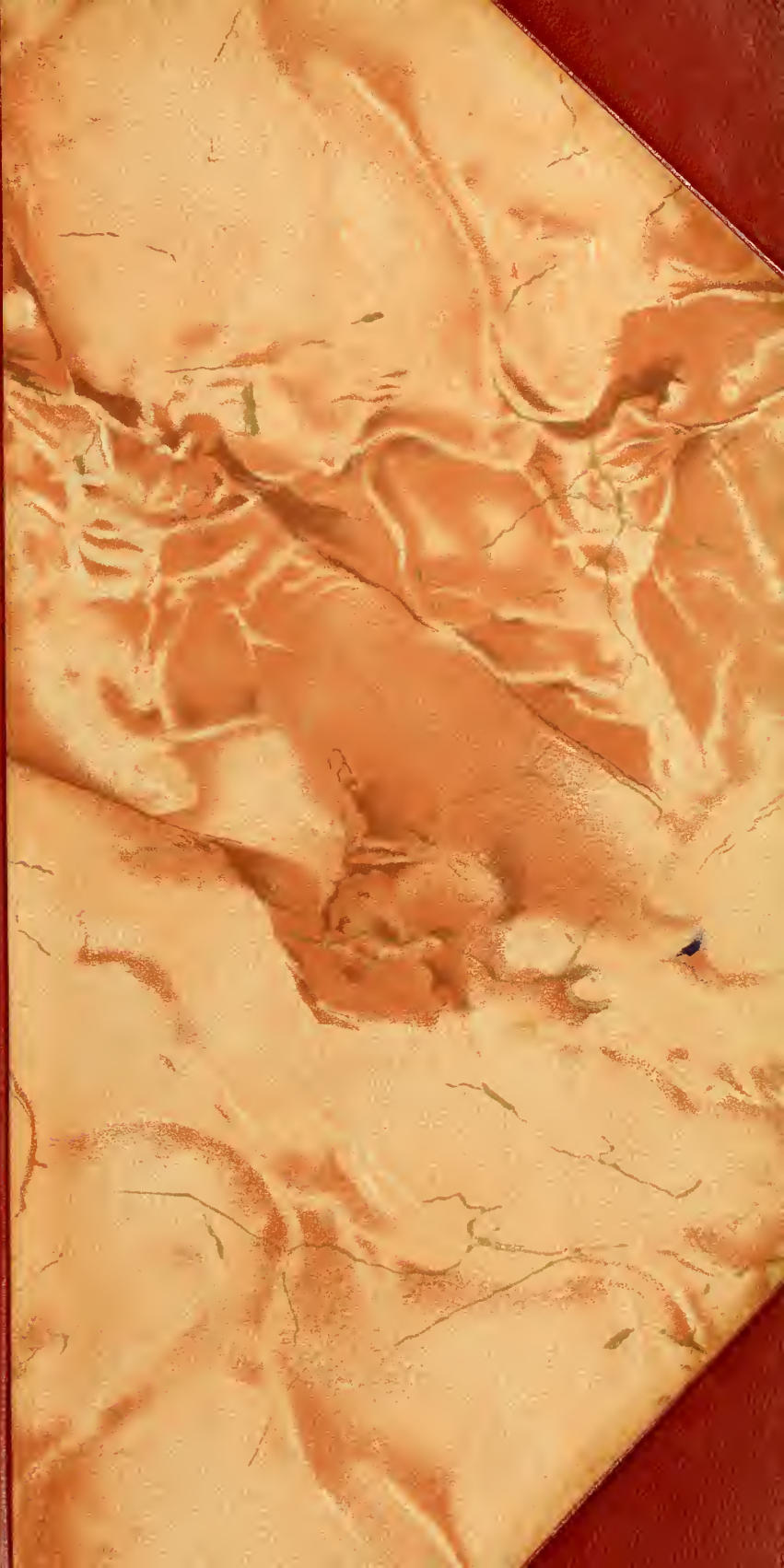


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VOLUME VIII.



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AND THE
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BY
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Yours
Dunn Browne.

THE

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JANUARY, 1866.

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SAMUEL FISKE.

THOSE who were students in the Seminary at Andover in the years 1851 and 1852, need no reminder of Samuel Fiske. Little more than a boy in appearance, and as ingenuous as a child; rapid in thought, and wonderfully ready and easy in expression; endowed with remarkable conversational powers; warm-hearted, and always overflowing with genuine humor, which could draw something mirthful out of the driest themes, and yet was never rude, indelicate, or unkind. That was the first impression upon a classmate. But it took no long time to see the brilliant qualities of his mind, or his rare scholarship; nor to discern that genuine Christian experience, as simple as a child's, controlled his entire character, and that all his efforts for good seemed spontaneous.

Nominally connected with the class which entered in 1849, he was absent that year, and actually became a member of the next succeeding, with which he remained two years, a universal favorite. We wondered, when he left to become a tutor in college, how his irrepressible humor would suit the teacher's chair; and when he was ordained a pastor, whether a staid people would appreciate the solid qualities underlying his mirthful and inexhaustible versatility. But when he entered the

army, all knew that there was a power in him which would insure success.

The two volumes¹ of letters before us, recall most vividly his peculiar characteristics. Inevitably clothing his descriptions of scenery and incident in foreign lands, or of army life in Virginia, with a wit and humor which has few, if any equals, yet there is often as graphic description and just estimate of places or events as any writer can furnish. His letters from the army, especially, while never aiming at connected recital, are fascinating pictures of scenes, and truthful illustrations of feelings, which no correspondent has surpassed. They are, too, the exact portraiture of the man,—a genuine man, of wonderful fancy, cultured mind, true Christian experience, and faithful unto death.

From the second of the works mentioned,—his army letters carefully gathered and now handsomely reproduced,—we propose to make some extracts, drawing also from the beautiful and appreciative sketch by Professor W. S.

¹ Mr. Dunn Browne's Experiences in Foreign Parts. Enlarged from the *Springfield Republican*. Boston: Published by John P. Jewett & Company. Cleveland, Ohio: H. B. P. Jewett. 1857.

Mr. Dunn Browne's Experiences in the Army. Boston: Nichols & Noyes. 1866.

Tyler, of Amherst College, the facts of his life.

Samuel Fiske was born in Shelburne, Mass., July 23, 1828; son of David and Laura Severence Fiske, — the father a deacon in the church, — both of whom are still living. "Their intelligence and moral worth," says Professor Tyler, "their exemplary piety, their moderate circumstances, their efforts and sacrifices to educate their children, are known." Of Samuel's childhood, —

"I can readily believe that he was then the same bright, lively, restless, funny, loving, and beloved little sprite as in after years, — the light of the homestead, the life of the school, the head of all his classes, and the leader in every enterprise."

"Entering Amherst College in the autumn of 1844, as, I believe, the youngest, and, as I know, the smallest, and, as his classmates will all agree, the brightest and smartest of his class, he took at once high rank as a scholar. Perhaps his *forte* was in mathematics; but he excelled also in the classics and all the departments. Easy to learn, he required less time than perhaps any of his classmates to master his lessons. Indeed, quick as a lightning-flash, he seemed to see things by intuition. Nevertheless, he was a model of industry and economy both in time and money. And well he might be; for *his* time was *worth* saving, and his money was all transmuted into durable riches, while many students, without half of his wit or any of his wisdom, rely on their mother wit as superseding the necessity of exertion, and many a man, without a tithe of his genius, pleads his genius as an excuse for extravagance, and all the vices of which extravagance is the fruitful mother. Dependent chiefly on his own earnings for his education, he worked in a bindery by day, and studied by night. . . . I remember just where he sat and just how he looked when he was a Junior under my own instruction. In my mind's eye I see him now, curled up in the corner of his seat, scarcely occupying more room than a kitten, playful as a kitten too, still the boy, and yet in promise the coming man of the class, his eye flashing with interest, his face beaming with intellectual life and joy, and his whole body vibrating and throbbing in spontaneous sympathy with his active mind, — the living impersonation of Dr. Bushnell's doctrine of 'Play;' for with him *work* was play, study a pleasure, duty his delight, as it doubtless will

be in heaven. He graduated in 1848, with the second appointment, — he would doubtless have had the first but for the necessity of working so much with his own hands, — and at Commencement he delivered a salutatory oration, as full of fun as the grave and stately 'Lingua Latina' could carry. . . .

"It was during the winter term of his sophomore year that he became personally interested in the salvation by Christ and began his religious life; and in the summer term of the same year, on one of those sacred festivals, — Pentecosts they have sometimes seemed, — so many of which have gladdened the eyes and hearts of the officers and students of Amherst college, he stood up with a large number of the leading scholars of his own and other classes, and in the presence of a great congregation of young men, consecrated himself to the supreme love and service of the Triune God, — the Father, the Son, and the Holy Ghost, — whose name and seal had been placed upon him in early infancy in the ordinance of baptism."

After graduation he was engaged for two years in teaching at South Hadley, Mass., in New Jersey, and at Shelburne Falls, and in 1850 he entered the seminary at Andover, where he remained two years.

Many of his sallies are remembered, as well as his drawing food for mirth even from the Hebrew grammar. One recollection must suffice. At an examination of the class by the professor in theology, being questioned upon some topic, he omitted one point, to which the professor called his attention. He remembered, he said, that was treated, but had forgotten how. "Well, sir," said the professor, in his peculiar and genial way, "suppose you were on a western steamboat, and somebody should ask you about that point, how would it do for you to answer, that Professor — said something about it, but you did not really know what?" "Ah," replied he, "nobody will ever catch me on a western steamboat without notes of Professor —'s lectures under my arm!" The imaginary scene was altogether too much for the gravity of the professor and the class.

In 1852, he returned to Amherst, where he spent the next three years as tutor.

"Still a mere freshman in apparent age and size, and mistaken for such when he first came upon the college-grounds, some of the fathers of the freshman-class were disposed to patronize the young man, and *more* fatherly sophomores undertook to give him good advice touching his duty to his *superiors*. He enjoyed the mistake too well to correct it; and his amusement was only equalled by their surprise when they discovered their error by finding him in the tutor's chair, and themselves sitting under his instruction. About the same time a clergyman, laboring under the same mistake, asked him if he proposed to enter college. He replied that he had about made up his mind to take a shorter course into the ministry. The clergyman proceeded to argue the point, insisting on the superior value of a college education, when the tutor enlightened him by saying, 'Perhaps you do not understand my reasons for not entering college; it is because I have already been through, and know all about it by experience.'

"It was during his tutorship in Amherst College that he was licensed by the Franklin Association, and began to preach the gospel. His sermons were full of thought, full of illustration, suggestive and impulsive to a rare degree. They were also inwardly charged, nigh unto bursting, with wit and humor. He could not always keep his wit and genius out of his prayers. His prayers were not like any other man's prayers; his sermons were not like any other person's sermons. He was a manifest and marked original. At the same time it was his sincere desire and constant study to be useful in the pulpit. He was more than an entertaining, he was an instructive and impressive, preacher. Preaching as he did in very many of the pulpits of this section, and still retaining his youthful appearance and small stature, he became widely known as the boy-minister of Hampshire and Franklin counties."

Wanting to see more of the world, he set sail, in 1855, for Europe and the East, and spent a year, partly in studying the French and German languages, but chiefly in traveling over the countries on and near the Mediterranean. It was in chronicling the incidents of this tour that he furnished the letters to the "Springfield Republican," which made him known as one of the raciest

and wittiest of correspondents. The very name he adopted, "Dunn Browne," hints at his humor. In the last letter of that book he explains to the honest reader as follows:—

"It may be well to remark, in explanation that Browne is not the real family name of the author. He was originally Greene, and in his early years was remarkable for a certain ingenuousness and simplicity of character, which was perhaps the occasion of his being subjected to so much of that peculiar experience, which teaches the subject of it some rather rough, but possibly salutary, lessons, scorches as it were his verdancy into a sober russet hue, in consequence of which experience the writer has, in the lapse of years (without once applying to the legislature for a change), gradually come to be called Browne. In short, if he had not been born Greene, very likely he would never have been Dunn Browne."

Although particularly interested in the Experiences in the Army, we are tempted to make some extracts from the first volume. He describes his sensations upon landing in England, thus:—

"An English inn of the good, old-fashioned sort, is just the most comfortable place in the world next to your own home. Small, quiet, clean, with good beds, the most admirable cookery, and best of servants, giving you just what you ask for and at any hour of day or night; a man who would grumble under such circumstances ought to attend his own funeral as soon as possible, and leave this beautiful world to more reasonable people. Early Monday morning, after enjoying a nice 'mutton chop,' (I never understood the full meaning of that tender, juicy, delicious word till our bright, tidy, black-eyed, and rosy-cheeked Susan, with her coquettish muslin cap and her merry laugh, having spread the table for four in our own little parlor, brought them in all smoking hot, with the proper accompaniments), I sallied out for a stroll, taking an umbrella, for though the morning was bright and fair, yet I knew by the accounts of travelers that it always rains in England before night, and was determined to show the weather that I wasn't to be taken in by appearances.

"Everything about an English town is strange to a Yankee; the buildings all of solid stone, and gable end to the street; the tiled and thatched roofs; the immense walls about the gentlemen's residences (so that you might call

an Englishman's house not only 'his castle,' but almost his prison); the narrow and crooked streets; and above all the infinite variety of vehicles you see therein, of the most fantastic shapes, and generally four times as strong and heavy as they need be. Then there are the multitudes of donkeys, in carts and in carriages, with huge panniers and pack-saddles, driven by little ragged urchins, ridden by big men and women, and unmercifully beaten with sticks.

"But I was too much intoxicated with the freedom of the land, after being shut up so long in a ship, to confine myself to the streets or roads even, but quickly branched off into the fields, wandering over hill and dale without any regard to direction or distance, unmindful of hedges, walls, gates, and boards full of warnings to trespassers; picked the cunning little flowers under my feet, patted all the donkeys (four-legged ones) I met; one of whom ungratefully kicked me in return (I patted him considerably harder next time); chased the sheep (who were so fat and tame they wouldn't make much sport); plunged by and by into a village school among a hundred of the noisiest little rogues I ever saw; scrambled a hundred yards down some steep cliffs and took a sea bath; took a bath of another sort before I got up again; straying a while longer, found a little one-story village, and went into a funny, black, smoky ale-house, made of stones, brick, and mud, with thatched roof sixty years old they told me (the house may have been, for ought I know, six hundred); purchased of a smiling woman, as little, old, and queer as the house itself, four-pen'orth of bread and cheese and a mug of ale; found that I was five miles from Torquay, that one of my feet was blistered, and that, after all, an ocean voyage isn't the best preparative for a long walk in the country, so far as legs are concerned."

Dunn Browne's observations on "French talking and talking French" are well worth copying:—

"Most people have a particular set of organs to be used in talking, called vocal organs; but a Frenchman's organs are all vocal. He talks with every member and muscle of his body and every article of dress he wears. I don't think a parcel of Parisians in strait waistcoats could understand each other. A shrug of his shoulders is a whole sentence. A wave of the hand dispenses flowers of rhetoric. He emphasizes with his elbows and punctuates with his fingers. A flourish of his coat-tail is a figure of speech. He shakes metaphors from the folds of a pocket handkerchief, and, at

a pinch, even his snuff-box serves to round a period. You ought to have seen the eloquence of one old lady's petticoat, the other day, as she was enlarging upon the advantages of an apartment, for the rent of which your humble servant was negotiating. . . . Whatever remarks I have had occasion to make, however, have been readily understood, while of the gibberish addressed to me in return, I could hardly make out two words in a sentence; which shows very plainly who speaks the best French. Indeed, it must be acknowledged by the greatest admirer of Paris, that very few indeed of her inhabitants speak French with that purity and correctness of pronunciation which are imparted in most of our American schools and colleges. I find, however, that they are improving every day, as I can understand them much better now than a week since, when I first arrived."

At the Exhibition in Paris his feelings are "too much for him," and he talks thus:—

"I didn't mind seeing a very lightly clothed Delilah caressing a great, silly, naked Sampson to sleep on her lap, because the probabilities do not greatly oppose such a view of the case, nor disturb myself very greatly at seeing a polite, naked old gentleman of a dark brown color (the servant of Abraham) offering necklaces and bracelets to a half-naked damsel of a few shades lighter complexion, whom I took to be Rebecca, for it was a warm day and they were under the shade of some trees, and the artists must have some license. But when the very next picture that met my eye was poor Ruth out in the hot sun, gleaning among the rough wheat-sheaves, with nothing on but the above-mentioned nondescript garment, and insanely hugging an armful of bearded grain against her tender breast, it really seemed to me that as the case is now out of Boaz' reach, somebody ought to interfere, and I have accordingly spoken out. Mr. Artist, I appeal to you, would it not have been better, by a few strokes of your brush, to have extended that garment up to her shoulders, or at the very least, to have covered the poor creature's head with a broad-brimmed palm-leaf hat, as a matter of mere humanity, to avoid harrowing people's feelings with the sight of so much apparent suffering?"

"I have seen [at Dresden] Raphael's famous 'Madonna di San Sisto,' and, unlike most famous and celebrated things, it surpasses all one's expectations. The face of the Virgin is the most lovely, pure, and holy countenance I ever gazed upon, or ever dreamed of, or ever

pictured to my fancy. It is a perfect ideal of female beauty and heavenly virtue. And it is praise enough to say of the other figures of the picture, that they are worthy of a place beside that loveliest creation of earthly artist. The sweetness and innocence of the Divine Child, and in the lower part of the painting the noble features of the pious old man (San Sisto), in contrast with the youthful countenance of Santa Barbara, both upturned in rapt adoration, as also the two lovely cherubs who look admiringly up from beneath, are all in harmony, and form one simple, united whole, which produces an effect all gentle and soothing, elevating, devotional."

Of his experiences in Palestine and the Crimea, especially a description of Sebastopol, after the siege, we reluctantly forbear extracts.

The clearness of his conceptions is well illustrated in his description of the English University towns, in which he says:—

"The dinner is the great center about which an Englishman's thoughts and plans all revolve, and when he finds a college, the first thing to be attended to, is to provide a magnificent dining saloon for its inmates; the next, a beautiful chapel, and if there happen to be any funds left, why, the libraries and professorships, and such minor matters may come in for the crumbs, so to speak, that fall from the dinner-table."

And thus:—

"These Scotch are a very nice people, both sensible and good-natured, who make you feel at home among them, just as the English, unless you have a hatful of introductions, make you feel that you are not at home, and several other nations I could name make you wish you were at home."

And thus:—

"Our return was by steamer to Holyhead, thence by rail across the wonderful tubular bridge to Bangor, then an excursion to Caenavron Castle and Snowdon, then a Sabbath spent in sleepy old Chester, hearing a sleepy old bishop preach in the sleepy old cathedral. It is astonishing what an amount of dull preaching one hears in England. Ideas are as carefully excluded from the pulpit as if they were bomb-shells with the fuse lighted and liable to explode at once. There is more life and energy and thought and nourishment in the poorest

sermon I ever heard in a New England pulpit than in the best I heard (with two exceptions in London) during a constant attendance of three months in England. An Englishman doesn't like to be startled into any thought while sitting on the soft pew-cushions of his old parish church."

On the 3d of June, 1857, Mr. Fiske was ordained pastor of the Congregational Church in Madison, Ct.

In the course of his examination for ordination occurred an incident characteristic of the man. Says Professor Tyler:—

"An incident occurred at his examination for ordination, which is so characteristic that it may well be preserved as a kind of miniature-likeness of the man and the minister. One of those '*minute*' theologians, sticklers for the strictest school of Orthodoxy, who are to be found in every ecclesiastical council, insisted, with not a little vehemence, on a definite answer to the test-question, whether, in the case of the man who had the withered hand, it was the man that healed himself, or whether it was the Lord that healed him. 'Well,' replied the candidate, 'I always supposed that the man had a *hand* in it.'"

Of his pastoral work:—

"The same tact and versatility are said to have marked all his intercourse with his people. He was a match for any of them anywhere; he was at home with all of them everywhere. He could hold a plough or drive a team, if need be, equal to any farmer in the parish. He knew how work ought to be done, and how business ought to be transacted, as well as any mechanic or merchant or banker; and he made all this knowledge available in the most unpretending way in his preaching and pastoral visits. If necessary, he could be about on his own grounds and among his people nearly all the week, and when the Sabbath came, like Dr. Lyman Beecher, astonish everybody with the power and richness of his sermons, *made* rich and powerful, in part, by this very means. But, when the providence or the Spirit of God seemed to call for special and earnest labors, he would plead with his people in the pulpit and from house to house, day and night, with the eloquence of an angel from heaven; nay, as an ambassador of Christ, in *Christ's stead*, and with the sympathizing and beseeching tenderness of Christ, he would pray them to be reconciled to God. And not a few, won by these entreaties and by the winning

words and ways of his daily religious life, accompanied by the power of the Holy Spirit, came out from the world, and, from one communion to another, joined themselves to the people of the Lord."

While McClellan was bringing his shattered army up the Potomac, and Pope was trying lines of retreat to the defences in front of Washington, and the 14th Connecticut was completing its organization, Mr. Fiske had been hesitating whether to leave the pulpit for military service; but when that call for three hundred thousand came, he hesitated no longer. He entered the service as a private, but speedily became second lieutenant, first lieutenant, and captain. Although once urged, so high was the estimation of his Christian character among those who knew him, — the members of his own regiment, — to accept the position of its chaplain, he declined. He did this on account of the men of his own company, who had enlisted partly for his sake. He was in the battle of Antietam, before the deadly heights of Fredericksburg, and at Chancellorsville, where, while on the staff of Gen. Carroll, he was taken prisoner and carried to Richmond, on which occasion he was reported dead. He served with honor through the campaign of the summer of 1863, including Gettysburg and on the Rapidan.

While in service he resumed the correspondence of "Dunn Browne" with the "Springfield Republican." His letters are marked with the same characteristics as the former series. In selecting extracts we are perplexed where to begin or end, — lively, clear, easy, warm-hearted, they are all fascinating. He entered into the spirit of a soldier's life without losing the sympathies of a man or the simplicity of a Christian.

His first letter, dated Sept. 1, 1862, says: —

"The first observation every man would

make, judging from my brief experience, is that a soldier's life is an eminently dirty one. Our boys, on the way to the field, slept on the dirty decks of a steamer, lying together as thick as rows of pins on a paper; were packed in dirty, close cars, like sheep in a pen, and marched through dust so thick and fine, that, mixed in proper proportion with the perspiration caused by the intense heat, it formed a good plaster cast of every man's face and form. Water is often too precious to waste in ablutions. Linen gets dirty, washerwomen are scarce, clothing of every kind grows ragged, and, on the whole, dirt steadily and surely prevails, till a regiment of veterans appears to one uninitiated like a regiment of ragamuffins. Experience has already shown us, also, that a soldier's is sometimes a pretty hungry and thirsty life. For three days together, in our first week, we had nothing to eat but a few hard crackers, and once a morsel of cheese, and once a slice of ham apiece served round; and for one night and part of a hot day we had no water in camp.

"And again, ours is an amazingly uncertain life. Two nights ago we were in comfortable tents, with baggage and knapsacks all around us; last night and to-night we are far away from both, lying on the cold ground in rainy weather, with nothing between us and the open sky but a thin rubber-blanket. One night the camp is all alive with lights, fires, songs, and shouts of laughter; the next all is silence, fires are out, men talk almost in whispers, and lie on their arms, expecting a momentary attack. The soldier knows least of all men what a day may bring forth. His to-morrow may hold in its bosom for him starvation or plenty, a thirty-miles' march or perfect idleness, the din of battle, the shout of victory, the shame of defeat, the pain of wounds, or the closing scene of death.

"Your correspondent personally is getting hardened famously to camp life. Last week he ceased to scrape together leaves on which to lay his blanket for the night. Last night, for the first time, he didn't take the trouble to pull out the sticks and stones for his bed of earth; and henceforth the nearest spot on the bosom of his mother-earth will be his chosen pillow."

On the day after Antietam he describes the scenes of the day before. How little a soldier actually knows in a line-of-battle four miles long, is well set forth: —

"The battle itself was a scene of indescribable confusion. Troops did not know what they were expected to do; and sometimes, in

their excitement, fired at their own men. Generals were the scarcest imaginable article, plentiful as they are generally supposed to be. We neither saw nor heard anything of our division commander after starting on our first charge early in the morning, but went in and came out here and there, promiscuously, according to our own ideas, through the whole day. The part I saw of the fight was something like this: The enemy held a very large cornfield, surrounded on the three sides (on which we were obliged to attack) by a steep and difficult ravine. On the north, east, and south we advanced to the attack; our batteries playing over our heads. Our regiment came in from the north-east to attack on the north, being the second line; the first line, a few rods before us, being composed of a Delaware and one other regiment. As we came along even with the east line of the rebels, we also entered a cornfield, and at once were opened upon by a raking fire of musketry; and a good many of our men fell. The north end of our line pressed on till we came round facing the enemy on the edge of the ravine; and we opened fire upon them across the ravine, firing into the corn which concealed them from our view. After a few minutes, the troops who had tried to cross the ravine before us broke, and came running back upon us, crying out, some of them, 'Skedaddle, skedaddle!' Some of our men tried to stop them, and a few of them, it must be confessed, joined in their flight. But in the main, for green troops, I think we behaved well,—the men firing with precision and deliberation, though some shut their eyes and fired up into the air.

"Finally, after a straggling and confused scene of about an hour's fighting, advancing, and retreating, carrying off the wounded, and cheering each other on, some of our own troops came up between us and the enemy on the opposite side of the ravine, so that it was dangerous for us to fire any longer; and we retired, and attempted to advance on another side, but could get no place, and so drew off, and supported a battery two or three hours, till all its horses and ammunition were shot away; we exposed all the while to a fire of grape and canister. And finally, toward evening, the enemy being driven from all their positions, we were picked up by a stray general, and ordered to hold an advanced position across a ploughed field, where we were within reach of the enemy's skirmishers, who have been practising on us ever since; in which dirty and uncomfortable place I must bid you good-by for the present."

His allusions to foraging are perfect:—

"Did you ever see a brigadier-general riding along on his splendid charger, with a string of sweet-corn ears hanging on his left arm and onion-tops peeping out of his saddle-bags? I did yesterday, and observed his look of triumph in the possession of the aforesaid articles,—greater than if he had gained a battle. And I saw a colonel chuckling over a plate of peaches, which he had in some way captured for his mess-table; and a major spurring joyfully into camp with a couple of live chickens tied to his saddle-bows. I also can speak from experience of the rapture of a starved and generally-used-up lieutenant over the possession of a loaf of real bread,—the first that had made his heart glad for weeks. I tell you, dear 'Republican,' you haven't any idea of the blessing of a decent meal of victuals. You don't know the treasure you possess in a boiled potato, bursting its tight jacket, and revealing its hidden mealiness, as it comes smoking upon your dinner-table. Such a sight would bring tears to the eyes of thousands, now crunching their hard crackers and drinking their decoction of beans, which Uncle Sam passes off upon us as coffee, upon these barren hills. As for myself, I should faint at the very smell of a delicate chicken-broth or a barley-soup; and at the thought of a bowl of bread and milk,—ah, dear me! it is too much. I must change the subject."

"Sunday in Camp" is a scene reproduced in many a place. Dear recollections cluster about those days never to be forgotten:—

"Who dare say that there is no Sabbath day to the soldier, no worship of God in the camp? Let him come and see a regiment of eager men gathered together under the rays of a burning sun at noonday, after a week's hard marching and drilling, to hear the word of God preached, and join in prayer and praise; *standing up*, too, through a service of nearly an hour. Tell him how generally the regiment came together for service in that splendid white-oak grove near Sharpsburg, on the Sabbath after the battle. Show him the earnest groups that assemble for social prayer, two or three times a week, at any chance resting-place, in any spare hour that can be so improved. Ay, soldiers' prayers are short, and often interrupted; but the Lord has a place for them, an ear to listen to them, a strong right hand to work in answering them. The Christian, God-fearing men of our regi-

ment are a leaven of good, working in the whole lump, shirking no soldierly duty, and to be depended upon in any emergency; and many of our boys that have been called wild and reckless at home show that the associations of the holy Sabbath and the influences of God's word have a deep hold upon their hearts."

"Soldier's Luggage" is a chapter of universal experience:—

"As old a campaigner as your humble servant happens to be, though he has travelled over a good part of the world with no other luggage than a small carpet-bag, is compelled with shame to acknowledge himself in the present instance to have acted as foolishly, in respect of baggage, as the greenest young lieutenant who has just donned his brilliant uniform with its shining buttons, and entangled his legs with the awkward sword. Your correspondent, having dropped the peaceful toga from off his shoulders, and sprung to arms in his country's defense, went into this military toggery and outfitting business utterly regardless of expense, and filled up a trunk, right up to the eighty pounds or twelve cubic feet allowed by Uncle Sam's army-regulations. That same costly trunk, stored with magnificent apparel, wherein your humble correspondent expected to appear in due time before his regiment, like Solomon arrayed in all his glory when he came out at the head of the Jewish militia, came into his possession about one week after he left the good old State of Connecticut, and remained within his reach precisely five days; at the expiration of which time, he received, with his regiment, orders to march without baggage or knapsacks; and so shut down the cover, and buckled up the straps with a sigh of regret, and—has never seen it more from that day to this; and, what is worse, has many doubts as to whether it ever will bless his eyes again. In case he should ever have it in his power once more (which will only be by his getting it expressed on from Washington at an exorbitant price, as private freight), his first measure will be to drag out of its depths that same little, despised carpet-bag before alluded to, put in it a clean shirt, a Bible, and a tooth-brush, to take with him; and his next measure, to send by express the three-feet-by-two evidence of his dotage back to Mrs. D. B., in dear old New England. For learn, oh you foolish generation of military novices! that, when Uncle Sam says you are entitled to so much transportation, he means that you are welcome to it if you can get it; that he will gladly forward the forty trunks, more or less, of the officers of a regi-

ment, provided they can conveniently be carried in the three or five wagons allowed, together with the company chests, the stores of various kinds that *must* go, etc. Moreover, the wagons are always many miles in the rear of a marching army, and, in case of danger from the enemy, do not come up often for days, and even it may be for weeks, together."

"Cooking in Camp," "Thanksgiving in Camp," are perfect; so is his sad account of Fredericksburg, where only a hundred men of his regiment came back fit for duty. We reluctantly pass them by. But "Studies in Architecture" appeals to memory too strongly:

STUDIES IN ARCHITECTURE.

"Now, as doubtless you wish 'Mrs. Republican,' and the little 'Republicans,' to be housed in the most appropriate and tasteful way, and cheapest withal (the newspaper business can't be very profitable, I take it, with the present high prices of the raw material), really hadn't you better think of it? Why, I have a house myself I would like to show you, with a brown mud front, water in every part of it, at this present writing, and all the modern (army) improvements, including a real door on hinges, with a latch to it; a chimney that never smokes (unless the wind is very strong from the north-east); fireplace warranted stone-backed, and garnished with actual crane-hooks; our patent army transparent water-proof roofing; and every thing about the whole building so convenient, that I may say I can put my hand upon it, sitting here by the fire, as I am, with my feet upon the mantel (not marble; that proves too cold for comfort), in true Yankee style. The parlor, sitting-room, dining-room, and library are so arranged as to be easily thrown together into one apartment. The sleeping-rooms are well ventilated; and, to be brief, the whole forms a snug tenement for a family of suitable size, such as is rarely to be found, and I might add, if you wont charge this as an advertisement, could be rented on easy terms, with a limited amount of furniture, as the owner is thinking of moving to Richmond.

"There is a good deal of variety in the style of army architecture. My own building is a severe classic, without ornament, rather low and heavy, inclining to the Doric, or perhaps even to the Egyptian order. But we have specimens of the airiest, most fantastic Gothics, of the tasteful Corinthian capitals, of fluted Ionic columns, of Moorish arches and Arabesque

ornaments, of the Chinese pagoda roofing, of the 'a la catacomb' excavations. One of my neighbor's is nearly on the model, on a somewhat smaller scale, to be sure, of the Athenian Parthenon; yet I presume the idea of imitating the proportions of that ancient structure never entered his mind. Some model after a heathen temple, some after a Yankee wood-shed, some after an Indian wigwam, and some after a woodchuck's hole. But the Hottentot style of architecture, on the whole, it must be confessed, prevails over every other; and for every kind of structure that can rise out of Mother Earth, that can be created from Virginia mud, with some ribs and framework of logs, let me commend you to this whole region round about. I couldn't do full justice to the subject, however, in a dozen letters; so I may as well stop in one place as another."

His letter from "Chancellorsville Battle Field, May 2, 1863," shows his habit of writing everywhere:—

"CHANCELLORSVILLE BATTLE-FIELD,
May 2, 1863.

"This has been a most beautiful night; bright moonlight. We slept very little, lying upon our arms all night; our brigade in line of battle, and expecting to go into action at any moment, from about noon to midnight. We were not called in, however. The action yesterday was very severe, but indecisive; we were advancing quite rapidly in the morning, and, I suspect, without much thought of the enemy's making a stand, when they opened on us; and some of our troops thrown out as skirmishers did not behave very well. They drove back one or two of our divisions for a time, and, at one o'clock, things looked uncomfortable; but fresh troops went up on the double-quick, and we drove them back with heavy loss on both sides. We don't know much how things lie this morning, but hope that we shall gain a great victory to-day. We rose at three o'clock, fed and saddled our horses, had some coffee and hard-bread, and have been waiting for orders to march ever since. It is now about seven o'clock. The night was so cold, I could not sleep. The day was very hot, the night very cold. We lay on some fence pickets laid on the ground. The eastern sky at sunrise was red like blood. The sun is just at this moment breaking out; but, on the whole, the prospect is for rain before night. Moreover, yesterday was quite fine; and such a thing as two fine days in succession would be indeed an absurd thing to expect in this region.

"'They say' that we have a line of battle

in half-moon shape, convex towards the enemy, and a splendid position; and that the bridges in the rear of the enemy are destroyed, so that they can't retreat without immense loss, and so must now fight decisively. Our army is in grand spirits. Gen. Hooker is riding along the lines, and the men are cheering him madly.

"Gen. Stonewall Jackson charged down upon our front this morning (they say) in deep, heavy columns along the plank-road; our batteries opened on him, big and little guns, and ploughed him through and through, so that his troops retreated a mile and a half in double-quick time.

"Eleven, A. M. — Nothing done yet in the way of fighting since seven o'clock. The day is pleasant: we have marched out a mile to a new position in the line of battle, thrown out skirmishers, and are now digging a sort of rifle-pit to protect a weak spot in our line.

"Three, P. M. — Still nothing done! The cannon are roaring around us, but not much musketry save skirmishing. We are in an open field of perhaps a hundred acres, lying with stacked arms, waiting an attempt of the enemy to flank us on the left. It would seem, however, that he has abandoned the attempt, or some change of strategy is adopted; for we lie perfectly idle. Our long line of rifle-pits, three feet wide and two and a half deep, is completed the whole length of one side of the field, the dirt thrown up so as to make a four or five feet barrier. Very likely we may have no use for it, however.

"Six, P. M. — Hard fighting again, terrific musketry and cannonade from the enemy; our guns ceasing awhile for the twelfth corps to storm the enemy's hasty intrenchments. Our boys are moving on nobly, and, we think, have already carried the works, as the musketry grows less terrific and more distant. Glorious old Hooker sits quietly on his horse, and directs the movements far in the front. Sometimes the storm of shot and shell, even before this last charge, during the artillery duel that has been kept up all day, was so thick around him that his aides and orderlies could scarcely be induced to come and take his orders. The army is full of his praise. We hope for a great and decisive victory, and only fear that the enemy will find some way to slip out of our grasp. Just at this moment, things are perfectly still; and I hardly think we can have much more fighting to-night.

"Eight, P. M. — We have met a serious reverse. Our eleventh corps, and the twelfth perhaps, have most shamefully run; and we are in danger of a defeat, which the Lord forbid! We shall have a hard time, and nobody

knows who will live through it. I don't know as I want to, if we are now shamefully defeated. Oh! some of our soldiers haven't their hearts in this thing, and haven't principle enough, I fear, to be worthy to fight in our noble cause. The rebels are desperate, and in earnest, by comparison, at least. Still I hope we shall make a victory of this."

The allusion to the 12th corps above, and another, on page 145, does a great injustice; owing, doubtless, to the fact that the writer was off to Libby prison. The 12th corps' bold change of front, under Slocum, and its splendid steadiness, saved that disastrous day. Had Dunn Browne witnessed Best's magnificent use of his artillery, and seen the 12th corps in line, when Jackson's impetuous charges were rolled back that evening like glass shivering on rock, and its sturdy and immovable fighting of the next morning, he would not have recorded that into which hearsay in the confusion of battle led him. But history makes that right.

"The Great Virginia Express Line" was a stroke of genius:

"SECOND ARMY CORPS, VA., Oct. 21.

"If you have any business in the transportation line, or anything connected therewith, let me solicit your custom for our

"GREAT POTOMAC AND RAPIDAN THROUGH ROUTE!

"PROMPTNESS AND DISPATCH.

"Meade and Lee's THROUGH EXPRESS, weekly line between Alexandria and Culpepper. Connections with principal points north and south (especially the Old Capitol and the Libby Prison).

"The subscribers having completed their arrangements, and gotten their line into running order, will hereafter, until further notice, run their machines, the 'Army of the Potomac' and 'Army of Northern Virginia,' every week through from Culpepper, Va., to Alexandria, Va., and *vice versa*, giving their personal attention to the running of each train; Lee preceding Meade at a proper interval on the out-trains, and Meade preceding Lee with similar regularity on the in-trains. The perfect familiarity of these old stagers with the whole route in question, and the frequency with which they have traversed it, enable them to calculate with per-

fect accuracy the time of arrival at the indicated points. Having gotten up all their locomotives and rolling-stock regardless of expense, and putting them through night and day alike, they are enabled to disregard the ordinary drawbacks of weather, state of roads, &c., as those who do a smaller business cannot.

"Patronage solicited.

G. G. MEADE.

R. E. LEE."

"P. S. — The line through Pennsylvania has been discontinued in consequence of a painful collision which occurred there in July last; but as such things have been carefully avoided ever since, and every precaution taken for the future, it is hoped that an indulgent public will not remember that unfortunate occurrence to the prejudice of the company.

"DUNN BROWNE, *Secretary.*"

"Close up" is true to life, at least:

"I have recently taken up the following lines of march and of battle:—

"'CLOSE UP.'

"Marches the soldier along the rough road,
Fording the river or climbing the hill,
Crossing the meadow, or through the thick wood,
Comes the stern order pressing him still,
'Forward, close up!'

"Weary his limbs with the terrible marches,
Blistered his feet and throbbing his breast,
Burning the heat that his thirsty throat parches,
On toils the column, denying him rest:
'Move on, close up!'

"Lingers he a moment to gather a flower,
Bills he his cup at the gurgling spring,
Tempt him the clusters of a grape-twined bower,
Sharp in his ears the chiding words ring,
'To the ranks, close up!'

"Tears through the ranks the terrible shell,
Sweeps us half down the musketry fire,
Charges the foe with murderous yell,
Through the fierce din swells higher and higher
This cry, 'Close up!'

"Steady, boys! Wavers the foe! To the charge!
On, the old Flag! Lo, the traitors' red rag!
Forward! your bayonets! Double-quick! march!
Foot of a MAN in such hour cannot lag!
'On, boys, close up!'

"Falls the young captain, he shouts a last cheer;
Fall the brave boys on the left, on the right,
Stops not the column, though heroes lie here:
Tenderly stepping o'er the dead in the fight,
The living 'close up.'

"Thinned are our ranks of their bravest and best;
Homes are in mourning all over our land;
Sons of the nation, not now can ye rest:
Come, brothers, come with steel in your hand;
The war we'll 'close up.'

“The end is slightly abrupt,’ very likely is the criticism you offer in reference to the above effusion; but then, you know, your readers will wish there was more, as Sam Weller observed to his father in justification of his Valentine, to which the ancient Tony was objecting that it ‘pulled up rather sudden.’”

On the 4th of May, 1864, he wrote thus :

“MAY 4, four, P. M.

“So we did make a move of it, after all. Hadn’t fairly finished cutting down our houses before the order came to move. Left camp at ten, P. M., on the anniversary of the battle of Chancellorsville; marched all night; crossed at Ely’s Ford at nine this morning, and are now resting on the old field of Chancellorsville.”

It was his last letter. On the 6th of May, the second day of the bloody battle of the Wilderness, he fell.

Of the circumstances of his fall, Surgeon Jewett, of his own regiment, says :

“His regiment, the 14th Connecticut, was in the corps of the gallant Gen. Hancock, and for several hours had sustained its position in the line, repulsing one or two furious charges of the desperate rebel hordes. Capt. Fiske fell at the head of his company, shot through the collar-bone and top of the right lung. He was assisted to the rear, and rode on horseback to the hospital of his division, more than a mile distant. He received immediate surgical attendance; but all efforts to extract the ball proved unavailing. The next day he was placed in an ambulance, and conveyed to Ely’s Ford, on the Rapidan, on the route to Brandy Station. As the country was infested by guerillas, the route was abandoned, and the whole ambulance train ordered back to Chancellorsville, and thence to Fredericksburg, making a ride of forty-eight hours over rough roads. At the end of the route, I found him in a state of great exhaustion and fatigue, which was the case with hundreds of other wounded men in the train. Comfortable quarters were provided for him in a private house, and everything which could be done for his comfort or recovery was done; but, after suffering for sixteen days, he has died, leaving a large circle of friends to mourn his loss. His dearest and most intimate friends were with him, and did much to soothe and comfort his last days, and receive his last blessing and farewell.”

Professor Tyler thus describes his last hours :

“When a surgical examination had removed the last ground of hope for his recovery, and a chill came over him which he took for the last, he said, ‘Now death can’t be far off;’ but presently he added, ‘Heaven is a better country than this.’ Then, turning to his brother, he inquired, ‘Asa, do you think heaven comes right off,—that is, immediately after death? Well, I shall be there, and know all about it, pretty soon.’ Then followed messages of love to absent friends, tender words to those by his side, particular charges touching his ‘darling’ children, and thoughtful instructions about his affairs,—all as calm and tranquil as if he were in perfect health. The last night of his life, as his brother was sitting by his side at midnight, he seemed to be awake and thinking. Presently he said, ‘I have been running everything over in my mind to see if I had left anything undone towards them;’ meaning his wife and children. ‘I can’t think of anything I have left.’ When assured that he had remembered everything and had nothing to do but just to lay himself in Jesus’ arms, and rest, he smiled as if well pleased; and when asked, ‘You can love and trust *him*?’ he said, ‘Yes, I can, perfectly.’ They repeated hymns to him, such as ‘Jesus, lover of my soul,’ and ‘Rock of Ages, cleft for me;’ and he repeated them after them. His brother happening to pass between him and the light, he asked, ‘Who is that?’ ‘Your brother Asa: you must not forget him.’ Instantly carrying the significance of the words forward to that world whither he was so soon going, he said, ‘Heaven must be a very forgetful place if I do.’ Sabbath morning, the day of his death, he greeted his sister with the salutation, ‘To-day I shall get my marching orders: well, I am ready.’ His brother asked him how he had rested. ‘Oh, beautifully!’ he answered; ‘just like a sleeping angel.’ Then he smiled, and added, ‘But I don’t look much like one, do I?’ Thus cheerfully did he obey his last orders; thus naturally did he die, just as he lived, just like himself; thus beautifully did he pass from the Sabbath on earth to the Sabbath in heaven. And now he has fought his last fight, and conquered the last enemy.”

It was on the 22d of May, in the hospital at Fredericksburg; that he passed away. His was one more brilliant name added to the long, sad, glorious list of patriot martyrs.

THE ACTION OF THE COUNCIL OF 1865.

AMID the daily business of a body such as our Council of 1865, it is difficult to discern clearly the great object in view. The necessary working machinery, however simple, is prominent; minor or collateral questions are being discussed; the shaping of various measures confines the attention. To have a comprehensive view of its action, we must wait until the work has become completed, and the subordinate parts group themselves into their natural relations to the main purpose. Where church courts or congresses meet from year to year, a strict unity is not to be expected. They transact "business." Our Council met for a specific object; it was called because the occasion demanded it, and not because the usual time had come round again. Hence it ought to have worked to a central purpose. We think it did. Looking back, now, upon it, its proceedings display a clear and simple unity. We think we recognize God's hand in this, and we praise him for the results we expect, and which seem already to begin.

We venture, for historical use, to group the actions of the Council, in this light.

The great object of this convocation was well indicated in the vote of the "Convention of the Congregational Churches of the North-West," which was the first formal suggestion of such a meeting: for "the Congregational churches of the United States to inquire what is their duty in this vast and solemn crisis, such as comes only once in ages; and what new efforts, measures, and policies they may owe to this condition of affairs, this new genesis of nations."

A preliminary meeting of delegates, appointed for that sole purpose, issued

the invitation, and also ventured to ask various persons to prepare papers on different subjects relating to the main purpose. The invitation to the churches was accepted, and the Council came into being.

There was of course a necessary amount of friction in the organizing; but it was slight. Considering that we had no precedents ecclesiastical, and hardly an approach to such a meeting since 1680, the common sense of the delegates was the only, but safe, reliance. Such rules were adopted as seemed necessary; but none which interfered with entire orderly freedom. Such officers and such committees were chosen as were needed, and no more.

In prosecuting, as a denomination, the great work of evangelizing this nation, the first thing settled (not in the order of time, but of nature), was the *doctrinal basis* of the denomination. What are its ministers to teach? What do its churches hold? What faith are its messengers to carry to the people? This question was answered in the paper adopted at Plymouth. There had been discussion, free and full. The paper presented by the preliminary committee had been referred, and a new draft reported. On all the *phrases* in that draft there was not unanimity, although there was as to its *meaning*. A paper which embodied much of that, but in a new draft, avoiding the language which had excited differences, proved acceptable, and was solemnly adopted and again ratified.

This declaration was merely a declaration. It legislated no new faith into existence; but simply stated what was the permanent and united belief of the churches. It imposed no tests whatever. It said only, *this* is the

faith which we hold, as did our fathers. Nothing had occurred to modify our belief in the substantial truth of the old symbols. This faith was made prominent. When a paper was under discussion, which advocated the spread of our polity, the Council inserted "faith" also. The faith was more than polity.

Polity, however, came next. This was elaborately stated in a document very carefully and fully drawn up, and in a much briefer one for convenient use among our churches. Each of these papers, drawn up independently, had been compared with, and adjusted to, the other. They were adopted and placed in the hands of a large committee for final revision, editing, and publishing. This declaration of polity, like that of faith, was no code of laws. It was merely a statement of the practice of our churches, held by them to be scriptural; and only valuable because believed to be scriptural principles developed by Christian experience.

Fellowship was an important subject. Of our own household of faith, brethren came delegated from the British Provinces, from England and Wales; and they were cordially received. The rather distinct ripple caused by the previous course of our English brethren as to our national affairs, did not involve the question of fellowship. Grieved at that course, some tolerably plain and necessary truth was uttered, and a calm and elaborate expression of our regret was adopted. But fellowship was unbroken. Of fellowship with other Christians, the principles were distinctly stated. While in the reply to a communication from the "Massachusetts Convention of Congregational Ministers," it was distinctly understood that faith, not polity, was the ground of general fellowship, yet to all evangelical bodies the hand was cordially extended. This was clearly

set forth in the Statement of Polity, and emphatically reaffirmed at Plymouth, pleading for co-operation with all who held the great truths of Christian faith, without regard to minor differences. It was settled that Congregationalists are not to be a sect; for they claim no exclusive privileges. They recognize every body of believers, organized as a church, to be a church of Christ. They have no right to refuse fellowship, or a church title, to any organized church, whatever be its government, or its rules; for all these bodies have the essential, whatever non-essentials they may have added. A sect is a body which "cuts" itself off from the body of Christ, which is the church; and every body which cuts off any part of the church of Christ, only cuts itself off. In the freedom of Congregationalists, the Council gladly welcomed salutations from France and Italy, and one Methodist body, and would gladly have welcomed more. In the same spirit of co-operation it appointed delegates to the proposed "American Protestant Assembly."

In the various minor matters, it received with enthusiasm a visit from the Governor of Massachusetts, and it tendered its respectful salutations to the President of the United States. It honored the memory of the Pilgrims by services at Plymouth; and remembered to place a tablet on John Robinson's house at Leyden. It honored the memory of the patriots by services at Bunker Hill on its memorable anniversary. It advocated Temperance, and appointed its delegates to a National Temperance Convention. It gave its distinct utterance, with a loyal ring, on the state of the country, and insisted on the rights of manhood, as became a body representing churches which had unitedly thrown themselves against slavery, and had given their sons to the battle. It pronounced as clearly as ever upon the great work of Foreign

Missions, as became a people which originated the American Board. For its special denominational institutions, it limited itself to encouraging the erecting of a Congregational House in Boston.

To the great and special work before the churches in our country, most of the thought was given. That work included all those measures necessary to make effectual the great purpose of preaching the gospel.

Assuming the Bible to be the groundwork both of education and religion, it found first among the agencies the *ministry*.

The ministry was recognized as a distinct body of men ordained to that work, whether in or out of the pastoral office; but it was declared to be no hierarchy. The *education of the ministry* was most ably discussed in a preliminary paper, and the needs of the times fully debated. It was distinctly avowed that the highest possible culture is imperatively demanded,—as well the labor of gifted men whose time or circumstances would allow only a brief and practical course of study; and, in both, a deep and warm piety was held to be the first essential.

Colleges and schools, therefore, received careful attention, and the necessity of their liberal endowment shown, especially in the newer sections of the country. Pecuniary aid to young men during their course of study for the ministry was insisted upon as a duty of the churches.

Ministerial support, considered in one of the papers previously prepared, received attention, and a distinct utterance upon the duty of the churches to make liberal provision for this object, had the unanimous approval of the Council.

Of those aids to ministerial and other laborers,—*religious books and tracts*,—a careful analysis was had, and the thorough report upon the sub-

ject was adopted, which not only advocated a Christian literature, but also showed the discriminations necessary as to the publications of various societies.

The subject of *Christian Benevolence* was considered, not only in its principles, but also and practically as to the various channels which are open to the gifts of the churches. The “machinery” was discussed, and a few organizations specially mentioned in the various departments of Christian effort. The need of this was evident, because through these channels the great work must necessarily be assisted.

Of the fields of home labor, these spheres received attention. First, *parochial work*; in which every church was to be a missionary body of itself, and every pastor the superintendent of it, to carry the gospel to the people, especially in old districts, who are practically not now reached. Secondly, the work of *Home Missions*, technically so called,—that of sending ministers to preach the gospel, explore districts, and found and build up churches. This work, which has been so well conducted by the American Home Missionary Society, was the subject of earnest debate, and, with all the light derived from the experience of ministers and laymen, felt to be safe in the hands of that society, which was to have its means greatly augmented. Thirdly, the *work at the South*, both among freedmen and whites. It was felt that God had laid a great responsibility upon our churches, to give a pure gospel to that part of our country from which our principles as to the rights of man had hitherto excluded us. Among the various organizations offering, it seemed that the American Missionary Association was entitled to rank first, and it was adopted as our special agency.

Following the preaching of the Word,

church-building, was held to be essential. The array of facts upon the advantages of assisting feeble congregations in erecting houses of worship was overwhelming. To ensure permanence of results, it was unitedly felt that the minister and church must have a place to dwell in. The only, and tried organization was the American Congregational Union; and to that, with commendations of efforts at a few important points, it was committed.

All these things were held to their true subordination to the *evangelizing of this country*. When minor matters had been considered, and the means necessary for this work were before the Council, Prof. Bartlett well expressed the feelings of every member: "I feel as though we had now just reached the great thing for which we were together. It is a great thing to declare theoretical principles,—to set forth our faith, our polity; but the great thing we have to do, after all, is to go to work and take care of our land for Christ." And after the mature deliberations and determinations, Dr. Todd equally expressed the united feeling: "We have a great burden laid upon us. I begin to feel it already, and I have no doubt that before we leave this Council, we shall feel that we go home with such a burden resting upon us as we have never before, and can never have again while we live on God's footstool." This "burden" was the evangelizing of our country.

So far as men are needed, the Council called upon the churches to furnish them for this great work. So far as money is wanted, it asked for \$200,000 for the Union; \$250,000 for the American Missionary Association; and \$300,000 for the Home Missionary Society. And, thoroughly imbued with the need of the Holy Spirit's

work,—a feeling which showed itself every day, when, at a set hour, all business was laid aside for prayer,—it earnestly besought the churches to seek God's help; and particularly named a day for special prayer in all the churches, to secure God's favor upon the plans adopted.

The results are with God. The present cannot declare them. "What are the results," well said Dr. Todd, "we can tell fifty years hence, or a hundred years hence, better than to-day." But among the promising features there, was the hearty unity visible in the Council: unity in faith which put to shame predictions from opposers; unity in polity; unity in the great plans adopted; and, above all, unity in the great object before the churches. Men from the Atlantic and Pacific shores, alike with men from the center, found themselves one. Men high in public station,—governors, senators, high in the church's favor,—and men faithfully laboring in the retired valley or on bleak mountains, found themselves equal brethren in the household. So far as denominational interests are concerned, doubtless they received a unity and cohesiveness not before felt.

For the special work of this age, the signs are auspicious. Already, the contributions are coming into the treasuries. Men begin to offer for the special work. Churches are awakening to the needs of the destitute. Prominent centers are being occupied and garrisoned. Prayer is ascending to God. Rejoicing in the activity of other Christian bodies, ours feels its own duty; but not yet with that burden which ought to press upon our own. So far as the great Cause is concerned, it rests with the praying, working, giving, men and women of our churches. Let us hope for great results for the souls of men.

COVENANT OF A CHURCH IN GLOUCESTER, MS., 1728.

THE Church Belonging to *Annisquam* Parish in Gloucester, being then Gathered and Incorporated by the Revd. Mr. John White, Having chosen me, Benjamin Bradstreet (tho most unworthy of that office), to be the Pastor over them In the Lord, publickly owned and consented to the following

COVENANT.

We whose names are hereunto subscribed; having obtained Leave (by the Favor of God) to set up the Publick Worship, at a place where we and our Children may more conveniently attend the same, and having been dismissed from the first Church in this Town of Gloucester, in Order to our Embodying into a Chh Society, and more complete Settlement according to Gosple Order. Humbly confessing before God our unprofitableness and great Barrenness under past spiritual Advantages, and often Breaches of Covenant before God, which this day we have been confessing and humbling Ourselves for, and having been earnestly supplicating the Pardoning Mercy of God, thro' the Blood of Christ, we acknowledge we are Unworthy to be owned as the Lord's Covenant People; as also our utter inability to keep Covenant with the Lord, being also in some measure sensible that it is an awful thing whither singly or Socially to Covenant with the Infinitely Glorious *God*, in humble Confidence of his Gracious Assistance and Acceptance each One of us for Ourselves and jointly as the Lord's people Explicitly Renew Covenant in manner Following:

We give up Ourselves unto that God whose Name alone is Jehovah, the Father, Son, & Holy Ghost, as the

only living and true God, and to our Glorious Lord Jesus Christ, as our only Saviour, The Prophet Priest and King of our Souls, and the only Mediator of the Covenant of Grace; promising (by the help of his Spirit and Grace) to Cleave unto God as Our Chief Good, and unto the Lord Jesus Christ by Faith in a way of Gosple Obedience as Becometh his Covenant People forever; We do also give up our own Offspring unto God in Jesus Christ; Avowing the Lord to be our God and the God of our Children, and Ourselves with our Children to be his people, humbly adoring the Grace of God that we and our Children may be looked upon as the Lord's; We do Also Give up Ourselves One Unto Another in the Lord, according to the will of God; Binding ourselves to walk together as Becometh a *Chh* of Christ in all the ways of his Worship; according to the Holy Rules of his Word, Promising in Love to watch over One Another And to submit to the Discipline and Government of Christ, and duely to prepare for and attend the Seals and submit to the Censures and every Ordinance Christ has commanded by his People, according to the Order of the Gosple.

Signed pr BENJAMIN BRADSTREET
Pastor.

EDWARD HARRIDAN, SEN.,
ANTHONY BENNET,
BENJAMIN DAVIS,
SAMUEL LANE,
JOSEPH THURSTON,
JOHN LANE,
SAMUEL GOTT,
JAMES LANE,
JETHRO WHEELER,
DANIEL COLLINS.

SKETCH OF THE NORFOLK ASSOCIATION, IN MASSACHUSETTS.

BY REV. LUCIUS R. EASTMAN, JR., HOLYOKE, MASS.

THE Norfolk Association, though the largest connected with the General Association of Massachusetts,* cannot lay claim to a very great antiquity. It had its origin in the early part of the present century.

It is well known that when this century opened, it found evangelical religion at a low ebb in the vicinity of Boston. The churches of that region were originally strictly Puritan both in faith and practice. They believed in the plenary inspiration of the Bible, and received it as their rule of faith and practice. By common consent they adhered to the Cambridge Platform agreed upon in 1648, and the Confession of Faith consented to in 1680. Some of the churches had for their confession of faith a simple declaration that "they held to the doctrines of Scripture as set forth in the Boston Confession of Faith of 1680." The Assembly's Shorter Catechism was taught in many families, churches, and public schools. This became their "approved symbol of faith, and bond of Union,—to teach it to their children, and select their ministers according to its spirit; choosing such and such only for their pastors and teachers as they believed would preach substantially in accordance with its teachings. But in process of time a departure took place from the faith and practice of the Fathers,—gradually indeed and sometimes covertly,—but really and substantially affecting the character of the churches and the ministry; so that, at the close of the 18th and commencement of the 19th century, it came to pass that the churches of Boston and vicinity and of some other parts of New England were essentially differ-

ent from what they had been in the time of the Cottons. They had come to be churches of a mixed character, both in faith and practice, and their pastors, instead of being united in sentiment, as formerly, were men of discordant views." "The consequence was that men of loose opinions and doubtful characters, whenever they chose from any wordly consideration to make the application, could find a ready admittance to some acknowledged Congregational church. Hence persons of all grades of sentiment, from the highest point of ultra Calvinism to the lowest point of Arminianism, men who adhered to the Puritan faith and rigid practice of the Fathers of New England, and men who scarcely acknowledged the Christian Sabbath as a day of holy rest, or prayer as a Christian duty; men who walked circumspectly in the midst of a perverse generation, and men who mingled with an unbelieving world in all their vain amusements and follies; men of habitual seriousness, who daily sought the grace of God as their hope of salvation, and men who despised and even ridiculed this seriousness and reliance upon the grace of God,—were sometimes found in the same church, meeting together at the same consecrated table of the Lord. This was the state of the Congregational churches with few exceptions at this period through all the region which embraced the churches connected with the Boston Association of Ministers."†

Such a state of things—fraught as it must have been with many difficulties—could not long continue without

* Joshua Bates, D. D., in Pres. Allen's Life of Dr. John Cushman.

some disturbance. Churches found it difficult to settle pastors. If ministers felt it their duty not to lay hands suddenly on any man, they were "sometimes not permitted to make the requisite inquiries to satisfy their minds whether the candidate did or did not possess the requisite qualifications for a Christian Bishop." *E. g.* see action of Norfolk Association at a meeting in Danvers noticed further on.

A great difficulty was also experienced in reference to exchange of pulpits. A conscientious minister must either use every possible artifice to keep from exchanging with some members of his Association, or he must openly decline, or he must publicly refute, from the pulpit, sentiments which he had learned to have been preached by the brother with whom he had exchanged. It was on this point of exchanges that the famous controversy in Dr. Codman's church hinged, and by which he was prepared to enter heartily into the new Association.

Matters were coming to a crisis. About this time the chair of Theology in Harvard College became vacant. Nearly two years passed before it was filled. Dr. Ware was the candidate of the liberal party. President Jesse Appleton, and Jedediah Morse, D. D., of Charlestown, were among those mentioned by the evangelical party. Dr. Ware was elected. "In spite" says Dr. Jos. S. Clark, "of all remonstrance, — a man known to be an anti-Calvinist, suspected of Arianism, and soon to be developed a full-formed Unitarian, was put into an office whose incumbent was solemnly bound to 'profess and teach the principles of the Christian religion according to the well-known confession of faith drawn up by the synod of the churches in New England.' The reckless manner in which this explicit condition was set aside, 'gave signs of woe that all was lost.'" Yet it resulted in good, as it

aroused evangelical Christians to their danger.

During this period, also, the General Association of Massachusetts was organized and brought into successful operation. The Boston Association had declined to connect itself with the general body, as they regarded it as originated by, and under the control of, the evangelical party.

At this time there was but one church in Boston which still adhered to the old faith, namely, "The old South," which stood firm though "shivering in the cold." This remained steadfast to the Old Catechism. During the first eight years of the century some of the Baptist churches of the city had been visited by the Spirit. A few brethren of the Old South desired to join in holding prayer-meetings, but were opposed by the members of the society and some of the church. Nine brethren, however, formed themselves into a society for mutual religious improvement, holding weekly meetings, and frequently enjoying the presence of Rev. Dr. Eckley, the pastor of the Old South. For sixty years there had been kept up a social prayer-meeting consisting of several ladies, members of the Old South. It was originated about 1745 or 1750, by Mrs. Abigail Waters, a lady of most eminent piety and usefulness, who was converted under the preaching of Mr. Whitefield and Mr. Tenment. She died, Nov. 22, 1816, at the great age of ninety-six. In the summer of 1818, the evangelical element received a powerful impulse in the presence and preaching of Rev. Dr. Kollock, of Savannah, Georgia. He came in the fulness of the blessing of the gospel of Christ. "He spoke," says one who heard him, "with irresistible power. Unaccustomed as we were to hear anything moving, his appeals came upon us like thunder. Crowds hung upon his lips and confessed the power of earnest truth

earnestly preached." The presence of this preacher emboldened the little praying-circles just mentioned, and led from one step to another, till Park Street Church was organized, Feb. 27, 1808. Only three churches were represented on the Council, namely, the church in Charlestown, Rev. Jedediah Morse, D. D., pastor; the First Church in Cambridge, Rev. Dr. Hollaes, pastor; and the Second Church in Dorchester, Rev. J. Codman, pastor. The Old South was invited, but declined to be present. Dr. Kollock was immediately invited to the pastorate, and Dr. Griffin, Professor-elect at Andover, to preach once on each Sabbath. The people of Savannah would not consent to Dr. Kollock's removal from their city. After various efforts in different directions, Park Street Church succeeded in persuading Edward Griffin, D. D., to settle over them. He received the call in Feb., accepted it, May 1, and was installed July 31, 1811.

The two or three years, which had seen Park Street Church struggling into existence, were also *the* years of trial with Mr. Codman,— years, through which he was carried most triumphantly,— years, which secured a great victory to the cause of evangelical truth. It was one of many events which were fixing very distinctly the line between the two parties. The friends of evangelical truth felt that they were standing comparatively alone. They were cutting themselves off entirely from all ministerial intercourse with the great majority of the congregational clergymen of the neighborhood. They were few in numbers, but strong in faith, and in God as their strength. About the close of Dr. Codman's controversy, he received a long and very kind, cordial letter from Rev. Samuel Miller, D. D., for some time one of the eminent professors of Princeton Theological Seminary. From this letter, it is evident that the

condition of religion in the vicinity of Boston attracted the deepest sympathy of all friends of the truth out of as well as in New England. Among other valuable suggestions, he made the following: "I am more and more convinced that the friends of evangelical truth in Boston and its neighborhood must consent, at least for a time, to be a little and comparatively a despised flock. *They must form a little world of their own,* and patiently bear all the ridicule and insults of their proud and wealthy foes. If they do this; if, instead of despairing or being impatient in the day of small things, like a band of brothers they humbly wait on God, and when he tries their faith, instead of being discouraged, still trust in him; if in short they take for their model the conduct of the apostles, when all the wit and learning and wealth and power of the world were leagued against them,— they will as certainly finally triumph over the enemies of Christ, as there is a King in the Holy Hill of Zion." Such inspiring words must have been peculiarly encouraging to Mr. Codman in his trying position. But they are of special interest to us at this time as seeming to give the first hint which led to the formation of this Association. The letter was dated, "New York, Nov. 19, 1810." This Association was organized the 29th of the next May. Dr. Griffin had accepted his call to Park Street, May 1, and was installed the succeeding July.

The first meeting of the Association, of which there is any record, was held at Mr. Armstrong's book-store in Boston, May 29, 1811.

The record of this meeting reads as follows:—

"The Rev. Reuben Emerson, Joseph Emerson, Sannel Walker, and John Codman met at Mr. Armstrong's book-store, in Boston, May 29, 1811.

Rev. R. EMERSON was chosen Moderator, and

Rev. J. CODMAN, Scribe pro tem.

The meeting was opened with prayer by the moderator.

The Constitution was read article by article, and accepted and subscribed by the above mentioned gentlemen.

N. B. The Rev. Dr. Morse had previously subscribed the Constitution, and the Rev. Dr. Griffin subsequently to this meeting.

Rev. Dr. Morse and Rev. R. Emerson were chosen delegates to the General Association to meet at Salem in June next. J. Codman was chosen scribe to the Association.

Voted, that the next meeting be at Rev. Dr. Morse's, in Charlestown, at the time he may notify the Association.

(Signed), JOHN CODMAN,
Scribe."

Thus did the friends of evangelical truth "form a little community of their own." They called it "The Union Association in Suffolk, Middlesex, Essex, and Norfolk Counties." They fully believed that Union is Strength, and acted on the principle which Dr. Miller had earnestly recommended.

The Boston Association had declined having anything to do with the General Association, which was understood to be composed of ministers of evangelical faith. This new body showed what ground they would take on this question by choosing at their first meeting two men to represent them in the General Association at its next meeting. The spirit and feelings which actuated the originators can be understood from the state of the times and from the constitution which they adapted, and which reads as follows:—

"CONSTITUTION.

The conviction and reformation of sinners, the instruction and improvement of Christians, and the purity and prosperity of the church are objects which engage the first desires and labors of every faithful minister of Christ. All exertions which appear adapted to promote these objects receive his hearty approbation, and every institution calculated for their success he rejoices to behold supported and

flourishing. Believing that we cherish desires which should actuate every Christian minister, and anxious that we may contribute all in our power to the advancement and peace of the Redeemer's kingdom, we, the subscribers, after serious deliberation, and prayerful entreaties for divine direction, agree to form ourselves into an association, under the regulations and for the purposes, expressed in the following articles:

Art. 1. The Association shall be denominated The Union Association in Suffolk, Middlesex, Essex, and Norfolk Counties.

