, now more than two centuries ago, and for the undisturbed enjoyment of which they cheerfully submitted to almost every loss and privation.

"To these remarks, and in addition to those early measures which led to the building of this house, I might add a series of impressive incidents, which, in their various bearings on the subject under consideration, extend down to this day. But time admonishes me that I should draw to a close.

"May these walls be witnesses for us how

much we honor his holy name and prize the worship and ordinances of his house; and when we shall have done with the worship of Christians here below, may we go to rejoin the society of redeemed souls in the pure worship of heaven above!"*

He continued to preach through the winter of 1833-34 with his usual regularity and zeal, but during the spring months the waning of his health became more apparent. In the summer he was able to preach but a portion of the time. "My cough," he writes, "is incessant and harassing." He continued, however, to supply the pulpit with such help as he could obtain till the second Sabbath in October. He had for some time distinctly foreseen the result of his disease, and had again and again foretold, with singular accuracy, the probable period of its termination. For two or three weeks beforehand he had fixed upon the first Sabbath in October as the closing of his public duties. It was Communion-day, and he would finish his course by commemorating the dying love of Christ with the dear church of his charge once more. Having obtained the aid of one of his sons in conducting the usual services of the Sabbath, he came into the house with

* Mr. Stearns alludes several times, in these discourses, to events which made all the impression of a special providence upon his mind. One of these we cannot forbear to mention. Some time after the meeting of the Council, while his salary was withheld by the town, and he had a large family to provide for, and sickness in it which threatened to be of long continuance, late one evening, as he was conversing upon the trying circumstances in which he was placed and the difficulty which he might experience in meeting his pecuniary obligations and necessities, a loud rap was heard at the door, and a gentleman, closely muffled for a long ride in a cold night, was ushered into the room, who said abruptly, "Mr. Stearns, I have come to you with a message from the dead." He was asked to take a seat. "No," he said, "I must do my errand, for I have come five miles, and have fifteen more to ride. My wife's sister has died. She said she used to call upon you for religious advice, and you greatly helped her; and just before she died she put one hundred dollars in my hand, and said, 'Give this to Mr. Stearns,' and here it is." He was urged to sit a moment, and take a receipt. He answered, "No. I gave no receipt, and can take none. I have done my errand, and must go."

faltering steps towards the close of the discourse, and with some assistance ascended the pulpit and sat down. After the regular services were closed he took his place at the Communion-table below, and went through the administration of the ordinance without help. When the solemnity was ended, and he had "sung a hymn with the disciples," and the church had risen to receive the benediction, he looked around upon them for a moment with an expression of love and tenderness, and then addressed them, still standing, in a few words, a part of which were taken down soon after by one who heard them, and which were nearly as follows:—

"It is finished.' With desire I have desired to eat this Gospel passover with you once more. For almost forty years at every sacrament without fail I have broken to you this bread, and now from these withered hands you probably receive it for the last time. The day is near when, in the providence of God, you will be left without a pastor, and Satan will desire to have you, that he may sift you as wheat. He will sift you as a church, he will try you as individuals. You *must* watch unto prayer. You *must* live near to God, and he will keep you. But O, if after all you should forsake him, and turn to error and to sin, if there can be weeping in Heaven there will be weeping then! But, on the other hand, if you keep near to God, there will be joy. I know not what may be the condition of spirits, but it seems to me, if permitted, I shall delight from time to time to know of your affairs, and to mingle with you, and join in your communion and songs of praise, at such seasons as this. Or, if not, it seems to me that I shall delight to linger about the walls of Zion above, and wait for you as you come one after another. And O, if I see you coming *bright*, borne along by angels, and hear the sweet music, O, there will be joy, joy in the meeting! But you *must* hold on, and hold fast, and hold out to the end.

"The great truths I have always preached to you, especially your ruin as sinners and your remedy by grace, I do believe are the principles of the Gospel, and the only ones which can secure salvation. Your own right-

cousness, as a ground of hope, you may be sure will fail in the day of trial. If you ever come to heaven, your song will be, not by works of righteousness, but—

‘O, to grace how great a debtor.’

“And now, brethren and sisters in Christ, farewell. Take the good wishes and affectionate regard of your dying pastor. Be united, be prayerful, be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”*

A few weeks before his death he said:—

“My son, I am almost through. And why should I wish to linger on these mortal shores any longer? There are many pleasant things here, but I see more pleasant things beyond. I have been examining my own heart, and, if I am not mistaken, it pants for the pure society above. Sometimes there is a little gloom about death, but for the most part my prospects are very bright. There is the pang of dying, the parting of soul and body, and then the state of the spirits; spiritual existence, I don’t know what it is, but then I do know that the promises of Christ are precious, and he will keep what I commit to his care. Here is all my hope. My life has been full of imperfections; I have no righteousness of my own. But here, in Christ, I feel safe.

“And now if, after all that I have said and preached and hoped for, I should fail at last,

* At a recent half-century commemoration of the Bedford Sabbath-school, a venerable and influential member of the church rose in the evening, and said that, “while he believed in Sabbath-schools, it sometimes took much more than Sabbath-school instruction to bring a man to Christ; that he had been a wild and irreligious young man, who had not had much belief in anything; that he attended meeting in the Orthodox house the day Mr. Stearns took his leave of the church; that, when the regular service was closed, something constrained him to go into the gallery and witness the Communion,—a thing which he had never done before; that seeing that old gentleman, so emaciated and feeble, come into the church, and standing up before the whole assembly, and saying what he did, made an impression upon his mind which never passed away; that he said to himself, ‘Now that man is going to die he has nothing to gain by telling aught but the truth; he certainly knows what he is talking about, and could not talk as he does if he did not believe it’; and he could never get rid of the feeling that there must be a reality in *that* religion till he came to know its reality by experience.”

woe, woe, woe! I should be of all men most miserable; how could I bear such society, to live with sinners forever? But I do not doubt; I feel that it would be wrong to doubt, not for what I have done, but for what Christ has done! ‘O, to grace how great a debtor!’”

On another occasion, speaking of the baptismal covenant and the power of prayer, he said, in reference to his descendants:—

“If you,” meaning his children, “are faithful, there need be no limit to hope. I seem to see the family vine running out in every direction, covered with blossoms bearing fruit, and nearly all for God.”

Through his whole sickness, to the very last, he was able to converse, and, sustained by the presence of God and blissful anticipations, embraced every opportunity to strengthen the faith of friends and his people, when they called upon him, by the earnest counsel of a dying saint, and by testifying to the power of the Gospel he had preached.

An obituary notice, prepared by Rev. Dr. French, of Northampton, N. H., soon after his death, thus speaks of him:—

“The private life of Mr. Stearns was an illustration of all the virtues which distinguish the affable, affectionate, judicious, faithful friend and companion. As a Christian father, he felt the obligations and rejoiced in the privileges of the covenant of grace, and lived to see the greater part of his numerous family* in the church of Christ, and three of his sons in the Gospel ministry.

“A sanctified cheerfulness, which never degenerated into levity, and a readiness to communicate his thoughts on important subjects, rendered him a pleasant, interesting, and profitable associate.

“In his parochial visits and conversation, he was the faithful, kind, and instructive pastor. He had an aptness of thought and expression which enabled him, in the chamber of sickness and death, to convey his own deep sense of eternal things to the minds of those whom he addressed. With great force, mingled with tenderness, he depicted the sinner’s guilt and

* The remaining two or three joined soon after.

danger, and pointed him to the Lamb of God; while with great delicacy of feeling and correctness of sentiment he guided the disciple of Christ, and directed the afflicted to the God of all consolation.

"Mr. Stearns possessed a vigorous, discriminating, and well-balanced mind. Though he had much of the spirit of meekness, candor, and condescension, he was firm and unyielding whenever the cause of truth and duty required. All who have been acquainted with his ministerial and ecclesiastical relations know that he never stood aloof from a professed ambassador or disciple of Christ for any minor differences of opinion, nor avoided intimate fellowship, till constrained by a full disclosure of sentiments which he conscientiously considered subversive of the Gospel of Christ.

"His own religious views accorded very nearly with those expressed in the Assembly's Catechism, which he considered as correct as any human summary of truth, and which, notwithstanding his attention to Sabbath-schools and Bible-classes, he continued to use through his whole ministry in instructing the children and youth of his flock.

"As a preacher, Mr. Stearns was weighty in matter and interesting in his manner. He loved his study, and spent a large portion of his time in it. He was clear in argument and eloquent in thought and expression. In the pathetic he excelled. He preached as in the sight of God, and often as if he were about to step from the pulpit to the supreme tribunal. He felt his subjects, — melting into tears or shuddering with horror when he denounced the terrors of the Lord, and glowing, soaring in sacred ecstasies, when the love of Jesus was his theme.

"His sound and independent judgment rendered him an able counsellor; and as such he was frequently sought, especially in the latter years of his life. In defending the oppressed, as well as in maintaining his own rights, he exhibited great discernment, prudence, decision, and perseverance; never forsaking what he deemed an important cause; always sustaining trials, meeting obstacles, and performing self-denying duties with unwavering fortitude and trust in God.

"In an interview with which the writer of this article was favored, a few weeks before his death, in answer to some inquiries, he

replied that, being fully apprised that his remaining time would be short, he had felt it incumbent on him carefully to review his ministry and examine his personal state. In regard to his ministry, if he were to go through it again, he should not in any material point vary it as to the doctrines he had uniformly preached. He would, however, if possible, exhibit more fully the character of God as a God of love, — desiring, truly desiring, the good of his creatures, and delighting to bestow pardon and salvation on all who will accept it as the gift of his grace and as purchased by Christ. He would try, if possible, in more winning strains to persuade men to love and serve the Redeemer. He believed he should also endeavor to hold up more frequently the law of God in all its justice and holiness, cutting off the sinner from all hope, and justly condemning every one who has broken it; and would hold up also, as clearly as possible, the Gospel provision of mercy, so free, so full, and every way suited to the condition of sinners, be their sins ever so great or numerous, so that all who are willing to accept of this may do it; that God truly desires that they would, and has devised this glorious way of salvation for this very purpose.

"He said he found himself a transgressor of God's law. It was just such a law as it should be. God could not have any other. It could not be less holy, and its sentence could not be other than it is. He deserved the sentence of this law. It was the mere unmerited mercy of God alone that could save him. But when he considered the whole plan of redemption, the love of God in Christ Jesus, and his sufferings and death, his kind, full, and free invitation, he could not doubt that he was willing and desirous that he should apply the all-sufficient remedy to his sin-ruined soul, and believing, as he thought he did, that he had accepted the gracious terms, and the free, unmerited forgiveness provided, he could not doubt his own acceptance with God in this Gospel way.

"Gently declining, he died on the morning of December 26, 1834, in the sixty-fifth year of his age and the thirty-ninth of his ministry. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'"

The funeral discourse was preached by Rev. Mr. Sewall, of Burlington. It represents, among other things, that the

deceased, a few weeks before his death, had observed to the preacher, that since his confinement by sickness he had been solemnly reviewing his ministry and especially his *preaching*, and that he did not see, were he to commence anew, how he could consistently and conscientiously inculcate a system of doctrine essentially different from what he had taught his people from the beginning. It represents that he was not only "fervent in spirit," but uncommonly earnest in the gift of prayer; that few equalled, none with whom the preacher was acquainted excelled, him in this part of divine service, in the fluency of his utterance, the choiceness and appropriateness of his expressions, and a happy faculty of adaptation to the time and occasion; that in him Orthodoxy and charity were eminently united; that he was, to human eye, a very humble man, — one who was fully aware of his im-

perfections, sins, and unworthiness in the sight of God, and built all his dependence for divine acceptance upon the merits and atonement of the Lord Jesus Christ, that, in once requesting his prayers, he said, "Pray not for my life, but pray that I may be patient and hold out to the end; pray that I may not be left to do anything which may bring dishonor upon religion or reproach upon my profession." The sermon also represents that in his last illness "it was a privilege to be near him so heavenly was his conversation, so submissive was his deportment, so calmly would he speak of his approaching dissolution, so firmly would he express himself of the glory that was to follow."

He was buried December 30, 1834. His mortal remains rest in the cemetery at Bedford; his influence has never ceased to be felt in the town, and "being dead, he yet speaketh."

MINISTERS IN NEW HAMPSHIRE WHO WERE PASTORS OF THE SAME CHURCH FIFTY YEARS OR MORE.

BY REV. N. BOUTON, D. D., CONCORD, N. H.

Names.	Place.	Settlement.	Office.	Death.	Age.
Rev. William Allen	Greenland,	1707	53	1760	84
" Joseph Adams	Newington,	1715	68	1783	94
" Jonathan Cushing	Dover,	1717	52	1769	79
" James Pike	Somersworth,	1730	62	1792	89
" Timothy Walker	Concord,	1730	52	1782	77
" Ebenezer Flagg	Chester,	1736	60	1796	62
" Samuel Parsons	Rye,	1736	53	1789	78
" Jeremiah Fogg	Kensington,	1737	52	1789	77
" Nathaniel Merrill	Hudson,	1737	59	1796	83
" William Davidson	Londonderry,	1740	51	1791	77
" Abner Bailey	Salem,	1740	53	1793	82
" Daniel Emerson	Hollis,	1743	58	1801	85
" Samuel Haven, D. D.	Portsmouth,	1752	54	1806	79
" Joseph Kidder	Dunstable,	1767	51	1818	77
" Abraham Wood	Chesterfield,	1772	51	1823	75
" Nathaniel Porter, D. D.	Conway,	1778	53	1836	92
" Jeremiah Barnard	Amherst	1780	55	1835	84
" Samuel Wood, D. D.	Roseauwen,	1781	55	1836	84
" Laban Ainsworth	Jaffrey,	1782	76 6 m.	1858	100 7 m. 28 d.
" Huntington Porter	Rye,	1784	60	1844	89
" Asa Piper	Wakefield,	1785	50	1835	78
" Jacob Haven	Croydon,	1788	57	1845	82
" Ebenezer Hill	Mason,	1790	63 6 m.	1854	88
" Jonathan French, D. D.	North Hampton,	1801	50	1856	78
" Isaac Robinson, D. D.	Stoddard,	1803	51	1854	75
" Enos George	Barnstead,	1804	55	1859	78
" Z. S. Barstow, D. D.	Keene,	1818	50	[1868 *]	77 †
Total	27.		Average age	82.8 years.	

* Resigned.

† Living.

CAN A CHURCH RELEASE A MEMBER FROM ALL CHURCH-MEMBERSHIP.*

BY REV. E. S. HILL, EXIRA, IOWA.

"Is there any rule among Congregationalists to dispose of cases where church-members ask for dismission from the church because they don't want to have anything to do with it?"

In answering this query, it seems necessary to describe what we propose to seek, and also to inquire where it may be found; in other words, What constitutes a rule among Congregationalists, and what are the true sources of authority for such a rule?

I do not understand this to be a mere question of usage, although that may have been the primary idea of those who proposed this query.

With Congregationalists precedent is not authority, and usage is not law; the thing that has always been done may after all be wrong, and the thing that has never been done may perhaps be just the thing that ought to be done.

It is not what *has* been done, but what *ought* to be done; not What does *custom* authorize? but, What is established by *truth*? Precedent only suggests; usage only recommends. They point out and establish the *probabilities* of right.

But what is right, and where may it be found? Congregationalists believe Scripture sufficiently explicit for *ordinary* cases; and its Spirit a general guide, sufficient for *peculiar* ones.

But to the case in hand. A church-member becomes dissatisfied with the church to which he belongs, refuses to recognize the church by accepting a letter of dismission and recommendation which the church is willing to give, and what is to be done?

1. A member of a Congregational

Church cannot withdraw at pleasure from the church, and go into the world.

2. The church cannot compel him to remain a member against his will.

If, in this particular juncture, we turn to the usage of the churches, we read in the Cambridge and Saybrook Platform that "a church cannot make a member no member but by excommunication."

Dissenting from this, Cotton Mather says: "It may sometimes come to pass that a church-member not otherwise scandalous may sinfully withdraw and divide himself from the Communion of the church to which he belongeth; in which case, when all due means for the reducing him prove ineffectual, he having thereby cut himself off from the church's Communion, the church may justly esteem and declare itself discharged of any further inspection over him."

Punchard, in his View of Congregationalism, argues from passages like this, and from Scripture and reason, that there is an excision less than excommunication, which he calls "withdrawing fellowship." *Excommunication*, according to his view, includes forfeiture of *Christian* standing; *withdrawing fellowship*, the forfeiture of *church* standing only.

He says: "There are certain other irregularities, which demand the notice, and, if necessary, the disciplinary labors, of the church. Among these may be classed all breaches of covenant in relation to matters not fundamental. If a member, under plea of having changed his views of duty, should leave the church with which he has covenanted to walk, and, absenting himself from the assemblies of his Christian brethren, should associate with such as, though not fundamentally erroneous, yet did not recognize the body he had left as a Christian church, or

* Read before Council Bluffs Association, Iowa, and published at their request. See comments in the Editors' Table.

which so varied from what the church deemed orderly and correct in sentiment and practice that it could not fully recognize it as a church of Christ, it would be the duty of the church to call their brother to account; and, if he persisted in his course without exhibiting an unchristian spirit, it would be necessary for the church to withdraw from him as one who walketh disorderly."

Dexter, in his *Congregationalism*, reviews the ground taken by Punchard, and cites an example of one who has changed his views of church polity, but is still regarded as a true disciple of Christ.

He argues a want of distinction between the two modes of excision, but thinks it best to deal with each case on its true merits.

He says: "There is little if any difference between the two methods of cutting off a member, in their practical results; and that, if it would make it easier for any church to discharge its painful duty by calling the act of excision by the milder name, there can be no objection to its doing so. Whether it do so or not, all who are cognizant of the transaction will always understand the difference between expulsion for a *faith* against the *covenant* and a *life* against the *Gospel*."

The truth seems to be just this, — each church has control of the whole question of its membership. It cannot and ought not to desire to keep in its fellowship one who lives in violation of the covenant he has entered into with the particular church, although his life is not marked by conduct really unchristian. We do not stop with satisfying ourselves that a man is a Christian when we receive him into the church, but inquire whether he will walk in fellowship with the church. He is received into the church on certain grounds, and when the grounds that made him admissible cease to exist, his right to remain ceases to exist.

Abstractly speaking, no person can consistently remain in a church who could

not, as he is now, gain admission to it. That which is desirable to get is desirable to keep. That which it is not allowable to accept, it is not allowable to retain.

The covenant a member enters into on uniting with a church requires something more than Christian character. It requires fellowship and submission to the discipline of the church, — a willingness to labor for its peace, purity, and upbuilding. No one would favor receiving a person into a church who would not covenant to fellowship and sympathize with the church, no matter how clear the evidence of his Christian character may be. Why, then, should the church bear a burden which it would not assume were it free from it?

But he cannot be cast out with the opprobrium of immorality. The facts can be stated, whatever they may be. It is never necessary to manufacture or mould a case to fit an arbitrary rule. The law must be made to fit the case.

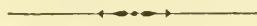
With regard to the Scripture authority, it is plain that there is a difference between casting out as a "heathen man" and delivering unto Satan, on the one hand, and withdrawing from every brother that walketh disorderly on the other. Yet modern commentators explain the phrase "heathen man and publican" as merely those that are without. So to make one as a "heathen man and publican" is merely to make him no member.

Samuel Mather says: "The churches pretend to no more power and jurisdiction over their members than a society of grave and discreet philosophers over such as are admitted into their society, whom they see meet to admit when they are duly qualified; and they think themselves obliged to censure and exclude from their society, when they have forfeited the privileges of it by their exotic sentiments or indecent carriages." He also claims that this is all the power the early churches attempted to exercise.

This subject might have been disposed

of in much fewer words. The duty of a church is to act in each case in the way most just and beneficent; and as we are not bound by precedent, so no church should fear to do what seems best through fear of establishing an unsafe precedent. We can no more bind ourselves by precedents of our own, than our

predecessors of two hundred years ago could limit us by theirs. The only *iron law* in Congregationalism is the obligation always to do what is best, — a law that grows with the growth of the world, — that adapts itself to all circumstances, and is limited only by the limits of “a sanctified common sense” in those who administer it.



DECLARATION OF FAITH SET FORTH BY THE NATIONAL COUNCIL IN 1865.

It is an unfortunate fact that the Declaration of Faith, as printed in the “Debates and Proceedings,” page 402 (and also in Vol. VII. page 388, Quarterly), has an error in the sixth paragraph. After the words, “the Father, the Son, and the Holy Ghost” (line 27 from top) should be inserted “the only living and true God.”

It will be seen that these words do appear in the draft of the paper read at Plymouth (page 362), and were not touched by the Committee on verbal revision (page 401). It is still more to the purpose, that the words are in the original paper. It seems well to reprint the “Declaration,” comparing this reprint with the original, word by word. The following is such a reprint. The only other verbal changes necessary are — the insertion of the word “own” between “our” and “peculiar,” in the same paragraph, three lines above the former correction; and, in the first paragraph, line 13, “those fathers” should read “these fathers.” Several changes in punctuation are also made, to conform to the original. Owners of copies of the “Debates and Proceedings” are requested to correct their copy, pages 401, 402, by the following. In the second edition the corrections will be made. — A. H. Q.

Standing by the rock where the Pilgrims set foot upon these shores, upon the spot where they worshipped God, and among

the graves of the early generations, we, Elders and Messengers of the Congregational churches of the United States in National Council assembled, — like them acknowledging no rule of faith but the word of God, — do now declare our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our Synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian Commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of these fathers. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, He will enable us to transmit them in purity to our children.

In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the gospel of the Son of God. It was the grand peculiarity of our Puritan Fathers, that they held this gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied its principles to elevate society, to

regulate education, to civilize humanity, to purify law, to reform the Church and the State, and to assert and defend liberty; in short, to mould and redeem, by its all-transforming energy, everything that belongs to man in his individual and social relations.

It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian, commonwealth.

We hold it to be a distinctive excellence of our Congregational system, that it exalts that which is more, above that which is less, important, and, by the simplicity of its organization, facilitates, in communities where the population is limited, the union of all true believers in one Christian church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ; and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all "who love our Lord Jesus Christ in sincerity."

Thus recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our own peculiar faith and order, we extend to all believers the hand of Christian fellowship, upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy

Comforter, who is present in the Church to regenerate and sanctify the soul.

With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in him are justified before God, receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin, and perfected in holiness.

We believe also in the organized and visible Church, in the ministry of the Word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection, of his Son, our Divine Redeemer,—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

Affirming now our belief that those who thus hold "one faith, one Lord, one baptism," together constitute the one Catholic Church, the several households of which, though called by different names, are the one body of Christ; and that these members of his body are sacredly bound to keep "the unity of the spirit in the bond of peace," we declare that we will coöperate with all who hold these truths. With them we will carry the gospel into every part of this land, and with them we will go into all the world, and "preach the gospel to every creature." May He to whom "all power is given in heaven and earth" fulfil the promise which is all our hope: "Lo, I am with you alway, even to the end of the world." AMEN.

CONGREGATIONAL NECROLOGY.

REV. GEORGE SOULE died at Hampton, Conn., October 4, 1867, aged nearly 44 years.

He was born in Willington, Connecticut, Oct. 12, 1823, a descendant of George Soule who came over with Governor Carver in the Mayflower. He was converted in a somewhat remarkable revival which occurred in Chaplin, in 1840-41, where he then resided, laboring as a mechanic.

His distress during his conviction was exceeding great, but when peace came it was like a river.

Feeling that he was called to the ministry, he sought an education, which he obtained by his own efforts, and was graduated at Amherst College in 1847.

During his college course, and after its completion, he taught several terms successfully.

He studied theology at East Windsor and New York City, and was licensed to preach the Gospel by Windham Association, Conn., in June, 1850.

He preached in Ashford for about sixteen months, and was earnestly solicited to settle there. The precarious state of his health led him to decline settlement.

He was ordained and installed pastor of the church in Hampton, Conn., October 18, 1855, after having supplied the pulpit about two years; and upon this beautiful hill of Zion his entire ministerial life was spent, except an absence of nine months during the war, when he was chaplain of the 11th Regiment Connecticut Volunteers.

Never strong, his life work was the ministry of reconciliation. In this he wished to live and to die.

"How great a privilege," he once remarked to the writer, "one day in seven to speak to our fellow-men upon divine themes." More than most of his brethren he brought beaten oil to the sanctuary.

Endowed with a very easy and pleasing address, both in and out of the pulpit, he won the hearts and compelled the attention of his hearers. He looked at his congregation, having, in a very marked degree, what Dr. Bushnell calls "the individualizing power," and

his forms of expression were as incisive as his keen eye.

Those who were accustomed to hear his brief, sharp, comprehensive remarks as he read the Scriptures can never forget the impression which he made. It pleased the great Head of the Church to give him success in the work he so loved.

In 1858 and in 1865 there were seasons of special interest, and many were added to the church, which increased from 95 members in 1853 to 142 in 1867.

So modest was he that he *could not* put himself forward, yet his worth and influence were more and more recognized by his brethren in the ministry, and by the Christian public.

Some of the most cherished memories of him are as a helper in times of special religious interest. Then how clear and pointed his preaching, and how wise to win and to direct the awakened soul.

Using another expression of Dr. Bushnell's, we may say, "the talent of a great conscience" was uniformly manifested in Mr. Soule's life, and was a power in his ministry.

"The purest man I ever knew," said one of him. "He approved himself by pureness, by knowledge, by kindness, by love unfeigned."

As a man, gentle, kindly, manly. As a friend, faithful and true. As a husband and father, affectionate and helpful.