Art. 2. The meetings of the Association after the present shall be semi-annual, namely, on the last Wednesday in April, and the last Wednesday in October, at 10 A. M. The place of each meeting shall be appointed at the one next preceding. Special meetings shall be called by the moderator at the request of any three brethren.

Art. 3. The eldest member shall be moderator of the Association, and the eldest member present at each meeting shall preside.

Art. 4. There shall be a scribe chosen at every meeting in April, who shall carefully make, and preserve a record of the transactions of the Association.

Art. 5. Each meeting shall be opened and closed with prayer, which service the brethren shall perform in turn, beginning with the moderator.

Art. 6. There shall at each meeting be read a discourse upon some subject in Theology agreed upon at the next preceding meeting. This service shall also be performed by the brethren in turn, beginning with the youngest. The discourse exhibited shall be submitted to the free observation of the brethren.

Art. 7. As we sincerely lament the present low and declining state of religion and morals in our country, and particularly in our vicinity, and as we believe that the Association known by the name of *The General Association of Massachusetts proper* is calculated to strengthen and advance the cause of evangelical truth and piety, we agree, that so long as our present views of that body remain, we will annually choose two members to attend the annual meeting of the said General Association for the purposes specified in their constitution, which members shall make their report to the Association at the meeting in October.

Art. 8. The state of religion and morals in the societies and the concerns of the churches under our particular care, and in the country at large, shall at every meeting be a subject of serious inquiry and free discussion.

Art. 9. There shall be no alteration of these articles, without the consent of two thirds of the members of the Association. New articles may be added by the same majority.

With earnest prayers for the peace and prosperity of Zion, and fervent hopes, that our designs and measures may be crowned with happy success, we subscribe our names to these articles.

JEDEDIAH MORSE.¹
EDWARD D. GRIFFIN.
RUBEN EMERSON.
JOSEPH EMERSON.
SAMUEL WALKER.
JOHN CODMAN."

Boston, 29th May, 1811.

¹ Jedediah Morse, D. D., Charlestown. He was born in Woodstock, Ct., descendant of Anthony M., who lived in Newbury, Mass., 1636. He was born in 1761, graduated at Yale College 1783, and installed, April 30, 1789; dismissed, 1821. He established, and was first editor of, the "Panoplist," which merged into the "Missionary Herald;" was zealous for the Orthodox faith, particularly in regard to the election of the Hollis professor of divinity at Harvard College. He deserves the title of American Geographer. He first published "Geography Made Easy," 1784; "American Geography," 1789, which in 1799 appeared in two volumes and in many subsequent editions. In 1797 and 1804 he published the "American Gazetteer." He published a Thanksgiving sermon, in 1795, 1798, 1799; Fast sermon, 1798, 1799, 1812; on the death of R. Carey, 1790; of Thomas Russell, 1806; Masonic sermon, 1798; Address to Andover Students, 1799; at the Artillery Election, 1803; History of New England, with E. Parish, D. D., of Byfield, 1804; Reasons why the Election of Divinity was opposed, 1805; at the African meeting-house, 1808; at the Ordination of H. May, 1803; of J. Huntington, 1808; before the Society for Propagating the Gospel, 1810; at the Convention, 1812; before a Moral Association, 1812; Appeal to the Public on the Controversy concerning Harvard College, 1814; at the Annual Meeting of the Commissioners for Foreign Missions, 1821; Narrative of a Tour among the Indians, in 1820. His wife was granddaughter of Pres. Finley. One of his sons is known by the electric telegraph, two as editors of the New York Observer.

Samuel Walker, minister of Danvers, was born 1771, graduated at Dartmouth, 1802; ordained 1805; died 1826, aged 47. He was faithful, and useful, and respected.

The aforesaid is taken from Allen's Biography.

Dr. Morse was pastor of the First Church in Charlestown; Dr. Griffin of Park Street Church, in Boston. Reuben Emerson, of the Church of South Reading. Joseph Emerson, of Beverly, Samuel Walker, of Danvers. John Codman of Second Church, Dorchester.

The next meeting was held at Charlestown, Oct. 1811, with Dr. Morse. There were present: Dr. Morse, Dr. Griffin, Reuben Emerson, Joseph Emerson, Samuel Walker, and John Codman. Rev. Avery Williams, of Lexington, was present, and joined the Association. On recommendation of the General Association, this Association voted that "each member of the Association be requested to acquaint himself with the laws of this Commonwealth, respecting the due observation of the Sabbath,—to preach on the subject, to read the law in public, and to use his influence to have the law carried into effect." Brother Williams was also appointed to prepare a dissertation on the Sabbath.

The next April the Association met at Dorchester. The same members were present. Three new members joined. Samuel Gile, for many years a highly respected pastor in Milton, where he was a staunch champion of evangelical truth in the Unitarian controversy; Daniel A. Clark, the first pastor of the new church which had lately been formed at Weymouth Landing, who was a man of much power in the pulpit; and Richard S. Storrs, who had been settled over the first church of Braintree, as colleague with Rev. Ezra Weld, in the previous July.

At that time there existed in Norfolk County a minister's meeting, comprising the clergymen of Braintree, Randolph, Weymouth, Abington, Bridgewater, and other towns. This meeting disappeared as new men came and connected themselves with what has since become the Norfolk Association. When the Council was called to

settle Mr. Storrs in Braintree, according to the usual custom the candidate selected such as he wished to perform the written parts of the ordination. His father, Rev. Richard S. Storrs, of Longmeadow, was to preach the sermon. Dr. Griffin, who had been his instructor at Andover, was prepared to give the charge to the pastor,—Dr. Griffin having been at Andover but a short time, and Mr. Storrs wishing to introduce him to the region south of Boston, and Mr. Codman, a neighboring minister, and a young man had come prepared to give the right hand of fellowship. But when the Council came together, they felt that their rights had been infringed upon in the principal part being assigned to strangers.¹ Accordingly, in arranging the parts for the public services, they set aside the previous arrangement, and permitting the father of the candidate to preach the sermon, assigned the other parts to men of their own number. Indignant at what he considered a great breach of courtesy, Mr. Storrs joined the Association, which had been formed by his friends.

At the meeting in April, 1812, it was "*Voted by ballot*, that the Rev. Professors Stuart and Porter of the Theological Institution, Andover, and the Rev. Messrs. Sanborn, Reynolds, Bates, and Huntington be permitted to subscribe the constitution any time between this and the next stated meeting, and that they be considered, upon subscribing, members of the Association." Whether these gentlemen ever met regularly with the Association does not appear. "Brother Clark was requested to prepare a discourse upon the subject of the Consociation of Churches," which was read at the next meeting. Mr. Storrs also read at a subsequent meet-

ing an article on the question. "Is it expedient to form consociations of churches in Massachusetts proper at this time?"

The next meeting was appointed with Dr. Edward Griffin, on the last Wednesday of October. He, however, was engaged, on that day, at the ordination of Rev. Daniel Huntington, at Bridgewater, and the meeting of the Association was postponed for two weeks. During the subsequent ten years, changes took place in many of the churches throughout these towns, and the new pastors quite generally joined this new Association.

The next April, the meeting was held with Rev. Reuben Emerson, of South Reading. His brother, Mr. Brown Emerson, pastor of the South Church of Salem, was present, and joined the Association.

At that time, the Essex South Association was in existence; but a majority of its members were decidedly Unitarian in sentiment. Rev. Messrs. Joseph Emerson, of Beverly, and Samuel Walker, of Danvers, had previously joined this new enterprise. Several years subsequently, however, Brown Emerson, in connection with Messrs. Walker and Joseph Emerson, and the ministers of Marblehead, Lynn, and other neighboring places, joined the Essex South Association. The evangelical part of the Association coming to be the majority, they passed certain votes, which led the Unitarian portion to withdraw, leaving the old records and name of the original Essex South in the hands of the evangelical ministers, where it has continued to the present.

By that movement, the Union Association lost its membership in Essex County. Rev. Mr. Emerson, of South Reading, soon after connected himself with the Andover Association, though retaining his nominal connection with this. It would seem to be about this

¹ Another account says it was on account of a strong jealousy of Andover, which then existed, but soon disappeared.

time that the name was changed to "The Union Association of Boston and Vicinity." This occurred, October, 1816.

Previous to this, we have records of a meeting held at Beverly, with Rev. Joseph Emerson, when Brown Emerson and Samuel Walker were appointed delegates to the General Association. Rev. Samuel Dana, of Marblehead, is spoken of as present at the meeting. The subsequent meeting, April, 1814, was held with Mr. Walker, at Danvers. Brown Emerson was scribe. Dr. Samuel Worcester was present, and took part in the discussion of the following questions:—

1. Is it the right and duty of ordaining councils to examine the candidate for ordination with respect to his doctrinal and experimental acquaintance with religion?

2. In case a majority of the council decide against the right, what course ought to be pursued by the minority?

These questions tell a history of the times.¹ The records say, "The former question was decided in the affirmative. The latter question was contemplated in four views:—

"1. When all the minority, from an acquaintance with the candidate, are *satisfied* with his faith and experience, it is the opinion of this Association, that they ought to enter a formal remonstrance against the refusal of the right

of examination, and join in the ordination.

"2. When all the minority are *dissatisfied* with the candidate, they are bound to protest against the measures of the majority, and take no part in the ordination.

"3. When a part of the minority are *satisfied* with the candidate, and the other part are *dissatisfied*, the last are obliged to withdraw.

"4. When a part of the minority are *satisfied* with the candidate, and the rest have no possible evidence, either for or against him, the latter, as the case may be, may join with the former, in assisting in the ordination, on the ground of testimony."

We are now come to the second era in the history of the Association, during which it went by the name of "The Union Association," more fully, "of Boston and Vicinity." This period lasted till after the Boston ministers formed the Suffolk Association, which first appears on the minutes of the General Association, in 1823. The name of the Union was changed to Norfolk in July, 1826. During the greater part of this period, the Union comprised the ministers of Charlestown, Boston, and the towns south of Boston, namely, Dorchester, Braintree, Randolph, Weymouth, Sharon, Bridgewater, Abington, Middleboro', Taunton, Easton, and Stoughton.

The Minutes of the General Association for 1819 mention S. E. Dwight as

¹ "No ecclesiastical council, called even for the simple purpose of ordination, could act harmoniously and with satisfaction to all parties. The different views of the members frequently caused jealousies, discussions, unpleasant delays, and great dissatisfaction. Some desired no examination of the candidate, as to sentiment and experience, but his own voluntary statement. Some were unwilling to go, in their inquiries, beyond certificates of moral character and church fellowship. It was even contended, by some, that, when a council was called to introduce a man into the ministry, and ordain him as a pastor and teacher, their whole business was, to ascertain whether he had been so called to the work, and had so answered the

call, as to lay the foundation of an ecclesiastical relation and a legal contract,—and then to sanction the relation, and confirm the contract. The consequence was, that those ministers who heeded the apostolic direction, 'to lay hands suddenly on no man,' were sometimes not permitted to make the requisite inquiries to satisfy their minds whether the candidate did or did not possess the required qualifications for a Christian bishop. Hence, divisions sometimes ensued: at least, great delay was occasioned, and often great offence given."—*Memoir of John Codman, D. D.*, p. 180.

the delegate from "Union." And in the Report on the State of Religion, say, "Union Association is composed of fourteen churches in Boston and vicinity."

The following names appear as connected with the Association in 1819:—

Jedediah Morse, D. D., of Charlestown,
James Sabine, of Essex St. Ch., Boston,
Sereno Edwards Dwight, of Park St.,
John Codman, of Dorchester,
Reuben Emerson, of South Reading,
Samuel Gile, of Milton,
Richard S. Storrs, of Braintree,
Daniel Huntington, of Bridgewater,
Luther Sheldon, of Easton,
Thaddeus Pomeroy, of Randolph,
Jonas Perkins, of Weymouth Landing,
David Brigham, of East Randolph,
Ebenezer Gay, of Stoughton,
Wm. Cogswell, of Dedham, and
Phillip Colby, of Middleboro'.

Joseph B. Felt, of Sharon, and Samuel Spring, of Abington, joined in 1822; Chester Isham, of Taunton, in 1824; Josiah Bent, Jr., of North Weymouth, 1825; Jona. Curtis, of Sharon, in 1825; Erastus Maltby, of Taunton, in 1826.

At the meeting in July, 1822, Messrs. Fay (successor of Dr. Morse), Cogswell, of Dedham, and Dwight, of Park Street, were dismissed, to join the Suffolk Association, just then formed. This took away all the membership north of Norfolk County, and led to another change of name, in 1826, when it was "voted, To change the name which this Association bears to that of 'Norfolk Association.'" In 1827, another delegation went off;—Messrs. Colby, of Middleboro', and Maltby, of Taunton,—to form, with other ministers, the "Association of Taunton and Vicinity." From that time to the present, the active membership of the Association has been confined chiefly to the eastern half of Norfolk County, and the northern part of Plymouth County.

The original membership of the body was six. The present membership is forty-two. One hundred and seven-

teen clergymen have been connected with the Association.

The moderators have been Rev. Reuben Emerson, Rev. Jedediah Morse, D. D., 1811–1819; Rev. John Codman D. D., 1819–1831, and 1833–1848; Samuel Gile, for 1831–2; Rev. R. S. Storrs, 1848. Previous to 1831, the oldest member was moderator. Subsequently, the office has been filled by ballot.

The scribes (who have acted as treasurers and statistical scribes), have been Rev. John Codman, D. D., from May, 1811, to April, 1819. Rev. Daniel Huntington, from April, 1819, to April, 1822. Rev. Jonas Perkins, from April, 1822, to April, 1825. Rev. Samuel Spring, from April, 1825, to April, 1827. Rev. Josiah Bent, Jr., from April, 1827, to April, 1832. Rev. David Sanford, from April, 1832, to April, 1838. Rev. Samuel W. Cozzens, from April, 1838, to April, 1844. Rev. Wm. A. Peabody, from April, 1844, to October, 1849. Rev. Samuel L. Rockwood, from October, 1849, to April, 1855. Rev. D. Temple Packard, from April, 1855, to April, 1857. Rev. Theodore T. Munger, from April, 1857, to 1859. Rev. F. R. Abbe, from April, 1859, to April, 1863. Rev. L. Root Eastman, Jr., from April, 1863, to October, 1865.

The churches originally mentioned by the connection of their pastors with the Association, were six, namely: The First Church, in Charlestown; Park Street Church, Boston; Church in So. Reading; Dane Street Church, Beverly; Church in Danvers; Second Church in Dorchester. The following other churches have been similarly connected. They are given in the order of joining: Church in Lexington; Church in Milton; First Church in Braintree; Union Church, Weymouth Landing; South Church, Salem; First Church, Randolph; First Church, No. Bridgewater; Church in Easton; First Church in Stoughton; North Church, Middleboro'; Essex Street Church,

Boston; Church in Dedham; Second Church in Randolph; First Church, Abington; First Cong. Church, Sharon; First Church, Weymouth; Evan. Cong. Church, Taunton; Second Cong. Church, Cohasset; Church in Hanson; Union Church, of E. and W. Bridgewater; Evan. Cong. Church, Canton; South Church, Braintree; Village Church, Braintree; Evan. Cong. Church, Quincy; South Cong. Church, Dedham; First Church, Hanover; South Church, No. Bridgewater; Second Church, Weymouth; Second Church, Abington; Fourth Church, Abington; Trin. Cong. Church, No. Scituate; Third Church, Abington; Union Church, So. Weymouth; First Trin. Church, Bridgewater; Evan. Cong. Church, Hingham; Trinitarian Church, Berkley; Trin. Church, E. Bridgewater; Second Evan. Cong. Church, Railway Village, Milton; Porter Church, No. Bridgewater; Pilgrim Church, No. Weymouth; Winthrop Church, E. Randolph; Cong. Church, E. Weymouth; Evan. Cong. Church, Needham; Cong. Church, Beechwoods, Cohasset. Total, fifty-one.

Of these churches, thirty are now connected, by their pastors, with the Association. Of the fifty-one, twenty-six have been organized since the formation of the Association; and, besides these, there have, during the same time, been twenty Evangelical Congregational Churches formed in the various towns and cities, whose ministers have, during a portion of the time, belonged to this body, namely: in Beverly, one; Danvers, one; Salem, one; Bridgewater, one; Hanover, one; Boston, thirteen; Taunton, two. On the ground, a large part of which has, at different times, been included within the limits of this Association, there are now the two Suffolk Associations, comprising one 22; and one 27 churches; the Essex South and the Taunton Associa-

tions. Where once the friends of the truth felt that there were "signs of woe that all was lost," now is seen great strength.

FORMATION OF CONFERENCE.

At the meeting in April, 1827, "the report of Dr. Codman and Bro. Storrs, respecting the expediency of adopting *A Conference of the Churches* within the bounds of this Association, was accepted, and a vote passed, that such a measure is, in the opinion of the Association, highly expedient. The method of adopting and conducting the conference was then discussed, and the following motion, made by Bro. Hitchcock and seconded by Bro. Gay, was passed into a vote, 'That the Association invite the churches connected with the several ministers to send such a number of delegates as they may choose, to attend a Conference of Churches, to be held at Dorchester on Thursday, 14th June next, at ten o'clock, A. M., and, if thought proper, to make arrangement for similar meetings in future.'" In compliance with the above invitation, there assembled, at the time specified, the ministers, with their delegates, of twelve churches. Reports were heard, in the forenoon, on the state of religion in the several churches. In the afternoon, "a general narrative was given by Rev. Mr. Storrs, and a sermon by the Rev. Dr. Beecher, of Boston, and the administration of the Lord's Supper." Dr. Beecher was present as delegate from the Suffolk Conference, which had been previously formed. "After public worship, the Conference met, according to adjournment, and passed the following unanimous vote: 'That it is the sense of this body, that these meetings promise great good to the church.'" Delegates were appointed to other conferences, and permanent officers were chosen for the year. Thus, the Confer-

ence was fully started, and its semi-annual meetings have ever since been occasions of deep interest in the community. For a number of years, the same person acted as scribe of both the Association and Conference, as well as of the Domestic Missionary Society, and the records were all kept in the same book; but, of late years, the bodies have moved on entirely distinct,—in some cases, churches being connected with the Conference, whose ministers are members of other associations, and *vice versa*.

BENEVOLENT OPERATIONS.

From the very first, an active aggressive spirit has been kept up, in reference to the spread of the truth. The constitution originally commenced with the words, "The conviction and reformation of sinners, the instruction and improvement of Christians, and the purity and prosperity of the Church, are objects which should engage the first desires and labors of every faithful minister of Christ." The time of the formation of the Association was one in which the friends of evangelical truth felt the need of zealous warfare. And warfare it was, in right good earnest, for the first twenty years of this body's existence. The originators of this Association, and the men who composed it during that score of years, were staunch warriors. The experience of Codman, in Dorchester, of Gile, in Milton, of Sheldon, in Easton, as well as many others, was such as tried men's souls; and none but men of unflinching courage, of steady, firm adherence to the truth, could have won such victories. Such experience fitted these men for an active co-operation in every home missionary work. In 1818, the General Association formed what they called the Domestic Missionary Society. It was composed of the members of the General Association, and

its meetings held during the same week. About this time, we find the members of the Union Association taking active measures in helping the churches in Canton and Stoughton, which were feeble, and had strong foes to contend with in the Unitarian ranks. We find them, also, taking active measures toward raising subscriptions to the funds of the Massachusetts Domestic Missionary Society.

At the meeting in October, 1822, there was a free discussion on the "subject of ministerial duty in relation particularly to the lamentable state of religious declension in the churches." At the next meeting, in April, 1823, Dr. Codman, in behalf of a committee previously appointed "to report some plan by which the members of this body may unitedly promote the interests of the Domestic Missionary Society of Massachusetts," made a lengthy report, which alluded to the several feeble churches and societies in our immediate vicinity, who are struggling for existence, and have a powerful claim upon the sympathies and exertions of this Association. To aid them was "both a duty and a privilege." To aid these churches, and at the same time help forward the work of the Domestic Missionary Society of the State, the report embodied a series of resolutions which led to the formation of the Union Domestic Missionary Society, as auxiliary to the State Society. This was composed of the members of the Association, together with lay delegates from the several churches. The meetings were held the same day with the meetings of the Association. Collections were taken up at these meetings by the Association. Collectors were appointed, in the several churches, in order to canvass each town.

The home missionary work has always occupied a good share of attention; although, since the formation of the Conference, it has been carried on

chiefly under the auspices of that body, some church being continually helped by the Conference. In July, 1826, there was proposed and adopted, and a committee appointed to make the necessary arrangements for carrying out, a resolution in regard to several poor and needy parishes, — “Carver, Rochester, Westport, *Fall River*, Assonet, Wellington, and Stoughton.” This resolution provided that the brethren should go, two by two, to each of these places, and spend not less than ten days in laboring and preaching among the people, and, after an interval of four weeks, to be followed by two others.

PERSONS APPROBATED BY THE ASSOCIATION, AS CANDIDATES FOR THE MINISTRY.

31st October, 1815, the records read as follows: —

The Union Association met at Charlestown. Present, — Dr. Morse, Brethren Codman, Gile, and Storrs. The Rev. Mr. Perkins, and Messrs. Pomeroy, Goodrich, and Fitch, candidates for the ministry, were invited to sit with the Association.

The meeting was opened with prayer, by Brother Gile.

Voted, That it be considered a part of the business of this Association to approbate candidates for the gospel ministry.

Proceeded to the examination of Mr. Leonard Withington, of Dorchester.

Mr. Withington, having read a discourse from Acts xxvi. 9, and answered a number of questions to the satisfaction of the Association,

Voted, *nemine contra-dicente*, That he receive the approbation of this Association to preach the gospel, and that a certificate to this effect be given him, signed by the moderator and scribe.

The full list of men who have been approbated by this Association is as follows: —

<i>Name.</i>	<i>Date.</i>
Leonard Withington, of Dorchester,	Oct., 1815.
Rich'd C. Morse, And. Theo. Sem.,	Oct., 1817.
Caleb Hobart, “ “	Oct., 1818.
Isaac Bird, “ “	Apr., 1820.
Elijah Demond, “	“
Elipha White, “	“

James D. Farnsworth, Groton, Ms.,	July, 1821.
John E. Bray, “	Oct., 1821.
Jabez Porter,	April, 1822.
Josiah Bent, Jr., Milton,	July, 1823.
Lucius Alden,	July, 1825.
Samuel Kingsbury,	“
J. Tucker,	“
Freeman P. Howland,	Nov. 1825.
Asahel Cobb,	April, 1826.
Isaac Wheelwright,	“
Edwin Barnes,	“
Thomas Riggs,	“
Baalis Sanford,	“
Sylvester G. Pierce,	July, 1826.
Edw'ds A. Park, And. Theo. Sem.,	April, 1831.
Elias Riggs, “ “	April, 1832.
— Wethrell,	Jan., 1840.
Andrew B. Foster, Dorchester,	July, 1842.
Rich'd S. Storrs, Jr., An. Th. Sem.,	Jan., 1845.
Joshua S. Gay, “ “	“
A. K. Packard,	April, 1850.
L. Cutler,	“
William E Dickinson,	April, 1853.
J. H. McLeish,	Jan., 1854.
J. Gardiner Vose,	“
C. C. Torrey,	Jan., 1854.
Isaac N. Cnndall,	“
Lys'r Dickerman, Jr., An. Th. Sem.,	Jan., 1856.
Joseph P. Bixby, “ “	Jan., 1861.
Andrew J. Clapp, “ “	“
Joseph B. Clark, “ “	“
Calvin Cutler, “ “	“
L. R. Eastman, Jr., “ “	“
Charles H. Hitchcock, “ “	“
John W. Miller, “ “	“
D. Warren Richardson, “ “	“
Daniel F. Savage, “ “	“
John Whitehill, “ “	“
Edward G. Porter, “ “	Jan., 1864.
G. H. De Bevoise, “ “	“
Joseph A. Leach, “ “	“
Edwin A. Adams, Brooklyn,	July, 1865.
Total, —	48.

MEMBERS OF THE ASSOCIATION.

<i>Names of Members.</i>	<i>College Graduated.</i>	<i>Residence.</i>
Jed'h Morse, D. D.,	Yale, 1783,	Charlestown.
E. D. Griffin, D. D.,	Yale, 1790,	Boston.
Reuben Emerson,	Dartm'h, 1798,	So. Reading.
Joseph Emerson,	Harvard, 1798,	Beverly.
Samuel Walker,	Dartm'h, 1802,	Danvers.
J. Codman, D. D.,	Harvard, 1802,	Dorchester.
Avery Williams,	Dartm'h, 1804,	Lexington.
Sam'l Gile, D. D.,	Dartm'h, 1804,	Milton.
R. S. Storrs, D. D.,	Williams, 1807,	Braintree.
Dan'l A. Clark,	Princeton, 1808,	N. Weym'h.
Br. Emerson, D. D.,	Dartm'h, 1802,	Salem.

Jonas Perkins,	Br. Univ., 1813,	E. Braintree.	Henry Eddy,	Yale, 1832,	Stoughton.
Thad. Pomeroy,	Williams, 1810,	Randolph.	Dan'l Wight, Jr.,	Harvard, 1837,	N. Scituate.
Dan'l Huntington,	Yale, 1807,	N. Br'water.	Wm. A. Peabody,	Amherst, 1835,	E. Randolph.
Luther Sheldon,	Middleb'y, 1808,	Easton.	Hor. D. Walker,	Yale, 1841,	E. Abington.
Sereno E. Dwight,	Yale, 1803,	Bost., P'k st.	Geo. Denham,		S. Weym'th.
Ebenezer Gray,	Harvard, 1813,	Stoughton.	David Dyer,	London,	Dorch. Vil.
Philip Colby,	Brown, 1817,	Middleboro.	Wm. B. Hammond,	Amherst, 1840,	Canton.
James Sabine,	Hoxton, 1796,	Bost., E'x st.	F. V. Tenney,	Amherst, 1841,	S. Braintree.
Wm. Cogswell,	Dartm'h, 1811,	Dedham.	W. M. Harding,	Yale, 1837,	S. Weym'th.
Warren Fay, D. D.,	———, 1807,	Charlestown.	Josiah Tucker,		Andover, 1825.
C. Hitchc'k, D. D.,	Middleb'y, 1811,	Randolph.	Fred. A. Reed,	Amherst, 1843,	Cohasset.
David Brigham,	Union, 1818,	E. Randolph.	E. Porter Dyer,	Brown, 1833,	Hingham.
J. B. Felt, LL. D.,	Dartm'h,	Sharon.	James H. Means,	Harvard, 1843,	Dorchester.
Samuel Spring,	Yale, 1811,	Abington.	James P. Terry,	Amherst, 1834,	S. Weym'th.
Chester Isham,	Yale, 1820,	Taunton.	Nelson Clark,	Dartm'h, 1838,	Quincy.
Josiah Bent, Jr.,	Harvard, 1822,	N. Weym'th.	E. Russell, D. D.,	Amherst, 1829,	E. Randolph.
Jona. Curtis,	Dartm'h, 1811,	Sharon.	Albert Perry,		Stoughton.
Erastus Maltby,	Yale, 1821,	Taunton.	Isaac C. White,	Oberlin, 1845,	N. Abington.
Aaron Pickett,	Union, 1818,	Cohasset.	Philo B. Wilcox,	Vt. Univ., 1845,	E. Br'water.
Balis Sanford,	Brown, 1823,	E. Br'water.	Albert K. Teele,	Yale, 1842,	Milton.
F. P. Howland,	Amherst, 1824,	Hanson.	Chris. M. Cordley,	Wes. Res., 1844,	Randolph.
William Harlow,	Yale, 1826,	Canton.	Charles L. Mills,	Yale, 1835,	N. Br'water.
William Shedd,	Dartm'h, 1819,	Abington.	Alfred Goldsmith,	Bowdoin, 1833,	S. Abington.
Lyman Matthews,	Middle'y, 1822,	S. Braintree.	D. T. Packard,	Amherst, 1850,	Campello.
David Sanford,	Brown, 1825,	Dorch. Vil.	Calvin Terry,	Amherst, 1840,	N. Weym'th.
Stephen S. Smith,		Quincy.	Dan'l T. Noyes,	Yale, 1848,	Dorch. Vil.
E. A. Park, D. D.,	Brown, 1826,	Braintree.	Lyman White,	Dartm'h, 1846,	Easton.
Martin Moore,	Brown, 1810,	Cohasset.	Thomas Wilson,	Dartm'h, 1844,	Stoughton.
Wm. Thompson,	Union, 1829,	N. Br'water.	Theo. T. Munger,	Yale, 1851,	Dorch. Vil.
James W. Ward,	Dartm'h, 1826,	Abington.	Fred. R. Abbe,	Yale, 1848,	Abington.
John C. Phillips,	Harvard, 1826,	Weymouth.	Edm. S. Potter,	Middle'n, 1838,	E. Weym'th.
John Turner,	Brown, 1788,	Canton.	Cyrus Marm,	Dartm'h, 1806.	
Paul Jewett,	Brown, 1802,	Braintree.	Ch. Wilkes Wood,	Brown, 1834,	Campello.
Wm. M. Cornell,	Brown, 1827,	Quincy.	Henry L. Edwards,	Amherst, 1847,	S. Abington.
Abel G. Duncan,		Hanover.	Stephen H. Hayes,	Bowdoin, 1838,	S. Weym'th.
Calvin Durfee,	Williams, 1825,	S. Dedham.	William Leonard,		
Paul Couch,	Dartm'h, 1823,	N. Br'water.	H. E. Dwight,	Yale, 1852,	Randolph.
Erastus Dickinson,	Amherst, 1832.		Oliver Brown,	Yale, 1850,	Quincy.
Jacob Cummings,	Dartm'h, 1819.		H. D. Woodworth,	Amherst, 1855,	E. Br'water.
Sam'l W. Cozens,	Middle'y, 1828,	Milton.	James P. Lane,	Amherst, 1857,	E. Weym'th.
John Dwight,	Amherst, 1835,	N. Br'water.	Nath. B. Blanchard,		N. Br'water.
L. Root Eastman,	Amherst, 1833,	Sharon.	L. R. Eastman, Jr.,	Amherst, 1857,	S. Braintree.
Joshua Emery,	Amherst, 1831,	N. Weym'th.	Lys. Dickerman,	Brown, 1851,	Wey. Land.
Daniel Butler,	Amherst, 1835,	Dorch. Vil.	Perley B. Davis,		Sharon.
Wales Lewis,		S. Weym'th.	Stephen G. Dodd,	N. J. Col., '46,	E. Randolph.
Dennis Powers,	Amherst, 1826,	E. Randolph.	Sam'l H. Lee,	Yale, 1858,	N. Br'water.
Willard Pierce,	Brown, 1818,	N. Abington.	E. P. Thwing,	Harvard, 1855,	Quincy.
S. L. Rockwood,	Amherst, 1836,	Hanson.	Alex'r J. Sessions,	Yale, 1831,	Scituate.
L. R. Phillips,	Williams, 1836,	Sharon.	N. H. Broughton,	Amherst, 1847,	E. Br'water.
Dan'l H. Babcock,	Wes. Res., 1836,	Cohasset.	Cyrus Stone,	Dartm'h, 1822,	Beechwood.
Stephen Bailey,			A. Judson Rich,		Dorch. Vil.
Wm. Allen,	Amherst, 1832,	Quincy.			

ON PASTORAL DUTIES.

[Read before the Rutland (Vt.) Association of Ministers, and published at their request.]

BY REV. SILAS AIKEN, D. D., RUTLAND, VT.

It is not proposed to bring the entire subject of *pastoral duties* into consideration, including public preaching, prayer, and the administration of gospel ordinances, but rather that part of it which relates to the pastor's labors, apart from, though intimately connected with, his public ministry, and upon which the success of his ministry greatly depends. Indeed the phrase "*pastoral duties*," in its popular acceptance, has main and almost exclusive regard to the more private care, oversight, and instruction of the flock.

The Scriptures give such instructions, in regard to the right discharge of the pastoral office, as involve the special care and oversight now under consideration. Mark the Saviour's description of the good shepherd, in the tenth chapter of the gospel of John. The good shepherd so well knows his sheep, that he calls them by name, and leads them out; and they follow him, for they know his voice. Whereas, the hireling, who careth not for the sheep, and is a stranger to them, they will not follow, for they know not the voice of strangers. Again, in the parable of the lost sheep, when but one of the flock has gone astray, the faithful shepherd notices the loss, leaves the ninety and nine in the wilderness, and goes in search of the one that is lost, until he finds it. "I am the Good Shepherd," said Christ, "and know my sheep, and am known of mine." If the Christian pastor should be like Christ, these parables clearly indicate his duty in regard to a personal and familiar acquaintance with his people.

Again, mark the charge of Paul to the elders of Ephesus: "Take heed to

yourself and to *all the flock*, over which the Holy Ghost hath made you overseers;" and then he reminds them that, during the three years of his labors at Ephesus, he had been serving God, with all humility of mind, with many tears and temptations, and had "not ceased to warn every one, night and day, with tears," and had "taught them publicly, and from house to house;" wherefore he calls them to witness that he was "pure from the blood of all men." Also to the Colossians, "warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." The same apostle's charge to Timothy was, "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." And to the Hebrews he said, "Obey them that have the rule over you, for they watch for your souls, as they that must give account." Other passages, of like import, might be cited; and it is obvious that neither the letter nor spirit of these instructions is obeyed by the pastor who ignores this particular oversight of his people, and confines himself almost exclusively to the labors of the pulpit.

Says Richard Baxter, in discoursing on pastoral duties, "Our taking heed to all the flock necessarily supposes that we should know every person that belongs to our charge; for how can we take heed to them, if we do not know them? We must labor to be acquainted as fully as we can, not only with the persons, but with the state of our people, — their inclinations and conversations, — what are the sins they are most

in danger of; what duties they neglect, both with respect to the matter and the manner; and to what temptations they are peculiarly liable. If we know not the temperament or disease, we are likely to prove unsuccessful physicians."

"Being thus acquainted with all the flock, we must do the work of a pastor toward every individual. And one would imagine that all reasonable men would be so well satisfied in regard to this, that nothing need be said to recommend it. Does not a careful shepherd look after every individual sheep, and a good physician attend every particular patient? Why, then, should not the shepherds and physicians of the church take heed to every individual member of their charge?"

Baxter then proceeds, after his own graphic and pungent manner, to say how the pastor should deal with the different characters and conditions found among his people: as with those who are ignorant in the matters of their salvation; with awakened and inquiring souls; with families, — to see that they are well ordered, that catechetical instruction, the daily reading of the Scriptures, and prayer, are maintained in them; with the sick and dying; with scandalous offenders, seeking to bring them to repentance, before their cases are reported for public discipline; and with humble, upright Christians, who adorn their profession, for their due encouragement in the ways of God. Without affirming that just this manner of personal inspection and private instruction, in the form here set forth, is adapted to all times and circumstances, we think it must be conceded, that, in substance and design, these suggestions of the noted pastor of Kidderminster are right, and in accordance with the revealed will of God; and that, substantially, such a course of pastoral labor is incumbent on every one who takes upon him

the oversight of souls, — and for such reasons as follow: —

1. A particular oversight and care of the flock, as already intimated, is involved in the idea of the pastoral work, — is a part of it, — and can no more be pushed aside or ignored, than any other part. If the teaching of Christ, enforced by an example which perfectly fulfilled the words of the prophet, — "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom;" if the example and teaching of the apostles furnish the true pattern and law of a pastor's work, — then the man who assumes the sacred office, and, in the neglect of the personal inspection and private instruction of the souls committed to his care, thinks to discharge his obligations by his pulpit labors, is sadly derelict in duty. He sets aside the scriptural model, and sets up a standard of his own devising instead. He does not take heed to *all* the flock over which the Holy Ghost has made him overseer. Just as consistently with the pastoral office might he neglect to teach publicly, as from house to house. Just as consistently refuse to preach to the Athenians on Mars Hill, as to the jailer and his household at Philippi, or to the woman of Samaria at Jacob's well.

2. The pastor needs the knowledge derived from these more private labors, in order to the most effective performance of his public duties.

By familiar acquaintance with the families and individuals of his charge, he learns, as he can learn in no other way, the character of the minds he has to deal with, their errors, dangers and temptations, the extent of their knowledge, the current of their thoughts and feelings, and by what avenues he can best find access to the hearts of his people. In this way grave and important subjects of discourse are continually suggested to his mind, such as

meet the actual state and wants of his hearers. And duly heeding and following out these suggestions, he will never lack a good text to preach from, or a definite object to aim at, or forcible illustrations of his subject. Preaching founded in such knowledge will commend itself to the consciences of the hearers. While the minister avoids all offensive personalities, those who listen to him will wonder how he could so truly describe their cases, and tell them all that was in their hearts. This knowledge of the spiritual condition and wants of the flock arouses the pastor's sympathies, gives vitality and force to his public ministrations, and enables him to give to each one his portion in due season. He preaches the Word, but it is the Word in its adaptation to the known condition of his hearers.

Whereas, the pastor who neglects this personal inspection of the flock and is a stranger to his people, except as they see his face and hear his voice in the pulpit, lacks some of the greatest incentives and helps in the work of preaching. He may be well versed in theology, and discourse with marked ability on the fundamental truths of Christianity, as the existence of God, the trinity, human depravity, predestination and free-will, regeneration, repentance, faith, and the proper evidences of piety; and by contending earnestly for the faith once delivered to the saints, in the pulpit, he may think that he is magnifying his office and doing all his duty. And we are far from saying or believing that such preaching will accomplish no good. In its proper time and place it is important. But its grand defect is that it is formal and general in its bearing, not adapted to the peculiar needs of his hearers. Many of their doubts and difficulties in religion are of another kind. It may inform the intellect, but fails to reach the conscience and the heart. At best

it is drawing the bow at a venture, and fighting as one that beats the air. And when the young pastor has preached on the more familiar topics, and begins to feel the necessity of enlarging the sphere of his discourses, ignorant of what his people have most need to hear, his mind is oftentimes afloat. What shall be the subject for the next sermon, becomes a perplexing question. Of the wants of his people he has no such knowledge as helps him in a selection. The Sabbath is nigh at hand, and preach he must. The work, which by a different course would have been rendered easy and delightful, has become a task and a drudgery; and not unfrequently such a pastor will find himself, on Saturday, in the condition of the one who, near the end of the week, went in search of a text from Genesis to Revelation, knocking at every door and not one would open to him. And in such a dilemma, it will not be very strange, if recklessness bring him into the sadder predicament of a certain preacher in England, who on an occasion chanced to have Robert South for a hearer. "My dear sir," said South to his ministerial brother after the service, "how long did it take you to prepare this discourse?" "Only about two days," was the reply. "Well, sir," said South, "to write that sermon cost me two weeks of hard labor."

3. The union, stability, and spiritual welfare of the flock require this personal oversight and care on the part of the pastor.

The people expect to receive some personal attention from their minister, at their own homes, and they have a right to expect it. They had each a part in calling him to his office. They contribute to his temporal support, and feel that they have a claim to his friendly notice. By occasional calls upon their families to inquire after their bodily and spiritual welfare, he greatly endears himself to them, and secures

their constant and interested attendance on his public ministry. By such a course, methodically pursued, many a pastor, of but ordinary preaching ability, has attached his people to him as with hooks of steel. Convinced of his earnest desire for their present and everlasting well-being, their ears are open to his instruction, and to them his words are clothed with wisdom and power. No other minister are they so glad to see in their pulpit, and indeed none other preaches quite so well. Other denominations, and the preachers of another faith, may seek to make inroads upon his field. Now and then an explosive meteor may shoot athwart the heavens, but the flock know the voice of their own shepherd, and strangers they will not follow. After many years of happy and successful labor, that pastor finishes his course. Devout men carry him to his burial, and make great lamentation over him, and his name goes down fragrant to after generations. Now what is the secret of this pastor's success in holding together, strengthening, and enlarging his church and congregation? Past a doubt it was his taking heed to all the flock in a faithful attention to pastoral duties. His private intercourse with his people on a few week-day afternoons prepared the way for his more effective ministrations on the Sabbath. As might be expected, God blessed his labor of love, and permitted him to reap what he had sown.

In large cities it may occur that some sensation-preacher will draw crowds to hear his discourses on religion, and whatever subjects may at the time be agitating the public mind, though he ignores this pastoral care; and this, by himself and others, may be accounted a great success. But in that congregation there is no bond of union in the faith and fellowship of the gospel; nothing that insures or promises permanency for generations to come; and no sooner does the attrac-

tion cease to appear in the pulpit, than the pews are deserted. But even this ephemeral success is not practicable in our country parishes, which embrace a limited and permanent population. Here, and in truth everywhere, the true enlargement of Christ's kingdom can be secured only by a faithful attention to all the duties involved in the pastoral office; and the man who assumes that office, and with his ordination vows upon him, secludes himself from his people, and gives all his time and thought to his preparations for the pulpit, though he there speak with the tongue of men and of angels, will in the end, as to the true design of his office, have much occasion to say, "I have labored in vain, and spent my strength for naught."

In this deficiency in pastoral oversight and intercourse with the people, do we not find a main reason for the present stationary, if not weak and declining, condition of many of our Congregational churches and societies, at least in the New England States? The outskirts of the town or parish are not looked after. No stated lecture is maintained by the pastor for their benefit. The people formerly attending Congregational worship become indifferent, fall off to other denominations, who establish meetings among them, and after such denominations have secured the outposts, they commence Sabbath worship in the village side by side with the Congregational church, and find not a few even there, nominally Congregationalists it may be, who, having no acquaintance with their minister, are ready to join the new enterprise, and connect themselves with some religious society whose minister will deign to notice them. And where these neglected outposts are not taken up by other denominations, the people cease to attend public worship anywhere, and practically become heathen in the midst of us. This is no fancy

sketch : would that it were nothing more. In not a few localities this process has been going on in years past. It is going on still, threatening the extinction of some once prosperous churches. And wherefore is it? Not because our Congregational pastors do not preach the gospel to their people on the Sabbath; not because they do not desire the salvation of their flocks; but to a great extent it is because of a sad deficiency in the pastoral oversight and care of the people. And if such be the case, the true remedy is sufficiently indicated in preceding remarks.

4. Another reason for fidelity in the pastoral oversight and care of the flock is found in this, that such labors, apart from public preaching, have a direct tendency to do good to souls.

Many a child of God, in doubt and discouragement, has found great relief from the friendly visit of his pastor. And many a sinner, who has withstood the most powerful arguments and appeals from the pulpit, has melted under the faithful words of his minister spoken in private. Of all God's regenerate people on earth and in heaven, how many would refer you to the faithful dealing of a pastor, who chanced to meet them alone, as the means of their salvation! The good tendency of such private labors with individuals and families is too obvious to need further remarks.

Let us view the subject from another stand-point. Our Congregational polity contemplates permanency in the pastoral relation, but what becomes of permanency where the duties under consideration are neglected? Our system assumes that a man who is permanently settled as pastor of a local church, and who becomes intimately acquainted with the families and individuals who constitute his charge, in all the variety of their social, intellectual, and religious character and habits, has a vast advantage in fulfilling his

mission over an itinerant ministry. It assumes that the confidence and attachment, resulting from many years of friendly intercourse and faithful labors for the salvation of his people, give him special facilities for doing them good; and who will question the correctness of the assumption? In this permanency of the pastoral relation is found a main element of power in the Congregational system, as also the surest guarantee of ministerial success. Nothing contributes more to such permanency of relation than strict attention to pastoral duties. Here flows the life-blood of the relation. That a pastor will long remain with a people whose names he does not know, whose homes he does not visit, and whose individual souls he does not seem to care for, is not to be expected. As a stranger he comes to them; as a stranger he leaves them, and no strong cords are sundered at the parting. As the discharge of these private duties passes into desuetude, the pastoral relation is undermined, and a main vantage-ground of our system is given up.

The practice of far too many churches claiming to be Congregational, of depending upon stated supplies instead of settled pastors, is one of evil omen,—an augury of increasing weakness if not of ultimate extinction. What motive has he who ministers to such a church, to devote himself to pastoral labors, when his slight relation to the people may terminate at any time? And but little better is the practice of settling a pastor for a limited time, or with the condition that the relation shall cease upon either of the parties giving a specified notice. This, like the case just mentioned, is an exotic in our system, and the sooner rooted out the better. Both are fatal drawbacks to pastoral fidelity and success.

If we would have Congregationalism clothed with its primitive power and efficiency, the churches must have

their own pastors, and the pastors must follow out the primitive method of taking heed to all the flock; teaching publicly and from house to house; warning every man and teaching every man, in all wisdom, that they may present every man perfect in Christ Jesus. Let this become the order of things, and a brighter day shall soon arise upon our Zion. Moreover, Congregationalism is pre-eminently fitted to be aggressive upon the world. But what becomes of its aggressive character when the duties under consideration are neglected? Go into the parishes whose pastors give all their time and strength to their pulpit services, and whose voice of instruction and prayer is rarely if ever heard in the homes of their people, and tell us what and how much is being done in those localities in the way of aggression upon the kingdom of darkness. What would be a surer presage of increasing prosperity and enlargement to the Congregational churches throughout the land, than a hearty adoption by all their pastors of the ways of the New England fathers and of the apostles of Christ, in the faithful performance of pastoral duties? How soon, in that case, would the aggressive power of Congregationalism become manifest in the salvation of multitudes now perishing in sin?

Before concluding, it may be well to notice, briefly, two common excuses for the neglect of pastoral duties.

One is, *the want of time*. The pastor says that the preparation for his pulpit, and unavoidable calls to houses of sickness and mourning, leave to him no time for visiting his people. He must either slight his sermons, or give up pastoral visits; and the latter is the less evil. To this it is a sufficient reply, that the more he neglects acquaintance with the state and wants of his people, the more time he will need to prepare his sermons. If he would have his work of preparation to preach made

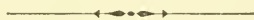
easy, let him learn what he needs to say and do. Let him know his people, as he can know them only, by kind, Christian intercourse. And as with such knowledge his soul kindles with desire to do them good, and with a definite object to aim at, he will hold the pen of a ready writer, and his mouth will be full of arguments. No longer will he need to spend hours in hunting for texts, and planning how to mould them into eloquent discourses. Under the quickening influence of intercourse with the souls committed to his charge, it will not be strange if he comes into sympathy with a successful pastor, now gone to his rest, who said it filled him with amazement to hear his brethren complain that the Sabbaths came too frequently. For his part, he often wished there were two Sabbaths in the week, instead of one. With a heart set upon God's glory in the salvation of souls, and with sensibilities keenly alive to the known necessities of his people, the pastor will both write well and preach well, and his labor will not be in vain in the Lord.

The other common excuse for the neglect is, *the want of tact and ability to make such labors profitable*.

That the discharge of these duties is sometimes attended with difficulty is not to be denied. There may be unreasonable and wicked men and irreligious families connected with the congregation, who do not want to be *catechised*, as they say, upon religion. They want the minister to visit them, but not for that purpose. And then, different individuals can be approached only in different ways. The pastor will sometimes be perplexed in finding the best way, or any way, to some of his people's hearts. But what department of Christian duty is free from difficulty? And shall the minister of Christ, called of God to his office, with God's proffered wisdom to guide him, plead disqualification for the work assigned to

him? The great body of his people will kindly receive him; and what though he must "save some, pulling them out of the fire,"—will they not forever thank God for his fidelity? The times and ways of doing his work are, of course, left to the pastor's discretion; and this he will find true, that as he heartily enters upon these labors, difficulties will vanish, and his tact and ability rapidly increase by use. But we are referred to the example of President Edwards, who thought himself constitutionally unfitted for pastoral visiting, and judged that he could do his people more good in his study than at their homes, and acted accordingly. Be it so; and whether he was right or wrong in that judgment, we care not to inquire. But is it not worthy of consideration, whether the shameful treatment which Edwards received from the people of Northampton was not, in

good part, the natural consequence of his course in that particular? Who can doubt the ability of Jonathan Edwards to have made pastoral intercourse with his people both pleasant and profitable? And, had he endeared himself to them by kind personal attentions, through all the years that he was their pastor, is it probable, or possible, that they could have manifested such a want of candor and kindness and humanity, in thrusting him out in the way they did, even refusing to hear him preach, when their pulpit was vacant? Let the entire history of Edwards' pastorate in Northampton be taken into account, and let his example in regard to pastoral duties have all the weight it is entitled to. Besides, is it credible that God ever calls to the pastoral office a man who is really incompetent to discharge its appropriate duties?



THE USURPATION OF JUDICIAL FUNCTIONS BY THE CONGREGATIONAL CLERGY.

BY REV. H. P. ARMS, D.D., NORWICH, CONN.*

IN the Congregational Quarterly for January, 1865, is an article on "The Functions of Ministerial Association," by Rev. Samuel Lee, of New Ipswich, N. H.

Of the author we have no knowledge beyond what we gather from the article itself. What private griefs he may have had, which made him write it, we know not. Its whole animus, however, is on the face of it hostile to the Christian ministry; and we confess to not a little surprise at seeing it in a magazine devoted to the interests of the Congregational churches. It would have seemed more at home in the Hartford

Times, the New York Express, or Bennett's Herald.

The article begins by lamenting the universal tendency of the sacred profession to arrogate to itself governmental authority. This tendency culminated at an early day in Popery. The author admits that the Puritans and the Pilgrims of New England repudiated the clerical power and vested all government in the people. Out of this principle in our ecclesiastical affairs grew all our civil liberties.

Why then charge the sins of the Papacy upon men who abhor and repudiate them? What proof is there of

* Read before the monthly meeting of the Congregational ministers of New London county, Feb. 14, and published by their request.

any tendency among the Congregational ministers of New England toward ecclesiastical usurpation?

The principal specification under this charge is that ministerial associations claim the power, in certain cases, of disciplining their own members, and thus exercising judicial functions. "Some associations, in Massachusetts, have arraigned their own members on charges of immorality or heresy, and as a penalty have expelled the condemned. Not only so, they have published the fact in the religious papers of the day." This, it is claimed, is libelous, and affords ground for action in a criminal suit. It is the usurpation of judicial authority.

In no correct use of language is the action here complained of *judicial*. The judiciary is a branch of the civil government for the dispensation of justice. Its opinions are authoritative. It decrees fines and imprisonments. It controls the sword of the magistrate. Associations of Congregational ministers neither exercise nor claim any such power. They do not even assume the right to discipline their own members. The author affirms, indeed, that by the Saybrook platform, "Associations have the power in certain cases of disciplining ministers." So far from this, the power of discipline is expressly vested in a council, composed of delegates from the churches. The language of the platform is: "That the said associated pastors shall take notice of any among themselves, that may be accused of scandal, or heresy unto, or cognizable by them, examine the matter carefully, and if they find just occasion, shall direct to the calling of the Council, where such offenders shall be duly proceeded against." (Art. 13.) All the power which the association have assumed is the power to bring a complaint against an offending brother before a council, which, if it sees just cause, may proceed to discipline the offender.

But associations, it is alleged, exclude members from their body for heresy or immorality. True, and in so doing they are not inflicting discipline, but simply exercising a right inherent in all associations of men, for whatever purpose, to prescribe the conditions of membership. Our school boys, in their daily pastimes, have an undoubted right to select their own associates, and prescribe rules to govern their games. If one of their number violates the rules of the club, they may exclude him from their body, and publish the fact of his exclusion, and that without usurping judicial powers or subjecting themselves to prosecution for a libel. They may not lawfully injure his person or his property, or defame his character. If they do so, they are liable for damages. They have no right to expel him from the school, for he does not hold his place there by their authority. But his exclusion from their voluntary club is a right which no sane man, much less a court of justice, could ever question. And yet this right the author denies to an association of Christian ministers, and affirms that "so long as they remain ordained ministers, no vote of the body can deprive them of the privileges of membership." To attempt this would be an imputation upon their character, for which the offenders are liable in damages.

Whether a disaffected member has the right of secession from the body to which he belongs, the writer does not say. By parity of reasoning we should suppose that he could not withdraw, so long as his associates "remain ordained ministers." To do so would be a libelous aspersion upon the characters of his brethren. Once a member always a member, until he is deposed from the ministry. What protection, then, have our associations against the intrusion or retention of unworthy members? Let one deny the essential doctrines of our religion,

or live in open violation of every several precept in the decalogue; so long as he remains an ordained minister, he must retain his standing in the association. The body has no right to exclude him; for this would be saying to the churches that he is unworthy of their confidence. It might cost him his place and his salary, and thus render his brethren liable for damages. He cannot voluntarily withdraw; for this would be an imputation upon the characters of those who remain.

What remedy does our author propose for such a state of things? He says: "Let the case be reported to the church of which he is either pastor or a member." If he is rightfully deposed from the ministry, he is no longer entitled to membership in the association. But suppose he carries his church with him, so that they uphold him in his infidelity or in his immorality. On this theory he must remain a member of a body to which he has no affinity, and they must continue to indorse him as a minister of Christ, and worthy of all confidence. Otherwise, this writer would advise him to prosecute for a libel every man in the association who should dare to vote for his exclusion.

He admits that a *church* has the right to exclude unworthy members from its communion,—and why? Because they are organized on the principle that their members are regenerate men; and whenever they fail to furnish evidence of such character, they must be excluded. This power he admits is necessary to the very existence of a church. And why is it less necessary to the existence of an association? The bare fact of ordination is not the only qualification required for admission to an association of Christian ministers. The applicant for admission virtually pledges himself to soundness in the faith and to a blameless life. If he fails in either of these, he forfeits his membership, and his exclusion does

him no wrong. To control its own membership is no more usurpation of judicial power in an association than in a church. It is essential to the self-preservation of both.

What, then, becomes of this charge of clerical domination? It is supported by not a single particle of proof, and returns upon the accuser of his brethren.

If we had any fears in this direction, they would be disarmed by the admission of the writer, that, "The New England churches, from the first, were quick-scented to detect any disposition in their ministry to arrogate to themselves authority." Under this new leadership they are in no danger of losing the scent.

Whatever may have been true in former times,—and we see little cause of complaint in the past,—whatever may now be true of other organizations, the congregational ministry of the present day, even that part of it which adopts the Saybrook Platform, lays no claim to authority, legislative or judicial, over the churches, or their pastors. They exercise no such authority.

As another specification under the general charge of usurpation, the writer alleges that associations assume the power to *license* men to preach, which they have no right to do. License is a legal term, and implies authority in those who use it. It is true we sometimes hear the word license in connection with the doings of an association. It is an unfortunate word; it is not Congregational, and does not express the action of an association in the premises. Neither the Cambridge nor the Saybrook Platform uses the word. The latter says that associations "shall have power of examining and recommending the candidates of the ministry to the work thereof." They give no *license* in any proper sense of the word. They con-

fer no authority, they put no man into the ministry. They simply inquire into the qualifications of the candidate; and if these are found such as promise usefulness, they give him a certificate of approbation, and commend him to the churches for trial of his gifts. When a church elects him pastor, he is put into the ministry,—not by the association, but by a council, acting by the request, and on behalf of the church calling him.

We admit the abstract right of a church to elect whom they will to be their pastor, with no advice or commendation from any body. Still, any church wishing to retain the fellowship of neighboring churches, and to do things decently and in order, would naturally give great weight to the deliberate opinion and commendation of an association of ministers. In all this it is difficult to discover any usurpation of power.

The objections of the writer to General Associations are similar to those which we have already noticed in their relation to district associations. They are all based upon the assumption that the Congregational clergy are aiming at authority which does not rightfully belong to them. Individuals of this description may, perhaps, be found in the body,—men who would lord it over God's heritage, and abridge the liberty of their brethren; the writer, for aught we know, may be one of them. But that this is the general character of the Congregational ministry, is not true. It is at the farthest possible remove from the truth. This is apparent from the whole history of our denomination. Note but a single incident.

A few years since, an eminent pastor of one of our consociated churches was thought by some of his brethren to be departing from the faith, and teaching dangerous errors. Instead of meeting these alleged errors in the open field, and vanquishing them with the legitimate weapons of truth and argument, they attempted to silence the author by ecclesiastical authority. Finding it impossible to get the case before the council of consociation, they brought it to the General Association, and requested that body to take action upon it. The Association refused to entertain the question, and disclaimed all authority to put a minister upon trial. And this decision ought forever to put to silence and to shame any man who charges the Congregational clergy with usurping judicial authority. Three of the ablest, most persistent prosecutors in this case were so much dissatisfied with our Congregational polity, and our want of ecclesiastical power, that they abandoned us, and sought refuge under the stronger government of the Presbyterian Church.

About this time an abortive attempt was made to form a stronger organization in the State, with more of the Presbyterian element. The ministers and the churches preferred the good old Congregational way, and would not surrender the liberty wherewith Christ had made them free. One of the prime movers of this scheme has since gone into the Presbyterian Church. The ministry and the churches have since had peace, and the Lord has prospered them abundantly. They can neither be led nor driven into a hierarchy. The whole tendency is strong in the opposite direction.

Congregational Necrology.

REV. WILLIAM WILBERFORCE CHAPIN was born in the quiet town of Somers, Conn., Dec. 2, 1836. He was the youngest child of most estimable Christian parents (Oliver and Sophronia C. Chapin), who, in his infancy, consecrated him to the Lord in baptism, and who, as eminently fitted for the task, with harmony of views and aims, coöperated, during the period of his childhood and youth, to give him an intellectual and religious culture adapted to prepare him for usefulness in maturer life, while in the more extended circle of his relatives he was brought under the influence of those who sought his highest interests for time and eternity.

His father, a graduate of Williams College with distinction, and who was for a time an instructor in this institution, was a superior scholar and a man of noble mind and heart, and his children, under his discipline and culture, enjoyed more than ordinary opportunities for making improvement in those particulars which, in combination, form a substantial, reliable character.

In many respects William resembled his father, being modest, undemonstrative, but profoundly thoughtful, and chiefly fond of the solid and the useful, and in all his conduct remarkably conscientious. The more he developed his powers and tastes, and fixed his habits and manners, the more was he like his honored father in the judgment of those who so well knew both the father and his son.

From his early childhood, William was affectionate, dutiful, generous frank, confiding, yet always having a mind of his own, and showing decision in his opinions and preferences. Those

who knew him best loved him most, while his extreme diffidence and his unwillingness to seem to be what he was not in reality, sometimes prevented him from appearing to strangers to the best advantage.

In his riper years, with so sound a judgment and a mind so thoroughly disciplined, he was still as artless as a child, and perfectly unobtrusive in society. While always disposed to keep himself out of sight, and never showing an affected bashfulness, when the emergency came, he ever convinced those who watched his course, that he had within himself resources of mental and moral strength of more than common amplitude, and that, in more advanced years, if permitted to live, he would make his mark as a man of ability.

His father, by a shocking casualty, in the mysterious providence of God, was removed from his earthly labors, April 2, 1852, when this son was in the sixteenth year of his age.

As a son and brother, Mr. Chapin was exceedingly dutiful and affectionate.

Retiring as he was, he never failed to make warm and fast friends of those with whom he associated. In the academy, in college, and the theological seminary, he endeared himself to his classmates, and equally to his instructors. He was ever highminded, and never resorted to a trick to secure his own preferment, while all felt that he never wore any honors he had not earned, and did not richly deserve.

Mr. Chapin was a thorough scholar, and had a strong, clear, well-balanced mind. He fitted for college at Monson Academy, Mass., where he was industrious and a promising student. At

Williams College (where he graduated in 1860), in all the departments of study he acquitted himself with credit and distinction.

At the seminary in Andover, he stood high as a scholar and a Christian. He completed the course of instruction there in 1863.

He loved more particularly the natural sciences, but succeeded in whatever, as a student, he attempted to master. In his studies he was never superficial. For his beliefs he could give the reasons, and, in giving them, make them stand out in bold relief.

Before he left his native country, he preached some four sermons in Somers, where he was born and spent his childhood. He was not an orator, but his sermons were eminently able; and he gave evidence that he would rise to distinction as a preacher.

* Our brother was ordained as a missionary to the heathen, in Somers, Sept. 24, 1863. The members of the council remarked, all of them, that they had seldom borne a part in conducting an examination, when the candidate acquitted himself so satisfactorily. He was sound in his theological views. At that time his account of his religious experience, and his reasons for entering the ministry and going "far hence to the Gentiles," was more than commonly interesting.

When he had once settled the question that it was his duty to go to the heathen in India, with perfect cheerfulness and great hopefulness he proceeded to lay all his plans in reference to the great work before him.

Our brother made a profession of religion and joined the Congregational Church in Somers, Conn., Nov. 5, 1854. His piety was always scriptural, unassuming, self-denying, steady.

Mr. Chapin, two days after taking upon himself his ordination vows, Sept. 26, was married to Miss Katherine Isabella Hayes, of Derry, N. H. Before

they left the country, the mother of Mrs. Chapin, a woman of rare excellence, was released by death from all her mortal sufferings; and before the death of Mr. Chapin, her father, an excellent Christian physician, followed his companion to the sweet rest and the noble employments of the saints made perfect in glory.

Our beloved young brother rapidly acquired a knowledge of the language of the people to whom he was sent, so that he had taken charge of a station, and commenced public preaching to the natives, much to their acceptance. He had, by his kind treatment of them, and his pleasing manners, gained the love and confidence of those degraded sons and daughters of India, and he was elated with the prospect of being able so soon to teach them more perfectly of "Christ and the resurrection." His whole heart was in his work, and the Lord was giving him great favor in the eyes of the people, while the older missionaries, who had met him, felt that he was destined to be a very successful laborer.

His station was at Pimplus, something like fifty miles from Ahmednugger. He had been at Pimplus but about three months, when he was smitten down by the terrible disease known as diphtheria, which terminated his career so suddenly, March 22, 1865, at the age of twenty-eight years.

When first taken ill, he had no idea that he was to be very sick; and when he wrote to Mr. and Mrs. Hazen at Ahmednugger, — Mrs. Hazen being his own sister, — that he was ill, he observed that "he was better, and thought that he should be soon quite well." But he rapidly grew worse, and found it necessary to start for Nugger without delay, where he could obtain medical treatment, and be, in all respects, better cared for. He and his wife left Pimplus at ten o'clock Monday night, in a cart drawn by bullocks, travel-

ling only by night, in consequence of the extreme heat during the day, and reached Nugger Tuesday at about midnight. We can imagine the sufferings of our brother and sister during that long, tedious ride, alone, and all the while his disease marching on to do its worst upon him. When they reached the house of brother Hazen, he was much exhausted, and it was soon ascertained that he was in a very critical condition. He instantly was under the best of medical treatment, but without success.

Writes his sister: "When I found that he could not swallow after the nitrate was applied, my heart sunk within me, for I felt that the last means had failed, and that we must give him up. We could see that he failed."

It seems that our brother had his reason till the last, though his mind for a few moments now and then, may have been somewhat clouded. In the near prospect of death, he had some such view of Christ and heaven as Stephen had, just as his spirit was quitting the house of clay, — something altogether in advance of mere faith.

When his wife asked him, "Are you willing to go, if God calls?" he answered very cheerfully, "Yes." When she asked him, "Can you trust in Christ?" he responded, "Yes; I have always trusted him, and he will not forsake me now." To all his kindred and friends he sent the most affecting messages, urging them to be faithful. To his wife he said, "I want you to work with all your strength, because the messenger is taking me away."

To three of his classmates, to whom he was much attached, his message was: "I didn't think the messenger would take me away from this work so soon. Be very faithful in the Master's service." His last message was to the students at Andover. "Tell them to cultivate a missionary spirit,

and send some one to take my place, because the messenger has come to take me home."

Writes his sister, Mrs. Hazen: "As the heavenly world drew near, he said, 'I am going to Jesus. I see him now. I see all the people about him. How beautiful everything is. The mansion is ready, the door is open; let me go. Jesus has a crown for me; I want to take it. You must let me go.' After a prayer by brother Hazen, having said Amen twice, he wanted us to sing 'There is a land of pure delight,' and he sung the first line with us. Mr. Hazen repeated, 'Jesus, lover of my soul,' when he said, 'Oh! that is just what they are singing up there.' After this, he soon fell asleep in Jesus."

Writes Mr. Hazen: "We buried him at 7, A.M., the 23d, the grave being very near that of Miss Farrar."

What a beautiful, glorious death, more like a translation than a death! We seem to catch a glimpse of his apotheosis, his reception among the angels and the redeemed from this world gone into heaven before him. His death must be a most powerful argument for the cause of Christ in India. It was his master-passion to serve Christ, and he is serving now and will forever serve him, without any imperfection, in his higher life in glory, where he will suffer no fatigue, where the night gathers not around her curtains, and where winged angels and saints fold not their pinions that they may rest from their labors.

G. A. O.

SOMERS, Conn.

Rev. JAMES BOUTWELL died in Sanbornton, N. H., April 21, 1865, aged fifty.

He was born in Lyndeborough, N. H., May 14, 1814, son of Nehemiah and Elizabeth Boutwell. His paternal grandfather was Dr. Benjamin Jones, of Lyndeborough, a physician of some

celebrity, whose native place was Ipswich, Mass.

Mr. Boutwell had seven brothers and one sister older than himself, and two sisters younger.

There were no remarkable incidents in his early life worthy of record. He was hopefully converted when about fifteen years of age, and while a member of Phillips Academy, Andover, Mass. One circumstance connected with his conversion deserves notice, as it doubtless influenced his whole subsequent life, and gave character to his sermons. His conversion took place during the pastorate of the Rev. Milton Badger, D. D., then settled over the South Church in Andover, and during a protracted meeting, when there was a great outpouring of the Spirit of God, and the whole town seemed moved. Dr. Lyman Beecher preached a sermon on the sovereignty of God, and after sermon he stepped down upon the pulpit stairs, and addressed the impenitent. That sermon and address, by the blessing of God, brought Mr. Boutwell into the light and liberty of the gospel. Often, during his subsequent life, did he speak of that sermon and address with lively gratitude.

When he became a minister, he delighted to dwell upon those great doctrines of grace, so unwelcome to the unrenewed heart. His presentation of these themes was lucid, strong, and convincing; it was in the "demonstration of the spirit and with power." These were among his strongest and most effective sermons.

He entered Dartmouth College in 1832, and graduated in 1836. He ranked well as a scholar, but was not what some term a genius. He was not distinguished for brilliant, sparkling thoughts, but for sound, practical, common-sense ideas. He was a diligent student, and acquitted himself with credit in the recitation-room.

He entered the Theological Semi-

nary at Andover in the fall of 1836, and graduated in 1840, having spent, in the meantime, one year in teaching at Dunkirk, N. Y. On April 10, 1838, he was married to Miss Mary P., daughter of Deacon Pascal Abbott, of Andover, Mass. Their union was most happy, and their home was ever the abode of hospitality. They were blessed with ten children, nine of whom, together with their mother, still survive, to mourn the loss of a devoted, affectionate husband, and a tender, loving father.