September 24 an ecclesiastical council met at Hampton, and dissolved his relation to his people, he having accepted a call to Stafford Springs. But the Master called, and at once the servant recognized the summons. The first day of his sickness he said to his wife, "I feel that my work is done." Showing still his love for the ministry, he said, "If God shall raise me up, I shall rejoice still to preach the Gospel, but I feel he wills it otherwise. Death does not seem dreadful to me; I feel no fear. I rather rejoice at the thought of going, it looks so bright ahead. It may seem to you selfish in me to feel so when I am to leave you as I do, but Jesus will do more for you than I can."

At another time he said to his loved wife: "I can trust you and the little boys, and the

one unborn, with God—*perfectly*.” “I feel very happy, everything looks bright; does n't it look so to you?”

With perfect calmness he gave directions as to his funeral services and burial. The Gospel he had so faithfully preached to others he found adequate to sustain himself. “I go before God a guilty sinner; but on my bended knees, with tears, I have sought pardon, and I feel that through Christ I am forgiven all.” And so, “gently as shuts the eye of day,” the man of God slept in Jesus.

His funeral was attended on Monday, October 7, by a large number of clergymen, and the sorrowing people whom he had served for fourteen years, among whom now lies his grave. The funeral discourse was preached by Rev. S. G. Willard, of Willimantic, from Heb. iv. 9.

C. L. A.

REV. JOEL HARVEY LINSLEY, D.D., died in Greenwich, Conn., 22d March, 1868.

He was a son of Joel and Lavinia (Gilbert) Linsley, and was born in Cornwall, Vt., 16th July, 1790. He fitted for college with the Rev. Jedediah Bushnell of Cornwall, and at Addison County grammar school, and was graduated at Middlebury in 1811. He taught in Windsor a few months, 1811–12, and in April, 1812, entered the office of David Edmond, Esq., of Vergennes, with whom he studied law till August, 1813, when he was appointed tutor in Middlebury College. He remained in the tutorship two years and some months, during the latter part of which term he prosecuted the study of law with Peter Starr, Esq., of Middlebury. In December, 1815, he was admitted to the Addison County Bar, went into partnership with Mr. Starr, and continued in practice till the winter of 1821–22. In October, 1817, he was elected Professor of Ancient Languages in Middlebury College, but did not accept the office.

After studying theology privately a few months, he was licensed to preach by the Addison Association in June, 1812, and then pursued his studies at Andover Theological Seminary till the following September. The first eight months of his ministry were employed in missionary labors in South Carolina. Returning to New England, he was ordained, 25th February, 1824, pastor of the South Congregational Church in Hartford, Conn. The Rev. Eleazer T. Fitch, D.D., of

New Haven, preached the sermon. In August, 1832, he was dismissed; and he was installed, 5th December, 1832, over the Park Street Church in Boston. The Rev. Moses Stuart, of Andover, preached the sermon. Being invited to the Presidency of Marietta College, Ohio, he was dismissed, 28th September, 1835. He resigned the Presidency in the winter of 1845–46; spent two years in the service of the Society for Promoting Collegiate and Theological Education at the West; and was installed, 8th December, 1847, over the Second Congregational Church in Greenwich, Conn. The Rev. Theodore D. Woolsey, D.D., of New Haven, preached the sermon. In that pastorate he remained till his death.

His publications are, — a Master's Oration, 1814; an Oration on the Moral History of the United States, 1818; an Address before the Connecticut Peace Society; an Inaugural Discourse at Marietta, 1838; two reviews in the Christian Spectator; several sermons, and a volume of lectures on the Relations and Duties of the Middle-Aged. He received the degree of D.D. from Middlebury College in 1837.

He married Mrs. Phebe (Henderson) Smith, widow of Henry Smith, Esq., of Milton, Vt. She died 20th January, 1858; and he married, 23d April, 1860, Mrs. Hannah (Miner) Thompson, widow of the Rev. Charles Thompson, of Sharon, Conn.

P. H. W.

REV. WILLIAM LOOMIS MATHER died at his residence in Andover, Mass., April 15, 1868, in the sixty-second year of his age.

He was a native of New Britain, Conn. His parents, in his childhood, removed to Cherry Valley, N. Y., where he became, as he hoped, the subject of renewing grace, soon turned his thoughts towards the Christian ministry, and entered upon a course of preparatory study. Having graduated at Hamilton College in 1828, he commenced theological study at Andover in the autumn of the same year; and in 1831 began the active duties of the ministry, in which he continued for nearly thirty-seven years.* Broad and diversified was his experience as a preacher of the Gospel.

* In 1835 he married Miss Amanda Palmer, daughter of the Hon. Thomas Palmer, of Little Compton, R. I.

As Secretary of the Northwestern Branch of the American Education Society, he urged upon the churches the duty of aiding indigent young men of piety and promise in preparing to preach the Gospel, at the same time he endeavored to persuade parents to consecrate their sons to Christ in the work of the ministry. In these itinerant and self-denying labors he spent five years of faithful and successful service, and then accepted the pastorate of the Congregational Church in Wisasset, Maine. Soon his unfolding of Gospel truth — able, earnest, direct — reached the hearts and consciences of his hearers, and led them to Christ. Many there were who inquired "What must we do to be saved?" Yet some doubted and cavilled, giving the pastor no little annoyance. His sensitive heart shrank from contention and controversy, and he preferred to seek another field of labor, though against the judgment of some of his most judicious friends.

He was settled successively at Concord and at Mattapoisett, Mass.; but the climate of the seaboard proved unfavorable to the health of his family, and he sought relief in the more genial atmosphere of the West. At Ann Arbor and Fond du Lac his ministry was blessed. While supplying the pulpit temporarily at Geneva, Wis., civil war burst forth, and multitudes of youthful patriots of the West rushed to the scene of conflict. Colonel (afterwards General) Hamilton, of the Third Wisconsin, sought a faithful chaplain for his regiment; a large number of clergymen tendered their services, but the Colonel having been a parishioner of Mr. Mather, and knowing his aptitudes for the place, urged him to accept the office, and he complied. He was with the army in the Shenandoah Valley, under General Banks, in its marches and countermarches, its cares and watchings, by night and by day. Under these severe exposures his health gave way, and he was compelled to resign his chaplaincy; but after brief repose he offered himself to his country again, and was appointed post chaplain at Louisville, Ky., and subsequently transferred to hospitals in New York and Rhode Island. After the close of the war he joined his family, then residing at Andover, Mass., but continued his labors among the soldiers in the forts of Boston harbor as long as his failing health would permit. His end was peace.

Through these various occupations and responsible positions in the ministry the same marked characteristics were exhibited, to some of which we will briefly allude.

1. *Singleness of purpose.* One idea, one principle of action, seemed to animate and direct his conduct, namely, the spiritual good of his fellow-men. This motive to action beams forth in all his professional duties, as the advocate of benevolence, as pastor, preacher, and chaplain.

2. *The spirit of self-sacrifice.* This was sometimes evinced in a degree quite unusual. His own comfort was often overlooked, and even the ordinary maxims of worldly prudence were not allowed to interfere with his strong desire to promote the spiritual interests of the sick and wounded soldiers. At Louisville the question arose, Who will volunteer to preach Christ to the dying men in the "Eruptive Hospital," in the midst of contagious diseases? "I will go," says Chaplain Mather; and there day and night he ministered to their necessities, and endeavored to guide their departing spirits to the Saviour. He afterwards remarked, "Some of those men will meet me, I am sure, around the throne of God."

3. *Industry in his work.* "Not slothful in business, fervent in spirit, serving the Lord," was his practical rule of life. He did not wait for opportunities, but sought them. Always ready to work, and always had work to do.

4. *Trust in the promises.* Doubt and cavil found no place in his mind or heart. His confiding hope in the Divine mercy, through Christ, was a perpetual source of joy and peace, and in all his toils and hardships he felt sure that the Lord would aid and sustain him according to the promise.

His funeral was attended in the chapel of the Theological Seminary; his former classmates, Drs. Park and Labaree, officiated.

In the death of Mr. Mather the church has lost an able and devoted minister, and his family an affectionate husband and father; but a faithful servant of Christ has gone to his reward.

B. L.

REV. ALVAH SPALDING, died in Weathersfield, Vt., May 11, 1868, aged 60.

Mr. Spalding was born in Townsend, Mass., September 9, 1807. In his infancy his parents removed to Jaffrey, N. H., where he had his home till he commenced his academical and

professional studies. Having finished his preparatory course at Meriden, N. H., he entered Amherst College in 1827, and graduated in 1831.

After leaving College he taught two terms at Appleton Academy, New Ipswich, N. H., from which place he went to the Seminary at Andover. Having finished his theological studies in 1834, he preached several Sabbaths in Marlboro', Mass., six months in Troy, N. H., and about four months in Chesterfield, N. H. Early in 1835 he was invited to preach at Cornish, N. H., and at the end of three months' "probation," October, 1835, was ordained and installed pastor of what was then one of the largest and most flourishing churches in Sullivan County.

Here Mr. Spalding did most of his life work. Revivals attended his earlier labors, and large numbers were added to the church. But for a division (about the year 1840) growing out of the location, by mutual counsel, of a new house of worship, that church might have been to-day large and flourishing, and he might have remained its pastor during his life.

Notwithstanding the diminution of numbers and ability to support the Gospel which this division occasioned, Mr. Spalding was the steady friend of the church, and the almost imperturbable peacemaker.

It was not his fault that harmony was not restored. Having submitted the matter to a mutual council, he adhered to its decision. On others than him must forever rest the responsibility of division. In spite of discouragement, small salary, and factious opposition, he toiled on, making up, by the labor of his own hands, on the parish farm, what his parish could not raise for his support.

He remained pastor at Cornish nearly thirty years. February 7, 1865, he was dismissed by council, to accept a call from the Congregational Church at Weathersfield Centre, Vt., where he was installed June 28, 1865. His ministry at Weathersfield was short,—less than three years,—but in that time he won the hearts of the people, and his labors were crowned with encouraging results.

His death was sudden. Though not in perfect health for a year or more, he preached and visited as usual. He was in the pulpit May 10, preached twice, and attended a third service. Monday he wrought at manual labor, as he was accustomed to,—took his tea,

making no complaint of illness, and retired, apparently as well as for months. At 10 P.M. he awoke, called for medicine, arose himself, and prepared it; called one of his children, and sent to a neighbor for help, saying to his child, "I shall not be living when you return." He lay down upon his bed, adjusted his pillows, and in ten minutes gave up his life, with the prayer of Stephen, "Lord Jesus, receive my spirit." True to his prophecy, he was gone when his child returned. And nothing could have been more like his life than such a death,—calm, self-reliant, business-like, trustful. He knew in whom he believed.

Mr. Spalding leaves a widow, Ambra Tower, formerly of Fitzwilliam, N. H., to whom he was married November 13, 1835; and five children, one of whom, Lysander Tower Spalding, is settled in the ministry in Essex, Ct.

His parents, Abel and Luey (Pierce) Spalding, consecrated their children to God in infancy, and followed their vows with fasting and prayer for their conversion. Alvah was hopefully converted at about the age of twelve; and showing signs of mental promise, as well as productive piety, his attention was directed to study and the work of the ministry.

He was a man of buoyant feeling, genial manner, naturally fine mind, and, notwithstanding his necessitated manual labor, had gathered a valuable fund of general knowledge.

He had also a clear and thorough religious experience. Sometimes, it may be, his manual labors absorbed him too much. Still, he was one who would work and study too.

His theology, received under Dr. Wood's instruction, was thorough and clear, giving prominence to the doctrines of sin and atonement; yet he was no polemic. He preached for his hearers, and not to discuss a doctrine.

He was a good man, a genial pastor, a faithful preacher. His life and labors leave no doubt in the mind of any that knew him that his last prayer was heard, and that Jesus received him unto himself. His funeral was held at his church in Weathersfield, May 14, in the midst of a deeply sorrowing congregation. His remains were deposited in the cemetery at Cornish, N. H., among the people of his first parish.

DEACON ALONZO BARDWELL, died at South Hadley Falls, Mass., July 4, 1868, aged 73 years.

Deacon Bardwell was so long and so prominently identified with the cause of evangelical religion and the moral enterprises of the times that his departure is worthy of more than a passing notice. Having consecrated to Christ his youth, his mature manhood and declining years were devoted unswervingly to what he honestly believed to be the *cause* of Christ. He was one of the original members of the church, organized forty-four years ago in the village where he lived and died. During nearly all this period he was an officer in that church, and for many years the superintendent of the Sabbath school.

Deacon Bardwell was among the first who enlisted in the cause of temperance and anti-slavery, and few men have made greater sacrifices for these objects than he. Yet, though called often to suffer obloquy, and again and again to see his buildings laid in ashes by the torch of the incendiary, his opposition to the sale and use of intoxicating liquors and to human slavery was only strengthened by the trial; and with more persistence than ever he devoted his time, property, and whole-souled ardor to the cause that had been defied by its enemies around him. And the joy which he finally expressed over the downfall, in our land, of that outrageous system of oppression he had fought so long, seemed like the sublime exultation of one of the old prophets over a similar event. For a long time his conversation, prayers, and praises were full to overflowing of joyous recognition of the interposing and overruling hand of God.

As a member of the church, Deacon Bardwell was always in his place at the hours of public and social worship, and ever ready to use what ability God had intrusted to him in words and works of piety. Nor did his zeal appear in the church and the conference-room alone. For many years, and often in seeming forgetfulness of all other business, it was his custom to visit the sick, the afflicted, the wandering, and the anxious around him, and impart such aid, through his counsels and his prayers, as each case seemed to require. No man ever longed for or enjoyed revivals of religion more heartily than he. During the closing months of the last year his desire for

the outpouring of God's spirit became intense almost beyond precedent. A new pastor had just been installed, and it seemed to him that a blessing must and would be secured before his own work should be done, and he was not disappointed. A revival of extraordinary power soon commenced. Says his pastor "We who were permitted to labor and rejoice together for so many months when the Holy Ghost was so wonderfully manifest remember his remarkable interest in the advancement of the work. His soul was all on fire with love and zeal. His prayers were most fervent, and his exhortations most earnest and spiritual. Notwithstanding great physical feebleness, he labored incessantly. He went from house to house, from shop to shop, and from mill to mill all over the village, holding personal religious conversation with old and young, with professors of religion and with non-professors. If he had known that he was finishing up his work for Christ on earth, he could not have been more diligent, hearty, faithful. And when the harvest-season came, and the fruits were gathered in, his joy was full; it was unspeakable."

Perhaps the most conspicuous excellence of Deacon Bardwell's religious character was seen in his consecration to Christ of his *property*. Stimulated by the rare example of such men as Normand Smith, he was early led to look upon his property, and especially his yearly gains, as sacred to the cause of Christ. When comparatively young, and dependent upon his daily labor, he was able, in this way, *cheerfully* to cast into the Lord's treasury, for the support of the Gospel at home and its dissemination abroad, large sums every year. As his means became more ample, his heart, instead of contracting, as is often the case, became more and more enlarged, until, from an income which, in some quarters, would be regarded as far from " *princely*," he yearly gave his hundreds, and, in the course of a few years, an aggregate of *many thousands*, to the great enterprises that were so near his heart. Not unfrequently he did this in a manner so private and quiet that, outside his own family, none save the recipient, and perhaps his pastor, knew it. Alas, how his noble and cheerful generosity will be missed! The cause of Christ could ill afford, humanly speaking, to spare such a benefactor. And though he was himself as far as other men from claim

ing to be faultless, the time will come, if it has not already, when the community in which he so long lived will feel that, for the last half-century, the cause of honest, worldly enterprise, of evangelical truth, and of practical Christian activity and benevolence among them, *has been, and is still, more indebted to him than it often is in any community to any one man.*

In the few hours of extreme suffering after it became evident that the Master called him, his speech almost entirely failed. He signified that he had *much* to say, but could only assure his afflicted family that *death had no terrors for him*, and he was ready to go. With much effort he tried to repeat the line,

"My faith looks up to Thee,"

after which only occasional words, such as "glorions," &c. were caught, till he fell "asleep in Jesus."

Many hearts outside the stricken household, church, and community have been most tenderly touched by this event, which, though bringing gain to the departed husband, father, brother, and friend, has brought great and mournful loss to them.

L. T.

DIED in Kingston, Mass., July 17, 1868, DEACON NATHANIEL CUSHMAN, aged 87 years.

Deacon Cushman was a descendant in the seventh and sixth generation from Robert and Thomas Cushman, father and son, who arrived at Plymouth in a vessel called the Fortune, November, 1621, eleven months after the arrival of the Mayflower. He was born at Kingston, July 8, 1781, and in early life consecrated himself to the God of his fathers, and united with the Congregational Church in his native town. He was chosen deacon of this church, but declined the office. On the settlement of a Unitarian minister as pastor of the church, Deacon Cushman, "consulting not with flesh and blood," united with others who adhered to the faith of the Pilgrim Fathers in the organization of the Second or Orthodox Congregational Church in Kingston. He was chosen deacon, and served the church in that office until the infirmities of age admonished him to resign its responsibilities. Deacon Cushman was a man of faith and prayer. The family altar, the place of social prayer, witnessed the intensity of his

supplications, offered, as they were, with strong crying and tears for personal sanctification and for the conversion of sinners. He abounded in the duties of the closet, and when, in his own apprehension, he was alone with God, he was often heard pleading for the effusions of the Spirit upon the church and world. "His end was peace."

J. C.

Mrs. EUNICE CLARK died at Keene, N. H., April 13, 1865, when 87 years of age.

Her maiden name was Chase, and she was a lineal descendant of the sixth generation from the Rev. John Rogers, of blessed memory, the martyr of Smithfield, England. Her grandmother was Hannah Rogers, who was one of the great-grandchildren of one of "the nine" who stood and saw the burning of the martyr. She inherited somewhat of the traits of her distinguished ancestor; for she was ever ready for any sacrifice, rather than swerve at all from what she conscientiously believed to be the will of the Master.

She was born in Cornish, N. H., March 18, 1778. She early embraced the faith that was once delivered to the saints; and she held it fast even unto the end. She was married to Ebenezer Clark, of Keene, September 17, 1795, and was the last surviving member of the church in Keene as it existed under the pastorate of the Rev. Aaron Hall, who for almost forty years fulfilled his ministry there. She was greatly attached to her pastor, Mr. Hall, and always showed her kindness toward him and his family. She was exceedingly interested in the successor to Mr. Hall, the Rev. David Oliphant, who made a deep impression upon many minds, and was the occasion of many conversions. She was almost ready "to pluck out her eyes" for Mr. Oliphant's sake, when persecuted by his opponents. And the writer has occasion to speak of her many kind offices toward himself during a long ministry; her readiness to consult his wishes, and to follow his advice; and the ingenuousness and simplicity with which she spoke of her joys and sorrows, her hopes and fears. Her attachments were exceedingly strong, and ever abiding.

She loved the gates of Zion and the assembly of the saints. And it is a remarkable fact that, during the many years of her connection with the church in Keene, she was never ab-

sent from the communion of saints *but twice* under the administration of three successive pastors; and she was never absent from the regular worship of the sanctuary except in consequence of some sudden disability.

It is perhaps better known to the writer than to any one else, or to all others, how systematically she contributed to Home Missions and Foreign Missions, and the chief charities of the day; for whenever she felt that she could not attend the monthly concert of prayer, she privately put into his hands her contribution to the treasury of the Lord. She gave liberally to the refugees and freedmen who were suffering in consequence of the great rebellion; and all the people of the First Congregational Church and Society in Keene know how liberally she gave to build the house of the Lord at home, and with what freedom she gave largely for the liquidation of the society's great debt!

Her last benefactions were several hundred dollars to the American Home Missionary Society to plant the Gospel in the vast regions of our land.

In her last sickness, which was severe, she was sustained by the faith she had so long professed, and by the sensible presence of her Redeemer. She seemed to take hold of the gentle hand of the Saviour, to be led through the dark river to the eternal city of God. And all her words and actions seemed to say to her friends and neighbors, —

“Come to the happy land, —

Come, come away;

O, we shall happy be,

When from sin and sorrow free,

Blest, blest for aye!”

Z. S. B.

Mrs. HANNAH SMITH, wife of Rev. George Smith, of Epsom, N. H., died at that place, February 12, 1868, aged 47 years.

Mrs. Smith was born at Coventry, England, January 26, 1821. Her parents, of the Independent Church, were wisely careful and assiduous in the religious training of their children. Among influences thus calculated to lead her mind to Christ, she was converted in childhood, and became a member of the Independent Church in her native town. Here, as a member of the choir and a teacher in the Sabbath school, she entered earnestly and efficiently into the work of the Redeemer. When about twenty-four years of age she was

united in marriage to Mr. George Smith, and soon after emigrated to New York with him. Within a year or two from the time of their arrival in America, Mr. Smith, giving up his business prospects, entered upon the work of the ministry. It was the work most congenial to the devotedly pious heart of his wife. She entered into this new field with wise yet fervent zeal, and a thorough sympathy in the labors and plans of her husband. With a natural refinement, a heart of purest sincerity, and with an ever ready and delicate tact added to her deep desires to do good, she at once found herself in a position to render invaluable service to the cause of Christ. But nearly ten years since she was stricken almost simultaneously by epilepsy and paralysis. Her sufferings were intense. One side of her body was motionless, and the disease of her physical system impaired the elasticity and vigor of her mind. Yet while perfectly helpless, and so suffering, she was more than patient, uncomplaining, and resigned, with a sweet simplicity of faith, to her Father's will. Coming, after a partial restoration, to Northern New England to seek the benefit of the bracing air of its hills, for a time she seemed to revive. But her malady had only relaxed its iron grasp. “She was a constant and great sufferer.” And within a few months of her decease the epilepsy gained power almost daily over a constitution already broken, and thoroughly enfeebled. All who knew her in these last years of her wasted strength and shorn vigor well recall the genially calm, gentle, affectionate, always unobtrusive yet sympathizing manner, the kindly tone, the Christian heartiness, the amiable grace, the transparent simplicity, the complete self-forgetfulness, that characterized her. In her last days, when her mind would emerge from its cloud of disease, her thoughts were all engaged in the welfare of her husband and his people, in the spiritual welfare of her much loved daughter, and especially in conversation with regard to Christ, whom she loved so deeply.

But she has passed from her pain, her agonies, her ceaseless weariness, the dimness of soul that disease of body engendered, to the presence of the Well-beloved.

She has rest, eternal rest, from the days of her adversity.

Z.

BOOKS OF INTEREST TO CONGREGATIONALISTS.

THE author of "Ten Years on the Euphrates" has given to the public another volume,* entitled "Letters from Eden" — which, although it deals less with the radical principles of missionary policy than its predecessor, and is designed especially for youthful minds, is still interesting and instructive. A portion of the profits from the sale of these two volumes is devoted to the purchase of a home for the author's widowed mother. Those who purchase these works will do good, and, reading them, they will get good.

THE PRESBYTERIAN ALMANAC,† so ably and faithfully edited, and also published by J. M. Wilson, Esq., of Philadelphia, is an invaluable record of matters so important to the church in whose interest it is issued that thousands of copies ought to be called for and paid for. This ninth volume is quite the peer of its predecessors, and contains very much of general interest. We have great sympathy with the kind and patient author in his unappreciated statistical and biographical labors. May he live long, and never weary in his useful toil! The one hundred and forty-seven obituaries of deceased Presbyterian ministers are worth the cost of the book.

THE ninth volume of the Fire Lands Pioneer ‡ is filled with the proceedings of the Fire Lands Historical Society, addresses, communications, obituary notices of deceased members, etc., etc.; making a very readable and interesting number. The facts of those early times can be gathered only while the few survive who were familiar with them. The next generation will appreciate them, if the present does not.

* Letters from Eden; or, Reminiscences of Missionary Life in the East. By Rev. C. H. WHEELER, Missionary in Eastern Turkey. American Tract Society, 28 Cornhill, Boston.

† The Presbyterian Historical Almanac and Annual Remembrancer of the Church, for 1867. By JOHN M. WILSON. Vol. IX. Philadelphia: John M. Wilson, 123 South Fourth Street. Pp. 551. Price, \$3.00.

‡ The Fire Lands Pioneer, published by the Fire Lands Historical Society, Norwalk, O. Sandusky, O., Register Steam Printing Establishment. 1868. pp. 118

NUMBERS XI. and XII. of Doctor Smith's great Bible Dictionary* are published, coming down to "Jeshurun." Over seventy pages are devoted to Jerusalem alone, abundantly illustrated with maps and engravings. This world-renowned city is better seen here as it was and is than in any other description that has fallen under our observation. The entire work is ably and admirably conducted, and the mechanical execution is every way creditable.

WE have received the remainder of the Comprehensive Dictionary of the Bible,† — complete in twenty-five numbers. It is carefully edited, is a useful work, particularly adapted to teachers in the Sabbath school.

THE recent issue, ‡ under the title "Grant and Colfax," by Hon. Charles A. Phelps, is not a mere campaign volume, and by no means a "catch-penny" affair. It is carefully prepared and well written. The main purpose of the author is to "portray the character of General Grant as boy, cadet, lieutenant in the army, business man, general, Secretary of War, and his actions in each period of his career," and that purpose is ably executed. We do not see how any man can read this book, whatever his sympathies or prejudices, without deep interest.

ALMOST anything that bears the name of the nation's General-in-chief § attracts the eye

* American edition of Dr. William Smith's Dictionary of the Bible. Revised and edited by Professor H. B. HACKETT, D. D., with the co-operation of EZRA ABOT, A. M., A. S. S., Assistant Librarian of Harvard University. New York: Published by Hurd and Houghton. 1868. Seventy-five cents a number.

† A Comprehensive Dictionary of the Bible, mainly abridged from Dr. William Smith's Dictionary of the Bible. Edited by Rev. SAMUEL W. BARNUM. Published by D. Appleton & Co., New York, at thirty cents a number.

‡ Life and Public Services of General Ulysses S. Grant, and a Biographical Sketch of Hon. Schuyler Colfax. By CHARLES A. PHELPS, late Speaker of the Massachusetts House of Representatives, and President of the Massachusetts Senate. Boston: Lee and Shepard. pp. 344. Price, \$1.00.

§ Our great Standard-Bearer; or, The Life of General

and commands attention. The simple facts of his achievements, set in the background of his wonderful modesty, make a most attractive picture. As a campaign book we think a more straightforward and simple *narrative* would have been better adapted to this single purpose than that "related" and "written out" by the joint authors. The reader is tempted to "skip over" the frequent eulogiums and occasional remarks, which add nothing to the history he seeks. It is, however, an exceedingly interesting book; and no one beginning it will want to lay it down until he has finished the three hundred and forty-eighth page.

PROFESSOR GEORGE B. JEWETT, of Salem, Massachusetts, has ably, sharply, and, so far as we can see, *fairly*, reviewed the New Baptist version of the New Testament* recently published by the American Bible Union, New York. This critique first appeared in the Congregational Review for September, and is now issued in a neat pamphlet of thirty-eight pages. The reviewer objects to this work "as an English work, as a translation from the Greek, and as an instrument of denominational propagandism." Under each of these divisions he makes specifications, proving his positions by quotations, which are not complimentary to the authors of this "new version." Our own convictions are very decided, that this attempt to supplant the generally accepted, though not perfect, King James's translation, will not go much beyond the sect in whose interests it has been undertaken, nor will ever be universally approved, even within that limit; and this quite independently of the defects which this review so clearly points out.

THE Semi-centennial Anniversary of the Vermont Domestic Missionary Society was celebrated at St. Johnsbury, June 17, 1868.

Ulysses S. Grant: his Youth, his Manhood, his Campaigns, and his Eminent Services in the Reconstruction of the Nation his Sword has redeemed; as seen and related by Captain BERNARD GALIGASKEN, Cosmopolitan, and written out by OLIVER OPTIC. Illustrated by THOMAS NAST. Boston: Lee and Shepard. 1868. pp. 348.

* *Baptism versus Immersion. A Review of the New Testament of the Immersionists.* By GEORGE B. JEWETT. Reprinted from the Congregational Review for September, 1868. Published by request of the Essex South Association. Salem: G. M. Whipple and A. J. Smith. 1868.

The discourse was delivered by Rev. H. N. Burton of Newbury, and is before us, — an earnest, effective appeal in behalf of *progress* in the great work of the churches.

THE Report on the "Composition and Quorum of Installing Councils, to the General Association of Connecticut," has been published in a neat pamphlet of sixteen pages, and ordered, by the Association, "to be distributed to the churches." It is a clear, discriminating, and correct statement of the subject, and we could wish it a wide and general circulation. We particularly approve of its objections to the membership of any persons in a council except *pastors and delegates*. A council is exclusively a council of *churches*, and we hope soon to see the day when the corruption that has crept in, of inviting individuals as such, shall be utterly abandoned.

WE gladly receive, and shall be happy to notice, the Manuals of all our Congregational churches. Marked features in any of them will be likely to command attention, but generally they are designed for the churches that issue them, and would not demand any especial commendation. The Congregational church of Jewett City, Connecticut, has issued a revised edition of its former Manual, prefixing an interesting historical sketch of the church, adding a form for the baptism of children, with proof texts for its observance.

THE Congregational church of Manchester, Vermont, has a similar prefix to its new Manual, giving proof texts under each "article of faith," and adds very searching questions for self-examination before communion.

THE Congregational church at Westminster, Massachusetts, has an exceedingly brief creed and covenant, with a historical sketch. We confess to a very strong preference for a much completer statement of fundamental doctrines.

THE Evangelical church in Acton, Massachusetts, has published its Confession of Faith, &c., with a very full selection of proof texts, and a very minute and carefully prepared Catalogue of its members, from the date of its organization to the present time, — indicating the facts of historic interest respecting its members.

EDITORS' TABLE.

DISMISSAL of members from the church, "because they don't want to have anything to do with it." The article upon this subject will be read with interest. We venture to add some suggestions.

1. We think that our brother takes needless precautions against "usage" and "precedent." No Congregationalists hold that "usage" is authoritative. Nobody asks more than his statement, that "precedent" and "usage" "point out and establish the *probabilities of right*."

2. We think that the statement, "The duty of a church is to act in each case in the way most just and beneficent," needs a prior safeguard, namely, that the church should, in each case, do that which is directed in the Scriptures. Our appeal from "precedent" is not to "what seems best," but to what the Head of the Church directs. No church has a right to go beyond the plain tenor of Scripture in making laws or doing acts. That battle was fought against the Church of England by the Puritans, and Congregationalists must maintain their liberties. In our belief that the majority must govern, we must also remember that the majority is strictly bound by the Scriptural limits; if it go beyond those, there is just as much usurpation and tyranny as there is in popery. The Church has its order and shape only in the Word of God. It cannot make new laws; it cannot create new sins. Christ has not made the constitution of his Church to depend on the inferences of its members. Every member has a right to say, in any decision, "to the law and to the testimony." Whatever assumes to rule beyond that line is sin. We think that the author *unintentionally* errs, when he says, "The only *iron law* in Congregationalism is the obligation always to do what is best,—a law that grows with the growth of the world," &c. The "only *iron law* in Congregationalism" is to *follow the Scriptures*. The Head of the Church gave not only a gospel adapted without change to the "growth of the world," but, equally so, a simple Church polity.

3. What is the "Covenant"? Nothing established by *man*. It is simply the public recognition, by a believer, of certain duties

ordered and certain privileges offered by the Head of the Church. The Church is far more than "a society of grave and discreet philosophers"; it is an institution of Christ. It does not derive its authority from a compact, or an agreement; it is not a club or a debating society. While membership comes only by the voluntary assent of the person received, yet it was his *duty* to unite with the Church, as much as it was the duty of the impenitent man to repent. In entering into covenant, he merely acknowledged his duty and his privilege. He is then in a society established by the Lord himself, who has himself prescribed the terms of membership. If the Church is merely a "voluntary association of believers," as many of our writers carelessly say, then a member has a right to leave it at pleasure. If the Church is an institution of Christ, then the Covenant cannot go a hair's-breadth beyond Scriptural terms of duty and fellowship. Churches adopting forms of covenant sin against the Lord, if they put into their form anything beyond what the Lord has given for that purpose. If our churches are independent, they are not independent of God. The nature of the Covenant, which is Scriptural or a usurpation, illustrates the axiom that the Scriptures are the only rule of practice.

4. Can a church release a member from his covenant? To answer that requires us to notice that the Covenant consists of two parts, — 1st, with God, in the great act of reconciliation; 2d, with the particular local church, to walk in fellowship with it. (There ought to be an intermediate part, namely, of fellowship with the Church universal; but we have not yet fully put into formulas our recognition of a Church universal.) Now from the first part of the Covenant, namely, that, with God, no power but God can absolve him. The only question is whether the local church can release him from his obligations to itself. Our usage is unmistakably so that it cannot, unless he be transferred to membership in some other church; that is, his obligation to walk in fellowship with some organized church is perpetual, while the choice of what church it shall be is optional with the person. Now,

whether this be Scriptural a church must decide for itself. The phrase in the Cambridge platform, "a church cannot make a member no member but by excommunication," does not apply; for it is now generally held that an excommunicated person is a member, but set apart as ex-communication. Unless the theory holds that some are delivered over by the church to Satan, that view must prevail.

5. The case suggested, it seems to us, should be simplified. One refuses to accept "a letter of dismissal and recommendation which the church is willing to give." Well, that is not an offence. He is not *obliged* to take a letter. The church cannot order him to take one. Hence discussion as to excommunication is not in place at this point, for he has committed no offence.

But he asks for dismissal "to the world." That is not a disciplinary offence in itself. "What is to be done?" Refuse it, if that is the Scriptural course.

But suppose he refuses to fulfil his covenant obligations? That is another case altogether. They should labor patiently and tenderly to reclaim him. If that fails, and he "walks disorderly," the Scripture says, "Withdraw yourselves from every brother that walketh disorderly," — not because he asked for a peculiar dismissal which the church could not grant; but because, after faithful labor, he neglects public worship, absents himself from the Lord's table, and refuses to fulfil his Christian duties.

6. Yet whether a church may declare void the covenant of membership in that church, on proof that the real covenant was never made, is getting to be an open question. It needs a thorough Scriptural examination.



TEN volumes of the Congregational Quarterly are completed. We look back upon our work with some regret, but with more complacency. We regret that we have not attained our ideal of what such a periodical ought to be; we are grateful that, notwithstanding the difficulties of this specialty, and the other labors demanded of each of its editors, we have been able to gather and diffuse in these ten volumes so much that is valuable. We are grateful for the help we have had from

some of the best minds in our denomination. The names of our contributors, as given in our General Index, show a roll which our readers cannot ask to have surpassed.

We believe that we have had the good-will of all. Friends have told us, year by year, that our denomination could not spare the Quarterly. The place we have filled is one neither occupied nor sought by any other periodical. With no lack of good-will towards other Christians, we have labored to advance the interests of our branch of the Church of Christ by defining its principles, explaining its working, and promoting its unity. We believe that there is no feature of our polity that has not been discussed in our pages, no practical question on which light has not been thrown. We have made some inroad into the unpublished history of our denomination; collated its standards; presented biographies of the dead whom the churches delighted to honor; and put on record the facts and works of the lives of hundreds of our people, — ministers, laymen, and godly women. We have annually brought together the statistics of our churches from the Atlantic to the Pacific, and arranged them in brotherly unity. We have given carefully digested summaries of other denominations. We have discussed and illustrated the ripe subject of church architecture.

The practical questions before us, often affecting the broadest results, have been candidly considered. The directly religious interests of the Sabbath day, public worship, the service of song, the Sabbath school, the work of home and foreign evangelization, and a Christian literature, have not been neglected. And the great questions of the day — the duty of loyalty, and the foundation principles of Christian reform — have here found advocates. This has been done amidst pressing cares, in frequent discouragement, and at a cost to readers hardly more than nominal. We have been contented to do this work, and find its reward in the evidence that it had its effect in uniting our denomination, harmonizing its methods of action, and advancing its Christian power.

Ten years ago this Quarterly was commenced without a subscriber. Its projectors had faith that it was needed. Its list now is far too small, but it is a steady list, and embraces the names of the thinking men, who

shape the work of masses. We propose to continue the Quarterly. We dare not let it die yet. With the next number we shall begin a new series, adhering to all our specialties, but somewhat widening the scope of this work by articles of general interest.

Our subscribers will find some changes in the next issue. We shall adopt a new, beautiful, and slightly larger type; but be careful to secure a somewhat wider margin. We shall also add *two hundred pages* to the four hundred heretofore given.

The greatly increased cost involved in these improvements require us to increase our subscription price to **TWO DOLLARS A YEAR**. We believe that our subscribers will willingly pay the slight addition for the much larger addition in value. We now give more matter, in amount of type, than any one of the higher priced Quarterlies.

We shall send the next number, as usual, to all our subscribers who have said "continue," unless seasonably directed otherwise. May we not hope that our trust in the liberality of our denomination will not be disappointed, and that our present subscribers will exert them-

selves to increase the circulation of a work acknowledged to be necessary? We are confident that our plans already maturing, and the assurances we have from contributors, will satisfy all our readers.

ALONZO H. QUINT,
ISAAC P. LANGWORTHY,
CHRISTOPHER CUSHING.

Our subscribers will do us a great kindness by remitting early, so that we can determine how large an edition to publish.

A few full sets of the first series of the *Quarterly* can now be had at \$1.25 a volume, in numbers; or at \$1.75 a volume, bound uniform in cloth.

WE have especial pleasure in giving our readers a General Index to our entire series in this closing number. Its great value will somewhat compensate for the delay which its preparation for this number has occasioned. Our aim is to be in time, but there are hindrances which cannot be foreseen, and hence cannot be guarded against. We promise our best endeavors to be punctual.

CONGREGATIONAL QUARTERLY RECORD.

CHURCHES FORMED.

- May 31, 1868. At OAKLAND, Cal., the 2d Ch., 9 members.
- June 7. At LINCOLN, Cal., 15 members.
- " 22. At CLIO, Mich., 20 members.
- July 5. At CHITTOA, Kan., 7 members.
- " " At MAKANDA, Ill.
- " 9. At MARSHALLTOWN, Io., 11 members.
- " 14. At COE TOWNSHIP, Ill., 8 members.
- " 19. At WASHINGTON, O.
- " 25. At WATERLOO, Mo.
- " 26. At LOWELL, Kan.
- Aug. 9. At WINDSOR, Mo., 18 members.
- " 19. At NORTH LONDONERRY, Vt.
- Sept. 8. At NEWTONVILLE, Mass., the Central Ch. 35 members.
- " 10. At LUDLOW, Ill., 12 members.

MINISTERS ORDAINED, OR INSTALLED.

- June 17, 1868. Mr. F. W. DICKINSON, over the Ch. in Turner, Me. Sermon by Rev. Solomon P. Fay, of Bangor.
- " 21. Rev. CHARLES B. BARTON, over the Ch. in Richview, Ill.
- " 24. Mr. THOMAS W. THOMPSON, to the work of the Ministry in Worcester, Mass. Sermon by Rev. William M. Barbour, of Peabody. Ordaining Prayer by Rev. Seth Sweetser, d. d., of Worcester.
- " 24. Rev. HENRY A. STEVENS, over the 1st Ch. in North Bridgewater, Mass. Sermon by Rev. Jacob M. Manning, d. d., of Boston. Installing Prayer by Rev. David Brigham, of Falmouth.
- " 24. Rev. STEPHEN R. DENNEN, over the 1st Ch. in Woburn, Mass. Sermon by Rev. Thacher Thayer, d. d., of Newport, R. I. Installing Prayer by Rev. William Barrows, d. d., of Reading.
- " 24. Rev. GEORGE M. BOYNTON, over the 3d Ch. in Guilford, Ct. Sermon by Rev. Theodore D. Woolsey, d. d., of Yale College. Installing Prayer by Rev. George E. Day, of Yale Seminary.
- " 25. Mr. CHARLES CUTTING, over the Ch. in Ledyard, Ct. Sermon by Rev. James A. Gallup, of Madison. Ordaining Prayer by Rev. Edward W. Gilman, of Stonington.
- July 1. Rev. HARTFORD P. LEONARD, over the Pacific Union Ch. in Westport, Mass. Sermon by Rev. Eli Thurston, d. d., of Fall River. Installing Prayer by Rev. Henry B. Hooker, d. d., of Boston.
- " 1. Rev. J. G. DAVENPORT, over the Ch. in East Bridgeport, Ct.
- " 1. Rev. WILLIAM S. BARTON, over the Ch. in Athol, Mass.
- " 1. Rev. CHARLES M. PIERCE, over the Ch. in Middlefield, Mass. Sermon by Rev. John H. Bisbee, of Huntington. Installing Prayer by Rev. Edward A. Smith, of Chester.
- " 2. Mr. ASHER W. CURTIS, to the work of the Ministry at Mazomanie and Black Earth, Wis. Sermon by Rev. Jeremiah Porter, of Prairie du Chien. Ordaining Prayer by Rev. A. S. Allen, of Black Earth.
- " 9. Rev. ALPHIEUS WINTER, over the Ch. in New Hartford, Ct. Sermon by Rev. Samuel G. Willard, of Williamantic. Installing Prayer by Rev. William E. Bassett, of Warren.
- " 9. Rev. WILLIAM S. KARR, over the 1st Ch. in Keene, N. H. Sermon by Rev. Henry M. Parsons, of Springfield, Mass. Installing Prayer by Rev. William L. Gaylord, of Nashua.
- " 10. Mr. C. D. WRIGHT, to the work of the Ministry in Exira, Io.

- July 16. Rev. J. L. DUDLEY, over the Plymouth Ch. in Milwaukee, Wis. Sermon by Rev. George Bushnell, of Beloit. Installing Prayer by Rev. E. J. Montague, of Oconomowoc.
- " 22. Mr. SAMUEL P. PUTNAM, to the work of the Ministry in De Kalb, Ill. Sermon by Rev. James Tompkins, of Danby.
- " 30. Mr. ROYAL M. COLE, and Mr. JOHN E. PIERCE, to the work of the Ministry in Bangor, Me. Sermon by Rev. Jacob M. Manning, d. d., of Boston, Mass. Ordaining Prayer by Rev. Enoch Pond, d. d., of Bangor Seminary.
- " 31. Rev. SMITH BAKER, over the Ch. in Orono, Me. Sermon by Rev. George A. Putnam, of Yarmouth. Installing Prayer by Rev. Rowland B. Howard, of Farmington.
- Aug. 5. Rev. S. C. KENDALL, over the Ch. in Milford, Mass. Sermon by Rev. Reuben S. Kendall, of Vernon, Ct.
- " 5. Mr. NEWTON H. BELL, over the Ch. at Stafford Springs, Ct. Sermon by Rev. Jonathan L. Jenkins, of Amherst, Mass. Ordaining Prayer by Rev. Abraham Marsh, of Tolland.
- " 5. Mr. G. S. DICKERMAN, over the Ch. in Normal, Ill.
- Mr. CHRISTOPHER R. BROWN, over the Temple St. Ch. in New Haven, Ct.
- " 19. Rev. CHARLES C. PARKER, over the Ch. in Gorham, Me. Sermon by Rev. Alonzo B. Rich, d. d., of Beverly, Mass. Installing Prayer by Rev. Luther Wiswall, of Windham.
- " 20. Mr. GEORGE A. PADDOCK, to the work of the Ministry in Chandleville, Ill. Sermon by Rev. Julian M. Sturtevant, d. d., of Jacksonville.
- " Mr. G. R. ELLIS, to the work of the Ministry in Hydesville, Cal. Sermon by Rev. J. R. Miller. Ordaining Prayer by Rev. Samuel V. Blakeslee, of Oakland.
- Sept. 1. Mr. W. H. BARROWS, to the work of the Ministry in Lansing, Io.
- " 2. Rev. HENRY A. HAZEN, over the Ch. in Lyme, N. H. Sermon by Rev. Henry E. Parker, of Dartmouth College. Installing Prayer by Rev. Edward A. Lawrence, d. d., of Orford.
- " 2. Mr. CHARLES L. HUBBARD, over the Ch. in Merrimack, N. H. Sermon by Rev. Egbert C. Smyth, of Andover Seminary, Mass. Ordaining Prayer by Rev. Arthur Little of Bedford.
- " 3. Mr. EDWIN A. ADAMS, over the Ch. in North Manchester, Ct. Sermon by Rev. Julius H. Seelye, d. d., of Amherst College, Mass. Ordaining Prayer by Rev. Reuben S. Kendall, of Vernon.
- " 6. Mr. DANIEL MILLER, over the Ch. in Glen Arbor, Mich. Sermon by Rev. Leroy Warren, of Elk Rapids. Ordaining Prayer by Rev. George Thompson, of Leland.
- " 8. Rev. JOSEPH B. CLARK, over the Central Ch. in Newtonville, Mass. Sermon by Rev. Alexander McKenzie, of Cambridge.
- " 9. Mr. SERENO D. GAMMELL, over the 1st Ch. in Boxford, Mass. Sermon by Rev. J. Eames Rankin, of Charlestown. Ordaining Prayer by Rev. Edward N. Kirk, d. d., of Boston.
- " 9. Mr. WEBSTER WOODBURY, over the Ch. in Ashfield, Mass. Sermon by Rev. John H. Bisbee, of Huntington. Ordaining Prayer by Rev. Thomas Shepard, d. d., of Bristol, R. I.
- " 10. Mr. JAMES W. COOPER, over the 1st Ch. in Rockport, Mass. Sermon by Rev. Jacob M. Manning, d. d., of Boston. Ordaining Prayer by Rev. William M. Barbour, of Peabody.
- " 10. Mr. HENRY P. PAGE, to the work of the Ministry in Centre Harbor, N. H. Sermon by

- Rev. Roger M. Sargent, of Farmington. Ordaining Prayer by Rev. Leander Thompson, of Wolfborough.
- Sept. 10. Mr. JAMES H. BABBITT, over the Ch. in Waitsfield, Vt. Sermon by Rev. Egbert C. Smyth, of Andover Seminary, Mass. Ordaining Prayer by Rev. Leonard Tenney, of Barre.
- “ 16. Mr. D. DANA MARSH, over the Memorial Ch. in Georgetown, Mass. Sermon by Rev. William M. Barbour, of Peabody. Ordaining Prayer by Rev. John Pike, D. D., of Rowley.
- “ 16. Rev. STEPHEN FENN, over the Ch. in Watertown, Ct. Sermon by Rev. Joseph W. Backus, of Thomaston. Installing Prayer by Rev. Horace Winstow, of Woodbury.
- “ 17. Rev. GEORGE H. DE BEVOISE, over the 1st Ch. in North Brookfield, Mass. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. John H. Gurney, of New Braintree.
- “ 17. Mr. G. R. W. SCOTT, over the Ch. in Newport, N. H. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary, Mass. Ordaining Prayer by Rev. Edward W. Clark, of Claremont.

PASTORS DISMISSED.

- May 5, 1898. Rev. HENRY L. CHASE, from the Ch. in Carver, Mass.
- June 11. Rev. THOMAS H. ROUSE, from the Ch. in Jamestown, N. Y.
- “ 30. Rev. JOSEPH M. R. EATON, from the Ch. in Henniker, N. H.
- “ 30. Rev. CHARLES L. AYER, from the Ch. in Mansfield Centre, Ct.
- July 9. Rev. THOMAS C. BISCOE, from the Ch. in Grafton, Mass.
- “ 9. Rev. JOSEPH B. CLARK, from the 1st Ch. in Yarmouth, Mass.
- “ 9. Rev. ZEDEKIAH S. FARSTOW, D. D., from the 1st Ch. in Keene, N. H.
- “ 15. Rev. HENRY A. HAZEN, from the Ch. in Plymouth, N. H.
- “ 16. Rev. HENRY E. BARNES, from the Ch. in Newton, Io.
- “ 20. Rev. JOHN P. GULLIVER, D. D., from the New England Ch. in Chicago, Ill.
- “ 22. Rev. LEVI ERIGHAM, from the Ch. in Saugus Centre, Mass. (To take effect Sept. 1.)
- “ 22. Rev. EDWARD EBBES, from the New England Ch. in Aurora, Ill.
- “ 27. Rev. ANDREW J. SMITH, from the Ch. in Rockport, Me.
- Aug. 4. Rev. LEWIS A. AUSTIN, from the Ch. in Orwell, Vt.
- “ 5. Rev. JAMES B. THORNTON, JR., from the Ch. in Milford, Mass.
- “ 6. Rev. GEORGE H. DE BEVOISE, from the Ch. in Walpole, N. H.
- “ 7. Rev. DAVID BREMNER, from the 3d Ch. in Plymouth, Mass.
- “ 13. Rev. E. CORNELIUS HOOKER, from the 1st Ch. in Nashua, N. H.
- “ 18. Rev. H. A. P. TORREY, from the Ch. in Vergennes, Vt.
- “ 19. Rev. STEPHEN C. STRONG, from the Ch. in Gorham, Me.
- “ 20. Rev. MATTHEW A. GATES, from the Ch. in Peru, Vt.
- “ 25. Rev. WILLIAM W. PARKER, from the Ch. in Groton, Mass.
- Sept. 8. Rev. ELIPHALET Y. SWIFT, from the Ch. in Williamsburg, Mass.
- “ 8. Rev. SAMUEL G. WILLARD, from the Ch. in Willimantic, Ct.
- “ 14. Rev. AVERY S. WALKER, from the 1st Ch. in Dover, N. H.
- Sept. 15. Rev. GEORGE A. CURTISS, from the Ch. in Avon, Ct.
- “ 16. Rev. JAMES R. DANFORTH, from the Ch. in Woodstock, Ill.
- “ 17. Rev. CHARLES A. HARVEY, from the State St. Ch. in Brooklyn, N. Y.
- “ 17. Rev. CHRISTOPHER CUSHING, from the 1st Ch. in North Brookfield, Mass., on the 17th anniversary of his settlement.

MINISTERS MARRIED.

- June 23, 1898. In Maine, N. Y., Rev. JAMES WELLER to Miss HENRIETTA MAREAN, both of Maine.
- In McIndoes Falls, Vt., Rev. EPIRAIM E. P. ABBOTT, of Meriden, N. H., to Miss CAROLINE HARVEY.
- July 15. In Rockford, Ill., Rev. DARIUS GORE, of Lamolite, to Miss CARRIE J. McARTHUR, of Chicago.
- “ 20. In Fort Atkinson, Wis., Rev. A. L. P. LOOMIS, of Elkhorn, to Miss FANNIE S. PECK.
- Aug. 11. In Temple, N. H., Rev. GEORGE F. MERRIAM, to Miss ELIZABETH MCGOWN, both of Mason Village.
- “ 11. In Union, Ct., Rev. NEWTON H. BELL, of Stafford Springs, to Miss EMMA H., daughter of Rev. Samuel I. Curtiss, of U.
- “ 13. In Weyauwega, Wis., Rev. E. W. RICE, of Milwaukee, to Miss MARY, daughter of Rev. Alfred Gardner.
- “ 26. In Peacham, Vt., Rev. WILLIAM P. ALCOCK, of North Greenwich, Ct., to Miss SARAH JANE, daughter of the late Rev. David Merrill, of P.
- “ 26. In Townsend, Mass., Rev. JOHN W. LANE, of Whately, to Miss MARY HAYNES, of Mt. Holyoke Seminary.
- Sept. 1. In Newton Upper Falls, Mass., Rev. WILLIAM E. DE RIEMER, Missionary of the A. B. C. F. M., to Miss EMILY F., daughter of Rev. C. K. True, D. D., of N.
- “ 16. In Warsaw, N. Y., Rev. SELAH MERRILL to NELLIE L. FARGO, of W.