Soon after he graduated at Andover, he received a call from a church and society in Massachusetts, to settle with them in the work of the ministry. This call was presented by the committee of the society in person, and when Mr. Boutwell read it, he remarked to the committee, "that he thought the salary stipulated was insufficient." The committee replied, in substance: "We know the salary is small, and smaller than it would have been, had we not known that both your father and father-in-law are well off, and we thought you could do with less on that account." Mr. Boutwell replied: "If I am to look to my father and father-in-law for a portion of my support, I should choose to go to some poor parish, where they were not able to pay more." The committee were still anxious that he should accept "*such a call*," and even urged Deacon Abbott to use his influence with Mr. Boutwell to induce him to accept. Deacon Abbott would not become a party to a transaction so dishonorable and despicable. Mr. Boutwell was so indignant, and justly so, that he declined even to give a written reply to the call.

Ministers might well pray from such a parish "Good Lord, deliver us." For the honor and credit of parishes, it is to be hoped this nameless one is the only one in all the land that would

deliberately be guilty of so unworthy and discreditable an act.

Nov. 4, 1841, he was ordained and installed pastor of the church and society in Brentwood, N. IL, where he continued till May, 1852.

Under the ministry of Mr. Boutwell, the church at Brentwood prospered, and from time to time additions were made to its numbers. Two seasons of especial religious interest were enjoyed by the church during the pastorate of Mr. Boutwell. The results of ministerial labor and fidelity are not all visible results, nor can they be summed up and put into statistical tables, nor does the "good seed" sown always spring up at once and bring forth fruit.

Mr. Boutwell was greatly beloved by his people at Brentwood, both as a man and a minister; and greatly did they regret his departure from them. Tokens of their good-will and esteem followed him to his new field of labor. During his ministry at Sanbornton, he was repeatedly permitted to revisit Brentwood, and always with great pleasure to himself, and not less so to the people of his former charge. He was with them for the last time in January of the present year [1865] when he spent the Sabbath, preached, and received a number to the communion of the church.

He was dismissed from his pastoral relation to the church in Brentwood, at his own request, May 12, 1852, and repaired at once to Sanbornton, where he commenced his labors upon the following Sabbath. The church and society, after hearing him a few Sabbaths, gave him a call, which he accepted, and he was installed June 24, 1852.

The attachment of this people to him continued unabated to the end of his life. He received to the communion of the church in Sanbornton about sixty persons, twenty of whom united with the church, on the profession of their

faith, in 1858. As a preacher, Mr. Boutwell was sound in doctrine, sincere, earnest, and affectionate. When he discoursed upon the great doctrines of religion, he spoke as one who had felt the transforming power of these doctrines upon his own heart, and could commend them to the serious, earnest consideration of the impenitent, in words weighty and powerful.

His statements of truth were clear and forcible, and his arguments well sustained by apt scripture quotations.

He had the faculty of securing the attention of his hearers in an uncommon degree. As a pastor, Mr. Boutwell was diligent and faithful, winning the entire confidence of those with whom he conversed. He cared for the spiritual welfare of his flock with earnest, deep solicitude. He was esteemed a brother beloved by his brethren in the ministry. He was social, cordial, courteous, and gentlemanly in all his intercourse with others.

He was a Christian patriot, and greatly did he love his country. Publicly and privately, at home and abroad, his voice was heard, sustaining the government in its measures to crush the rebellion. The banner of the cross was first in his esteem, and next "the stars and stripes." Through all the vicissitudes of the war, he was hopeful, if not sanguine, of the results of the conflict; but his trust was in God, not in man. He greatly loved and revered our martyr President, and when the news of his assassination was flashed across the land, it was feared it would be more than Mr. Boutwell could bear, in his weak and prostrate condition; for he was rapidly nearing the time of his own departure. When the morning papers came to hand, he, as usual, earnestly inquired for the news. Mrs. Boutwell, knowing that the terrible fact could not be kept from him, asked, if he was prepared to hear bad news. "What is it?" said he. "The Presi-

dent was assassinated last night." After a moment's pause, he said, "The Lord reigns." In his mind, the welfare of our country was so closely identified with the cause of Christ, that they seemed almost inseparable. "The Lord reigns," therefore his cause is safe; if his cause is safe, our country must be safe also. This seemed to be his reasoning. In that thought he rested calmly.

After Mr. Bontwell's health had been failing for some months, he felt constrained to diminish his labors, and preached but once upon each Sabbath. This he hoped to be able to do for some time; but he soon found it too great a tax upon his strength, and upon the first Sabbath in March he met his people publicly for the last time. A dying man, he presented to his beloved church the symbols of the Saviour's dying love. It was a scene never to be forgotten by those who witnessed it. The solemnity was great, and almost oppressive; tears flowed from every eye, as that dying pastor gave his parting counsels to his church, and took his leave of them. Upon that Sabbath morning, it pleased the Divine Redeemer to reveal himself in a wonderful manner to his faithful servant. The scene was to that dying man a rich foretaste of the peace and glory of the heavenly world. Never did the Saviour appear so surpassingly lovely and glorious. His presence seemed to fill the sick chamber with heavenly radiance. From that hour, he seemed wholly weaned from earth; his anxiety in relation to himself and his dear family were all gone; he could, and did, leave himself and family to the care and keeping of the Lord his God; and to the closing hour of his life, his "peace was as a river."

"Faithful servant, well done." C. B.

Dr. MATTHIAS SPALDING died at Amherst, New Hampshire, May 22,

1865, aged ninety-five years and eleven months.

He was the ninth son and thirteenth child of Colonel Simeon Spalding, of Chelmsford, Mass., who was of the fourth generation in descent from Edward Spalding, of Braintree, a freeman of the Colony in 1640, who came from England in 1630-33. His mother, Abigail Wilson, a second wife, having children by a previous husband, was a Johnson, of the fourth generation in descent from Capt. Edward Johnson, of Woburn, who came from Kent County, England, in 1636.

Of slight figure and feeble health, Dr. Spalding was advised to seek a liberal education, after he was of age. He accordingly commenced his studies at Westford Academy, under the tuition of Prof. Hedge, and entered Harvard College a year and a half in advance, graduating in 1798. Having adopted the profession of medicine, he studied with Drs. Waterhouse, of Cambridge, and Holyoke, of Salem, going to London, to complete his education, early in 1801.

On his return, September, 1802, he began to practise at Chelmsford, removing to Amherst in 1806, where he secured a widely extended business. With natural tact, and superior knowledge of the healing art, he combined an admirable address and gentleness of manners: qualities which made his presence and counsel most welcome in the sick-room. But it is not of his acknowledged eminence as a physician and surgeon, that we now wish to furnish a memorial. His example was not less valuable in the relations which he sustained to society as a Christian citizen. Here he was distinguished as a friend of education, and of all generous plans for the benefit of the community.

His wife was Rebecca Wentworth, daughter of Hon. Joshua Atherton, a woman of a refined and superior na-

ture, under whose direction his house, for more than fifty years, was the abode of an elegant and liberal hospitality. Many of his students found a home in his family; and, in after years, it was interesting to observe the uniform respect with which they spoke of the valuable instruction and the elevating influence of this place of study.

Dr. Spalding first became a member of the Congregational church at Chelmsford, and on transferring his relation to the church in Amherst, in 1817, he was elected deacon,—an office which he held with great acceptance till the end of his life. He was a steadfast friend of the ministry, decided in his attachment to evangelical doctrines, and a liberal supporter of all Christian institutions. He loved the peace of the church, but he loved its purity more. In the controversies attending the Unitarian defection, he was deeply interested, giving a uniform and hearty support to the ancient faith. In matters of discipline, he performed for the church many services, demanding sound judgment and delicacy of treatment, with such wisdom as to command the respect of all concerned. He loved the sanctuary, and, amidst the pressing engagements of his largest practice, was a regular attendant on public worship. He was thoughtful of the spiritual welfare of his patients, commending them in his daily devotions to the care of the great Physician. He often prayed with the sick, and on suitable occasions directed their thoughts to the sacred duties and consoling truths of the gospel. He was fond of children, and had rare faculty in engaging their attention and winning their confidence. He was also the friend, and often the counselor, of young men. Few persons have been so widely esteemed, and none more safely trusted.

His tastes were pure, and he de-

lighted in the wholesome pleasures of agricultural life. His great age must be attributed, in part, to his careful abstinence from all injurious indulgences. He was not abstemious, but temperate in all things. With his advance in life and the removal of all his early associates and contemporaries (having survived all his classmates but two), he was favored by the attentions of many younger friends, and the thoughtful ministrations of a large circle of grateful kindred.

He was able to read the Bible till the ninety-fourth year of his life, after which his faculties sensibly failed. Under pain and multiplied infirmities, he was afraid he should be impatient and do wrong. But his end was peaceful. He was a good physician, and more, “a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he had been taught.”

Rev. JOEL RANNEY ARNOLD died in Chester, N. H., July 4, 1865, aged seventy-one years, two months, and nine days.

He was born in Westminster, Vt., April 25, 1794, son of Seth and Esther (Ranney) Arnold. His father was a soldier in the Revolutionary War nearly three years, made a profession of religion at the age of eighty-nine, and lived to be nearly a hundred and two years old.

His youth was spent on his father's farm till the occurrence of an accident, by which the elbow of his right arm was dislocated, and the arm badly broken both above and below the elbow. This event wholly and permanently disabled him for manual labor, and led to his obtaining an education. He fitted for college at the academies in Pawlet, Vt., and Walpole, N. H., and entered Middlebury in 1811, but left in 1814, on account of poor health. Subsequently he studied medicine with

Dr. Joel Badger, of Westminster, and Dr. Hunt, of Northampton, Mass., and practised about a year at Westminster and Grafton. He then studied theology with his brother, Rev. Seth S. Arnold, of Alstead, N. H., and was licensed by the Monadnock Association in 1818.

He was ordained pastor of the Congregational church in Chester, N. H., March 8, 1820. Rev. S. S. Arnold preached the sermon. He had a very successful ministry at Chester. Revivals occurred, and a hundred and ten persons were added to the church. In 1824, he received the honorary degree of A. M. from Middlebury, and also from Dartmouth. He was dismissed 31 March, 1830, and from May to December of that year preached in Winchester, N. H. He was installed at Waterbury, Ct., 26 January, 1831. Rev. Leonard Bacon, D. D., preached the sermon. From this pastorate he was dismissed 7 June, 1836; and was installed 15 June, 1836, in Colchester, Ct. Rev. Laurens P. Hickok, D. D., preached the sermon. Here, too, he had a successful ministry. The largest number admitted to the church, in any one year of its existence, was in 1839. He was dismissed 17 July, 1849, and then spent a year or two in Westminster, during which time he was instrumental in the organization of a Congregational church at Bellows Falls, to which he preached a considerable time without compensation. From September, 1851, to December, 1853, he was acting pastor in Middlebury, Ct. In December, 1854, he was installed pastor of the South Congregational Church in Coventry, Ct. Rev. Anson S. Atwood preached the sermon. His engagement was for five years, but he continued to supply the pulpit till April, 1860, when, having completed forty years of ministerial service, he resigned his pastorate. He supplied the pulpit for a year in Vassalboro', Me., and then went to live in

Chester, N. H. His formal dismissal from Coventry did not take place till 10 September, 1862.

His published writings are, an Address at the Opening of a Cemetery in Colchester; *Strictures on a Sermon preached in Chester on "Revivals of Religion in Jerusalem;"* a Sermon on *Chance and its Design*, preached at the burial of three persons who perished in the burning of a dwelling-house; and two articles in the "New Englander."

He married, 4 June, 1821, Julia Arnold, of Hallowell, Me. (born in New London, Ct., 27 June, 1796, and died 21 March, 1858). By her he had Joel Ranney, b. 2 May, 1823; John Loomis, b. 27 May, 1824, d. 27 June, 1857; Julia Maria, b. 7 January, 1826, d. 3 March, 1845; Edward Augustus, b. 28 May, 1827; Fanny Louise, b. 6 January, 1829, d. 12 September, 1859; Seth Shailer, b. 12 March, 1830; Ambr6se Henry, b. 8 June, 1831, d. 9 January, 1832; Charles Rockwell, b. 22 November, 1832; Luther Hart, b. 16 February, 1835; William Walton, b. 4 April, 1837; Nathaniel Tyler, b. 13 April, 1840, d. 6 October, 1841; George Herbert, b. 26 November, 1841.

P. H. W.

MR. THOS. AUGUSTUS LEWIS, a licentiate of the class of 1862, of Bangor Seminary, died at Phillipston, Mass., July 9, 1865.

He was the son of Deacon Milton and Maria Lewis, of Ware, Mass., where he was born June 13, 1835. He became in early life a subject of renewing grace, and at the age of fourteen made a public profession of his trust in the Saviour. He lived a conscientious Christian life in childhood. He was very retiring and self-distrustful, yet he early desired to devote his life to the Christian ministry. During his course preparatory for college, this desire steadily increased, and he never faltered in his purpose to become a

herald of the cross, although often he had an oppressive sense of his insufficiency.

In Amherst College he was a faithful, earnest student, profoundly respected by all his associates. He graduated in 1859, and entered Bangor Seminary in the same year. The writer of this tribute was familiar with him there. He was strictly conscientious in the discharge of all seminary duties. After graduating, in 1862, he supplied the pulpit of the church in West Brookfield, Mass., for several months, with much acceptance, after which he labored efficiently in the service of the Christian Commission, in the army of the Cumberland.

In March, 1864, he commenced his labors with the feeble church in Shutesbury, Mass. Here, as elsewhere, he soon won the earnest affections of the people. His unassuming piety, his godly walk and conversation, and his affectionate bearing in all his labors, gained the esteem of all. He toiled in the Sabbath-school cause, laboring in the session of the school on the Sabbath, which is quite too much for any minister, with the other labors of the day. After he had been with his people a year, they cordially requested him to continue with them.

On the 3d of July, he received tidings of the death of a beloved aunt, who had died at his father's house in Ware. On the morning of the 4th, he started from Shutesbury for Ware, to be present at the funeral, after which he went to Phillipston, to visit the one who would soon have united with him, as a wife, in the toils and cares of ministerial life. At her home a sudden sickness prostrated his system, which had been reduced by overmuch work; and on the 9th, the Sabbath day, he closed his brief course of unwearied labor, and entered upon the eternal Sabbath, the rest that "remaineth for the people of God." His remains were

taken to Ware, and his bereaved parents consigned them to the charnel house in deep anguish, yet with the sustaining assurance that he will have a glorious part in the "resurrection of the just and the life everlasting."

The people of his charge deeply mourn his loss. He and they were looking forward to the services of ordination and installation.

It is no exaggeration to say, that he was a man of great singleness of purpose and consistency of life. He has lived a long life in a few years.

W. W. D.

Rev. CHAS. HENRY PEIRCE was born in Peru, Mass., Nov. 29, 1822. His father, Henry Peirce, Esq., was a thrifty farmer in that "mountain town," and was the second husband of Charles's mother. Her father was Caleb Cushman, of Goshen, Mass., a lineal descendant from the sixth generation of Robert Cushman, "the right-hand man of the Pilgrims." She died when Charles was quite young, but he cherished her memory with fond affection. He remained at home until about seventeen years of age, when, by the advice and generosity of his half-brother, Rev. Amos Dresser, he was induced to enter on a collegiate course of study. He fitted for college, and graduated at Oberlin, where he stood high in his class, in 1845. He was hopefully converted at Oberlin, the year after going there. He taught two years, and then pursued his theological studies at Andover, and graduated in 1850.

Mr. Peirce was of an active temperament, earnest as a Christian, fond of labor, a capital singer, and good teacher in the academic or Sabbath school. He found a good place of labor in the West Parish of Andover, which he occupied as a teacher of a Bible class, though not to the neglect of the severer studies in theology. This parish, being destitute of a preacher, and

he having become acquainted with the people and they with him, gave him a call to the pastorate. In five weeks after graduating, he was ordained and installed as pastor of this West Parish in Andover, Oct. 9, 1850. Rev. Dr Towne, then of Lowell, preached the sermon.

He was married, Oct. 29, 1850, to Mary R., daughter of Deacon A. Bigelow, of North Braintree, and grand-daughter of Gen. Lee, of Barre, by whom he had four children. He remained at West Andover five years, when he was induced to accept an invitation to go west. With great reluctance he asked dismissal from this first field of ministerial labor, and from the flock of his early love, — a love that was mutual.

The council, called to advise in reference to his dismissal, recorded the following minute, as their estimate of him as a friend and co-pastor: "The council desire, for themselves, to express to Bro. Peirce their personal and Christian affection for him, as a faithful and genial friend, and as a Christian minister of warm and steady zeal, and they freely commend him to the churches of Christ as an earnest, persuasive, evangelical, and spiritual preacher, and a winning and assiduous pastor; and also that there exists the most kind and fraternal feeling on the part of the church and society."

Mr. Peirce removed to Illinois, July, 1855, and remained in that State six years. He was first settled at Kewanee, Henry County. Here he entered upon the pioneer work of organizing a church, and building a house of worship, and was largely esteemed and successful in this service. He remained here three years, and then, for a time, preached in Neponset, Bureau County. March 1, 1860, he went to Knoxville, where he remained eighteen months, preaching in the Congregational church, and at the same time teaching in the High School. In the testi-

mony from Knoxville, we have the same clear and unanimous expression of his fidelity and success, and of the marked esteem in which he was held, in these words: "His services here have been very acceptable, and his influence on the community such as able preaching, enforced by a godly example, is calculated to produce." Here his companion was suddenly removed by death. Jan. 1, 1861, leaving him with the care of three little children. One babe, a daughter, had died July 30, 1859, aged five months. Their remains, with that of a son, who died June 28, 1862, aged two years, were afterwards re-buried in the new cemetery at Millbury, Mass. In Sept. 1861, he was invited to supply the pulpit of the Second Congregational Church of Millbury. He entered upon this new field of labor with his accustomed zeal and self-sacrificing assiduity, and soon ingratiated himself into the warm affections of an appreciative people. He entered with them into the good work of repairing their house of worship, gathering a large congregation, with a flourishing Sabbath school, over which he watched with a good shepherd's care. He was installed their pastor, Oct. 22, 1862. Prof. Park, of Andover, preached the sermon.

May 21, 1863, he was again married to Elizabeth Waters Goffe, grand-daughter of Rev. Joseph Goffe, who was for nearly forty years the minister in Millbury.

In this new home, he seemed to begin life anew. He grew fast in the public estimation. His spirit of kindness and candor had a purifying power over those with whom he came in contact, and yet he was plain, pungent, as well as practical, in the presentation of the truth. His whole soul was in sympathy with the General Government in suppressing the anomalous Rebellion. In the darkest days of the fearful struggle, his faith faltered not. He mourned, indeed, with those that mourned in the

loss of loved ones, but, in the hoped-for good, saw one reason, at least, for the sacrifice. He was possessed of a public spirit. As an old and experienced teacher, he loved the cause of education, while as Chairman of the Board of Education in Millbury, he labored hard and wisely to secure all the high and marked advantages that belong to the system in his native State. As was his duty, he visited all the schools in the town, with a deep interest in their welfare. All the children knew him and loved him.

Mr. Peirce was slight in form, above the medium height, of bright eye, and hopeful, elastic spirits. He was a ready writer and speaker, of good personal address and elocution. He was Calvinistic in faith and catholic in spirit, esteemed by all denominations of Christians, and loved, as few men are loved, by his numerous personal friends, especially by those in the ministry. He sought not himself, but others. He was willing to spend and be spent for the Master, and was growing in the estimation of all that knew him, when, by reason of over-taxing labors, growing out of the excitements of the spring of 1865, the pulmonary disease, — which some years before had manifested itself in hemorrhage from the lungs, but from which he had largely recovered, — appeared again, wasting his energies, indicating to himself, and admonishing all that he must rest from his labors. His people kindly gave him this rest. But so hopeful was he (suffering no pain), that he seemed not to realize that he was passing away. In a communication addressed him at Canada West, where, in the home of an eminent physician, and an intimate friend of his wife's family, he had gone for this rest, we have these words of the Chairman of the Parish Committee: "If fervent prayers and deep emotions of sympathy could avail, we are sure you would have experienced relief ere this. As

the shepherd of this people, thou knowest that they love thee, and how can they give thee up?" His strength declined, and he returned home two weeks before his death. He continued, however, to take exercise in the open air until the day before the sad event, and yet hoped in himself that he should recover, until two or three hours before his departure. When informed as to his condition, by his wife, he expressed himself as now sure that his end was near.

"I am ready," he says, "for my departure, if it is the will of the Father." In low whispers he dictates to his companion his wishes as to his children, the funeral, and his burial, as quietly and calmly as if going to sleep, and says, "I have been cheerful and happy from the first, hopeful that I should recover, yet fully prepared for any event. I feel that my hand is within that of my heavenly Father, and that He is leading me along. Tell my friends, that I passed away trusting in Christ fully, and leaning on the Almighty arm. Tell the parish, it has been the longing desire of my heart to recover, that I might serve them more faithfully than I have done. God has ordered it otherwise. I urge them to cling together, to act harmoniously, to love the truth, and walk in it. I thank them for their great kindness and forbearance toward me. May God's blessing rest upon them, is the prayer of their pastor. And to the dear brethren of the Church, my especial message is, 'Pray that the blessed Comforter may come and abide with you, and add to your numbers. It is the desire of your pastor that you all may be found with him in the fold of the Great Shepherd.'" Then bidding each and all of his dear family farewell, on Thursday, the 5th of October, 1865, he fell asleep, aged nearly forty-three years.

The funeral was attended on the Sabbath following. The crowded church

impressively draped; the hushed stillness interrupted only by sighs and tears, — especially when his parting message was read, — each and all uttered how much he was loved, and how deeply his people felt their loss. Appropriate and impressive addresses were made, and fervent prayers were offered by neighboring ministerial brethren. And then they bore all that remained of earth to his last resting place; “sorrowing most of all that they should see his face no more.”

R. S. C.

Rev. SILAS WILDER of Herkimer, N. Y., died Oct. 29, 1865, after a short sickness, by paralysis and prostration, aged 77 years.

Mr. Wilder was born in Jaffrey, Cheshire Co., New Hampshire. He labored on a farm in his native place, and also in Keene, till he was of age, after which he earnestly sought and obtained a public education. He was graduated at Dartmouth College at the commencement of 1818. He studied theology with the Rev. Z. S. Barstow, of Keene, and was licensed to preach by the Monadnock Association of 1821. He soon after went to

Ticonderoga, N. Y., where he was settled in the ministry. In 1822, he married Mary, daughter of Noah Cooke, Esq., of Keene. After laboring some years in Ticonderoga, he was transferred to the church in Lewis, N. Y. It is not remembered by the writer how long he continued at Lewis, nor in what other places he preached in the State of New York.

But after some years of faithful labor, he returned to the farm of his father-in-law in Keene, where he resided till his wife died; after which he married Mrs. Olive Draper, of Herkimer, N. Y., who was originally, it is believed, from Keene. He lived with his second wife some thirteen years, preaching occasionally in the vicinity. Two years since, his second wife died, and he was left again in solitude. But he sustained himself as best he could, and with cheerful submission to the will of God.

He wrote able sermons, and preached with great earnestness, in accordance with the doctrines of the Bible, and the Westminster Assembly's compend of doctrine. His remains were brought to Keene for interment by the side of his former wife, and in the tomb of her father.

Books of Interest to Congregationalists.

UPON our Polity, we find but one work published since our last issue; but that one, Mr. Buck's Treatise on Massachusetts Ecclesiastical Law, is to be a standard.

The author of this admirable, and long-needed work¹ says, in his preface, “In this volume I have attempted to collect, and arrange in convenient form for reference, the ECCLESIASTICAL LAWS of MASSACHUSETTS, which lie scattered in profusion among the Statutes and Reports of the Commonwealth,”

—and most faithfully and thoroughly has he executed his task. The work is divided into eighteen chapters covering 229 pages; an Appendix of 34 pages containing the statutes on the subjects treated, a full Index, and then ten pages occupied with an alphabetical “Table of Cases,” of great value, and requiring patient toil to prepare it.

This work must be cordially welcomed by all the citizens of Massachusetts, at least, who take any interest in ecclesiastical affairs. Important cases in other states are cited, and the decisions of courts are given. The author is a Congregationalist; and writes from his own stand-point; but he gives the public the laws

¹ Massachusetts Ecclesiastical Law. By Edward Buck, of the Suffolk Bar. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Co. Cincinnati: Geo. S. Blanchard & Co. 1866. pp. 310.

as they are, alike applicable to all sects, benevolent and eleemosynary societies, &c. &c., as no one but a thoroughly read lawyer could give them. If various societies we know of had had and read this work, it would have saved them much money beside heart-burnings. Foot-notes and pertinent references abound; and we are not of course surprised to find our own Quarterly so often named. The book is far enough from being dry and unattractive. The author's style and methods of treating the different topics are both pleasing and instructive; and the reader who begins the book will be likely to read it through. The publishers have done their part with their usual good taste; and altogether the book is one of unusual interest and value.

— Of publications having a historical value, Dr. Ray Palmer's "Reminiscences of our Work for Fifteen Years,"¹ is a memorial of the history of his church during its life of that period, written in his own beautiful and earnest style, with historical statements interwoven with thorough religious thought. The church (we gather) was organized in April, 1850, and Dr. Palmer was installed pastor in the following December. The enterprise was out of debt in five years, and is now worth a very valuable property, not less than \$12,000 having been given for benevolence, besides legacies of more than \$50,000. Sabbath and Mission schools have been sustained; three young men furnished to the ministry. The church now numbers three hundred and one members; and its Sabbath school four hundred and forty-eight.

— Mr. Hosmer's Centennial Discourse at Nantucket² was preached in the lecture-room which had been completed as a church a hundred years before. It is full of facts, excellently told, and skillfully applied. We hope that all our churches will heed the fact that a "centennial observance occurs but once in a lifetime."

— John Ward Dean has had a few copies of his "Brief Memoir of Rev. Giles Firmin,"³ printed in pamphlet form from the type set for that capital publication, the "New England Historical and Genealogical Register." Mr. Dean's indefatigable and patient industry in historical pursuits is too well known to need mention. This memoir of one of the non-conformists, who spent years in America, is exceedingly valuable to the student of Puritan history. The Register itself ought to be in the hands of every Congregationalist curious as to our past history.

— Dr. Bouton's⁴ commemoration of his forty years' ministry has come to us since our last issue. It is very valuable historically; frank, earnest, and full of delicate touches. He has welcomed to the church seven hundred and sixty-six; baptized four hundred and twenty-one children; attended a hundred and fifty-nine councils; preached on forty-four special public occasions; preached written sermons three thousand five hundred and sixty times, and unwritten, about thirty-three hundred; in the first twenty-three years lost but one Sabbath by ill-health, and but one in the last seventeen years. He has seen three churches born of his; two hundred and six members die. Not a male member of the church when he was settled is now living; but nobody who knows this father will believe that he is growing old.

— The "Statement of the Third Congregational Church in Portland,"⁵ in the difficulty regarding Mr. Walton's views, forcibly presents their side of the question. We propose to give an historical view of the whole matter at some time.

— "Scriptural Congregationalism,"⁶ is

¹ Reminiscences of our Work for Fifteen Years. A Discourse delivered in the First Congregational Church, Albany, N. Y., on Sabbath morning, Dec. 24, 1865, by Ray Palmer, minister of the church. Albany: J. Munsell, 78 State Street. 1865. 8vo. pp. 30.

² The Sanctuary of our Fathers. A Centennial Discourse, preached Sabbath evening, October 15, 1865, in the lecture-room of the First Congregational Church, Nantucket. By Rev. S. D. Hosmer, acting pastor of the church. Nantucket. 1865. 8vo. pp. 16.

³ A Brief Memoir of Rev. Giles Firmin, one of the ejected ministers of 1662. By John Ward Dean, Vice-President of the Prince Society. Boston. 1866. 8vo. pp. 16.

⁴ A Discourse Commemorative of a Forty Years' Ministry; preached on the 23d of March, 1865, by Nathaniel Bouton, Pastor of the First Congregational Church and Society in Concord, N. H. Concord: 1865. 8vo. pp. 40.

⁵ Statement of the Third Congregational Church, of Portland, Maine, in relation to the call and ministerial labors of the Rev. Jeremiah E. Walton; and the action of ecclesiastical councils. Published by order of the church. Portland. 1865. 8vo. pp. 16.

⁶ A Discourse at the Ordination of Rev. Emerson Paine to the pastoral office in the First Church of

the republication of a discourse preached nearly fifty years ago; sound in doctrine, and throwing up defences against the then direction of attack; rather too unqualifiedly asserting "independency" to satisfy us; but in the main, good sense.

———Dr. Putnam's two discourses on the "Fiftieth Anniversary of his Ordination,"⁷ are as good as this beloved father himself. History and religion are both in them. We suppose that the proceedings at the visit of his ministerial brethren on the occasion of his retirement from active service in October last, with his farewell sermon, will also be published.

———Dr. Spring's Reminiscences,⁸ recorded at the age of eighty years, make a delightful book. He speaks freely of himself and of his parentage, of his early experiences and maturer labors, and of the great movements in which he took a part. Historically, his recollections throw light upon the revivals which excited such differences forty years ago; the Taste and Exercise schemes; the Taylor and Tyler controversy; the Home Mission, Foreign Mission and Bible Societies; the disruption of the Presbyterian Church; the founding of the Seminary at Andover, — all of which are interesting to Congregationalists. Indeed, born of such parents, however strong a Presbyterian one may become, he must exhibit the old spirit. In this case as in so many others, Presbyterianism has drawn life from our ranks.

———The third and fourth volumes of Froude's History⁹ fully sustain the promise of

Christ, in Middleboro', Mass., on the 14th of February, 1816. By Thomas Williams, Minister of the Pacific Church, Providence. Re-published, 1865. 8vo. pp. 32.

⁷ A Fifty Years' Ministry. Two Discourses on the Fiftieth Anniversary of the Author's Ordination, March 15, 1815, delivered in Middleborough, Mass., on Sabbath, March 19, 1865, by Israel W. Putnam, twenty years pastor of First Church, Portsmouth, N. H., and thirty years pastor of the First Church, Middleboro', Mass. Middleboro': 1865. 8vo. pp. 32.

⁸ Personal Reminiscences of the Life and Times of Gardiner Spring, Pastor of the Brick Presbyterian Church, in the city of New York. New York: Charles Scribner & Co. 1865. 2 vols. 12 mo. pp. 348, 293.

⁹ History of England from the Fall of Wolsey to the Death of Elizabeth. By James Anthony Froude, M. A., Late Fellow of Exeter College, Oxford. New York: Charles Scribner & Co. 1865. Vols. iii. and iv. pp. 480, 508.

the first and second. He still draws from original sources, and still makes a narrative of surpassing interest upon an old theme. Our traditional view of Henry VIII. we are afraid is utterly gone. These volumes bring the story down to the time of that monarch's death, and cover a formative period in the English reformation. The dissolution of the monasteries occurs in this period. While these volumes are needed by every student of history, they are especially valuable to men of our own faith. That the work is published in beautiful style, is a great comfort.

———We are sorry to see Dr. Bushnell's "The Vicarious Sacrifice."¹⁰ He has here distinctly avowed and painfully supported that denial of the expiatory character of the work of Christ, which was hinted at in the 19th sermon of "Christ and his Salvation." He denies expiation, and makes Christ's work to consist in its moral effect on the heart. He denies that there is any trace in the Scriptures of satisfaction for sin; and makes justification equivalent to making righteous. Vicarious sacrifice in his view is merely sympathy. Christ's "bearing our sins" means, "that Christ bore them in his feeling;" angels "are in exactly the same vicarious spirit and suffering way of love;" and so are "all souls redeemed." "He suffered simply what was incidental to his love, and the works to which love prompted, just as any missionary suffers what belongs to the work of love he is in. It was vicarious suffering in no way peculiar to him, save in degree." He finds "vicarious sacrifice," the same in principle with that of Christ, in a mother who "watches for the child, bears all its pains and sickness in her own feeling." We need not say that we can have no sympathy with this view; nor does our denomination. All our standards are against it, because we believe the Bible to be against it. We stand with the church general. That this distinct return to an error rejected by the church after thorough contests, is made by one of our own denomination will grieve many in our household, but it will not turn many away from what they believe to be the plain teaching of Scripture. All the wealth of diction and subtlety of argument

¹⁰ The Vicarious Sacrifice; Grounded in Principles of Universal Obligation. By Horace Bushnell. New York: Charles Scribner & Co., 124 Grand St. 1866.

in this book, with its unsurpassed expression of Christ's renovating power, will not affect the truth. Every assault so far upon the doctrines of the church has only raised up new defences; this will do the same.

— We have previously read with deep interest and with profit a number of essays from Prof. Fisher, which were printed in some of our Quarterlies, but are now found in a well filled volume.¹¹ The Christian public are greatly his and his publishers' debtors for this able and timely work. We are delighted with the author's perfectly transparent style and with his fairness in dealing with the great difficulties he so manfully and victoriously meets. He does not shun, but grapples, with the objections which skeptics urge against the validity of miracles and the supernaturalness of our holy religion. We have not seen these objections anywhere else so completely and fairly met. He has studied the works of the teachers in German skepticism in their own language, and thus becomes master of their views and positions, and is thus able to expose the fallacy of their reasoning and the inaccuracy of their conclusions. Renan's popular work is dealt with as its merits deserve. Our limits forbid any just notice of this invaluable work. No Christian minister can afford to be without it.

— A work which combines excellences and defects in pretty even proportions is Hurst's History of Rationalism.¹² It is conceived from the Orthodox stand-point, and is intended to be an exhaustive review of the developments of rationalism in its antagonism to Evangelical Christianity from the Reformation to the present day. The idea is a good one, and the plan of the work is good, but the working out of it seems to us superficial and inadequate. Especially is this the case in the chapter on the rise of the Unitarian Church in New England. Here it is stated that every Congregational church in Boston, except Park

Street and the old South, became Unitarian; the fact being that the former was called into existence, in the Unitarian controversy, as a new force against heresy. It is affirmed also that this controversy led to "the withdrawal of the Unitarians from the Orthodox, and their formation into a distinct organization;" the fact being that it was the Unitarian policy to take possession of the old churches and societies and compel the Orthodox to secede and form new church organizations, — which was done in more than eighty instances. So the *Christian Examiner* is called the "weekly organ of the Unitarians." So mention is made of a "church," in connection with Theodore Parker's "28th Congregational Society." We refer to these inaccuracies which have met our eye, not because they are of great consequence in themselves, but because they seem to us to indicate fairly the unreliable character of the book in many of its statements.

A better and stronger volume should have spoken from and for Orthodoxy, now that Lecky is speaking, and speaking so well, for the other wing.

— In our general list, we find Holland's Plain Talks on Familiar Subjects,¹³ — a publication of nine lectures which have met public approval; plain, practical, and interesting, and above all sensible. It is to the credit of the public that such lectures are popular.

— Herman, or Young Knighthood,¹⁴ is a tale with which we wanted to be offended when we saw its aversion to Calvinism; but we could not be when we found so much true religion in it. We wanted to like it extremely when we found its noble tribute to real manhood; but we could not when we saw its ignorance of the real drift of views it disliked. There is manhood and piety enough in it for a dozen "religious novels," — power and pathos enough for a dozen novels not "religious," — but hurt all the way by sympathies we cannot like. Its scenes relate to slavery, and delineate that infamous iniquity none too severely. All the way through the book, we have remembered soldiers, — living and dead, — each one of whom was Herman.

¹¹ Essays on the Supernatural Origin of Christianity, with especial reference to the theories of Renan, Strauss and the Tübingen school, by Rev. George P. Fisher, M. A., Professor of Church History in Yale College. Charles Scribner & Co., 124 Grand street, New York. 1866. Large octavo, pp. 586.

¹² History of Rationalism; embracing a survey of the present state of Protestant Theology, by the Rev. John F. Hurst, A. M. — with Appendix of Literature. New York: Charles Scribner & Co., 124 Grand street. 1865. For sale by Nichols & Noyes. 8vo., pp. 623.

¹³ Plain Talks on Familiar Subjects. A Series of Popular Lectures. By J. G. Holland. New York: Charles Scribner & Co. 1866. 12 mo. pp. 335.

¹⁴ Herman, or Young Knighthood. By E. Foxton. Boston: Lee & Shepard. 1866. 2 vols. 12 mo. pp. 417, 391.

Editor's Table.

— Seven years ago, — in conjunction with two beloved and honored coadjutors, one still in the work, the other long since gone to his reward, — I helped to prepare the first number of this *Congregational Quarterly*. And steadily through the seven years, with what of ability I had, and what of labor and care I could spare from other and more imperative duties, I have aided to supply our denomination with what seems more and more evidently to be a necessity to its convenience and prosperity, — not to use any stronger terms. The time has now arrived when various considerations decide me to appropriate to other and favorite studies such few hours as I am able weekly to redeem for any intellectual recreation, and so make it expedient for me to retire from any further official connection with this journal.

I do so with gratitude, and something even of a warmer feeling, for all its faithful patrons; with hearty love for my associates and best wishes for their success; and with the strong confidence that there is a future yet before the *Quarterly* brighter than any prophecy which has, as yet, been suggested by its past.

HENRY M. DEXTER.

Seven years ago, last November, Rev. Mr. Dexter, during a recess of a council called by the Shawmut Church in Boston, when a particular principle had been under discussion, suggested to a sub-member of that council (whose name is still upon the title-page of the *Quarterly*), the need of a publication which should discuss the principles, rescue the past, and preserve the present, history of the denomination. A week's thought resulted in the determination to commence such a work. Rev. Dr. Clark, having also had in mind, though he had never seen the opportunity for establishing, a publication something like the old *Quarterly Register*, was added, or rather prefixed, to the other associates, and subsequently the Secretary of the American Congregational Union, who had continued the *Year-Book* to that time. The origin of the *Quarterly*, therefore, is due to Mr. Dexter. How much his constant care, and the able articles he has given to the public in these pages, have been productive of good to the denomi-

nation, our seven volumes testify. His ready and able pen and his vigilant oversight our readers will miss, but not more than ourselves. We part from him of necessity, and with the assurances of our Christian love, and the hope and belief that his abilities will be more and more felt for the cause of Christ in his important field of duty. These pages will still be his, — whenever he can be prevailed upon to use them, — as one who, by his learning, his experience, and his reflection, is an authority in our denominational literature.

ALONZO H. QUINT,

ISAAC P. LANGWORTHY.

The *Quarterly* has been in existence for seven years. Without being sectarian, it has aimed to meet a peculiar want of the denomination. Admitting all those shades of difference which, without impairing fellowship, do exist, it has recognized, in a spirit of broad affection, the oneness of the Congregational churches.

Principles, both as to faith and polity, have been freely discussed in the pages of the *Quarterly*. Practical questions upon our order of government have received elaborate attention. Research, minute and thorough, has rescued its past and preserved our present history. Portraits of eminent persons have been regularly presented, and sketches of their lives have paid tribute to their memory. Our deceased ministers, prominent laymen, and godly women have been remembered.

The annual presentation of the statistics of our churches, has not been of service only as a record of facts, though no denomination offers their equal. They have been, we have repeatedly been assured, of good service. They bring the whole body into one group; show the brotherhood of strong and weak churches; unite brethren on the Atlantic and Pacific shores.

We propose to continue this service. We believe it is doing good to the denomination. The special character of the *Quarterly* will be maintained, — interfering with no other publication, — a necessary appendix to *Bibliotheca*, *Boston Review*, or *New Englander*. The *Quarterly* fills a particular gap, and therefore appeals to all classes for its support.

Denominational Statistics.

THE GENERAL ASSOCIATIONS AND CONFERENCES,

WITH THE NAMES OF THEIR OFFICERS, AND THEIR SESSIONS FOR 1866.

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

Officers: Rev. Samuel Harris, Bangor, Moderator; Rev. Javan K. Mason, Thomaston, Corresponding Secretary; Dea. Elnathan F. Duren, Bangor, Recording Secretary; Dea. Joseph S. Wheelwright, Bangor, Treasurer.

Next meeting: Central Congregational Church, Bath, Tuesday, June 26, at 9 o'clock, A. M.

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

Officers: Rev. Josiah G. Davis, Amherst, Secretary; Rev. William R. Jewett, Fisherville, Statistical Secretary and Treasurer.

Next meeting: 1st Church, Dover, Tuesday, August 28, at 10, A. M.

VERMONT, GENERAL CONVENTION OF CONGREGATIONAL MINISTERS AND CHURCHES IN. — Organized June 21, 1796.

Officers: Rev. Silas Aiken, D. D., Rutland, Moderator; Rev. Ezra H. Byington, Windsor, Corresponding Secretary; Rev. Aldace Walker, Wallingford, Register.

Next meeting: Newbury, Tuesday, June 19, at 10 o'clock, A. M.

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

Officers: Rev. Alonzo H. Quint, New Bedford, Secretary and Treasurer, and Statistical Secretary.

Next meeting: Whitefield Church, Newburyport, June 26, at 4 o'clock, P. M.

MASSACHUSETTS, GENERAL CONFERENCE OF THE CONGREGATIONAL CHURCHES OF. — Organized September 12, 1860.

Officers: Rev. Andrew L. Stone, D. D., Boston, Moderator; Rev. Joshua W. Wellman, Newton, Recording Secretary; Rev. Alonzo H. Quint, New Bedford, Statistical Secretary; Rev. Zachary Eddy, D. D., Northampton, Chairman of Provisional Committee.

Next meeting: 1st Church, Northampton, Tuesday, September 11 (not 13, as in minutes), at 4 o'clock, P. M.

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

Officers: Rev. James P. Root, Elmwood, Stated Secretary.

Next meeting: Pawtucket, Tuesday, June 12, at 10 o'clock, A. M.

CONNECTICUT, GENERAL ASSOCIATION OF. — Organized May 18, 1709.

Officers: Rev. Myron N. Morris, West Hartford, Registrar; Rev. William H. Moore, Berlin, Statistical Secretary and Treasurer.

Next meeting: 2d Church, Winsted, Tuesday, June 19, at 11 o'clock, A. M.

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

Officers: Rev. Washington Gladden, Morrisania, Register and Treasurer; Rev. L. Smith Hobart, Syracuse, Statistical and Publishing Secretary; Rev. William B. Brown, Newark, N. J., Corresponding Secretary.

Next meeting: Warsaw, Tuesday, September 25, at 10 o'clock, A. M.

NEW JERSEY. — The churches are connected with the General Association of New York, through Newark Association.

PENNSYLVANIA. — No General Association exists. Ten churches are connected with the General Association of New York. — "The Congregational Association of Western Pennsylvania" meets on the second Tuesday of February (annual meeting), and second Tuesday of September. *Officers:* Rev. L. Reed, Townville, Moderator; H. W. Noble, Scribe; A. B. Ross, Rockdale, Register. — "The Pennsylvania Welsh Congregational Union Association" meets in October, 1866; Rev. John B. Cook, Dauville, Scribe.

OHIO, CONGREGATIONAL CONFERENCE OF. — Organized 1852.

Officers: Rev. John Morgan, D. D., Oberlin, Moderator; Rev. Samuel Wolcott, D. D., Cleveland, Registrar and Statistical Secretary.

Next meeting: Talmadge, Tuesday, June 12, at 7 o'clock, P. M.

OHIO, WELSH ASSOCIATION. — Rev. David Davies, Parisville, Scribe.

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

Officers: Not reported.

Next session: Not reported.

ILLINOIS, GENERAL ASSOCIATION OF. — Organized 1843.

Officers: Rev. Joseph E. Roy, Chicago, Moderator; Rev. Martin K. Whittlesey, Ottawa, Corresponding Secretary, and Treasurer; Rev. Samuel Hopkins Emery, Quincy, Registrar and Statistical Secretary.

Next meeting: Ottawa, Wednesday, May 23, at 7½ o'clock, P. M.

MICHIGAN, GENERAL ASSOCIATION OF.—Organized October 11, 1852.

Officers: Rev. Sereno W. Streeter, Union City, Moderator; Rev. Philo B. Hurd, Romeo, Secretary.

Next meeting: Jackson, Tuesday, May 15, at 7½ o'clock, P. M.

WISCONSIN, PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF.—Organized October, 1840.

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

Next meeting: Fort Atkinson, Wednesday, October 3, at o'clock, P. M.

MINNESOTA, GENERAL CONGREGATIONAL CONFERENCE OF.—Organized 1855.

Officers: Not reported.

Next meeting: Fairbault, Thursday, October 11, at o'clock.

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

Officers: Rev. Orville W. Merrill, Anamosa, Register and Treasurer.

Next meeting: Dubuque, Wednesday, June 6, at 7½ o'clock, P. M.

MISSOURI, GENERAL CONGREGATIONAL CONFERENCE OF.—Organized October 27, 1855.

Officers: Rev. Truman M. Post, D. D., St. Louis, Moderator; Rev. Edwin B. Turner, Hannibal, Secretary.

Next meeting: St. Louis, Thursday, October 18, at o'clock, P. M.

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

Officers: Rev. Lucius H. Jones, Fontenelle, Moderator; Rev. Everett B. Hurlbut, Elkhorn City, Scribe; Rev. William H. Rose, Omaha, Compiler of Statistics.

Next meeting: Fontenelle, Thursday, September 13, at 7½ o'clock, P. M.

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

Officers: Rev. Richard Cordley, Lawrence, Stated Clerk; Rev. Lewis Bodwell, Wyandotte, Stat'l Clerk.

Next meeting: Wyandotte, Wednesday, May 16, at 7½ o'clock, P. M.

COLORADO TERRITORY.—No Association. Address Rev. Wm. Crawford, Central City.

OREGON, GENERAL ASSOCIATION OF. Organized (?)

Officers: Rev. Eikanah Walker, Forrest Grove, Moderator; Rev. P—— S. Knight, Oregon City, Secretary.

Next meeting: Dalles, Thursday, June 21, at 11 o'clock, A. M.

CALIFORNIA, GENERAL ASSOCIATION OF. Organized 1857.

Officers: Dea. Samuel Cross, Sacramento, Moderator; Rev. J. H. Warren, San Francisco, Registrar and Treasurer; Rev. W. C. Pond, Petaluma, Statistical Secretary.

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

CANADA, CONGREGATIONAL UNION OF.—Organized 1853.

Officers: Rev. A. Duff, Sherbrooke, C. E., Chairman; Rev. John Wood, Brantford, C. W., Secretary and Treasurer.

Next meeting: Montreal, Thursday, June 14, at 4 o'clock, P. M.

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

Officers: Rev. Robert Wilson, Sheffield, N. B., Secretary; H. P. Bridges, Esq., Sheffield, Treasurer.

Next session: Keswick Ridge, N. B., Friday, September 7.

JAMAICA, WEST INDIES.—Churches are under the care of the American Missionary Association,—office at New York.

THE GENERAL ASSOCIATIONS, ETC.;—ORDER OF MEETING.

Michigan, Tuesday, May 15, at Jackson.

Kansas, Wednesday, May 16, at Wyandotte.

Indiana. When?

Illinois, Wednesday, May 23, at Ottawa.

Iowa, Wednesday, June 6, at Dubuque.

Rhode Island, Tuesday, June 12, at Pawtucket.

Ohio, Tuesday, June 12, at Talmadge.

Canada, Thursday, June 14, at Montreal.

Connecticut, Tuesday, June 19, at Winsted.

Vermont, Tuesday, June 19, at Newbury.

Oregon, Thursday, June 21, at Dalles.

Massachusetts (Ass'n), Tuesday, June 26, at Newburyport.

Maine, Tuesday, June 26, at Bath.

New Hampshire, Tuesday, August 28, at Dover.

Nova Scotia and New Brunswick, Friday, September 7, at Keswick Ridge.

Massachusetts (Conf.), Tuesday, September 11, at Northampton.

Nebraska, Thursday, September 13, at Fontenelle.

New York, Tuesday, September 25, at Warsaw.

Wisconsin, Wednesday, October 3, at Fort Atkinson.

California, Wednesday, October 10, at Sacramento.

Minnesota, Thursday, October 11, at Fairbault.

Missouri, Thursday, October 18, at St. Louis.

STATISTICS OF THE CONGREGATIONAL CHURCHES OF AMERICA, AS COLLECTED IN 1865.

COMPILED BY REV. ALONZO H. QUINT.

Explanations of these tables will be found at the close of the Summary.

MAINE.

Table with columns: CHURCHES (Place and Name, Org.), MINISTERS (Name, Ordained, Commenced), CHR. MEMBERS (Male, Female, TOTAL, Absent), ADDIT'S (Prof., Letter, TOTAL, Deaths, Dismiss., Excom.), REMOVALS (TOTAL, Adult, Infant), B'ISMS. (1864-5, 1865), IN SAB. SCHOOLS.

CHURCHES.	MINISTERS.	Ordinac.	CHH. MEMBERS.			ADDIT'S		REMOVALS		B'ISMS.		IN S. SCHOOLS.				
			May 7, 1865.			1864-5.		1862-5.		1864-5.						
Place and Name.	Org.	Name.	Male.	Female	TOTAL.	Prof.	Letter.	Deaths.	Disin.	Excom.	TOTAL.	Adult.	Infant.			
Upper Stillwater,	1859	Supplied from Sem.	7	24	31	2	0	0	4	0	0	0	0	100		
Upton,	1861	[Henry Farrar, s.s., lic.]	3	10	13	0	0	0	0	0	0	0	0	50		
Yassalboro',	1818	Thomas Adams, s. s.	1818	1864	4	38	42	4	1	0	1	0	0	60		
Yezie,	1838	Smith Baker, Jr., p. ½	1860	1860	18	38	56	18	0	0	2	0	0	85		
Waldoboro', 1st ch.,	1807	None.	9	15	24	0	0	0	0	0	0	0	0	16		
" 2d ch.,	1856	None.	47	105	152	27	2	2	0	5	1	6	1	130		
Warren,	1828	Edwin S. Beard, p.	1863	1864	3	5	8	1	0	0	0	0	0	58		
Washburn,	1845	None.	6	20	26	3	1	0	1	2	0	0	0	55		
Washington,	1717	Flav. V. Norcross, s. s.	1860	1862	51	94	145	0	0	0	4	0	0	140		
Waterford,	1739	John A. Douglass, p	1821	1821	35	89	124	40	2	0	2	1	4	0	180	
Waterville,	1828	None.	25	30	55	4	0	0	0	1	0	1	0	78		
Weld,	1809	Stephen Titcomb, p.	1855	1855	61	121	182	27	1	2	3	8	0	0	130	
Wells, 1st ch.,	1791	Giles Leach, s.s.	1833	1854	37	67	104	12	2	0	2	2	1	0	55	
" 2d ch.,	1831	Jonathan B. Cook, p.	1850	1855	9	30	39	6	0	0	0	0	0	0	75	
Westbrook, 1st ch.,	1768	None.	16	38	54	7	0	0	0	3	0	0	0	50		
" 2d ch.,	1832	Joseph Danielson, p.	1865	1865	8	12	15	2	1	0	1	0	0	0	70	
Whiting,	1833	None.	18	26	44	5	10	0	10	0	0	0	0	70		
Whitneyville,	1836	Gilman Bacheller, s. s.	1831	1865	38	44	82	23	1	4	5	0	1	3	70	
Wilton,	1818	John Lawrence, s. s.	1848	1863	8	52	60	12	1	1	2	1	0	1	60	
Windham,	1743	Luther Wiswall, p.	1837	1854	3	7	10	0	0	0	0	0	0	5		
Windsor,	1820	Worship with other so.	1852	1862	15	55	70	20	1	0	1	0	0	120		
Winslow,	1828	John Dinsmore, s. s.	1861	1861	11	54	65	9	1	0	1	1	0	70		
Winterport,	1820	Gowen C. Wilson, p.	1863	1863	47	88	135	0	2	2	4	1	2	1	145	
Winthrop,	1776	Thomas K. Noble, p.	1864	1864	26	81	107	9	1	0	1	6	2	0	95	
Wisnesset,	1773	George E. Street, p.	1846	1846	25	56	81	2	29	1	30	4	0	80		
Woolwich,	1765	Charles Packard, s. s.	1860	1860	48	122	170	10	3	0	3	4	3	0	214	
Yarmouth, 1st ch.,	1859	David Shepley, s. s.	1829	1865	18	49	67	6	0	3	2	0	0	2	70	
" Central ch.,	1861	Rufus M. Sawyer, s.s.	1861	1861	29	84	113	18	21	1	0	0	1	14	2	158
York, 1st ch.,	1673	Sam'l H. Partridge, s. s.	1853	1859	14	40	54	8	2	10	2	0	0	2	45	
" 2d ch.,	1782	Richard Woodhull, Treas. Theol. Sem., Bangor.														

OTHER MINISTERS.
 John R. Adams, Gorham.
 Silas Baker, Standish.
 James R. Bourne, Bangor.
 Stephen L. Bowler, Orono.
 Charles M. Buck, S. W. Harbor.
 Edward Buck, Orland.
 Noah Cressy, Portland.
 Rufus Douglass (ord. 1816), Bangor.
 Nath. W. Emerson, Monson.
 Henry V. Emmons (late of Pen-
 broke), Field Ag't Chr. Com.
 George W. Fargo, Bangor.
 Thomas S. Goodwin, Skowhegan
 Samuel Harris, Prof. Theol. Sem.,
 Bangor.
 George W. Hathaway, Bloomfield.
 Otis Holmes, Elliot.
 Marcus R. Keep, Miss. No. 11, Ash-
 land.
 Da'l Kendrick (ord. 1812), Portland.
 B. F. Knowlton, Waldoboro'.
 Joseph Kyte, Miss. Am. S. S. Union,
 North Waterford.
 H. A. Launsbury, Richmond.
 William Leavitt, Presque Isle.
 Wales Lewis, Kennebunk Depot.
 John K. Lincoln, Bangor.
 Amasa Loring, Yarmouth.
 Samuel H. Merrill, Portland.

ALPHUS S. PACKARD, Prof. Bowd.
 Coll., Brunswick.
 CLEMENT C. PARKER, South Sanford.
 WILLIAM A. PATTEN, York.
 ENOCH POND, Prof. Theol. Sem.,
 Bangor.
 JOHN M. PUTNAM, Yarmouth.
 HENRY RICHARDSON, Gilead.
 ISAAC ROGERS, Farmington.
 BENJAMIN T. SANBORN, Freeport.
 DANIEL SEWALL, Ag't Am. Bible Soc.,
 Winthrop.
 GEORGE SHEPARD, Prof. Theol. Sem.,
 Bangor.
 ALFRED L. SKINNER, P. M., Bucksport.
 CHARLES SOULE, Portland.
 DANIEL SMITH TALECOTT, Prof. Theol.
 Sem., Bangor.
 STEPHEN THURSTON, Sec. Maine Miss.
 Soc., Seabrook.
 PHILIP TITCOMB, Kennebunkport.
 THOMAS C. UPHAM, Prof. Bowd.
 Coll., Brunswick.
 WILLIAM WARREN, Dist. Sec. A. B. C.
 F. M., Gorham.
 ISAAC WESTON, Cumberland Center.
 JAMES WESTON, Standish.
 ELIPHAET WHITTELEY (Brunswick),
 Major and Com. Freedmen in
 Mississippi.

RICHARD WOODHULL, Treas. Theol.
 Sem., Bangor.
 LEONARD WOODS, Pres. Bowd. Coll.,
 Brunswick.
 JOHN E. M. WRIGHT, Rockport.
 TOTAL, 48.

LICENTIATES.

THOMAS E. BRASTOW, s. s., Brooks.
 J. L. CHAMBERLAIN (Prof. Bowd.
 Coll.), Major Gen. U. S. Vols.
 WELLINGTON R. CROSS, s. s., North
 Gloucester.
 THOMAS CROWTHER, s. s., Oxford.
 WILLIAM H. CUTLER, s. s., Elliot.
 JOSEPH DANIELSON, s.s., Saccarappa
 Wm. W. Dow, s.s., Kennebunkport.
 HENRY FARRAR, s. s., Upton.
 GILMAN A. HOYT, s. s., Cooper.
 CHARLES W. JENKINS, s. s., Lincoln.
 ALBION H. JOHNSON, s.s., Limington.
 ALFRED F. MARSH, s. s.
 SAM'L MORRISON, s.s., North Belfast.
 SAMUEL W. PEARSON, s. s.
 WILLIAM SMYTH, Prof. Bowd. Coll.,
 Brunswick.
 BENJAMIN STERNIS, Lovell.
 CHARLES C. WATSON, s. s., Harrison.
 TOTAL, 17.

SUMMARY. — CHURCHES: 56 with pastors; 103 with stated supplies; 86 vacant (20 of which are supplied by
 "licentiates"). TOTAL, 245.
 MINISTERS: 55 pastors (of which 1 is pastor to 2 churches, and 2 are stated supplies also); 83 stated
 supplies; 48 others. TOTAL, 186.
 CHURCH MEMBERS: 5,782 males; 13,316 females. TOTAL, 19,098, — including 3,332 absent.
 ADMISSIONS IN 1864-5: 543 by profession; 237 by letter. TOTAL, 780.
 REMOVALS IN 1864-5: 395 by death; 275 by dismissal; 49 by excommunication. TOTAL, 719.
 BAPTISMS IN 1864-5: 212 adult; 318 infant.
 IN SABBATH SCHOOLS: 20,365.

BENEVOLENT CONTRIBUTIONS, \$48,691. Of this sum, — \$13,000 for Home Missions; \$13,000 for Foreign
 Missions; \$3,000 to the American Missionary Association; \$1,000 to the Tract Societies; \$1,000 to
 the Bible Society; \$1,000 to the Education Society; \$200 to the American and Foreign Christian
 Union; and \$200 for Seamen.

During the year, — one church was organized; eight pastors were dismissed; five ministers died; five
 pastors, and seven "evangelists", were ordained.
 The churches are organized into fourteen County Conferences; and, through these, into a General Con-
 ference. Two churches of New Hampshire, and one of New Brunswick, are connected with Conferences in
 Maine. Fourteen ministerial Associations exist.

CHURCHES.	MINISTERS.	Ortained.	Commenced.	CHH. MEMBERS.				ADDIT'S.			REMOVALS.			B'ISMS.		IN SAB. SCHOOLS.	
				July 1, 1865.		TOTAL.	Absent.	1864-5.		1864-5.		1864-5.					
				Male.	Female.			Prof.	Letter.	TOTAL.	Deaths.	Discon.	TOTAL.	Adult.	Infant.		
Salem.	1739 George W. Rogers, s. s.	1850		21	69	90	13	3	3	3	1	5			100		
Saisbury.	1773 Ural W. Condit.	1850	1864	24	57	81	8	3	1	4	1	0	0	1	1	68	
Sanbornton.	1772 None.	1841	1852	44	89	133	15	4	0	4	2	1	0	3	2	110	
Sandwich, Corner,	1814 Otis Holmes, s. s.			10	23	33		2	3	5							
" North,	1832 Otis Holmes, s. s.			12	15	27		4	0	4	0	0	0	0			
Seabrook and Hampton Falls,	1837 None.			14	14	28	7										
Shelburne.	1818 None.			0	3	3											
Somersworth, Great Falls,	1827 Ephraim N. Hidden,	1841	1865	60	158	218	26	2	0	2	2	5	0	7	2	225	
South New Market, Stewartstown,	1730 Elias Chapman, s. s.	1845		8	22	30	5		1	1						65	
Stoddard,	1787 Samuel L. Gerould,	1861	1861	6	14	20											
Stratham,	1746 Lewis Goodrich, s. s.	1850		7	37	44	2	3	0	3	0	0	0	0	2	75	
Sullivan,	1792 John M. Stowe, s. s.	1855	1863	15	37	52	10	1	1							98	
Surry,	1769 Amos F. Shattuck, s. s.	1861	1864	35	58	93	8	22	0	22	4	5	0	9	15	2	120
Swanzy.	1741 Thomas E. Roberts, s. s.	1861	1864	2	12	14	1	0	0	0	0	0	0	0	0	50	
Tamworth,	1792 Samuel H. Riddell,	1827	1860	18	45	63	9	0	0	0	2	0	0	2	0	152	
Temple,	1771 [George Williams, Lic.]			42	91	133	25	0	0	0	2	0	0	2	0	160	
Thornton,	1770 None.			37	67	104	19				1	2		3		127	
Trov.	1815 Daniel Goodhue, s. s.	1848		4	7	11	1				1			1			
Tufordborough.	1830 None.			13	27	40	13	3	4	7	0	4	0	4	1	126	
Wakefield, North,	1785 None.			3	5	8	2				0	2	0	2	0	0	
Walpole,	1761 None.			10	22	32	15	0	0	0	2	0	0	1	3	0	30
Warner.	1772 None.			14	65	79	8	0	1	1	3	1	0	4	0	90	
Washington,	1789 John F. Griswold,	1828		24	64	88	9	7	1	8	6	2	0	8	6	146	
Webster.	1804 Edward Buxton,	1836	1837	2	24	26	1									50	
Wentworth,	1830 James Seagrave, s. s.	1851		53	90	143	25	5	3	8	5	0	0	5	0	190	
Westmoreland.	1764 Solomon Bixby, s. s.	1853		14	56	70	11	8	1	9	1			1	6	125	
Wilmot,	1852 William Claggett, s. s.	1831		28	70	98	16	3	1	4	2	3	0	5	0	90	
Wilton, East,	1829 S. H. Amsden, s. s.	1856		6	26	32	3	6	0	6	1	0	0	0	3	50	
Winchester,	1823 Daniel E. Adams,	1860	1860	21	30	51	11	4	3	7	3	4	0	7	2	1	65
Wintham,	1736 John P. Humphrey,	1847	1847	42	86	128	20	9	1	10	4	1		5	9	170	
Wolfborough,	1742 Loren Thayer,	1845	1865	55	100	155	29	1	0	1	5	1		3	0	300	
Wolfborough, North.	1834 Sumner Clark, s. s.	1845		51	123	175	9				3			7	4	200	
	1839 Horace Wood, s. s.	1839		20	39	59	5	0	1	0	0	0	0	0	0	98	
				1	13	14	5	0	0	0	1	0	0	1	0	40	
				7	21	28	5									40	

From former reports,

OTHER MINISTERS.	CHURCHES.	MINISTERS.
Charles A. Aiken, Prof., Dart. Coll., Hanover	Moses Gerould, Stoddard.	George Goodyear, Temple.
Josiah L. Arnes, Barrington.	Nathaniel Barker, Wakefield.	Edwin Jennison, Winchester.
Almon Benson, Center Harbor.	Silas M. Blanchard, Wentworth.	James B. Hadley, Campton.
Silas M. Blanchard, Wentworth.	Samuel C. Bradford, Francestown.	James D. Hills, Hollis.
Samuel C. Bradford, Francestown.	Samuel G. Brown, D. D., Prof., Dart. Coll., Hanover.	Henry A. Kendall, East Concord.
John Clark, Bridgewater.	William Clark, Amherst.	David Kimball, Hanover, (1822.)
Enoch Corser, Boscawen, (ord. 1817.)	Jacob Cummings, Exeter, (ord. 1817.)	Samuel Kingsbury, Tamworth.
Charles Dame, Exeter.	Franklin Davis, Portsmouth.	Samuel Lee, New Ipswich.
Thomas W. Duncan, Nelson, (1821.)	Henry Fairbanks, Prof., Dart. Coll., Hanover.	Nathan Lord, D. D., Hanover, (ord. 1816.)
Albert W. Fiske, Fisherville.	Walter Follet, Temple.	Abel Manning, Concord, (ord. 1820.)
Jo-hua S. Gay, East Concord.		Jonathan McGee, Nashua, (ord. 1819.)
		Humphrey Moore, D. D., Milford.
		S. S. Morrill, Fisherville.
		Daniel J. Noyes, D. D., Prof., Dart. Coll., Hanover.
		William A. Packard, Prof., Dart. Coll., Hanover.
		Harrison G. Park, Hancock.
		Daniel Pulsifer, Danbury.
		Rufus A. Putnam, Pembroke.
		C. W. Richardson, Canaan.
		Elihu T. Rowe, Meriden.
		Edwin D. Sanborn, Hanover.
		Jacob Scales, (ord. 1820) Plainfield.
		Asa D. Smith, D. D., Pres. Dart. Coll., Hanover.
		Benjamin P. Stone, D. D., Concord.
		George W. Thompson, Stratham.
		Samuel Utley, Concord.
		Moses H. Wells, Hindsdale.
		Isaac Willey, Sec. N. H. Bible Society, Goffstown
		John Wood, Wolfborough.
		TOTAL, 48.

LICENTIATES REPORTED.

Artemas C. Field, South Acworth.
Charles H. Richards, Meriden.
Cy's S. Richards, LL. D., Meriden.
A. F. Shattuck, Surry.
Abel Wood, Meriden.
TOTAL, 5.

SUMMARY. — CHURCHES: 75 with pastors; 59 with stated supplies; 16 vacant. TOTAL, 184.
 MINISTERS: 76 pastors; 55 stated supplies; 48 others. TOTAL, 179.
 CHURCH MEMBERS: 5,826 males; 13,318 females. TOTAL, 19,344, of whom 3,412 are absent.
 ADDITIONS IN 1864-5: 797 by profession; 318 by letter. TOTAL, 1,115.
 REMOVALS IN 1864-5: 389 by death; 390 by dismissal; 29 by excommunication. TOTAL, 718.
 BAPTISMS IN 1864-5: 428 adult; 205 infant.
 IN SABBATH SCHOOLS: 21,594.
 CHARITABLE COLLECTIONS (from 146 churches): \$43,666.

During the year, — one pastor and five other ministers died. Fifteen pastors were dismissed, and four pastors settled.
 The churches are associated in eight County Conferences, and there are thirteen Ministerial Associations. Associations and Conferences are represented in the General Association. The statistics are collected, for the first time, by Conferences instead of Associations.

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.		ADDIT'S.		REMOVALS.		B'ISMS.		SCHOOLS.			
				May 7, 1865.		1864-5.		1864-5.		1864-5.					
				Male.	Female.	Prof.	Letter.	Deaths.	Dismiss.	Adult.	Infant.				
Swanton,	1800 John B. Perry,	1855	1855	57	83	120	26	2	0	2	1	0	2	55	
Thetford,	1773 Leonard Tenney,	1845	1857	68	139	198	47	1	0	1	6	3	0	9	150
Tinnmouth,	1780 Geo. S. Woodhall, s. s.	1853		10	30	40	3	0	0	0	0	0	0		
Townshend, East,	1792 C. L. Cushman,	1859	1859	50	70	120	45	7	0	7	3	1	0	4	75
West,	1850 Caleb W. Piper, s. s.	1842		10	29	39	7	1	0	1	0	2	0	1	60
Troy, North,	1818 Charles Scott, s. s.	1854		18	43	61	2	11	3	14	3	1	0	4	8
South,	1845 Sup. by V. D. M. S.			8	17	25	6	0	2	2	0	2	0	2	1
Tunbridge,	1792 Edwin H. Alden, s. s.	1864		18	23	41	13	0	0	0	1	1	0	2	0
Underhill,	1801 S. L. Bates,	1864	1864	41	47	88	17	13	3	16	5	0	5	3	2
Vergennes,	1793 Henry A. P. Torrey,	1865	1865	53	122	175	17	1	0	1	3	2	1	6	0
Yershire,	1787 Charles Duren, s. s.	1841		22	42	64	12	1	4	5	1	0	0	1	1
Waitsfield,	1796 A. B. Daseon, s. s.	1862		50	67	117	25	13	11	24	3	2	0	5	7
Wallingford,	1790 Aldace Walker, s. s.	1840		16	63	79	10	7	1	8	1	3	0	4	7
Wardsboro,	Silas Ketchum, s. s.			23	45	68	4	0	0	0	0	1	0	1	0
Warren,	None.			2	8	10	0	0	0	0	0	0	0	0	0
Washington,	None.	<i>No report.</i>													
Waterbury,	1801 Charles C. Parker,	1848	1854	36	105	141	17	2	1	3	4	4	0	8	0
Waterford,	1798 George I. Bard,	1860	1860	52	66	118	13	0	2	2	2	3	0	5	0
Waterville,	1823 None.	<i>No report.</i>													
Weathersfield C.	1804 Alvah Spaulding, s. s.			30	60	90	24	2	1	3	3	0	0	3	2
E.	1838 Moses Kimball, s. s.	1832		19	45	64	20	2	2	2	2	0	4	4	125
Wells River,	1842 William S. Palmer.	1862	1862	23	92	115	23	5	3	8	0	1	0	15	0
West Fairlee,	1809 Nelson Barbour, s. s.	1836		36	56	92	34	0	0	0	0	2	0	2	0
Westfield,	1818 A. A. Smith,	1864	1864	19	33	52	6	2	0	2	0	0	0	2	3
Westhaven,	1801 Buel W. Smith, s. s.			39	74	113	15	0	0	0	0	7	0	7	0
West Milton,	Sup. by V. D. M. S.			4	8	12	4	2	0	2	0	0	0	1	1
Westminster E.	1850 John K. Converse, s. s.	1832		14	21	35	0	1	1	2	3	0	1	4	1
W.	1767 F. J. Fairbanks,	1864	1864	20	80	100	16	5	6	11	1	0	0	11	1
	1799 Alfred Stevens,	1843	1843	37	75	112	12	2	0	2	0	0	0	2	1
Weston,	1799 L. S. Coburn, s. s.	1839		15	27	42	8								50
Weybridge,	1794 Sam. W. Cozzens, p. d., s. s.	1832		20	47	67	10	1	2	3	1	5	0	6	1
Williamstown,	1795 Phiny F. Barnard,	1847	1860	24	65	89	19	6	0	6	7	2	0	9	5
Williston,	1813 J. W. Hough,	1859	1860	29	57	86	5	8	3	11	3	1	4	3	0
Wilmington,	1855 [J. C. Halliday, lic.]			24	50	74	18	0	0	0	0	0	0	0	0
Windham,	1805 Stephen Harris,	1861	1861	35	88	123	26	0	4	4	2	0	0	2	0
Windsor,	1768 Ezra H. Byington,	1859	1859	44	99	143	28	10	6	16	5	6	4	15	5
Winooski,	1836 John D. Kingsbury, s. s.	1856		11	34	45	20	1	2	3	0	1	1	0	3
Wolcott,	1844 Horace Herrick, s. s.	1844		16	33	49	6	1	0	1	4	0	0	4	1
Woodstock,	1781 Jonathan Clement, d. d.	1830	1852	49	105	154	3	0	0	0	5	0	0	5	0
Worcester,	1824 John F. Stone, s. s.			18	38	56	15	2	0	2	1	0	2	2	0
<i>For churches above, not reporting.</i>				187	413	600	114								283

OTHER MINISTERS.

Silas Aiken, D. P., Rutland.	John Gleed, Waterville.	Timothy E. Ramey, St. Johnsbury.
James Anderson, Manchester.	Moses G. Grosvenor, Guilford.	Charles S. Smith, Sec. t. Dom.
Selah R. Arms, Springfield.	E. J. Hallock, Castleton.	Miss. Soc'y, Montpelier.
Seth S. Arnold, Acuteville.	Henry P. Hickok, Burlington.	E. H. Squier, Highgate.
Alanson D. Barber, Williston.	Lorrey O. Higley, Castleton.	Joseph Steele, Middlebury.
Thomas Bayne, Irasburgh.	L. Ives Hoadley, Craftsbury.	E. P. Stone, Montpelier.
Nelson Bishop, Ed. Vt. Chronicle, Windsor.	Isaac Hosford, Thetford.	James P. Stone, Derby.
J. W. Brown, Manchester.	James C. Houghton, Chelsea.	Levi H. Stone, Ag't Mid'lry Coll.
James Buckham, Burlington.	Otto S. Hoyt, New Haven.	Aurelius B. Swift, Pittsfield.
Franklin Butler, Windsor.	Benj. Labaree, d. p., Middlebury.	Wm. W. Thayer, St. Johnsbury.
John W. Chickering, Exeter, N. H.	Joshua L. Maynard, Williston.	Charles C. Torrey, Chester.
William Clark, Milan, Italy.	Ulric Maynard, Castleton.	Joseph Torrey, d. p., Burlington.
Lyndon S. French, Franklin.	Stilman Morgan, Bristol.	Charles Walker, d. p., Pittsford.
Samuel S. Gardner, Chaplain.	Linus Owen, Londonderry.	J. D. Wickham, d. p., Manchester.
Solomon P. Giddings, Rutland.	Simeon Parmelee, d. p., Underhill.	Stephen S. Williams, Orwell.
	Aaron G. Pease, Norwich.	John H. Worcester, Burlington.
	David Perry, Worcester.	TOTAL, 47.

SUMMARY. — CHURCHES: 76 with pastors; 70 with stated supplies (besides 1 which has a pastor also), 47 vacant (of which 9 are supplied by licentiates). TOTAL, 193.
 MINISTERS: 75 pastors (of which 1 is pastor to 2 churches, and 1 is stated supply also); 69 stated supplies (of which 2 supply, each, 2 churches, and 1 is with a church which has a pastor also); 47 others. TOTAL, 191.
 CHURCH MEMBERS; 5,629 males; 11,353 females; 154 not specified. TOTAL, 17,136, of which 3,102 are absent.
 ADDITIONS IN 1864-5: 556 by profession; 321 by letter. TOTAL, 877.
 REMOVALS IN 1864-5: 334 by death; 304 by dismissal; 47 by excommunication. TOTAL, 685.
 BAPTISMS IN 1864-5: 282 adult; 176 infant.
 IN SABBATH SCHOOLS: 16,216 AVERAGE CONGREGATIONS: 22,274.
 BENEVOLENT CONTRIBUTIONS (from 158 churches): \$37,300.67, an increase over the previous year, of \$13,347.28.
 One church organized, during the year; 5 pastors dismissed; 1 pastor, and 4 other ministers, died; 12 ministers settled.
 The churches are united in twelve Conferences; and these Conferences, with fifteen ministerial Associations, form the General Convention.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT'S		REMOVALS.			SCHOOLS.					
				Jan. 1, 1865.			1864.		1864.			1864.					
				Male.	Female	TOTAL.	Prof.	Absent.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.	IN SAB.		
W. Springfield, 1st ch., 1698	Eden B. Foster, D. D.	1841	1861	71	161	232	25	34	3	37	6	4	0	10	18	1	150
2d ch., 1850	John S. Batchelder, s. s.	1858		19	45	65	10	21	0	21	1	0	0	0	1	0	50
W. Stockbridge, Center,	Lewis Pennell,	1833	1854	26	41	67	12	0	0	1	1	0	0	0	1	0	124
	None.	1833		23	40	63	14	0	1	1	0	0	0	1	0	0	50
Weymouth, 1st,	Josha Emery,	1835	1838	42	79	121	7	4	3	7	3	1	0	4	3	0	113
2d ch. So.,	James P. Torry,	1839	1848	29	92	121	11	6	0	6	1	0	0	1	0	0	50
Landing,	Lysander Dickerman,	1858	1861	54	116	170	27	10	3	13	2	1	1	4	5	1	285
Un. ch. So.,	Stephen H. Hayes,	1844	1858	23	72	95	2	9	1	10	0	1	0	1	1	0	196
East,	James P. Lane,	1861	1861	66	120	186	17	41	4	45	2	1	0	3	36	3	233
Piig. ch. N.,	Samuel L. Rockwood,	1840	1858	14	44	58	3	0	0	0	0	0	0	0	0	0	155
Whately,	John W. Lane,	1860	1860	59	118	177	28	9	11	20	5	7	0	12	6	0	233
Wilbraham,	Alex. D. Stowell,	1858	1865	62	93	161	54	2	2	4	3	1	1	5	1	1	120
South,	John Whitehill,	1861	1861	34	70	104	21	0	0	0	0	0	0	0	0	1	94
Williamsburg, 1st ch.,	Eliphalet Y. Swift,	1844	1862	119	174	293	59	36	11	47	7	6	0	14	14	2	210
Haydenville,	Geo. W. Phillips,	1864	1864	59	90	149	26	0	2	2	2	2	2	4	9	0	148
Williamstown, 1st ch.,	Prof. Albert Hopkins, s.s.					250		13	2	15	3	1	0	4			
College ch.,	Pres. Mark Hopkins, D.D.	1836	1836	38	2	40	12	14	15	1	7	0	0	8	7	0	
2d ch.,	Calvin Durfee, s. s.	1828		15	22	37	2	0	2	0	1	0	0	1			65
Wilmington, 1st ch.,	Samuel H. Tolman,	1856	1856	26	69	95	19	1	1	2	4	2	0	6	1	3	140
Winchendon, 1st ch.,	None.	1762		22	48	70	20	0	4	4	1	0	0	1	0	1	45
North,	Abijah P. Marvin,	1844	1844	42	116	158	18	8	2	10	4	3	0	7	3	1	185
Winchester,	Reuben T. Robinson,	1852	1852	115	193	308	43	0	4	4	6	3	0	9	0	1	341
Windsor, ch. of Christ,	Geo. W. Stinson, s. s.	1856	1863	21	36	57	19	2	0	2	0	2	0	2	0	1	90
Woburn, 1st ch.,	Jos. C. Bodwell, D. D.	1839	1862	183	341	524	94	10	20	33	8	8	1	17	1	9	579
North,	Melancthon G. Wheeler,	1840		13	36	49	14	0	0	0	4	2	0	6	0	0	115
Worcester, 1st ch.,	None.	1716		176	396	572	78	16	34	6	13	0	19	5	2	2	482
Calvinist ch.,	Seth Sweetzer, D. D.	1836	1838	88	221	309	30	3	6	9	3	7	0	10	0	0	290
Union ch.,	Ebenezer Cutler,	1850	1855	146	270	416	46	10	26	36	9	51	21	81	7	8	503
Salem st. ch.,	Merrill Richardson,	1841	1858	83	163	246	71	9	15	24	2	11	0	13	4	0	450
Worthington,	John H. Bisbee,	1834	1838	66	108	174	24	2	3	5	5	4	0	9	1	0	305
Wrentham, 1st ch.,	None.	1692		44	160	204	44	2	3	5	3	2	0	5	1	0	197
Union ch. N.,		1839		8	25	33	8	0	0	0	1	0	0	1	0	0	65
Yarmouth, 1st ch.,	Joseph B. Clark,	1861	1861	32	90	131	8	3	5	8	2	4	0	6	0	0	150
West,	No report.																

OTHER MINISTERS.
 Joseph Abbott, D. D., Beverly.
 George Allen, Worcester.
 John A. Albro, D. D., Cambridge.
 Frederick Alvord, Monson.
 John W. Alvord, Sec. Amer. Tract Society, Boston.
 Marcus Ames, Chaplain Girls' Ref. School, Lancaster.
 Rufus Anderson, D. D., Sec. A. B. C. F. M., Boston.
 Samuel S. Ashley, U. S. Chr. Com. Timothy Atkinson, Nahant.
 Horatio Bardwell, D. D., Oxford.
 Elijah P. Barrows, Prof., Andover.
 Fred. A. Barton, Indian Orchard.
 John Bascom, Prof. Williams Coll.
 Spencer F. Beard, Andover.
 George C. Beckwith, D. D., Sec. Am. Peace Society, Boston.
 William H. Beecher, N. Brookfield.
 Henry B. Blake, Belchertown.
 Thomas Boutelle, Fitchburg.
 Milton P. Braman, D. D., Auburn-
 dale.
 Cyrus Brewster, Readville.
 William T. Briggs.
 Henry J. Bruce, Miss., A. B. C. F. M.
 Albert Bryant, Miss., A. B. C. F. M.
 Asa Bullard, Sec. Mass. S. S. Soc'y, Boston.
 Abraham Burnham, Middleton.
 Daniel C. Burt, Berkley.
 Ebenezer Burgess, D. D., Dedham.
 Wm. Bushnell, Physician, Boston.
 Daniel Butler, Sec. Ms. Bible Soc'y, Boston.
 G. W. Campbell, Bradford.
 Eber Carpenter, Boston.
 Willard Child, D. D., Worcester.
 R. Manning Chipman, Fairmount.
 Erastus Clapp, Easthampton.

Dorus Clark, Waltham.
 Theodore J. Clark, Ashfield.
 Perkins K. Clark, South Deerfield.
 Sereno D. Clark, Sec'y, Boston.
 Benjamin F. Clarke, Winchendon.
 Dana Cloyes, South Reading.
 L. Henry Cobb, Memphis, Tenn.
 Nath'l Cobb, Kingston.
 Nathaniel Coggswell, Yarmouth.
 Daniel Connell, West Hawley.
 George Cooke, Amherst.
 Henry Cooley, Feeding Hills.
 Joseph A. Copp, D. D., Chelsea.
 John P. Cowles, Principal Young Ladies' Sem'y, Ipswich.
 J. D. Crosby, Ashburnham.
 Joseph W. Cross, West Boylston.
 Preston Cummings, Leicester.
 J. Jay Dana, Cummington.
 Alfred H. Dashiell, Stockbridge.
 Elhanan Davis, Sec'y, Fitchburg.
 Elijah Demond, Westboro'.
 Spencer O. Dyer, Amherst.
 John Dwight, North Wrentham.
 Lucius R. Eastman, Amherst.
 William R. Eastman, Grantville.
 John Q. A. Edgell, Andover.
 J. Erskine Edwards, Lancaster.
 Alfred A. Ellsworth, Milford.
 Joseph Emerson, Sec'y Amer. & For. Chr. Un., Andover.
 Joseph B. Felt, LL. D., Salem.
 David D. Field, D. D., Stockbridge.
 Perrin B. Fisk, Dracont.
 John Forbush, Upton.
 Etwin B. French.
 Robert W. Fuller, Stowe.
 Wakefield Gale, Rockport.
 Allen Gannett, Boston.
 George Gannett, Boston.
 Ebenezer Gay, Bridgewater.
 David Green, Westboro'.
 Nath'l H. Griffin, Williamstown.

Charles Hammond, Princ. Acad-
 emy, Monson.
 Stedman W. Hanks, Sec'y Am. Sea-
 man's Friend Society, Lowell.
 Sewall Harding, Auburndale.
 Willard M. Harding, Chelsea.
 Henry C. Haskell, Miss'y, Turkey.
 Roger C. Hatch, Warwick.
 Allen Hazen, Miss'y, India.
 Chas. D. Herbert, West Newbury.
 Charles J. Hinsdale, Blandford.
 Calvin Hitchcock, D. D., Wren'tm.
 Edwin R. Hodgman, Lynnfield.
 David Hohman, Douglas.
 Francis Homes, Miss'y, Lynn.
 Edward W. Hooker, D. D., Nashua,
 N. H.
 Henry B. Hooker, D. D., Sec. Ms.
 H. M. Soc'y, Boston.
 George L. Hovey, Sec. Am. and For.
 Chr. Union, Deerfield.
 Wm. W. Howland, Miss'y, Ceylon.
 Samuel C. Jackson, D. D., Assistant
 Sec. Ms. Bd. of Ed., Andover.
 Horace James, Supt., etc., New-
 bern, N. C.
 William Jenks, D. D., Boston.
 George B. Jewett, Salem.
 John E. B. Jewett, Pepperell.
 Erastus M. Kellogg, Barre.
 Caleb Kimball, Medway.
 Matthew Kingman, Charlemont.
 Charles B. Kittredge, Westboro'.
 Isaac P. Langworthy, Sec'y Amer.
 Cong. Union, Chelsea.
 William Leonard, Dana.
 Charles D. Lothrop, Amherst.
 Leonard Luce, Westford.
 Ephraim Lyman, Northampton.
 Solomon Lyman, Easthampton.
 George P. Marden, Roxborough.
 Elihu P. Marvin, Ed. Recorder,
 Boston.

Selah Merrill, Chaplain. —
 Rodney A. Miller, Worcester.
 Charles L. Mills, Wrentham.
 Eli Moody, Montague.
 Charles Morgridge, Hyannis.
 Sards B. Morley, Williamstown.
 Charles F. Morse, Miss., Bulgaria.
 Nathan Munroe, Bradford.
 D. B. Nichols, Washington.
 Birdsey G. Northrup, Agt. State B. of Ed., Saxonville.
 Samuel Nott, Wareham.
 Daniel P. Noyes, Sec. Home Evang. Boston.
 David Oliphant, Andover.
 Theophilus Packard, Sunderland.
 Calvin E. Park, West Boxford.
 Edwards A. Park, D. D., Prof., Andover.
 Jonas Perkins, East Braintree.
 Austin Phelps, D. D., Prof., Andover.
 Winthrop H. Phelps, Monterey.
 John C. Phillips, Boston.
 Lebbeus R. Phillips, Groton.
 Jeremiah Pomeroy, So. Deerfield.
 Rufus Pomeroy, Otis.
 Charles S. Porter, West Cambridge.
 Lemuel S. Potwin, Boston.
 Dennis Powers, Abington.
 Horace G. Pratt, Middleboro'.
 Francis Pratt, Raynham.
 Miner G. Pratt, Sec., Andover.

Ari Raymond, Cambridge.
 Thomas O. Rice, Boston.
 M. L. Richardson, Globe Village.
 Nath'l Richardson, Chaplain, —
 Lubin P. Rockwood, Sec. Am. Tr. Soc. N. E. Branch, Boston.
 Daniel H. Rogan, Greenfield.
 Lorrain Rood, Sheffield.
 Thomas H. Rood, Westfield.
 William L. Ropes, Cambridge.
 Baalis Sanford, East Bridgewater.
 Enoch Sanford, Raynham.
 John Sanford, Taunton.
 William H. Sanford, Worcester.
 Mar'll W. Saunders, Miss'y, Ceylon.
 Daniel F. Savage, Cambridge.
 J. B. Schwarz, Miss'y, Greenfield.
 Julius Seelye, D. D., Prof. Amherst.
 L. Clark Seelye, Amherst.
 Sam'l Sewall, Burlington.
 Chas. B. Smith, Boston.
 Charles V. Spear, Pittsfield.
 Timothy D. P. Stone, Agt Am. Tr. Soc'y (B.), Memphis, Tenn.
 Daniel D. Tappan, Marshfield.
 Inc. N. Tarbox, Sec. Am. Education Soc., Newton or Boston.
 John Tatlock, Prof., Williamstown.
 John L. Taylor, Treasurer Phillips Academy, Andover.
 J. Henry Thayer, Prof., Andover.
 Wm. M. Thayer, Sec., Franklin.

Joseph Tracy, D. D., Sec. Mass. Col onization Soc., Beverly.
 George Trask, Anti-Tobaccoist, Fitchburg.
 Selah B. Treat, Sec. A. B. C. F. M., James Tufts, Monson. [Boston.
 William Tyler, Auburndale. (herst.
 Wm. S. Tyler, D. D., Prof., Am-George Uhler, Curtisville.
 Edward A. Walker, Worcester.
 Townsend Walker, Huntington.
 Aaron Warner, D. D., Amherst.
 Oliver Warner, Secretary of State, Boston.
 Israel P. Warren, Sec. Am. Tract Soc., Boston.
 Geo. T. Washburn, Miss'y, Madura.
 Jacob White, Bridgewater.
 John S. Whitman, Charlemont.
 Zolva Whittemore, G't Barrington.
 Hymen A. Wilder, Miss'y, So. Afr.
 Andrew J. Willard, Upton.
 Warren W. Winchester, Wash-ington, D. C.
 Henry A. Woodman, Newburyport.
 Charles L. Woodworth, Agt.
 William W. Woodworth.
 Isaac R. Worcester, Auburndale.
 Samuel M. Worcester, D. D., Salem.
 Ebenezer B. Wright, Huntington.
 TOTAL, 192.

SUMMARY. — CHURCHES: 313 with pastors; 100 with stated supplies; 76 vacant. TOTAL, 489.
 MINISTERS: 318 pastors; 101 stated supplies; 192 others. TOTAL, 611.
 CHURCH MEMBERS: 23,488 males; 51,730 females. TOTAL, 75,218, including 11,706 absent.
 ADDITIONS IN 1864: 3,030 by profession; 1,790 by letter. TOTAL, 4,820.
 REMOVALS IN 1864: 1,454 by death; 1,675 by dismissal; 124 by excommunication. TOTAL, 3,253.
 BAPTISMS IN 1864: 1,467 adult; 1,023 infant. IN SABBATH SCHOOLS: 86,187. Av. att. in 1864: 58,284.
 Eight churches dropped from the list during the year as extinct. Three churches replaced, and five churches organized. The additions by profession in 1864 have been exceeded, in twenty years, only by the revival season of 1857-8, and the year 1851.
 There are twenty-seven ministerial Associations, united in a General Association; and twenty-three Confer-ences of Churches, united in a General Conference.

RHODE ISLAND.

CHURCHES.	Org.	MINISTERS.	Name.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS			B'PTISMS.				
						Jan 1, 1865.				1864.		1864.			1864.				
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dis-m.	EX-COM.	Adult.	Infant.	IN SAB. SCHOOLS.	
Barrington,	1667	Francis Horton,		1829	1856	39	94	133	17	5	2	7	4	1	0	5	3	1	98
Bristol,	1687	{ Thos. Shepard, D. D., Cyrus P. Osborne,		1819	1835	73	147	220	25	3	5	8	4	1	0	5	2	1	150
Central Falls,	1845	Stewart Sheldon,		1865	1865	46	89	135	38	10	4	14	3	0	1	4	8	4	179
Chepachet,	1846	None.		1856	1861	8	10	18	0	0	0	0	0	2	0	0	0	0	60
Elmwood,	1851	James P. Root,		1856	1861	21	36	57	26	1	0	1	0	0	0	0	0	0	100
Kingston,	1820	John H. Wells,		1851	1842	6	38	44	8	1	2	0	0	1	0	0	0	0	60
Little Compton,	1794	Nathaniel Beach,		1837	1857	42	109	151	30	2	4	6	4	2	0	6	1	0	250
Newport,	1833	Thatcher Thayer, D. D.,		1837	1841	54	147	201	28	4	3	7	3	3	0	6	4	0	225
North Scituate,	1834	William A. Fobes,		1855	1863	8	21	29	3	3	0	3	1	0	0	1	0	0	225
Pawtucket,	1829	Con'tine Biodgett, D. D.,		1830	1833	71	239	310	68	6	1	7	5	6	1	12	2	0	5290
Peacedale,	1857	Nathan W. Williams,		1849	1863	12	17	29	7	0	6	1	2	0	3	0	0	0	202
Prudence, Beneficent ch.	1743	James G. Vose,		1857	1865	124	325	449	50	4	9	13	11	3	2	16	4	0	355
" Richmond st. ch.	1793	Elias H. Richardson,		1853	1864	80	210	290	0	13	9	22	6	3	0	9	0	0	5331
" High st. ch.	1834	Stephen R. Dennen,		1855	1865	103	221	324	31	0	0	0	3	2	2	27	0	0	400
" Free Ev. ch.	1843	James C. White,		1840	1861	62	183	245	48	22	3	25	4	10	1	15	9	3	339
" Central ch.	1852	Leonard Swain, D. D.		1847	1852	119	241	360	10	12	22	4	6	0	10	5	6	0	402
River Point,	1849	Jeremiah K. Aldrich,		1863	1863	9	31	40	20	1	2	3	1	3	0	4	0	0	103
Slatersville,	1836	Edwin A. Buek,		1854	1859	37	101	138	61	6	0	6	3	7	0	10	2	0	255
Tiverton,	1746	Nelson Clark,		1844	1858	5	30	35	0	0	0	0	0	1	0	1	0	0	77
Westerly,	1843	Alphonso L. Whitman,		1839	1847	21	49	73	22	2	5	7	1	2	0	3	2	0	80
Woonsocket,	1834	Theodore Cooke,		1847	1857	15	37	52	14	1	0	1	0	0	0	0	1	0	50

OTHER MINISTERS. — Samuel Harrison, Providence; George Huntington, pastor of new church, Providence; John R. Miller, Sec. Col. Soc., Providence; Orin F. Otis, Chepachet; Thomas Williams, Providence.
 SUMMARY. — CHURCHES: 20 with ministers (pastors not designated); 1 vacant. TOTAL, 21.
 MINISTERS: 20 in pastoral work (not subdivided in the report); 5 others. TOTAL, 25.
 CHURCH MEMBERS: 958 males; 2,375 females. TOTAL, 3,333, of which 496 are absent.
 ADDITIONS IN 1864: 94 by profession; 66 by letter. TOTAL, 160.
 REMOVALS IN 1864: 58 by death; 75 by dismissal; 7 by excommunication. TOTAL, 140.
 BAPTISMS IN 1864: 46 adult; 35 infant. IN SABBATH SCHOOLS; 4,201, including 160 of Mission, Providence.
 The churches are organized into a Congregational Conference.

CONNECTICUT.

"S. p." denotes "stated preacher." A star (*) in the column of ministers denotes that the Church in question has a pastor or stated preacher, but he is not "a member of a District Association in this State," nor has signified "his intention to become such at the earliest opportunity." In "Sabbath Schools," the figures give the average attendance only.

Table with columns: CHURCHES (Place and Name, Org.), MINISTERS (Name), Ordained, Commenced, CHG. MEMBERS (Male, Female, TOTAL, Absent), ADDIT'S (Prof., Letter, TOTAL), REMOVALS (Deaths, Disun., EXCOM., TOTAL), B'ISMS (Adult., Infant., IN SAB. SCHOOLS). Rows include churches such as Andover, Ashford, Westford, Avon, etc.

Hiram Eddy, Winsted.
 Edw. B. Emerson, Teacher, Stratford.
 Thomas K. Fessenden, Farmington.
 George P. Fisher, Prof. Sem., New Haven.
 Eleazer T. Fitch, D. D., Prof. Sem., New Haven.
 Warren C. Fiske, East Haddam.
 William C. Fowler, Durham Centre.
 Daniel D. Frost, New Fairfield.
 Chauncey Goodrich, New Haven.
 Frederick Gridley, Newington.
 E. Edwin Hall, Agent A. F. C. U., Florence, Italy.
 Daniel Hemenway, Suffield.
 Sylvester Hine, Waterbury.
 Philander H. Hollister, New Preston.
 Benjamin B. Hopkinson, Middle Haddam.
 James M. Hoppin, Prof. Sem., New Haven.
 Elijah B. Huntington, Stamford.
 Daniel Hunt, Pomfret.
 Joseph Hurlburt, Chaplain, New London.
 Charles Hyde, Ellington.
 Austin Isham, Roxbury.
 Henry G. Jessup, Westport.
 Henry Jones, Bridgeport.
 Philo Judson, Rocky Hill.
 John R. Keep, Teacher, Hartford.
 Rodolphus Landfer, Hartford.
 Edw. A. Lawrence, D. D., East Windsor Hill.
 Jonathan Lee, Salisbury.
 Ammi Linsley, North Haven.
 Charles Little, Cheshire.
 Aretas G. Loomis, Bethlehem.
 Seagrove W. Magill, Ag't A. M. A., Old Lyme.
 Joel Mann, New Haven.
 Fred'k Marsh, Winchester Center.
 Robert McEwen, D. D., New London.
 Darins Mead, New Haven.
 Alpha Miller, Andover.
 Nathaniel Miner, Salem.
 William H. Moore, Sec. Conn. II. M. S., Berlin.
 Joel W. Newton, Chaplain, Washington, D. C.
 Charles Nichols, New Britain.

John C. Nichols, Old Lyme.
 James Noyes, Higganum.
 B. St. John Page, Winsted.
 Benjamin Parsons, Windsor.
 Isaac Parsons, East Haddam.
 James B. Pearson, Middletown.
 Dennis Platt, South Norwalk.
 Noah Porter, Jr., D. D., Prof., New Haven.
 Newell A. Prince, Simsbury.
 George P. Prudden, Teacher, New Haven.
 Alfred C. Raymond, New Haven.
 George Richards, Plainfield.
 Ebenezer W. Robinson, Washington, D. C.
 Henry Robinson, Guilford.
 David Root, Cheshire.
 Henry A. Russell, East Hampton.
 William Russell, Washington, D. C.
 John W. Salter, Mansfield Center.
 Thomas L. Shipman, Jewett City.
 John P. Skeele, Dis. Sec. A. B. C. F. M., Hartford.
 James A. Smith, Unionville.
 Franklin A. Spencer, Terryville.
 Samuel Spring, D. D., Chaplain Ins. Ret., East Hartford.
 Collins Stone, Supt. Deaf & Dumb As., Hartford.
 Jacob H. Strong, Oxford.
 Calvin E. Stowe, D. D., Hartford.
 Thomas Tallman, Thompson.
 Stephen Topliff, Cromwell.
 William Thompson, D. D., Prof., Hartford.
 C. C. Tiffany, New Haven.
 Mark Tucker, D. D., Wethersfield.
 William W. Turner, Sec. Mis. Soc. of Conn., Hartford.
 Herman L. Vaill, Litchfield.
 R. G. Vernilye, D. D., Prof., Hartford.
 Asahel C. Washburn, Berlin.
 Alfred T. Waterman, Middletown.
 Orlando H. White, New Haven.
 William H. Whittemore, Ag't N. F. R. A., New Haven.
 Joseph Whittlesey, Berlin.
 Robert G. Williams, Teacher, Waterbury.
 John M. Wolcott, South Britain.
 Oswell L. Woodford, W. Avon.

Theodore D. Woolsey, D. D., Pres. Yale College, New Haven.
 William S. Wright, Teacher, Glasbury.

TOTAL, 121.

LICENTIATES.

George W. Banks.
 T. D. Biscoe.
 William E. Brooks.
 Henry B. Buckham.
 William A. Bushee.
 Henry E. Cooley.
 George Curtiss.
 C. Cutting.
 Joseph L. Daniels.
 Heman P. DeForest.
 Henry S. DeForest.
 G. W. Dike.
 Manuel J. Drennan.
 George W. Fisher.
 Cyrus W. Francis.
 William H. Gilman.
 Algernon M. Goodenough.
 J. E. Hall.
 William K. Hall.
 Joseph N. Hallock.
 L. H. Hallock.
 Chauncey M. Hand.
 Henry E. Hart.
 John H. Hewitt.
 Frederick J. Jackson.
 Wilbur Johnson.
 Horatio O. Ladd.
 John L. Mills.
 S. D. Murphy.
 William H. H. Murray.
 Cyrus Offer.
 James B. Okan, Jr.
 Lewis R. Packard.
 Cyrus Pickett.
 William R. Powers.
 H. B. Putnam.
 Leicester J. Sawyer.
 William C. Sexton.
 S. W. Spring.
 William A. Thompson.
 Addison Van Name.
 Horace R. Williams.
 Lewis Williams.
 George L. Woodhull.
 Alexander Yerrington. — 45.

SUMMARY. — CHURCHES: 160 with pastors; 56 with stated preachers; 68 vacant. TOTAL, 284.

MINISTERS: 165 pastors; 55 stated preachers; 121 others. TOTAL, 341.

CHURCH MEMBERS: 14,854 males; 30,856 females. TOTAL, 45,711, of which 4,930 are absent.

ADDITIONS IN 1864: 1,426 by profession; 1,035 by letter. TOTAL, 2,461.

REMOVALS IN 1864: 988 by death; 923 by dismissal; 136 by excommunication. TOTAL, 2,047.

BAPTISMS IN 1864: 625 adult; 780 infant.

AVERAGE ATTENDANCE IN SABBATH SCHOOLS, 29,041.

FAMILIES "in flocks," 27,804. Other families, reached by various kinds of mission labor, 7,342.

CHARITIES IN 1864, \$227,355.87.

CHURCHES WITH FUNDS, 201. Amount of funds, \$903,251. Average salary, \$933. Parsonages, 138.

During the year, twenty-two candidates for the ministry have been licensed; eleven ordained, — one to be a chaplain, ten pastors; fifteen ministers (in addition to the ten ordained) installed as pastors; thirty five pastors dismissed; six ministers, including two pastors, died.

Additions to the churches, by profession, have been steadily increasing for four years. By this report, they are more numerous than in any year since 1858.

Twelve Conventions embrace 225 churches. There are also six Conferences of Churches, which are principally made up of consociated churches. There are fifteen ministerial associations, having 362 members: these are united in a General Association.

Dillis D. Hamilton, s. p., Clarence Hollow.
 Wm. B. Hammond, s. p., Lenox.
 R. C. Haud, Brooklyn.
 Thomas Harries.
 Joseph Harrison, Brooklyn.
 Wm. D. Henry, Evan., Jamestown.
 Henry M. Higley, f. p., Onondaga Valley.
 L. Smith Hobart, Agent A. H. M. Soc., Syracuse.
 Franklin Holmes, New York.
 Charles Hoover, New York.
 James D. Houghton.
 Alfred Ingalls, Smithville.
 George M. Jenks.
 Jesse H. Jones, s. p., Antwerp.
 W. H. Knouse, s. p., Cutchogue.
 William J. Knox, Augusta.
 Daniel Lancaster, New York.
 Joshua Leavitt, d. d., Ed. *Independent*, New York.
 George W. Levere, Brooklyn.
 Benj. C. Lockwood, Williamsburg.
 Henry D. Lowing, Chaplain, U. S.
 Henry G. Ludlow, A'gt A. M. Ass., New York.

Dwight W. Marsh, Miss., Rochester.
 John Marsh, d. d., Sec. Am. Temp. Union, New York.
 Loring B. Marsh, s. p., Franklinville.
 Benj. N. Martin, Prof., New York.
 D. W. Marvin, Mt. Morris.
 Charles C. McIntire.
 Ovid Miner, Syracuse.
 Simeon North, d. d., Clinton.
 Elliot Palmer.
 William Patton, d. n., New York.
 Whitman Peck, Fishkill.
 Josiah Peabody, Miss., Erzroom, Per.
 Absalom Peters, d. d., New York.
 Nathaniel H. Pierce, Miss., Steamburg.
 Charles B. Pond.
 A. V. H. Powell, Cairo.
 Charles B. Ray, p. New York.
 Thos. R. Rawson, Hosp' Chaplain, Albany.
 Charles Redfield, Troy.
 W. T. Richardson, Miss., Hilton Head.
 Gilbert Rockwood.

Ralph Smith, Babylon, L. I.
 Samuel N. St. John, East Haverstraw.
 Judson B. Stoddard, Croton Falls.
 Edward Taylor.
 Lucius L. Tilden, Troy.
 W. R. Tompkins.
 Richard Tremain, Sandy Creek.
 Noah H. Wells, Peekskill.
 George Whipple, Sec. Am. Miss. Association, New York.
 John Wickes, Attica.
 E. Willoughby, Little Valley.
 TOTAL, 89.

LICENTIATES, — *rep. by two Ass'ns.*
 Joseph Danielson.
 Daniel W. Fox.
 Elliot C. Hall.
 James B. Hammond.
 William A. James.
 Russell M. Keyes.
 Horatio N. Little.
 Nathaniel S. Moore.
 Philo J. Sheldon.
 Thomas G. Thurston. — 10.

SUMMARY. — CHURCHES: 35 with pastors; 107 with stated preachers; 57 vacant (of which 17 are supplied by Presbyterians); 17 not reported (probably vacant). TOTAL, 216.
 MINISTERS: 35 pastors; 90 stated preachers; 89 others (of whom 7 are said to be pastors or stated preachers somewhere in the State). TOTAL, 212.
 CHURCH MEMBERS: 6,910 males; 11,846 females; 2,593 not specified. TOTAL, 21,352, of whom 1,441 are absent.
 ADDITIONS IN 1864-5: 724 by profession; 556 by letter. TOTAL, 1,280.
 REMOVALS IN 1864-5: 311 by death; 532 by dismissal; 41 by excommunication. TOTAL, 874.
 BAPTISMS IN 1864-5: 313 adult; 330 infant.
 IN SABBATH SCHOOLS: 20,008.
 BENEVOLENT CONTRIBUTIONS (from 125 churches): \$76,299.46.

Fourteen Associations and Consociations are united in the General Association, which also includes the seven New Jersey churches, and ten in Pennsylvania. One church reports to the General Association of Connecticut. Sixteen unassociated churches report to the General Association of New York.

NEW JERSEY.

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADMIS'S.		REMOVALS.			B'PTISMS.		IN SAB. SCHOOLS.			
				May 1, 1865.				1864-5.		1864-5.			1864-5					
				Males.	Females.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.		Adults.	Infants.	
Chester.	1741	Luke I. Stoutenburg, p.	1841	1841	52	122	174	31	21	1	22	1	2	0	3	12	4	125
Elizabethport,	1844	None.			12	22	34	5	9	4	13	0	0	0	0			100
Jersey City,	1858	John M. Holmes, p.	1861	1861	58	105	163		11	16	27	3	10	3	16	1	14	359
Lo-H,	1843	None.			12	20	32	4	0	0	0	1	8	0	9	0	0	
Newark,	1851	William B. Brown, p.	1843	1855	173	348	521		33	24	57	5	17	0	22	11	0	183
Orange Valley,	1830	George B. Bacon, p.	1861	1861	46	73	119	4	22	14	33	3	6	0	9	8	8	250
Paterson.	1833	George B. Day,		1865	44	126	170	5	0	6	6	3	2	0	5	0	4	180
TOTAL: 7 chhs.;		4 pastors; 1 stated supply.		397 816 1213 49 96 65 161 16 45				3 64 32 30 1197										

OTHER MINISTERS. — A. H. Bechtold; George Brown, Newark; Richard G. Greene, supplying Orange; Simeon S. Hughson, Newark; Andrew Huntington, Freehold; J. H. Northrup, Millville; Merit S. Platt; Vineland; Michael E. Striehy, Sec. Am. Miss. Ass'n, Newark; John E. Tyler, Vineland; Almon Underwood, Irvington. TOTAL, 10.
 BENEVOLENT CONTRIBUTIONS: \$7,169.15.

F. A. Parmenter, supplying the church at Paterson, died, from railway accident, April 7, 1865. The churches are united in the Newark Association, which is represented in the General Association of New York.

DELAWARE.

Canterbury, Nov. 24, 1864	None.			6	8	14						1						
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"We have no place in which to hold a Sabbath school, and we are not yet connected with any conference. It is the only Congregational Church in the state; our nearest neighbors are the Congregational churches in Philadelphia, the pastors of which have several times been down and preached to us. We are just commencing to build a church. We are building as cheap and plain a building as we can, large enough to seat two hundred people. We think we will be self-sustaining in a year after we get into our church."

PENNSYLVANIA.

CHURCHES. Place and Name.	ORG. Org.	MINISTERS. Name.	Ordained.	Commenced.	CHR. MEMBERS. Jan 1, 1865.			ADDIT'S. 1864.			REMOVALS. 1864.			B'ISMS. 1864.		IN SAB. SCHOOLS.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disun.	Excom.	TOTAL.		Adult.	Infant.
Andenried, W.		M. D. Morgaus,																
Ashland, W.		T. D. Rees,																
Beaver Dam,		None.																
Beaver Meadow, W.		J. R. Williams,																
Bellemont, W.		E. R. Lewis,																
Blossburg, W.	1842	Philip Peregrine,	1861	1864	6	9	15											
Bradford,	1839	Samuel Porter, s. s.	1840		4	11	15	8	0	0	0	1	4	0	5	0	0	25
" W.		S. A. Williams,																
Brady's Bend, W.		David Davies,																
Broad Gap, W.		R. D. Thomas,																
Cambridge,	1851	William Irons,			17	17	34	5	1	2	3	1	0	0	1	1	0	52
Centerville,	1859	U. T. Chamberlain,																
Charlestown, W.	1839	Philip Peregrine,	1861	1864	20	24	44											
Columbia, W.		None.																
Conneaut,	1833	Henry D. Lowing,	1858	1864	13	23	36			2	2							50
Corydon,	1853	No report.																
Danville, W.		J. B. Cook,																
Dundaff, W.		D. Daniels,																
Ebensburg, W.		Llewellyn R. Powell,																
Farmer's Valley,	1859	None.			4	7	11	0	0	0	0	0	0	0	3	2		
Farmington,	1832	Sherman D. Taylor,		1863	20	22	42	0	0	0	0	2	2	0	4	0	3	35
Garnague, W.		Thomas Pugh,																
Greenville,		None.																
Harrisburg, W.		None.																
Hawley,	1858	Henry Frankfurth, s. s.	1860	1862	19	25	44	5				2	2	0	4			7
Hyde Park, W.		E. B. Evans,																
Johnstown, W.		Thomas Jenkins,																
Lafayette,	1858																	
Lawrenceville,	1826																	
Leraysville,	1803	Phineas Blakeman, s. s.	1843	1864	26	36	62	4	0	0	0	1	3	0	4	0	0	90
Mahanoy, W.		R. D. Thomas,																
Mercer,	1847	None.			7	26	33	1	1	0	1	1	0	0	1	1	0	30
Millbrook,	1859																	
Minersville, W.		William Watkins,																
Morris Run, W.	1864	Philip Peregrine,	1861	1864	9	12	21											
Old Mines, W.		Thomas Pugh,																
Philadelphia, 1st ch.,	1862	Daniel L. Gear, p.																
" 2d ch.,	1864	George W. Smiley, p. D., p.																
" Central ch.,	1864	Edward Haues, p.	1858	1864	29	41	70	4	3	14	17	1	0	0	1			60
Pittsburg, Plym'th ch.,	1859	Henry D. Moore, p.	1842	1865	33	42	75											
" W.		R. R. Williams,																
Pittston, W.		None.																
Plymouth, W.		None.																
Pottersville,	1851	Henry Losch, s. s.	1857	1865	18	28	46	3	0	0	0	3	6	0	9	0	0	40
Pottsville, W.		E. R. Lewis,																
Prentiss' Vale,	1851	None.			14	19	33	4	1	2	3	2	0	0	2	1	0	36
Providence, W.		E. B. Evans,																
Randolph,	1839	David R. Barker, s. s.	1864		46	69	115	13	2	5	7	4	3	0	7	1	2	75
Rieville,	1856	U. T. Chamberlain,			9	15	24	8				1			1			75
Saint Clear, W.		E. R. Lewis,																
Scranton, W.—		Lewis Williams,																
Shamakin, W.		None.																
Slate Hill, W.		John Williams,																
Slatington, W.		None.																
Spring Creek,		None.																
Sterretania,	1858	None.			5	6	11											40
Steuben,																		
Sugar Grove,	1856	None.			8	19	27	4	1	0	1	0	3	0	3	0	0	
Townville,	1839	L. Reed,			10	17	27		1	2	3							45
West Granville,	1849																	
Wilmington,	1847	None.			4	8	12					1	2	0	3	0	0	
Worth,	1855	None.			5	10	15	3					1		1			

OTHER MINISTERS. | Wolcott Calkins, Philadelphia. | John Iverson, Warren Center. |
 Asher Bliss, Corydon. | Richard Crittenden, Ag't A. S. S. U., | TOTAL, 4.
 Towanda.

SUMMARY. — CHURCHES: 4 with pastors; 5 with stated supplies; 31 with ministers not subdivided; 6 condition not reported; 16 vacant. TOTAL, 62.
 MINISTERS: 4 pastors; 5 stated supplies; 23 in pastoral work not subdivided; 4 others. TOTAL, 36.
 CHURCH MEMBERS: 487 males; 726 females; 2,262 not specified. TOTAL (including from former reports and Welsh average), 3,475, of which the absentees are scarcely reported, 92 being given.
 ADDITIONS IN 1864-5 (17 churches): 10 by profession; 27 by letter. TOTAL, 37.
 REMOVALS IN 1864-5 (17 churches): 20 by death; 26 by dismissal; 0 by excommunication. TOTAL, 46.
 BAPTISMS IN 1864-5 (17 churches): 8 adult; 14 infant.
 IN SABBATH SCHOOLS (no report from the Welsh churches): 1,208.

Of the Pennsylvania churches, one is connected with the Ohio Conference; ten with the General Association of New York; fifteen, or thereabouts, with the "Congregational Association of Western Pennsylvania"; and thirty-one with the "Pennsylvania Welsh Congregational Union Association,"—"Congregational in every sense of the word," writes one of their pastors.

The tables have a very incomplete look; but that was unavoidable. Most of the reports were got by direct and voluminous correspondence; and the Welsh "Association has never required a list of communicants in the several churches; only a general statement of the state of religion." We have the satisfaction, however, of having secured, for the first time, a complete list (we believe) of the churches and ministers; and we have assurance of figures next year. Of the Welsh churches, "some are small; the largest, which is at Ebensburg, will number from 400 to 500 communicants." One of their pastors writes that they will average 75 members each. We include these in the Summary. The letter "W," above, denotes Welsh churches.

At Pittsburg, a chapel is just finished by the Plymouth church, which realizes, from rent and premiums, near \$4,000. "A large number are awaiting admission to the church." "The brethren are moving for a new church."

We regret that repeated efforts failed to get any reply whatever from the First and Second churches in Philadelphia. Their total silence does not speak well for fraternity.

MARYLAND.

CHURCHES.		MINISTERS.	Ordnained.	Commenced.	CHR. MEMBERS.				ADDIT'NS.			REMOVALS.			B'TISMS.		SCHOOLS.
Place and Name.	Org.				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	EXCOMM.	TOTAL.	Adult.		Infant.	IN SAB.
Baltimore, 1st ch.,	1865	Edwin Johnson,	1851	1865	16	9	25										35

Number of families in Congregation, 22.
 This church was organized May 17, 1865.
 OTHER MINISTERS.—William H. Gilbert, Sec. A. B. Soc. Baltimore.

DISTRICT OF COLUMBIA.

The First Congregational Church in Washington was organized in October, 1865, and recognized by Council November 15,—having 107 members, 18 more being added at the first communion, making 125. The acting pastor is Rev. Charles B. Boynton, D. D., who is also chaplain of the House of Representatives of the Thirtieth Congress. The attendance was large from the commencement of public worship in September; and the prospects of soon having a large, vigorous, and flourishing church are most encouraging. Congregationalists in Washington are numbered by thousands.

The previous attempts to establish a permanent Congregational Church in the national capital have failed. A church was formed in 1852, which maintained public worship, with long intervals, for about six and a half years; and an experiment of three months was also made, in the spring of 1864, under auspices not favorable to success.

In addition to Rev. Dr. Boynton, other ministers in Washington are as follows: Charles M. Blake, Solomon P. Giddings, D. B. Nichols, Jacob R. Shipherd (Freedmen's Aid), William A. Thompson.

OHIO.

			Jan. 1, 1865.	1864.	1864.	1864.									
Akron,	1833	Carlos Smith,	1832	30	91	121	5	14	19	4	1	5	2	3	75
Alexandria,	1838	Horace C. Atwater,	1849	7	30	37	8	1	9	2	2	2	3		135
Amherst, South,	1834	Henry C. Hitchcock,	1860	15	30	45	1	1	1	1	1				65
" North,	1840	Henry C. Hitchcock,	1860	18	48	66				3	4				65
Andover, West,	1818	L. B. Beach,	1842	15	26	41									
" Center,	1832	L. B. Beach,	1842	11	27	38									
Ashtabula,	1860	George M. Tuthill,	1847	1865	31	62	93	4	7	11	1	3	4	1	88
Aurora,	1809	Joseph S. Graves,	1843		24	41	65	2	2	1		1			30
Austinburg,	1801	Alexander Bartlett,	1860	1865	49	90	139	6	6	12	3	5	8	1	120
Bellevue,	1836	John Safford,	1862		38	80	118	4	4	8	6	1	7	3	220
Belpre,	1826	[Charles D. Curtis, Pres.]	34	73	107		15	3	18	4	4	5			102
Berea,	1856	None.	<i>No report.</i>												
Berlin,	1830	George Candee,	1863	10	20	30			2	2		5	5		100
Bloomfield,	1821	Dormer L. Hickok,	1860	1860	18	30	48	2	1	3	1	1	2	4	125
Brighton,	1836	Edmund R. Stiles,	1864		11	32	43	15	3	18			10		130
Bristol,	1817	Dormer L. Hickok,	1860		11	30	41	1	2	3	2	2	1	2	72
Brownson,	1835	James L. Patton,	1862		20	31	51	7	7		1	1	1		53
Brownhelm,	1819	Curtis C. Baldwin,	1855		33	57	90	1	1	2	4	3	7	1	150
Brunswick,	1819	None.			8	18	26				1	4			
Bueyrus,	1841	None.			7	14	21	1	1		16	16	1		75
Canfield,	1804				8	23	31								25
Center,	1846	None.			4		8					3	3		
Charlestown,	1811	William Potter,	1820		13	23	36				1		1		50
Cincinnati, 1st ch.,	1852	Henry M. Storrs, D. D.,	1852	1855	116	175	291	25	35	60	4	9	13	15	516
" Vine st.	1831	Starr H. Nichols,			58	128	181	4	3	7	3	7	10	4	300
" Epiphany,	1864	B. K. Maltby,			19	21	40								
Claridon,	1827	E. D. Taylor,	1847		40	70	110								170
Clarksfield,	1822	[J. M. Bowers, lic.]	<i>No rep.</i>												
Cleveland, 1st ch.,	1834	James A. Thome,	1836	1856	115	195	310	9	11	20	6		6	3	4290
" East,	1843	Albert M. Richardson,	1843		33	59	92	2	2	1	9	10			235
" Plymouth ch.,	1850	Samuel Wolcott, D. D.,	1839	1862	68	159	227	22	10	32	4	9	13	15	6380
" Un. Heights,	1859	William H. Brewster,	1838		17	35	52			1	1	5	5		1300
" Zion ch.,	1864	J. H. Muse,	1865	1865	12	28	04	36	4	40			5	1	60

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.			REMOVALS.			D'ISMS.		IN SAB. SCHOOLS.	
				Jan. 1, 1865.				1864.			1864.			1864.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excomm.	TOTAL.	Adult.		Infant.
Saybrook, Sheffield,	1817 James M. Frazer.		1862	11	22	33		4	6	10	1	4	5	1	2	50	
Springfield, St. Joseph,	1818 George W. Walker,			24	43	65		2	2	3	1	4	4	4	4		
Storrs Township, Stroungsville,	1850 Edward W. Root,	1850	1860	40	83	123		16	9	25	2	12	1	15	1	6	250
Sullivan, Talmadge,	1865 Isaac C. Crane.			4	8	12											
Thompson, Troy,	1832 Horace Bushnell,	1832	1834	12	28	40		5	5	1	4	5	5	2		200	
Unionville, Vermilion,	1842 Willard Burr,			22	32	54		3	2	5	3	4	2	9		85	
Wakeman, Wauseon,	[C. N. Pond, lic.]			14	26	40											
Wayne, Wellington,	1809 S. Willard Segur,		1862	100	170	270		10	7	17	5	3	8	10		190	
Westfield, West Millgrove,	1820 None.			21	42	63		5	1	6	5	5	5	4	1	200	
West Newton, Weymouth,	1832 Parshall Terry,	1830		9	24	33		2	2	2	1	3	1	3	1	100	
Williamsfield, West, "Center,	1822 Sidney Bryant,	1840	1860	27	46	73		1	1	2	13	15	1	1		105	
York,	1834 Orin W. White,	1854	1863	19	57	76		29	5	34	5	5	5	1	16	65	
	Alvan Coe. No report.																
	1844 Henry S. Bennett,		1863	31	61	92		15	4	19	1	5	6	8	1	112	
	1861 Gideon Dana,		1838	20	38	58		16	15	31	1	4	9	8	3	150	
	1832 Heaman Geer,	1848	1866	50	71	121		3	5	8	5	4	9	1		175	
	1824 Larnon B. Lane,	1846		45	79	124		1	1	2	2	8	10	2		95	
	1830 John N. Whipple,	1834		5	11	16										45	
	1843 Samuel Kelso,	1853		13	31	44										30	
	1861 None.			8	17	25		5	4	9	1	4	4	1		200	
	1835 A. C. Hurd,			20	47	67		22	2	24	1	1	1	9		120	
	1816 None.			40	61	101										125	
	1839 None.			18	18												
	1833 Loren W. Brintnall,	1855		26	46	72		2	2	4						130	
	From former reports,			271	511	782										690	

OTHER MINISTERS.

Israel W. Andrews, D. D., Pres. Coll. Marietta.
 John T. Avery, Cleveland.
 John P. Bardwell, Oberlin.
 L. C. Barnes, Mount Vernon.
 William N. Briggs, Laporte.
 Simeon Brown, Lima.
 Charles H. Churchill, Oberlin.
 George Clark, Oberlin.
 Robert Cochran, Austintburg.
 Henry Cowles, Oberlin.

E. M. Cravath, Chaplain, Norwalk
 John M. Ellis, Oberlin.
 James Gray, Seville.
 Roswell Hawkes, Painsville.
 Joseph Hooper, Brooklyu.
 Sylva's M. Judson, Sylvania, Mich.
 John Keep, Oberlin.
 Theodore J. Keep, Oberlin.
 Lysander Kelsey, Sec. Ohio H. M. Soc., Columbus.
 Robt. McCune, Chap'n, Sandusky.
 James Monroe, Oberlin.
 Robert Page, West Farmington.

Elway Parmelee, Toledo.
 Henry E. Peck, Oberlin.
 David C. Perry, Barlow.
 Charles W. Penfield, Oberlin.
 John Pettit, Bucyrus.
 Daniel S. Robman, Elvira.
 Darwin W. Sharts, Edinburg.
 Archibald S. Shafer, Oberlin.
 Luther Shaw, Talmadge.
 Fayette Shipperd, Wellington.
 Edward P. Smith, Sec., Cincinnati.

TOTAL, 33.

WELSH CONGREGATIONAL CHURCHES.

These churches are not reported to the General Conference. "We have a State Association, formed in 1840," says the scribe, "and we meet once a year, for the transaction of business, etc." . . . "The State is divided into three districts, — the Eastern, Southern, and Western Districts, — each of which holds a Conference every quarter." We have obtained from the Scribe, Rev. D. Davies, of Parisville, a list of the churches and ministers, but without statistics, — those being very imperfectly reported. We have concluded not to break up the tables, as arranged this year, but to add as follows: —

Place and Name.	Org.	Ministers.	Ord. Com.	Name and Place.	Org.	Ministers.	Ord. Com.
Brown Township,	1850	John H. Jones.		Newark,	1840	David Price,	1829 1862
Centerville,	1840	Ebenezer D. Jones.		Newburgh,	1859	None.	
Cincinnati,	1840	None.		Oak Hill,		David M. Evans,	1865 1865
Columbus,	1837	Rees Powell,	1829	Palmyra,	1835	Thomas Evans,	1841 1865
Crabceek,	1830	John Edwards,	1851 1863	Paris,	1859	David Davies,	1852 1852
Delaware,	1842	John H. Jones,		Pomeroy,		John Lloyd,	1852 1864
Gomer,	1840	John M. Thomas,	1865	Raduor,	1821	James Davies,	1863
Granville,	1840	David Price,	1829 1862	Siloam,		John A. Davies.	
Hubbard,	1865	John Edwards,	1851 1865	Syracuse,		William Edwards.	
Ironton,	1854	David S. Davies,	1862 1865	Talmadge,	1847	David Davies,	1852 1854
Mineral Ridge,	1856	John P. Thomas,	1855 1859	Troelbriwaldalar,	1848	Rees Powell,	1839 1848
Minersville,		John Lloyd,	1852 1864	Tynrhos,		Evan Davies,	1857
Mount Carmel,	1848	Ebenezer D. Jones.		Youngstown,	1846	Thomas W. Davies,	1854 1862
Nebo,		Evan Davies.					

Twenty-seven churches, of which two are vacant; seventeen ministers. Efforts to get returns from these churches, in 1862, found 1,493 members, which it is safe to include now.

SUMMARY. — CHURCHES: 127 with ministers; 3 condition not reported; 30 vacant. TOTAL, 160.

MINISTERS: 110 in pastoral work; 33 others. TOTAL, 143.

CHURCH MEMBERS: 3,691 males; 6,531 females; 1,493 (not specified) Welsh. TOTAL, 11,625.

ADDITIONS IN 1864: 776 by profession; 494 by letter. TOTAL, 1,270.

REMOVALS IN 1864: 166 by death; 416 by dismissal; 20 by excommunication. TOTAL, 602.

BAPTISMS IN 1864: 348 adult; 186 infant. IN SABBATH SCHOOLS: 13,517.

CONTRIBUTIONS (from the 111 reporting churches): \$78,209 for parish purposes; \$37,165 benevolent (of which \$3,183.18 for home missions). TOTAL, \$115,374.

Of the churches above enumerated, 122 are associated in nine Conferences; and also directly in a General Conference. The 27 Welsh churches are associated as above mentioned.

Last year, 236 churches were enumerated; this year, 160; and there is a diminution of nearly 5,000 members. The difference is accounted for by the erasure of the names of all Congregational churches connected with and reported by Presbyterians, under the old "Plan of Union." The apparent loss is a real gain.

INDIANA.

Not received in season. See end of tables.

Joseph T. Cook, Sycamore.
Oramel W. Cooley, Henry.
Samuel Day, chaplain U. S. Vols.
Ednaud F. Dickinson, Chicago.
C. E. Dickinson, Harlem.
J. A. T. Dixon, chaplain.
William B. Dodge, Milburn.
Benjamin Durham.
Charles P. Felch, Naperville.
Eli C. Fisk, Havana.
Franklin W. Fisk, D. D., Prof., Chicago.
Horatio Foote, chaplain, Quincy.
Daniel D. Francis, Chicago.
Joel Grant, Sup. Freedmen, Ark.
J. A. Hallock, Palatine.
Henry L. Hammond, Treas. Theol. Sem'y, Chicago.
Charles Hancock, Chr. Com. Vicksburg, Miss.
James H. Harwood, Chicago.
Joseph Haven, D. D., Prof. Chgo.
Zerah K. Hawley, chaplain, Memphis, Tenn.
William E. Holyoke, Polo.

Elisha Jenney, Agent A. H. M. So. Galesburg.
George S. Johnson, Rockford.
George P. Kimball, Wheaton.
Lyman Leffingwell, Ontario.
Theophile Lorviaux, pastor French Church, Ottawa.
James Longhead, Morris.
Timothy Lyman, in service of Am. Miss. Ass.
Reuben F. Markham, Agent Freedman's Com.
Israel Mattison, Sandwich.
William C. Merritt, Rosemond.
Milo N. Miles, Geneseo.
Daniel R. Miller, Lisbon.
John Morrill, Pecatonica.
S. S. Morrill, chaplain, Mound C'y.
Wash'n A. Nichols, Lake Forest.
Samuel Ordway, Neponset.
William B. Orvis, Ed. *Western Independent*, Atlanta.
Alva C. Page, Elgin.
Lucius H. Parker, Galesburg.
Reuel M. Pearson, Polo.

Henry G. Pendleton, Henry.
William Perkins, Danvers.
Jeremiah Porter, chaplain.
Samuel F. Porter, Agent Am. Miss. Assoc.
Adam L. Rankin, Agent Am. Tract Soc., Memphis, Tenn.
Loren Robbins, Kewanee.
Joseph E. Roy, Agent A. H. M. So., Chicago.
George S. F. Savage, Sec. Western Ag'y A. Fr. Soc'y, Chicago.
Calvin M. Seiden, Buda.
Julian M. Sturtevant, D. D., Pres. Illinois College, Jacksonville.
Lathrop Taylor, Farmington.
David Todd, Pine Bluff, Arkansas, among Freedmen.
George W. Wainwright, chaplain.
John C. Webster, Prof., Wheaton.
Luman Wilcox, Earl.
John Wilcox, Rockford.
John Woodbridge, D. D., Chicago.
Alphonso D. Wyckoff, chap., Seneca.
TOTAL, 78.

SUMMARY. — CHURCHES: 23 with pastors; 134 with stated supplies; 9 with ministers, not subdivided; 8 condition not stated; 46 vacant. TOTAL, 220.

MINISTERS: 23 pastors; 119 stated supplies; 7 in pastoral work, not subdivided; 78 others. TOTAL, 227.

CHURCH MEMBERS: 5,569 males; 9,217 females. TOTAL, 14,786; of which 1,719 are absent.

ADDITIONS IN 1864-5: 838 by profession; 777 by letter. TOTAL, 1,615.

REMOVALS IN 1864-5: 201 by death; 605 by dismissal; 53 by excommunication. TOTAL, 864.

BAPTISMS IN 1864-5: 279 adult; 274 infant.

IN SABBATH SCHOOLS: 17,955.

BENEVOLENT CONTRIBUTIONS REPORTED: 170 churches report contributions; of which, from 86 churches to the A. B. C. F. M. \$5,561.65; from 78 churches to the Am. Miss'y Ass., \$3,885.60; from 39 churches to the Amer. Home Miss'y Soc'y, \$1,856.49; from 34 churches to the Amer. Cong'l Union, \$570.77; from 78 churches for the Tract Cause, \$2,910.23 (of which all but \$17 to society at Boston); from 28 churches to the Am. and For. Christian Union, \$510.20; from 40 churches to the N. Western Education Soc'y, \$897.19. TOTAL reported, \$19,209.27. No report of contributions to the Commissions engaged in the army, nor the Bible, Sunday School, Bethel, or Temperance Societies; nor to Chicago Theol. Sem'y, Rockford Female Sem'y, or the Colleges.

The churches of Illinois, with few exceptions, are united in twelve Associations; and through these in a General Association.