MINISTERS DECEASED.

- June 21, 1898. In Lyons, France, Rev. LEWIS E. MATSON, of Chicago, Ill., aged 28 years.
- July 11. In Albany, Kan., Rev. JOSEPH PEART.
- “ 16. In Northampton, Mass., Rev. WILLIAM ALLEN, D. D., aged 84 years.
- Aug. 4. In Brooklyn, N. Y., Rev. JOHN MARSH, D. D., aged 80 years.
- “ 19. In Brookline, N. H., Rev. JOHN H. MANNING, aged 44 years.
- “ 21. In East Haddam, Ct., Rev. ISAAC PARSONS, aged 78 years.
- Sept. 12. In Warwick, Mass., Rev. ROGER C. HATCH, aged 83 years.
- “ 17. In Haverhill, Mass., Rev. MOSES KIMBALL, aged 69 years.

MINISTERS' WIVES DECEASED.

- June 11, 1898. In Winona, Min., Mrs. T. M., wife of Rev. DAVID ANDREWS, aged 57 years.
- “ 20. In Campton, N. H., Mrs. LOUISA C., wife of Rev. JAMES B. HADLEY, aged 57 years.
- “ 25. At Mt. Pleasant, Io., Mrs. —, wife of Rev. JOSEPH W. PICKETT.
- July 21. In Portland, Me., Mrs. KATE D., wife of Rev. GEORGE A. TEWKSBURY, aged 32 years.
- “ 21. In Durango, Io., Mrs. —, wife of Rev. FRANCIS FAWKES.
- Aug. 22. In Andover, Mass., Mrs. MARY, wife of Rev. DAVID OLIPHANT, aged 75 years.

AMERICAN CONGREGATIONAL UNION.

THE special work of the Union is constantly growing on its hands. Although *sixty eight* houses of worship were completed within the last financial year of the Union, it has some *seventy* now in the process of erection, but it has not at present the funds necessary to complete them. There are many earnest applicants to whom the Union has not the means of making a favorable response. Will not the churches come up to our help?

We have referred repeatedly to the importance of feeble churches refraining from making private appeals, except to those in their immediate neighborhood, or to personal friends, and of depending upon the Union for the help which they need. We now congratulate the churches East and West upon the general adoption of this course. There have been but few direct or personal appeals of churches at the West to churches at the East the present season, compared with a year ago. We congratulate the West, because their various feeble churches will now receive each its legitimate share of what the East is disposed to give to this cause, — instead of a few being helped generously, and the many being left to struggle and suffer without assistance. We congratulate the East, because the churches are free from the annoyance of incessant private appeals, of whose *relative* claims they had scanty means of judging.

We congratulate the Union also, because the reason which the churches most frequently urged for not contributing regularly to its funds is thus taken away. May we not hope that the churches *generally*, now that their chief excuse is abated, will make to the Union regular annual and generous contributions? Will not our churches which have so nobly responded to the appeals of the American Board, and enabled that organization to close its year with a balance in its treasury, now as nobly heed the cry of the feeble churches in our own land, and, by aid in furnishing them with houses of worship, raise them to a condition of self-support? Particularly, as the anniversary of Forefathers' Day returns, will they not show their attachment to the principles of the Pilgrims by giving a helping hand to the churches which represent those principles?

Appropriations have been paid to the following churches since our annual report in May, as published in the Quarterly for July: —

Congregational Church at Mason City,	Iowa,	\$ 500
“ “ “ Wittenberg,	Iowa,	400
“ “ “ Freetown,	Massachusetts,	400
“ “ “ West Tisbury,	Massachusetts,	400
Village “ “ Cornish,	Maine,	500
Congregational “ near Rochester Mills,	Illinois,	300
“ “ at Crystal Lake,	Illinois,	500
“ “ “ Bowling Green,	Ohio,	300
“ “ “ Rio,	Wisconsin,	500
“ “ “ Ridgeway,	Wisconsin,	200
Welsh Congregational Church at Watertown,	Wisconsin,	225
“ “ “ Ithaca,	Michigan,	100
“ “ “ Fremont,	Nebraska,	500
Congregational Union “ “ Austin,	Minnesota,	500
Plymouth Congregational “ “ Philadelphia,	Pennsylvania,	500
“ “ “ Prospect Grove,	Missouri,	400
“ “ “ St. Catharine,	Missouri (balance),	500
“ “ “ Los Angeles,	California (half loan),	1,000
“ “ “ Lincoln,	California,	500
		<hr/>
		\$ 8,225

RAY PALMER,
C. CUSHING.

Rooms of the American Congregational Union, No. 49 Bible House, New York.

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

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

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

AMERICAN CONGREGATIONAL ASSOCIATION.

THE want of the long-proposed and long-delayed Congregational House is now being practically felt in more ways than one. The new publishing organization for the denomination must have larger and better accommodations, and they ought to find them, and *want* to find them, in the Congregational House; convenience, economy, mutual interests and objects, and the unanimous voice of the brotherhood of our churches, urge this identity in location. The two organizations could thus be mutual helpers as in no other way. Other affiliated societies, having offices in Boston, desire suitable rooms in the same building. The meeting of Congregational pastors of Boston and vicinity, now held in our only spare room, if, indeed, it is "spare," has already outgrown its accommodations, and will be obliged to divide, diminish, dissolve, or go elsewhere. But this is THE place for this meeting. The *place* wants it, and it wants the place. No other can be as fitting or useful.

And, moreover, the library is already seriously incommoded for the lack of shelf-room. Books must be gathered; pamphlets must be saved; denominational papers, at least, must be carefully sought, arranged, and be made available; and these all demand space. The doubling process even must have an end, and never ought to be resorted to except under the pressure of such a necessity as is upon this library. Two lines of shelves can be run through a part of our large room, affording place for three or four thousand volumes, and this must now be done; but we shall hope to crowd them ere a new building could be completed, were its erection commenced to-morrow. And this flow of much needed publications for this unique library must not be checked for the want of space to take proper care of them. It would divert it into other channels, occasioning an irreparable loss to the churches of the Pilgrims. Then it is wrong to hazard such treasures as are now garnered here in a building not thoroughly fire-proof. There were many gems in this collection of books, pamphlets, and other mementos of the first settlers of New England, when the present incumbent took them in charge, such as could hardly be replaced were they destroyed. But in bringing this collection up from a little more than three thousand volumes to eight thousand volumes, it would be expected that other gems equally precious would be gathered in. Of what are especially denominational works there are now four times as many as then; and of what is especially historical, pertaining chiefly to New England, the increase has been more. Since last reported (see July number), there have been placed upon these shelves, "Church Discipline," by Bragge, "Saybrook Confession, 1760," "The Power of Congregational Churches by John Davenport, 1672," very rare and of great value, "Church Government and Church Covenant Discussed; . . . answer to thirty-two questions: also apologie of Elders and an answer to the nine positions about Church Government, 1643." Very scarce, and no less important: "Increase Mather on Ecclesiastical Councils," "Church Government by John Owen, 1689, Mather's Ratio Disciplina," perfect copy, also wanting leaves in Mather's Magnalia, Folio, so that the text is now complete. Besides these invaluable additions, hundreds of other books and thousands of pamphlets have been received and arranged since the annual meeting in May last. There is too much of great value here to be hazarded in any insecure place.

To these cogent reasons for the means to erect the needed building might be added, or rather repeated, the social, the ecclesiastical, the strictly religious; for Congregationalists, in all these relations, would be greatly aided by having the privileges such a structure would at once secure. They could scarcely help being more fraternal, more truly and legitimately Congregational, as well as more thoroughly and devotedly Christian. The individual who gives the first twenty thousand dollars for this great object may reasonably rely upon the unending consolation of having met these great demands and secured these grand results. All sums, from units to thousands, would be most gladly received, and all books and pamphlets are useful here. Direct to

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

INDEX OF NAMES.

NOTE.—This Index includes all the names of persons mentioned in this volume, except the names of ministers given in the General Statistics, which are indexed alphabetically on pages 115–133 (the names of ministers in the tables not so indexed being found in *this* Index); and excepting the names of students in Theological Seminaries, pages 277–282, which are there arranged alphabetically in each class.

The reader is reminded that a particular name frequently occurs more than once on the same page, and that the same name is sometimes variously spelled.

For general topics, see Table of Contents, pp. iii., iv.

Abbot, Abbott, 3, 50, 185, 219, 245, 292, 297, 299, 327, 386, 392	Bellamy, 348	Burton, 284, 387
Adams, 54, 135, 136, 167, 189, 215, 242, 243, 297, 310, 313, 374, 391	Bellingham, 155	Bush, 97
Aiken, 134, 310	Belsham, 246	Bushnell, 142, 144, 145, 379, 391
Ainsworth, 374	Benedict, 78, 299	Butler, 134
Albro, 226, 313	Bengel, 50	Byington, 54, 225
Alcott, 224, 392	Bennett, 201, 203, 206–208, 318	
Alden, 55, 215, 223, 224	Berkeley, 201, 202, 205	Cadwell, 135, 187
Aldrich, 224	Berry, 294, 327	Calamy, 157
Alexander, 50	Bigelow, 318	Caldwell, 298
Alford, 50	Bingham, 167	Calef, 83
Allen, 33, 75, 134–136, 144, 154, 171, 231, 240, 247, 297, 299, 309, 374, 391, 392	Biscoe, 223	Calkins, 228, 299, 308, 393
Alva, 42	Bisbee, 391	Camp, 55
Ames, 42	Bishop, 392	Carleton, 229, 230
Anderson, 226, 278, 281, 310, 313	Bishop, 155, 163	Carpenter, 139, 137
Andrews, 135, 225, 310, 392	Blackstone, 320	Carr, 316
Andrus, 326	Blagden, 242	Carter, 33, 34, 223, 224
Appleton, 218, 291, 292, 386	Blake, 135	Carver, 379
Arms, 55, 223	Blakeslee, 391	Case, 52
Arnold, 135, 187	Blanchard, 135, 217, 223, 293	Cass, 55, 134
Arundel (Earl of), 205	Blcock, 291	Caverno, 135
Atkinson, 313	Bliss, 44, 87	Chamberlain, 44, 283, 313
Austin, 225, 392	Blodgett, 135, 224, 259	Chandler, 223, 225
Avery, 135	Bloomfield, 226	Channing, 246, 334
Ayer, 392	Bloss, 295	Chapin, 224, 225, 314
Ayres, 224	Blossom, 136	Chaplin, 187
Babb, 58	Bochers, 58, 59	Chapman, 40
Babbitt, 392	Bodwell, 55, 135, 224, 281, 297	Charles I., 203, 204
Bacrus, 348, 349, 392	Boes, 214, 215, 217	Charles II., 209
Bacon, 7, 134, 135, 157, 185, 197, 219, 252, 255–264, 278, 280, 298, 299, 310	Booth, 282	Chase, 392
Badeock, 286	Boss, 226, 314	Chesebrough, 135, 219
Badger, 297–299, 342	Bosworth, 226	Chickering, 247, 248
Bailey, Baley, 135, 155, 225, 234, 374	Bouet, 223	Choate, 26
Baker, 225, 341	Bourne, 222	Church, 240, 285, 349
Baldwin, 90, 136, 223	Bottle, 287, 288	Chute, 313
Ball, 185	Bouton, 240, 310	Claiborne, 206, 207
Baltimore (Lord), 202–209	Bowditch, 233	Clapp, 226, 313
Bancroft, 331	Bowers, 235	Clark, Clarke, 53, 55, 59, 87, 93, 135, 226, 297, 310, 384, 391, 392
Bane, 59	Bowers, 245	Clary, 322
Banks, 381	Bowker, 136, 225, 238	Claussen, 327
Banfield, 297	Bowles, 221	Cleveland, 136, 232, 326
Barbour, 297, 391, 392	Bows, 5	Clement, 136, 298
Barwell, 326, 383	Boynton, 135, 231, 298, 391	Closson, 58, 59
Barnard, 318, 319	Brackett, 235	Clymie, 55
Barnes, 136, 235, 299, 392	Bradford, 240	Cobb, 224, 222
Barney, 297	Bradstreet, 240	Cochran, 55, 65
Barnum, 218, 292, 395	Bragge, 394	Codman, 269, 270
Barrows, 135, 310, 391	Brainerd, 134	Coggin, 25, 247, 298
Barstow, 310, 374, 392	Brastow, 223	Cogswell, 55
Bartlett, 55, 134, 137, 224, 247, 270, 282, 293, 299, 310, 314, 340, 295, 391	Bray, 55, 392	Coke, 157
Barton, 295, 391	Bremner, 55, 392	Cole, 391
Bassett, 391	Brieger, 247	Coleman, 178
Baseom, 135	Briggs, 224, 391, 392	Colfax, 386
Bates, 134	Brigham, 167	Colton, 225, 323
Baxter, 38–42, 157, 313	Brooks, 45–48, 54, 297, 298, 313, 319, 340, 391	Conant, 298
Beach, 101, 298	Bryan, 137	Cone, 135, 224
Bean, 223	Bryant, 136, 224, 297, 298	Conington, 293
Beardsley, 225	Buek, 55, 225	Connet, 55
Beckwith, 55, 135	Buckingham, 134, 290, 299, 310, 323	Converse, 186
Beebe, 91	Buckminster, 240, 332	Cooke, 48, 197, 240
Beecher, 135, 220, 242, 349, 350	Budington, 223, 299, 310	Cooley, 197, 214, 349
Beede, 240	Bufltt, 234	Cooper, 391
Belden, 224	Bullard, 234	Copp, 310
Belknap, 24, 240	Bullen, 136	Corey, 161–164
Bell, 391, 392	Bullins, 298	Corneliusson, 135
	Bullions, 78	Corning, 224
	Burgess, 80	Corser, 298
	Burgoyne, 241	Corwin, 160
	Burnap, 82, 240	Cotton, 29, 33, 200, 314
	Burnham, 81, 136, 186, 311	Coulter, 134
	Burroughs, 155, 162, 163	Coverdale, 358
		Cowles, 285, 291

Cox,	205	Emerson,	136, 193, 217, 224, 326, 374	Gosman,	291
Craig,	136	Emery,	54, 298	Gould,	135, 216, 218, 224, 292, 294, 299
Crane,	167	Emmons,	49, 135, 245, 348, 349	Graham,	169
Cramer,	358	Endicott,	155, 158	Grant,	55, 135, 298, 386
Crawford,	55	English,	220	Gray,	55, 223
Cressey,	225	Esuworth,	223	Gregg,	160
Cromwell,	203, 206, 207, 209	Eustis,	135	Gregory,	223
Crosby,	59, 240, 243, 364	Evans,	136, 240, 298	Green, Greene,	134, 219, 224
Crowther,	224	Everett,	26, 170	Griffin,	52, 224, 233, 223
Cryer,	75	Ewen,	207	Griggs,	55
Cumming,	10, 223	Ewing,	134	Griswold,	64
Cundall,	298			Grosvenor,	290
Curtice, Curtis,	134, 223, 391, 392	Fairbanks,	49, 55, 65, 223	Guernsey,	135, 310
Cushing,	title, 17, 53, 138, 228, 290, 307, 374, 390, 392, 393	Fairchild,	281	Guild,	244
		Fairlee,	224	Gulliver,	392
Cushman,	384	Fargo,	392	Gurney,	392
Cutler,	224, 225, 289, 298	Farley,	274	Guyot,	281
Cutting,	391	Farmer,	1		
		Farnsworth,	310		
Dada,	136	Farquharson,	295	Hackett,	50, 219, 292, 386
Daggett,	135, 225, 297, 299	Farrar,	135, 187	Hadley,	318, 392
Dakin,	167	Farwell,	54	Hale,	167, 165
Daly,	297, 298	Fassett,	185	Hall, 87, 135, 170, 186 - 188, 191, 224, 240, 292, 297, 322, 384	384
Dana,	240, 323, 327, 329	Fawkes,	135, 392	Halliday,	220
Danforth,	167, 171, 223, 392	Fay,	223, 269 - 271, 286, 391	Hamilton,	381
Danner,	84	Fenn,	225, 392	Hamlin,	293
Darrow,	220	Fenwick,	82	Hammond,	207, 208, 282, 310
Dartmouth (Earl of),	170	Ferguson,	22	Hand,	298
Dascomb,	136	Fessenden,	235	Hard,	137
Davenport,	73, 391, 394	Field,	197, 224, 261, 310	Harding,	244
Davidson,	374	Fields,	321	Harly,	311, 316
Davies,	54	Finney,	281	Harlow,	57
Davis,	54, 185, 199, 243, 244, 299, 349	Fisher,	81, 134, 280, 326	Harmon,	134
Day,	55, 136, 223, 280, 391	Fisk, Fiske,	134 - 136, 223, 224, 247, 282, 298, 299	Harper,	222
Dean,	55, 136, 224, 327	Fitch,	55, 141 - 154, 185, 206, 209, 280, 362, 363, 366, 380	Harris,	52, 134, 225, 297, 390
DeBoise,	392	Fitts, Fitz,	223	Harrison,	202, 205
De Forest,	67, 223	Fitzmaurice,	134	Hart,	57
Delameter,	55	Flagg,	374	Hartley,	135
Denison,	225	Flint,	134, 327	Hartwell,	185, 252, 255, 394
Dennen,	55, 224, 297, 298, 391	Fogg,	374	Harvey,	392
Dennett,	55	Forsyth,	44, 45	Haskins,	134
DeRiemer,	392	Foster,	75, 134, 135, 223, 225, 270	Hatch,	207, 217, 299, 392
Dexter, 53, 200, 292, 310, 317, 344, 376	391	Fox,	167	Hathorne,	130
Dickerman,	391	Francis,	261	Haven,	223, 224, 240, 282, 297, 327, 374
Dickinson,	134, 224, 240, 391	Franklin,	340	Hawes,	134
Dickson,	243	French, 5, 6, 81, 101, 240, 245, 293, 299, 327, 372, 374	299, 327, 372, 374	Hay,	297
Dilworth,	2	Frink,	297	Hayes,	327
Dinnick,	54	Frost,	78, 146	Haynes,	46, 392
Dix,	40, 41	Fry,	134	Hayward,	365
Doane,	270	Fuller, 15, 134, 206, 208, 270, 284, 317	154	Hazen,	391, 392
Dodd,	224	Fullerton,	224	Hazlewood,	71
Dodbridge,	3, 178, 333	Gage,	219, 224	Heacock,	134
Dodge,	134 - 135	Gallaudet,	326	Healey,	135
Doe,	55	Gallop,	391	Heamans,	207, 208
Doud,	187	Gammell,	391	Heard,	219, 322
Dougherty,	224	Gannett,	269, 270, 313	Heath,	225
Dow,	293, 298	Garner,	391	Hemmenway,	244
Dowse,	135	Garland,	225, 327	Henderson,	380
Dox,	95	Gates,	391	Herbert,	42
Draper,	25, 220	Gay,	221, 240	Herrick,	134, 224, 277
Dudley,	1, 391	Gaylord,	135, 217, 223, 391	Hervey,	47
Duff,	44	George,	374	Hewit,	326
Dunlap,	47	Gerhard,	218, 222	Hibbard,	57
Dunn,	298	Gerould,	46, 47, 136	Hibbins,	158
Dunning,	133	Gibbons,	203, 205	Hildeburn,	295
Dunster,	33	Gilbert,	78, 224, 380	Hildreth,	269 - 271
Durand,	202, 203, 205, 206, 208	Gile,	7, 269, 270	Hill,	185, 186, 192, 194, 195, 201, 374, 375
Duren,	54	Gill,	226	Hitchcock,	137, 286, 326
Dutton,	224	Gillespie,	135	Hoar,	269, 270, 274, 327
Dwight,	196, 230, 324	Gillet,	50, 197	Hobart,	54
Dyer,	135, 136, 243	Gilman,	55, 327, 391	Holden,	284
		Glanville,	157	Hollister,	298
Eastman,	136, 241, 243	Gleason, Glezen,	134, 135, 183, 225	Holmes,	171, 247, 299, 323
Exton,	392	Glover,	158	Holt,	191, 192, 240
Ebbe,	392	Good,	160	Hooker, 135, 224, 238, 342, 391, 392	392
Edgell,	187, 284	Goodale,	225	Hopkins,	136, 224, 299, 348
Edmond,	380	Goodell,	286	Hoppin,	280
Edwards, 17, 136, 137, 216, 224, 233, 313, 318	313, 318	Goodrich,	49, 298	Hopwood,	81
		Goodwin,	158, 194, 223 - 225, 266, 314	Horne,	321
Eggleston,	134	Gookin,	201, 202	Horton,	224, 298
Elder,	224	Gookins,	299	Hosford,	298
Elbridge,	135, 217	Gore,	392	Hotchkiss,	215
Elliot,	24, 33, 343	Gorges,	24	Houghton,	219, 224, 292, 386
Ellingwood,	324			Hovey,	327
Ellis,	513, 226, 240, 314, 391			Howard,	136, 316, 391
Elwell,	299, 319				
Ely,	81, 349				

Howe, 189, 190, 192, 240, 270, 293	Lewis, 136, 159, 291	Munson, 224
Howell, 43	Lightbody, 185	Murdoch, 135, 297
Hubbard, 223, 310, 391	Lincoln, 218, 292, 294	Murphy, 219, 220, 298
Hubbell, 224	Linsley, 298, 380	Murray, 224
Hudson, 223	Littell, 221	Mussey, Muzzy, 77, 319, 320, 323 - 325
Hughes, 224	Little, 136, 391	
Humphrey, 197, 223	Lloyd, 205, 207	Nason, 230, 239
Hunt, 297	Locke, 131, 298	Nast, 294, 386
Hunter, 40	Lockwood, 52, 82	Newell, 322
Huntington, 54, 313, 324	Long, 318	Newman, 5
Huntress, 58	Loonis, 134, 392	Newton, 285
Hurd, 54, 219, 292, 386	Loud, 47, 82, 167, 169, 187, 240, 251	Nichols, 225, 289, 290, 292
Hutchinson, 24, 164, 185, 415	Lovett, 286, 322	Nims, 295
Hyde, 54, 136, 216, 298, 310, 349	Low, 318	Noble, 240
	Lucas, 40	Norman, 167
Ide, 136, 310	Luckey, 313	Norris, 216
Ingersoll, 224	Lunt, 154	Norton, 342
Ingham, 220	Lyman, 139	Nott, 322
Ives, 54	Lyon, 55, 223, 297	Nourse, 163
		Nowell, 33
Jackson, 136, 233	Magoun, 299	Noyes, 36, 52, 163, 278, 292, 310, 311
Jacobs, 163	Malcolm, 218	
Jaggard, 135	Mallory, 45	Ogden, 240
James, 135, 201, 202, 293	Manning, 134, 278, 297, 299, 391, 392	Oliphant, 384, 392
James I., 203	Marden, 57, 58, 327	Olshausen, 50, 226
James II., 209	Mareau, 322	Orr, 136
Jarvis, 284	Marlow, 57	Osborne, Osburn, 160, 294
Jenkins, 57, 134, 391	Marsh, 134, 135, 152, 215, 223, 310, 391, 392	Osgood, 247, 319, 320, 340
Jenks, 138, 314	Marshall, 297, 327	Otis, 317
Jewett, 54, 55, 134, 192 - 194, 323, 387	Martin, 44, 231, 297	Owen, 50, 343, 394
John (Indian), 159	Marvin, 52, 224, 226, 294, 310, 313	
Johnson, 1, 24 - 37, 55, 135, 201, 225, 310, 313	Mason, 10	Packard, 216, 223, 230, 243, 296, 298
	Mather, 33, 158, 163, 165, 167, 298, 342, 343, 375, 376, 380, 394	Paddock, 391
Jones, 6, 55, 158, 185, 224, 297, 310, 313	Matthews, 358	Page, 185, 187, 223, 240, 250 - 262, 269, 304, 391
Jordan, 316	Matson, 292	Palmer, 51, 135, 138, 188, 189, 192, 225, 228, 296, 307, 310, 314, 393
Judkins, 243	Maxwell, 298	Park, 24, 134, 135, 223, 278, 299, 381, 392
Judson, 322	McArthur, 392	Parker, 36, 240, 286, 297, 314, 327, 328, 331 - 336, 363, 391, 392
	McClintock, 240, 345	Parkman, 247
Karr, 391	McCobb, 223	Parlin, 101
Keeler, 81	McCord, 134, 225	Parmelee, 296
Keene, 134	McCully, 57	Parris, 156, 159, 162, 164, 165
Keley, 54, 133	McDuffie, 210	Parry, 329
Kemp, 51, 245	McFarland, 340	Parsons, 81, 374, 391, 392
Kempshall, 220	McGinley, 213	Partridge, 318
Kendall, 134, 391	McGowan, 332	Patrick, 41
Kendrick, 298	McKenzie, 223	Patton, 286
Ketchum, 134	McLean, 392	Paul, 242
Keyes, 83, 269, 270	McLoney, 132	Payne, 55
Kidder, 374	Mead, 131, 223, 278	Payson, 135, 191, 194, 240
Kimball, 55, 136, 313, 392	Means, 167, 224, 297, 313	Peabody, 240
Kincaid, 134	Mearns, 57, 134	Pearce, 321
Kingsbury, 137, 285	Melledge, 133, 310, 311, 316	Pearson, 57
Kingsley, 220, 313	Merriam, 46, 49, 185, 266, 289, 392	Pear, 392
	Merrill, 55, 135, 136, 216, 240, 318, 374, 392	Peck, 135, 136, 152, 153, 223, 392
Kirk, 134, 135, 243, 278, 297, 391	Merriman, 7	Pedley, 298
Kirkland, 181, 247	Merritt, 298	Penn, 158
Kitchel, 55, 134, 223, 299	Merwin, 134	Penniman, 5
Kittredge, 135	Meyer, 55	Perkins, 134, 136, 157, 225
Kling, 294	Mighill, 134, 136, 223, 225	Perrin, 313
Kneeland, 291	Miles, 186, 224, 225, 243	Perry, 213, 214
Knight, 135	Miller, 391	Peter, 14, 15
Knowles, 33, 201, 202	Millard, 55	Pettibone, 223
	Milliken, 88, 135	Phelps, 278, 294, 386
Labaree, 135, 381	Mills, 87, 88	Philip III., 157
Ladd, 436	Milmore, 240	Phillips, 3, 4, 5, 82, 245, 297
Lane, 55, 185, 266, 269, 392	Miner, 380	Phipps, 164, 224
Langdon, 240, 390	Mitchell, 37, 134, 285, 314, 326	Pickering, 273
Lange, 50, 291, 345	Miter, 310	Pickett, 392
Langford, 297, 298	Mouroe, 153	Pierce, 59, 224, 391
Langworthy, title, 134, 140, 226	Montague, 55, 391	Pierson, 223, 225, 226
298, 299, 310, 311, 315, 390, 394	Moody, 221, 285	Pike, 224, 374, 392
	Moore, 54, 135, 181, 192, 223 - 225, 240, 246, 295, 297, 298, 349	Piper, 374
Lanphear, 135	More, 157	Plumb, 152, 153, 223
Lanson, 207	Morgan, 281	Pomeroy, 216
Larned, 326	Morong, 224, 225	Pond, 49, 55, 196, 277, 391
Lathrop, 88	Morrill, 15	Poole, 25, 34, 226
Latimer, 88	Morris, 104, 136	Poor, 291, 322, 323, 329, 327
Laurie, 225, 313, 352	Morrison, 240	Porter, 49, 88, 225, 240, 280, 323, 327 - 329, 340, 374, 391
Lawrence, 389	Morse, 158, 245 - 247	Post, 299, 310
Lawson, 156, 161	Morton, 273	Potter, 189
Lawton, 40	Mulder, 35, 96	Powers, 82
Leach, 133		
Leavitt, 327		
Leechford, 34		
Lee, 50, 139, 190, 219, 221, 293 - 295, 386, 387		
Leonard, 225, 281, 391		
Leslie, 222		

Pratt,	55, 135, 136, 167	Soule,	137, 379	Valentine,	40
Preston,	206	Sonthgate,	137, 225	Van Dyke,	64, 299
Prince,	24	Spalding,	134, 215, 216, 242, 298, 364, 381, 382	Van Norden,	297
Proctor,	163	Sparks,	246, 334	Van Wagner,	298
Puddington,	205	Spencer,	90, 136	Vermilye,	134, 281
Punchard,	327, 375, 376	Sperry,	7	Villaipando,	157
Putnam,	159, 164, 165, 223, 298, 317-340, 391	Spofford,	136	Virgin,	195
		Sprague,	187		243
Quick,	96	Spring,	297, 322, 327	Walsworth,	317, 320, 327-329
Quincy,	181, 183	Squier,	135, 326	Wagoner,	136
Quint, title,	54, 135, 140, 285, 310, 311, 390	Standish,	31	Waite, Waitt,	225, 286, 287
		Starr,	380	Wagcott,	159
Ramsdell,	78	Stanton,	220	Walker,	40, 41, 54, 135, 136, 190, 191, 224, 269-271, 285, 297, 299, 327, 374, 392
Rand,	238	Stearns, 1-16, 134, 172-186, 245- 274, 295, 362-374		Wallace,	297
Randall,	87	Stetson,	269, 270	Walsh,	297
Randolph,	51	Stevens, 170, 225, 286, 298, 349, 391		Ward,	90, 225
Rankin,	391	Stickle,	223	Ware,	181, 239, 247, 334
Ray,	297	Stockton,	55	Wareham,	167
Raymond,	136	Stockwell,	313	Warren, 50, 55, 91, 162, 298, 310, 391	
Raynes,	141, 143	Stone, 7, 136, 203, 205-209, 224, 298, 299		Washburn,	299
Raynon,	85	Storer,	295	Washington,	16
Redfield,	225	Storrs, 55, 136, 197, 223-224, 297, 299		Wastell,	96
Reed,	185, 194, 299, 364, 365	Stoughton,	162, 165	Waterman,	102, 224
Renshaw,	144	Stowe,	55, 298	Watson,	243
Rice,	48, 55, 72, 155, 322, 392	Stratton,	87, 101, 224	Waugh,	224
Rich,	297, 391	Streeter,	134	Wayland,	49
Ricker,	313	Strieby,	55, 223	Webb,	134, 135, 310
Ripley,	187, 215, 247, 255, 261, 270	Stroug, 14, 55, 134, 207, 208, 298, 392		Webber,	185, 318
Robbins,	215, 217	Stuart,	50, 231, 318, 323, 398	Webster, 49, 216, 217, 223, 327, 349	
Roberts,	135, 223, 292	Sturtevant, 135, 209, 310, 391		Weeks,	327
Robinson, 50, 192, 200, 224, 343, 374		Summer,	167, 223	Welch,	223
Rockwood,	192	Sutherland,	240	Weller,	392
Rogers,	135, 136, 384	Swain,	299	Wellman,	41, 54, 224
Ropes,	278	Sweetsier,	310, 391	Wells, 87, 134, 207, 223, 298	
Rosenmuller,	226	Swift,	392	Westergreen,	135
Round,	80	Switzer,	135	Whately,	219
Rouse,	392	Talcott,	277	Wheeler,	49, 293, 298, 386
Rowland,	240, 327	Tappan,	6, 243, 330	Wheelwright,	55, 125
Roy,	135	Tarbox,	41, 219, 224	Whipple,	387
Ruggles,	1	Taylor, 134, 135, 298, 318, 324		White,	171, 226, 247, 314
Runnels,	224, 298	Tendall,	299	Whitehill,	298
Russell,	55, 135, 293, 298, 310	Tenny,	327, 392	Whiting,	134, 135
		Terry,	43, 55, 135	Whitman,	261, 270
Sabin,	224	Tewksbury,	135, 392	Whitney,	188
Safford,	298	Thacher,	224, 342	Whiton,	188
Sage,	318	Thayer, 136, 224, 278, 298, 391		Whittlesey,	54
Salter,	215	Tholuck,	50	Wickers,	224
Sanborne,	80	Thomas,	310	Wickes,	299
Sanford,	313	Thompson, 63, 88, 137, 201, 292, 204, 281, 297-299, 310, 313, 327, 380, 391, 392		Widalleton,	293
Sargent,	136, 220, 243, 313, 392	Thornton,	392	Wiggin,	194
Savage,	135, 224, 270, 297	Thurston, 59, 224, 225, 284, 297, 298, 391		Wilcox, Wilcox,	45, 225, 297
Sawyer,	338	Thwing,	293	Wildes,	313
Schem,	218	Ticknor,	221	Wilkes,	310
Schneider,	219	Tischendorf,	219	Willard, 4, 6, 25, 163, 164, 223, 247, 248, 294, 330, 391, 392	
Scott,	392	Tituba,	159, 160	Williams, 1, 55, 203, 224, 240, 247, 297, 298	
Scribner,	220, 291, 298	Toby,	135, 293, 310	Williston,	58, 310
Searle,	298	Toit,	80, 297	Wilson,	28, 33, 55, 135, 336
Seaton,	225	Tolman,	188	Winans,	37
Seelye,	134, 224, 391	Tompkins,	134, 391	Windsor,	55, 298
Severance,	55	Torrey, 59, 137, 141, 216, 226, 297, 313, 392		Wing,	291
Sewall, 24, 223, 225, 246, 248, 297, 373		Trask,	135	Winslow,	392
		Trench,	50	Winter, Winters,	95, 391
Sexton,	135	True,	390	Winthrop,	1, 24, 27, 158, 167
Shattuck,	298	Trumbull,	295	Wiswall,	391
Sheldon,	214	Tucker,	136, 270, 297	Wood,	224, 310
Sheldon,	49, 292	Turbitt,	82	Wood, 55, 59, 135, 189, 224, 240, 293, 349, 374	
Shelton,	7	Turner,	55, 215, 310	Woodbridge,	1, 290
Shepard, 29, 33, 50, 197, 219, 221, 224, 288, 293-295, 298, 310, 334, 385, 391		Tuttle,	134	Woodbury, 59, 297, 318, 391	
		Twitchell,	247	Woodcock,	81, 244
Sherman,	5	Tyler,	134, 224, 225, 240, 247	Woodman,	249
Sherwood,	220	Tyndale,	358	Woods, 182, 188, 196, 239, 322, 323, 334, 382	
Shurtleff,	224, 240	Underwood,	223	Woodward,	155
Skinner,	183	Upham,	154-166	Woodworth,	134, 284
Skolfield,	231	Ustick,	48	Worcester, 135, 223, 280, 380, 391	
Sloan,	224	Vaill,	223, 224	Wright, 135, 170, 185, 294, 295, 318, 327-329, 349	
Smyley,	298			Wyatt,	327
Smith, Smyth, 50, 81, 100, 101, 135, 186, 188, 192, 193, 207, 218, 220, 223-225, 229-240, 257, 278, 324, 329, 293, 297-299, 314, 318, 330, 383, 385, 386, 387, 391, 392				Wynn,	92
Snell,	197, 319				
Snowden, 55,	56				

GENERAL INDEX OF THE TEN VOLUMES.

With each volume has been published a complete Index of Names found therein: these are not here repeated. In looking for names of persons, regarding whom special biographical information is sought, see "Biographies," "Biographical Sketches," and "Obituaries." The names of such persons as are so treated are alphabetically arranged under those heads, and their names are not repeated in the General Index.

Names are arranged in strict alphabetical order of spelling; contracted names, like those beginning with "Mc," are placed according to the contracted form.

In Volume V., pages 263-282 were accidentally duplicated. Titles referring to the duplicate sheets have a star (*) against the number of the page in the Index.

"Books Noticed" are indexed by authors' names.

The statistics of a given State, or other place, are all grouped under the title "Statistics."

LIST OF CONTRIBUTORS, WITH THE PAGE ON WHICH EACH ARTICLE COMMENCES.

- Adams, Rev. Thomas, ix. 313.
 Aiken, Rev. Silas, D. D., viii. 29.
 Alden, Rev. Edmund K., D. D., vii. 227.
 Allen, Rev. Rowland H., x. 154.
 Allen, Rev. William W., viii. 130.
 Anderson, Rev. Rufus, D. D., viii. 325.
 Arms, Rev. Hiram P., D. D., viii. 35.
- Bacon, Rev. Leonard, D. D., iii. 268; v. 211.
 Bacon, Rev. Leonard W., iv. 199; v. 242, 310; vi. 41. 276.
 Barnum, Rev. Samuel W., vi. 200.
 Bartlett, Prof. Samuel C., D. D., x. 340.
 Blanchard, Pres. Jonathan, D. D., v. 306.
 Bouton, Rev. N., D. D., x. 374.
 Burnham, Rev. Amos W., D. D., x. 186.
 Burt, Rev. David, ii. 67; v. 46, 161; viii. 151, 374.
 Byington, Rev. Ezra H., vi. 17.
- Chamberlain, Rev. Joshua M., viii. 354.
 Chesebrough, Rev. Amos S., viii. 160.
 Claggett, Rev. Erastus B., vi. 17.
 Clapp, Rev. A. Huntington, vi. 317.
 Clark, Rev. Joseph S., D. D., i. 53, 70, 73, 129, 158, 178, 271, 357, 359, 393; ii. 42, 49, 173, 198, 282, 404; iii. 20, 133, 190, 242, 317.
 Clark, Rev. Sereno D., iv. 131.
 Coe, Rev. David B., D. D., ii. 272.
 Coggeshall, Rev. S. W., D. D., viii. 371.
 Cole, Rev. Albert, vi. 187.
 Corey, Rev. John E., vi. 357.
 Cowles, Rev. Henry, v. 132.
 Cross, Rev. Moses K., vii. 160; viii. 330.
 Cummings, Rev. Preston, v. 284.
 Cushing, Rev. Christopher, iv. 317; vi. 127; ix. 388; x. 17, 137, 166, 227, 275, 299, 393.
 Cushman, Rev. David Q., ix. 21.
 Cutler, Rev. Charles, vi. 175.
- Dennen, Rev. Stephen R., ii. 293.
 Dexter, Rev. Henry M., D. D., i. 17, 66, 186, 389; ii. 14, 72, 156, 268, 279, 302; iii. 52, 240; iv. 58, 223, 247, 268, 310; v. 130, 173, 201, 256, 323, 342, 347; vi. 33, 147, 327; vii. 197; viii. 381; x. 317.
 Dill, Rev. James H., i. 151.
 Dutton, Rev. Samuel S. W., D. D., ii. 245.
 Dwight, Rev. Edward S., ii. 161.
 Dwinell, Rev. Israel E., D. D., i. 341.
- Eastman, Rev. Lucius R., Jr., viii. 17; x. 241.
 Edmunds, Rev. E., ii. 305.
 Eggleston, Rev. Nathaniel H., vi. 142.
- Foster, William H., v. 170.
- Gilman, Rev. Edward W., i. 59; iv. 179; viii. 336.
 Goodell, Rev. Constans L., ix. 1.
 Gulliver, Rev. John P., D. D., i. 300.
- Hammond, Rev. Charles, ix. 137.
 Harding, Rev. John W., iii. 225.
 Hart, Rev. John C., ii. 269, 386; iii. 149, 285, 323; iv. 36, 176, 239, 332; v. 243; ix. 32.
- Hayward, Rev. Sylvanus, viii. 382.
 Henderson, Rev. A. M., vi. 305.
 Hill, Rev. E. S., x. 375.
 Holbrook, Rev. John C., D. D., ix. 246.
 Hooker, Rev. Edward W., D. D., vi. 268.
 Hoppin, Prof. James M., iv. 356; vi. 333; vii. 231.
 Hosmer, Rev. Samuel D., vii. 31.
 Howe, Rev. E. Frank, ix. 254.
- Johnson, Rev. Edwin, ix. 25; x. 201.
- Kedzie, Rev. Adam S., iii. 357.
 Kingman, Bradford, Esq., vi. 294, 362; vii. 182.
 Kitchel, Rev. Harvey D., D. D., iii. 341.
 Knowlton, Rev. Stephen, ix. 329.
- Lane, Rev. James P., ii. 380.
 Langworthy, Rev. Isaac P., i. 231, 321, 369, 420; ii. 20, 160, 244, 340, 424; iii. 1, 72, 182, 224, 312, 383; iv. 73, 130, 221, 293, 312, 361, 398, 400; v. 1, 22, 57, 114, 115, 198, 199, 278, 279, 286, 357, 359; vi. 61, 121, 123, 215, 218, 306, 313, 393, 394; vii. 127, 128, 224, 225, 441, 447; viii. 126, 128, 223, 224, 315, 321, 399; ix. 133, 138, 216, 218, 300, 349, 389; x. 138, 226, 310, 394.
- Laurie, Rev. Thomas, D. D., x. 352.
 Lawrence, Rev. Edward A., D. D., i. 105; viii. 178.
 Learned, Rev. Robert C., i. 264, 350; ii. 25, 178, 289, 376; iii. 13, 153, 259, 349.
 Lee, Rev. Samuel, vii. 35.
- Magoun, Rev. George F., D. D., i. 373; iv. 25; ix. 153.
 Mann, Rev. Joel, viii. 287.
 Manning, Rev. Jacob M., D. D., i. 1.
 Marvin, Rev. Abijah P., ii. 339.
 McCall, Rev. Salmon, iii. 249.
 Mead, Rev. Hiram, vi. 281.
 Means, Rev. James H., ii. 1.
 Means, Rev. John O., vi. 10; ix. 264.
- Nelson, Rev. John, D. D., ii. 363.
 Noyes, Rev. Daniel P., ii. 222; iv. 38.
- Odiorne, James C., iii. 138.
 Oliphant, Rev. David, viii. 333.
 Orton, Rev. James, v. 206.
- Packard, Prof. Alpheus S., x. 229.
 Palmer, Rev. Ray, D. D., ix. 308, 388; x. 137, 227, 299, 393.
 Park, Prof. Edwards A., D. D., iv. 1; x. 24.
 Patrick, Rev. Henry J., x. 38.
 Patton, Rev. William W., D. D., iv. 335; v. 25, 277*; vii. 185.
 Pond, Prof. Enoch, D. D., i. 62; v. 328.
 Porter, Rev. Noah, D. D., v. 263.*
 Potwin, Rev. Thomas S., vi. 38; viii. 345.
 PUNCHARD, Rev. GEORGE, i. 278.
- Quint, Rev. Alonzo H., D. D., i. 38, 77, 124, 135, 165, 181, 233, 296, 385; ii. 53, 97, 203, 220, 351, 409; iii. 23, 73, 199; v. 293; vii. 42, 61, 195; viii. 1, 12, 55, 57, 199, 216, 241, 293; ix. 57, 174, 180, 182, 195, 276, 291; x. 54, 210, 277, 377.
- Rankin, Rev. J. E., ix. 36.
 Ropes, Joseph S., Esq., viii. 225.

Safford, Rev. George B., viii. 277.
 Sargent, Rev. Roger M., ix. 367.
 Sawyer, Rev. Rufus M., viii. 141, 267.
 Sewall, Prof. John S., iv. 163.
 Seymour, Rev. B. N., viii. 350.
 Smith, Rev. Charles A., v. 20.
 Smith, Rev. Moses, ix. 235.
 Snow, D. E., viii. 359.
 Spalding, Rev. Samuel J., D. D., iv. 376; vi. 161, 245.
 Sprague, Rev. Daniel G., v. 320.
 Stearns, Pres. William A., D. D., x. 1, 173, 245, 362.
 Stoever, Prof. M. L., iv. 169.
 Stone, Rev. Andrew L., D. D., vi. 190, 350.
 Stone, Rev. Benjamin P., D. D., ix. 171.
 Storrs, Rev. Henry M., D. D., ii. 329; vii. 170.
 Stowe, Prof. Calvin E., D. D., vi. 221.
 Swain, Rev. Leonard, D. D., vi. 51.

Tappan, Rev. Benjamin, vii. 131.
 Tarbox, Rev. Increase N., ii. 215; iii. 158; vii. 1; viii. 129.
 Taylor, Prof. John L., i. 333; ix. 219.
 Tenney, Rev. Edward P., ix. 359.
 Tenney, Rev. Erdix, iv. 241.
 Thompson, Rev. Amherst L., ii. 28.
 Thompson, Rev. Joseph P., D. D., ii. 33, 64; iii. 288; iv. 191.
 Thornton, John Wingate, Esq., v. 143; ix. 188.
 Thurston, Rev. David, D. D., iv. 253; v. 33.
 Thurston, Rev. Richard B., v. 41.
 Torrey, Rev. Charles W., ix. 163; x. 141.
 Tracy, Rev. Joseph, D. D., viii. 149.
 Tuttle, Rev. Timothy, iii. 331.

Vaill, Rev. Joseph, D. D., vi. 137.
 Vinton, Rev. John A., x. 195.

Walker, Rev. George Leon, vi. 341.
 Washburn, Hon. Emory, LL. D., ii. 313.
 Webster, Prof. John C., iv. 259.
 Weston, Rev. Isaac, ix. 334.
 White, Rev. Pliny H., iii. 279; iv. 346; v. 274*; vi. 29, 157, 237; viii. 283.
 Whiting, Rev. Lyman, iv. 291; vi. 1.
 Wight, Rev. Daniel, Jr., vi. 197; vii. 163.
 Willard, Rev. Henry, iv. 342.
 Withington, Rev. Leonard, D. D., ii. 370.
 Wolcott, Rev. Samuel, D. D., i. 141; vii. 193.

LIST OF ARTICLES.

Absent Members of Churches, iv. 163; Duty of Churches to, viii. 279.
 Agents and Benevolent Societies, iii. 183.
 American Congregational Association (formerly Congregational Library Association), i. 70, 104, 222, 327, 420; ii. 96, 244, 313, 348; iii. 71, 223, 310, 341; iv. 310, 398; v. 114, 198, 279, 328, 359; vi. 123, 215, 313, 394; vii. 128, 225, 437, 447; viii. 128, 224, 331, 399; ix. 135, 216, 218, 300, 389; x. 133, 226, 310, 394.
 American Congregational Union, i. 59, 231, 321, 420; ii. 160, 244, 349, 424; iii. 72, 224, 312, 383; iv. 130, 221, 312, 400; v. 115, 199, 273, 355; vi. 121, 218, 306, 393; vii. 127, 224, 437, 441; viii. 123, 223, 315, 399; ix. 133, 208, 388; x. 137, 227, 299, 393; Address to, from Congregational Union of Scotland, v. 304.
 American Home Missionary Society, Origin of, iv. 42; Labor of, ii. 223; and Presbyterian General Assembly, i. 379. (See *Home Missions*.)
 Andover Theological Seminary, Mortuary Statistics, i. 357; Sacred Music at, vi. 268. (See *Theological Seminaries*.)
 Anglo-American Church in 1776, ii. 311.
 Apostolic Churches, Congregational, ix. 148.
 Aquinas, Hymns of, iv. 253.
 Architecture and Christian Principle, i. 373. (See *Church Architecture*; also *Meeting-Houses*.)
 Associations, General (Congregational). (See *Statistics*.)
 Associations, Ministerial. (See *Ministerial Associations*.)
 At Rome do as the Romans do, vii. 34.
 Backus, Charles, his Divinity School, vi. 137.
 Barnard, Rev. John, Autobiographical Fragment, iv. 376.

Bedford, Mass., Unitarian Controversy in, x. 245.
 Beecher, Lyman, Reminiscences of, vi. 221; Life of, noticed, iv. 359.
 Bellamy, Dr. Joseph, Notes of a Sermon by, iv. 57.
 Benefactions to American Literary Institutions, x. 275.
 Benevolent Societies, Agents and, iii. 183.
 Berkshire Association, Centennial of, iv. 143.
 BIOGRAPHICAL NOTICES. (See also *Biographies*, and *Obituaries*.) In this list, ministers are not noted as such; but almost all are ministers.
 Adams, Charles S., i. 270; Adams, Cornelius, iii. 154; Adams, Moses, iii. 269; Adams, Zabdell, iii. 269; Alexander, Archibald, vi. 181; Alexander, James W., vi. 185; Alexander, Joseph A., vi. 183; Allen, Jacob, iii. 261; Allen, Jonathan, i. 47; Allen, Timothy, i. 266; Allison, Francis, vi. 178; Andrews, William, iii. 264; Andrus, Jared, ii. 178; Atkins, Elisha, iii. 16; Austin, Samuel, i. 44; Avery, Ephraim, i. 350; Ayer, Charles L. iii. 262; Ayer, Joseph, i. 185.
 Backus, Joseph, iv. 231; Backus, Joseph W., ii. 179; Backus, Samuel, iii. 353; Baldwin, John D., iii. 17; Ballantyne, William G., i. 43; Barker, Joseph, i. 41; Barker, Nehemiah, ii. 183; Barnard, John, iv. 376; Barnard, Thomas, i. 41; Barnes, William, iii. 182; Barrett, Samuel, v. 342; Barton Titus T., i. 47; Bass, John, i. 205; Bassett, William E., ii. 377; Bates, James, ii. 377; Benedict, Amzi, ii. 379; Benedict, Joel, ii. 291; Billings, William, ii. 180; Blair, Samuel, v. 204; Blanchard, Amos, iv. 349; Blanchard, Edmund H., vi. 237; Blanchard, Nathaniel B., vi. 298; Boies, Artemas, vi. 34; Boutelle, Asaph, iv. 348; Boutelle, Thomas, iii. 354; Bradford, Moses, vi. 17; Bradford, Samuel C., vi. 159; Bradford, William, ii. 26; Bragg, Jesse K., iv. 331; Braman, Isaac, i. 44; Breckinridge, John, vi. 184; Bridge, Ebenezer, iii. 269; Briggs, Ephraim, iv. 227; Briggs, James, i. 44; Brown, Aaron, iii. 16; Brown, John, vi. 34; Burdet, George, viii. 143; Burdette, Michael, iii. 354; Burroughs, Eden, ii. 183; Bushnell, William, iii. 17.
 Cabot, Marston, iii. 156; Case, Lyman, vi. 32; Chamberlain, Charles, i. 268; Chamberlain, Jason, iii. 286; Chapin, Seth, vi. 20; Chapin, Stephen, vi. 20; Chapin, William A., vi. 158; Chapin, Daniel, iii. 269; Chapin, Jeremiah, iv. 227; Cheever, Thomas, v. 343; Clark, Jacob S., v. 241; Clarke, Walter, i. 356; Cleveland, Richard F., iii. 264; Cogswell, James, i. 353; Coit, Joseph, ii. 289; Collins, Samuel, iv. 157; Colton, Henry M., iii. 352; Cornell, William M., iii. 351; Cowles, Orson, iii. 354; Crampton, Ralph S., iii. 351; Cummings, Alexander, v. 204; Cummings, Henry, iii. 269; Curtis, Jonathan, iii. 352; Cutler, Brainerd B., vi. 238; Cutler, Manasseh, i. 47.
 Dana, Joseph, i. 42; Davis, Emerson, i. 52; Day, Israel, ii. 185; Devotion, Ebenezer, iii. 154; Dexter, Henry M., vi. 34; Dickinson, Erastus, ii. 179; Dorrance, Gordon, i. 44; Dorrance, Samuel, iii. 260; Dow, Daniel, iii. 157; Dummer, Shubael, viii. 147; Dunning, Andrew, ii. 293; Dutch, Ebenezer, i. 47; Dwight, John, vii. 183; Dwight, Josiah, iii. 349.
 Eddy, William, iv. 224; Edson, Ambrose, i. 352; Eliot, John, Jr., vii. 193; Elwood, David M., iii. 355; Emerson, Daniel, iii. 269; Emerson, John i. 46; Estabrook, Samuel, i. 353; Evcrest, Cornelius B., iii. 264.
 Ferrin, Clark E., v. 276*; Fisher, Jesse, iii. 155; Fisk, John, v. 240; Fisk, John, iii. 15; Fiske, John, iv. 332; Fitch, Charles, iii. 14; Fitch, Ebenezer, i. 44; Foster, Edmund, iii. 269; Foster, Emerson, iii. 16; Fowler, Orin, ii. 292; Frost, Daniel C., ii. 182; Fuller, John, ii. 291.
 Gibson, Richard, viii. 142; Goffe, Joseph, i. 47; Goodhue, Josiah, iii. 269; Gould, Vinson, i. 47; Graves, William, iii. 353; Gray, Asahel R., vi. 32; Grosvenor, Charles P., i. 357; Grosvenor, David A., vi. 158; Gurley, Ebenezer, viii. 285.
 Hale, James, i. 265; Hall, George, ii. 377; Hall, Job, i. 268; Hall, Richard, x. 186; Hall, Samuel R., vi. 30; Hayes, Joel, i. 44; Hazen, Reuben S., ii. 27; Herriek, Horace, iv. 349; Heywood, Oliver, ii. 17; Hill, Ebenezer, x. 194; Hills, James D., vi. 242; Hine, Orlo D., iii. 355; Holman, Sidney, iii. 17; Holmes, William E., vi. 242; Holt, Jacob, x. 191; Hough, Lent S., ii. 178; Howard, Jabez T., vi.