MICHIGAN.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADMIS'S.		REMOVALS.			B'ISMS.		IN SAB. SCHOOLS.		
				May 1, 1865.				1864-5.		1864-5.			1864-5				
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Dismiss.	EXCOM.	TOTAL.	Adults.		Infants.	
Ada,	1849 Nathaniel K. Evarts,		1863	5	19	24	5	4	1	5	0	2	0	2	0	0	0
Adams,	1847 None.			29	46	75	10	0	0	0	2	2	0	4	0	0	0
Adrian,	1854 E. P. Powell,		1861	81	165	246	16	25	17	42	5	6	0	11	14	4	330
Algonac,	1841 None. <i>No report.</i>																
Allegan,	1858 Levi F. Waldo,		1861	14	26	40	3	3	0	3	1	4	0	5	1	1	65
Almont,	1838 Horace R. Williams,		1864	38	69	107	22	2	3	5	3	9	0	12	1	1	85
Aun Arbor,	1847 Abram E. Baldwin,		1862	78	101	179	44	17	12	29	1	11	0	12	11	0	200
Atherton,	1863 Alonzo Sanderson,		1863	11	9	20	0	2	1	3	0	0	0	0	2	0	30
Armada,	1833 Robert G. Baird,		1862	15	37	52	3	0	5	5	2	0	0	2	0	0	65
Augusta,	1854 Samuel D. Breed,		1862	22	21	43	6	0	4	4	1	0	0	1	0	0	50
	1849 Smith Norton,		1865	23	35	58	0	0	0	0	3	0	3	0	0	0	65
Barry,	1834 None.			4	9	13	1	0	0	0	1	0	0	1	0	0	50
Buttle Creek,	1839 [E. L. Davis, Pres.]		1859	117	161	278	39	8	8	16	1	9	0	10	4	7	132
Belford,	1848 Helmas H. Van Auken,		1864	25	33	58	8	2	2	4	1	3	0	4	1	0	50
Benton,	1844 None.			5	8	13	4	0	0	0	0	0	0	0	0	0	40
Benona,	<i>No report.</i>																
Benzonia,	1860 Reuben Hatch,		1863	37	41	78	2	12	11	23	0	10	0	10	3	3	75
Boston,	1848 None.			10	22	32	8	1	3	4	1	4	0	5	1	0	20
Brady,	1856 None.			7	7	14	2	0	0	0	0	0	0	0	0	0	40
Bridgehampton,	1862 Daniel Berney,		1862	9	9	18	0	6	0	6	0	5	0	5	1	3	32
Bruce,	1833 Robert G. Baird,		1862	8	12	20	5	0	0	0	0	0	0	0	0	0	32
Canandaigua,	1859 L. C. Crane,		1865	16	30	46	7	7	0	7	0	5	0	5	4	0	58
Cannon,	1846 Nathaniel K. Evarts,		1864	20	23	43	2	0	0	0	2	4	0	6	0	0	40
Charlotte,	1851 Wolcott B. Williams,		1854	11	39	50	5	7	4	11	0	8	0	8	5	2	60
Chelsea,	1849 James F. Taylor,		1860	31	41	71	18	1	2	3	1	2	0	3	1	1	100
Chesterfield,	1847 Thomas Lightbody,		1864	16	23	39	4	0	0	0	1	0	0	1	0	0	30
Clinton,	1833 Hiram Elmer,		1860	90	160	250	20	7	3	10	5	6	36	47	3	3	160
Columbus,	1851 William P. Russell,		1851	14	25	39	3	1	0	1	1	2	0	3	0	1	80
Coolspring,	1863 None.			20	25	45	0	0	0	0	0	0	0	0	0	0	250
Cooper,	1843 None.			19	42	61	15	0	0	0	2	8	0	10	0	0	60

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS		B'ISMS.		In SAB. SCHOOLS.			
				April 1, 1865.				1864-5.		1864-5.		1864-5.					
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL.		Adult.	Infant.	
Raisinville,	1849 None.			7	13	20	2	0	0	0	0	1	0	0	0	50	
Ransom,	1848 J. F. Boughton,		1864	21	32	53	6	4	6	10	3	0	1	4	3	0	80
Ray and Lenox,	1838 None.			12	18	30	0	0	1	1	1	0	0	1	0	0	30
Rochester,	1827 William Platt,		1864	14	37	51	4	0	1	1	2	6	0	8	0	0	45
Romeo,	1829 Philo R. Hurd,		1849	42	83	125	5	0	6	6	2	0	0	2	0	1	135
Royal Oak,	1842 James Nall,		1861	16	28	44	3	1	0	1	0	2	0	2	0	0	60
Salem,	1844 Richard J. Williams,		1863	15	45	60	13	0	0	2	0	0	0	0	0	0	00
Saugatuck,	1860 John C. Myers,		1862	10	20	30	2	5	3	8	1	3	1	6	1	12	70
Sharon,	1850 None.			16	20	36	2	0	2	2	0	0	0	0	0	0	30
Sherwood & Leonidas,	1860 N. D. Gliddon,		1859	8	19	27	1	8	5	10	2	5	0	7	6	1	120
Somerset,	1858 Adam S. Kedzie,		1862	21	30	51	1	5	2	7	0	1	0	1	1	1	50
South Haven,	1856 None.			6	19	25	3	1	0	1	0	0	0	0	0	3	75
St. Clair,	1841 Levi P. Spelman,		1863	26	68	94	16	12	2	14	1	3	0	4	4	2	95
St. John,	1850 Rufus Athorp,		1863	14	28	42	8	0	8	8	1	0	0	1	0	4	65
St. Joseph,	1854 George H. Miles,		1863	16	29	45	3	9	6	15	1	0	0	1	8	3	100
Summit,	1851 Richard J. Williams,		1863	36	53	89	7	3	3	6	1	2	0	3	2	2	40
Sylvania,	1834 Sylvanus M. Judson,		1862	18	28	46	20	4	0	4	1	3	0	4	2	1	40
Three Oaks,	<i>No report.</i>																30
Traverse City,	1865 John H. Crumb,		1862	7	11	18	5	4	0	4	0	0	0	0	2	3	30
Union City,	1837 Sereuo W. Streeter,		1860	71	132	203	27	7	8	15	2	2	0	4	2	2	132
Utica,	1855 William Platt,		1854	7	41	48	7	0	2	2	1	0	0	1	0	0	77
Vermontville,	1838 Orange T. Spoor,		1861	51	71	122	21	24	3	27	0	3	0	3	11	0	70
Vernon,	1851 Edwin T. Branch,		1862	7	19	26	0	2	0	2	1	2	0	3	1	4	100
Victor,	1845 Garry C. Fox,		1864	17	27	44	1	22	0	22	0	7	0	7	9	0	75
Vienna,	1845 None.			22	26	48	3	1	0	1	1	0	0	1	0	0	70
Watervliet,	1853 William M. Campbell,		1861	16	16	32	12	0	0	0	0	0	0	0	0	0	Un.
Wayland,	1860 John S. Kidder,		1864	12	32	44	9	5	4	9	1	1	0	2	2	0	70
Wayne,	1848 [E. Van Norman, Meth.]		1864	9	21	30	5	0	1	1	0	6	0	6	0	0	50
Webster,	1860 Joseph Estabrook,		1864	22	37	59	9	9	8	17	0	4	0	4	3	3	60
Wheatland,	1843 None.			17	30	47	6	0	0	0	2	2	0	4	0	0	35
Windsor,	1848 John Emmons,		1865	8	11	19	5	0	0	0	1	2	0	3	0	0	50
Worth,	1859 Daniel Berney,		1861	8	5	13	0	0	0	0	0	3	0	3	0	0	50
<i>From former reports,</i>				67	76	143	18										120

OTHER MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.	ADDIT'S	REMOVALS	B'ISMS.	In SAB. SCHOOLS.
A. B. Adams, Benzonia.			Fayette Hurd, Union City.			Herbert A. Read, Marshall.	
Alexander Acheson, Bedford.			Diodate Jeffers, Kalamazoo.			Enos H. Rice, Ann Arbor.	
Joseph Anderson, Detroit.			Thomas Jones, Olivet.			J. DeForest Richards, Monroe.	
Elizur Andrus, New Orleans, La.			Thomas W. Jones, Dowagiac.			William F. Rose, Homer.	
Charles E. Bailey, Benzonia.			Amos E. Lawrence.			Aaron Rowe, Watervliet.	
James Ballard, Grand Rapids.			Elisha M. Lewis.			Samuel Sessions, Olivet.	
Isaac Barker, Laphamville.			Hazel Lucas, Big Rapids.			Joseph W. Smith, Eaton Rapids.	
Alonzo Barnard, Benzonia.			Asa Mahan, D. D., Adrian.			George Thompson, Leeland.	
John M. Barrows, Olivet.			Stephen Mason, Marshall.			Oren C. Thompson, Detroit.	
Abram L. Bloodgood, Monroe.			Henry Mills, Kalamazoo.			John Vetter, Chap. Suh U. S. C. T.	
John M. Bonney, Batavia.			Nathan J. Morrison, Olivet.			James B. Walker, D. D., Benzonia.	
Samuel Day, Ann Arbor.			David S. Morse, Kalamazoo.			Talmadge Waterbury, Pt. Sanilac.	
Danforth L. Eaton, Lowell.			Henry C. Morse, Union City.			Warren Waters, Three Oaks.	
Osee M. Goodale, Chesuning.			Rufus Nutting, Saline.			James S. White, Marshall.	
Harvey Grattan, Green Oak.			Roswell Parker, North Adams.			Edwin Wilder, Flint.	
J. J. Gridley.			Homer Penfield.			James R. Wright, Benzonia.	
J. H. Hard, Grand Rapids.			John D. Pierce, Ypsilanti.			William Wolcott, Detroit.	
Riley J. Hess, Grand Rapids.			Daniel J. Poor, Romeo.			TOTAL, 54.	

SUMMARY. — CHURCHES: 101 with ministers (not subdivided); 2 condition not reported; 37 vacant. TOTAL, 140.

MINISTERS: 83 in pastoral work (not subdivided); 54 others. TOTAL, 137.

CHURCH MEMBERS: 3,045 males; 5,470 females, TOTAL, 8,515, of which 1,124 are absent.

ADDITIONS IN 1864-5: 398 by profession; 354 by letter. TOTAL, 752.

REMOVALS IN 1864-5: 132 by death; 330 by dismissal; 45 by excommunication. TOTAL, 537.

BAPTISMS IN 1864-5: 162 adult; 176 infant.

IN SABBATH SCHOOLS: 9,665.

The churches are associated in nine Conferences or Associations; and, through them, in a General Association.

WISCONSIN.

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	Aug. 1, 1865.	1864-5.	1864-5.	1864-5.
Albany,	1853 None.		<i>No report</i>				
Allen's Grove,	1845 None.			40	89	129	0
Alto,	1849 None.		<i>No report.</i>				
Appleton,	1851 Franklin B. Doe, p.		1854	56	138	194	15
Anoraville,	1857 D. A. Campbell, s. s.		1825	6	11	17	5
Avoca,	1858 None.			12	17	29	0
Bangor, Welsh,	1855 None.		<i>No report.</i>				
Baraboo,	1847 W. Cochran, s. s.		1846	39	45	75	9
Beetown,	1845 Nicholas Mayne, s. s.		1855	10	19	29	2
Beloit, 1st ch.,	1836 Geo. Bushnell, p.		1865	144	197	341	66

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHURCH MEMBERS.			ADDIT'ns.			REMOVALS.			B'YSMS.		IN SAB. SCHOOLS.	
				Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	EXCOMM.	TOTAL.	Adult.		Infant.
Lake City,	1856 De Witt C. Sterry,	1856	30	56	86	5	3	4	7	1	4	4	1	1	100	
Lakeland,	1858 [C. Hall, Pres.]	1863	10	14	24	6	8	1	9	1	1	6	1		40	
Lenora,	1857 George Bent,	1861	7	9	16	2	2	2	2				2			
Lewiston,	1859 Jeremiah R. Barnes,	1865	4	3	7	5									40	
Mantorville,	1858 Charles Shedd,	1858	8	21	29	3	1	5	6	1	2	3	1	1	70	
Marine,	1858 E. W. Merrill,	1864	2	7	9										58	
Mazeppa,	1860 Warren Bigelow,	1862	4	17	21	1	1	4	5		2	2			Un.	
Medford,	1856 [J. J. Aiken, Pres.]	1865	12	16	28	3	3	3	3		2	6			65	
Minneapolis,	1857 Charles C. Salter,	1862	66	114	180	21	15	28	43	2	13	1	16	8	160	
Monticello,	1856 A. K. Fox,	1860	18	28	46	4	4	2	6		8	1	9	4	1	80
Nicollet,	1864		5	6	11											
Northfield,	1856 E. S. Williams,	1864	53	87	140	12	28	28		1	10	11	11	7	80	
Orono,	1861 Almond K. Fox,	1860	4	8											50	
Owatonna,	1857 C. L. Tappan,	1864	1864	15	26	41	4	5	6	11	1	1	4		60	
Plainview,	1863 Henry Willard,	1858	1863	13	20	33	4	2	1	3	1	1	1	1	Un.	
Prairieville, East,	1860 L. C. Gilbert,	1865	20	21	41	4	1	3	4	1	3	4	1	1	Un.	
Preston,	1858 None.		5	4	9	2										
Princeton,	1856 None.		8	11	19	4	1	1							16	
Quincy,	1863 J. C. Beekman,	1863	1862	9	12	21	2	7	1	8	1	1	3	3	80	
Rochester,	1858 William R. Stevens,	1862	20	48	68	4	1	16	17	1	2	3	2		55	
Rushford,	1860 W. W. Snell,	1855	5	10	15										40	
Saratoga,	1856 [G. K. Clark, Pres.]	1855	10	13	23	3	1	1			6	2	8		60	
Sauk Rapids,	1855 None.		6	7	13	2										
Shakopee (German),	1860 Adam Blumer,	1860	5	9	14	1	1	1						7	34	
Spring Valley,	1856 L. S. Griggs,	1864	1863	25	28	53	7	8	6	14	5	1	6	4	Un.	
St. Anthony,	1851 Charles Secombe,	1850	1850	28	46	74	20	2	3	5	1	2	3	2	60	
St. Charles,	1859 J. C. Beekman,	1863	1862	10	26	36	4	2	7	9	3	1	4		50	
St. Cloud,	1864 None.		8	5	13	3	1	1						1		
St. Paul,	1858 J. F. Dudley,	1864	1863	18	42	60	17	4	9	13	1	1	1		100	
Sterling,	1857 N. A. Hunt,	1861	23	24	47	4	13	5	18		1	1	2	2	40	
Vernon Center,	1864 N. A. Hunt,	1861	2	2	4											
Wabashaw,	1857 Edward Hildreth,	1865	26	39	65	21	1	3	4		5	5	5		85	
Warren,	1863 William Porteus,	1863	7	6	13											
Wasioja,	1858 Charles Shedd,	1858	5	12	17	2	1	2	3	1	5	6			Un.	
Whitewater Falls,	1858 None.		3	3	6	1					1	1			40	
Winnebago City,	1859 [J. E. Conrad, Presb.]	1857	6	12	18	2	1	3	4		2	2	2		30	
Winona,	1854 David Burt.	1858	47	97	144	21	27	19	46	1	3	2	6	12	9	187
Zumbrota,	1857 Edward Brown,	1864	24	32	56	12	3	2	5		2	2	2	2	80	

OTHER MINISTERS. — Report not received. Last year: — Justin E. Burbank, Ed'r. Preston. Edwin Teele, Bristol Center. David Andrews, Winona. W. Simpson Clark. Royal Twitchell, Anoka. Lauren Armsby, Chapl. 8th Minn. Charles Galpin, Excelsior. Austin Wiley, Northfield. Richard Hall, Ag't A. H. M. Soc'y. TOTAL, 9.

SUMMARY. — CHURCHES : 43 with ministers (not subdivided); 2 condition not reported; 10 vacant (4 of which are supplied by Presbyterians). TOTAL, 55. The Minnesota minutes say, "Whole number of churches, 67; of which 8 are in Wisconsin;" but they enumerate only 64, — 8 of which are in Wisconsin, and one was organized after the close of the statistical year.

MINISTERS : 35 in pastoral work (not subdivided); 8 others. TOTAL, 43. CHURCH MEMBERS : 779 males; 1,299 females. TOTAL, 2,078, of which 274 are absent. ADDITIONS IN 1864-5 : 173 by profession; 165 by letter. TOTAL, 338. REMOVALS IN 1864-5 : 28 by death; 103 by dismissal; 9 by excommunication. TOTAL, 140. BAPTISMS IN 1864-5 : 69 adult; 70 infant. IN SABBATH SCHOOLS : 2,303, besides such as are in 10 Union schools. BENEVOLENT CONTRIBUTIONS : \$2,901.25.

I O W A .

[May 1, 1865.]

Algona,	1858 C. Taylor,	1835	1856	4	8	12	1	2	2	1	1	1	1		25	
Almoral,	1857 None.			4	7	11	2	2	2	4	1	1	1	3	30	
Anamosa,	1846 Orville W. Merrill,	1857	1862	26	47	73	16	3	9	12	1	3	13	17	2	65
Bellevue,	1847 None.			7	19	26	3	7	5	12					4	115
Bentonsport,	1843 Harvey Adams,	1848	1864	16	33	49	7	1	2	1	1	1	2	1	1	60
Bethel,	1859 J. C. Cooper,	1864		3	6	9	1									30
"	1864 J. J. Hill,	1843	1864	3	4	7				7						75
Big Rock,	1856 S. N. Grout,	1850	1856	20	30	50	4	21	9	30	2		2	12	6	
Black Hawk,	1862 No report.															
Blairstown,	1864 Ozro French,	1838		3	9	12				3	3					40
Bowen's Prairie,	1853 None.			17	23	40	1								1	45
Bradford,	1856 J. K. Nutting,	1858	1859	16	33	49	4	1	1	2	3	5				60
Brighton,	1842 No report.															
Brookfield,	1858 W. A. Keith,	1847	1857	9	21	30	9				2		2			85
Brown Township,	1860 Orville W. Merrill,	1857	1864	8	10	18	4									
Buffalo Grove,	1857 William Spell,			7	16	23	1				1	1	1			40
Buckingham,	1856 Bennett Roberts,	1828		8	19	27	2	2	4	6		1	1	2		50
Burlington,	1838 Wm. Salter, p.	1843		66	123	189	25	10	9	19	3	7	10	5	2	200
Burr Oak,	1859 George Bent,	1856	1860	10	18	28	3				1	1	1			40

SUMMARY.—CHURCHES: 7 with pastors; 114 with ministers not subdivided; 19 vacant; 19 condition not reported. TOTAL, 159.

MINISTERS: 7 pastors; 87 in pastoral service, not subdivided; 28 others. TOTAL, 122.

CHURCH MEMBERS: 2,553 males; 4,041 females; 6 not specified. TOTAL, 6,600, of which 753 are absent.

ADDITIONS IN 1864-5: 627 by profession; 515 by letter. TOTAL, 1,142.

REMOVALS IN 1864-5: 81 by death; 326 by dismissal; 36 by excommunication. TOTAL, 453.

BAPTISMS IN 1864-5: 221 adult; 209 infant.

IN SABBATH SCHOOLS: 8,971.

AVERAGE CONGREGATION: 10,696.

BENEVOLENT CONTRIBUTIONS: \$9,994.00.

The churches are united in eleven Associations, and through them in a General Association.

MISSOURI.

Place and Name.	Org.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT'S.		REMOVALS.			B'ISMS.		IN SAB. SCHOOLS.		
					Nov. 1, 1865.	1864-5.	1864-5.	1864-5.	1864-5.	1864-5.	1864-5.						
					Male.	Female.	TOTAL.	Prof. Letter.	TOTAL.	Deaths.	Disun.	Excom.	TOTAL.	Adult.	Infant.		
Athens,	1865	Charles S. Callihan,	1844	1865	1	4	5									30	
Bevier, Welsh,	1864	George M. Jones,	1863	1864	7	11	18	4	4	8		5	5	10		50	
"	1865	A. D. Laughlin,	1847	1865	5	5	10										
Brookfield,	1865	Charles H. Pratt,	1863	1865	7	8	15	1	9	10						70	
Cameron,	1865	Marvin Leffingwell,	1844	1865	5	8	13				1		1			50	
Chillicothe,	1865	George P. Beard,		1865	4	10	14	2	2							49	
Easton,	1865	George W. Stinson,		1856	1865	5	3	8								60	
Hannibal,	1859	Jul. M. Sturtevant, Jr. p.	1860	1860	39	63	102	17	7	10	17	1	3	2	6	1	3
Kahoka,	1865	Charles S. Callihan,	1844	1865	9	7	16									275	
Kidder,	1865	George G. Perkins,	1857	1865	3	3	6									35	
Kingston,	1865	George B. Hitchcock,	1847	1865	3	4	7									30	
Laclede,	1865	Edwin D. Seward,	1843	1865	3	12	15		6	6		2	2			60	
Memphis,	1865	A. M. Thome,		1865	2	4	6										
New Cambria, Welsh,	1864	George M. Jones,	1863	1864	9	9	18	3	4	7	1	1	2			30	
Prospect Grove,	1865	Charles S. Callihan,	1844	1865	6	8	14									50	
St. Louis,	1832	Truman M. Post, D. D., p.	1844	1852	94	160	254	82	8	26	34	20	20	4	5	317	
Union Grove,	1865	A. M. Thome,		1865	2	5	7									35	
Westport,	1865	Jonathan Copeland,		1865			19				6						

* TOTAL,

204 824 547 99 23 61 90 3 31 2 36 5 18 1452

* Including mission schools, — Hannibal 150, Laclede 50, New Cambria 30.

OTHER MINISTERS. — Most of these are preaching at stations where churches will soon be formed.
 Orlando Clark, St. Louis.
 Abraham Frowen, Lagrange.
 Lemuel Jones, pastor 1st Ind. ch., St. Louis.
 Luther Newcomb, Georgetown.
 Charles Peabody, St. Louis.
 B. F. Perkins, New London.
 S. R. Rosboro, Macon.
 M. Henry Smith, Warrensburg.
 Ozro A. Thomas, Richmond.
 Edwin B. Turner, Agent A. H. M. Soc., Hannibal.
 William Twining, St. Louis.
 TOTAL, 15.

SUMMARY.—CHURCHES: 12 with pastors; 16 with acting pastors. TOTAL, 18.

MINISTERS: 2 pastors; 12 acting pastors; 8 preaching at stations; 7 others. TOTAL, 29.

CHURCH MEMBERS, ADDITIONS, etc., as above.

CONTRIBUTIONS TO BENEVOLENT OBJECTS: \$2,103.75.

A large portion of the male members have been in military service, more or less time, during the war.

During the year, — the churches (German) at Canton and Lagrange are regarded as extinct. Fifteen new churches organized. A state conference under the name of "The General Congregational Conference of Missouri," was organized October 27, 1865, at Hannibal. Rev. Truman M. Post, D. D., of St. Louis, Moderator, Rev. E. B. Turner, Hannibal, Scribe. It recommended two district conferences in North Missouri, "divided by a line from the Missouri river to the state line, beginning with the east line of Carroll county;" and a third conference "south of the Missouri river."

TENNESSEE.

Nov. 10, 1865.

Memphis, Union ch.,	1864	Thomas E. Bliss,	1852	1864	18	26	44	2	20	22	1	1	0	2	10	2	10
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This church was organized with 25 members, March 28, 1864, under the care of Rev. Mr. Bliss.

OTHER MINISTERS.
 L. Henry Cobb (of Mass.), Memph.
 Zerah K. Hawley (of Ill.), chap'n,
 Memphis.
 Sam'l N. Moore, (of Ill.), Memph.
 Adam L. Rankin, Dist. Sec. A. T.
 Soc'y, Memphis
 Ewing O. Tade, Am. Miss'y Ass'n,
 among freedmen, Memphis.
 TOTAL, 5.

NEBRASKA.

Nov. 1, 1865.

			1864	1864	3	2	5	0	1	4	5	0	0	0	0	0	0
Avoca,	1865	M. Fayette Platt,	1864	1864	3	2	5	0	1	4	5	0	0	0	0	0	0
Elkhorn,	1859	Everett B. Hurlbut,	1858	1861	3	4	7	1	0	0	0	0	2	0	2	0	25
Fontenelle,	1856	Lucian H. Jones,	1848	1864	16	11	27	4	0	4	4	0	0	1	1	0	30
Fremont,	1857	Isaac E. Heaton,	1837	1856	7	9	16	1	2	0	2	0	1	0	1	0	50
Nebraska City,	1863	Elisha M. Lewis,	1850	1863	14	28	42	6	11	7	18	0	6	0	6	2	114
Omaha,	1856	William W. Rose,	1862	1865	11	31	42	6	2	2	4	0	6	0	6	4	75
Salt Creek,	1864	M. Fayette Platt,	1864	1864	7	9	16	1	8	2	10	0	0	0	0	0	25
South Bend,	1865	M. Fayette Platt,	1864	1864	2	1	3	0	0	3	3	0	0	0	3	0	20
Weeping Water,	1860	M. Fayette Platt,	1864	1862	10	10	20	1	4	1	5	0	2	0	2	0	25

9 Churches, 6 Ministers. 73 105 178 20 28 28 51 0 17 1 18 11 26 364

Rev. Reuben Gaylord, ord. 1838, Agent A. H. M. S., Omaha.

“The population of Nebraska,” Br. Gaylord writes us, October 28, “has increased very much within the last year. The Homestead Law is bringing us settlers. The building of the Pacific R. R., from Omaha west, is attracting the attention of business men. . . . Our settlements are considerably scattered, and this makes a demand for *itinerant* labor. A half dozen devoted, self-denying men could be set at work in this way with great profit to our population, and advantage to our institutions and polity. I have just organized two new churches on one field occupied by one of our missionaries; and if we had the men, of the right stamp, the same results could be reached in other portions of the Territory.”

KANSAS.

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHR. MEMBERS.				ADDIT'S.		REMOVALS.		B'ISMS.		SCHOOLS.
				Male.	Female.	TOTAL.	Absent.	May 1, 1865.	1864-5.	1864-5.	1864-5.	Adult.	Infant.	
Albany,	1858 George G. Rice,		1862	15	16	31	11	1	4		4	1	30	
Atchinson,	1858 Sylvester D. Storrs,		1862	19	26	45	9	6	10	1	1	3	70	
Centralia,	1859 None.		1861	3	5	8	3	2	2	3				
Clinton,	1856 None.			6	2	8	5							
Council Grove,	1863 Wm. A. McColhom,	1855	1863	4	15	19								
Emporia,	1858 Grosvenor C. Morse,		1857	5	13	18	4	1	1			1	2	
Eureka,	1860 None.			2	2	4	0							
Geneva,	1857 Harvey Jones,		1864	16	15	31	3	2	2	2	1	3	50	
Grasshopper Falls,	1858 E. A. Harlow,		1864	14	11	25	5	3	6	9	1	1	75	
Hampden,	1859 Rodney Payne,	1843	1858	13	9	22	1	1	1	2	2	1	35	
Hiaawatha,	1858 Harvey P. Robinson,	1861	1864	8	7	15	4	1	1	2		2		
Junction City,	1864 George A. Beckwith,		1864	2	4	6	2							
Kanwaka,	1856 None.			4	3	7	1							
Lawrence, 1st, (Plym.),	1854 Richard Cordley,		1857	31	60	91	15	1	3	4	1	3	140	
“ 2d, (Freedm.),	1862 Daniel Ellcx,		1863	7	12	19	3					3	70	
Leavenworth,	1858 James D. Leggett,	1859	1859	38	75	113	13	6	19	4	2	6	200	
Manhattan,	1856 George A. Beckwith,		1861	24	29	53	12	2	2			5	40	
Mapleton,	1859 None.			3	3	6	3							
Minneola,	1858 None.			3	3	7	4							
Mount Gilead,	1859 None.			2	2	4								
Oswattomie,	1856 Z. Baker,		1862	11	14	25	6	1	1	2	1	2	25	
Quindaro,	1858 None.			4	12	16	9						20	
Ridgeway,	1862 Jared W. Fox,		1861	6	5	11	1							
Rochester,	1860 Peter McVicar,	1861	1860	2	4	6								
Superior and Burling.,	1861 Jared W. Fox,		1860	18	21	39	9							
Topeka, 1st,	1856 Peter McVicar,	1861	1860	28	33	61	15	3	3	1		1	2	
“ 2d, (Freedm.)	1863 None.			1	2	3	0						125	
Troy,	1860 Harvey P. Robinson,	1861	1862	1	5	6	0							
Wabannsee,	1857 Charles L. Guild,		1865	29	31	60	24	3	3	2		2	60	
Wakarusa,	1860 Richard Cordley,		1858	4	6	10	3	1	2	3	1	1		
White Cloud,	1868 Harvey P. Robinson,	1861	1862	6	4	10	5				1	1		
Wyandotte,	1850 R. Davenport Parker,		1850	11	18	29	5			2	1	3	100	

339 467 794 164 35 36 71 30 1 8 39 12 13 1040

OTHER MINISTERS.

Lewis Bodwell, Ag't A. H. M. Soc.,	Joseph Peart, Albany.
Wyandotte.	Ira H. Smith, ord. 1846, Topeka.
S. L. Adair, Agent Am. Chr. Com.,	William Todd, Junction City.
Leavenworth.	Moses C. Welch, late chaplain 5th
Nelson Alvord, chap. Mo. Vols.	Conn. Vols.
George L. Becker, Powhattan.	Gilbert S. Northrup, Geneva.
	TOTAL, 12.

SUMMARY. — CHURCHES: 23 with ministers (not subdivided); 9 vacant. TOTAL, 32.

MINISTERS: 17 in pastoral service; 12 others. TOTAL, 29.

CHURCH MEMBERS, etc., as above.

MONIES CONTRIBUTED — LOCAL: Ministers' salaries (17 churches), \$6,248.85; church erection (6 churches), \$4,133.00; incidental expenses (9 churches), \$852.65; Sunday school libraries (9 churches), \$583.00. BENEVOLENT: Home Missions (16 churches), \$392.10; Foreign Missions (10 churches), \$171.85; Bible Society (7 churches), \$91.13; Congregational Union (6 churches), \$84.10; Tract Society (5 churches), \$98.50; Christian Commission (4 churches), 415.00; Freedmen (3 churches), 65.75; miscellaneous (8 churches), \$548.55. TOTAL local, \$11,817.50. TOTAL benevolent, \$1,866.98. AGGREGATE, \$13,684.48.

No. of members liable to military duty, 172. No. in service, 74; of which 11 are dead.

During the year, — house of worship completed and dedicated at Atchison. A \$1200 organ purchased at Leavenworth. Church at Topeka has become self-sustaining, and church at Lawrence again so. Special religious interest at Geneva, Grasshopper Falls, Lawrence 2d church, Leavenworth, and Topeka.

COLORADO TERRITORY.

Place and Name.	Org.	Minister.	Ordnained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Diam.	Excom.	TOTAL.	Adult.	Infant.	IN SAB. SCHOOLS.
Boulder Valley,	1864	Nathan Thompson,	1865	1865	5	9	14	1	0	0	0	0	0	0	0	0	0	0
Central City,	1863	William Crawford,	1861		18	11	29	7	1	2	3	1	1	1	0	2	1	50
Denver,	1864	George D. Goodrich,	1865	1865	4	7	11	2	0	0	0	0	0	0	0	0	0	

TOTAL, 3 Churches, 3 Ministers. 27 27 54 10 1 2 3 1 1 0 2 1 1 0 2 1 1 50

OTHER MINISTER. S. H. Mells, Empire City.

MONIES CONTRIBUTED (2 churches): Parish expenses, \$2,700.00; charities, \$509.50.

UTAH TERRITORY.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADMIS'S.			REMOVALS.			B'ISMS.		IN S'AD. SCHOOLS.	
				Feb. 14, 1865.				1864-5.			1864-5.			1864-5			
Place and Name.	Org.	Name		Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	EXCOM.	TOTAL.	Adults.	Infants.	
Salt Lake City, Feb. 14, 1865		Norman McLeod,	1865	18													

The first church in Utah, except Mormon.

WASHINGTON TERRITORY.

Jan. 1, 1865.

Walla-Walla, Jan. 1, 1865	Philo B. Chamberlain,	†	1865	5	6	11		4	1								30
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OTHER MINISTER.—Rev. Cushing Eells, preaching.

OREGON.

May 1, 1865. 1864-5. 1864-5. 1864-5.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	EXCOM.	TOTAL.	Adults.	Infants.	IN S'AD. SCHOOLS.
Albany,	1853 D. B. Gray,		1862	7	13	20		2	2	2	2			2			50
Dalles,	1859 Thomas Condon,		1861	11	25	36		4	9	13		1		1	1	6	130
Eola,	1858 Obed Dickinson,		1857	7	6	13											60
Forrest Grove,	1845 Hurtington Lyman,		1862	28	28	56		2	5	7	2	2	2	4	1	50	
Oregon City,	1844 P. S. Knight,		1865	9	28	37		3	3	3				2	3	50	
Portland,	1851 George H. Atkinson,		1863	23	30	53		21	4	25	1	8		9	3	2	100
Salem,	1852 Obed Dickinson,		1853	20	25	45		2	5	7	2	2	2	6			90
TOTAL: 7 churches		6 ministers.		105	155	260		32	25	57	5	17	2	24	4	14	550

OTHER MINISTERS.—Sydney H. Marsh, Pres., Forrest Grove; Elkunah Walker, Forrest Grove.—TOTAL, 2. LICENTIATE.—E. A. TADUER.

CONTRIBUTIONS: Home Missions, \$135.26; Foreign Missions, \$76.06; pastoral support, \$3,700.50; other objects, \$1,305.00. TOTAL, \$5,276.26.

PREACHING STATIONS, 9. CONVERSIONS REPORTED, 3. Average attendance on public worship, 641.

The churches are united in a General Association.

CALIFORNIA.

Sept. 1, 1865. 1864-5 1864-5 1864-5.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	EXCOM.	TOTAL.	Adults.	Infants.	IN S'AD. SCHOOLS.
Antioch,	1865 B. S. Crosby, s. s.	1865	1865	2	5	7		7	7	2	2						40
Cache Creek,	1865 Tyler Thatcher, s. s.		1865	2	5	7		1	6	7							35
Clayton,	1863 B. S. Crosby, s. s.		1865	12	18	30			3	3					1		40
Coloma,	1865 William A. Tenney, s. s.		1865	4	4	8			8	8							
Copperopolis,	1864 Milton B. Starr, s. s.		1864	10	12	22	6	3	19	22					1		90
Downieville,	1856 William C. Pond, p.		1855	23	14	37	13	2	3	5	6			6	2		85
Dutch Flat,	1864 J. A. Johnson, s. s.		1864	4	7	11		2	10	12				1	1	1	
El Dorado,	1861 William A. Tenney, s. s.		1863	5	6	11	3		2	4	1	1		2	4	80	
Enreka,	1861 William L. Jones, s. s.		1859	2	8	10		2	2	4	1	1		1	5	125	
Folsom,	1859 John E. Benton, s. s.		1859	9	13	22	5	1	2	3	1			1	6	75	
Grass Valley,	1853 C. H. Pope, s. s. No report.		1865														
Hayward's,	1865 B. N. Seymour, s. s.		1865	4	5	9		9	9								
Lockford,	1862 None.		1862	4	4	8											30
Mokelumne Hill,	1854 None.		1861	5	9	14											55
Nevada,	1851 R. Bayard Snowden, p. 1861		1865	24	36	60	10	2	2	1	1	2		8	150		
Oakland,	1860 George Moorar, p.		1860	49	89	138	15	15	26	41	1	7	8	6	16	247	
Oroville,	1856 None. No report.																
Petaluma,	1854 Hiram Cummings, s. s.		1865	27	29	56		7	7	3	3			1	150		
Redwood City,	1863 William C. Bartlett, s. s. 1858		1865	6	10	16		3	3	4	4			4	75		
Sacramento,	1849 Israel E. Dwinelle, D. D., p.		1863	25	55	80	15	1	4	5	4			11	250		
San Francisco, 1st ch.,	1849 F. B. Wheeler, s. s.		1865	144	211	355	40	5	12	17	6	58	1	65	2	7	630
" 2d ch.,	1862 Joseph A. Benton, p.		1863	34	58	92	10	8	9	17	3	3	1	2	480		
" 3d ch.,	1863 E. G. Beckwith, p.	1863	1863	23	33	56	7	13	1	14	1	1	1	12	280		
" 4th ch.,	1865 Edwin C. Bissell, s. s.		1864	20	23	43	2	14	31	45	2	2	14	2	400		
San Mateo,	1864 M. J. Savage, s. s.		1864	5	10	15			4	4				1	70		
Santa Cruz,	1857 Walter Frear, p.		1864	11	17	28		4	1	5	1	1	2	2	59		
Somerville,	1864 B. S. Crosby, s. s.		1865	3	7	10									70		
Stockton,	1865 P. G. Buchanan, s. s.		1865	7	10	17		6	11	17							
Woodbridge,	1862 None. No report.																
From last year's report,				27	42	69	9										165
TOTALS:				491	740	1231	135	77	180	257	10	96	3	109	27	80	3681

OTHER MINISTERS.—Samuel V. Blakeslee, Ed. Pacific, San Francisco; Henry Durant, Prof. Coll. Cal., Oakland; Martin Kellogg, Prof. Coll. Cal., Oakland; Edward Lacy, absent from the State; J. P. Moore, to labor at Benicia; W. C. Mosher, Mokelumne Hill; J. J. Powell; J. Rowell, Seaman's Chaplain, San Francisco; James H. Warren, Ag't A. H. M. Soc. TOTAL, 9.

LICENTIATE.—C. Morgan, supplying at Clayton and Somerville.

SUMMARY.—CHURCHES: 7 with pastors; 18 with stated supplies; 4 vacant. TOTAL, 29.

MINISTERS: 7 pastors; 16 stated supplies; 9 others. TOTAL, 32. CHURCH MEMBERS, etc., as above.

AMOUNT RAISED FOR CURRENT EXPENSES (23 churches): \$36,965.73. Amount raised for church erection: \$22,076.00. Charities (14 churches): \$4,503.75. Value of church property: \$170,600.00. Amount of church debts (7 churches): \$22,110.00.

During the year, eight churches organized; eight ministers added, six left the State, and one died.

The churches are united in a General Association. 43

CHURCHES.	MINISTERS.	Place and Name.	Org.	Name.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			B'ISMS.		IN SAB. SCHOOLS.	
							May 1, 1865.				1864-5		1864-5.			1864-5.			
							Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disml.	EXCOM.	TOTAL.		Adult.	Infant.
Sarnia,	C. W.	None.		None.	No report.														
Saugeen,	"	None.		None.	No report.														
Scotland,	" 1835	William Hay,		1848	1847	39	68	107	4	12	12	2	3	2	7	6	4	121	
Sherbrooke,	C. E. 1835	Archibald Duff,		1841	1847	40	78	118	38	2	1	3				1	9	110	
Simcoe,	C. W. 1843	None.				No report.													
Southwold,	" 1842	James M. Smith,		1863	1861	20	31	51	2	7	7					1	1	79	
Springford,	" 1836	None.				No report.													
St. Andrews,	C. E. 1838	Alex. Sim, M. A.,				No report.													
Stanstead, S.,	" 1816	None.				No report.													
Stewarttown,	C. W. 1844	None.				No report.													
Stouffville,	" 1842	William H. Allworth,		1848	1861	20	29	49	2	4	4					2		66	
Stratford,	" 1846	John Durrant,		1838	1861	13	6	19	3	2	2					1			
Thistleton,	" 1859	Robert Hay,		1859	1859	3	7	10	4	2	1	3						87	
Toronto, Bay st.,	" 1833	None.				No report.													
" Bond st.,	" 1849	Francis H. Marling,		1849	1854	38	68	106	7	13	2	15	3	10		13		4	175
Trafalgar,	" 1840	None.				No report.													
Turnberry,	" 1860	Benj. W. Day,		1862	1861	13	14	27	2	3	3					5		3	
Vankleek Hill,	" 1839	Richard Lewis,		1864	1864	13	18	32								1	1	4	45
Warwick,	" 1839	Daniel Macallum		1853	1852	19	27	46	7							1		11	Un.
Waterville,	C. E. 1862	Joseph Forsyth,		1826	1862	10	18	28	3	4	2	6				2		2	182
Whitby,	C. W. 1843	Henry Dodge,		1852	1864	6	20	26	11	4	3	7				2	2	2	29
From former reports of churches above enumerated,						345	432	777											

OTHER MINISTERS.

John Armour, Kelvin, C. W.	Geo. Cornish, M. A., Montreal, C. E.	Adam Lillie, D. D., Montreal, C. E.
Thomas Baker, Newmarket, C. W.	Charles Duff, Eramosa, C. W.	Alex. McDonald, Montreal, C. E.
Enoch Barker, Newmarket, C. W.	Edward Ebbs.	John McKillican, Danville, C. E.
John Brown, Coledon, C. W.	John Fraser, Sidney, NEW SOUTH WALES.	Robert Norton, St. Catharine, C. W.
James T. Byrne, Whitby, C. W.	Stephen King, Ryckman's Corner, C. W.	Charles P. Watson, Montreal, C. E.
William Clarke, Dresden, C. W.	Henry Lancashire.	Arthur Wickson, LL. D., Toronto C. W.
TOTAL, 18.		

SUMMARY. — CHURCHES : 60 with ministers (not subdivided) ; 33 vacant. TOTAL, 93.
 MINISTERS : 50 in pastoral work ; 13 others. TOTAL, 63.
 CHURCH MEMBERS : 1,756 males ; 2,701 females. TOTAL, 4,657, of which 294 are reported absent.
 ADDITIONS IN 1864-5 : 273 by profession ; 112 by letter. TOTAL, 385.
 REMOVALS IN 1864-5 : 34 by death ; 128 by dismissal ; 22 by excommunication. TOTAL, 184.
 BAPTISMS IN 1864-5 : 35 adults ; 256 infants.
 IN SABBATH SCHOOLS (78 schools) : 565 teachers ; 4,500 scholars. TOTAL, 5,155.
 CONGREGATIONS : 147 regular stations ; 143 Sabbath services ; 74 weekly services ; 12,407 " adherents ; " average [attendance ?] of principal congregations, 8,064 ; average at all stations, 11,503.
 CONTRIBUTIONS : local objects, \$41,134 ; denominational, \$4,631 ; foreign and Indian missions, \$1,318 ; general religious societies, \$1,489. TOTAL, 48,572.
 The churches are associated in the Congregational Union of Canada.

NOVA SCOTIA.

Beachmeadows, J. Melvin ; Brooklyn, J. Melvin ; Cape Canso, None ; Cheboque, John Gray ; Cornwallis, J. K. Kean ; Halifax, None ; Liverpool, J. Melvin ; Manchester, J. Darin ; Mi.,.,., Robert K. Black ; Pieh.,.,., Enoch Barker, Pleasant River, S. Sykes ; Yarmouth, Archibald Burpee.
 CHURCHES, 12 ; MINISTERS, 8. Totals, by last report, 130 males ; 207 females. TOTAL, 337. 315 in Sab. Sch.

NEW BRUNSWICK.

Cardigan,	George Stirling,																		
Keswick Ridge,	George Stirling,																		
Sheffield,	Robert Wilson,																		
St. John, Union st.,	1844 Oliver Brown,	1864	24	51	75	9	2	11	1	2	0	3							149
" Trin. ch.,	J. G. Baylis,																		
St. Stephen,	1846 Charles G. McCully,	1860	1860	60	114	174	0	4	1	5	2	3	0	5	1	0			180
TOTAL CHURCHES, 6 ; MINISTERS, 5. Including former reports, 124 238 362 0 13 3 16 3 5 0 8 1 0 364																			

The churches of Nova Scotia and New Brunswick are united (excepting Manchester, St. John, Trin., and St. Stephen, which belongs to Maine Conference) in the " Congregational Union of Nova Scotia and New Brunswick." The lists of churches are sent by Rev. Robert Wilson. " Statistics of our churches," writes the Secretary, Nov. 14, " I cannot give. Few as they are in number, it has been hard work, during the past few years, to get pastors to settle over them. That difficulty, thank God, is now in a great measure surmounted, and we begin to enjoy something like Christian fellowship. The brethren are very much united."

JAMAICA, WEST INDIES.

We were promised reports, but failed to receive them. There are, or were, six churches there, under the care of the American Missionary Association.

INDIANA. (Deferred from page 87.)

We are requested to insert last year's reports. It is hardly worth while to do more than to insert th^e totals in the summary. Any one wishing to see its list is referred to last year's issue.

SUMMARIES.

I. THE CHURCHES, MINISTERS, AND REPORTED CONTRIBUTIONS IN 1865.

STATES, Etc.	CHURCHES.						MINISTERS.						BENEVOLENT CONTRIBUTIONS REPORTED.	
	WITH MINISTERS.				Not supplied.	Condition not reported.	TOTAL CHURCHES.	IN PASTORAL WORK.				TOTAL MINISTERS.		
	Pastors.	Acting Pastors.	Not Specified.	TOTAL.				Pastors.	Acting Pastors.	Not Specified.	TOTAL.			Not in pastoral work.
Maine,	56	103	0	159	86	0	245	55	83	0	138	48	185	\$48,691.00
New Hampshire,	75	59	0	134	50	0	184	76	55	0	131	48	179	43,696.00
Vermont,	76	70	0	146	47	0	193	75	69	0	144	47	191	37,300.67
Massachusetts,	313	100	0	413	76	0	489	318	101	0	419	192	611	Not reported.
Rhode Island,	..	..	20	20	1	0	21	..	..	20	20	5	25	"
Connecticut,	160	56	0	216	68	0	284	165	55	0	220	121	341	227,355.87
New York,	35	107	0	142	57	17	216	35	90	0	125	89	214	76,290.46
New Jersey,	4	1	0	5	2	0	7	4	1	0	5	10	15	7,169.15
Pennsylvania,	4	5	31	40	16	6	62	4	5	23	32	4	36	Not reported.
Delaware,	0	0	0	0	1	0	1	0	0	0	0	0	0	"
Maryland,	0	1	0	1	0	0	1	0	1	0	1	1	2	"
District of Columbia,	0	1	0	1	0	0	1	0	1	0	1	5	6	"
Ohio,	..	..	127	127	39	3	160	..	..	110	110	33	143	37,165.00
Indiana,	4	13	0	17	7	0	24	4	8	0	12	5	17	Not reported.
Illinois,	23	134	9	166	46	8	220	23	119	7	149	78	227	19,209.27
Michigan,	..	..	101	101	37	2	140	..	..	83	83	54	137	Not reported.
Wisconsin,	17	102	0	119	39	2	160	17	78	0	95	53	148	39,085.95
Minnesota,	..	..	43	43	10	2	55	..	..	35	35	8	43	2,901.25
Iowa,	7	..	114	121	19	19	159	7	87	0	94	28	122	9,994.00
Missouri,	2	16	0	18	0	0	18	2	12	0	14	15	29	2,108.75
Tennessee,	0	1	0	1	0	0	1	0	1	0	1	5	6	Not reported.
Nebraska,	..	..	9	9	0	0	9	..	..	6	6	1	7	"
Kansas,	..	..	23	23	9	0	32	..	..	17	17	12	29	1,866.98
Colorado,	..	..	3	3	0	0	3	..	..	3	3	1	4	599.50
Washington Ter.,	0	1	0	1	0	0	1	0	1	0	1	1	2	Not reported.
Utah Ter.,	0	1	0	1	0	0	1	0	1	0	1	0	1	"
Oregon,	..	..	7	7	0	0	7	..	..	6	6	2	8	5,276.26
California,	7	13	0	25	4	0	29	7	16	0	23	9	32	4,503.75
TOTALS, U. States,	783	789	487	2,059	605	59	2,723	792	784	310	1,886	875	2,761	
Canada,	..	..	60	60	33	0	93	..	..	50	50	18	68	7,433.00
Nova Scotia,	..	..	10	10	2	0	12	..	..	8	8		8	Not reported.
New Brunswick,	..	..	6	6	0	0	6	..	..	5	5	0	5	"
Jamaica,	..	..	6	6	0	0	6	..	..	5	5	0	5	"
TOTALS, American,	783	789	569	2,141	640	59	2,840	792	784	378	1,954	893	2,888	

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 "stated supplies." Yet the great majority of such churches have "stated supplies" only.

2. The churches "not supplied" — most of them — have regular preaching, but no minister engaged for regular service. Further, some of them, apparently nearly a hundred, are supplied by licentiates, Presbyterians, 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. Quite a number do have one; but most of them are doubtless unsupplied.¹

4. The tenth column of figures includes some pastors, but most reckoned therein are stated supplies; but the failure to report exactly prevents us from distributing them. Stated supplies are often practically equivalent to pastors, — the only difference being the absence of a legal settlement.

5. The number of ministers "not in pastoral work" is smaller in the table than in truth. Changing from one State to another, many appear in the lists of neither until a succeeding year. Of the 253 names erased this year, two-thirds will re-appear — according to our experience — and as many more fall out another year. Moreover, in most States only those are included who are members of some Association or Conference. Many of those enumerated are missionaries, preachers to churches of other denominations, chaplains, laborers with the Freedmen, presidents and professors in colleges, teachers, secretaries and agents of benevolent societies, editors, &c. Postmasters, farmers, state-officials, physicians, and the like, ought to be dropped.

6. The 2,888 "total ministers" include such additional as have been found in preparing "List of Ministers."

7. "Benevolent Contributions" do not include current expenses, building, or repairs of churches, paying church debts, or any other local expenses.

II. MEMBERSHIP IN 1865, WITH ADDITIONS, REMOVALS, AND BAPTISMS DURING
LAST YEAR.

STATES, Etc.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPTISMS.		IN SABBATH SCHOOLS.
	Males.	Females.	TOTAL.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missals.	Excom.	TOTAL.	Adult.	Infants.	
Maine,	5,782	13,316	19,098	3,332	643	237	780	395	275	49	719	313	212	20,365
New Hampshire,	5,826	13,518	19,344	3,412	797	318	1,115	389	300	29	718	428	205	21,594
Vermont,	5,629	11,353	17,136	3,102	556	321	877	334	304	47	685	282	176	17,216
Massachusetts,	23,488	51,730	75,218	11,706	3,030	1,790	4,820	1,454	1,675	124	3,253	1,467	1,023	86,187
Rhode Island,	958	2,375	3,333	496	94	66	160	58	75	7	140	46	35	4,201
Connecticut,	14,854	30,856	45,711	4,930	1,426	1,035	2,461	985	923	136	2,047	625	780	29,041
New York,	6,910	11,846	21,352	1,441	724	556	1,280	311	532	41	874	313	330	20,006
New Jersey,	397	816	1,213	49	95	65	161	16	45	3	64	32	30	1,197
Pennsylvania,	487	726	3,475	92	10	27	37	20	26	0	46	8	14	1,208
Delaware,	6	8	14	..	..	..	..	..	..	..	..	..	..	..
Maryland,	16	9	25	..	..	..	..	..	..	..	..	..	..	..
Dis. of Columbia,	..	..	107	..	..	..	..	..	..	..	..	..	..	..
Ohio,	3,901	6,531	11,625	..	777	404	1,181	166	416	20	602	348	186	No report. 13,517
Indiana,	273	514	787	93	..	..	..	..	..	..	..	..	..	866
Illinois,	5,569	9,217	14,786	1,719	838	777	1,615	201	605	58	864	279	274	17,955
Michigan,	3,045	5,470	8,515	1,214	398	354	752	132	360	45	537	162	176	9,665
Wisconsin,	3,280	6,303	9,742	1,203	744	416	1,172	106	444	24	584	321	279	12,110
Minnesota,	779	1,299	2,078	274	173	165	338	28	103	9	140	69	70	2,303
Iowa,	2,553	4,041	6,600	753	627	515	1,142	81	326	36	453	221	209	8,971
Missouri,	204	324	547	99	23	61	90	3	31	2	36	5	18	1,452
Tennessee,	18	26	44	..	2	20	22	1	0	2	..	..	..	100
Nebraska,	73	105	178	20	23	23	51	0	17	1	18	11	6	364
Kansas,	339	467	794	164	35	36	71	30	1	8	39	12	13	1,040
Colorado,	27	27	54	10	1	2	3	1	1	0	2	1	1	50
Washington Ter.,	5	6	11	..	..	..	..	0	4	0	4	..	..	30
Utah Ter.,	..	..	18	..	..	..	..	..	..	..	..	..	..	No report.
Oregon,	105	155	260	..	32	25	57	5	17	2	24	4	14	530
California,	491	740	1,231	135	77	180	257	10	96	3	109	27	80	3,681
TOTALS, U. States.	84,715	171,608	263,296	34,244	11,030	7,393	18,442	4,729	6,578	644	11,961	4,974	4,133	272,684
Canada,	1,756	2,701	4,657	294	273	112	385	34	128	22	184	35	256	5,155
Nova Scotia,	130	207	337	..	..	..	..	..	..	..	..	..	..	315
New Brunswick,	124	238	362	..	13	3	16	3	5	0	8	1	0	364
Jamaica,	70	105	410	12	..	..	..	..	..	..	..	..	..	541
TOTALS, Amer'n,	86,795	174,859	269,062	34,550	11,316	7,508	18,843	4,763	6,711	666	12,153	5,010	4,389	279,059

In the above table, note, —

1. The "totals" of church members, additions, and removals, in several States, and so in the footings, exceed the sum of particulars. This is because the "total" is occasionally given with no report of the particulars. 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 "excommunication" column covers also the number of persons whose names are dropped from church lists on account of long absence.

3. "In Sabbath Schools," — Connecticut reports only the "average attendance," while the other States report the actual membership at a given date.

4. The reports from Indiana and Jamaica are "old reports," and that those of Nova Scotia and New Brunswick are partially so.

REMARKS UPON THE STATISTICS.

I. AUTHORITIES. The publications of the several General Associations or Conferences are the basis of the foregoing tables. They have been re-arranged in alphabetical order: churches reported by a State organization other than their own, transferred to their proper place; the latter, as furnished, carefully scrutinized; correspondence had with the secretaries, for the amendment of returns; names of pastors inserted or omitted, according to changes subsequent to the printing of the State publications; first names of hundreds of ministers inserted from any reliable authority; and manifest errors corrected. The Summaries are generally altered by the transfers of churches; but no change of pastoral relation is allowed to affect the original enumeration, for obvious reasons. Nor is anything inserted or altered without authority. A blank signifies, invariably, "no report," and is never equivalent to "none."

II. EXPLANATIONS. As to *churches*: towns are arranged in alphabetical order; churches in each town according to age; and, of each church, — 1st, its town, 2d, its locality in the town, 3d its name, when such items are given.

As to *ministers*: all in pastoral work are pastors (settled), except where the name is followed by “s. s.” (stated supply), “s. p.” (stated preacher), or “a. p.” (acting pastor), or except in States where it is stated that no distinction is made between pastors and others, in the published Minutes. The two dates following “ministers” denote respectively the year of ordination and that of commencing labor with the church mentioned. “Licentiates” are not reckoned as “ministers.” The column of ministers is corrected to the date of printing. Ministers not in pastoral work differ in the numbers given in the State publications, by reason of transfer to places of actual residence. Post-office addresses are to be found in the “List of Ministers,” and *not* in these tables.

As to *church members*: the date of reckoning differs in different States, as is seen. “Absent” are included in “males,” “females,” and “totals,” unless otherwise stated. “Additions,” etc., cover the year preceding the date given. “Last year’s reports” are invariably excluded; but their aggregate for churches enumerated but not reporting is given at the close of the table of each State.

As to *Sabbath Schools*: the entire membership is given, unless expressly stated otherwise.

III. COMPARISONS. The number of *churches* enumerated this year is 23 less than last year. Yet, instead of a loss, there has been a real and substantial gain. *Seventy* churches have been dropped from the list in Ohio; part of them because of continued connection with Presbyteries, on the old “plan of union;” and part because “Independent,” not Congregational. This ought to have been done long ago. We said last year, “Whether churches connected with Presbyteries, allowing themselves to be reported annually as Presbyterian churches, ought to be in our tables, is a matter of taste; *our* taste objects, but we follow the State document.” This year, the State document agrees with our view. However strictly Congregational such churches maybe in their own government, it would be a statistical error to number them with one denomination while they prefer to cooperate with another. It is equally an error to insert, without some wish on their part, the names of churches which persist in Independency: though we should gladly welcome them into closer relations, — appreciating them all the more for their very jealousy in behalf of their liberties. There are at least between one and two hundred of this class of churches; and of the Congregational churches connected with Presbyteries, in addition to those now dropped in Ohio, there were in New York, in 1860, a hundred and twenty-four: none of these are reckoned in our tables.

But for this reduction in Ohio, we should have found a gain of 47 churches. But 30 of this is due to the assurances of cooperation of the Welsh Congregational churches of Pennsylvania. Omitting those, there would still have been a net gain of 17 churches.

The number of churches in New England is unchanged. An apparent loss of one is due to error last year.

New York shows a gain of three; Illinois, two; Missouri, thirteen; California ten; Nova Scotia, one. We have entered Delaware, Maryland, District of Columbia, Tennessee, and Washington and Utah Territories, and have societies in North Carolina and Louisiana: the beginnings of a work which is to be vigorously prosecuted for furnishing the destitute with the Gospel of Christ.

Some States report less than last year: Michigan, five; Minnesota, four; Nebraska, one; Kansas, one; Canada, two; and New Brunswick, one. Most of these are probably due to imperfect reports, — the careless dropping of churches which are statistically deaf. We have ventured to replace only two, and that upon direct inquiry, in New York. We have not included any churches formed since the precise end of the statistical year, though we find them in seven or eight States.

Of the churches, — who have settled pastors, or stated supplies, compared with last year, it is impossible to tell, on account of the increased number which do not discriminate between pastors and stated supplies. The number of “vacant” churches *appears* less, but that is due to the column of “condition not reported.”

The whole number of ministers reported, is 2,888, against 2,862 last year — which should be over 3,000.

In the number of *church members*, there is a gain of 1,047. The cutting out of the seventy churches in Ohio cut off also over 5,000 church members. But for that, there would be a gain of over 6,000.

The *additions* by profession during the year, exceed those of any year since those following the revival season of 1857-8; and those by letter are larger than since 1860.

The *removals* have been according to the usual average in each particular. The deaths are, as in preceding years, 18 to every 1,000 members.

The *baptisms* are, adults decidedly increased; infant, the usual number.

The numbers in *Sunday Schools* fall off 7,739. The reason is not obvious, unless we attribute it to the fact that when the figures were collected, far more than that number of our teachers and scholars were in military service.

STATISTICS FOR PRECEDING YEARS.

We continue the tables of churches, ministers, church membership, yearly changes, &c., inserted last year, which had been compiled with great care by thoroughly revising the reports of the years mentioned. These are all which our present data furnish. Three statements of last year, which escaped a last correction,

are modified in this: in last year's printing, — against the year 1860, — “586 churches not supplied with ministers,” should be subdivided into “408 not supplied, 178 condition not reported.” Against the year 1861, — instead of “No. ministers' position not known,” there should be “93,” — making the “total” of ministers “2,706,” instead of “2,613.” Against the year 1865, — “678 [instead of 676] churches not supplied with ministers,” should be subdivided into “582 not supplied, 96 condition not reported.” These changes are made in the tables as now printed.

CHURCHES AND MINISTERS.

PRINTED IN YEAR BOOK OR QUARTERLY.	Collected in	CHURCHES.							MINISTERS.						
		WITH MINISTERS.				Not Supplied.	Condition not rep'ted.	TOTAL CHURCHES.	IN PASTORAL WORK.				Not in Pas- toral work.	Position not rep'ted.	TOTAL MINISTERS.
		Pastors.	Acting Pastors.	Not Specified.	TOTAL.				Pastors.	Acting Pastors.	Not Specified.	TOTAL.			
January, 1858	1857	903	512	417	1,832	503	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	899	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	169	2,752
“ 1864	1863	830	768	610	2,208	495	120	2,823	832	643	431	1,906	632	219	2,757
“ 1865	1864	877	1,027	283	2,187	582	96	2,865	875	876	215	1,966	756	140	2,862
“ 1866	1865	783	789	569	2,141	640	59	2,840	792	784	378	1,954	833	43	2,888

CHURCH MEMBERSHIPS, ADDITIONS, REMOVALS, ETC.

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.	Profe- sion.	Let- ter.	TOTAL.	Deaths.	Dis- missed.	Excom.	TOTAL.	Adult.	Infant.	
Jan., 1858	1857			292,549		6,913	6,592	13,505	3,110	6,076	465	9,651			128,772
“ 1859	1858			239,586		13,248	8,107	22,175	3,338	6,392	512	10,842			162,815
“ 1860	1859	75,158	144,690	257,634	27,765	25,590	9,623	35,213	3,589	8,205	717	12,533	10,618	6,150	216,441
“ 1861	1860	81,443	157,257	260,389	29,082	7,646	7,588	15,234	3,644	7,097	715	11,456	3,661	4,841	250,660
“ 1862	1861	81,196	158,237	259,119	32,180	5,522	6,629	12,151	3,708	6,280	551	10,539	2,151	4,544	246,547
“ 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	264,313	31,178	7,499	6,487	14,375	4,288	5,577	780	10,146	3,362	4,405	260,452
“ 1865	1864	88,305	174,083	268,415	34,338	9,228	6,897	16,225	4,937	5,923	641	11,501	4,052	4,462	286,798
“ 1866	1865	86,795	174,859	269,062	34,550	11,316	7,508	18,843	4,766	6,711	666	12,138	5,010	4,389	279,659

These figures show a steady gain in the number and numerical strength of our churches, — modified this year by the dropping of the 70 Ohio churches. There is no reason whatever to doubt the reality of this increase, but every reason to believe in its substantial truth. If it has been followed by an equal advance in spiritual life, we have done well.

The number of ministers has also steadily increased. While the “total” is about equal to that of the number of churches, our churches are inadequately supplied. A far greater want, however, is disclosed when we notice the great number of ministers not in pastoral work. Of these, many are missionaries, teachers, professors, or presidents of colleges or seminaries; a goodly number are in pastoral work abroad; others are editors, secretaries, or agents of religious societies: — all of which are of indispensable service to the churches. Many more still are supplying different pulpits from Sabbath to Sabbath. But, after all these deductions, the number of ministers who are superannuated, or who have engaged in secular pursuits, makes a sad diminution from our “total,” even though doubtless a hundred or two more names ought to be on the roll. For the great work before the denomination, the number is sadly inadequate.

The number of “absentees” remains about stationary. The evil apparent is not so great in reality; inasmuch as these “absentees” really balance each other.

The additions are quite uniform year by year, except in years following revivals, as in 1857-8. The deaths moderately and proportionally increase; so readily that it may be taken for granted, that, in every thousand members reporting, the deaths will be eighteen annually.

Another year, with the impulse given by the National Council, ought to show great results. A. H. Q

LIST OF CONGREGATIONAL MINISTERS,

WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

CONCERNING the following 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.

2. Licentiates are not ministers. Don't look for their names.

3. This list will sometimes disagree with the foregoing tables, because we have corrected up to the latest moment.

4. 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. Nor do we know anything except what comes on paper.

5. In searching for a name of various spellings, look at each form. All contracted names, like "Me," are arranged according to the contracted spelling.

6. 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.

7. Send us notice of all mistakes. Post-office addresses are sometimes antiquated.

8. We have erased from last year's list 253, and have inserted 270 names. We ought to have had a hundred more. If your name is omitted, send us word, accompanied by a dollar and a half for the *Quarterly* for 1866.