- 238; Howe, James, x. 189; Howe, Perley, iii. 15; Hull, Benjamin, viii. 144; Hunt, Daniel, ii. 379; Hunt, Nathan S., iii. 14; Huntington, Asahel, i. 45; Huntington, Daniel, viii. 183; Huntington, Elijah B., iii. 18; Hutchings, Samuel, iv. 331; Hatchinson, Elisha, i. 269; Hyde, Alvan, i. 43; Hyde, Charles, i. 268.
- Jewett, Leonard, x. 192; Johnson, Gordon, ii. 138; Johnson, James, vi. 239; Johnson, Joshua, iii. 353; Judson, Andrew, ii. 179; Judson, Ephraim, i. 43; Judson, Philo, i. 267.
- Keep, John, i. 47; Kellogg, Elias W., v. 275*; Kirby, Elias R., v. 275*; Kimball, John, v. 277*; King, Asa, ii. 27; Knapp, Jared O., ii. 376.
- Lamb, Silas, vi. 243; Lane, Otis, iii. 261; Lanphear, Orpheus T., vi. 159; Learned, Erastus, ii. 27; Learned, Robert C., i. 357; Leland, Luther, vi. 159; Leonard, Abiel, iii. 350; Leonard, George, i. 354; Litchfield, Paul, i. 41; Loring, Israel, v. 342; Loring Levi, vi. 32; Lyman, Eliphalet, iii. 351; Lyman, Joseph, i. 40; Lyon, Walter, iii. 13.
- Marsh, William H., iii. 355; Marshall, Joseph, ii. 25; Martin, Ebenezer, i. 268; Mason, Reuben, vi. 160; Mather, Samuel, v. 342; Mattocks, John, iv. 350; Maxcy, Jonathan, iv. 227; McDowell, Alexander, vi. 179; Mead, Samuel, i. 47; Meech, Asa, i. 355; Merrill, David, iv. 348; Merrill, Nathaniel, vi. 20; Messinger, James, i. 267; Miller, Alexander, ii. 376; Miller, Samuel, ii. 182; Moody, Joseph, viii. 276; Moody, Samuel, viii. 237; Moore, Zephaniah S., i. 45; Morgan, Solomon, i. 354; Morrill, Isaac, iii. 269; Morse, Charles F., vi. 242; Moseley, Samuel, ii. 181; Murdock, Thomas J., i. 355.
- Newell, Jonathan, iii. 269; Nichols, Washington A., iv. 331.
- Ober, Benjamin, iii. 356.
- Packard, D. Temple, vi. 184; Paige, Christopher, vi. 21; Paige, Reed, vi. 18; Palmer, David, x. 188; Palmer, John, iii. 156; Payne, Solomon, ii. 25; Peabody, Charles, i. 268; Pearson, Ora, v. 276*; Perkins, Sidney K. B., vi. 190; Perley, Humphrey C., i. 47; Phelps, Amos A., vi. 34; Phelps, Austin, vi. 34; Platt, Dennis, i. 356; Pond, Benjamin W., v. 277*; Pond, Enoch, i. 267; Pope, Joseph, i. 45; Porter, James, ii. 378; Porter, John, vi. 295; Porter, Micalah, iii. 200; Putnam, Aaron, ii. 378.
- Reynolds, Freerace, i. 41; Rice, Thomas O., ii. 184; Ripley, David, iii. 13; Ripley, Ezra, iii. 269; Robinson, Henry, ii. 233; Rockwell, Samuel, ii. 293; Rockwood, Ebenezer, x. 192; Rockwood, Otis, iii. 352; Rose, Israel G., ii. 27; Rowland, David S., ii. 290; Russell, Noadiah, iii. 157.
- Sampson, Hollis, ii. 180; Scribner, Nather, iii. 269; Sessions, Joseph W., iii. 359; Sharpe, Andrew, iii. 236; Simpkins, John, i. 41; Simpson, Thomas, v. 276*; Skinner, Thomas H., vi. 33; Smith, Azro A., vi. 241; Smith, Nathan B., iii. 14; Snell, Thomas, i. 47; Soule, George, ii. 182; Spalding, Josiah, i. 44; Sprague, Daniel G., ii. 182; Spring, Samuel, i. 44; Staples, John, ii. 26; Stearns, George I., iii. 265; Stearns, Samuel, i. 45; Stevens, Thomas, ii. 376; Stiles, Abel, iii. 350; Stone, George, vi. 242; Stone, Micah, iv. 331; Storrs, John, iii. 265; Storrs, William, i. 264; Strong, James W., vi. 31; Sumner, Joseph, i. 42.
- Tallman, Thomas, iii. 156; Tenney, Asa P., ix. 359; Terrey, Reuben, ii. 180; Thayer, Foster, iii. 355; Thomas, Joshua, iii. 229; Thompson, William, viii. 143; Throop, Amos, iii. 350; Tillotson, George J., i. 352; Tolman, George B., vi. 238; Tolman, Samuel H., x. 188; Turner, Nathaniel, i. 46; Tyler, Edward R., viii. 287; Tyler, John E., iii. 265.
- Underwood, Almon, iii. 355.
- Wadsworth, John, i. 353; Wadsworth, Samuel, ii. 184; Walker, Charles, x. 190; Walker, John, vi. 21; Walley, Thomas, v. 202; Ward, Ephraim, i. 41; Warren, Charles J., i. 556; Waterman, Elijah, iii. 263; Welles, Elijah G., iii. 154; Wellman, Jubilee, vi. 240; Wells, Rufus, i. 43; West, Stephen, i. 41; Wheelock, James R., i. 355; White, Levi, i. 45; White, Stephen, iii. 262; Whiting, Lyman, iv. 331; Whiting, Phineas, i. 42; Whiting, Samuel, iii. 252; Whitney, Josiah, i. 351; Whitney, Peter, i. 42; Whiting, Phineas, iii. 269; Whiton, John M., vi. 19; Whiton, Otis C., iii. 155; Whitwell, Roswell, ii. 184; Willard, John, ix. 138; Willard, Joseph, i. 40; Willard, Samuel G., iii. 286; Willey, Charles, vi. 159; Williams, Avery, viii. 227; Williams, Ebenezer, ii. 377; Williams, Francis, ii. 179; Williams, Henry, viii. 285; Williams, Stephen, iii. 355; Wilson, Luther, i. 351; Wilson, Matthew, vi. 179; Wise, Jeremiah, v. 342; Wolcott, Vernon, vi. 30; Wollage, Elijah, viii. 286; Wood, Charles W., vii. 184; Wood, Luke, ii. 207; Woodbridge, Benjamin R., i. 46; Woodruff, Hezekiah N., iv. 228; Woodruff, Richard, iv. 331; Woodward, James W., vi. 30; Worcester, Everts, iv. 350; Worcester, Isaac R., iv. 350; Worcester, John H., iv. 350; Worcester, Leonard, iv. 347; Worcester, Samuel, i. 45; Wright, Eliphalet, ii. 185.
- BIOGRAPHIES.** (See, also, *Biographical Notices and Obituaries.*) Those marked (*) are accompanied by portraits.
- Aiken, John,* iii. 219.
- Batcheller, Tyler,* vi. 125. Beecher, Rev. Lyman,* vi. 221; vii. 359. Boyd, Deacon William, iv. 351. Bradford, Moses, vi. 175.
- Clark, Rev. Joseph S.,* iv. 1. Codman, Rev. John,* ii. 1. Cooley, Rev. Timothy M., ii. 272. Cotton, Rev. John,* iii. 138.
- Dimmick, Rev. Luther F., ii. 370. Drake, Albert,* vii. 227. Dutton, Rev. Samuel W. S.,* viii. 129.
- Eddy, Zechariah,* iv. 223. Ely, Rev. Alfred,* ix. 137. Emmons, Rev. Nathaniel,* iii. 225.
- Fairbanks, Gov. Erastus,* ix. 1. Fiske, Rev. Samuel,* viii. 1. Fitch, James M.,* x. 141.
- Green, Rev. Samuel,* viii. 225. Greene, David,* viii. 325.
- Hopkins, Rev. Samuel,* vi. 1. Huntington, Samuel,* vi. 317.
- Kingsley, Prof. James L.,* v. 117.
- Mather, Rev. Cotton,* i. 233. Mather, Rev. Increase,* iii. 317. McEwen, Rev. Abel,* v. 263. Muller, George, iii. 190.
- Niles, Nathaniel,* v. 33.
- Phillips, Lieut.-Gov. William,* i. 333. Prince, Rev. Thomas,* i. 1. Putnam, Rev. Israel W.,* x. 317. Richmond, Gilbert, i. 307.
- Safford, Deacon Daniel,* iii. 1. Sawyer, Rev. John, i. 62. Sewall, Rev. Joseph,* v. 201. Smyth, Prof. William,* x. 229. Snell, Rev. Thomas,* iv. 317. Stearns, Rev. Samuel,* x. 1, 173, 245, 332. Strong, Gov. Caleb,* ii. 161.
- Tappan, Rev. Benjamin,* vii. 151. Taylor, Rev. Nathaniel W.,* ii. 245. Thurston, Rev. David,* ix. 313. Tyler, Rev. Bennet,* ii. 351.
- Webster, Noah,* vii. 1. Wickliffe, John, i. 278. Williams, Judge Thomas S.,* v. 1. Wilson, Rev. James, viii. 371. Wolcott, Henry, i. 140. Woods, Prof. Leonard,* i. 105. Worcester, Rev. Samuel,* iv. 131. Worcester, Rev. Almon A.,* iii. 279.
- Blacksmith, A, in the Pulpit, ix. 359.
- BOOKS NOTICED.**
- Acton, Mass., Church Manual, x. 337. Adams's (C.) Luther, his own Biographer, ii. 339. Adams's (N.) Catharine, i. 217; Little Key, 217; Great Concern, 409; Evenings with the Doctrines, iii. 208; Cross in the Cell, viii. 306. Advance, The, ix. 236. Agassiz's Structure of Animal Life, viii. 215. Alexander's Works, iii. 204. Alford's Greek Testament, i. 310. Allen's India, iii. 207. American Christian Record, ii. 232. American Presbyterian and Theological Review, v. 270; vi. 211; vii. 57; x. 220. Anderson's (M. E.) Scenes in the Sandwich Islands and California, vii. 433. Anderson's (R.) Hawaiian Islands, vi. 387. Andover, South Ch. Manual, ii. 82. Andover Theological Seminary, Semicentennial, i. 311. Andrews's Life of our Lord upon the Earth, v. 135. Arnold's Prerequisites to Communion, ii. 208. Arnold's Roots and Fruits, ii. 415. Arvine's Cyclopaedia, vii. 217. Atlantic Monthly, x. 221. Augustine's Confessions, ii. 333.
- Bacon's (L.) Christian Self-Culture, v. 196. Bacon (Lord), Works of, iii. 59, 207, 316; iv. 124, 214, 334; x. 219. Bacon, W. K., Memorial of, iv. 453. Baird's First Adam and Second, ii. 232. Bancroft's American Revolution, ix. 50. Baptist Quarterly, x. 220. Barnstable Conference Manual, ix. 210. Barrows's Henderson's Minor Prophets, ii. 80. Bartlett's Life and Death Eternal, vii. 338. Bate-

- man's Life of Bishop Wilson, ii. 234. Bayne's Essays, vii. 217. Beecher's (C.) Redeemer and Redeemed, vi. 210. Beecher's (H. W.) Norwood, x. 290. Beechwood Ch., Historical Sketch of, ix. 210. Bell's A Man, iii. 62. Bengel's Gnomon, iii. 60; v. 301; v. 353. Benjamin's Missionary Sisters, iii. 62. Bernard's Progress of Doctrine, ix. 288. Bethune's Expository Lectures on the Heidelberg Catechism, vi. 358. Biblical Reason Why, ii. 259. Bibliotheca Sacra, i. 311; ii. 78; v. 210; x. 220. Bickersteth's Rock of Ages, ii. 415. Bliss's Popular Education, ix. 211. Bogue's Testimony of Christ to Christianity, iv. 302. Bouton's Commemorative Discourse, N. H. General Association, ii. 82; Forty Years' Ministry, viii. 51; Sermon on the Death of Rev. A. P. Tenney, ix. 287. Bowen's Daily Meditations, viii. 305. Brace's Short Sermons to Newsboys, viii. 304. Brainerd's Life of John Brainerd, viii. 213. Broadway Tabernacle, Dedication of, ii. 82. Buck's (E.) Massachusetts Ecclesiastical Law, viii. 50. Buck's (E. A.) Historical Discourse, ix. 334. Buckingham's Memorial of the Pilgrim Fathers, ix. 210. Bullard's Sabbath-School Chestnuts, vi. 303. Burlington, Vt., Religious Condition of, ix. 287. Bush's Life of William Atchison, ix. 211. Bushnell's Christian Nurture, iii. 205; Character of Jesus, 209; Christ and his Salvation, vii. 57; Vicarious Sacrifice, viii. 52.
- Calkins's (F. M.) Norwich, Ct., viii. 326. Calkins's (N. A.) Primary Object Lessons, iii. 374. Canadian Independent, ii. 77; x. 221. Carpenter's Here and Beyond, ii. 81. Chamberlain's Layman's Assistant, v. 269. Chaplin's Memorial Hour, vi. 303. Cheney's Lecture on the Baptists, viii. 215. Chesebrough's Home Work, x. 219. Chester's Life of John Rogers, iv. 384. Christian Armor, vii. 217. Christian Home Life, vi. 358. Chrystal's History of Modes of Christian Baptism, iii. 373. Clark's (G. F.) History of Norton, i. 410. Clark's (J. S.) Congregational Churches of Massachusetts, i. 409. Clark's (N. G.) Outline of the Elements of the English Language, v. 353. Clarke's Orthodoxy, ix. 264. Cleveland, E. L., Memorial to, viii. 306. Cleveland's Compendium of American Literature, i. 311; Compendium of Classical Literature, iii. 304. Collier's Memoir of T. F. Buxton, iv. 214. Columbia, Ct., 150th Anniversary of, ix. 257. Companion Poets for the People, vii. 434. Congregational Ecclesiastical Minutes, i. 411. Congregationalism: What it is, vii. 56. Congregational Record, ii. 78; ix. 210. Congregational Review, x. 220. Conington's Æneid of Virgil, x. 293. Connecticut, Contributions to Ecclesiastical History of, iii. 208. Connecticut Home Evangelization Reports, iii. 206, 373. Cooke's (J. E.) Stonewall Jackson, viii. 214. Cooke's (J. P.) Religion and Chemistry, vi. 358. Cornell's How to enjoy Life, ii. 339. Coventry, Vt., Church Manual, x. 294. Cowles's Ezekiel and Daniel, x. 291. Craik's History of English Literature, &c., vi. 58. Crosby's Annual Obituaries, ii. 221. Curtis's Mystery of Iniquity unveiled, viii. 305. Cutting's Historical Vindications, ii. 340.
- Dall's The College, the Market, and the Court, ix. 289. Dana's Ethical Inquiries, iv. 214. Dartmouth, The, ix. 211. Davis's Beautiful City, iii. 206; Congregational Polity, &c., vii. 432. Dawson's Federalist, iv. 58. Dean's Memoir of Rev. Giles Firmin, viii. 51. De Liefste's Signet Ring, ii. 339. Derby's (Earl) Iliad of Homer, vi. 434. De Vere's Studies in English, ix. 211. Dexter's Twelve Discourses, iii. 63; Congregationalism, vii. 432; x. 292; Verdict of Reason, vii. 433. Dora Hamilton, vi. 303. Douglas's Claudia, x. 221. Dwight's Modern Philology, vi. 387. Dwinoll's Wisconsin as it was and as it is, ix. 288.
- Eccle Dens, ix. 211. Ecce Ecclesia, x. 291. Ellicott's Lectures on the Life of Christ, iv. 124; Commentaries, vii. 217, 432. Elsie Bailey, vi. 303. Emmons, Works of, ii. 80, 231; v. 270. Essex County, Mass., Contributions to Ecclesiastical History of, vii. 57.
- Fading Flowers, ii. 82. Family Treasure, ix. 221. Felt's Ecclesiastical History of New England, Vol. II., iv. 385. Fire-lands Pioneer, ix. 290; x. 385. Fish's Primitive Piety revived, ii. 235. Fisher's Essays, viii. 53; Life of Benjamin Silliman, M. D., LL.D., 306. Fisk's Recollections of Mary Lyon, viii. 394. Fleming's Vocabulary of Philology, iii. 61. Foxton's Herman, viii. 53. Freeman's History of Cape Cod, iv. 301; v. 302. Freewill Baptist Quarterly, x. 221. From Dawn to Dark in Italy, vii. 217. Froude's History of England, vii. 434; viii. 52; ix. 51. Fulton's Memoir of Timothy Gilbert, viii. 394.
- Gale's Pilgrim's First Year in New England, vii. 433; Galesburg, Ill., Historical Discourse, &c., ix. 287. Gangooly's Hindoos, iii. 207. Gasparin's Happiness, vi. 59. Gausson's Canon of the Holy Scriptures, v. 110. Genesco Ill., 13th Anniversary of, ix. 287. Gibson's Year of Grace, ii. 340. Gillett's Life and Times of John Huss, vi. 58; History of the Presbyterian Church, vii. 215; England Two Hundred Years Ago, ix. 211; Ancient Cities and Empires, x. 50. Golden Truths, x. 50. Goodhue's Crucible, ii. 340. Gospel among the Caffres, vi. 303. Gotthold's Emblems, ii. 81. Greenwich, Ct., 150th Anniversary of the 2d Ch. in, ix. 334. Grout's Zulu-Land, vii. 217. Guild's Life, &c. of James Manning, ix. 387.
- Lackett's Illustrations of Scripture, iii. 59. Hagenbach's Text-Book of Doctrines, iii. 205. Hall's Sermons, x. 292. Hallam's Middle Ages, iii. 62. Hamilton's Logic, iii. 61. Harbaugh's Heaven; Heavenly Recognition; Heavenly Home, vi. 59. Harland's Miriam, v. 110. Harris's Inaugural Address, x. 52. Hatch's Bible Servitude Re-examined, v. 195. Haven's Mental Philosophy, i. 215; Moral Philosophy, 408. Headley's Chaplains and Clergy of the Revolution, vi. 302. Hengstenberg's Ecclesiastes, iii. 59. Heitchoek's Religion of Geology, ii. 232. Holland's Plain Talks on Familiar Subjects, viii. 53; Life of Abraham Lincoln, 214. Holmes's Autocrat, i. 410. Hopkins's Puritans, ii. 78, 234; Lectures on Moral Science, v. 110. Hosmer's Centennial Discourse, viii. 51. Household Reading, ix. 51. Hovey's Life of Backus, i. 216; State of the Impenitent Dead, 217; Scriptural Law of Divorce, viii. 305. Howe's From the Oak to the Olive, x. 293. Huntington's Christian Believing and Living, ii. 82. Hurst's History of Rationalism, viii. 53. Hymn and Tune Book, i. 310. Hymn and Tune Book, New Congregational, i. 218. Hymn Book, Church, ix. 289. Hymn Book, Sabbath, i. 89. Hymns and Choirs, iii. 62.
- Ide's Battle Echoes, viii. 306; Bible Pictures, ix. 258. Ingham's Hand-Book of Christian Baptism, viii. 215.
- Jewett's Baptism *versus* Immersion, x. 387. Jewett City, Conn., Church Manual, x. 387. Johnson's Wonder-Working Providence, x. 24.
- Kingman's History of North Bridgewater, ix. 50. Kirk's Discourses, iii. 63; Waiting Saviour, vii. 433. Kirk's Life of Jesus, ix. 212. Kirkland's Church-Girl's Garland, iv. 58. Kneeland's Annual of Scientific Discovery, ix. 213; x. 294. Krummacher's Suffering Saviour, vii. 217. Kurtz's Manual of Sacred History, ii. 415; Text-Book of Church History, iii. 61.
- Lamb's Works, iii. 60. Lange's Matthew, vii. 58; Acts, ix. 52; Genesis, x. 291; Corinthians, ix. 291; Langworthy's Historical Discourse, ix. 210. Leo's Eschatology, ii. 311. Liber Psalmorum, v. 196. Life's Morning, ii. 339; Life's Evening, 339. Light in Darkness, vi. 303. Littell's Living Age, x. 221. Little, Memorial of, iii. 304; vii. 434. Lyra Americana, vii. 57. Lyra Anglicana, vii. 57.
- Macaulay's Essays, iii. 60. Magoun's History of the 1st Congregational Church, Lyons, Io., vii. 56. Malcolm's Theological Index, x. 238. Manchester, Vt., Church Manual, x. 387. Mansel's Limits of Religious Thought, i. 309. March's Walks and Homes of Jesus, ix. 212. Marsh's (G. P.) Man and Nature, vi. 302. Marsh's (J.) Temperance Recollections, viii. 305. Masson's Life of Milton, i. 216; British Novelists, 410. Maxwell's Our Mother, iii. 63. May's Constitutional History of England, iv. 124. Mears's Beggars of Holland, &c. x. 51. Memorial Volume of A. B. C. F. M., iv. 125. Memphis, Tenn., Union (Cong.) Ch. Manual, ix. 50. Metcalf's Enquiry on Moral Obligation, ii. 415. Methodist Centenary Convention, viii. 394. Middlesex Union Conference Minutes, ix. 210; x.