- | | | |
|--|--|---|
| Abbe, Frederick R., Abington, Ms. | Allen, E. W., North Pitcher, N. Y. | Atkinson, George H., Portland, Or. |
| Abbott, Amos, Rahuri, India. | Allen, George, Worcester, Ms. | Atkinson, Timothy, Nahant, Ms. |
| Abbott, C. F., Bristol, N. H. | Allen, George E., Chelsea, Ms. | Atkinson, Wm. B., Evanston, Ill. |
| Abbott, Ed. F., South Merrimack, N. H. | Allen, John A., Strykersville, N.Y. | Atwater, Edw'd E., New Haven, Ct. |
| Abbott, Jacob J., Yarmouth, Me. | Allen, John W., Tipton, Mich. | Atwater, Horace C., Alexandria, O. |
| Abbott, Joseph, Beverly, Ms. | Allen, Roland H., Canton, Mass. | Atwater, William W., Prospect, Ct. |
| Abbott, John S. C., New Haven, Ct. | Allen, Sam'l H., Windsor Locks, Ct. | Atwood, Anson S., E. Hartford, Ct. |
| Abbott, Lyman, New York. | Allen, William, Dracont, Ms. | Atwood, Edward S., Salem, Ms. |
| Abernethy, Henry C., Oneida, Ill. | Allen, Wm. W., Council Bluffs, Io. | Atwood, Lewis P., West Greece, N. Y. |
| Acheson, Alex'r, Bedford, Mich. | Allender, Thomas, Assabet, Ms. | Austin, David R., So. Norwalk, Ct. |
| Adair, S. L., Leavenworth, Kan. | Allis, O. D., West Randolph, Vt. | Austin, Franklin D., South Royalston, Ms. |
| Adams, A. B., Benzonia, Mich. | Allworth, Wm. H., Paris, C. W. | Austin, Lewis A., Orwell, Vt. |
| Adams, Aaron C., Auburn, Me. | Alvord, Frederick, Monson, Ms. | Austin, Samuel J., Oxford, Ms. |
| Adams, Calvin C., Deane Corners, Ill. | Alvord, John W., New York. | Avery, Eugene H., Roscoe, Ill. |
| Adams, Daniel E., Wilton, N. H. | Alvord, N., Centralia, Kan. | Avery, Frederick D., Columbia, Ct. |
| Adams, Darwin, Paper Mill Village, N. H. | Ames, Marcus, Lancaster, Ms. | Avery, Jared R., Grotton, Ct. |
| Adams, Eph., Decorah, Io. | Amsden, Benjamin M., Crete, Ill. | Avery, John, Lebanon, Ct. |
| Adams, George E., Brunswick, Me. | Amsden, S. H., Wilmot, N. H. | Avery, John T., Cleveland, O. |
| Adams, Geo. M., Portsmouth, N.H. | Anderson, Edward, Michigan City, Ind. | Avery, William F., ———, Ms. |
| Adams, Harvey, Farmington, Jo. | Anderson, James, Manchester, Vt. | Avery, William P., Chapin, Io. |
| Adams, Jona. E., Searsport, Me. | Anderson, Joseph, Detroit, Mich. | Ayer, Chas. L., Mansfield Cent. Ct. |
| Adams, John, Hillsboro' Center, N. H. | Anderson, Joseph, Waterbury, Ct. | Ayer, Franklin D., Milford, N. H. |
| Adams, John C., Falmouth, Me. | Anderson, Rufus, Boston, Ms. | Ayer, Joseph, East Lyme, Ct. |
| Adams, John R., Gorham, Me. | Andrews, David, Winona, Min. | Ayres, Fred'k H., Long Ridge, Ct. |
| Adams, Levi P., Fitch Bay, C. E. | Andrews, Dean, Marshall, Ill. | Ayres, Rowland, Hadley, Ms. |
| Adams, Nehemiah, Boston, Ms. | Andrews, Edwin A., New Britain, Ct. | Babcock, Daniel H., Berkley, Ms. |
| Adams, Thomas, Brown's Corners, Me. | Andrews, Israel W., Marietta, O. | Bachelor, Gilman, Machias Port, Me. |
| Adams, W. A., Fort Scott, Kan. | Andrews, Samuel J., Hartford, Ct. | Backus, Joseph W., Lowell, Ms. |
| Adams, Wm. W., Fall River, Ms. | Andrus, Elizur, New Orleans, La. | Bacon, George B., Orange, N. J. |
| Adamsen, Wm. S., Wolcottville, Ct. | Angier, Luther H., Rockport, Ms. | Bacon, James M., Essex, Ms. |
| Aiken, Charles A., Hanover, N. H. | Angier, Marshall B., Sturbridge, Ms. | Bacon, Leonard, New Haven, Ct. |
| Aiken, James, Hanover, Ms. | Anthony, Geo. N., Marlboro', Ms. | Bacon, Leonard W., Br'klyn, N. Y. |
| Aiken, Silas, Rutland, Vt. | Aphorpp, Rufus, St. Johns, Mich. | Bacon, William N., Shoreham, Vt. |
| Aiken, Wm. P., Newington, Ct. | Aphorpp, Wm. P., Bowen's Prairie, Io. | Bacon, William T., Woodbury, Ct. |
| Albro, John A., Cambridge, Ms. | Armour, John, Kelvin, C. W. | Badger, Milton, New York. |
| Alden, Eben'r, Jr., Marshfield, Ms. | Armes, Josiah L., Barrington, N.H. | Bailey, Charles E., Benzonia, Mich. |
| Alden, E. Judson, Naperville, Ill. | Arms, Hiram P., Norwich Town, Ct. | Bailey, J. G., Hyde Park, Vt. |
| Alden, Edmund K., S. Boston, Ms. | Arms, Selah R., Springfield, Vt. | Baird, John G., Centerbrook, Ct. |
| Alden, Edwin H., Tunbridge, Vt. | Arms, Wm. F., Mianns, Ct. | Baird, Robert G., Armada, Mich. |
| Alden, Lucius, Newcastle, N. H. | Arusby, Lauren, Chapl. | Baker, A. A., Cornwall, Vt. |
| Aldrich, Jer. K., River Point, R. I. | Armstrong, Frederick A., Dallas City, Ill. | Baker, Abijah R., So. Boston, Ms. |
| Alexander, Walter S., Pomfret, Ct. | Arnold, Robert S., Colton, N.Y. | Baker, Ephraim H., Marschias, Ill. |
| Allen, A. S., Dover, Wis. | Arnold, F. L., Orwell, O. | Baker, Edward P., E. Machias, Me. |
| Allen, Benj. R., Marblehead, Ms. | Arnold, Seth S., Asectuneyville, Vt. | Baker, James S., Madison, N. Y. |
| Allen, Cyrus W., East Jaffrey, N.H. | Ashley, J. Mills, Goodrich, Mich. | Baker, Joseph D., Cambridge, Ill. |
| Allen, Eph. W., So. Berwick, Me. | Ashley, Samuel S., Northboro', Ms. | Baker, Silas, Standish, Me. |

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 Baker, Z., Osawatomic, Kan.
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 Baldwin, Abram E., Ann Arbor, Mich.
 Baldwin, Abraham V., ———, Io.
 Baldwin, D. J., Downer's Grove, Ill.
 Baldwin, Curtis C., Brownhelm, O.
 Baldwin, David J., Lisle, Ill.
 Baldwin, Elijah C., Braunford, Ct.
 Baldwin, Joseph B., W. Cunninghamton, Ms.
 Baldwin, Theron, New York.
 Baldwin, Thomas, Plymouth, Vt.
 Baldwin, William O., Johnsbury, East, Vt.
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 Ballard, Jas., Grand Rapids, Mich.
 Ballard, Josiah, Carlisle, Ms.
 Bancroft, David, Prescott, Ms.
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 Barber, Alanson D., Williston, Vt.
 Barber, Luther A., Scotland, Ct.
 Barbour, Wm. M., So. Danvers, Ms.
 Barbour, Henry, London, Eng.
 Barbour, Nelson, West Fairlee, Vt.
 Bard, Geo. I., Lower Waterford, Vt.
 Bardwell, D. Maceo, Markesan, Wis.
 Bardwell, Horatio, Oxford, Ms.
 Bardwell, John P., Oberlin, O.
 Barker, Enoch, Pictou, N. S.
 Barker, Isaac, Laphamville, Mich.
 Barker, Davis K., Guy's Mills, Pa.
 Barker, Nathaniel, Wakefield, N.H.
 Barnam, George, Waterloo, Ind.
 Barnard, Alonzo, Benzonia, Mich.
 Barnard, Pliny F., Williamstown, Vt. [N. Y.]
 Barnard, Stephen A., Willsboro',
 Barnes, Charles M., Neponset, Ill.
 Barnes, Henry E., Newton, Io.
 Barnes, Jer. R., Cent. Village, Ct.
 Barnes, Jona. E., Darien Depot, Ct.
 Barnes, J. R., Cannon Falls, Minn.
 Barnes, L. C., Mount Vernon, O.
 Barnes, N. H., Kiantone, N. Y.
 Barney, James O., Seekonk, Ms.
 Barnum, Sam'l W., New Haven, Ct.
 Barris, Joseph S., Grand Island, N. Y.
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 Barrows, Elijah P., Andover, Ms.
 Barrows, George W., Salisburg, Vt.
 Barrows, Homer, Plaistow, N. H.
 Barrows, John M., Olivet, Mich.
 Barrows, J. O., Northampton, N.H.
 Barrows, S., Des Moines, Io.
 Barrows, William, Reading, Ms.
 Barstow, Zedekiah S., Keene, N. H.
 Barbeau, S. H., Burlington, Ms.
 Bartlett, Alexander, Austinburg, O.
 Bartlett, Dwight K., Rochester, N. Y.
 Bartlett, Enoch N., Oberlin, O.
 Bartlett, Francis, Coolville, O.
 Bartlett, Joseph, Buxton, Me.
 Bartlett, Leavitt, Kansas City, Mo.
 Bartlett, Lyman, Morristown, Vt.
 Bartlett, Samuel C., Chicago, Ill.
 Bartlett, Wm. A., Brooklyn, N. Y.
 Bartlett, W. C., Redwood City, Cal.
 Barton, A. S., Georgia, Vt.
 Barton, Chas. B., Woodburn, Ill.
 Barton, Fred A., Indian Orchard, Ms.
 Barton, Walter, Amherst, Ms.
 Bascom, E., Center, Wis.
 Bascom, Flavel, Princeton, Ill.
 Bascom, John, Williamstown, Ms.
 Bassett, Edw. B., Gilsun, N. H.
 Basset, William E., Warren, Ct.
 Batchelder, John S., West Springfield, Mass.
 Bates, Alex'r J., Harwichport, Ms.
 Bates, Alvan J., Lincoln, Me.
 Bates, Henry, Grass Lake, Mich.
 Bates, James A., Huntington, Ms.
 Bates, S. L., Underhill, Vt.
 Bates, Philander, North Truro, Ms.
 Batt, William J., Bedford, Ms.
 Bayliss, James G., St. John, N. B.
 Bayliss, Samuel, Brooklyn, N. Y.
 Bayne, Thomas, Irasburg, Vt.
 Baxter, Benjamin S., Manston, Wis.
 Beach, Aaron C., Millington, Ct.
 Beach, L. B., Andover, O.
 Beach, Nath'l, Little Compton, R.I.
 Beals, David, Jr., Southwick, Ms.
 Beaman, Charles C. [Ms.]
 Beaman, Warren H., North Hadley,
 Bean, David M., South Malden, Ms.
 Bean, Ebenezer, Grey, Me.
 Bean, Phineas A., Hampden, O.
 Beard, Augustus F., Bath, Me.
 Beard, Edwin S., Warren, Me.
 Beard, George P., Chillicothe, Mo.
 Beard, Spencer F., Andover, Ms.
 Beardsley, Bronson B., Bridgeport, Ct. [Ct.]
 Beardsley, Nehemiah H., Somers,
 Beardsley, William, Wheaton, Ill.
 Bechthold, A. H., N. J.
 Becker, George L., Powhattan, Kan.
 Beckwith, E. G., San Francisco, Cal.
 Beckwith, G. A., Manhattan, Kan.
 Beckwith, George C., Boston, Ms.
 Beebe, Hubbard, New Haven, Ct.
 Beecher, Charles, Georgetown, Ms.
 Beecher, Edward, Galesburg, Ill.
 Beecher, Fred W., Kankakee, Ill.
 Beecher, George H., El Paso, Ill.
 Beecher, H. Ward, Brooklyn, N.Y.
 Beecher, Thomas K., Elmira, N. Y.
 Beecher, Wm. H., N. Brookfield, Ms.
 Beekman, J. C., St. Charles, Minn.
 Belden, Henry, Brooklyn, N. Y.
 Belden, Wm. W.
 Bell, Hiram, West Chester, Ct.
 Bell, James M., Watertown, Ms.
 Beman, Amos G., Jamaica, L. I.
 Bement, William, Elmira, N. Y.
 Benedict, Lewis, Lawn Ridge, Ill.
 Benedict, Thos. N., Cen. Lisle, N. Y.
 Beunet, E. O., Mt. Pleasant, Io.
 Bennett, Henry S., Wakeman, O.
 Bennett, Joseph L., Lockport, N.Y.
 Benson, Almon, Cent. Harbor, N.H.
 Benson, Henry, Ellington, N. Y.
 Benson, Homer H., Deloit, Wis.
 Bent, George, Burr Oak, Io.
 Bent, Joseph A., Hoyleton, Ill.
 Bentley, Charles, Willington, Ct.
 Bentley, E. D., ———, Mo.
 Benton, John E., Folsom, Cal.
 Benton, Jos. A., San Francisco, Cal.
 Benton, William A., Mt. Lebanon, Syria.
 Berney, Daniel, Farmers, Mich.
 Berry, Augustus, Pelham, N. H.
 Bessom, William H., Somerset, Ms.
 Bicknell, Simon S., Milton, Wis.
 Bigelow, Andrew, Medfield, Ms.
 Bigelow, Asahel, Hancock, N. H.
 Bigelow, Warren, Mazeppa, Minn.
 Billings, Rich'd S., Shelburne, Ms.
 Bingham, Joel S., East Boston, Ms.
 Birchard, Wm. M., Collamer, Ct.
 Bird, Isaac, Hartford, Ct.
 Bird, William, Abeth, Syria.
 Bisbee, John H., Worthington, Ms.
 Biscoe, G. S., Cottage Grove, Minn.
 Biscoe, Thomas C., Grafton, Ms.
 Bishop, Nelson, Windsor, Vt.
 Bissell, Charles H., Harwinton, Ct.
 Bissell, Edwin C., San Francisco, Cal.
 Bissell, Osear, Roxbury, N. H.
 Bissell, Samuel B. S., Norwalk, Ct.
 Bittinger, John Q., St. Albans, Vt.
 Bixby, Solo'n, Westmoreland, N.H.
 Black, R. K., ———, N. S.
 Black, W. Reid, Harrison, Io.
 Blagden, George W., Boston, Ms.
 Blaisdell, Joshua J., Deloit, Wis.
 Blake, Chas. M., Washington, D. C.
 Blake, D. Hoyt, ———, Ill.
 Blake, George H., Atkinson, Ill.
 Blake, Henry B., Belchertown, Ms.
 Blake, Jeremiah, Pittsfield, N. H.
 Blake, Jos., Gilmanton Cent., N.H.
 Blake, Mortimer, Taunton, Ms.
 Blake, S. Leroy, Pepperell, Ms.
 Blakely, Quincy, Campton, N. H.
 Blakeman, Phineas, Leraysville, Pa.
 Blakeslee, S. Y., San Francisco, Cal.
 Blanchard, Amos, Lowell, Ms.
 Blanchard, Amos, Barnet, Vt.
 Blanchard, Edm'd H., Warwick, Ms.
 Blanchard, Jona., Wheaton, Ill.
 Blanchard, Silas M., Wentworth, N. H.
 Blanchard, Wm. S., Chicago, Ill.
 Bliss, Asher, Corydon, Pa.
 Bliss, Charles R., So. Reading, Ms.
 Bliss, Daniel, Beirut, Syria.
 Bliss, Thomas E., Memphis, Tenn.
 Blodgett, Constantine, Pawtucket, R. I.
 Blodgett, Edw'd P., Greenwich, Ms.
 Blood, Charles E., Wataga, Ill.
 Blood, John, Clifton, Ill. [Mich.]
 Bloodgood, Abraham L., Mounce,
 Blumer, Adam, Shakopee, Minn.
 Boardman, Joseph, Hopkinton, Ms.
 Boardman, M. Bradford, Lynnfield, Ms.
 Boies, Harper, Harpersfield, N. Y.
 Bonney, John M., Batavia, Mich.
 Bodwell, Joseph C., Woburn, Ms.
 Bodwell, Lewis, Wyandotte, Kan.
 Bond, Alvan, Norwich, Ct.
 Bonner, Nathaniel G., Peru, Ms.
 Borden, Edmund W., Salfie, Mich.
 Bordwell, D. N., Charles City, Io.
 Bosworth, Q. M., No. Ridgeville, O.
 Boughton, J. F., Pioneer, Mich.
 Bourne, James R., Bangor, Me.
 Bourne, Shearjashub, Harlem, N.Y.
 Bontelle, Thomas, Fitchburg, Ms.
 Bouton, Nath'l, Concord, N. H.
 Boutwell, Wm. T., Stillwater, Minn.
 Bowers, John M., Sedalia, Mo.
 Bowker, Samuel, Bluehill, Me.
 Bowker, Samuel D. [Ms.]
 Boyd, Pliny S., Shelburne Falls,
 Bowler, Stephen L., Hampden, Me.
 Boynton, Charles, Watertown, Wis.
 Boynton, Charles E., Washington, D. C.
 Boynton, Charles F., Fort Dodge, Io.
 Boynton, Francis H., Rehoboth, Ms.
 Brace, Jonathan, Milford, Ct.
 Brace, Seth C., New Haven, Ct.
 Bradford, Dana B., Gilmanton Iron Works, N. H. [N. Y.]
 Bradford, Benj' H., Niagara City,
 Bradford, J. H., Hudson, Wis.
 Bradford, Moses B., McIndoe's Falls, Vt. [N. H.]
 Bradford, Samuel C., Frankestown,
 Bradnack, Isaac R., Lockport, N.Y.
 Bradshaw, John, Crown Point, N.Y.
 Brainerd, David S., Lyme, Ct.
 Brainerd, Timothy G., Hallifax, Ms.
 Braman, Milton P., Amundale, Ms.
 Branch, Edwin T., Vernon, Mich.
 Brandt, Charles E., Hartford, Ct.
 Brastow, Lewis O., St. Johnsbury, Vt.
 Brastow, Thomas E., Brooks, Me.
 Bray, John E., Brooklyn, N. Y.
 Bray, William L., Aurora, Ill.
 Bred, Chas. C., East Pawpaw, Ill.
 Bred, David, Attleboro', Ms.
 Bred, Samuel D., Ypsilanti, Mich.
 Bred, William J., Raynham, Ms.
 Bremner, David, Plymouth, Ms.
 Brewer, James, Bristol, Ill.

- Brewer, Josiah, Stockbridge, Ms.
 Brewster, Cyrus, —, Ms.
 Brewster, Wm. H., Cleveland, O.
 Brice, John G., Winchester, Ind.
 Brickett, Henry, Geneseo, Ill.
 Bridgeman, Lewis, Westfield, Wis.
 Bridgman, Chester, Ludlow, Ms.
 Briggs, William N., Laporte, O.
 Briggs, William T., New Berne, N. C.
 Brigham, Charles A. G., Enfield, Ct.
 Brigham, David, Wauquoit, Ms.
 Brigham, Levi, Saugus, Ms.
 Brigham, L. W., North Troy, Vt.
 Brigham, Willard, Wendell, Ms.
 Briantall, Loren W., Mallet Creek, O.
 Bristol, Ira, —
 Bristol, Sherlock, Brandon, Wis.
 Bristol, Richard C., Farmington, Ill.
 Brouson, Asahel, Ticonderoga, N. Y.
 Bronson, Geo. F., So. Kirtland, O.
 Brooks, Charles, Unionville, Ct.
 Brooks, Edw. F., Mansfield, Ct.
 Bross, Harmon, Milburn, Ct.
 Broughton, Nath'l H., East Bridge-water, Ms.
 Brown, Chas. M., S. W. Harbor, Me.
 Brown, Edward, Zumbrota, Minn.
 Brown, George, Newark, N. J.
 Brown, Hope, Rockford, Ill.
 Brown, John, Caledon, C. W.
 Brown, J. W., Manchester, Vt.
 Brown, Oliver, St. John, N. B.
 Brown, Robert, Graftraxa, C. W.
 Brown, Robert, Oswego, Ill.
 Brown, Slias C., W. Bloomfield, N. Y.
 Brown, Samuel G., Hanover, N. H.
 Brown, Samuel W., Groton, Ct.
 Brown, Simeon, Lima, O.
 Brown, Simeon, Ottumwa, Io.
 Brown, William B., Newark, N. J.
 Bruce, Edw'd J., Khokal, INDIA.
 Bruce, Henry J., Mis'y A & B. C. F. M.
 Brush, Jesse, Vernon, Ct.
 Bryan, Geo. A., West Haven, Ct.
 Bryant, Albert A. B. C. F. M.
 Bryant, Sidney, Twinsburg, O.
 Buchanan, P. G., Stockton, Cal.
 Bucher, G. B., Granby, C. E.
 Buck, Edward, Orland, Me.
 Buck, Edwin A., Slatersville, R. I.
 Buck, S. J., Grinnell, Io.
 Buckham, James, Burlington, Vt.
 Buckingham, Sam'l G., Springfield, Ms.
 Budge, Henry H., Whitby, C. W.
 Buntington, Wm. I., Brooklyn, N. Y.
 Bulfinch, John J., Newcastle, Me.
 Bulkley, Edwin A., Brooklyn, N. Y.
 Bulkley, Chas. H. A., Owego, N. Y.
 Bull, Richard B., Waukegan, Ill.
 Bullard, Asa, Boston, Ms.
 Bullard, Charles H., Hartford, Ct.
 Bullard, Eben W., Royalston, Ms.
 Bullard, Henry, Wayland, Ms.
 Bullen, Henry L., Durant, Io.
 Burbank, Justin E., Preston, Minn.
 Burgess, Ebenezer, Dedham, Ms.
 Burgess, Eben'r, So. Franklin, Ms.
 Burgess, Oliver, Mt. Vernon, O.
 Burgess, Wm., Edgworth, C. W.
 Burnard, W. H., Green Bay, Wis.
 Burnell, Thos. S., Madura, INDIA.
 Burnham, Abrah'm, Hooksett, N. H.
 Burnham, Amos W., Rindge, N. H.
 Burnham, Chas., Meredith, N. H.
 Burnham, Jonas, Farmington, Me.
 Burpee, A., Yarmouth, N. S.
 Burr, Enoch F., Lyme, Ct.
 Burr, Willard, Strongsville, O.
 Burr, Zalmon B., Weston, Ct.
 Burt, Daniel C., Fairhaven, Ms.
 Burt, David, Winona, Minn.
 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, Ms.
 Buss, Henry, Dement, Ill.
 Butler, Daniel, Boston, Ms.
 Butler, Franklin, Windsor, Vt.
 Butler, Henry E., Keeseville, N. Y.
 Butler, Jeremiah, Fairport, N. Y.
 Butterfield, Horatio Q., Rockville, Ct.
 Buxton, Edward, Webster, N. H.
 Byington, Ezra H., Windsor, Vt.
 Byington, Swift, Stoneham, Ms.
 Byrd John H. Leavenworth, Kan.
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 Cady, Cornelius S., Maquoketa, Io.
 Cady, Dan. R., West Cambridge, Ms.
 Cairns, J., Whitney's Point, N. Y.
 Caldwell, Wm. E., So. Weifleet, Ms.
 Calhoun, Geo. A., No. Coventry, Ct.
 Calhoun, Simeon H., Abeih, SYRIA.
 Callahan, Charles S., Kahoka, Mo.
 Camp, Albert B., Bristol, Ct.
 Camp, Amzi, New York.
 Camp, Chas. W., Fond du Lac, Wis.
 Campbell, Alex'r B., Mendon Ill.
 Campbell, D. A., Auroraville, Wis.
 Campbell, John, West Arran, C. E.
 Campbell, Randolph, Newburypt, Ms.
 Campbell, Wm. M., Keeler, Mich.
 Candee, George, Berlin Heights, O.
 Canfield, Philo, Albert Lea, Minn.
 Canfield, Thos. H., Davenport, Io.
 Capron, Wm. B., Madura, INDIA.
 Carleton, Israel, Utica, Mo.
 Carpenter, C. C., Brookline, Ms.
 Carpenter, Eber, Boston, Ms.
 Carpenter, E. Irvin, Barre, Vt.
 Carpenter, Elbr. G., Waldoboro', Me.
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 Carr, Wil'm O., Barnstead Parade, N. H.
 Carrier, Augustus H., Auburndam, Ms.
 Carruthers, John J., Portland, Me.
 Carruthers, Wm., No. Cambridge, Ms.
 Carter, James E., Brooklyn, N. Y.
 Carter, Wm., Pittsfield, Ill.
 Carver, Shubal, Union Valley, N. Y.
 Cary, M., Newton, Io.
 Case, Rufus, Greenfield, N. H.
 Cass, John W., Como, Ill.
 Catlin, B. R., —, N. H.,
 Chamberlin, Chas., Eastford, Ct.
 Chamberlin, Ed. B., Essex, Vt.
 Chamberlain, J. M., Grinnell, Io.
 Chamberlin, J. P.,
 Chamberlain, P. B., Walla Walla, W. T.
 Chamberlain, U. T., Centerville, Pa.
 Chamberlain, Win. A., Beardstown, Ill. [Ill.
 Champlin, Step. W., Poplar Grove, Chandler, Augustus, Stafford, Vt.
 Chandler, Jos., West Brattleboro', Vt.
 Chaney, Lucien W., Rutland, N. Y.
 Chapin, A. L., Beloit, Wis.
 Chapin, Franklin P., Camden, Me.
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 Chapin, Nathan C., La Crosse, Wis.
 Chapman, Alex'r W., Minooka, Ill.
 Chapman, Calvin, Standish, Me.
 Chapman, Daniel, Huntley, Ill.
 Chapman, Elias, So. Newmarket, N. H. [N. Y.
 Chapman, Edward D., Sinclearville, Chapman, Fred. W., East Hampton, Ct.
 Chapman, Jacob, So. Paris, Me.
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 Chase, Benjamin C., Dover, Me.
 Chase, Edward, Portland, Me.
 Chase, Henry L., Carver, Ms.
 Cheever, George B., New York.
 Cheever, Henry T., Worcester, Ms.
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 Chickering, John W., Jr., Exeter, N. H.
 Child, Willard, Worcester, Ms.
 Childs, Alexan'r C., West Dennis, Ms. [Ms.
 Chipman, R. Manning, Fairmount, Christopher, Wm. B., Mendota, Ill.
 Church, Bethuel C., Odell, Ill.
 Church, Lot, Marengo, Ill.
 Churchill, Chas. H., Oberlin, O.
 Churchill, John, Woodbury, Ct.
 Chute, Ariel P., Sharon, Ms.
 Claflin, Geo. B., MENDI Mission.
 Claggett, Erastus B., Lyndboro', N. H.
 Claggett, Wm. Westmoreland, N. H.
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 Clapp, Chas. W., Grinnell, Io.
 Clapp, Erastus, Easthampton, Ms.
 Clapp, Luther, Wauwatosa, Wis.
 Clapp, Sumner G., Boston, Mass.
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 Clark, Asa F., Marlboro', Vt.
 Clark, Benj. F., No. Chelmsford, Ms.
 Clark, Chas. W., Hartland, Vt.
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 Clark, Dorus, Waltham, Ms.
 Clark, Edson L., Dalton, Ms.
 Clark, Edward, West Salem, Wis.
 Clark, Edw'd L., No. Bridgewater, Ms.
 Clark, Edw'd W., Claremont, N. H.
 Clark, Elias, Ottumwa, Io.
 Clark, Eli B., Chicopee, Ms.
 Clark, Geo., Oberlin, O.
 Clark, Henry, Riverhead, N. Y.
 Clark, H. S., New Lisbon, Wis.
 Clark, Jacob S., Morgan, Vt.
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 Clark, N. Catlin, Ringwood, Ill.
 Clark, Nelson, Tiverton, R. I.
 Clark, Orlando, St. Louis, Mo.
 Clark, Philetus, Sharon, Vt.
 Clark, Perkins K., Mittineague, Ms.
 Clark, Sereno D., Boston, Ms.
 Clark, Solomon, Plainfield, Ms.
 Clark, Sumner, So. Franklin, Ms.
 Clark, Theodore J., Ashfield, Ms.
 Clark, William, Amherst, N. H.
 Clark, William, Milan, ITALY.
 Clark, W. Simpson, Austin, Minn.
 Clarke, Benj. F., Winchendon, Ms.
 Clarke, Sumner, Wolfboro', N. H.
 Clarke, Tertius S., Cuyahoga Falls, O.
 Clarke, William, Dresden, C. W.
 Clarke, Wm. B., New Haven, Ct.
 Clarke, Wm. F., Guelph, C. W.
 Clary, Dexter, Beloit, Wis.
 Clary, Timothy F., Wareham, Ms.
 Cleveland, Elsha L., New Haven, Ct. [Ct.
 Cleveland, Jas. B., New Hartford, Cleveland, J. P., Mattapoisset, Ms.
 Clement, Jona., Woodstock, Vt.
 Clift, William, New York.
 Clinie, John, Bellville, C. W.
 Clinton, O. P., Menasha, Wis.
 Clisbee, Edward P., Lenox, O.
 Clisbee, Jay, Amherst, Ms.
 Closson, J. T., Quechee, Vt.
 Cloyes, Dana, South Reading, Ms.
 Cobb, Asahel, New Bedford, Ms.
 Cobb, Henry W., Chicago, Ill.

- Cobb, Leander, Marion, Ms.
 Cobb, L. Henry, Memphis, Tenn.
 Cobb, Nathaniel, Kingston, Ms.
 Coburn, D. N., Monson, Ms.
 Coburn, L. S., Weston, Vt.
 Cochran, Robert, Austintown, O.
 Cochran, S. 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, Ms.
 Cogswell, Nath'l, Yarmouth, Ms.
 Coit, Joshua, Brookfield, Ms. [Ms.
 Colburn, Moses M., So. Dedham, Colby, John, Southboro', Ms.
 Cole, Albert, Cornish, Me.
 Cole, Samuel, West Gloucester, Ms.
 Coleman, William L., Mitchell, Io.
 Collicie, Joseph, Delavan, Wis.
 Collins, Augustus B., Norwalk, Ct.
 Colman, George W., Acton, Ms.
 Colton, Aaron M., Easthampton, Ms.
 Colton, Erastus, Orange, Ct.
 Colton, Henry M., Middletown, Ct.
 Colton, Theron G., Monson, Ms.
 Colton, Willis S., Wethersfield, Ct.
 Coltrin, Nath'l P., Plymouth, Ill.
 Conings, Elam J., Fairfield, Vt.
 Comstock, Davillo W., Dowagiac, Mich.
 Conant, Liba, Hebron, N. H.
 Condit, Uzal W., Salisbury, N. H.
 Condon, Thomas, Dales, Or.
 Cone, Luther H., Chicopee, Ms.
 Cone, Sylvanus S., Waynesville, Ill.
 Connell, David, West Hawley, Ms.
 Conrad, Charles E., Quincy, Ill.
 Converse, John K., Burlington, Vt.
 Cook, J. B., Danville, Pa.
 Cook, Joseph T., Sycamore, Ill.
 Cook, Jonathan B., Wells, Me.
 Cook, Nehemiah B., Ledyard, Ct.
 Cooke, George, Amherst, Mass.
 Cooke, Theodore, Woonsocket, R. I.
 Cooley, Henry, Feeding Hills, Ms.
 Cooley, Oramel W., Henry, Ill.
 Coolidge, Amos H., Leicester, Ms.
 Cooper, Joseph C., Salem, Io.
 Copeland, Jonathan, Westport, Mo.
 Copp, Joseph A., Chelsea, Ms.
 Cordell, Jas. G., Schenectady, N. Y.
 Cordley, Chris' M., Lawrence, Ms.
 Cordley, Richard, Lawrence, Kan.
 Corning, Jas. L., Poughkeepsie, N. Y.
 Cornish, George, Montreal, C. E.
 Corser, Enoch, Bosawen, N. H.
 Couch, Paul, Jewett City, Ct. [Ct.
 Cowles, Chauncey D., Farmington, Cowles, Henry, Oberlin, O.
 Cowles, John G. W., East Saginaw, Mich.
 Cowles, John P., Ipswich, Ms.
 Cozens, Sam'l W., Middlebury, Vt.
 Craig, Henry K., Bucksport, Me.
 Craig, Wheelock, New Bedford, Ms.
 Crane, Ethan B., Brooklyn, N. Y.
 Crane, Isaac C., Elgerton, O.
 Crane, James S., Morenci, Mich.
 Crane, Jonathan, Middletown, N. Y.
 Crane, L. C., Canandaigua, Mich.
 Cravath, E. M., Norwalk, O.
 Crawford, Robert, Deerfield, Ms.
 Crawford, Wm. Central City, Col. T.
 Cressy, Geo. W., Buxton Cent., Me.
 Cressy, Noah, Portland, Me.
 Crittenden, Richard, Towanda, Pa.
 Crosby, B. S., Clayton, Cal.
 Crosby, J. D., Ashburnham, Ms.
 Cross Gorham, Richville, N. Y.
 Cross, J., Amity, Io.
 Cross, Joseph W., W. Boylston, Ms.
 Cross, Moses K., Washington, Io.
 Cross, Wellington R., New Gloucester, Me.
 Crowther, Thomas, Oxford, Me.
 Cruickshanks, James, Spencer, Ms.
 Crumb, John H., Traverse City, Mich. [Vt.
 Cummings, E. C., St. Johnsbury, Cummings, Henry, Newport, N. H.
 Cummings, Hiram, Petaluma, Cal.
 Cummings, Jacob, Exeter, N. H.
 Cummings, Preston, Leicester, Ms.
 Cundall, Isaac N., Rosendale, Wis.
 Cunningham, John, Gainesville, N. Y.
 Cunningham, John C., Nora, Ill.
 Currier, Albert H., Lynn, Ms.
 Curtice, Corban, Saub'nton Bridge, N. H.
 Curtis Lucius, Colchester, Ct.
 Curtis, Dan'l C., Fort Howard, Wis.
 Curtiss, Otis F., Versailles, N. Y.
 Curtiss, Samuel I., Union, Ct.
 Curtiss, Wm. B., N. Branford, Ct.
 Cushing, Christopher, No. Brookfield, Ms. [Ms.
 Cushing, James R., No. Rochester, Cushman, C. L., East Townsend, Vt.
 Cushman, David Q., Warren, Me.
 Cushman, Job, Plymouth, Ms.
 Cushman, John P., Brighton, Ms.
 Cushman, Rufus S., Manchester, Vt.
 Cutler, Braimer B., Lawrenceville, N. Y.
 Cutler, Calvin, New Ipswich, N. H.
 Cutler, Charles, Frankestown, N. H.
 Cutler, Ebenezer, Worcester, Ms.
 Cutler Elijah, Conway, Ms.
 Cutler, Temple, Skowhegan, Me.
 Cutler, Wm. H., Hopkinton, N. H.
 Cutler, Edward F., Rockland, Me.
 Dada, Edgar P., Pocatonia, Ill.
 Dada, Wm. B., Clear Water, Minn.
 Daggett, Chas. R., E. Madison, Me.
 Daggett, Oliver E., Canandaigua, N. Y.
 Dame, Charles, Exeter, N. H.
 Dana, Gideon, Wauseon, O.
 Dana, J. Jay, Cummington, Ms.
 Dana, M. M. G., Norwich, Ct.
 Daniels, D., Dunduff, Pa.
 Daniels, Henry M., Winnebago, Ill.
 Daniels, W. H., Normal, Ill.
 Danielson, Joseph, Sacarappa, Me.
 Darin, J., Manchester, N. S.
 Darling, George, Hudson, O.
 Darling, Samuel D., Oakfield, Wis.
 Darling, Walter E., Bangor, Me.
 Dascoub, A. B., Waitsfield, Vt.
 Dashiell, Alf. H., Stockbridge, Ms.
 Davenport, Wm. W., W. Killingly, Ct.
 Davidson, David B., Danville, Io.
 Davies, Daniel S., Ironton, O.
 Davies, David, Brady's Bend, Pa.
 Davies, David, Parisville, O.
 Davies, Evan, Thurman, O.
 Davies, James, Radnor, O.
 Davies, John A., Patriot, O.
 Davies, Thos. W., Youngstown, O.
 Davis, Elnathan, Fitchburg, Ms.
 Davis, Emerson, Westfield, Ms.
 Davis, Franklin, Portsmouth, N. H.
 Davis, James Scott, Hoyleton, Ill.
 Davis, Josiah G., Amherst, N. H.
 Davis, Perley B., Sharon, Ms.
 Davis, Timothy, Kingston, Ms.
 Dawes, Ebenezer, Dighton, Ms.
 Day, B. W., Wroxteter, C. W.
 Day, Guy B., Bridgeport, Ct.
 Day, Henry N., New Haven, Ct.
 Day, Hiram, East Hartford, Ct.
 Day, Jeremiah, New Haven, Ct.
 Day, Pliny B., Hollis, N. H.
 Day, Samuel, Ann Arbor, Mich.
 Day, Warren F., Bloomington, Ill.
 Dean, Artemas, Greenfield, Ms.
 Dean, Oliver S., Roxbury, Ct.
 Dean, Samuel C., Satara, INDIA.
 Deering, John K., Solon, Me.
 Delamater, T. H., Litchfield, O.
 Deming, A. T., Franklin, Vt.
 Demond, Elijah, Westboro', Ms.
 Denison, Andrew C., Portland, Ct.
 Dennen, Step. R., Providence, R. I.
 Denny, Hiram, Alton, C. W.
 Dewey, Chester, Rochester, N. Y.
 Dewey, William, Leroy, N. Y.
 Dexter, Henry M., Boston, Ms.
 Dickerman, Lysander, Weymouth Landing, Ms.
 Dickerson, O. C., Chandlerville, Ill.
 Dickinson, Edmund F., Chicago, Ill.
 Dickinson, Erastus, Sudbury, Ms.
 Dickinson, Henry A., Vermillionville, Ill.
 Dickinson, Joel L., Plainville, Ct.
 Dickinson, Noahdiah S., Foxboro', Ms.
 Dickinson, Obed, Salem, O.
 Dickinson, W. E., Montville, Ct.
 Dilley, Alexander B., Bangor, N. Y.
 Dilley, Samuel, Adams, Ill.
 Diman, J. Lewis, Providence, R. I.
 Dimock, Samuel R., Syracuse, N. Y.
 Dinsmore, John, Winslow, Me.
 Disbro, L. P., Olmstead Falls.
 Dixon, Alvan M., Knoxville, Tenn.
 Dixon, H. H., Ripon, Wis.
 Dixon, James J. A. T., Buda, Ill.
 Dixon, William E., Enfield, Ct.
 Dodd, Stephen G., Middleboro', Vt.
 Dodge, Henj., West Brooksville, Me.
 Dodge, John W., Hampton, N. H.
 Dodge, John, Middlefield, Ms.
 Dodge, Wm. E., Millbury, Ill.
 Dole, Franklin B., Appleton, Wis.
 Doldt, James, Milton, N. H.
 Dole, George T., Curtisville, Ms.
 Dole, Sylvester C., Crotty, Ill.
 Donaldson, John W., Wycocna, Wis.
 Doolittle, Edgar J., Chester, Ct.
 Dornan, Lester M., Manchester, Ct.
 Doubleday, Wm. T., Goshen, Ct.
 Dougherty, James, Johnson, Vt.
 Douglas, James, Pulaski, N. Y.
 Douglas, Solomon J., Sherman, Ct.
 Douglass, Eben'r, Bridgewater, Ms.
 Douglass, John A., Waterford, Me.
 Douglass, Nathan, Bangor, Me.
 Dow, Ezekiel, Linebrook, Ms.
 Dow, J. M. H., Boston, Ms.
 Dow, Wm. W., Kennebunkport, Me.
 Dowden, Wm. H., Carlisle, Ms.
 Downs, Azel, Riverhead, N. Y.
 Downs, Charles A., Lebanon, N. H.
 Dowse, Edmund, Sherburne, Ms.
 Drake, Andrew J., Atlanta, Ill.
 Drake, Cyrus B., Royalton, Vt.
 Drake Samuel S., Deer Isle, Me.
 Dresser, Amos W., Pentwater, Mich.
 Drew, S. F., Cabot, Vt.
 Dudley, Horace F., Paris Hill, N. Y.
 Dudley, John, New Haven, Ct.
 Dudley, J. F., St. Paul, Minn.
 Dudley, John L., Middletown, Ct.
 Dudley, Martin, Easton, Ct.
 Duff, Archibald, Sherbrooke, C. E.
 Duff, Charles, Eramosa, C. W.
 Duncan, Abel G., Freetown, Ms.
 Duncan, Thomas W., Nelson, N. H.
 Dunham, Isaac, Westport, Ms.
 Dunham, Sam'l, W. Brookfield, Ms.
 Dunkerly, David, Durham, C. E.
 Dunn, Richard C., Toulon, Ill.
 Dunning, Andrew, Thompson, Ct.
 Dunning, Homer N., Poughkeepsie, N. Y.
 Dunning, Wm. H., Rockport, Ms.
 Durant, Henry, Oakland, Cal.
 Duren, Charles, Vershire, Vt.
 Durfee, Calvin, Williamstown, Ms.
 Durham Benjamin.
 Durham, Henry, La Salle, Ill.
 Durant, John, Stratford, C. W.
 Dustan, George, Peterboro', N. H.

- Dutton, Albert I., Shirley, Ms.
 Dutton, Sam'l W. S., New Haven, Ct.
 Dutton, Thomas, Ashford, Ct.
 Dwight, Edward S., Hadley, Ms.
 Dwight, John, No. Wrentham, Ms.
 Dwight, Theodore M., Putney, Vt.
 Dwight, Timothy, New Haven, Ct.
 Dwinell, Israel E., Sacramento, Cal.
 Dwinell, Solo A., Reedsbury, Wis.
 Dye, Charles B., West Suffield, Ct.
 Dyer, David, Albany, N. Y.
 Dyer, B. Porter, Somerville, Ms.
 Dyer, Spencer O., Amherst, Ms.
 Eastman, David, New Salem, Ms.
 Eastman, John, Danville, Vt.
 Eastman, Lucius R., Amherst, Ms.
 Eastman, L. Root, Holyoke, Ms.
 Eastman, Morgan L., Ogdensburg, N. Y. [Ms.]
 Eastman, William R., Grantville, Easton, Thos., So. Glasterbury, Ct.
 Eaton, Cyrus H., Roseville, Ill.
 Eaton, Danforth L., Lowell, Mich.
 Eaton, Jos. M. R., Henniker, N. H.
 Eaton, Joshua, Isle au Haut, Me.
 Eaton, S. W., Lancaster, Wis.
 Ebbys, Edward, Paris, C. W.
 Eddy, Hiram, Macon, Ga.
 Eddy, Zachary, Northampton, Ms.
 Edgar, John, Falls Village, Ct.
 Edgell, John, Q. A., Andover, Ms.
 Edwards, Henry L., So. Abington, Ms.
 Edwards, John, Youngstown, O.
 Edwards, John E., Blackstone, Ms.
 Edwards, J. H. W., Lebanon, N. H.
 Edwards, Jonathan, Dedham, Ms.
 Edwards, Thomas, Cincinnati, O.
 Edwards, Tryon, New York.
 Edwards, William, Syracuse, O.
 Eels, Cushing, Forest Grove, Or.
 Eels, Dudley B., New Haven, Io.
 Eggleston, Nath. H., Stockbridge, Ms. [N. H.]
 Eldridge, Erastus D., Kensington, Eldridge, Joseph, Norfolk, Ct.
 Ellex, Daniel, Lawrence, Kan.
 Elliot, Henry B., New York.
 Elliot, John, Rumford Point, Me.
 Elliot, John E., Higganum, Ct.
 Elliot, Joseph, Ottawa City, C. W.
 Ellis, John M., Oberlin, O.
 Ellis, Thos. L., Kittery Point, Me.
 Ellsworth, Alfred A., New Berne, N. C.
 Elmer, Hiram, Clinton, Mich.
 Elwood, David M., Woodbridge, Ct.
 Ely, Alfred, Monson, Ms.
 Emerson, Alfred, Fitchburg, Ms.
 Emerson, Brown, Salem, Ms.
 Emerson, Charles H., Lee, Me.
 Emerson, Edward B., Stratford, Ct.
 Emerson, John D., Haverhill, N. H.
 Emerson, Joseph, Andover, Ms.
 Emerson, Oliver, Sabula, Io.
 Emerson, Rufus, Grafton, Vt.
 Emerson, Rufus W., Monson, Me.
 Emery, Joshua, N. Weymouth, Ms.
 Emery, Samuel H., Quincy, Ill.
 Emmons, Henry V., Lancaster, N. H.
 Emmons, John, Windsor, Mich.
 Entler, Geo. R., Meredith, N. Y.
 Estler, William P., Olivet, Mich.
 Estabrook, Joseph, Ypsilanti, Mich.
 Eustis, Wm. T. Jr., New Haven, Ct.
 Evans, David M., Oakhill, O.
 Evans, E. B., Hyde Park, Pa.
 Evans, Evan J., Williamsburg, Io.
 Evans, G. R., Milwaukee, Wis.
 Evans, Thos. Palmyra, O.
 Everts, Nath'l K., Ada, Mich.
 Eversell, Robert, Pond du Lac, Wis.
 Everest, A. E., Peru, N. Y. [Wis.]
 Ewing, Edward C., Ashfield, Ms.
 Fairbairn, ———, Reed's Corners, Wis.
 Fairbank, J. B., Fox Lake, Wis.
 Fairbanks, F. J., Westminster, East, Vt.
 Fairbanks, Sam'l B., Waddle, INDIA.
 Fairbanks, Henry, Hanover, N. H.
 Fairchild, Edwin H., Oberlin, O.
 Fairchild, James H., Oberlin, O.
 Fairfield, Minor W., Chicago, Ill.
 Fargo, George W., Bangor, Me.
 Farham, Lucien, Newark, Ill.
 Farrar, Henry, Upton, Me.
 Farrar, John A., Cowansville, C. E.
 Farwell, Asa, Haverhill, Ms.
 Fay, Henry C., Norton, Ms.
 Fay, Levi L., Lawrence, O.
 Fay, Osmer W., Chicago, Ill.
 Fay, Prescott, Rochester, N. H.
 Fay, Solomon P., Boston, Ms.
 Feleh, Chas. P., Naperville, Ill.
 Fellows, Franklin E., Bridgton, Me.
 Fellows, Silenus H., Wauregan, Ct.
 Felt, Joseph B., Salem, Ms.
 Fenn, Benjamin, Nelson, O.
 Fenn, Stephen, Cornwall, Ct.
 Fenn, Wm. H., Manchester, N. H.
 Fenwick, Kenneth M., Kingston, C. W.
 Ferrin, Clark E., Hinesburg, Vt.
 Ferris, L. K., Pittsfield, N. H.
 Fessenden, Thos. K., Homer, N. Y.
 Field, George W., Bangor, Me.
 Field, Pindar, Hamilton, N. Y.
 Field, Thos. P., New London, Ct.
 Fifield, Lebbens B., Cedar Falls, Io.
 Finney, Charles G., Oberlin, O.
 Fisher, Caleb E., Lawrence, Ms.
 Fisher, Geo. E., Ashburnham, Ms.
 Fisher, George P., New Haven, Ct.
 Fisher, Geo. W., Saugerties, N. Y.
 Fisk, Eli C., Havana, Ill.
 Fisk, Franklin W., Chicago, Ill.
 Fisk, Jonas, Danvers Plains, Ms.
 Fisk, Perrin B., Dracut, Ms.
 Fisk, William, Brooklyn, N. Y.
 Fiske, Albert W., Fisherville, N. H.
 Fiske, A. S., Memphis, Tenn.
 Fiske, Daniel T., Newburyport, Ms.
 Fiske, John B., Grand Haven, Mich.
 Fiske, John O., Bath, Me.
 Fiske, Warren C., East Haddam, Ct.
 Fitch, Eleazer T., New Haven, Ct.
 Fitts, Calvin R., Harvard, Ill.
 Fitts, James H.; W. Boylston, Ms.
 Fitz, Daniel, Ipswich, Ms.
 Fletcher, Adin H., Pontiac, Mich.
 Fletcher, James, North Danvers, Ms.
 Fobes, Ephraim, Patten, Me.
 Fobes, Wm. A., No. Scituate, R. I.
 Follett, Walter, Temple, N. H.
 Folsom, Geo. De F., Fairhaven, Ct.
 Foote, Hiram, Waukesha, Wis.
 Foote, Horatio, Quincy, Ill.
 Foote, Lucius, Sacramento, Cal.
 Forbush, John, Upton, Ms.
 Ford, F. F., Kahnawazo, Mich.
 Ford, George, Tolland, Ms.
 Ford, James T., Stowe, Vt.
 Forsyth, Joseph, Massawippi, C. E.
 Fosdick, A. J., New Alstead, N. H.
 Foster, Aaron, E. Charlemont, Ms.
 Foster, Amos, Putney, Vt.
 Foster, Andrew B., Orange, Ms.
 Foster, Benj. F., Dummerston, Vt.
 Foster, Davis, West Newbury, Ms.
 Foster, Eden B., W. Springfield, Ms.
 Foster, Lemuel, Blue Island, Ill.
 Foster, Roswell, Chicopee, Ms.
 Foster, Wm. C., North Becket, Ms.
 Fowle, H., Fulton, Wis.
 Fowler, Stacy, Turner, Me.
 Fowler, Wm. C., Durham Center, Ct.
 Fox, A. K., Monticello, Min.
 Fox, Daniel W., Newtown, Ct.
 Fox, Garry C., Victor, Mich.
 Fox, Jared W., Ridgeway, Kan.
 Francis, Dan'l D., E. Arlington, Vt.
 Francis, James H., Wading River, N. Y.
 Francis, Lewis, Castleton, Vt.
 Frankfurth, Henry, Hawley, Pa.
 Fraser, John, Sidney, New South WALES.
 Frazer, James M., Saybrook, O.
 Frear, Walter, Santa Cruz, Cal.
 Freeland, Sam. M., Detroit, Mich.
 Freeman, Geo. E., Port Norfolk, Ms.
 Freeman, Hiram, Genesee, Wis.
 Freeman, John R., Andover, Ct.
 Freeman, Joseph, Hanover, Ms.
 French, Alvan D., Denmark, Io.
 French, Charles, Potsville, Io.
 French, Edward B., Chatham, Ms.
 French, J. Clement, Brooklyn, N. Y.
 French, Lyndon S., Franklin, Vt.
 Frink, B. Merrill, Mt. Vernon, N. H.
 Frisbie, Alvah L., Danbury, Ct.
 Frost, Dan. D., New Fairfield, Ct.
 Frost, Lewis P., Evans Center, N. Y.
 Frowine, Abraham, La Grange, Mo.
 Fry, George V., Lexington, O.
 Fuller, Alex., Jr., Ms.
 Fuller, Americus, Hallowell, Me.
 Fuller, Francis L., De Kalb, Ill.
 Fuller, Joseph G., 1st Kan. Battery.
 Fuller, Robert W., Stowe, Ms. [Ms.]
 Furber, Dan. L., Newton Center, Gage, Wm. L., in Germany.
 Gale, Edmund, Galesburg, Mich.
 Gale, Nahum, Lee, Ms.
 Gale, Wakefield, Rockport, Ms.
 Gale, W. P., Williamsburg, Io.
 Gallup, James A., Madison, Ct.
 Galpin, Charles, Excelsior, Min.
 Gannett, Allen, Boston, Ms.
 Gannett, George, Boston, Ms.
 Gardner, Austin W., Granville, Ms.
 Gardner, Sam. S., Bellows Falls, Vt.
 Garland, David, Bethel, Me. [Ms.]
 Garman, John H., North Orange, Garrette, Edmund Y., Millbury, Ms.
 Gates, Charles H., Oskaloosa, Io.
 Gates, Hiram N., Barkhamsted, Ct.
 Gates, M. A., Peru, Vt.
 Gay, Ebenezer, Bridgewater, Ms.
 Gay, Joshua S., E. Concord, N. H.
 Gay, William N., West Avon, Ct.
 Gaylord, Reuben, Omaha, Neb. T.
 Gaylor, Wm. L., Fitzwilliam, N. H.
 Geer, Daniel L., Philadelphia, Pa.
 Geer, Heman, Lindenville, O.
 Geikie, Archibald, E. Granville, Ms.
 Gerould, Moses, Langdon, N. H.
 Gerould, Sam'l L., Stoddard, N. H.
 Gibbs, Charles, Earlville, Io.
 Gibbs, John, Bell Port, N. Y.
 Gibbs, Sam'l T., James Port, N. Y.
 Gibson, Hugh, Chester, Ms.
 Giddings, Ed. J., W. Stockbridge, Ms. [D. C.]
 Giddings, Solomon P., Washington, Gilbert, Edwin R., Wallingford, Ct.
 Gilbert, J. B., Maquoketa, Io.
 Gilbert, L. C., Prairieville, Min.
 Gilbert, Simeon, Jr., Hopkinton, N. Y.
 Gilbert, William H., Baltimore, Md.
 Gill, William, River Falls, Wis.
 Gillett, Timothy P., Branford, Ct.
 Gilman, Edward W., Stonington, Ct. [N. Y.]
 Gladden, Washington, Morrisania, Glead, John, Waterville, Vt.
 Glidden, Kiah B., Enfield, Ct.
 Glidden, N. D., Sherwood, Mich.
 Glines, Jeremiah, Granby, Vt.
 Goddard, Chas. G., W. Hartland, Ct.
 Goldsmith, Alfred, Grotton, Ms.
 Goodale, Osee M., Chasungui, Mich.
 Goodenow, Smith B., Independence, Io. [Ct.]
 Goodell, Constans L., New Britain, Goodhue, Daniel, Troy, N. H.

- Goodhue, Henry A., West Barnstable, Ms.
 Goodnough, Algernon M., Mystic Bridge, Ct.
 Goodrich, Chauncey, New Haven, Ct.
 Goodrich, George D., Denver, Col.
 Goodrich, Lewis, Stratham, N. H.
 Goodwin, Daniel, Mason, N. H.
 Goodwin, E. P., Columbus, O.
 Goodwin, Henry M., Rockford, Ill.
 Goodwin, Thos. S., Skowhegan, Me.
 Goodyear, George, Temple, N. H.
 Gore, Darius, Lamolle, Ill.
 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.
 Grant, Henry M., East Canaan, Ct.
 Grant, Joel, Chaplain, U. S.
 Grassia, Thos. G., Richmond, Me.
 Grattan, Harvey, Green Oak, Mich.
 Graves, Alphens, Iowa Falls, Io.
 Graves, Joseph S., Aurora, O.
 Graves, Nathaniel D., Beloit, Wis.
 Gray, Asahel R., Coventry, Vt.
 Gray, James, Seville, O.
 Gray, John, Cheboque, N. S.
 Greely, Edward H., Methuen, Ms.
 Greene, David, Westboro', Ms.
 Greene, Henry S., Ballard Vale, Ms.
 Greene, John M., Hatfield, Ms.
 Greene, Richard G., Orange, N. J.
 Greene, William B., Needham, Ms.
 Greenwood, Alfred, Natick, Ms.
 Gridley, Frederick, Newton, Ct.
 Gridley, J., Kenosha, Wis.
 Gridley, J. J., Pineckney, Mich.
 Griffin, George H., Milford, Ct.
 Griffin, Nath'l H., Williamstown, Ms.
 Griggs, Lovereft, Bristol, Ct.
 Griggs, L. S., Spring Valley, Minn.
 Grinnell, Josiah B., Grinnell, Io.
 Griswold, Jno. F., Washington, N. H.
 Griswold, Samuel, —, N. Y. [Ct.
 Grosvenor, Charles P., Canterbury, Grosvenor, Moses G., Guilford, Vt.
 Grout, Aiden, SOUTH AFRICA.
 Grout, Henry M., West Rutland, Vt.
 Grout, Lewis, Feeding Hills, Ms.
 Grout, Samuel N., Inland, Io.
 Grush, Jas. W., No. Potsdam, N. Y.
 Guernsey, Jesse, Dubuque, Io.
 Guild, Chas. L., Wabamunsee, Kan.
 Guild, Rufus B., Galva, Ill.
 Gulliver, John P., Chicago, Ill.
 Gurney, John H., New Braintree, Ms.
 Hackett, Simeon, Temple, Me.
 Hadley, James B., Campton, N. H.
 Haines, T. V., Ossipee, N. H.
 Hale, Benjamin, E., Beloit, Wis.
 Hale, John G., East Poutney, Vt.
 Haley, Frank, Enfield, N. H.
 Hall, Chas. Chauncey, Afton, Minn.
 Hall, Edwin, Jr., New Hartford, Ct.
 Hall, E. Edwin, Florence, ITALY.
 Hall, Eli N., Brooklyn, N. Y.
 Hall, Gordon, Northampton, Ms.
 Hall, Heman B., Huntsburg, O.
 Hall, James, Center, Wis.
 Hall, Jeffries, Chesterfield, N. H.
 Hall, John G., Freedom, O.
 Hall, J. Q., Darlington, Wis.
 Hall, Richard, St. Paul, Minn.
 Hall, Robert V., Newport, Vt.
 Hall, Samuel R., Brownport, Vt.
 Hall, Thomas A., Otis, Ms.
 Hall, William, London, Mich.
 Halliday, Samuel B., New York.
 Hallock, E. J., Castleton, Vt.
 Hallock, J. A., Palatine, Ill. [L. I.
 Hallock, Luther C., Wading River, Hallock, Wm. A., Jamestown, N. Y.
 Hamilton, B. F., No. Andover, Ms.
 Hamilton, Dillis D., Clarence Hollow, N. Y.
 Hamilton, John A., Keene, N. H.
 Hamlin, Homer, Grinnell, Io.
 Hammond, Charles, Monson, Ms.
 Hammond, Henry L., Chicago, Ill.
 Hammond, Wm. B., Lenox, N. Y.
 Hancock, Charles, Little Rock, Ark.
 Hand, R. C., Brooklyu, N. Y.
 Hanks, Steadman W., Lowell, Ms.
 Hard, J. H., Grand Rapids, Mich.
 Harding, Charles, Sholapur, INDIA.
 Harding, Henry F., Machias, Me.
 Harding, John W., Longmeadow, Ms.
 Harding, Sewall, Auburndale, Ms.
 Harding, Willard M., Boston, Ms.
 Harlow, E. A., Grasshopper Falls, Kan.
 Harlow, H., Lewis, Io.
 Harlow, William, Wrentham, Ms.
 Harper, Almer, Port Byron, Ill.
 Harries, Thomas, River Head, N. Y.
 Harrington, Eli W., N. Beverly, Ms.
 Harris, J. W., Grand Rapids, Wis.
 Harris, Leon W., No. Brighton, Me.
 Harris, Samuel, Bangor, Me.
 Harris, Stephen, Windham, Vt.
 Harrison, C. S., Union, Ill.
 Harrison, George J., Milton, Ct.
 Harrison, Joseph, Brooklyn, N. Y.
 Harrison, Samuel, Providence, R. I.
 Hart, J. A., Bloomfield, Wis.
 Hart, John C., Kent, O.
 Hartshorn, Vaola J., Portland, Me.
 Hartwell, John, Becket, Ms.
 Harvey, Charles A., Sandwich, Ill.
 Harvey, W. F., Webster City, Io.
 Harvey, Wheelock N., Wilton, Ct.
 Harwood, James H., Chicago, Ill.
 Haskell, Ezra, Dover, N. H.
 Haskell, Henry C., Miss., TURKEY.
 Haskell, John, North Chelsea, Ms.
 Haskell, William H., Durham, Me.
 Haskins, Benj. F., Victoria, Ill.
 Hassell, Richard, No. Leeds, Wis.
 Hatch, Reuben, Benzonia, Mich.
 Hatch, Roger C., Warwick, Ms.
 Hathaway, Geo. W., Bloomfield, Me.
 Haven, John, Charlton, Ms.
 Haven, Joseph, Chicago, Ill. [Ct.
 Havens, D. William, East Haven, Haviland, B. F., Glenoe, Minn.
 Hawes, Edward, Philadelphia, Pa.
 Hawes, Joel, Hartford, Ct.
 Hawes, Josiah T., Dridgton, Me.
 Hawks, Roswell, Painesville, O.
 Hawley, Zerah K., Memphis, Ten.
 Hay, Robert, Woodbridge, C. W.
 Hay, William, Scotland, C. W.
 Haydn, Hiram C., W. Meriden, Ct.
 Hayes, Gordon, Brighton, Io.
 Hayes, Joseph M., Burns, Wis.
 Hayes, Step. H., So. Weymouth, Ms.
 Hayward, Silv's., Dunkarton, N. H.
 Hazelfine, Hen. M., Sherman, N. Y.
 Hazen, Allen, Ahmednuggor, INDIA.
 Hazen, Austin, Jericho Center, Vt.
 Hazen, Henry A., Plymouth, N. H.
 Hazen, Timothy A., Egremont, Ct.
 Hazen, Wm. S., Northfield, Vt.
 Healey, Jos. W., Milwaukee, Wis.
 Heaton, J. E., Fremont, Neb.
 Helmer, C. D., Milwaukee, Wis.
 Helms, Stephen D., Bellevue, Io.
 Hemenway, Daniel, Sutfield, Ct.
 Hemenway, Samuel, Salem, Io.
 Henry, Wm. D., Jamestown, N. Y.
 Herbert, Chas. D., W. Newbury, Ms.
 Herbert, R. S., Fairhaven, Vt.
 Herrick, E. E., Rochester, Vt.
 Herrick, Horace, Wolcott, Vt.
 Herrick, James, Madura, INDIA.
 Herrick, Samuel E., Chelsea, Ms.
 Herrick, Stephen L., Grinnell, Io.
 Herrick, Wm. D., Gardner, Ms.
 Herrick, Wm. T., Clarendon, Vt.
 Hess, Henry, Elgin, Io.
 Hess, Riley J., Grand Rapids, Mich.
 Hickey, Andrew J., Westport, Ct.
 Hen de Bourek, William H., Dyersville, Io.
 Hibbard, David S., Amherst, Me.
 Hickok, Henry P., Burlington, Vt.
 Hickox, Dornor L., Bristol, O.
 Hadden, Eph'm N., Great Falls, N. H.
 Higley, Henry, M., Onondaga Valley, N. Y.
 Higley, Hervey, O., Castleton, Vt.
 Hildreth, Edward, Wabashaw, Minn.
 Hill, Charles J., Groversville, N. Y.
 Hill, George E., Saxtonville, Ms.
 Hill, J. J., Fayette, Io.
 Hillard, Elias B., Kensington, Ct.
 Hills, James D., Hollis, N. H.
 Hiltou, J. V., Liverpool, N. Y.
 Hine, Orlo D., Lebanon, Ct.
 Hine, Sylvester, Northbridge, Ms.
 Hinnan, H. H., Mendi, AFRICA.
 Hinsdale, Chas. J., Blandford, Ms.
 Hitchcock, Allen B., Moline, Io.
 Hitchcock, Calvin, Wrentham, Ms.
 Hitchcock, Geo. B., Kingston, Mo.
 Hitchcock, Henry C., Plato, O.
 Hitchcock, Milan H., Westminster, Ms.
 Hitchen, George, Essex, Mich.
 Hoadley, L. Ives, Craftsburg, Vt.
 Hobart, L. Smith, Syracuse, N. Y.
 Hobbs, S. L., Cordaville, Ms.
 Hodges, James, Shirland, Ill.
 Hodgman, Edwin R., Westford, Ms.
 Holbrook, John C., Homer, N. Y.
 Holley, Platt F., Riverton, Ct.
 Hollister, P. H., New Preston, Ct.
 Holman, David, Douglas, Ms.
 Holman, Morris, Deering, N. H.
 Holman, Sidney, Goshen, Ms.
 Holmes, Franklin, New York City.
 Holmes, James, Auburn, N. H.
 Holmes, John M., Jersey City, N. J.
 Holmes, Otis, Sandwich, N. H.
 Holmes, Sylv'r, So. Plymouth, Ms.
 Holmes, Theo. J., E. Hartford, Ct.
 Holway, John, Leon, Wis.
 Holyoke, William E., Polo, Ill.
 Homes, Francis, Lynn, Ms.
 Hood, Jacob, Lynnfield Cen., Ms.
 Hood, J. Augustine, London Center, N. H.
 Hooper, E. Cornelius, Nashua, N. H.
 Hooper, Edward P., Medford, Ms.
 Hooper, Edward W., Nashua, N. H.
 Hooper, Henry B., Boston, Ms.
 Hooper, Joseph, Brooklyn, O.
 Hoover, Charles, New York.
 Hopkins, Albert, Williamstown, Ms.
 Hopkins, Mark, Williamstown, Ms.
 Hopkins, Benj. B., Middle Had-dam, Ct.
 Hopley, Samuel, Norwich, Ct.
 Hoppin, James M., New Haven, Ct.
 Horton, Francis, Barrington, R. I.
 Hosford, Isaac, Failee, Vt.
 Hosford, Orauel, Olivet, Mich.
 Hosmer, Sam'l D., Nantucket, Ms.
 Hough, Lent S., Wolcott, Ct.
 Hough, J. W., Saginaw City, Mich.
 Houghton, A. H., Lansing, O.
 Houghton, James C., Chelsea, Vt.
 Houghton, J. Dunbar, Belleville, N. Y.
 Houghton, William A., Berlin, Ms.
 House, Albert V., Quincy, Io.
 Houston, Hiram, Sandy Point, Me.
 Hovenden, Robert, Medina, O.
 Hovey, George L., Deerfield, Ms.
 Hovey, Horace C., Florence, Ms.
 Howard, Jabez T., Holland, Vt.
 Howard, Martin S., Groveland, Ms.
 Howard, Rowland B., Farmington, Me.
 Howard, Wm., No. Guilford, Ct.

- Howe, E. Frank, So. Canaan, Ct.
 Howe, Samuel, No. Madison, Ct.
 Howell, James, Liverpool, N. S.
 Howland, William W., Ceylon.
 Hoyt, Gilman A., Cooper, Me.
 Hoyt, James S., Fort Huron, Mich.
 Hoyt, Otto S., New Haven, Vt.
 Hubbard, Chauncey H., Bennington, Vt.
 Hubbard, George B., Aurora, Ill.
 Hubbard, James N., Middleton, Ms.
 Hubbard, Richard, Boston, Ms.
 Hubbard, T. S., Gaysville, Vt.
 Hubbell, Henry L., Amherst, Ms.
 Hubbell, James W., Milford, Ct.
 Hubbell, Steph. N., Stonington, Ct.
 Hughson, Simeon S., Newark, N. J.
 Hulbert, Calvin B., New Haven, Vt.
 Hull, Joseph D., Hartford, Ct.
 Humphrey, Chester C., Cass, Io.
 Humphrey, John P., Winchester, N. H.
 Humphrey, Simon J., Chicago, Ill.
 Hunt, Daniel, Pomfret, Ct.
 Hunt, N. A., Sterling, Minn.
 Hunt, Nathan S., Bozrah, Ct.
 Hunt, Samuel, Franklin, Ms.
 Hunt, Ward I., Orangeville, N. Y.
 Hunter, Robert, Columbus City, Io.
 Huntington, Andrew, Freehold, N. J. [Ct.
 Huntington, Elijah B., Stamford, Hurd, Fayette, Union City, Mich.
 Hurl, Philo R., Romeo, Mich.
 Hurlburt, E. B., Elkhorn City, Neb. [Io.
 Hurlburt, Joseph, Fort Atkinson, Hurlburt, Joseph, New London, Ct.
 Hutcheson, John C., Townsend, Ms.
 Hyde, Azariah, Pawlet, Vt.
 Hyde, Charles, Ellington, Ct.
 Hyde, Charles M., Brimfield, Ms.
 Hyde, Henry F., W. Woodstock, Ct.
 Hyde, James T., Middlebury, Vt.
 Hyde, Nathan A., Indianapolis, Ind.
 Hyde, Silas S., Dundee, Mich.
 Hyde, William A., Lyme, Ct. [Ct.
 Ide, Alexis W., Stafford Springs, Ide, Jacob, West Medway, Ms.
 Ide, Jacob, Jr., Mansfield, Ms.
 Isley, Horatio, West Milot, Me.
 Ingalls, Alfred, Smithville, N. Y.
 Ingersoll, Edward P., Sandusky, O.
 Ireland, William, SOUTH AFRICA.
 Irons, William, Cambridge, Pa.
 Isham, Austin, Roxbury, Ct.
 Iverson, John, Warren Center, Pa.
 Ives, Alfred E., Castine, Me.
 Jackson, Samuel C., Andover, Ms.
 Jackson, Wm. C., Dunstable, Ms.
 Jaggar, Edwin L., Warren, Ms.
 James, Horace, New Berne, N. C.
 James, Wm., East Brooklyn, N. Y.
 Jameson, E. O., Salisbury, Ms.
 Jameon, James, Magnolia, Wis.
 Jeffers, Deodate, Kalamazoo, Mich.
 Jenkins, Charles W., Lincoln, Me.
 Jenkins, J. L., Kokomo, Ind.
 Jenkins, Jonathan L., Hartford, Ct.
 Jenkins, Thomas, Johnstown, Pa.
 Jenks, Geo. M., Pompey Cen., N. Y.
 Jenks, William, Boston, Ms.
 Jenny, Elisha, Galesburg, Ill.
 Jennings, Isaac, Bennington Center, Vt.
 Jennings, Wm. J., N. Coventry, Ct.
 Jennison, Edwin, Winchester, N. H.
 Jesup, Henry G., Westport, Ct.
 Jewett, George B., Salem, Ms.
 Jewett, John E. B., Pepperell, Ms.
 Jewett, Merrick A., Terre Haute, Ind.
 Jewett, Spofford D., Middlefield, Ct.
 Jewett, Wm. R., Fisherville, N. H.
 Jocelyn, Sim. S., Wilmsburg, N. Y.
- Johnson, Albion H., Limington, Me.
 Johnson, A. S., Waukesha, Wis.
 Johnson, Edwin, Baltimore, Md.
 Johnson, George S., Rockford, Ill.
 Johnson, J. A., Dutch Flat, Cal.
 Johnson, Joseph A., El Paso, Ill.
 Johnson, Jos. B., Uxbridge, Ms.
 Johnson, Lyman H., Galena, Ill.
 Johnson, Oren, Beaver Dam, Wis.
 Johnson, Sam'l, Chenango Forks, N. Y.
 Johnson, T. Henry, Bethel, Vt.
 Jones, Benjamin T., Genoa Bluff, Io.
 Jones, C. D., Pike Grove, Wis.
 Jones, Charles, Mannsville, N. Y.
 Jones, D., Arcoa, Wis.
 Jones, Darius E., Grinnell, O.
 Jones, D. Jerome, Dunleith, Ill.
 Jones, Ebenezer D., Thurman, O.
 Jones, Elijah, Milot, Me.
 Jones, Elisha C., Southington, Ct.
 Jones, Franklin C., Franklin, Ct.
 Jones, George M., Callao, Mo.
 Jones, Harvey, Geneva, Kan.
 Jones, Henry, Bridgeport, Ct.
 Jones, J., Spring Green, Wis.
 Jones, J., Waterford, Wis.
 Jones, Jesse H., Antwerp, N. Y.
 Jones, John H., Delaware, O.
 Jones, Lemuel, St. Louis, Mo.
 Jones, T., Dubuque, Io.
 Jones, Thomas, Olivet, Mich. [Ms.
 Jones, Thomas N., North Rending, Jones, Thomas W., Dowagiac, Mich.
 Jones, Warren G., Salem, Ct.
 Jones, Wm. L., Enreka City, Cal.
 Jones, W. W., Auroraville, Wis.
 Jordan, Ebenezer S., Cumberland Center, Me.
 Jordan, Francis, Springfield, Ms.
 Jordan, Wm. V., Andover, Me.
 Joslyn, William R., Berlin, Vt.
 Judd, Henderson, Hudson, Mich.
 Judisch, Fred. W., Grandview, Io.
 Judkins, Benjamin, Clinton, Ms.
 Judson, Gould C., New Road, N. Y.
 Judson, Philo, Rocky Hill, Ct.
 Judson, Sylvanus M., Sylvania, O.
 Kean, J. R., Cornwallis, N. S.
 Keedzie, Adam S., Somerset, Mich.
 Keeler, Seneca M., Guilford Center, N. Y.
 Keeler, Seth E., Calais, Me.
 Keene, Luther, No. Brookfield, Ms.
 Keep, John, Oberlin, O.
 Keep, John, Bristol, Wis.
 Keep, John R., Hartford, Ct. [Me.
 Keep, Marcus R., No. II Ashland, Keep, Theo. J., Oberlin, O.
 Keith, William A., Brookfield, Io.
 Kellogg, Elijah, Boston, Ms.
 Kellogg, Erastus M., Barru, Ms.
 Kellogg, Martin, Oakland, Cal.
 Kellogg, Sylvanus H., Wayne, Ill.
 Kelsey, Henry S., Granby, Ms.
 Kelsey, Lysander, Columbus, O.
 Kelso, Samuel, West Millgrove, O.
 Kemp, George S., Narfield, Me.
 Kendall, Charles, Auburn, Ms.
 Kendall, Henry A., East Concord, N. H.
 Kendall, Reuben S., ———
 Kendall, S. C., Webster, Ms.
 Kendrick, Daniel, Portland, Me.
 Kennedy, Joseph R., Clay, Io.
 Kent, Cephas H., Ripton, Vt.
 Ketchum, Silas, Wardsboro', Vt.
 Ketchum, Orville, East Pharsalia, N. Y.
 Kidder, A., Eau Claire, Wis.
 Kidder, Corbin, Churchville, N. Y.
 Kidder, Jas. W., Middleville, Mich.
 Kidder, John S., Wayland, Mich.
 Kidder, Thos., St. Johnsbury, Vt.
 Kilbourn, Jas., Union Grove, Wis.
- Kimball, Caleb, Medway, Ms.
 Kimball, David, Hanover, N. H.
 Kimball, Edward P., Monticello, Io.
 Kimball, George P., Wheaton, Ill.
 Kimball, James P., Falmouth, Ms.
 Kimball, Moses, Ascentville, Vt.
 Kimball, Reuben, North Couway, N. H.
 King, B., Boscobel, Wis.
 King, Henry D., Iowa City, Io.
 King, Stephen, Ryckman's Corner, C. W.
 Kingman, Matthew, Amherst, Ms.
 Kingsbury, John D., Bradford, Ms.
 Kingsbury, Samuel, Tamworth, N. H.
 Kingsbury, Wm. H., Pomfret, Vt.
 Kingsley, David H., Elk Grove, Ill.
 Kinney, Ezra D., Bolton, Ct.
 Kinney, Martin P., Rockford, Ill.
 Kirk, Edward N., Boston, Ms.
 Kirkland, Elias E., Homestead, Mich.
 Kitchel, Harvey D., Chicago, Ill.
 Kittredge, Chas. B., Westboro', Ms.
 Knapp, Nathan B., Sandy Creek, N. Y.
 Knight, Elbridge, Maple Grove, Me.
 Knight, Merrick, Broad Brook, Ct.
 Knight, P. S., Oregon City, Or.
 Knight, Rich. S., Hadley Falls, Ms.
 Knouse, W. H., Cutchogue, L. I.
 Knowles, David, Columbus City, Io.
 Knowlton, B. F., Waldoboro', Me.
 Knowlton, Stephen W., Medway, Ms.
 Knox, Wm. J., Augusta, N. Y.
 Kribs, Ludwick, Colpoys's Bay, C. W.
 Kyte, Felix, Lumberland, N. Y.
 Kyte, Joseph, No. Waterford, Me.
 Labaree, Benjamin, Middlebury, Vt.
 Labaree, B. Jr., OROOMAH, Per.
 Labaree, John C., Randolph, Ms.
 Lacy, Edw'd S., San Francisco, Cal.
 Ladd, Alden, Roxbury, Vt.
 La Due, Samuel P., Irving, Io.
 Laird, J. H., Fairfield, O.
 Lamb, E. E., Rootstown, O.
 Lancashire, Henry, Lancaster, Daniel, New York.
 Lane, Daniel, Edlyville, Io.
 Lane, Jas. P., East Weymouth, Ms.
 Lane, John W., Whately, Ms.
 Lane, Larmon B., Wellington, O.
 Landier, Rodolphus, Hartford, Ct.
 Langpaap, J. Henry, Lansing, Io.
 Langworthy, Isaac P., Chelsea, Ms.
 Lamphere, Orpheus T., New Haven, Ct.
 Lasell, Nathaniel, Amesbury Mills, Ms.
 Lathrop, A. C., Tomah, Wis.
 Laughlin, A. D., Bevier, Mo.
 Launbury, Henry A., Richmond, Me.
 Laurie, Thomas, Dedham, Ms.
 Lawrence, Amos E., Coldwater, Mich.
 Lawrence, Edw'd A., Orford, N. H.
 Lawrence, John, Wilton, Me.
 Lawrence, Robert F.
 Lawson, Francis, Rockton, Ill.
 Leach, Cephas A., Payson, Ill.
 Leach, Giles, Wells, Me.
 Learned, Rob. C., Plymouth, Ct.
 Leavitt, George R., Lancaster, Ms.
 Leavitt, Harvey F., Middlebury, Vt.
 Leavitt, Jona., Providence, R. I.
 Leavitt, Joshua, New York.
 Leavitt, William, Presque Isle, Me.
 Le Bosquet, Jno., Bethlehem, N. H.
 Lee, Hiram W., Triangle, N. Y.
 Lee, Jonathan, Salisbury, Ct.
 Lee, Samuel, New Ipswich, N. H.
 Lee, Sam'l H., No. Bridgewater, Ms.
 Lees, Samuel P., Hanover, N. H.
 Leete, Theo. A., Longmeadow, Ms.