52. Millennial Experience, iii. 306 Miller's Essays, vii. 58. Milman's Latin Christianity, iii. 205, 304; History of Christianity, ix. 51. Minutes of General Associations, x. 51. Miracles of Christ, vii. 424. Monthly Religious Magazine, x. 221. Morris, H. L. Church Manual, ix. 287. Morrison's Memorial Address, ix. 287. Murphy's Genesis, viii. 214; Exodus, x. 219. Mussey's Health, iv. 301. My Farm of Edgewood, vi. 59.
- Nash's Ekkoes from Kentucky, x. 294. New-Englander, ii. 78; vi. 210; x. 220. Newman's Apologia pro Vita sua, vii. 57. Newton Centre, Mass., Result of an *Ex parte* Ecclesiastical Council in, ix. 50. Noble's Centennial Discourse, ix. 210. North American Review, vi. 209. Norton's Orthodox Evangelist, i. 73. Noyes's Report on Home Evangelization, x. 52.
- Old Flag, vi. 302. Oliver Optic's Shamrock and Thistle, x. 221; Breaking Away, 221; Red Cross, 221; Dikes and Ditches, 294; Life of Grant, 386. Osborne's Catholic Cong'l Ch., Bristol, R. I. x. 294. Our Boys and Girls, x. 221. Our Young Folks, x. 221.
- Palmer's Hints, iii. 62; Remember Me, vii. 424; Reminiscences, viii. 51; Letters to Prof. Phelps, ix. 211; Hymns of my Holy Hours, x. 51. Pencilist, ix. 290; x. 221. Park's (and others) Sabbath Hymn-Book, i. 89; Collection of Treatises on the Atonement, i. 309. Parker, Ada R. Letters of, v. 354. Perkins's Missionary Life in Persia, iv. 125. Phelps's (A.) New Birth, ix. 51. Phelps's (C.) Grant and Colfax, x. 395. Pike's Commemorative Services at 25th Anniversary, ix. 50. Plymouth, N. H., Church Manual, x. 387. Pond's The Church, ii. 339; Lectures on Pastoral Theology, vii. 214; Lectures on Christian Theology, x. 49; Congregationalism, x. 49. Portland, Me., Statement of 3d Cong'l Ch. viii. 51. Powers's I Will, v. 299. Presbyterian Monthly, x. 221. Psalms, Book of, viii. 394. Psalms in Hebrew and English, iv. 125. Pusey's View of Congregationalism, ii. 231; History of Congregationalism, vii. 431; ix. 290. Putnam's Fifty Years' Ministry, vii. 52.
- Quiet Thoughts for Quiet Hours, iii. 62. Quincy's History of Harvard University, iii. 58. Quint's Potomac and the Rapidan, vi. 303.
- Rawlinson's Historical Evidences, ii. 235. Rebellion of 1861, History of, iii. 374. Richards's Memoir of Governor Briggs, ix. 211. Robinson's Physical Geography of the Holy Land, vii. 216.
- Sabbath at Home, ix. 290; x. 221. Safford, Memoir of, iii. 305. Salter's (C. C.) Anniversary Sermon, ix. 287. Salter's (W.) Sermon on the Death of Rev. B. A. Spaulding, ix. 288. Samson's Spiritualism Tested, ii. 254. Sargent's Temperance Tales, v. 354; vi. 393. Sawyer's New Testament, i. 94; Later Prophets, iii. 59; Hebrew Poets, v. 269. Schaff's Person of Christ, vii. 434; History of the Christian Church, ix. 212. Scheu's American Ecclesiastical Almanac, x. 218. Seiss's Gospel in Leviticus, ii. 81; Ten Virgins, &c. iv. 302. Seven Stories, with Basement and Attic, vi. 302. Shedd's Theronian's Eloquence a Virtue, i. 310; Discourses and Essays, iv. 302; History of Christian Doctrine, iv. 51. Sherwood's Autobiography, vi. 388. Smith's (H. B.) Chronological Tables of the Church, ii. 79. Smith's (J. H.) Glean, vi. 210. Smith's (M. H.) Universalism as it is, iii. 305. Smith's (W.) Bible Dictionary, ix. 289, 384; x. 50, 218, 292, 386. Snow-Flakes, vi. 59. Soldier of the Cumberland, vi. 389. Soldiers, Books for, iii. 305. Soldier's Diary, v. 196. Spring's Personal Reminiscences, viii. 52. Spurgeon's Sermons, v. 110; Morning by Morning, ix. 52. Stanley's Eastern Church, iv. 300; sermons, v. 353; Lectures on the Jewish Church, viii. 307. Stanton, Col. Pineas, Reminiscences of, x. 220. Stearns's Memorial of Adjutant Stearns, iv. 385. Steele's Chief of the Pilgrims, ii. 414. Steffens's Story of my Career, v. 239. Stuart's Romans, i. 217; Hebrews, ii. 414; Ecclesiastes, iv. 214.
- Tarbox's Nineveh, vi. 303; Missionary Patriots, x. 219. Taylor's (E.) Sermon on Independence, ix. 287. Taylor's (N. W.) Lectures on Revealed Theology, i. 409; Moral Government of God, ii. 338. Thayer's Tales from the Bible, ii. 339; Working and Winning, v. 269; Old Horse-Shoe, 269. Theological Eclectic, x. 221. Thompson's (A. C.) Morning Hours in Patmos, ii. 340; Lyra Celestis, v. 110; Mercy Seat, vi. 58. Thompson's (J. P.) Life of D. T. Stoddard, i. 95; Sergeant's Memorial, v. 353. Thornton's First Records of Anglo-American Colonization, i. 310; Pulpit of the Revolution, iii. 59. Thwing's Memorial of Thomas Thwing, x. 293. Tischendorf's When were our Gospels written? ix. 384. Origin of the Four Gospels, x. 219. Tobey's Christianity from God, x. 293. Trevor's Ancient Egypt, vi. 303. Traubnitz's Knightly Soldier, vii. 432. Turnbull's Christ in History, ii. 234. Tyler's (R. H.) Bible and Social Reform, ii. 338. Tyler's (W. E.) Life of Lobdell, ii. 81. Tyler's American Ecclesiastical Law, ix. 210.
- Udden's New England Theocracy, i. 95. Upham's Salem Witchcraft, x. 154.
- Vaill's Memorial Sermon, ix. 50. Vermont Domestic Missionary Society, Semi-centennial Sermon, x. 387. Vermont Quarterly Gazetteer, iv. 301. Views of Prophecy, vii. 215. Visions in Verse, vi. 302. Waddington's Track of the Hidden Church, vi. 58. Walker's Science of Wealth, ix. 52. Wardlaw's Congregational Independence, vii. 432. Warren's (I. P.) Memoir of Dickertman Sisters, ii. 81; New Testament, with Notes, Vol. I., x. 50. Warren's (Mrs. J. T.) History of the Morning Star, ii. 414. Wayland's (F.) Letters on the Ministry of the Gospel, v. 209; Memoir of Thomas Chalmers, p. d., vi. 302. Wayland's (F. & H. L.) Memoir of Francis Wayland, p. d., ll. d., x. 49. Webster's Dictionary, ii. 83; vii. 58; x. 49. Webster's Dictionary of English Etymology, iv. 300. Wells's (D. A.) Annual of Scientific Discovery, v. 269. Wells's (W. V.) Life of Samuel Adams, ix. 50. Westminster, Mass., Church Manual, x. 337. Westcott's Study of the Gospels, iv. 302. Wethersfield, Ct., Semi-Centennial of the Congregational Sabbath School, x. 221. Wheeler's Ten Years on the Euphrates, x. 523; Letters from Eden, x. 386. Where is the City? x. 292. Wilder's Congregational Polity, vii. 55. Williams's Scriptural Congregationalism, viii. 51. Wilson's Presbyterian Almanac, ii. 231; iii. 209; iv. 433; viii. 307; ix. 288; x. 386. Windham County, Ct., Reports of Association and Consociation, x. 294. Winslow's Hidden Life, v. 269. Wolf's Baptism, &c., iv. 214. Woman and her Saviour in Persia, v. 270. Worcester's Memoir of Samuel Worcester, p. d., iv. 213. Wright's Almost a Nun, x. 294.
- Young Merchant, ii. 414. Young Parson, v. 353. Burnham, Dr. A. W., Biographical Sketches by, x. 186.
- Canada, Congregational Periodicals of, v. 348. Alumni of Congregational College, viii. 387. (See *Statistics*.) Catechising, i. 293. Catechism, Master of Oxford's, v. 240. Catholic Tracts, New, x. 352. Chauncy, President, Oration of, iv. 265. Chicago Theological Seminary, iii. 357. (See *Theological Seminaries*.) Children, how the Puritans trained theirs, ii. 198. "Christian" Denomination, ii. 305. Christianity a Sufficient Renovator of the State, ix. 235. Christians on Furlough, iv. 163. Chorus Nova Jerusalem, v. 348. Church Architecture and Christian Principle, i. 373. And the Masses, iv. 25. (See *Meeting-Houses*.) Church and Parish, vi. 327. And Society, ii. 329; iv. 342. Church Building, ii. 20; v. 286. Church, Clerk, Duty of, ix. 182. Gathering a, ix. 348. Records, Plan of, ix. 166. Rules of Order, v. 323. Manual, vii. 163. Church, Duty of, to Absent Members, viii. 279. Five Theories of, vi. 41. Headship of, ix. 147. Invisible, vii. 231. Visible, vi. 333. Witness of, vi. 350. Woman's Sphere in, ix. 103. Silence of, ix. 329. Work and Responsibility of, vi. 190. Church Extension, Early Methods of, i. 53. Paul's Method of, iii. 243. Church Membership, Release from, x. 375. Church Polity, Platform of, National Council of 1865, vii. 269. Savoy, viii. 341. Churches and Church-Membership, viii. 374. The

- Apostolic, Congregational, ix. 148. Independence and Equality of, vi. 147. Present Work of, as affected by the State of Country, vii. 42. Relation to the State, ix. 245.
- Churches. (See *Meeting-Houses*.)
- CHURCHES, HISTORIES OF. (See, also, *Meeting-Houses*, *Views* of, which are usually accompanied by Church Histories.)
- Albany, Vt., v. 275. Akron, O., iii. 285. Ashford, Ct., i. 265. Atwater, O., ii. 299. Aurora, O., ii. 270.
- Barton, Vt., v. 275. Bath, O., iii. 286. Brimfield, O., ii. 271. Boston, O., iii. 287. Brooklyn, Ct., i. 350; Brownington, Vt., vi. 29.
- Canterbury, Ct., i. 352; ii. 25. Chaplin, Ct., ii. 178. Charlestown, Vt., vi. 31. Charlestown, O., ii. 386. Copley, O., iii. 287; Coventry, Vt., vi. 32. Crafts-bury, Vt., vi. 157. Cuyahoga, O., iii. 329.
- Derby, Vt., vi. 153.
- Eastford, Ct., ii. 179. Edinburgh, O., ii. 388.
- Franklin, O., ii. 389. Freedom, O., iv. 332.
- Garrettsville, O., iii. 150. Glover, Vt., vi. 100. Greensboro', Vt., vi. 237; Guilford, Vt., vii. 283.
- Hampton, Ct., ii. 180. Haverhill, Mass., viii. 333. Holland, Vt., vi. 238. Homer, N. Y., ix. 246.
- Hudson, O., iii. 239.
- Irasburgh, Vt., vi. 239.
- Killingly, Ct., ii. 182.
- Litchfield, Me., iv. 253. Lowell, Vt., vi. 240.
- Mantua, O., iv. 333. Middlebury, O., iv. 36. Morgan, Vt., vi. 241.
- Nelson, O., iii. 149. Newport, Vt., vi. 241. Northampton, O., iv. 334. Northfield, O., iv. 176.
- Norton, O., iv. 334.
- Palmyra, O., iv. 334. Peacham, Vt., iv. 346. Plainfield, Ct., ii. 289. Pomfret, Ct., ii. 377; iii. 13. Putnam, Ct., iii. 14.
- Randolph, O., iii. 150. Ravenna, O., iii. 151. Richfield, O., iv. 177. Rootstown, O., iii. 152.
- Salem, Vt., vi. 242. Scarborough, Me., ix. 188.
- Scotland, Ct., iii. 153. Shakersville, O., iv. 334. Somerville, Mass., x. 241. Sterling, Ct., iii. 156.
- Stowe, O., iv. 335. Streetsborough, O., iv. 335.
- Tallmadge, O., iv. 178. Thompson, Ct., iii. 156.
- Troy, Vt., vi. 242. Twinship, O., iv. 177.
- Voluntown, Ct., iii. 259.
- Westfield, Vt., vi. 243. Windham, Ct., iii. 262. Windham, O., iii. 153. Woodstock, Ct. iii. 349.
- York, Me. viii. 141, 267.
- Churches, Lists of. (See *Statistics*.) New. (See *Quarterly Record*.)
- Clark, Joseph S., D. D., iii. 383; iv. 1.
- Clerical Patriotism in New England, iii. 242.
- Clerk of a Church, his duties, ix. 182.
- Coleridge, a word from, vi. 194.
- Colleges, Benefactions to, x. 275.
- Columbian Phenix and Boston Review, v. 22.
- Conference System in New England, Origin of, vi. 187.
- Confession of Faith of Job Orton, ii. 279.
- Confession, Westminster, viii. 173. Savoy, in Full, with Variations from the Westminster, viii. 241. Massachusetts, of 1680, Variations from the Savoy, viii. 296.
- Confessions of Faith, Discussion of, iv. 179.
- Congregational Denomination, Distinctive Office of, vii. 170.
- Congregational Polity a Polity of the Spirit, vi. 51.
- Congregational Press in New Hampshire, ix. 171.
- Congregationalism, adapted to promote Revivals, iii. 52. And Christian Union, iv. 335. Earliest Development of, since the Reformation, vi. 276. Features and Superiorities, i. 17. For America, ix. 254. Hint upon, ix. 373. Improvements in, vii. 197. Logic of, viii. 149. Primitive Ecclesia, iii. 288. Rebellion (the) Tributary to, iv. 291. Radical Fallacy of Current, v. 311. Undenominational, ix. 349.
- Congregationalism (Historical), in Maryland, x. 201. In Michigan, ii. 190. In Minnesota, ii. 67. In Eastern New York, ii. 33. In Western New York, i. 151. In Ohio, v. 132, 248.
- Connection of Pastor and People, Civil and Ecclesiastical, i. 165.
- Cotton, John, on Thomas Hooker, ix. 179.
- Council, National. (See *National Council*.)
- Councils, Authority of, ii. 53. Membership and Quorum, ix. 180.
- Councils, Proceedings of, at Grafton, Mass., in 1744, iv. 247. Homer, N. Y., ix. 253. Hopkinton, Mass., in 1735, v. 342. Newton, Mass., ix. 180.
- Country, State of, affecting the Work of the Churches, vii. 42.
- Covenant of a Church at Gloucester, Mass., in 1728, viii. 16. One of 1654, iv. 21. Windsor, Ct., of 1647, iv. 168.
- Covenant of a Church, Changes in, iii. 220.
- Covenant, The Half-Way, iv. 271.
- Creeds, Church, v. 207. Right of Private Judgment, viii. 190. As a Test of Fellowship, viii. 382.
- Cumberland Association, Me., ix. 334.
- Deacon, Office of, i. 66; viii. 345. Charge to a, in 1746, v. 45. Ordination of, iv. 185. Term of Office, ix. 241.
- Deaths of Ministers, Lists of. (See *Quarterly Record*.)
- Deaths of Ministers' Wives, Lists of. (See *Quarterly Record*.)
- Declaration of Faith by National Council, vii. 388; x. 377. And the Confessions, viii. 173.
- Discipline, Process of Church, v. 256.
- Dismissals of Ministers, Lists of. (See *Quarterly Record*.)
- Doddridge, Five New Hymns of, iv. 23.
- Ecclesia, The Primitive, iii. 288.
- Ecclesiastical Statistics. (See *Statistics*.)
- Ecclesiastical Theses, v. 211.
- Editors' Table and Notes, i. 104, 232, 420; ii. 77, 96, 150, 225, 333, 340, 421; iii. 216, 379; iv. 125, 219, 308, 394; v. 111, 196, 270, 354; vi. 59, 211, 304, 389, vii. 59, 435; viii. 54, 215, 303, 395; ix. 53, 213, 296, 385; x. 53, 222, 296, 388.
- Eldership, Christian, What is it, v. 306; vi. 9.
- Elders, Plurality of, v. 277*; vi. 38.
- Elders, Ruling, v. 173.
- England and Wales. (See *Statistics*; also, *Theological Seminaries*.) Publications of Union of, i. 178; Congregational Institutions, iii. 240. Address to Union of, iv. 309. Congregational Periodicals, v. 347. Congregationalism of Churches in the last Century, vi. 10.
- Episcopal Protestant. (See *Statistics*; also, *Anglo-American*.)
- Essex North Association, Mass., vi. 161, 245.
- Evangelists, ii. 380; viii. 151, 216, 355.
- Exiled Churches of Massachusetts, v. 216.
- Expository Preaching, viii. 287.
- Faith and Reason, v. 41.
- Faith, Declaration of, by National Council, vii. 388; x. 377.
- Foreign Missions, Congregationalism adapted to, ii. 28. Forty Years ago, Sprague's Reminiscences of, v. 320.
- Free Church, Free Gospel, Free Government, ii. 313.
- Friars, Song against, v. 161.
- Furlough, Christians on, iv. 163.
- Gloucester, Church Covenant, viii. 16.
- Gorges, Colonial Schemes of Popham and, v. 143.
- Grafton, Mass., Council at, iv. 247.
- Half-Way Covenant, iv. 271.
- Headship of the Church, ix. 147.
- Hebrew, Origin of the Name, vi. 200.
- Home, a Congregational, v. 286.
- Home Evangelization (See *Home Missions*), iv. 190; viii. 190.
- Home Missions. (See *American Home Missionary Society*.) Adaptation of Congregationalism for, i. 341. Evangelization, iv. 199.
- Home Missionaries, First, of New England, x. 167.
- Homer, N. Y., Church in, ix. 246.
- Honolulu, Domestic Manufacture of Meeting-houses, v. 261.
- Hooker, John Cotton on, ix. 179.
- Hymn of A. D. 1150, iii. 278.
- Hymn, Sacramental, i. 198. Of Thomas Aquinas, iv. 253.
- Hymns, Five New, of Doddridge, iv. 23.
- Indian Churches on Nantucket, vii. 31.
- Indians, did the Pilgrims wrong the, i. 129.
- Installation (See *Ordination*), Relation of, to the Pastorate, x. 340.
- Installations, Lists of. (See *Quarterly Record*.)

- Keeping our own Vineyard, ii. 392.
- Lay Element in the Churches, ii. 293.
- Lay Ruling Elders, v. 173.
- Liberties, Birthplace of American, ix. 263.
- Libraries, Notes from Old, ii. 14.
- Library, Private, of the 14th Century, ii. 268. Of Miles Standish, iv. 258.
- Litchfield, Me., History of Church in, for fifty years, iv. 253.
- Lord's Prayer in 13th Century, vi. 267.
- Lutheran (Evangelical) Churches in United States, iv. 169. (See *Statistics*.)
- Maryland, Congregationalism in, Two Hundred Years ago, x. 201.
- Mary, Queen of Scots, Last Prayer of, iv. 22.
- Massachusetts (Historical), Address to Charles II., ix. 274. Association, General, i. 38. Associations, Ministerial, v. 293, 355; vii. 195; viii. 381. Conference and Association, Union of, v. 41. Exiled Churches of, v. 216. Permanence of Pastorates, v. 284. Rights of Churches, v. 328. Synod of, 1680, its Confession, viii. 266.
- Massachusetts Missionary Magazine, x. 166.
- Massachusetts Normal Schools, iii. 33.
- Meeting-Houses. (See *Churches*.)
- Meeting-Houses, Historically and Suggestively (with cuts), i. 186.
- MEETING-HOUSES, VIEWS OF.
- Adrian, Mich., ii. 266. Andover, Mass. (New), v. 20; (Old) v. 170. Boston, Mass., Berkeley St., vi. 33; Hanover St., vii. 29; Mt. Vernon Church, iv. 24. Bristol, R. I., vii. 233. Brooklyn, N. Y., Clinton Avenue, ii. 212; State St., iv. 161. Burlington, Vt., viii. 277. Charlestown, Mass., Winthrop Church, ix. 36. Chelsea, Mass., i. 369. Cleveland, O., Plymouth Church, iii. 180. Detroit, Mich., iii. 266. Honolulu, v. 261. Lawrence, Mass., Central Church, iii. 18. Medford, Mass., ii. 412. New York, Broadway Tabernacle, ii. 64. North Bridgewater, Mass., First Church, vi. 294; Porter Church, vi. 362; Campello, vii. 182. Norwich, Ct., i. 300. Portable Chapel, iv. 374. Salem, Mass., iv. 143. Somerville, Mass., x. 241. West Haven, Ct., v. 318. Winchester, Mass., iii. 237. Woburn, Mass., iv. 298. (See also *Meeting-Houses*, Historically and Suggestively.)
- Methods of the Spirit, x. 17.
- Michigan, Congregationalism in, ii. 190.
- Midway, Ga., Congregationalism in, x. 167.
- Ministerial Associations, (see *Associations*) Origin of, in New England, ii. 203. In Massachusetts, v. 293, 355; vii. 195; viii. 381. Berkshire, Mass., vi. 143. Cumberland, Me., ix. 335. Essex North, Mass., v. 161, 245. Norfolk, Mass., viii. 17. Union, N. H., vi. 17.
- Ministerial Associations, Functions of, vii. 35; viii. 35.
- Ministers and their Households, vi. 341. Dismissed, Standing of, ix. 194. Old Way of Supporting, i. 158.
- Ministers, Ordinations, Dismissals, Deaths, Deaths of Wives. (See *Quarterly Record*.)
- Ministry, for the Masses, ix. 153. Induction into the, v. 357. An Insufficient and Defective, vii. 160.
- Minutes, Ecclesiastical, wanted, x. 140. (Also in articles on *American Congregational Association*.)
- Minnesota, Congregationalism in, ii. 67.
- Missionary Herald, x. 166.
- Missionary Labor at the West, ii. 223.
- Missionary Spirit of the Pilgrims, ii. 282.
- Missions. (See *Foreign Missions and Home Missions*.)
- Mitchell, Jonathan, Epitaph on, x. 87.
- Muller, George, iii. 190.
- Nantucket, Indian Churches on, vii. 31.
- National Council of 1865, Minutes of Preliminary Conference, vii. 47. Documents Preliminary, vii. 218. Official Record, vii. 238. Its Papers and Proceedings are stated in Table of Contents of Vol. VII. Action of, viii. 12.
- Nelson, Rev. Dr. John, Reminiscences by, ii. 368.
- New Catholic Tracts, x. 352.
- New England, Clerical Patriotism in, iii. 242. First Christian Worship in, ix. 21, 275, 358, 385. First Home Missionaries of, x. 167. Religious Denominations now and a Hundred Years ago, ii. 173. Two Hundred Years Ago, iv. 268. In the West, iii. 21. Zone, iii. 341.
- New Hampshire, Congregational Press in, ix. 171.
- New Hampshire Election Sermons, x. 240.
- New Hampshire, Ministers in, who were Pastors of the same Church Fifty Years, x. 374.
- New London Co., Ct., Monthly Meeting of Ministers, Reminiscences of, iii. 331.
- Newton, West, Parsonage, x. 38.
- New York, Western, Congregationalism in, i. 151. Eastern, ii. 33.
- Nonconformity, Bicentenary of, iv. 191, 369.
- Norfolk Association, Mass., viii. 17.
- Normal Schools of Massachusetts, iii. 33.
- Northampton, Mass., Old Covenant and Confession of, iii. 168.
- Norwich, Ct., Notice of History of, viii. 337.
- Numbering the Churches, i. 135.
- OBITUARIES. (See, also, *Biographies and Biographical Notices*.)
- Abbott, Rev. Charles F., ix. 204; Adams, Dr. Daniel, vi. 383; Adams, Rev. Ezra, vi. 208; Adams, Rev. George W., v. 192; Adams, Deacon Levi, iii. 209; Adams, Mrs. Sarah H., ii. 84; Allen, Rev. David O., D. D., vi. 118; Ambrose, Rev. Thomas L., vii. 421; Arms, Rev. Selah R., ix. 206; Arnold, Rev. Joel R., viii. 45; Atwood, Rev. Anson S., viii. 389; Averill, Rev. James, v. 351.
- Babcock, Mrs. Amanda, vii. 296; Backus, Rev. Samuel, v. 56; Bailey, Rev. Phineas, iv. 217; Bailey, Rev. Rufus W., v. 350; Baker, Rev. John, ii. 237; Ball, Rev. Charles B., ii. 225; Bardwell, Deacon Alonzo, x. 383; Bardwell, Rev. Horatio, D. D., viii. 394; Barrett, Rev. Edward S., ix. 42; Bates, Rev. William, i. 418; Beane, Rev. Samuel, ix. 200; Benton, Rev. Samuel A., viii. 208; Bigelow, Rev. Warren, ix. 203; Bliss, Rev. Zenas, x. 44; Blood, Rev. Charles E., viii. 302; Bloomer, Rev. Joseph, i. 96; Boardman, Rev. Elderkim J., vi. 299; Boardman, Mrs. J. E. H., ii. 91; Boies, Rev. Harper, x. 214; Boutelle, Rev. Asaph, viii. 208; Boutelle, Rev. Thomas, x. 287; Boutwell, Rev. James, viii. 41; Bowers, Rev. John, v. 194, vi. 114; Bowker, Rev. Samuel D., x. 288; Boyd, Rev. Charles H., viii. 209; Bradford, Rev. Ebenezer G., iv. 69; Bramen, Rev. Isaac, i. 223; Bridge, Rev. Henry M., iv. 303; Brooks, Rev. Charles, ix. 39; Brown, Rev. Joshua R., i. 99; Brown, Rev. Samuel W., x. 45; Brown, Rev. Simeon, x. 47; Burt, Rev. Edmund, vi. 382; Bushnell, Deacon Jedediah, vii. 388.
- Caldwell, Mrs. Jennie W., ix. 208; Carver, Rev. Robert, v. 194; Caswell, Rev. Enoch H., vi. 119; Chamberlain, John C., x. 283; Chandler, Rev. Amariah, D. D., vii. 208, 421; Chapin, Rev. William W., viii. 39; Chapman, Rev. Nathaniel, i. 97; Chase, Rev. Ebenezer, viii. 392; Chittenden, Mrs. Elizabeth, v. 191; Chittenden, Deacon John B., v. 193; Clapp, Rev. William T., vii. 425; Clark, Mrs. Eunice, x. 384; Clark, Rev. George H., vii. 430; Clark, Rev. Joseph S., D. D., iii. 384; Clark, Mrs. Mary, iv. 305; Clark, Deacon Oliver, vi. 213; Clark, Hon. Samuel, iii. 377; Cobb, Rev. Alvan, iii. 308; Cochran, Mrs. Caroline A., ix. 49; Cochran, Rev. Sylvester, ii. 344; Colman, Rev. Ebenezer, ii. 84; Colburn, Rev. Jonas, v. 191; Colby, Deacon Nebemiah, vi. 378; Conklin, Rev. Robert H., viii. 300; Cook, Rev. Chauncey A., ii. 344; Copeland, Deacon Melvin, ix. 284; Cordley, Rev. Christopher M., ix. 374; Corey, Rev. John E., ix. 201; Cowles, Rev. Orson, iii. 211; Cummings, Rev. Jacob, ix. 40; Cummings, Deacon Joseph, ii. 345; Cushman, Deacon Nathaniel, x. 384.
- Day, Rev. Warren, vii. 207; Demond, Alpheus, i. 417; Dexter, Mrs. Lydia, iii. 378; Dickinson, Rev. Joel L., ix. 381; Dodge, Rev. John H., vi. 116; Douglas, Rev. Nathan, ix. 207, 376; Dorman, Rev. Eben H., iv. 390; Drummond, Rev. James, iv. 71; Duncan, Mrs. Lucy, vii. 428; Dustan, Mrs. Lucy A., v. 189.
- Eddy, Joshua, vi. 374; Eddy, Zechariah, ii. 240; Edgell, Rev. J. Q. A., x. 284; Ellingwood, Rev. John W., ii. 420; Emerson, Rev. Ralph, D. D., v. 208; Emerson, Rev. Noah, iii. 64; Emerson, Rev. Reuben, iii. 63; Emerson, Mrs. Sarah (Dudley), v. 55.
- Fairchild, Rev. Joy H., i. 314; Farwell, Rev. John E., i. 312; Field, Mrs. Chiffaenette L., i.

- 227; Field, Rev. Levi A., ii. 89; Fifield, Rev. Winthrop, iv. 330; Finney, Rev. George W., vii. 429; Fisk, Miss Fiducia, vii. 419; Flagg, Rev. Horatio, iii. 377; Flagg, Rev. William D., i. 316; Forsyth, Rev. Joseph, x. 44; Fox, Rev. Garry C., viii. 392; French, Rev. Alvan D., ix. 205; French, Rev. Daniel L., ii. 419; French, Rev. Justus W., v. 192; Fuller, Rev. Henry, x. 284.
- Gaylord, Mrs. Mary, x. 217; Gaylord, Rev. Munson C., iii. 210; George, Rev. Enos, i. 86; Gerould, Mrs. Lucy A., x. 46; Goddard, Deacon Enatham B., vi. 205; Goodale, Deacon David, i. 220; Goodell, Rev. William, ix. 201; Goodhue, Rev. Josiah F., v. 268; Goodrich, Chauncey A., ii. 241; Goss, Mrs. Ruth, iv. 67.
- Haddock, Rev. Charles B., D. D., iii. 213, vii. 51; Hall, Rev. Thomas, i. 313; Haseltine, Rev. Nathan S., ii. 237; Hathaway, Anron K., iii. 210; Hayes, Rev. Erskine J., ii. 418; Hawkes, Deacon Benjamin, ii. 238; Hawkins, Rev. Nathaniel, iv. 67; Hayes, Mrs. Elizabeth (Dean), v. 263; Hayes, Dr. Henry, vii. 52; Hayes, Dr. Jacob, iv. 68; Hayward, Deacon Amherst, ix. 377; Hazen, Rev. James E., v. 56; Hazen, Rev. Ruben S., vi. 376; Hill, Rev. Joseph B., vi. 379; Hitchcock, Rev. Calvin, D. D., x. 286; Hobart, Rev. James, iv. 392; Hoolbrook, Rev. Willard, ii. 240; Holman, Rev. David, ix. 208; Hough, Rev. John, iii. 373; Hubbard, Rev. Austin O., i. 412; Hatcheson, Rev. Henry, iv. 306; Hyde, Rev. Lavius, vii. 427.
- Ingraham, Rev. Ira, vi. 300.
- Jaquith, Rev. Andrew, vii. 207; Jeffers, Rev. Chester D., v. 192; Jewett, Rev. Leonard, iv. 337; Jewett, Rev. Luther, ii. 416; Jones, Rev. Willard, iv. 215; Judt, Rev. Jonathan S., vi. 377.
- Kellogg, Rev. Elias W., iv. 370; Kidder, Rev. Thomas, vii. 211; Kimball, Rev. David T., ii. 239; Kimball, Rev. James, iii. 306; Kingsbury, Rev. Samuel, x. 285; Kitchel, Mrs. Ann S., i. 98; Kitchel, Rev. Jonathan, v. 351; Knapp, Rev. Jared O., ii. 419.
- Lamb, Rev. Dana, iii. 379; Larned, Rev. William A., iv. 219; Lee, Rev. Jonathan, ix. 205; Levins, Deacon Alpheus H., v. 267; Lewis, Rev. John, iii. 68; Lewis, Thomas A., viii. 46; Lincoln, Rev. Isaac N., v. 253; Linsley, Rev. Joel H., x. 380; Little, Rev. George B., iii. 65; Lombard, Rev. Otis, v. 349; Loomis, Rev. Jacob N., vii. 212; Loring, Rev. Levi, ii. 341.
- Mackintire, Deacon Eliab P., vi. 204; Magoun, Mrs. Abby Ann, vi. 375; Maitly, Rev. John, ii. 416; Mann, Rev. Cyrus, i. 226; Marsh, Rev. Christopher, i. 416; Martin, Rev. C. P., vi. 208; Mather, Rev. William L., x. 380; Matthews, Rev. Lyman, ix. 43; McEwen, Rev. Abel, D. D., iii. 68; McLean, Rev. Allen, iii. 375; McLean, Mrs. Helen C., iv. 69; Merrill, Mrs. Fannie L., ix. 380; Metcalf, Mrs. Elizabeth C., ii. 238; Mitchell, Rev. William, x. 285; Mixer, Deacon George T., vii. 53; Morrill, Deacon Asa, iii. 214; Morse, Rev. Jason, iv. 385; Morton, Rev. Josephus, ii. 86.
- Newcomb, Rev. Harvey, v. 352; Newell, Rev. Gad, i. 314; Newman, Deacon Mark, ii. 236; Newton, Rev. Ephraim H., D. D., vii. 52; Nichols, Rev. Henry M., ii. 414; Nichola, Rev. John C., x. 289.
- Ogden, Rev. David L., viii. 203; Orr, Deacon James, vii. 425.
- Page, Mrs. Olivia A., ix. 378; Page, Rev. William, iv. 215; Parker, Rev. Clement, ix. 379; Parmelee, Rev. Ashbel, D. D., iv. 391; Parmelee, Rev. David L., viii. 211; Parsons, Mrs. Caroline M., iv. 218; Parsons, John S., v. 190; Pease, Deacon Eli, vi. 202; Peckham, Rev. Samuel H., vi. 202; Peirce, Rev. Charles H., viii. 47; Perkins, Deacon Abraham, v. 193; Perkins, Mrs. Harriet O., ii. 85; Perry, Rev. Albert, x. 213; Perry, Rev. Gardner L., D. D., ii. 341; Perry, Rev. Isaac S., x. 214; Pierce, Deacon Ephraim B., ix. 283; Plimpton, Rev. Salem M., ix. 47; Pomeroy, Rev. Rufus, x. 216; Pratt, Rev. Enoch, ii. 238; Pratt, Deacon William, ix. 208; Proctor, Deacon John C., iii. 66; Putnam, Rev. Simon, vii. 421.
- Rankin, Rev. Andrew, v. 189; Ranslow, Rev. George W., vii. 428; Raymond, Rev. Stetson, vii. 490; Reynolds, Alfred, iii. 307; Richards, Rev. John, D. D., i. 316; Richmond, Gilbert, i. 315; Robbins, Deacon Josiah, i. 225; Robertson, Rev. James, iv. 214; Robinson, Rev. Moses, viii. 212; Robinson, Rev. Ralph, v. 267; Robinson, Rev. Septimius, iii. 68; Rouse, Rev. Lucius C., ix. 43; Russell, Rev. Carey, v. 385.
- Sabin, Mrs. Mary, vii. 424; Sanford, Rev. John, ix. 42; Scales, Rev. William, vi. 299; Scranton, Rev. Erastus, v. 262; Seagrave, Mrs. Martha E., i. 218; Sheldon, Rev. Luther, ix. 204; Shurtleff, Rev. Roswell, D. D., iii. 215; Smith, Rev. Albert, D. D., v. 349; Smith, Mrs. Hannah, x. 385; Smith, Deacon Robert, iv. 202; Smith, Rev. Thomas, iii. 376; Snow, Henry H., iii. 212; Soule, Rev. George, x. 379; Southworth, Rev. Alanson, vi. 205; Spalding, Dr. Matthias, viii. 44; Spaulding, Rev. Benjamin A., x. 215; Spaulding, Rev. Alvah, x. 381; Stearns, Mrs. Abigail, i. 221; Sullivan, Rev. Lot B., iii. 216; Sumner, Deacon George, iii. 213.
- Talbot, Rev. Samuel, ii. 92; Taylor, Rev. Timothy A., i. 93; Tenney, Rev. Asa P., ix. 380; Terry, Rev. Parshall, x. 43; Thompson, Rev. Amherst L., iii. 213; Thompson, Rev. Otis, i. 415; Thwing, Mrs. Grace W. B., viii. 207; Tisdale, Rev. James, v. 265; Tompkins, Rev. William B., v. 262; Tower, Rev. James E., iv. 393; Tripp, Deacon Samuel, i. 226; Tucker, Rev. Elijah W., ix. 46; Tufts, Deacon James, i. 418; Tuttle, Rev. Timothy, vi. 301; Twilight, Rev. Alexander L., ix. 281.
- Vail, Rev. William F., vii. 422.
- Wadsworth, Mrs. Mary E. F., viii. 391; Waite, Rev. Clarendon, x. 286; Walker, Rev. Augustus, ix. 202; Ward, Rev. Jonathan, ii. 341; Ward, Rev. Nathan, iii. 306; Warner, Mrs. Anna G. B., viii. 209; Warner, Mrs. Mary A., vii. 212; Warner, Rev. Daniel, vi. 203; Webster, Horace, x. 216; Webster, Deacon Moses, i. 219; Wells, Rev. Nathaniel, i. 224; Wells, Rev. Theodore, v. 187; Wheeler, Rev. John, D. D., iv. 307; Whitcomb, Rev. William C., vii. 210; White, Rev. Henry, i. 312; White, Rev. Luther R., i. 98; White, Mrs. Pamela G. W., i. 99; White, Rev. Seneca, vii. 213; Whitmore, Rev. Zolva, ix. 382; Whitney, Rev. Elkanah, vi. 115; Wilder, Sampson V. S., vii. 426; Wilder, Rev. Silas, viii. 50; Willey, Rev. Benjamin G., ix. 381; Williams, Hon. Thomas S., iv. 72; Wilson, Rev. David, vi. 299; Wilson, Mrs. Sarah E., vi. 373; Winslow, Rev. Myron, D. D., vii. 209; Wolcott, Deacon Elisha, i. 413; Woodward, Rev. James W., vi. 206; Worcester, Rev. Samuel A., i. 415.
- Ohio, Congregationalism in, v. 132, 248.
- Ordination, with or without Installation, ii. 380; viii. 151, 216. Its Nature and Permanence, x. 195.
- Ordinations, Lists of. (See *Quarterly Record*.)
- Orleans County, Vt., Congregational Churches in, v. 274*; vi. 29, 157, 237.
- Orthodoxy: Its Truths and Errors, ix. 264.
- Orton, Rev. Job, Confession of Faith of, ii. 279.
- Palmer, Ray, D. D., Poem by, vii. 436.
- Panoplist, x. 166.
- Parochial Christianization, viii. 160.
- Parsonage at West Newton, Mass., x. 38.
- Pastoral Duties, viii. 29.
- Pastor and People, Civil and Ecclesiastical Connection of, i. 165.
- Pastorate, Relation of Installation to, x. 340.
- Pastorates, Permanency of, in Massachusetts, v. 284.
- Pastors as Moderators, v. 324.
- Pastors and Families, Relation of, vi. 365.
- Peabody, Vt. Pastors and Ministers, iv. 346.
- Pilgrims' Legacy, v. 215.
- Plagiarism, ix. 367.
- Plymouth Pilgrims, Recent Discoveries concerning, iv. 58.
- Poetry, Elegiac, of the last Century, v. 247.
- Popham and Gorges, Colonial Schemes of, v. 143; ix. 21, 275, 358, 385.
- Popular Government and Slavery, v. 46.
- Portage County, Ohio, Churches in, ii. 269, 386; iii. 149, 285, 349; iv. 36, 177, 239, 332.
- Preaching, iv. 359. By Steam, ii. 215. Expository, viii. 287.
- Presbyterian Church. (See *Statistics*.)
- Presbyterianism a False Teacher, viii. 350.
- Presbyterians, Puritans and, iv. 38.
- Priest, Qualities Requisite for, v. 32.
- Private Judgment, Right of, in Churches, viii. 190.
- Progress, Religious, in 1859, ii. 72.

- Proverbs, vi. 267.
 Psalm i., in 1640, vi. 40. xliii. in 1640, vi. 356.
 Puritan Church, Ritual of, v. 242.
 Puritanism, ix. 24. In History, iv. 361.
 Puritans and Presbyterians, iv. 38.
 Puritans, Layman's View of, x. 25. Demands of the, x. 42.
- QUARTERLY RECORD.**
 Churches formed, i. 100, 220, 318, 419; ii. 93, 242, 346, 422; iii. 69, 221, 309, 381; iv. 128, 220, 309, 397; v. 112, 197, 271, 355; vi. 120, 213, 304, 391; vii. 125, 222, 438; viii. 121, 221, 312, 303; ix. 130, 214, 298, 386; x. 134, 223, 297, 391.
 Ministers ordained or installed, i. 100, 230, 318, 419; ii. 93, 242, 346, 422; iii. 70, 222, 309, 382; iv. 128, 220, 309, 397; v. 112, 197, 271, 356; vi. 120, 214, 304, 391; vii. 125, 222, 438; viii. 122, 221, 312, 306; ix. 130, 214, 298, 386; x. 134, 223, 297, 391.
 Ministers dismissed, i. 100, 230, 318, 419; ii. 93, 242, 346, 422; iii. 69, 221, 309, 381; iv. 128, 220, 309, 397; v. 113, 198, 272, 357; vi. 120, 213, 305, 392; vii. 123, 223, 440; viii. 125, 222, 314, 398; ix. 132, 215, 299, 387; x. 130, 225, 298, 392.
 Ministers married, i. 108, 231, 319, 419; ii. 95, 243, 347, 423; iii. 71, 223, 310, 382; iv. 129, 221, 310, 398; v. 113, 198, 272, 357; vi. 121, 215, 305, 393; vii. 127, 223, 224, 440; viii. 125, 223, 314, 398; ix. 132, 215, 300, 387; x. 133, 225, 298, 392.
 Ministers, deaths of, i. 103, 231, 320, 419; ii. 95, 243, 347, 423; iii. 71, 223, 310, 383; iv. 130, 221, 310, 398; v. 113, 198, 272, 357; vi. 121, 215, 306, 393; vii. 127, 224, 440; viii. 126, 223, 314, 398; ix. 132, 216, 300, 388; x. 137, 225, 298, 392.
 Ministers, deaths of wives of, vii. 224, 441; viii. 126, 223, 315, 398; ix. 133, 216, 300, 388; x. 137, 225, 298, 392.
- Quid est Deus, vi. 349.
- Raleigh, Lines found in his Bible, vi. 356.
 Rebellion of 1861, to be Tributary to Congregationalism, iv. 291.
 Records, Plan of Church, ix. 186.
 Reforms, how the Fathers took up Moral, iii. 28.
 Revival of Religion, iv. 241.
 Revival Spirit of the Pilgrims, ii. 405.
 Revivals, Congregationalism adapted to promote, iii. 52.
 Ritual of a Puritan Church, v. 242.
 Romanism. (See *Statistics*.) The New Catholic Tracts, x. 352.
 Rules of Church Order, v. 323.
 Rules of Conduct, vi. 177.
- Sabbath Schools, Historical View of, vii. 17.
 Sabbath Services, vi. 281. Arrangement of, ix. 32.
 Sabbath, The Puritan, i. 271.
 Sacramental Hymn, i. 198.
 Salaries of Ministers, iv. 127, 396.
 Salem Witchcraft, x. 154.
 Sanctuary, Worship of, iv. 259.
 Savoy Confession, viii. 175. Reprinted, viii. 241. Platform of Order, viii. 341.
 Scarborough, Me., Church Records, ix. 188.
 Scholars and Great Men, where do they come from, iii. 158.
 Scotland, Address from Congregational Union of, to American Congregational Union, v. 304.
 Seroby, iv. 58, 356; ix. 263.
 Sidney, Sir Philip, Ode by, vii. 237.
 Sing, Way to, truly, v. 172.
 Slavery, how abolished in Massachusetts, ii. 42. Popular Government and, v. 46.
 Somerville, Mass., and its Churches, x. 241.
 Song (before 1600), vi. 235. Of Four Hundred Years ago, vi. 281.
 Sonnet, iv. 178.
 Spirit, Methods of the, x. 17.
 Sprague's Reminiscences, v. 320.
 Standish, Miles, Books of, iv. 258.
 State, Christianity a sufficient Renovator of, ix. 235.
 Relation of Churches to, ix. 245.
- STATISTICS, ECCLESIASTICAL.**
 American, General, i. 125.
 Baptist, i. 126, 336; ii. 222, 409; iv. 373; viii. 200, 201. Baptist, Freewill, i. 127; ii. 410; iv. 373; viii. 201; ix. 201.
 Canada, iv. 197. (See *American*.)
 "Christian," ii. 305.
 Congregational, *American*, i. 77; ii. 97; iii. 73; iv. 73, 197; v. 57; vi. 61; vii. 61; viii. 57; ix. 57, 195; x. 57, 210. Maine, from 1826, viii. 309. Massachusetts, i. 320. From 1690, viii. 311. Ministers, Annual List of, ii. 135; iii. 119; iv. 113; v. 98; vi. 103; vii. 113; viii. 109; ix. 116; x. 115. State Organizations, i. 228; ii. 159; iii. 130; iv. 222; v. 116; vi. 124, 220; vii. 129, 130; viii. 55, 221; ix. 55; x. 54, 222. Welsh in United States, ii. 401. In Pennsylvania, ix. 195. *European*, ii. 302. London, iii. 340; v. 130.
 Disciples, ii. 222, 410; iv. 373.
 Episcopal, Protestant, i. 127; ii. 222; viii. 204; ix. 195.
 German Reformed, ii. 222.
 Lutheran, ii. 221, 222; iv. 174.
 Methodist (General), i. 387, 411. *United States*, i. 125, 387; ii. 222; vii. 181; viii. 202, 203; ix. 232. Methodist, South, i. 125, 299, 387; ii. 222. Methodist, Protestant, i. 296; ii. 222. Wesleyan, ii. 222.
 New Church (Swedenborgian), i. 299.
 New England two hundred years ago, ii. 173; iv. 268.
 Presbyterian, i. 127, 388; ii. 220, 222. (1828 to 1859, ii. 398), ii. 410; iii. 204; iv. 297; viii. 204.
 Reformed (formerly Dutch), i. 125, 385; ii. 222; viii. 204.
 Roman Catholic, i. 298; viii. 206; ix. 197.
 Unitarian, i. 297; viii. 199; ix. 198.
 Universalist, i. 297; viii. 200; ix. 199.
 World (brief Summary), i. 372; v. 199.
- Statistics, Lessons from, iv. 293. Numbering the Churches, i. 35. Hints on, v. 109, 270. Hints Regarding, ix. 174.
 Statistics of the Human Family, iv. 197.
 Stearns, Samuel (Rev.), x. 1, 173, 245, 362.
 Summit County, Ohio, Churches in, ii. 269, 386; iii. 149, 285, 329; iv. 36, 177, 239, 332.
 Synod of 1662, iv. 270. Of 1680, viii. 266.
- Theological Education in Connecticut (Dr. Backus's School), vi. 137.
 Theological Seminaries, American, Officers and Students in Congregational, i. 181; ii. 186; iii. 199; viii. 293; ix. 276; x. 277. Benefactions to, x. 275.
 Andover, Mortuary Statistics, i. 357.
 Chicago, iii. 357.
 English, i. 389.
 Lutheran in United States, iv. 175.
 Princeton, History of, vi. 178.
 Thornton, John, Letter of, to President Wheelock, in 1775, iii. 372.
 Tobacco Chewer, Confessions of, ii. 49.
 Tuttle, Rev. Timothy, Reminiscences by, iii. 331.
- Union Association in New Hampshire, vi. 17.
 "Union, Plan of," v. 132, 248.
 Union, Congregationalism and Christian, iv. 335. Practical Steps for Christian, v. 25. Problem of Christian, v. 161. Theses, v. 211. Doctrinal Basis in Cincinnati, v. 255.
 Unitarian Controversy in Bedford, Mass., x. 245.
 Usurpation of Judicial Functions by Associations, vii. 35; viii. 35.
- Ventilation of Churches, i. 300, 309.
 Vermont Election Sermons, ix. 187.
 Verses, A D 1474, v. 205. Alliterative, 13th Century, v. 293. Verse, vi. 50.
 Vexilla Regis Prodeunt, vi. 244.
 Virtues, The Four, vi. 275.
- Washington, D. C., Laying Corner-Stone at, ix. 25.
 Watts, Congregationalism of, vi. 10.
 Westford, Mass., Report of Conference at, in 1781, iii. 268.
 Westminster Confession, viii. 173. Variations of Savoy, viii. 241.
 Wickliffe, Wordsworth on, vii. 159. Life and Opinions, i. 278.
 Windham County, Ct., Churches in, i. 264, 350; ii. 25, 178, 289, 376; iii. 153, 259, 349.
 Windsor, Ct., Church Covenant of, iv. 168.
 Witchcraft, x. 154.
 Witness of the Church, vi. 350.

Wolcott, Henry, and his Children, i. 140.
 Woman's Sphere in the Church, ix. 163. Silence in
 the Churches, ix. 329.
 Woman, what is, vi. 175.
 Wordsworth on Wickliffe, vii. 159.
 Work and Responsibility of the Church, vi. 190.
 Worship, First Christian, in New England, ix. 21, 275,
 358, 385.
 Worship of the Christian Sanctuary, iv. 259.

York, Me., Church in, viii. 141, 267.

LIST OF ENGRAVINGS AND WOOD-CUTS, WITH
 THE PAGE ON WHICH THEY ARE TO BE
 FOUND.

Aiken, John, facing ix. 219.
 Batcheller, Tyler, facing vi. 125
 Baxter Parsonage, West Newton, Mass., x. 38; Plan
 of, x. 39, 40.
 Beecher, Rev. Lyman, D. D., facing vi. 221.
 Clark, Rev. Joseph S., D. D., facing iv. title-page.
 Codman, Rev. John, D. D., facing ii. title-page.
 Cotton, Rev. John, facing iii. 193.
 Drake, Albert, facing vii. 227.
 Dutton, Rev. Samuel W. S., D. D., facing viii. 129.
 Eddy, Zechariah, facing iv. 223.
 Ely, Rev. Alfred, D. D., facing ix. 137.
 Emmons, Rev. Nathanael, D. D., facing iii. 225.
 Fairbanks, Erastus, facing ix. title-page.
 Fiske, Rev. Samuel, facing viii. title-page.
 Fitch, James M., facing x. 141.
 Green, Rev. Samuel, facing viii. 225.

Greene, Rev. David, facing viii. 325.
 Hopkins, Rev. Samuel, D. D., facing vi. title-page.
 Huntington, Samuel, LL. D., facing vi. 317.
 Kingsley, James L., LL. D., facing v. 117.
 Leyden, Bird's-eye View of a Portion of, iv. 65.
 Mather, Rev. Cotton, D. D., facing i. 293.
 Mather, Rev. Increase, D. D., facing iii. 317.
 McEwen, Rev. Abel, D. D., facing v. 263.
 Meeting-Houses. (See *Meeting-Houses* in General
 Index.)
 Phillips, William, facing i. 333.
 Prince, Rev. Thomas, facing i. title-page.
 Putnam, Rev. Israel W., D. D., facing x. 317.
 Safford, Daniel, facing iii. title-page.
 Sewall, Rev. Joseph, D. D., facing v. 201.
 Smyth, William D. D., facing x. 229.
 Snell, Rev. Thomas, D. D., facing iv. 317.
 Standish, Miles, Ground Plan of House of, iv. 66.
 State Normal School, Framingham, Mass., Exterior of,
 iii. 35; Plan of, 36. Salem, Mass., Plan of, iii. 44,
 45. Westfield, Mass., Exterior of, iii. 47; Plan of,
 48.
 Stearns, Rev. Samuel, facing x. title-page; Residence
 of, x. 172.
 Strong, Caleb, facing ii. 161.
 Tappan, Rev. Benjamin, D. D., facing vii. 131.
 Taylor, Rev. Nathaniel W., D. D., facing ii. 245.
 Thurston, Rev. David, D. D., facing ix. 315.
 Tyler, Rev. Bennet, D. D., facing ii. 351.
 Webster, Noah, LL. D., facing vii. title-page.
 Williams, Thomas S., facing v. title-page.
 Woods, Rev. Leonard, D. D., Portrait of, facing i. 105.
 Worcester, Rev. Samuel, D. D., Portrait of, facing iv.
 161.

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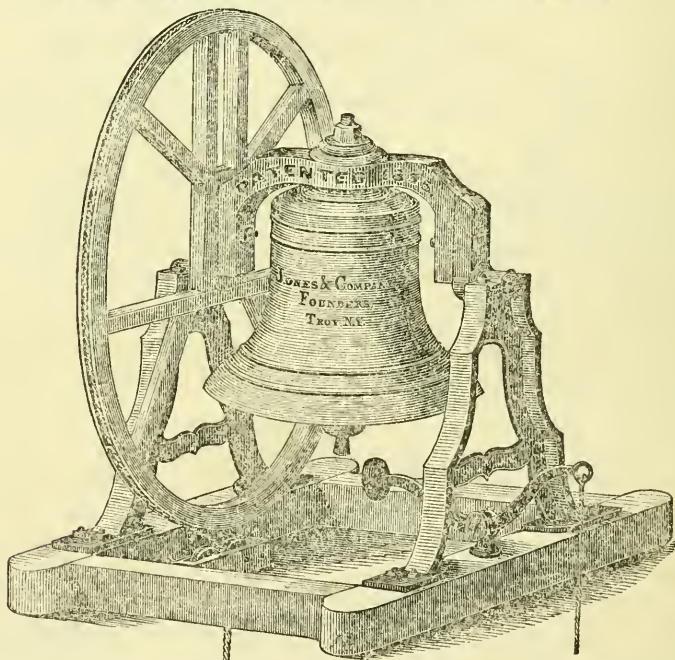
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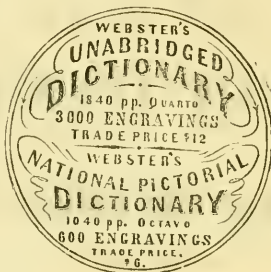
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
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
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