- Leffingwell, Lyman, Ontario, Ill.
 Leffingwell, Marvin, Cameron, Mo.
 Leonard, A. L., Danville, Io. [Ct
 Leonard, Delvan L., New Preston,
 Leonard, Edwin, Rochester, Ms.
 Leonard, Hartford P., Edgartown,
 Ms.
 Leonard, Lemuel, McLean, Ill.
 Leonard, Stephen C., Andover, Ms.
 Leonard, William, Dana, Ms.
 Levere, George W., Brooklyn, N. Y.
 Levings, Israel, Madrid, N. Y.
 Levings, J. H., Franklin, Vt.
 Lewis, E. R., Pottsville, Pa.
 Lewis Edwin N., Ottawa, Ill.
 Lewis, Elisha M.
 Lewis, George, Bedford, Ms.
 Lewis, John R., Morrisville, N. Y.
 Lewis, R., Vankleek Hill, C. W.
 Lewis, Wales, Kennebunk Depot,
 Me. [Kan.
 Liggett, James D., Leavenworth,
 Lightbody, Thomas, Chesterfield,
 Mich.
 Lillie, Adam, Montreal, C. B.
 Lincoln, John K., Bangor, Me.
 Linsley, Ammi, North Haven, Ct.
 Linsley, Joel H., East Granby, Ct.
 Little, Charles, Woodbury, Vt.
 Little, Elbridge G., N. Middleboro',
 Ms.
 Little, Levi, Danbury, N. H. [Io.
 Littlefield, Ozias, Nugent's Grove,
 Livermore, Aaron R., Lebanon, Ct.
 Lloyd, John, Pomeroy, O.
 Lloyd, Wm. A., Milwaukee, Wis.
 Lockwood, Benj. C., Williamsburg,
 L. I.
 Lockwood, Clark, Cutchogue, N. Y.
 Long, Walter R., Brooklyn, N. Y.
 Longley, Moses M., Washington,
 Ms.
 Loomis, Aretas G., Bethlehem, Ct.
 Loomis, Elihu, Littleton, Ms.
 Loomis, Henry, Jr., No. Manchester,
 Ct.
 Loomis, Theron, Menomonee, Wis.
 Loper, Steph. A., New Fairfield, Ct.
 Lord, Charles, Buckland, Ms.
 Lord, Charles E., Easton, Ms.
 Lord, Daniel, Bridgeport, Ct.
 Lord, John M., So. Dartmouth, Ms.
 Lord, J. S., Hufstisford, Wis.
 Lord, Nathan, Hanover, N. H.
 Lord, Thos. N., No. Yarmouth, Me.
 Lord, William H., Montpelier, Vt.
 Loring, Amasa, Yarmouth, Me.
 Loring, Asa T., Manchester, Io.
 Loring, Henry S., Monson, Me.
 Loring, Joseph, No. Edgecomb, Me.
 Loring, Levi, Charleston West, Vt.
 Lorriloux, Theophile, Ottawa, Ill.
 Losch, Henry, Potterville, Pa.
 Lothrop, Charles D., Amherst, Ms.
 Loughead, James, Morris, Ill.
 Love, Wm. De L., Milwaukee, Wis.
 Lowing, Henry D., Conneaut, Pa.
 Lucas, Hazael, Big Rapids, Mich.
 Luce, Leonard, Westford, Ms.
 Ludlow, Henry G., New York.
 Lum, Samuel Y., Madison, N. Y.
 Lyman, Addison, Sheffield, Ill. [Ct.
 Lyman, Chas. N., Canton Center,
 Lyman, Eph'm, Northampton, Ms.
 Lyman, George, Sutton, Ms.
 Lyman, Giles, Marlboro', N. H.
 Lyman, Huntington, Forest Grove,
 Or. [Ms.
 Lyman, Solomon, Easthampton,
 Lyman, Timothy, Beardstown, Ill.
 Lyon, A. B., Salisbury, Vt.
 Lyon, James H., Woodstock, Ct.
 Macalium, D., Warwick, C. W.
 Macdonald, Alexander, Montreal,
 C. E.
 Machin, Chas., Brownstown, Mich.
 Mack, Josiah A., Plainfield, Ill.
- Mackie, G. W., Janesville, Wis.
 Magill, Seagrove W., Lyme, Ct.
 Magoun, George F., Grinnell, Io.
 Mahan, Asa, Adrian, Mich.
 Mallory, Wm. W., Springfield, Ms.
 Manley, C., Ontario, N. Y.
 Maltby, B. K., Cincinnati, O.
 Maltby, Erastus, Taunton, Ms.
 Mandell, Wm. A., Lunenburg, Ms.
 Mann, Asa, Springfield, Vt.
 Mann, Joel, New Haven, Ct.
 Manning, Abel, E. Concord, N. H.
 Manning, Jacob M., Boston, Ms.
 Manning, S., West Farmington, O.
 Manson, Albert, Quasqueton, Io.
 Manwell, Benj. F., S. Bridport, Me.
 Marble, William M., Waterloo, Io.
 Marden, A. L., Piermont, N. H.
 Marden, George W., Rockport, Me.
 Markham, Reuben F., Wheaton, Ill.
 Marling, Francis H., Toronto, C. W.
 Marsh, Abraham, Tolland, Ct.
 Marsh, Dwight W., Rochester, N. Y.
 Marsh, Edwards, Canton, Ill.
 Marsh, Fred., Winchester Cen., Ct.
 Marsh, Hiram, Neenah, Wis.
 Marsh, John, New York City.
 Marsh, Joseph, Bradford, N. H.
 Marsh, Loring B., Franklinville,
 L. I. [Or.
 Marsh, Sidney H., Forest Grove,
 Marshall, Lyman, Harrisville, N. H.
 Martin, Benjamin N., New York.
 Martin, Solon, Corinth, Vt.
 Martin, Abijah P., Winchendon,
 Ms. [N. Y.
 Marvin, Charles S., Harpersfield,
 Marvin, D. W., Mt. Morris, N. Y.
 Marvin, Eilhu P., Medford, Ms.
 Marvin, Sylvanus P., Woodbridge,
 Ct.
 Mason, Edward B., Ravenna, O.
 Mason, Javan K., Thomaston, Me.
 Mason, Stephen, Marshall, Mich.
 Mather, Wm. L., Washington, D. C.
 Mathews, Luther P., Colesburg, Io.
 Matson, Henry, Newberry, O.
 Matson, Lewis E., Madison, Wis.
 Matthews, Caleb W., Sun Prairie,
 Wis.
 Mattison, Israel, Sandwich, Ill.
 Maynard, Joshua L., Williston, Vt.
 Maynard, Ulric, Castleton, Vt.
 Mayne, N., Beeton, Wis.
 McAlister, William, Metis, C. E.
 McCall, Salmon, Saybrook, Ct.
 McClenning, Daniel, Dalton, N. H.
 McCollom, James T., Medford, Ms.
 McCollom, Wm. A., Council Grove,
 Kan.
 McCord, Robert L., Lincoln, Ill.
 McCormick, T. B., Princeton, Ind.
 McCoy, James, Indianapolis, Ind.
 McCully, Charles G., Milltown, Me.
 McCune, Robert, Sandusky, O.
 McEwen, Robert, New London, Ct.
 McEwen, S. A., Darlington, Wis.
 McFarland, Henry H., Flushing,
 L. I.
 McFarland, Jas., Washington, Pa.
 McFee, Jonathan, Ashua, N. H.
 McGilbert, W. H., Pontiac, Mich.
 McGill, Anthony, Ryckman's Corner,
 C. W. [Ms.
 McGinley, Wm. A., Newburyport,
 McGregor, A., Brockville, C. W.
 McGregor, Dugald, Manilla, C. W.
 McGregor, Robert, Listowel, C. W.
 McIntire, Chas. C., Lansing, Mich.
 McKay, James A., Lamont, Mich.
 McKean, Silas, Bradford, Vt.
 McKenzie, Alexander, Augusta, Me.
 McKilliean, John, Danville, C. E.
 McKinnon, Neil, Kincardine, C. W.
 McKinstry, John A., Richfield, O.
 McLain, Joshua M., Lowell, Mich.
 McLean, Alex., Jr., Fairfield, Ct.
- McLean, Chas. B., Collinsville, Ct.
 McLean, James, Berlin, Wis.
 McLean, John, McIntyre, C. W.
 McLean, John K., Framingham, Ms.
 McLeod, Hugh, Brentwood, N. H.
 McLeod, Norman, Salt Lake City,
 Utah.
 McLeod, Anson, Topsfield, Mass.
 McVicar, Peter, Topeka, Kan.
 Mead, Darius, New Haven, Ct.
 Mead, Hiram, So. Hadley, Ms.
 Means, George, J., Howell's Depot,
 N. Y.
 Means, James H., Dorchester, Ms.
 Means, John O., Roxbury, Ms
 Mellen, Wm., SOUTH AFRICA.
 Mellis, M. H., Empire City, Col. T.
 Mellish, John H., Kingston, N. H.
 Melvin, C. T., Elk Grove, Wis.
 Melvin, J., Liverpool, N. S.
 Merriam, George F., Mason, N. H.
 Merriam, Joseph, Randolph, O.
 Merrick, James L.
 Merrill, E. H., Ripon, Wis.
 Merrill, E. W., Marine Mills, Min.
 Merrill, Freeman A., Bernardston,
 Ms.
 Merrill, Jas. H., Andover, Ms.
 Merrill, Orville W., Anamosa, Io.
 Merrill, Sam. H., Portland, Me.
 Merrill, Selah, —, Ms.
 Merrill, Wm. A., Alfred, Me.
 Merriman, W. E., Ripon, Wis.
 Merritt, Wm. C., Rosemond, Ill.
 Merry, Thomas T., Gorham, N. H.
 Mershon, James R., Newton, Io.
 Merwin, N. T., Trumbull, Ct.
 Merwin, Samuel J. M., So. Hadley
 Falls, Ms.
 Metcalf, David, Oxford, Ms.
 Mighill, Nath'l, E. Cambridge, Ms.
 Miles, George H., St. Joseph, Mich.
 Miles, James B., Charlestown, Ms.
 Miles, Harvey, Russell, N. Y.
 Miles, Milo N., Geneseo, Ill.
 Millard, Joseph D., Delta, Mich.
 Miller, Alpha, Andover, Ct.
 Miller, Daniel R., Lisbon, Ill.
 Miller, George A., Harrisville, N. Y.
 Miller, John R., Providence, R. I.
 Miller, J. W., Hammond, Wis.
 Miller, Robert D., Pelham, Ms.
 Miller, Rodney A., Worcester, Ms.
 Miller, Samuel, Eaton, N. Y.
 Miller, Simeon, Holyoke, Ms.
 Miller, William, Petersham, Ms.
 Milled, Norman A., Crystal Lake,
 Ill.
 Milliken, Chas. E., Littleton, N. H.
 Mills, Charles L., Wrentham, Ms.
 Mills, Cyrus T., Ware, Ms.
 Mills, Henry, Kalamazoo, Mich.
 Mills, John L., Seymour, Ct.
 Miner, Edward G., Whitewater,
 Wis.
 Miner, Henry A., Menasha, Wis.
 Miner, Nathaniel, Salem, Ct.
 Miner, Ovid, Syracuse, N. Y.
 Miner, Samuel E., Monroe, Wis.
 Mitchell, Ammi E., Mitchel, Io.
 Mitchell, David M., So. Natick, Ms.
 Mitchell, Thos. G., Madison Bridge,
 Me.
 Miter, John J., Beaver Dam, Wis.
 Mix, Eldridge, Burlington, Vt.
 Monroe, James, Oberlin, O.
 Monroe, T. E., Mt. Vernon, O.
 Montague, E. J., Oconomowoc, Wis.
 Montague, Melzar, Allen's Gr., Wis.
 Montague, Philetus, No. Potsdam,
 N. Y.
 Mottgomery, Giles F., TURKEY.
 Moor, George, Oakland, Cal.
 Moody, Eli, Montague, Ms.
 Moody, Howard, Canterbury, N. H.
 Moore, Carl, North Fairfield, O.
 Moore, Erasmus D., Newton, Ms.

- Moore, Henry D., Pittsburg, Pa.
 Moore, Humphrey, Milford, N. H.
 Moore, James D., Clinton, Ct.
 Moore, J. P., —, Cal.
 Moore, Martin, Boston, Ms.
 Moore, Sam'l N., Memphis, Ten.
 Moore, Wm. H., Berlin, Ct.
 Moorhouse, Chas. M., Sun Prairie, Wis.
 Mordough, John H., Portland, Me.
 Morey, Ira, Bennington, N. H.
 Morgan, Chas., East Troy, Wis.
 Morgan, Henry H., Mich. City, Ind.
 Morgan, John, Oberlin, O.
 Morgans, M. D., Audenried, Pa.
 Morgan, Stillman, Bristol, Vt.
 Morgridge, Charles, Hyannis, Ms.
 Morley, Sardis B., Anlover, Ms.
 Morong, Thomas, Lanesville, Ms.
 Morrill, S. S., Fisherville, N. H.
 Morrill, John, Pecononia, Ill.
 Morris, B. F., Cincinnati, O.
 Morris, Edward, Paris, Wis.
 Morris, Myron N., W. Hartford, Ct.
 Morris, R. Allen's Grove, Wis.
 Morrison, Nathan J., Olivet, Mich.
 Morrison, Sam'l, Portland, Me.
 Morse, Alfred, Austin, Minn.
 Morse, Chas. F., NORTH'N ARMENIA.
 Morse, David S., Kalamazoo, Mich.
 Morse, Grosvenor C., Emporia, Kan.
 Morse, Henry C., Union City, Mich.
 Moss, George H., Abington Ct.
 Morton, Alpha, West Auburn, Me.
 Morton, Wm. D., Huntington, Ct.
 Mosher, W. C., Mokelumne Hill, Cal.
 Munger, S. B., Satara, INDIA.
 Munger, Theo. T., Haverhill, Ms.
 Munroe, Chas. W., E. Cambridge, Ms.
 Munroe, Nathan, Bradford, Ms.
 Munsell, Joseph R., Harwich, Ms.
 Munson, Fred'k, E. Windsor, Ct.
 Murdock, David, New Milford, Ct.
 Murphy, Elijah D., Avon, Ct.
 Muse, J. H., Cleveland, O.
 Myers, John C., Saugatuck, Mich.
 Myrick, Osborne, Provincetown, Ms.
 Nall, James, Royal Oak, Mich.
 Nason, Elias, —, Ms.
 Nason, John H., Smyrna, N. Y.
 Nelson, John, Leicester, Ms.
 Newcomb, Geo. B., Bloomfield, Ct.
 Newcomb, Luther, Georgetown, Mo.
 Newell, Wellington, Brewer Village, Ms.
 Newman, Chas., Lanesboro, Ms.
 Newton, Ezra, Preston, Minn.
 Newton, Joel W., Washington, D.C.
 Newton, John H., Cleveland, O.
 Nichols, Ammi, Braintree, Vt.
 Nichols, C., Caledonia, Wis.
 Nichols, Charles, New Britain, Ct.
 Nichols, Charles L., Anson, Me.
 Nichols, Danforth B., Washington, D. C.
 Nichols, John C., Lyme, Ct.
 Nichols, Starr H., Cincinnati, O.
 Nichols, Washington A., Lake Forest, Ill.
 Noble, Edward W., Truro, Ms.
 Noble, Franklin, Torrington, Ct.
 Noble, Thomas K., Winthrop, Me.
 Norcross, Flavius V., Union, Me.
 Norcross, S. Gerard, So. Paris, Me.
 North, Simeon, Clinton, N. Y.
 Northrop, Bennet F., Griswold, Ct.
 Northrop, Birdsey G., Saxonville, Ms.
 Northrop, J. A., Clyman, Wis.
 Northrup, Gilbert S., Geneva, Kan.
 Northrup, J. H., Millville, N. J.
 Norton, Edward, Montague, Ms.
 Norton, F. B., Kenosha, Wis.
 Norton, John F., Athol, Ms.
 Norton, Rob't, St. Catharine, C.W.
 Norton, Smith, Augusta, Mich.
 Norton, Thomas S., Dover, Ms.
 Norton, William W., Otto, N. Y.
 Norwood, Francis, Phillipsburg, Me.
 Nott, Samuel, Warham, Ms.
 Noyes, Daniel J., Hanover, N. H.
 Noyes, Daniel P., Boston, Ms.
 Noyes, Gurdon W., Fair Haven, Ct.
 Noyes, James, Higganum, Ct.
 Nutting, John K., Bradford, Io.
 Nutting, Rufus, Saline, Mich.
 Ober, Benjamin, Fayetteville, Vt.
 Oliphant, David, Andover, Ms.
 Orcut, Samuel, Patchogue, N. Y.
 Ordway, Jairus, Nelson, N. H.
 Ordway, Samuel, Neponset, Ill.
 Orr, John, Alfred, Me.
 Orton, James, Brighton, N. Y.
 Orvis, William B., Atlanta, Ill.
 Osborn, Cyrus P., Bristol, R. I.
 Osborn, Richard, Champion, N. Y.
 Osborn, Wm. H., Grandville, Mich.
 Otis, Israel T., Rye, N. H.
 Otis, Orin F., Berlin, Ct.
 Overton, A. A., Avoca, Wis.
 Oviatt, George A., Somers, Ct.
 Owen, Linus, Londonderry, Vt.
 Owens, Evan, Dodgeville, Wis.
 Oxnard, Frederick, Elgin, Ill.
 Packard, Abel K., Anoka, Minn.
 Packard, Alpheus S., Brunswick, Me.
 Packard, Charles, Woolwich, Me.
 Packard, David T., E. Somerville, Ms.
 Packard, Theophilus, Sunderland, Ms.
 Packard, Wm. A., Hanover, N. H.
 Page, Alvah C., Elgin, Ill.
 Page, Benj. St. J., Winsted, Ct.
 Page, B. Greely, Lebanon, Me.
 Page, Jesse, Atkinson, N. H.
 Page, Robert, West Farmington, O.
 Paige, Caleb F., Colebrook, N. H.
 Paine, Albert, Beloit, Wis.
 Paine, Frederick, Ripley, O.
 Paine, John C., Sandwich, Ms.
 Paine, Levi L., Farmington, Ct.
 Paine, Rodney, Hampden, Kan.
 Paine, Sewall, Montgomery Center, Vt.
 Paine, William P., Holden, Ms.
 Painter, Charles C. C., New Marlboro', Ms.
 Palmer, Charles R., Salem, Ms.
 Palmer, Edwin B., Belfast, Me.
 Palmer, Elliott, —, N. Y.
 Palmer, James M., Biddeford, Me.
 Palmer, Ray, Albany, N. Y.
 Palmer, Wm. S., Wells River, Vt.
 Park, Austin L., Gardner, Me.
 Park, Calvin E., West Boxford, Me.
 Park, Edwards A., Andover, Ms.
 Park, Harrison G., Hancock, N. H.
 Parker, Alexander, Waukon, Io.
 Parker, A. J., Danville, C. E.
 Parker, Charles C., Waterbury, Vt.
 Parker, Clement C., S. Sanford, Me.
 Parker, Edwin P., Hartford, Ct.
 Parker, Henry E., Concord, N. H.
 Parker, Henry W., Grinnell, Io.
 Parker, Horace, Ashby, Ms.
 Parker, J. D., Plymouth, Ill.
 Parker, Leonard S., Derry, N. H.
 Parker, L., Palmyra, Wis.
 Parker, L. F., Grinnell, Io.
 Parker, Lucius H., Galesburg, Ill.
 Parker, Roswell, N. Adams, Mich.
 Parker, R. Davenport, Wyandotte, Kan.
 Parker, William W., Groton, Ms.
 Parker, William W., York, Me.
 Parker, Wooster, Belfast, Me.
 Parmelee, Edway, Toledo, O.
 Parmelee, Hor. M., Oak Grove, Wis.
 Parmelee, Jas. B., Hubbardston, Ms.
 Parmelee, Moses P., Chapl.
 Parmelee, Simon, Underhill, Vt.
 Parry, Porter B., Pecononia, Ill.
 Parry, H., Oshkosh, Wis.
 Parsons, Benjamin, Windsor, Ct.
 Parsons, Benj'n F., Nashua, N. H.
 Parsons, Benj'n M., Sivas, TURKEY.
 Parsons, Ebenezer G., Derry, N. H.
 Parsons, Henry M., Springfield, Ms.
 Parsons, Isaac, East Haddam, Ct.
 Parsons, John, Kennebunkport, Me.
 Parsons, John U., Sanford, Me.
 Parsons, William L., Leroy, N. Y.
 Partridge, Geo. C., Batavia, Ill.
 Partridge, Samuel H., York, Me.
 Patch, Rufus, Ontario, Ind.
 Patchin, John, Owosso, Mich.
 Patrick, Henry J., W. Newton, Ms.
 Patten, Abel, Billerica, Ms.
 Patten, Moses, Byfield, Ms.
 Patten, Wm. A., York, Me.
 Pattengill, Julius S., Walton, N. Y.
 Patton, James L., Norwalk, O.
 Patton, William, New York.
 Patton, Wm. W., Chicago, Ill.
 Payne, Joseph H., Liberty, Wis.
 Peabody, Albert B., East Longmeadow, Ms.
 Peabody, Chas., Biddeford, Me.
 Peabody, Charles, St. Louis, Mo.
 Peabody, Josiah, Poquonock, Ct.
 Pearson, Jas. B., Middletown, Ct.
 Pearson, Ruel M., Polo, Ill.
 Peart, Joseph, Albany, Kan.
 Pease, Aaron G., Norwich, Vt.
 Pease, Giles, Boston, Ms.
 Peck, David, Barre, Ms.
 Peck, Henry E., Oberlin, O.
 Peck, Whitman, Fishkill, N. Y.
 Peckham, Joseph, Kingston, Ms.
 Peet, Stephen D., Elkhorn, Wis.
 Peffers, Aaron B., Epsom, N. H.
 Peirce, Chas. M., West Boxford, Ms.
 Pelouzet, Francis N., Oakham, Ms.
 Pelton, Geo. A., Franklin, Ms.
 Pendleton, Henry G., Henry, Ill.
 Penfield, Charles W., Oberlin, O.
 Penfield, Homer.
 Penfield, Samuel, Nora, Ill.
 Penfield, T. B., Oberlin, Jamaica.
 Pennell, Lewis, West Stockbridge Center, Ms.
 Pennoyer, And'w L., Abingdon, Ill.
 Peregrine, Philip, Blossburg, Pa.
 Perkins, Ariel E. P., Ware, Ms.
 Perkins, B. F., New London, Mo.
 Perkins, Francis B., Jamaica Plain, Ms.
 Perkins, Fred'k T., Galesburg, Ill.
 Perkins, Geo. G., E. Taunton, Ms.
 Perkins, H. K. W., Medford, Ms.
 Perkins, J. O., West Chester, Wis.
 Perkins, Jonas, Weymouth, Ms.
 Perkins, Sidney K. B., Glover, Vt.
 Perkins, William, Danvers, Ill.
 Perrin, Lavalette, New Britain, Ct.
 Perry, David, Worcester, Vt.
 Perry, David C., Barlow, O.
 Perry, Henry T., Miss., A. B. C. F. M.
 Perry, John A., Guilford Village, Perry, John B., Swanton, Vt.
 Perry, Ralph, Agawam, Ms.
 Peters, Abalom, New York.
 Peterson, W. S., Galena, Ill.
 Pettengill, John M., Westbrook, Ct.
 Pettibone, Ira, Winchester Cen., Ct.
 Pettibone, Ira F., Constantinople, TURKEY.
 Pettibone, P. C., Beloit, Wis.
 Pettitt, John, Bucyrus, O.
 Phelps, Austin, Andover, Ms.
 Phelps, S. Wallace, Lee Center, Ill.
 Phelps, Winthrop H., Monterey, Ms.
 Phillips, Daniel, Orange, Ms.
 Phillips, George W., Haydensville, Ms.

- Phillips, John C., Boston, Ms.
 Phillips, Lebbeus R., Groton, Ms.
 Phillips, Samuel, Lima, Mich.
 Phinney, G. W., Kelloggsville, O.
 Phipps, Wm., Paxton, Ms.
 Pickett, Cyrus, Cheshire, Ct.
 Pickett, Joseph W., Mt. Pleasant, Io.
 Pierce, Asa C., Northfield, Ct.
 Pierce, Geo. Jr., Draeut, Ms.
 Pierce, John D., Ypsilanti, Mich.
 Pierce, Nath'l H., Steamburg, N.Y.
 Pierce, Wm. G., Elmwood, Ill.
 Pierson, S. W., Canfield, O.
 Pike, Alpheus J., Marlboro', Ct.
 Pike, Ezra B., Stowe, Me.
 Pike, Gustavus D., Nashua, N. H.
 Pike, John, Rowley, Ms.
 Pike, J. W. C., Belfast, Me.
 Pinkerton, David, Waupun, Wis.
 Piper, Caleb W., Townshend West, Vt.
 Pixley, Stephen C., SOUTH AFRICA.
 Platt, Dennis, So. Norwalk, Ct.
 Platt, Henry D., Chesterfield, Ill.
 Platt, Merit S., Vineland, N. J.
 Platt, William, Utica, Mich.
 Plimpton, Salem M., East Douglass, Ms.
 Plumb, Albert H., Chelsea, Ms.
 Plumer, Alex. R., Industry, Me.
 Pomeroy, Jeremiah, So. Deerfield, Ms.
 Pomeroy, Lemuel, Wethersfield, Ill.
 Pomeroy, Rufus, Otis, Ms.
 Pond, Chas. B., Turin, N. Y.
 Pond, Enoch, Bangor, Me.
 Pond, J. E., Platteville, Wis.
 Pond, Wm. C., Petaluma, Cal.
 Poor, Daniel J., Romeo, Mich.
 Pope, C. H., —, Cal.
 Porter, Chas. S., W. Cambridge, Ms.
 Porter, Giles M., Garnaville, Io.
 Porter, Jeremiah, Chicago, Ill.
 Porter, J. G., Lisle, Ill.
 Porter, Noah, Farmington, Ct.
 Porter, Noah, Jr., New Haven, Ct.
 Porter, Sam'l, Bradford, Pa.
 Porter, Samuel E., Wheaton, Ill.
 Porter, William, Beloit, Wis.
 Porter, William, Webster, Mo.
 Porteus, William, Warren, Minn.
 Post, Aurelian H., Peru, Ill.
 Post, Truman F., St. Louis, Mo.
 Potter, Daniel F., Topsham, Me.
 Potter, Edmund S., Concord, Ms.
 Potter, Wm., Freedom, O.
 Potwin, Lemuel S., Boston, Ms.
 Potwin, Thomas S., Franklin, N. Y.
 Powell, A. V. H., Cairo, N. Y.
 Powell, E. P., Adrian, Mich.
 Powell, J. J., Cherokee Flat, Cal.
 Powell, J. N., Rosendale, Wis. [Pa.
 Powell, Llewellyn R., Ebensburg, Pa.
 Powell, Rees, Radnor, O.
 Powers, Dennis, Abington, Ms.
 Powers, Henry, Danbury, Ct.
 Powers, P. O., South Windsor, Ct.
 Powis, Henry D., Quebec, C. E.
 Pratt, Almon B., Genesee, Mich.
 Pratt, Charles H., Brookfield, Mo.
 Pratt, Edw'd H., E. Woolstock, Ct.
 Pratt, Francis G., Middleboro', Ms.
 Pratt, Henry, Dudley, Ms.
 Pratt, Horace, Raynham, Ms.
 Pratt, Miner G., Andover, Ms.
 Pratt, Parsons S., Dorset, Vt.
 Pratt, Theo. C., Epsom, N. H.
 Prentice, John H., Penfield, O.
 Price, David, Granville, O.
 Prince, Newell A., Simsbury, Ct.
 Prudden, Geo. P., New Haven, Ct.
 Pugh, Thomas, Summit Hill, Pa.
 Pullar, Thomas, Hamilton, C. W.
 Pulsifer, Daniel, Danbury, N. H.
 Purnard, George, Boston, Ms.
 Putnam, Austin, New Haven, Ct.
 Putnam, George A., Yarmouth, Me.
 Putnam, Israel W., Middleboro', Ms.
 Putnam, John M., Yarmouth, Me.
 Putnam, Rufus A., Pembroke, N. H.
 Quick, A. J., Seymour, Ct.
 Quint, Alonzo H., New Bedford, Ms.
 Radcliffe, Leonard L., Mount Sterling, Wis.
 Rand, Asa, Ashburnham, Ms.
 Rand, Edward A., Amesbury, Ms.
 Rankin, Adam L., Memphis, Tenn.
 Rankin, D. M., Cuyahoga Falls, O.
 Rankin, J. Eames, Charlestown, Ms.
 Rankin, S. G. W., Glastenbury, Ct.
 Ranney, Timothy E., St. Johnsbury, Vt.
 Ransom, C. N., Lowell, O.
 Ransom, Cyrenius, Moriah, N. Y.
 Rawson, Geo. A., Cobourg, C. W.
 Rawson, Thomas R., Albany, N. Y.
 Ray, Benjamin F., Hartford, Vt.
 Ray, Charles B., New York City.
 Ray, John W., Manchester, N. H.
 Raymond, Alfred C., New Haven, Ct.
 Raymond, Ari, Cambridge, Ms.
 Read, Herbert A., Marshall, Mich.
 Redfield, Charles, East Arlington, Vt.
 Reed, Charles E., Maiden, Ms.
 Reed, Frederick A., Cohasset, Ms.
 Reed, Julius A., Davenport, Io.
 Reed, L., Randolph, Pa.
 Rees, T. D., Ashland, Pa.
 Reid, Adam, Salisbury, Ct.
 Reikie, Thos. M., Bowmanville, C. W.
 Relyea, Benj. J., Southport, Ct.
 Reynolds, Wm. T., No. Haven, Ct.
 Rice, Charles B., Danvers, Ms.
 Rice, Enos H., Ann Arbor, Mich.
 Rice, E. W., Milwaukee, Wis.
 Rice, George G., Albany, Kan.
 Rice, Thomas O., Boston, Ms.
 Rich, A. Judson, Milton, Ms.
 Rich, Alonzo B., Beverly, Ms.
 Richards, Austin, Nashua, N. H.
 Richards, George, Bridgeport, Ct.
 Richards, J. De F., Monroe, Mich.
 Richards, John L., Big Rock, Ill.
 Richards, J. P., Atkinson, Ill.
 Richards, Samuel T., Spencerport, N. Y. [O.
 Richardson, A. M., Cleveland East
 Richardson, C. W., Canaan, N. H.
 Richardson, D. Warren, Dayville, Ct.
 Richardson, Elias H., Providence, R. I. [Me.
 Richardson, Gilbert B., Robbinston, Richardson, Henry, Gilead, Ms.
 Richardson, Henry J., Lincoln, Ms.
 Richardson, Merrill, Worcester, Ms.
 Richardson, M. L., Globe Village, Ms. [Me.
 Richardson, Nath'l, Brownsfield, Richardson, W. T., Hilton Head, S. C. [ton, Ms.
 Richmond, Thomas T., West Tann-Riddell, Sam'l H., Tamworth, N. H.
 Riggs, Alfred L., Lockport, Ill.
 Robbins, Alden B., Muscatine, Io.
 Robbins, Loren, Kewanee, Ill. [Ct.
 Robbins, Silas W., East Haddam, Roberts, Bennet, Buckingham, Io.
 Roberts, George L., Hillsboro', Ill.
 Roberts, Jacob, East Medway, Ms.
 Roberts, James A., Berkley, Ms.
 Roberts, Jas. G., Jacksonville, Ill.
 Roberts, Thos. E., Swanzy, N. H.
 Robie, Edward, Greenland, N. H.
 Robie, Thos. S., W. Falmouth, Me.
 Robinson, Eben'r W., Washington, D. C. [Kan.
 Robinson, Harvey P., Highland, Robinson, Henry, Guilford, Ct.
 Robinson, Reuben T., Winchester, Ms. [C. W.
 Robinson, Robert, Owen Sound, Robinson, William A., Barton, Vt.
- Rockwood, Gilbert, —, N. Y.
 Rockwood, L. Burton, Boston, Ms.
 Rockwood, Samuel L., North Weymouth, Ms.
 Rodman, Daniel S., Elyria, O.
 Rogan, Daniel H., Greenfield, Ms.
 Rogers, Edson, Cincinnati, N. Y.
 Rogers, George W., Salem, N. H.
 Rogers, Henry M., Dana, Ms.
 Rogers, Isaac, Farmington, Me.
 Rogers, J., Stanstead, C. E.
 Rogers, L., Lynn, Wis.
 Root, David, SOUTH AFRICA.
 Root, Lorrain, Sheffield, Ms.
 Root, Thomas H., Westfield, Ms.
 Root, Augustine, Beaufort, S. C.
 Root, David, Cheshire, Ct.
 Root, Edward W., Sunderland, Ms.
 Root, Marvin, Elkhorn, Grove, Ill.
 Root, James P., Elmwood, R. I.
 Ropes, Wm. L., Cambridge, Ms.
 Rosboro, S. R., Macon City, Mo.
 Rose, Wm. F., Homer, Mich.
 Ross, A. Hastings, Springfield, O.
 Ross, John A., Marion, Io.
 Rounce, Joseph S., Hamilton, Minn.
 Rouse, Lucius C., Grinnell, Io.
 Rouse, Thos. H., Jamestown, N. Y.
 Rowe, Aaron, Watervliet, Mich.
 Rowe, Elihu T., New Ipswich, N. H.
 Rowe, J., Oshkosh, Wis.
 Rowell, J., San Francisco, Cal.
 Rowland, Lyman S., Bangor, Me.
 Rowley, George B., Monroe, Wis.
 Roy, Joseph E., Chicago, Ill.
 Rudd, Robert, Newark, Ill.
 Ruddock, Charles A., Riga, N. Y.
 Rudduck, Edw. N., Apulia, N. Y.
 Runnels, Moses T., Sanbornton, H. N.
 Russell, Ezekiel, E. Randolph, Ms.
 Russell, Henry A., E. Hampton, Ct.
 Russell, Isaac, Bowen's Prairie, Io.
 Russell, William, Cleveland, O.
 Russell, Wm. Washington, D. C.
 Russell, Wm. P., Memphis, Mich.
 Rustedt, Henry F., Sudbury, Vt.
 Sabin, Joel G., Sparta, Wis.
 Sabin, Lewis, Templeton, Ms.
 Safford, George B., Burlington, Vt.
 Safford, John, Bellevue, O.
 Sahr, D. D., Sheffield, Ms.
 Salmon, Eben'r P., Beloit, Wis.
 Salter, Chas. C., Minneapois, Minn.
 Salter, Jno. W., Mansfield Center, Ct.
 Salter, William, Burlington, Io.
 Sanson, Amos J., St. Albans, Vt.
 Sanborn, Benj. T., Freeport, Me.
 Sanborn, Edwin D., Hanover, N. H.
 Sanborn, Pliny F., —, N. Y.
 Sanborne, Geo. E.
 Sanders, Marshall D., CEYLON.
 Sanderson, Alonzo, Grand Blanc, Mich. [N. H.
 Sanderson, H. H., Charlestown, Sanderson, J. G., Barrie, C. W.
 Sanderson, Stephen, Sweden, Me.
 Sanford, Baaiss, East Bridgewater, Sanford, David, Medway, Ms. [Ms.
 Sanford, Enoch, Raynham, Ms.
 Sanford, John, Taunton, Ms.
 Sanford, Wm. H., Worcester, Ms.
 Sands, John D., Keosauqua, Io.
 Sargent, Geo. W., So. Natick, N. H.
 Sargent, Roger M., Farmington, N. H.
 Saunderson, Henry H., Charlestown, N. H.
 Savage, Daniel F., Cambridge, Ms.
 Savage, Geo. S. F., Chicago, Ill.
 Savage, M. J., San Mateo, Cal.
 Savage, William T., Franklin, N. H.
 Sawin, Theoph. P., Brookline, N. H.
 Sawtell, E. N., Saratoga Springs, N. Y.
 Sawyer, Benjamin, Salisbury, Ms.

- Sawyer, L. J., Minn.
 Sawyer, Rufus M., York, Me.
 Scales, Jacob, Plainfield, N. Y.
 Schlosser, George, Paxton, Ill.
 Schroeck, Frank, Milwaukee, Wis.
 Schwarz, J. B., Greenfield, Ms.
 Scofield, Wm. C., Newark, N. J.
 Scofield, John, Lawrence, Mich.
 Scott, Charles, Post Mills, Vt.
 Scott, Nelson.
 Scoville, Samuel, Norwich, N. Y.
 Scudder, Everts, Kent, Ct.
 Seabury, Edwin, East Falmouth, Ms.
 Seagrave, James C., Wentworth, N. H.
 Searle, Richard T., Thomaston, Ct.
 Seaton, Charles M., Charlotte, Vt.
 Seaver, Norman, Rutland, Vt.
 Seecombe, Chas. S., Anthony, Min.
 Segar, S. Willard, Talmadge, O.
 Seely, Raymond H., Haverhill, Ms.
 Seelye, Julius, Amherst, Ms.
 Seelye, L. Clark, Amherst, Ms.
 Seelye, Sam'l T., Easthampton, Ms.
 Selden, Calvin M., Buda, Ill.
 Sessious, Alex. J., Scituate, Ms.
 Sessions, Jos. W., Durham Center, Ct.
 Sessions, Samuel, Olivet, Mich.
 Severance, Milton L., Boscawen, N. Y.
 Sewall, Daniel, Winthrop, Me.
 Sewall, David B., Fryeburg, Me.
 Sewall, John S., Wenhau, Ms.
 Sewall, Jotham B., Brunswick, Me.
 Sewall, Robert, Stoughton, Wis.
 Sewall, Samuel, Burlington, Ms.
 Sewall, William, Norwich, Vt.
 Sewall, William S., St. Albans, Me.
 Seward, Edwin D., Laclede, Mo.
 Seymour, B. N., Hayward's Cal.
 Seymour, Chas. N., Brooklyn, Ct.
 Seymour, Henry, Hawley, Ms.
 Seymour, John A., Enfield, Ms.
 Shafer, Archibald S., Oberlin, O.
 Shanks, Phillip, Lanark Village, C. W.
 Sharp, Benjamin F., Huntsburg, O.
 Sharp, Charles W., Greene, N. Y.
 Sharpe, Andrew, Colliamer, O.
 Sharts, Darwin W., Edinburg, O.
 Shattuck, Amos F., Surry, N. Y.
 Shattuck, C. S., Emerald Grove, Wis.
 Shaw, Edwin W., Leslie, Mich.
 Shedd, Charles, Wasioja, Min.
 Sheldon, Chas. B., Excelsior, Min.
 Sheldon, Luther, Easton, Ms.
 Sheldon, Luther H., Westboro', Ms.
 Sheldon, Nathan W., Gray, Me.
 Sheldon, Stewart, Cent'l Falls, R. I.
 Shepard, George, Bangor, Me.
 Shepard, Thomas, Bristol, R. I.
 Shepley, David, Yarmouth, Me.
 Sherman, Chas. S., Naugatuck, Ct.
 Sherrill, E. J., Eaton, C. W. [Wis.
 Sherrill, Frank G., Milwaukee, Wis.
 Sherwin, John C., West Salem, Wis.
 Shinn, R. F., Homer, Ill.
 Shipperd, Fayette, Oberlin, O.
 Shipperd, Jacob R., Washington, D. C. [Ct.
 Shipman, Thomas L., Jewett City, Shorey, I. Allen, E. Orrington, Me.
 Sim, Alex'r, St. Andrews, C. E.
 Skeele, John P., Hartford, Ct.
 Skinner, Alfred L., Bucksport, Me.
 Skinner, Thos. N., Newhampton, Io.
 Sleeper, Wm. T., Patten, Me.
 Sloan, Samuel P., McGregor, Io.
 Small, Uriel W., Lisbon, Ill.
 Smart, Wm. S., Benson, Vt.
 Smiley, Geo. W., Philadelphia, Pa.
 Smith, A. A., Lowell, Vt.
 Smith, Asa B., Southbury, Ct.
 Smith, Asa D., Hanover, N. H.
 Smith, Bezaleel, Hanover Center, N. H.
 Smith, Buel W., Westford, Vt.
 Smith, Burrit A., Southampton, Ms.
 Smith, Carlos, Akron, O.
 Smith, Charles, Andover, Ms.
 Smith, Charles B., Boston, Ms.
 Smith, Charles S., Montpelier, Vt.
 Smith, Edward P., Cincinnati, O.
 Smith, Edwin, Lynn, Ms.
 Smith, Edwin G., Tremont, Ill.
 Smith, Elijah B., Middle Haddam, Ct.
 Smith, Elijah P., Wayne, Io.
 Smith, Francis P., Acton, Me.
 Smith, George, Bath, N. H.
 Smith, George M., New Marlboro', Ms.
 Smith, Geo. N., Northport, Mich.
 Smith, G. M. Pleasant Hill, Wis.
 Smith, Henry B., Burlington, Ct.
 Smith, Horace, Richfield, O.
 Smith, Isaac B., Dundee, Ill.
 Smith, Isaiah P., Brownfield, Me.
 Smith, Ira H., Topeka, Kan.
 Smith, Irem W., Southfield, Ms.
 Smith, James A., Unionville, Ct.
 Smith, J. Morgan, Grand Rapids, Mich.
 Smith, John D.
 Smith, Joseph, Lovell, Me.
 Smith, J. H., Frome, C. W.
 Smith, Joseph W., Eaton Rapids, Mich.
 Smith, Lucius, Dover, O.
 Smith, Henry H., Warrenburg, Mo.
 Smith, O. H., Milton, Wis.
 Smith, P. S., Kidder, Mo.
 Smith, Ralph, Babylon, L. I.
 Smith, Stephen S., Chicago, Ill.
 Smith, Wilder, Berlin, Ct.
 Smith, Wm. A., Rushville, N. Y.
 Smith, Wm. C., E. Saginaw, Mich.
 Smith, Wm. J., Osage, Io.
 Smith, Wm. S., Grantville, Ms.
 Smyth, Egbert C., Andover, Ms.
 Smyth, Wm., Brunswick, Me.
 Snell, W. N., Rushford, Min.
 Snider, Solomon, Norwichville, C. W.
 Snow, Aaron, Miller's Place, L. I.
 Snow, Roswell, R., Udina, Ill.
 Snow, W. F., Grass Valley, Cal.
 Snowden, K. B., Nevada, Cal.
 Soule, Chas., Portland, Me.
 Soule, Geo., Hampton, Ct.
 Southgate, Robert, Ipswich, Ms.
 Southworth, Benj., Hanson, Ms.
 Southworth, Francis, So. Paris, Me.
 Spalding, Benj. A., Ottumwa, Io.
 Spalding, Geo. B., Hartford, Ct.
 Spalding, Samuel J., Newburyport, Ms.
 Sparhawk, Sam'l, Pittsfield, Vt.
 Spaulding, Alvah, Weathersfield East, Vt.
 Spaulding, Geo., West Eau Claire, Wis.
 Spaulding, L. T., West Stafford, Ct.
 Spear, Charles V., Pittsfield, Ms.
 Spear, David, Rodman, N. Y.
 Spelman, Levi P., St. Clair, Mich.
 Spencer, Frank A., Fulton, N. Y.
 Spencer, Judson G., De Peyster, N. Y.
 Spettigue, C., Forest, C. W. [Mich.
 Spooner, Charles C., Greenville, Spoor, Orange II., Vermontville, Mich.
 Spring, Sam'l, East Hartford, Ct.
 Squier, E. X., Xigigate, Vt.
 Staats, Xeyr T., Orange, Ct.
 Stanton, Rob't P., Greenville, Ct.
 Starbuck, Chas. C., Kingston, W. I.
 Starr, Milton B., Copperopolis, Cal.
 St. Clair, Alanson, Croton, Mich.
 St. John, Samuel N., East Xaver-
 straw, N. Y.
 Stearns, Benjamin, Lovell, Me.
 Stearns, Jesse G. D., Billerica, Ms.
 Stearns, Josiah H., Epping, N. H.
 Stearns, Wm. A., Amherst, Ms.
 Stebbins, Milan C., Springfield, Ms.
 Steele, John B., Castle, N. Y.
 Steele, Joseph, Middlebury, Vt.
 Sterling, George, Cardigan, N. B.
 Sterry, DeWitt C., Lake City, Miu.
 Stevens, Alfred, West Westminster, Vt.
 Stevens, Asahel A., Peoria, Ill.
 Stevens, Cicero C., Crown Point, N. Y.
 Stevens, Henry A., Melrose, Ms.
 Stevens, J. D., Waterford, Wis.
 Stevens, Moody A., Bellows Falls Vt.
 Stevens, Wm. R., Rochester, Min.
 Stevenson, John R., Eaton Rapids, Mich.
 Stiles, Edmund R., Brighton, O.
 Stirling, Geo., Cardigan, N. B.
 Stoddard, James P., Byron, Ill.
 Stoddard, Judson B., Croton Falls, N. Y.
 Stoddard, William, Fairplay, Wis.
 Stone, And. L., San Francisco, Cal.
 Stone, Benj. P., Concord, N. H.
 Stone, Collins, Hartford, Ct.
 Stone, Cyrus, Cohasset, Ms.
 Stone, E. P., Centerville, Ms.
 Stone, George, North Troy, Vt.
 Stone, Harvey M., So. Dennis, Ms.
 Stone, James P., Derby, Vt.
 Stone, John F., Montpelier, Vt.
 Stone, Levi H., Northfield, Vt.
 Stone, Rollin S., New Haven, Ct.
 Stone, Timothy D. P., Marblehead, Ms. [boro', Me.
 Storer, Henry G., Oak Hill, Scar-
 Storrs, Henry M., Cincinnati, O.
 Storrs, Richard S., Braitree, Ms.
 Storrs, Richard S., Jr., Brooklyn, N. Y. [Kan.
 Storrs, Sylvester D., Atchison, Stoughton, W. J., Allen's Grove, Wis. [N. J.
 Stoutenburgh, Luke I., Cheter, Stowe, Calvin E., Hartford, Ct.
 Stowe, John M., Sullivan, N. H.
 Stowe, Timothy, New Bedford, Ms.
 Stowell, Abigail, Erving, Ms. [Ms.
 Stowell, Alexander D., Wilbraham, Stratton, R. R., Gt. Barrington, Ms.
 Street, George E., Wiscasset, Me.
 Street, Owen, Lowell, Ms.
 Streeter, Sreno W., Un. City, Mich.
 Strieby, Michael E., Newark, N. J.
 Stroes, H. M. H., York, Min.
 Strong, David A., So. Deerfield, Ms.
 Strong, Edward, Pittsfield, Ms.
 Strong, Elnathan E., Waltham, Ms.
 Strong, Guy C., Cresco, Mich.
 Strong, Jacob H. T., Torrington, Min.
 Strong, John C., Chain Lake Cent., Miu.
 Strong, J. W., Faribault, Min.
 Strong, Stephen C., Gorham, Me.
 Stuart, Robert, Butlerville, Io.
 Sturges, Thomas B., Greenfield, Ct.
 Sturtevant, Julian M., Jackson-
 ville, Ill. [bal, Mo.
 Sturtevant, Julian M., Jr., Ianni-
 Sturtevant, Wm. H., Tisbury, Ms.
 Swain, Leonard, Providence, R. I.
 Swallow, Joseph E., Burlington, Ms.
 Swan, Benj. L., New Canaan, Ct.
 Sweetser, Seth, Worcester, Ms.
 Swift, Alfred B., Enosburg, Vt.
 Swift, Aurelius S., Pittsfield, Vt.
 Swift, Eliphalet Y., Williamsburg, Ms.
 Sylvester, Charles, Richmond, Ms.

- Sykes, S., Pleasant River, N. S.
Tade, Ewing O., Memphis, Tenn.
Talcott, Daniel S., Bangor, Me.
Tallman, Thomas, Thompson, Ct.
Tappan, Benj., Norridgewock, Me.
Tappan, C. L., Owatonna, Min.
Tappan, Dan. D., E. Marshfield, Ms.
Tarbox, Increase N., W. Newton, Ms.
Tarleton, Joseph W., Boston, Ms.
Tatlock, John, Williamstown, Ms.
Tatlock, John, Jr., So. Adams, Ms.
Taylor, Chauncey, Algona, Io.
Taylor, Edward, Brooklyn, N. Y.
Taylor, Ephraim, North Evans, N. Y.
Taylor, E. D., Claridon, O.
Taylor, F. B., Naperville, Ill.
Taylor, James F., Chelsea, Mich.
Taylor, Jeremiah, Middletown, Ct.
Taylor, John L., Andover, Ms.
Taylor, Lathrop, Farmington, Ill.
Taylor, Oliver S., Simsbury, Ct.
Taylor, Sherman D., Farmington, Pa.
Teale, Albert K., Milton, Ms.
Teale, Edwin, Bristol Center, Min.
Temple, Charles, Otsego, Mich.
Temple, Josiah H., Fram'gham, Ms.
Tenney, Asa P., W. Concord, N. H.
Tenney, Charles, Biddeford, Me.
Tenney, Edw. P., Manchester, Ms.
Tenney, Erdix, Lyme, N. H.
Tenney, Francis V., Manchester, Tenney, Leonard, Thetford, Vt.
Tenney, Sewall, Ellsworth, Me.
Tenney, Wm. A., El Dorado, Cal.
Terry, Calvin, N. Weymouth, Ms.
Terry, Jas. P., S. Weymouth, Ms.
Tewksbury, Geo. A., Portland, Me.
Tewksbury, Geo. F., Oxford, Me.
Thacher, George, Keokuk, Io.
Thacher, Isaiah C., Gloucester, Ms.
Thatcher, Tyler, Cache Creek, Cal.
Thayer, David H., Mt. Carmel, Ct.
Thayer, J. Henry, Andover, Ms.
Thayer, Peter B., Garland, Me.
Thayer, Thacher, Newport, R. I.
Thayer, William M., Franklin, Ms.
Thayer, Wm. W., St. Johnsbury, Vt.
Thomas, Jas. M., New London, O.
Thomas, John M., Gomer, O.
Thomas, John P., Mineral Ridge, O.
Thomas, Ozro A., Richmond, Mo.
Thome, A. M., Memphis, Mo.
Thome, James A., Cleveland, O.
Thompson, Aug. C., Roxbury, Ms.
Thompson, George, Leeland, Mich.
Thompson, George W., Stratham, N. H.
Thompson, John C., Fitchville, O.
Thompson, Jos. P., New York.
Thompson, Leander W., Amesbury, Ms.
Thompson, Loren, Eliot, JAMAICA.
Thompson, Nathan, Boulder Valley, Col. T.
Thompson, Oren C., Detroit, Mich.
Thomas, R. B., Mahony City, Pa.
Thompson, Sam'l H., Allen's Grove, Wis.
Thompson, William., Hartford, Ct.
Thompson, William A., Washington, D. C.
Thompson, William S., Alna, Me.
Thornton, James B., Milford, Ms.
Thorpe, W. W., Hudson, Wis.
Thrall, Samuel R., La Harpe, Ill.
Thurber, Edward G., Walpole, Ms.
Thurston, Eli, Fall River, Ms.
Thurston, John R., Newbury, Vt.
Thurston, Rich'd B., Stamford, Ct.
Thurston, Stephen, Quincy, Me.
Thwing, Rdward P., Quincy, Ms.
Thyng, John H., Danbury, N. H.
Tiffany, Chas. C., New Haven, Ct.
Tilden, Lucius L., Troy, N. Y.
Tillotson, George J., Putnam, Ct.
Tingiey, Marshall, Sioux City, Io.
Titcomb, Phillip, Keenebunkport, Me.
Titcomb, Stephen, Weld, Me.
Titus, Eugene H., Beverly, Ms.
Tobery, Alvan, Durham, N. H.
Todd, David, Pine Bluff, Ark.
Todd, J. D., Plymouth, Wis.
Todd, John, Pittsfield, Ms.
Todd, John, Tabor, Io.
Todd, John E., Boston, Ms.
Todd, William, Junction City, Kan.
Tolman, George B., Sheldon, Vt.
Tolman, Richard, Tewksbury, Ms.
Tolman, Sam'l H., Wilmington, Ms.
Tomlinson, J. L., Chester, N. H.
Tompkins, W. R., Williamsburg, N. Y. [Me.
Toothaker, Horace, New Sharon, Topplih, Stephen, Cromwell, Ct.
Torrey, Charles C., Chester, Vt.
Torrey, Charles W., Madison, O.
Torrey, H. A. P., Vergennes, Vt.
Torrey, Joseph, Burlington, Vt.
Torrey, Joseph, Jr., Hardwick, Vt.
Torrey, Reuben, Elmwood, R. I.
Tracy, I., Tafton, Wis.
Tracy, Joseph, Beverly, Ms.
Trask, George, Fitchburg, Ms.
Treat, Selah B., Boston, Ms.
Tremain, Richard, Sandy Creek, N. Y.
Tuck, Jeremy W., Palmer, Ms.
Tucker, Eben'r, Jay Court House, Ind.
Tucker, Elijah W., Northfield, Ct.
Tucker, G. L., Trempealeau, Wis.
Tucker, Joshua T., Holliston, Ms.
Tucker, Mark, Wethersfield, Ct.
Tufts, James, Monson, Ms.
Tupper, Henry M., Waverly, Ill.
Tupper, Martin, Hardwick, Ms.
Turner, Asa, Denmark, Io.
Turner, Edwin B., Hannibal, Mo.
Turner, William W., Hartford, Ct.
Tuthill, Edw'd B., Jacksonville, Ill.
Tuthill, George M., Ashtabula, O.
Tuttle, William G., Ware, Ms.
Tuxbury, Franklin, Brandon, Vt.
Twining, Wm. F., St. Louis, Mo.
Twitchel, J. E., Dayton, O.
Twitchell, Joseph H., Hartford, Ct.
Twitchell, Royal, Anoka, Min.
Tyler, Amory H., Norway, Me.
Tyler, Charles M., Natick, Ms.
Tyler, George P., Brattleboro', Vt.
Tyler, John E., Vineland, N. J.
Tyler, Josiah, SOUTH AFRICA.
Tyler, William, Auburndale, Ms.
Tyler, William S., Amherst, Ms.
Uhler, George, Curtisville, Ms.
Underwood, Almon, Irvington, N. J.
Underwood, Joseph, Barnet, Vt.
Unsworth, Jos., Georgetown, C. W.
Upham, Thos. C., Brunswick, Me.
Upson, 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, Ms.
Valentine, P., De Soto, Wis.
Van Antwerp, John, De Witt, Io.
Van Auker, Helmas H., Bedford, Mich.
Vance, James E., Chatham, O.
Vandervon, C. W., Alto, Wis.
Van Dyke, Sam'l A., Champaign, Ill.
Van Frank, J. R., Otto, Mich.
Van Wagner, Jas. M., Kewanee, Ill.
Veitz, Christian F., Sherrill's M'nd, Vt.
Venning, C. B., Chester' d., Jamaica.
Vernyle, Robert C., Hartford, Ct.
Vetter, John, Chaplain, U. S. C. T.
Vincent, James, Mnskegan, Mich.
Vinton, John A., So. Boston, Ms.
Vose, James G., Providence, R. I.
Wadsworth, Thomas A., Sheboygan, Wis.
Wainwright, Geo. W., Dundee, Ill.
Waite, Clarendon, Rutland, Ms.
Waite, Hiram H., Clinton, N. Y.
Wakesfield, William, Harmar, O.
Walcott, J. W., Ripon, Wis.
Waldo, Levi F., Lowell, Mich.
Walker, Aldace, Wallingford, Vt.
Walker, Avery S., Dover, N. H.
Walker, Charles, Pittsford, Vt.
Walker, Edward A., Worcester, Ms.
Walker, Elkannah, Forest Grove, Or.
Walker, Geo. F., Wellfleet, Ms.
Walker, Geo. L., Portland, Me.
Walker, G. W., Sheffield, O.
Walker, Horace D., E. Abington, Ms.
Walker, Jas. B., Benzonia, Mich.
Walker, Jas. B. R., Hartford, Ct.
Walker, Townsend, Hunt'gton, Ms.
Wallace, Cyrus W., Manchester, N. H.
Wallace, Patterson, Francesco, Ind.
Walton, Jerem'h E., Portland, Me.
Ward, James W., Lakeville, Ms.
Ware, Samuel, Sunderland, Ms.
Warner, Aaron, Amherst, Ms.
Warner, Calvin, Elk Grove, Wis.
Warner, H. G., Lyons, Io.
Warner, J. K., Johnstown, Wis.
Warner, Lyman, Rockford, Io.
Warner, Oliver, Boston, Ms.
Warner, Pliny F., Clinton, Wis.
Warner, Warren W., Lawrenceville, N. Y.
Warren, A., Roscoe, Ill.
Warren, Israel P., Boston, Ms.
Warren, Le Roy, Elk Rapids, Mich.
Warren, William, Gorham, Me.
Warriuer, Francis, Chester, Ms.
Washburn, Geo., CONSTANTINOPLE.
Washburn, George T., MADURA.
Washburne, Ashael C., Berlin, Ct.
Waterbury, Talmadge, Port San-luke, Mich.
Waterman, A. T., Middletown, Ct.
Waterman, Jas. H., Pewaukee, Wis.
Waterman, Thos. T., Monroe, Ct.
Waters, Otis B., Pittsfield, O.
Waters, Simeon, Saunderville, Ms.
Waters, Warren, Three Oaks, Mich.
Watkins, William, Minersville, Pa.
Watson, Chas. C., Harrison, Me.
Watson, Chas. P., Montreal, C. E.
Watson, Cyrus L., Oakdale, Ill.
Watson, Thos., Wilmington, N. Y.
Watts, J. J., Evansville, Wis.
Webb, Edward, Madura, INDIA.
Webb, Edw'n B., Boston, Ms.
Webb, Wilson D., Lyndon, Ill.
Webber, George N., Lowell, Ms.
Webster, John C., Wheaton, Ill.
Wedman, — Pine Creek, Io.
Welch, Moses C.,
Weller, James, Bunker Hill, Ill.
Wellington, Horace, W. Hartford, Vt. [Ms.
Wellman, Geo. E., Amesbury Mills, Wellman, Joshua W., Newton, Ms.
Wells, G. W., Center, O.
Wells, James, Dedham, Me.
Wells, J. A., Warren, Wis.
Wells, John H., Kingston, R. I.
Wells, Milton, Hartland, Wis.
Wells, Moses H., Hinsdale, N. H.
Wells, Noah H., Peckskill, N. Y.
Westervelt, Wm. A., Metamora, Ill.
Weston, Isaac, Cumberland Center, Me.
Weston, James, Standish, Me. [Ct.
Wetherby, Charles, No. Cornwall, Wetherby, Levi, No. Falmouth, Ms.
Wheeler, F. B., San Francisco, Cal.
Wheeler, Crosby H., TURKEY.
Wheeler, Frederick, Ontario, Ill.

- Wheeler, Joseph, Albion, C. W.
 Wheeler, Melancthon G., No. Woburn, Ms.
 Wheeler, Orville G., So. Hero, Vt.
 Wheelock, Edwin, Cambridge, Vt.
 Wheelock, Rufus A., Deer River, N. Y.
 Wheelwright, John B., Bethel, Me.
 Whipple, George, New York City.
 Whipple, John N., Lodi, O.
 Whipple, Wm. W., Griggsville, Ill.
 White, Alfred, Westford, Ct.
 White, Calvin, Amherst, Ms.
 White, Isaac C., Newmarket, N. H.
 White, Jacob, Bridgewater, Ms.
 White, James C., Providence, R. I.
 White, James S., Marshall, Mich.
 White, John, Ames, Station, Io.
 White, John W., Morrison, Ill.
 White, L. J., Amboy, Ill.
 White, Lyman, Phillipston, Ms.
 White, Orin W., Unionville, O.
 White, Orlaudo H., New Haven, Ct.
 White, Pliny H., Coventry, Vt.
 White, Seneca, Amherst, N. H. [Ms.
 Whitehill, John, So. Wilbraham,
 Whiting, Lyman, Dubnque, Io.
 Whitman, Alphonso L., Westerly, E. I.
 Whitman, John S., Claremont, Ms.
 Whitney, John, Canaan Four Corners, N. Y.
 Whiton, James M., Lynn, Ms.
 Whiton, Samuel J., Columbia, Ct.
 Whittemore, Wm. H., New Haven, Ct. [Ms
 Whittemore, Zolva, Gt. Barrington,
 Whittier, Charles, Dennyville, Me.
 Whittlesey, Eliphalet, Brunswick, Me.
 Whittlesey, Eliza, Waterbury, Ct.
 Whittlesey, Joseph, Berlin, Ct.
 Whittlesey, Martin K., Ottawa, Ill.
 Whittlesey, Wm., New Britain, Ct.
 Wickes, Henry, Deep River, Ct.
 Wickes, John, Attica, N. Y.
 Wickes, Thomas, Marietta, O.
 Wickham, Jos. D., Manchester, Vt.
 Wickson, Arthur, Toronto, C. W.
 Wight, Daniel, Jr., Ashburnham,
 Wilcox, A. H., Preston, Ct. [Ms.
 Wilcox, John, Rockford, Ill.
 Wilcox, Lumon, Earl, Ill.
 Wilcox, Philo B., Norway, Me.
 Wild, Azel W., Greensboro', Vt.
 Wild, Daniel, Brookfield, Vt.
 Wild, Edward P., Craftsbury, Vt.
 Wilder, Edwin, Flint, Mich.
 Wilder, Hyman A., SOUTH AFRICA.
 Wilder, Mos, H., Center Lisle, N. Y.
 Wilkes, Henry, Montreal, C. E.
 Wilkes, Jesse A., Chesterfield, Ct.
 Willard, Andrew J., Upton, Ms.
 Willard, Henry, Plainview, Min.
 Willard, James L., Westville, Ct.
 Willard, John, Fairhaven, Ms. [Ct.
 Willard, Samuel G., Willimantic,
 Wilcox, G. Buckingham, New London, Ct.
 Wilcox, William H., Reading, Me.
 Willey, Austin, Northfield, Min.
 Willey, Benj. G., East Sumner, Me.
 Willey, Chas. Center Harbor, N. H.
 Willey, Isaac, Pembroke, N. H.
 Williams, Edwin E., Warsaw, N. Y.
 Williams, E. S., Northfield, Min.
 Williams, Francis, Chaplin, Ct.
 Williams, George, Temple, N. H.
 Williams, George W., Adams, Ill.
 Williams, Horace R., Almont, Mich.
 Williams, John, State Hill, Pa.
 Williams, John M., Fairfield, Io.
 Williams, J. R., Beaver Meadow, Pa.
 Williams, Lewis, Oliphant, Pa.
 Williams, Na'an W., Peacedale, R. I.
 Williams, R. G., Waterbury, Ct.
 Williams, Rich'd J., Summit, Mich.
 Williams, R. R., Pittsburg, Pa.
 Williams, S. A., Leraysville, Pa.
 Williams, Stephen H., N. Hero, Vt.
 Williams, Stephen S., Orwell, Vt.
 Williams, Thos., Providence, R. I.
 Williams, Wolcott B., Charlotte, Mich.
 Wilson, Gowen, C., Winterport, Me.
 Wilson, John G., Jaffrey, N. H.
 Wilson, Levin, Cynthia, Ind.
 Wilson, Lewis, Petersburg, Ind.
 Wilson, Robert, Sheffield, N. B.
 Wilson, Thomas, Stoughton, Ms.
 Wirann, P., Parkman, O.
 Winch, Caleb M., Plainfield, Vt.
 Winchester, Warren W., Washington, D. C.
 Windsor, John H., Saco, Me.
 Windsor, John W., New Oregon, Io.
 Windsor, William, Davenport, Io.
 Winslow, Horace, Binghampton, N. Y.
 Winter, Alpheus, So. Coventry, Ct.
 Wirt, David, Portland, Mich.
 Wiswall, Luther, Windham, Me.
 Withington, Leonard, Newburyport, Ms. [N. J.
 Wolcott, John M., Elizabethport,
 Wolcott, Samuel, Cleveland, O.
 Wolcott, William, Detroit, Mich.
 Wood, Charles W., Cambello, Ms.
 Wood, Francis, Barrington, R. I.
 Wood, George L., Guilford, Ct.
 Wood, Horace, Ossipee Corner, N. H.
 Wood, John, Branford, C. W.
 Wood, John, Wolfboro', N. H.
 Woolbridge, Jona. E., Auburndale, Ms.
 Woolbridge, John, Chicago, Ill.
 Woodbury, Frank P., Olivet, Mich.
 Woodbury, Sam., Chiltonville, Ms.
 Woodford, Oswell L., W. Avon, Ct.
 Woodhall, G. S., Timmouth, Vt.
 Woodhull, John A., Comac, N. Y.
 Woodhull, Richard, Bangor, Me.
 Woodman, Henry A., Newburyport, Ms.
 Woods, Leonard, Brunswick, Me.
 Woodward, Geo. H., Toledo, Io.
 Woodward, John H., Irasburgh, Vt.
 Woodworth, Chas. L., Boston, Ms.
 Woodworth, H. B., Ellington, Ct.
 Woodworth, Henry D., Wellesley, Ms. [O.
 Woodworth, Wm. W., Painesville,
 Wooley, Jos. J., Meriden, Ct. [Ct.
 Woolsey, Theodore D., New Haven,
 Worcester, B., Sidney, Io.
 Worcester, Isaac R., Auburndale, Ms. [Vt.
 Worcester, John H., Burlington,
 Worcester, Samuel M., Salem, Ms.
 Worrell, Benj. F., Prairie City, Ill.
 Wright, Eben' B., Huntington, Ms.
 Wright, Ephraim M., Terryville, Ct.
 Wright, Geo. F., Bakersfield, Vt.
 Wright, James L., Haddam, Ct.
 Wright, James R., Benzonia, Mich.
 Wright, John E. M., Rockport, Me.
 Wright, Johnson, Gustavus, O.
 Wright, Samuel G., Dover, Ill.
 Wright, William, Buckland, Ct.
 Wright, Wm. B., Chicago, Ill.
 Wright, Wm. S., Glastenbury, Ct.
 Wyckoff, Alfonso D., Seneca, Ill.
 Wyckoff, James D., Elmwood, Ill.
 Yale, A. S., Bainbridge, N. Y.
 Yeomans, Nathaniel T., Fowlerville, N. Y.
 Young, A. A., Oconto, Wis.
 Young, John K., Laconia, N. H.
 Young, Samuel, North Hammond, N. Y.
 Youngs, Christopher, Upper Aquabogue, N. Y.
 Zelle, John S., Princeton, Ms.

Congregational Quarterly Record.

Churches Formed.

- May. In LANSING RIDGE, Iowa (German), 35 members.
 " In MILTON, Iowa (German), 10 members.
 June 1. In WESTPORT, Mo., 13 members.
 July. In ELK RAPIDS, Mich., 10 members.
 " In KAHOKA, Mo., 16 members.
 Aug. 16. In ATHENS, Mo., 5 members.
 " 18. In CAMERON, Mo., 14 members.
 " 20. In EASTON, Mo., 9 members
 " In MEMPHIS, Mo., 6 members.
 " 21. In GREEN, Mo., 5 members.
 In PRESQUE ISLE, Me., 5 members.
 Aug. 27. In MONROE, Iowa, 25 members.
 Sept. 1. In CACHE CREEK, Cal., 7 members.
 " 3. At HAYWARD'S, Cal., 9 members.
 " 17. In STOCKTON, Cal., 17 members.
 " 26. In WATERLOO CITY, Ind., 16 members.
 Oct. 1. In LACON, Ill., 43 members.
 " 4. In LAWRENCE, Mass., the Elliot Cong. Ch.
 " 5. In HIGHLAND, Kan., 13 members.
 " 7. In SENECA, Kan., 18 members.
 " 8. In OLATHE, Kan., 6 members.
 " 21. In QUINCY, Iowa, 10 members.
 In NEW PROVIDENCE, Iowa, 12 members.

- Oct. At COLLEGE FARM, Iowa, 12 members.
 In YORK, Minn.
- " 23. In WOODSTOCK, Ill., 17 members.
- " 24. In WASHINGTON, D. C., 107 members.
- " 27. In SPRINGFIELD, Mass., the Memorial Ch.
- Nov. 1. At GRAND ISLAND, N. Y., 12 members.
- " 6. In JOHNSTOWN, Mich., 14 members.
- " 21. In CAMBRIDGEPORT, Mass, 50 members.
- Dec. 13. In FOREST GROVE, N. J., 11 members.
- " 20. In PLANTSVILLE (Southington), Conn.
- " In NEW HAVEN, Conn., 65 members.

Ministers Ordained, or Installed.

- June 13, 1865. Rev. JESSE BRUSH, over the Ch. in Vernon, Ct. Sermon by Rev. Nathaniel J. Burton of Hartford. Installing Prayer by Rev. Joel Hawes, D. D., of Hartford.
- " 17. Mr. JOHN SHEARER, to the work of the ministry in Giard, Iowa. Sermon by Rev. J. Zucher. Ordaining Prayer by Rev. Christian F. Veitz, of Sherrill's Mound.
- July 18. Rev. WALTER FREAR, over the Ch. in Santa Cruz, Cal. Sermon by Rev. Frederick B. Wheeler, of San Francisco. Installing Prayer by Rev. W. C. Bartlett, of Santa Cruz.
- " 18. Mr. J. A. R. DICKSON, over the Ch. in London, C. W. Sermon by Rev. Francis H. Marling, of Toronto. Ordaining Prayer by Rev. William F. Clarke, of Guelph.
- " 19. Rev. ALVAN H. FRISBIE, over the 1st Ch. in Danbury, Ct. Sermon by Rev. C. C. Carpenter, of Brookline, Ms. Installing Prayer by Rev. Louis E. Charpiot, of Stratford.
- Aug. 2. Mr. JAMES DOUGLAS, over the 1st Cong. Ch. in Lanark, C. W. Ordaining Prayer by Rev. Henry Wilkes, D. D., of Montreal.
- " 9. Mr. JOSEPH DANIELSON, over the Ch. in Saccarappa, Me. Sermon by Rev. George L. Walker, of Portland. Ordaining Prayer by Rev. William Warren, of Gorham.
- " 9. Mr. GEORGE A. PELTON, over the Ch. in Franklin, Ms. Sermon by Rev. Edward Strong, D. D., of Pittsfield. Ordaining Prayer by Rev. Jacob Ide, D. D., of West Medway.
- " 16. Mr. DANIEL W. FOX, over the Ch. in Newtown, Ct. Sermon by Rev. Louis E. Charpiot, of Stratford. Ordaining Prayer by Rev. Thomas T. Waterman, of Monroe.
- Ang. 16. Mr. JOHN B. STEELE, to the work of the Ministry in Middlebury, Vt. Sermon by Rev. Charles Walker, D. D., of Pittsford. Ordaining Prayer by Rev. Samuel Cozzens, D. D., of Weybridge.
- " 16. Mr. JOHN D. PARKER, over the Ch. in Plymouth, Ill. Sermon by Rev. S. Hopkins Emery, of Quincy.
- " 17. Rev. WILLIAM A. MCGINLEY, over the North Ch. in Newburyport, Ms. Sermon by Rev. Thomas C. Biscoe, of Grafton. Installing Prayer by Rev. Samuel J. Spalding, D. D., of Newburyport.
- " 20. Mr. JAMES G. BAYLISS, over Zion's Ch. in St. John, N. B. Sermon by Rev. Henry Wilkes, D. D., of Montreal. Ordaining Prayer by Rev. Oliver Brown, of St. John.
- " 22. Mr. MOSES M. MARTIN, to the work of the Ministry in Middletown, Vt. Sermon by Rev. William S. Smart, of Benson.
- " 29. Mr. FRANCIS B. KNOWLTON, to the work of the Ministry in Phillips, Me. Sermon by Rev. Stephen Thurston, of Searsport. Ordaining Prayer by Rev. Isaac Rogers, of Farmington.
- " 30. Rev. LUCIUS R. EASTMAN, Jr., over the 2d Ch. in Holyoke, Ms. Sermon by Rev. Zachariah Eddy, D. D., of Northampton. Installing Prayer by Rev. Lucius R. Eastman, of Roston.
- Sept. 5. Mr. SAMUEL J. WHITON, to the work of the Ministry in Columbia, Ct. Sermon by Rev. Henry B. Woodworth, of Ellington. Ordaining Prayer by Rev. Chas. Bentley, of Willington.
- " 6. Rev. JOHN W. CHICKERING Jr., over the 2d Ch. in Exeter, N. H. Sermon by Rev. John W. Chickering, D. D., of Boston, Ms. Installing Prayer by Rev. Alvan Tobey, of Durham.
- " 6. Mr. J. R. VAN FRANK to the work of the Ministry in Otto, Mich. Sermon by Rev. Herbert A. Read, of Marshall. Ordaining Prayer by Rev. Alanson St. Clair, of Newayzo.
- " 6. Rev. JOHN G. W. COWLES, over the Ch. in East Saginaw, Mich. Sermon by Rev. Samuel Wolcott, D. D., of Cleveland, O.
- " 7. Mr. WELLINGTON R. CROSS, over the Ch. in New Gloucester, Me. Sermon by Rev. George E. Adams, D. D., of Brunswick. Ordaining Prayer by Rev. Thos. N. Lord, of No. Yarmouth.
- " 12. Mr. GEORGE D. GOODRICH, to the work of the Ministry in Templeton, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Eben H. Bullard, of Royalston.
- " 13. Mr. NATHAN THOMPSON, to the work of the Ministry in New Braintree, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Christopher Cushing, of No. Brookfield.
- " 13. Rev. E. CORNELIUS HOOKER, over the 1st Ch. in Nashua, N. H. Sermon by Rev. Augustus C. Thompson, D. D. of Roxbury, Ms. Installing Prayer by Rev. Edward W. Hooker, D. D., of Newburyport, Ms.

- Sept. 14. Mr. ANDREW J. HETRICK, over the Saugatuck Cong. Ch. in Westport, Ct. Sermon by Rev. Roswell D. Hitchcock, D. D., of New York Seminary.
- " 17. Mr. CHARLES E. BRANDT, to the work of the Ministry in Hartford, Ct. Sermon by Rev. Joel Hawes, D. D., of Hartford. Ordaining Prayer by Rev. George B. Spaulding, of Hartford.
- " Mr. ALBERT BRYANT, to the work of the Ministry in West Medway, Ms. Sermon by Rev. Jacob M. Manning, of Boston. Ordaining Prayer by Rev. Jacob Ide, D. D., of West Medway.
- " 21. Rev. JAMES M. BELL, over the Ch. in Watertown, Ms. Sermon by Rev. Andrew L. Stone, D. D., of Boston. Installing Prayer by Rev. Joshua W. Wellman, of Newton Corner.
- " 27. Rev. HENRY V. EMMONS, over the Ch. in Lancaster, N. H. Sermon by Rev. George Shepard, D. D., of Bangor Seminary. Installing Prayer by Rev. Josiah Morse, of Northumberland.
- " 27. Mr. B. GREELY PAGE, over the Ch. in Lebanon, Me. Sermon by Rev. Ephraim Hadden, of Great Falls, N. H. Ordaining Prayer by Rev. Dana B. Bradford, of Gilmanton Iron Works, N. H.
- " 27. Rev. GEORGE W. SARGENT, over the John Elliot Ch. in So. Natick, Ms. Sermon by Rev. Henry J. Patrick, of West Newton. Installing Prayer by Rev. Edward E. Strong, of So. Natick.
- " 29. Mr. B. S. CROSBY, to the Gospel Ministry in Clayton, Cal. Sermon and Ordaining Prayer by Rev. George Moorar, of Oakland.
- Oct. 3. Rev. RICHARD B. THURSTON, over the Ch. in Stamford, Ct. Sermon by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn, N. Y.
- " 4. Mr. WILLIAM E. B. MOORE, to the work of the Ministry in Huntington, Ms. Sermon by Rev. John H. Bisbee, of Worthington. Ordaining Prayer by Rev. Chas. J. Hinsdale, of Blandford.
- " 5. Mr. PLINY S. BOYD, over the Ch. in Shelburne Falls, Ms. Sermon by Rev. William M. Barbour, of So. Danvers. Ordaining Prayer by Rev. Charles Lord, of Buckland.
- " 5. Mr. J. R. BARNES, over the Ch. in Central Village, Ct. Sermon by Rev. Horatio Q. Butterfield, of Rockville.
- " 11. Rev. R. B. SNOWDON, over the Ch. in Nevada City, Cal. Sermon by Rev. Israel R. Dwinell, of Sacramento. Installing Prayer by Rev. Charles H. Pope, of Grass Valley.
- " 11. Mr. THOMAS E. BRASTOW, over the Ch. in Brooks and Jackson, Me. Sermon by Rev. Stephen Thurston, of Searsport. Ordaining Prayer by Rev. Hiram Houston, of Stockton.
- " 11. Mr. EDWARD P. WILD, over the Ch. in Craftsbury, Vt. Sermon by Rev. Daniel Wild, of Brookfield. Ordaining Prayer by Rev. Ammi Nichols, of Braintree.
- Oct. 17. Rev. WILLIAM J. BATT, over the Ch. in Leominster, Ms. Sermon by Rev. Albert H. Plumb, of Chelsea. Installing Prayer by Rev. Joel S. Bingham, of East Boston.
- " 17. Mr. WILLIAM W. SMITH, over the Ch. in Listowell, C.W. Sermon by Rev. Benjamin W. Day, of Howick. Ordaining Prayer by Rev. John Wood, of Brantford.
- " 17. Rev. W. H. DANIELS, over the Ch. in Normal, Ill. Sermon by Rev. Henry M. Daniels, of Winnebago.
- " 18. Rev. GEORGE J. MEANS, over the Ch. in Howells, N. Y. Sermon by Rev. John M. Holmes, of Jersey City, N. J.
- " 19. Rev. GEORGE FORD, over the Ch. in Tolland, Ms. Sermon by Rev. William C. Foster, of No. Becket.
- " 19. Rev. JACOB J. ABBOTT, over the Central Ch. in Yarmouth, Me. Sermon by Rev. John J. Carruthers, D. D., of Portland. Installing Prayer by Rev. Thom as N. Lord, of N. Yarmouth.
- " 19. Rev. JOHN W. DODGE, over the Ch. in Hampton, N. H. Sermon by Rev. Egbert C. Smyth, of Andover Seminary. Installing Prayer by Rev. Erastus D. Eldridge, of Kensington.
- " 24. Rev. J. ROGERS, over the Ch. in Stanstead, C. E. Sermon by Rev. E. J. Sherrill, of Eaton. Installing Prayer by Rev. Archibald Duff, of Sherbrook.
- " 24. Mr. SAMUEL MORRISON, over the St. Lawrence St. Ch. in Portland, Me. Sermon by Rev. John J. Carruthers, D. D., of Portland. Ordaining Prayer by Rev. John R. Adams, of Gorham.
- " 25. Mr. GEORGE WILLIAMS, over the Ch. in Temple, N. H. Sermon by Rev. Perrin B. Fisk, of Dracut, Ms. Ordaining Prayer by Rev. Erastus B. Clagget, of Lyndeboro'.
- " 26. Rev. GEORGE M. TUTHILL, over the Ch. in Ashtabula, O. Sermon by Rev. James A. Thome, of Cleveland. Installing Prayer by Rev. Alexander Bartlett, of Conneant.
- " 30. Rev. ASA S. FISKE, over the 2d Ch. in Rockville, Ct. Sermon by Rev. Joseph P. Thompson, D. D., of New York City.
- " 30. Mr. ALBION H. JOHNSON, over the Ch. in Limington, Me. Sermon by Rev. Albert Cole, of Cornish. Ordaining Prayer by Rev. Charles Tenney, of Biddeford.
- Nov. 1. Rev. B. MERRILL FRINK, over the Ch. in Mount Vernon, N. H. Sermon by Rev. John W. Chickering, Jr., of Exeter. Installing Prayer by Rev. Charles Cutler, of Francestown.
- " 1. Mr. ROWLAND H. ALLEN, over the Ev. Cong. Ch. in Canton, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Jonathan Edwards, of Dedham.

- Nov. 2. Mr. CYRUS P. OSBORNE, over the Ch. in Bristol, R. I. Sermon by Rev. Alexander McKenzie, of Augusta, Me. Ordaining Prayer by Rev. Thomas Shepard, D. D., of Bristol.
- “ 2. Rev. JOSEPH BOARDMAN, over the Ch. in Hopkinton, Ms. Sermon by Rev. Wm. S. Tyler, D. D., of Amherst College. Installing Prayer by Rev. Edmund Dowse, of Sherborn.
- “ 2. Rev. JAMES A. GALLUP, over the Ch. in Madison, Ct.
- “ 2. Mr. STEPHEN KNOWLTON (as junior pastor), over the Ch. in West Medway, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Jacob Ide, D. D., of West Medway.
- “ 8. Rev. JAMES T. McCOLLOM, over the Trin. Cong. Ch. in Medford, Ms. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing Prayer by Rev. J. Eames Rankin, of Charlestown.
- “ 9. Mr. WILLIAM JAMES, to the work of the Ministry in East Brooklyn, N. Y. Sermon by Rev. Henry Ward Beecher, of Brooklyn.
- “ 9. Rev. E. O. JAMESON, over the Union Ev. Ch. of Salisbury and Amesbury, Ms. Sermon by Rev. Nathaniel Bouton, D. D., of Concord, N. H. Installing Prayer by Rev. Daniel T. Fiske, D. D., of Newburyport.
- “ 10. Mr. D. J. BALDWIN, to the work of the Ministry in Downer's Grove, Ill. Sermon by Rev. Harvey D. Kitchel, D. D., of Chicago. Ordaining Prayer by Rev. George W. Hubbard, of Aurora.
- “ 21. Rev. EDWARD ABBOTT, over the Stearn's Chapel Ch. in Cambridgeport, Ms. Sermon by Rev. James O. Murray, of New York City. Installing Prayer by Rev. George W. Blagden, D. D., of Boston.
- “ 21. Rev. EDWARD A. SMITH, to the work of the Ministry in West Springfield, Ms. Sermon by Rev. Emerson Davis, D. D., of Westfield. Ordaining Prayer by Rev. Ralph Perry, of Agawam.
- “ 22. Rev. JAMES B. THORNTON, Jr., over the Ch. in Milford, Ms. Sermon by Rev. Merrill Richardson, of Worcester. Installing Prayer by Rev. Jacob Ide, D. D., of West Medway.
- “ 22. Mr. HORATIO O. LADD, over the Ch. in Cromwell, Ct. Sermon by Rev. John L. Dudley, of Middletown.
- “ 22. Mr. B. F. PERKINS, to the work of the Ministry in Andover, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Solomon P. Fay, of Boston.
- “ 22. Rev. JAMES L. CRANE, over the Ch. in Morenci, Mich. Sermon by Rev. Henderson Judd, of Hudson. Installing Prayer by Rev. Adam S. Kedzie, of Somerset.
- Nov. 23. Rev. SIMEON BROWN, over the Ch. in Ottumwa, Iowa. Sermon by Rev. William Salter, D. D., of Burlington. Installing Prayer by Rev. Daniel Lane, of Eddyville.
- “ 23. Rev. GEORGE W. FISHER, over the Ch. in Sargenties, N. Y. Sermon by Rev. E. N. Sawtell, D. D., of Saratoga. Installing Prayer by Rev. Charles J. Hill, of Gloversville.
- “ 29. Mr. WILLIAM FISKE, to the work of the Ministry in Brooklyn, N. Y. Sermon by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn. Ordaining Prayer by Rev. Edward Taylor, of Brooklyn.
- “ 30. Mr. L. K. FERRIS, over the Ch. in Pittsfield, N. H. Sermon by Rev. Stephen H. Hayes, of So. Weymouth, Ms. Ordaining Prayer by Rev. Alvan Tobey, of Durham.
- Dec. 3. Mr. JAMES B. CHASE, to the work of the Ministry at Council Bluffs, Iowa. Sermon by Rev. Reuben Gaylord, of Nebraska.
- “ 5. Rev. GEORGE B. DAY, over the Ch. in Paterson, N. J. Sermon by Rev. William B. Brown, of Newark.
- “ 13. Rev. JOSHUA L. MAYNARD, over the Ch. in Williston, Vt. Sermon by Rev. George B. Safford, of Burlington. Installing prayer by Rev. James Buckham, of Burlington.
- “ 13. Mr. GEORGE LEWIS, over the Ch. in Bedford, Ms. Sermon by Rev. Josiah T. Hawes, of Bridgeton, Me. Ordaining Prayer by Rev. Jesse G. D. Stearns, of Billerica.
- “ 13. Rev. HENRY D. MOORE, over the Plymouth Ch. in Pittsburg, Pa. Sermon by Rev. Samuel Wolcott, D. D., of Cleveland, O. Installing Prayer by Rev. Davis R. Barker, of Randolph.
- “ 13. Rev. JOSEPH H. TWITCHELL, over the Talcott St. Ch. in Hartford, Ct. Sermon by Rev. Elisha C. Jones, of Southington.
- “ 14. Rev. JOHN C. LABAREE, over the 1st Ch. in Randolph, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Installing Prayer by Rev. Joshua Emery, of No. Weymouth.
- “ 20. Mr. WM. H. CUTLER, over the Ch. in Hopkinton, N. H. Sermon by Rev. Joseph W. Backus, of Lowell, Ms. Ordaining Prayer by Rev. Nathaniel Bouton, D. D., of Concord.
- “ 20. Mr. HENRY T. PERRY, to the work of the Ministry in No. Adams, Ms. Sermon by Rev. Horace Eaton, of Palmyra, N. Y. Ordaining Prayer by Rev. John Todd, D. D., of Pittsfield.
- “ 20. Rev. JOHN M. WOLCOTT, over the 1st Cong. Ch. in Elizabethport, N. J. Sermon by Rev. William B. Brown, of Newark. Installing Prayer by Rev. Milton Badger, D. D., of New York city.
- “ 20. Rev. WM. HOWARD, over the Ch. in No. Guilford, Ct. Sermon by Rev. George I. Wood, of Guilford. Installing Prayer by Rev. Henry Robinson, of Guilford.

Dec. 21. Rev. ELNATHANE STRONG, over the Ch. in Waltham, Ms. Sermon by Rev. John O. Means, of Roxbury. Installing Prayer by Rev. Sewall Harding, of Auburndale.

Rev. CHARLES H. A. BULKLEY, over the Ch. in Owego, N. Y. Sermon by Rev. Oliver E. Daggett, D. D., of Canandaigua. Installing Prayer by Rev. Moses H. Wilder, of Center Lisle.

" 27. Mr. G. P. BEARD, over the Ch. in Chillicothe, Mo. Sermon by Rev. Edwin Turner, of Hannibal. Ordaining Prayer by Rev. George B. Hitchcock, of Kingston.

Pastors Dismissed.

July 3. Rev. WM. S. SMITH, from the 1st Cong. Ch. in Guilford, Ct.

" 15. Rev. ROBERT C. LEARNED, from the Ch. in Plymouth, Ct.

" 19. Rev. FREDERICK MUNSON, from the 1st Cong. Ch. in East Windsor, Ct.

" 27. Rev. WILLIAM A. MCGINLEY, from the Ch. in Shrewsbury, Ms.

Aug. 2. Rev. TOWNSEND WALKER, from the 2d Cong. Ch. in Huntington, Ms.

" 10. Rev. NEWELL A. PRINCE, from the Ch. in Orange, Ms.

" 23. Rev. JOHN DODGE, from the Ch. in Harvard, Ms.

" 30. Rev. JAMES B. R. WALKER, from the 2d Ch. in Holyoke, Ms.

" 31. Rev. MOSES H. WELLS, from the Ch. in Hinsdale, N. H.

Sept. 1. Rev. JOHN A. HAMILTON, from the Ch. in Keene, N. H.

" 6. Rev. CHARLES C. TORREY, from the Ch. in Chester, Vt.

" 19. Rev. JAMES T. MCCOLLOM, from the Ch. in Bradford, Ms.

" 26. Rev. PERKINS K. CLARK, from the 1st Ch., and Rev. DAVID A. STRONG, from the Monument Ch. in So. Deerfield, Ms.

" 27. Rev. JOHN H. GARMAN, from the Ch. in Lebanon, Me.

" 27. Rev. EDWARD E. STRONG, from the John Eliot Ch. in So. Natick, Ms.

Oct. 4. Rev. AMOS BLANCHARD, from the Ch. in Meriden, N. H.

" 10. Rev. E. O. JAMESON, from the Ch. in East Concord, N. H.

" 16. Rev. HIRAM EDDY, from the Ch. in West Winsted, Ct.

" 16. Rev. HUGH MCLEOD, from the Ch. in Brentwood, N. H.

" 18. Rev. HENRY MILLS, from the Ch. in Kalamazoo, Mich.

" 18. Rev. HENRY D. MOORE, from the Central Ch. in Portland, Me.

" 25. Rev. JOSHUA L. MAYNARD, from the Ch. in Plainfield, Ct.

" 25. Rev. JOHN P. GULLIVER, from the Broadway Ch. in Norwich, Ct.

Oct. 25. Rev. GEO. GOODYEAR, from the Ch. in Temple, N. H.

Nov. 1. Rev. JOHN G. BAIRD, from the Ch. in Center Brook, Ct.

" 7. Rev. PERRIN B. FISK, from the Ch. in Dracut, Ms.

" 7. Rev. EDWIN JOINSON, from the Hammond St. Ch. in Bangor, Me.

" 8. Rev. ELIHU P. MARVIN, from the Trin. Cong. Ch. in Medford, Ms.

" 14. Rev. DANIEL TENNEY, from the Springfield St. Ch. in Boston, Ms.

" 15. Rev. JOHN R. FREEMAN, from the Ch. in Andover, Ct.

" 16. Rev. WM. A. MANDELL, from the Ch. in Lunenburg, Ms.

" 28. Rev. FRANKLIN E. FELLOWS, from the Ch. in Kennebunk, Me.

Dec. 5. Rev. JOHN B. PERRY, from the Ch. in Swanton, Vt.

" 5. Rev. JOSEPH ABBOTT, D. D., from the Dane St. Ch. in Beverly, Ms.

" 12. Rev. EDWARD F. BROOKS, from the Ch. in No. Mansfield, Ct.

Ministers Married.

Aug. 15. In Huntington, Ct., Rev. WM. D. MORTON, of Huntington, to Miss ELLA ELIZABETH, daughter of Rev. Ralph Perry, of Agawam, Ms.

Sept. 4. In Fremont, Ill., Rev. HARMON BROSS, of Milburn, to Miss LYDIA M. JOHNSON, of F.

" 5. In West Lebanon, N. H., Rev. EDWARD G. THURBER, of Walpole, Ms., to Miss SARAH A. WOOD, of W. L.

" 5. In Salem, Ms., Rev. WILLIAM L. ROPES, of Cambridge, to Miss HARRIET LAWRENCE, daughter of the late Abel L. Pierson, M. D., of S.

" 7. In Saco, Me., Rev. WILLIAM CARPENTERS, of No. Cambridge, Ms., to Miss MARY L. HAYES, of Somerville, Ms.

" 7. In Roxbury, Ms., Rev. GEORGE E. STREET, of Wiscasset, Me., to Miss MARY E. ANDERSON, daughter of Rev. Rufus Anderson, D. D., of R.

" 19. In Littleton, Ms., Rev. JAMES N. BACON, of Essex, to Miss NELLIE A. daughter of Dea. Otis Manning, of L.

" 20. In Laconia, N. H., Rev. GEORGE PIERCE, JR., of Dracut, Ms., to Miss ALLIE D. COOK, of L.

" 27. In West Medford, Ms., Rev. JOSIAH G. FULLER, of Kansas, to Miss SARAH H. BARNES, of W. M.

Oct. 9. In Chesterfield, Ill., Rev. MARSHALL TINGLEY, of Sioux City, Iowa, to Miss CORNELIA M. WILLIAMS, of C.

" 9. In Rockford, Ill., Rev. SIMON J. HUMPHREY, of Chicago, to Miss ELIZABETH, daughter of the late Ralph Emerson, D. D., formerly of Andover Ms.

- Oct. 10. In Brimfield, Ms., Rev. CHARLES M. HYDE, to Miss MARY T. KNIGHT, both of Brimfield.
- Nov. 1. In Amherst, Ms., Rev. DANIEL W. FOX, of Newtown, Ct., to Miss ABBIE F., daughter of John S. Adams.
- " 1. In Danielsonville, Ct., Rev. JOSEPH DANIELSON, of Saccarappa, Me., to Miss HARRIET FRANCES, daughter of Dea. S. L. Weld, of D.
- " 2. In Ripon, Wis., Rev. SHERLOCK BRISTOL, to Miss AMELIA LOCKE, both of Dartford.
- " 3. In Baraboo, Wis., Rev. H. S. CLARK, of New Lisbon, to Miss BEVIA A. BARRETT.
- " 22. In Andover, Ms., Rev. B. F. PERKINS, to Miss ANNIE F., daughter of Mrs. Sereno Abbott, of A.
- Dec. 20. In Newburyport, Ms., Rev. E. CORNELIUS HOOKER, of Nashua, N. H., to Miss SARAH B. M. WILLIAMS, of N.
- " 28. In Cambridge, Ms., Rev. GEORGE A. TEWKSBURY, of Portland, Me., to Miss KATE D. NEWMAN, of C.
- " 31. In Plymouth, Ms., Rev. DANIEL H. BABCOCK, of Berkley, to Miss ABBIE S. BLACKMER, of P.
- Nov. 18. In Durango, Iowa, Rev. ALFRED WRIGHT, aged 62 years.
- " 18. In Newbury, Vt., Rev. SAMUEL A. BENTON, of Anamoso, Iowa, aged 58 years.
- " 30. In No. Wrentham, Ms., Rev. JOHN E. COREY, aged 39 years.
- Dec. 9. In Granby, Ms., Rev. JAMES BATES, aged 66 years.
- " 10. In Byfield, Ms., Rev. MOSES C. SEABLE, aged 68 years.
- " 17. In Maysville, Mo., Rev. GEORGE W. STINSON

Ministers' Wives Deceased.

- Aug. 3. In Granby, Ms., Mrs. HARRIET A. BEEBEE, wife of Rev. HENRY S. KELSEY, aged 25 years.
- " 15. In Rosendale, Wis., Mrs. SARAH E., wife of Rev. ISAAC N. CUNDALL.
- " 20. In Lancaster, Ms., Mrs. ANN MARIA CROCKER, wife of Rev. AMOS E. LAWRENCE, aged 44 years.
- " 27. In Gloucester, Ms., Mrs. MARY C. wife of Rev. ISAAH C. THACHER, aged 37 years.
- " In Portland, Me., Mrs. MARIA WILLISTON, wife of Rev. GEORGE L. WALKER, aged 29 years.
- Sept. 9. In Cameron, Mo., Mrs. ELIZABETH, wife of Rev. MARVIN LEFFINGWELL, late of Hooksett, N. H., aged 53 years.
- " 18. In Gorham N. H., Mrs. EMMA B., wife of Rev. THOMAS T. MERRY.
- Oct. 9. In Union, Me., Mrs. MARTHA M., wife of Rev. FLAVIUS V. NORCROSS, aged 33 years.
- Nov. 8. In So. Wilbraham, Ms., Mrs. CLARA J., wife of Rev. JOHN WHITEHILL.
- " 16. In Stratford, Ct., Mrs. ELIZA BOYNTON, wife of Rev. LOUIS E. CHARPIOT, aged 25 years.
- Dec. 4. In Brookfield, Vt., Mrs. HULDAH WASHBURN, wife of Rev. DANIEL WILD, aged 61 years.
- " 11. In Lake Forest, Ill., Mrs. BETHIA, wife of Rev. WASHINGTON A. NICHOLS, aged 50 years.
- Aug. 5. In Albany, N. Y., Rev. MOODY HARRINGTON, aged 68 years.
- Sept. 6. In Cold Springs, C. W., Rev. WILLIAM HAYDEN, aged 76 years.
- " 28. In Blainstown, Iowa, Rev. OZRO FRENCH, aged 58 years.
- " 29. In Southboro', Ms., Rev. RODNEY G. DENNIS, aged 74 years.
- Oct. 5. In Millbury, Ms., Rev. CHARLES H. PEIRCE, aged 42 years.
- " 22. In Andover, Ms., Rev. WILLIAM T. DWIGHT, D. D., formerly of Portland, Me., aged 70 years.
- Nov. 5. In Central City, Col., Rev. EDWIN DIMOCK, aged 37 years.
- " 17. In Otis, Ms., Rev. HENRY W. LEONARD, aged 62 years.

American Congregational Union.

THE anxiously and hopefully looked for 17th of December, 1865 has come and gone. Its transactions are now history, not prophecy. The former, however, is not yet so revealed that it can be written out. So far as its items are known, they reveal the fact that the churches that observed the day according to the recommendation of the National Council, have as a whole, done fully their share of the great work proposed to be done. Full one-half of the amount — \$200,000 — has been raised by one third of the churches which might be reasonably expected to give. Those reported, doubtless, embrace the larger portion of our abler churches. But there still remain quite SIXTEEN HUNDRED CONGREGATIONAL CHURCHES IN THE UNITED STATES, which certainly want a share in this great and pressing work, of whose doings, in this direction, the public is yet to be informed. That some of them *intend* to take collections is known, and that some have taken them already, but have not forwarded

them, is quite probable. But it is more than feared that, for various reasons, not a few have made no arrangements even yet, to have any part or lot in this matter.

Will such churches consider, that the sum proposed, large as it is, will not meet the wants of applicants already before the trustees of the Union, if anything like the amounts asked for and seemingly needed shall be granted? We cannot enter into the small but hopeful opening for our polity and principles at Richmond, Savannah, Mobile, New Orleans, Chattanooga, New Berne, Nashville, &c. &c., without large expenditures; and failing to enter in, we fail to do the great work expected of us by the National Council,—nay, we fail to do what the Master most plainly calls upon us, as a denomination, now to do, and we fail to do what the present most urgent needs of our country hold us responsible for doing. Let it not be feared that so large a sum would be “wasted” if put into our hands. Every case is carefully scrutinized by personal observation. In all cases of large appropriation, a deed of the entire property will be taken and held in trust for a Congregational Church, until such time as is deemed safe to release it and such amounts shall be refunded as is deemed just. The large sum named is as sure to be wisely and economically invested, as the much larger amounts, which are intrusted to equally irresponsible Boards. No care or work will be spared to disburse these funds West, South, North, and East, in such a way as to bring the greatest relief and help to the greatest number of our needy churches.

But the disaster and distress that will necessarily ensue upon a failure of securing this entire sum should be considered. Many a little church will be discouraged and be compelled to disband. Scores of true and loyal men in destitute communities, struggling against fearful opposition to truth and loyalty, will lose heart and abandon fondly cherished hopes of complete success by our timely and expected help. Only yesterday I received a letter from the agent of the American Home Missionary Society in Missouri, containing a remittance of *eight dollars* from a little Congregational band of Welshmen, in which he says, “I do hope you will raise the entire \$200,000. Eighteen Congregational churches in this state alone, will want your help to build next summer.” This estimate does not include Kansas City, nor Kansas proper, nor Minnesota, nor Iowa, nor Wisconsin, nor Michigan, to say nothing of Colorado, Nebraska, California, Utah, &c. Brethren, there is a **GREAT WORK** before us, **ON** us, and we cannot do it without your coöperation. Our financial year closes with the first day of May ensuing. Immediately thereafter our annual report will be issued, giving the name of every contributing church, and single contributions from individuals to this fund. We do not want to leave out a single church, large or small. The record will be important and interesting to the present and coming generations. Let the churches which have not arranged a contribution before May 1st, 1866, now consider whether it cannot be done. Pastors are kindly but urgently entreated to look after this matter, each in his own church. And there is surely many an individual who will wish to take liberally of this richly paying stock beyond what the Church may incline to do. Let such remit without delay, any amount his conscience and ability may suggest, and God will reward the cheerful, liberal giver.

We have paid last bills since last reports, as follows:—

Edwards Congregational Church, Davenport, Iowa, \$500—St. Paul’s Congregational Church [colored], Flatbush, New York, \$100—Congregational Church, Cedar Falls, Iowa, \$300—First Congregational Church, Dewitt, Iowa, \$500—First Congregational Church, Blue Island, Illinois, \$400—Congregational Church, Bloomfield, Wisconsin, \$400—Congregational Church, Grand Ledge, Michigan, \$250—Congregational Church, Rumford, Maine, \$400—Congregational Church, Patten, Maine, \$500—Congregational Church, Keeler, Michigan, \$300—Congregational Church, Lawrence, Michigan, \$500—Congregational Church, Presque Isle, Maine, \$350—Congregational Church, Prairie City, Illinois, \$500—Congregational Church, Lewis, Iowa, \$500—Congregational Church, Cache Creek, California, \$400—Congregational Church, Paxton, Illinois, \$500—Welsh Congregational Church, Jamesville, New York, \$150—Congregational Church, Grand Rapids, Wis. (Loan) \$400—Congregational Church, Grand Island, New York, \$400—Congregational Church, Somerset, Ms., \$450—Congregational Church, Princeton, Wisconsin, \$100. Total \$7,900.

ISAAC P. LANGWORTHY,

Boston, 23 Chauncy St., Room No. 10.

Corresponding Secretary.

American Congregational Association.

WE did confidently *hope* that in this issue, and at the beginning of this new year, we should be able to announce to our readers, the pleasing fact that a "Home" for Congregationalism had at last been provided; or, at least, the means mainly secured speedily to provide one. But such is not our privilege. With the best that the Rev. Mr. Marvin has been able to do, but a little more than thirty-five thousand dollars have been pledged, — and this upon the condition that fifty thousand shall be secured. Vigorous efforts have been made in Boston, and no inconsiderable canvassing in neighboring cities and larger towns of the Commonwealth. Other and pressing calls seem to have preoccupied the available ground to a very large extent, and it is difficult to foresee a time, from present indications, when the coast will be clear.

The simple fact in the case is this: — Our good and giving people do not APPRECIATE THE IMPORTANCE OF THE OBJECT. Could they for a few days take my position, and see what we have in our, but 'begun, library, pertaining to our early history, doctrines, and polity, and work as well, indeed, — that which is so difficult to obtain, and yet of such priceless value and could not be replaced if destroyed, and yet exposed in an un-fire-proof building; if they could see what we HAVE NOT got and cannot get without a secure place in which to keep it, and much of it we cannot get without money to pay for it with, and yet this is fast going beyond our reach; if they could see how many come now to seek supplies from our limited resources, valuing much and using what they find, and wondering why we have not what they expect to find, — coming from the far West and from the far East, not in large numbers, but for large purposes; let these things be seen and felt, as I am obliged to see and feel them, by our noble, princely givers of Boston, of Massachusetts, they would begin at once to vie with each other which ALONE, should endow the Association, making it his pet heir. He would see here a want second to no other in all Christendom for a permanent investment, to furnish by one royal gift, perpetual sources and streams of unvarying good. These precious books will never teach heresy. They will never "deny the Lord that bought" and sanctified their authors, And they will attract to themselves the thousands of other books, sermons, minutes, treatises, &c., &c., which are scattered here and there, now useless, then making a part of a great whole, always completing, though never complete; always useful, but always increasing its own usefulness.

But the importance of this object is greatly enhanced by the "Home" quality it has in itself, as well as by the "Library" provisions. As now we go forth to "nationalize" our polity, more than ever do we deeply want a center, or rather a rallying point, a starting place, a place of reference; a place where the fathers may be consulted, and the brethren may be seen; a place to which ministers and Christian men may resort when they visit the birthplace of our polity and principles and feel themselves at HOME; a place where may be found what shall teach and ALL that shall teach what we believe is the New Testament church-polity so nearly as that book teaches any. Let Boston men, Massachusetts men, New England men, anywhere, whose eyes may fall upon these lines, which give but hints, consider if here is not such an opportunity for any one of them, or any number of them to bless themselves and bless posterity as may never be again offered them. He will be long remembered who shall bring the topmost stone of such a structure to its place, and that the more tenderly and enduringly the sooner it is done.

We add slowly to our shelves valuable books, and are gathering still of valuable pamphlets. We have ample room for either, and no kinds or sorts come amiss; we have not room here to specify particular wants, but in general we say, send us all you do not wish to keep; burn or send to the "grinders" nothing that is perfect in itself — send it as below, at my expense.

ISAAC P. LANGWORTHY.

The Congregationalist:

A RELIGIOUS NEWSPAPER FOR THE FAMILY.
ENLARGED!

The CONGREGATIONALIST has been enlarged to eight columns per page, and is now printed upon new and open type, easily read. Hereafter more time, thought, work, and money will be expended upon all its departments. It will receive new editorial vigor, and its selections will be made with greater care. Items of interest in the departments of literature, and the news of the churches in other lands, will receive more attention and take a regular place in its issues, and a careful summary of missionary intelligence will be published on the Friday preceding the Monthly Concert. In each issue we shall furnish a careful summary of the news of the week, from an able pen, occupying from one to two columns, and arranged under different heads; constituting at once a valuable and attractive feature of the paper. Those who have no daily paper, or who have no time to read the details of news, can obtain from this summary an intelligent view of the progress of events. We shall also endeavor to make our poetical and juvenile department increasingly valuable. In the general department of religious intelligence, it is sufficient to say that the paper will sustain the preëminence it has already attained. In short, we design to make the CONGREGATIONALIST as much more valuable to our denomination and to all than it has been, as the most liberal outlay in every department, guided by our best efforts, shall be able to make it. Among our special contributors are the following:

REV. JOHN TODD, D. D.,

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

REV. LEONARD BACON, D. D.,

REV. A. H. QUINT,

"SPECTATOR," (*Washington Correspondent*.)

REV. W. L. GAGE, (*For. Cor.*, "*Torc.*")

We also have a large number of occasional contributors, such as Miss A. C. Johnson, who furnishes exceedingly interesting letters from Paris; "Western," our Chicago correspondent; "Carleton" (Mr. C. C. Coffin); Prof. W. D. Gunning; Rev. Horace James; Dr. Worthington Hooker, of New Haven; Hon. Amasa Walker, of North Brookfield; Mrs. P. H. Phelps; Mrs. E. N. Horton; "Jenny Bradford"; Frances Lee; "Sophie May," and numerous others, some of whose names we are not at liberty to use.

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"Is made up with taste and discrimination, its editorial force is earnest and well directed, and it has among its contributors some of the most acceptable writers of the day, * * * and combines, in an unusual degree, the requisites of a good family paper of the higher class." — *Boston Advertiser*, Nov. 16th.

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"It is edited with marked ability and independence, * * * and is one of the most readable papers upon our exchange list." — *Salem Observer*, Nov. 11th.

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Messrs. N. & N. have also just published:

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THE
Congregational Quarterly.

APRIL, 1866.



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THE
Congregational Quarterly.

WHOLE No. XXV

ADDITION 1866

VOL. VIII No. 2

Our readers will understand why the engraving of Dr. Dutton does not *now* fill this place, by the following note :

“REV. ISAAC P. LANGWORTHY :

“NEW HAVEN, April 7th, 1866.

“*Dear Sir*, — I have been waiting, before writing to you, in order to get information as to the exact time you might expect the portraits of Dr. Dutton. They were to be done about the middle of this month.

“I am sorry now to say, that the engraver, A. H. Ritchie, who was engraving the plate, was burned out yesterday in the fire corner of Barclay Street and Broadway, and lost everything.

“Yours &c.”

The engraving will be sent to all our subscribers in the July No., so that it can be transferred to its place. We deeply regret this necessity, but it is unavoidable. — EDITORS.

tan worship. His great-grandfather, Thomas Dutton, had ten children, two of whom died in early life. The others were all members of churches, and four of them filled the office of deacon. He lived to the advanced age of ninety-three.

One of his sons was Deacon Thomas Dutton of Watertown, Ct., who died in the year 1806, at the age of seventy-one. His family numbered nine children, the youngest of whom was Aaron.

Rev. Aaron Dutton, the father of the subject of this memoir, was born at Watertown, May 1st, 1780. He entered Yale College at the age of nineteen, and graduated in 1803. He made

We shall not attempt to trace back farther the line of maternal ancestry, lest these details should become burdensome. Suffice it to say, that there is on this side the same evidence of piety, intelligence, and worth, as on the other. Almost all the members of both families, for several generations, who have lived to years of understanding, have been communicants in Congregational churches.

The town of Guilford is one of the ancient towns of Connecticut. In the year 1639, one year after the settlement at New Haven, a colony from Kent and Sussex, in England, established itself at this place. The head of this colony was Rev. Henry Whit-

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THE

Congregational Quarterly.

WHOLE No. XXX.

APRIL, 1866.

VOL. VIII. No. 2.

SAMUEL W. S. DUTTON.

BY REV. INCREASE N. TARBOX, OF BOSTON, MS.

SAMUEL WILLIAM SOUTHMAYD DUTTON, son of Rev. Aaron and Dorcas (Southmayd) Dutton, was born in the town of Guilford, Ct., March 14th, 1814. He was the second son and fourth child in a family of eight children. He received his name from his maternal uncle, — his mother's only brother, — Samuel William Southmayd, a lawyer by profession.

His ancestry on both sides, so far back as we have traced it, has been distinguished for piety and substantial intelligence; and especially for attachment to the simple faith and order of Puritan worship. His great-grandfather, Thomas Dutton, had ten children, two of whom died in early life. The others were all members of churches, and four of them filled the office of deacon. He lived to the advanced age of ninety-three.

One of his sons was Deacon Thomas Dutton of Watertown, Ct., who died in the year 1806, at the age of seventy-one. His family numbered nine children, the youngest of whom was Aaron.

Rev. Aaron Dutton, the father of the subject of this memoir, was born at Watertown, May 1st, 1780. He entered Yale College at the age of nineteen, and graduated in 1803. He made

profession of his faith in Christ and joined the college church in 1802. He was settled in the ministry at Guilford, Ct., December 10th, 1806. His marriage occurred during the same year. His ministry in this place continued until 1842, nearly thirty-six years, when he was dismissed. He died in the city of New Haven in 1849. His wife, Dorcas Southmayd, was the daughter of Samuel Southmayd, of Watertown, Ct. She was of a family of eight children, seven daughters and one son. She died in 1841, the year before her husband's dismissal.

We shall not attempt to trace back farther the line of maternal ancestry, lest these details should become burdensome. Suffice it to say, that there is on this side the same evidence of piety, intelligence, and worth, as on the other. Almost all the members of both families, for several generations, who have lived to years of understanding, have been communicants in Congregational churches.

The town of Guilford is one of the ancient towns of Connecticut. In the year 1639, one year after the settlement at New Haven, a colony from Kent and Sussex, in England, established itself at this place. The head of this colony was Rev. Henry Whit-

field, a minister of wealth, and intellectual distinction. The stone house built by him on his arrival (and which was in some sense a fort, as well as a house, being fortified and arranged to repel the attacks of the Indians), is still standing, and is an object of great curiosity to visitors. The town lies on the southern shore of the State, fifteen miles east from New Haven; with a level, sunny, and open aspect, in that part bordering upon Long Island Sound, but rising on the north into rough hills and wild scenery. It is the place where Dr. Lyman Beecher, though a native of New Haven, spent the early years of his life, on the farm of his uncle, Job Berton, and in the "Autobiography and Correspondence," the spot is thus described:—

"The town of Guilford was laid out, like that of New Haven, around a central square, on which were placed the church and its surrounding home for the dead. The settlers at first clustered around this center, but soon their farms extended on every side. . . . The country around consists of rocky hills and valleys, gradually rising to where *Old Bluff Head* lifts its wooded summit four hundred feet, and then descends precipitous and bare, to a beautiful lake embowered in thick woods. From these heights descend the clear *trout-brooks*, now tinkling and glancing up from deep ravines by the road, and then dancing over white pebbles along the country paths, lined with billows of rosy laurel."

The colony that established itself upon this spot, in the year 1639, was one of great intelligence and dignity of character, possessing also an unusual share of wealth, so that it was able from the first to build its institutions upon a large and substantial basis. The style of life which these founders introduced, the policy which they set in motion continued through many generations. There was an evident respectability about the old town. There was a tenacity in holding on to the ancient customs. People did not need to

look away to other places to find the forms and fashions of life,—how they should traffic and build, or how they should think and act. They took these things as they seemed good unto themselves, and as a kind of natural outgrowth from the seeds planted in the past. There was consequently a large individuality,—a native originality of character, sometimes developing itself in unattractive forms, but helping continually to give strength and characteristic features to society. Fitz Greene Halleck, a native of Guilford, doubtless had in his mind's eye the men and women, among whom his early life was passed, when he wrote his poem, "Connecticut:"—

"'Tis a rough land of earth and stone and tree,
Where breathes no castled lord or cabined slave;
Where thoughts, and tongues, and hands, are bold
and free,
And friends will find a welcome, foes a grave;
And where none kneel save when to Heaven they
pray,
Nor even then, unless in their own way.

.....
"They love their land because it is their own,
And scorn to give aught other reason why;
Would shake hands with a king upon his throne,
And think it kindness to his majesty;
A stubborn race, fearing and flattering none,
Such are they nurtured, such they live and die.
.....
"View them near
At home, where all their worth and pride is placed;
And there their hospitable fires burn clear,
And there the lowliest farm-house hearth is graced
With manly hearts, in piety sincere."

Within the last seventy-five years, a kind of blight has come over many of the old towns of New England. They have lost not a little of their early dignity and respectability. These ancient municipalities, planted among the hills,—organized around a church of the living God, which was their center and heart,—the nurseries of culture, of freedom, of piety, have many of them gradually declined before the changing civilization of these modern days. "The gods of the valleys" are prevailing over "the gods of the hills." Business and population locate them-

selves on the streams and rivers, along the lines of railway, or are drained off to feed the enormous growth of cities. Silence and stagnation have crept over many old towns that were once places of great importance. They wear now a broken-down and discouraged aspect. Guilford for many years shared to some extent in this process of decay, though not in the same degree as many other places. But its position on the Sound, its relations to New Haven and New York, and its present railway facilities are giving it again an upward tendency.

Here, in the year 1814, the subject of this sketch was born, and here he passed all the early years of his life until his entrance into college. Dr. Bacon, who was intimately acquainted with his father's family, speaking of his early education says:—

“His Christian discipline began almost with his birth. He was born into a household where this discipline was administered in love, where a mother, gentle, firm, and intelligent, was the guardian angel of her children, and the light and joy of her husband. He was carefully taught, and carefully restrained and guided. He breathed an atmosphere of intelligence and devotion, as well as love. He saw at home what the work of a minister was, and by the visits of other clergymen, learned from their conversation what their lives and trials were. He grew up an active, generous, courageous boy, sometimes given to mischievousness, but never to any but of a harmless nature. He was the best wrestler on the village green, and was always the champion of the weak.”¹

Those who have known Mr. Dutton in the days of his youth and manhood can well understand that his childhood must have been overflowing with life. He was never characterized by what Shakespeare calls a “modest stillness and humility.” There was in him a large exuberance of animal feeling, and

he must have impressed almost every one who ever met him, that the sum total of what we call life was greater in him than in most persons. Hence we can easily believe all that he himself used to tell, and all that others have told, of the boundless activity and sports of his childhood. In the circle of his brothers and sisters there was no lack of stir and excitement when he was present. Among the children of his own age in the town he was a distinct personality. Whoever else might be forgotten in after years, he was not likely to fade away from the recollection of any of his early companions. A bright scholar, quick to learn, and obedient in the school-room, he had the liveliest appreciation of those great outside interests,—running, wrestling, jumping, swimming, hunting, etc., etc.,—which in the eyes of boys are of such vast importance. Ambitious of standing well with his teachers as a scholar, he was equally ambitious of holding the first place in all these athletic sports and exercises. A boy like this, with such a superabundance of life, is in his early years a far greater source of care and anxiety to parents, than one of a more quiet and retiring disposition. But if these energies can be shaped and regulated, can be brought under the control of fixed moral principle, they are in themselves a treasure to be coveted. They bear a man easily and triumphantly over difficulties at which he might otherwise stand appalled. This boy found in his home the needed tempering and controlling influence. There was a mother, gentle and firm, of rare intelligence, quiet in her department, but fixed in her principles, who knew how wisely to mold and shape the forming characters of her children. A humble and sincere piety was mingled with all her discipline, and formed indeed the most essential element in it. In the training of her household she was a most wor-

¹ Funeral Sermon.

thy helpmeet of her husband, and indeed the chief burden of this responsibility fell, as is common, upon her.

An incident is related of this early period of his life which is not only interesting in itself, as illustrating the wide-awake and stirring character of the boy, but which, as it afterward proved, was a kind of foreshadowing of his future life. His father and mother, having a desire to visit their kindred in Watertown, and not feeling easy to leave their little flock behind, decided to take the children with them. Having made the needed provision, the whole family set out for Watertown, a distance of some forty miles from Guilford. The first stage of the journey brought them to New Haven, and while they were resting there, the interval was employed in visiting the new meeting-house of the North Church, which had just been completed, and which in those times was regarded somewhat as an architectural wonder. Once inside the building, the children scattered in various directions. Some of them went into the gallery. The father and mother were quietly taking in the *tout ensemble* of the wonderful structure, when suddenly a piping voice was heard from the pulpit. Samuel had mounted the desk, and drawing his inspiration from Webster's Spelling Book, into the mysteries of which he had just begun to be initiated, proceeded to orate as follows:—

“No man may put off the law of God.”

And so, at this early age, he preached his first sermon from the very desk which he afterwards occupied, as a Christian minister, for twenty-eight years.

In a minister's family of that day, and especially one of so much character and prominence as that of Rev. Mr. Dutton, of Guilford, there was a large opportunity for a quick-minded boy to pick up ideas, and to obtain knowledge

of what was going forward in the world. It was a home of free and generous hospitality, and strangers came and went, day after day, leaving the memory of their anecdotes and conversation behind them. Here Dr. Abel McEwen, of New London, was often a visitor, and especially when on his journeys to New Haven to attend the meetings of the Yale Corporation, of which he was made a member in 1826, Rev. Mr. Dutton having been elected to the same trust in 1825. They were acquaintances in college, Mr. Dutton graduating in 1803 and Mr. McEwen in 1804. Dr. McEwen's conversational and anecdotal powers were something wonderful. No one ever heard him talk an hour, when his mind was unbent and free, without holding the experience in memory long afterwards. His acquaintance with public men in Church and State was large and intimate, and his talk not only contributed to the amusement of young and old, but it largely increased their stock of valuable information. The visits of Dr. McEwen to this Guilford home were always welcomed by the children, and remembered with joy afterwards. We instance this case in particular, because we have so often heard reference made to it among those who were then the children of this household.

It seemed to be marked out and settled, in the plans of this family, that all the sons should receive a collegiate education. Three of them afterwards graduated, and of the other two, one died during his college course, and one while preparing for college. The daughters also were thoroughly instructed, while the eldest received such an education that she was able to assist in the preparation of her brothers for college, as she has since assisted in the intellectual, moral, and religious training of many young ladies' now widely scattered through the land, the orna-

ments of many a household. From his early years, therefore, Samuel was set upon his course of study. He was fitted for college by his father and sister, and entered Yale in the summer of 1829, at the age of fifteen years.

We will not linger upon the details of his college life, except to say that in the winter of 1831, 2, when the Spirit of God was poured out so largely upon the colleges and congregations of the land, he was numbered among the converts to Christ at Yale College, and soon after made profession of his faith in his father's church at Guilford. Could a catalogue be made of all ministers and missionaries who date their conversion from the great revival of 1831, 2, we should gain some conception of what resources God stores up for his church on earth in one of these great outpourings of the Spirit. They are like the free and copious rains that fall upon a land long parched and dry. They are refreshing and joy-giving even while they are passing. "The little hills rejoice on every side,—the pastures are clothed with flocks." But these rains drop also "upon the pastures of the wilderness." They are poured out full and free on the rough hills and lofty mountain ranges. They feed the deep and hidden springs. They lose themselves for a time in their silent and unseen progress. But their effects are seen long afterwards, when the rain itself is forgotten, in the full inland lake, and the freely flowing river. Such a rain of righteousness, we may believe, is on the land this very year. "Thou visitest the earth and waterest it, thou greatly enrichest it with the river of God, which is full of water," and we can not doubt that God is again laying up resources for the toils and triumphs of his church in the years of the future.

Mr. Dutton graduated with distinction, in due course, in 1819. His class numbered at graduation eighty-seven,

and he was among the youngest members. After leaving college, he was engaged for a year in teaching in Baltimore, when he was elected principal of the Hopkins Grammar School in New Haven. We have heard one who was then a pupil in the Hopkins School relate the impression made upon himself and the other boys when the new principal first made his appearance. Young, florid, rotund and handsome, playful in his every look and action, not having yet reached his own majority, the boys measured the new teacher and speculated upon him, and could not exactly make out, at first, what manner of man he was. But they soon learned to love him and obey him, though he went freely into their out-door games and sports. Soon after he entered upon these duties, in a faculty meeting at Yale, one of the professors, with an ominous shake of the head, related what he had heard,—that the new principal of the Hopkins School had so let down his dignity as to place himself on the door-steps of the school building, and challenge all the boys by their united efforts to pull him off. "Well," said Professor Silliman, "did they do it?" It was confessed that they did not. "I'll venture him, then," was the reply. In 1836 he was elected tutor in the college, and though greatly beloved by the classes that came under his instruction, his free and easy manner about the college buildings often shocked some of his more circumspect associates. It was quite as much in his way to jump over a fence as to go through a gate. There was a bounding health and vigor about him—a joyousness of spirit that found relief in many unusual ways. He seemed to have no dignity to nurse and take care of. The class which graduated in 1840 came more under his direction and tuition than any other, and the members of that class have always retained a living affection for him.

In these years, while principal of the Hopkins School and tutor in the college, he was pursuing his theological studies in the Seminary. At that time Dr. Taylor was in the full vigor of his strength, and those who have never known him except by hearsay, can hardly conceive what that strength was. There was a magnetic power about the man such as few teachers ever possessed. His whole soul was alive with the great themes pertaining to Man and Redemption. In the fullness of his heart he seemed often to have uttered Milton's great prayer:

"What in me is dark,
Illumine; what is low, raise and support,
That to the hight of this great argument
I may assert Eternal Providence,
And justify the ways of God to men."

Through all his life, Mr. Dutton was ever ready freely to confess that he was more indebted to Dr. Taylor for his intellectual culture, and for his conceptions of truth, than to any other man. In his theological studies he was patient and severe, and it has often been remarked that no man ever comprehended Dr. Taylor's system of dogmatic theology more perfectly and entirely than he. Dr. Bacon, in his funeral sermon, said, "Of Dr. Taylor's pupils none received his system of teaching with more exactness than this one." And though in after life he thought he saw occasion in one or two points, and especially in matters pertaining to the doctrine of self-love, to modify his opinions, the great and essential features of the theological system which he then and there received he held not only with pertinacity, but with a loving confidence and joy.

In the year 1838 he received and accepted a call from the North Church in New Haven to become their pastor, and he was ordained for the work of the gospel ministry, June 5th, 1838. This was the church over which Dr. Jonathan Edwards, junior, that illustrious son of a still more illustrious father, had been pastor from 1769 to 1795. Mr. Dutton entered upon his ministry here under happy auspices. Only twenty-four years of age, radiant with health and hope, with a people cordially united in him as their pastor, with a strong and able congregation intellectually and financially, in the city, which of all other places he loved, life opened before him with the most inviting prospects.

On the 12th of September following his ordination, he was united in marriage to Miss Harriet Waters, daughter of Asa Waters, Esq., of Millbury, Mass. The wise man has said, that "a prudent wife is from the Lord," and thousands who have known Mrs. Dutton in her hospitable home in New Haven, will gladly bear testimony, that the young pastor was most wisely and divinely guided in the choice of a companion. He might have searched long and far before he would have found another more eminently fitted to grace and dignify the station to which she was called. For not only did she possess in a high degree the gentler graces and excellences,—feminine taste and ease and delicacy,—not only was she conscientiously exact in all matters of right and wrong, but she had also that rare intellectual power and grasp, by which she pierced through the externals of a subject to the substance of it. There was no lack of topics for conversation in her presence, and though she had her share of interest in the current events of the day, and in all the goings on of society about her, it was ever easy for her to turn aside into the calmer realms of scholarship and philosophy, and discourse of books and systems of thought. She was herself a *thinker*, and she delighted to hold converse with real thinkers. She had the magnetic faculty to awaken in those with whom she was conversing their best powers, eliciting

from them thoughts of which they had hardly before been conscious. A man of real intellect and of fine conversational powers is sometimes caught alongside of a person with whom he feels bound to talk. But every attempt which is made in this line only diminishes his own self-respect. All that he ever knew seems to vanish far away. His intellectual horizon little by little contracts, and he finally comes to the conclusion, that whatever may be true of the other person, he himself is essentially a fool. On the other hand put this same individual to converse with a person possessing this awakening power, and he is surprised at himself. His thoughts come forth as by magic. Ideas which before were only in embryo, crude and half-formed, leap up instantly into shape and symmetry. The ideal faculty is at work, and the conversation gives him a positive sense of enlargement.

This faculty, Mrs. Dutton possessed in a high degree, and many a hard question in philosophy or theology has had light shed upon it, in conversation with her. She was not only, therefore, a helpmeet, in the common acceptation of that word, but she lent a real stimulus to the intellectual work in which her husband was engaged. It went on more energetically, more systematically, because of her presence and influence. After her death, which occurred on the Sabbath, July 3d, 1864, her husband, in a discourse to his own people, could say of her:—

“I need not tell you that her counsel, and her silent influence, more powerful than spoken counsel, always moved me toward what is right and good—to integrity, to Christian industry, to prayerfulness, to humanity, to self-denying benevolence, to pious fidelity . . . Indeed, if I had a difficult subject to think out, there was no one to whom I had access from whose conversation I could receive so much aid as from her. In the power of insight into moral and religious

truth, and the power to discern its bearings on life and conduct, I have for years, reverently regarded her as my superior.” I thank God for her helpfulness to me in my ministry for twenty-six years.”

At her funeral, Rev. S. G. Buckingham, of Springfield, her pastor at Millbury at the time of her marriage, said in his address:—

“Of her life and influence here, where for twenty-five years she has walked before you in all the commandments and ordinances of the Lord blameless; where you have been daily witnesses to her conscientiousness and fidelity to every duty; her humility before God, and kindness to every human creature; to her discretion and prudence; to her prayerfulness and heavenly-mindedness; to her helpfulness to her husband in all the duties of his sacred office; to her unwavering attachment to you, and untiring devotion to your welfare,—no stranger can tell you, as you know it for yourselves.”

And on the same occasion, Dr. Bacon, who had known her well through all these years, gave the following as his testimony:—

“For these five and twenty years she has been his most intimate and constant adviser. His habits of thought have been modified by hers. Her feminine tact and intuition have aided his judgment. He has seen through her eyes as well as through his own. Her loving criticism has encouraged and guided his public labors. The books which he has studied, the questions of doctrine or of duty which he has considered, the movements of Christian enterprise in which he has had a part, have interested her, and without her influence, his entire activity and influence in the ministry would have differed from what it has been.”

We have dwelt the more at length upon this point, because here was an element at work in Mr. Dutton's private and public life, which no one, acquainted with this household, can neglect or leave out of the account.

Our narrative has brought Mr. Dutton forward to his entrance upon the public work of his profession, and we

wish now to present some of the leading features of his ministry.

As a preacher, he was characterized by plainness, directness, and simplicity. As has been already intimated, he comprehended the scheme of Christian doctrine which he preached, with great clearness. He had studied it carefully in every department. He knew all the parts and balances of the system, and was not likely to say in one sermon what would be contradicted in the next. We may use here, respecting himself, the very language which he employed in his noble tribute to Dr. Taylor, published in the "Congregational Quarterly" for July, 1860. "He so represented the divine and the human side of religion as to make them harmonize — as to render theology consistent with itself, and with all known truth. While he freely admitted that in so profound and comprehensive a subject as theology, the science of God and his government, there are mysteries, or things above and beyond our understanding; he abhorred and scouted the idea that there are in theology contradictions and absurdities,—things which we see and know to be contradictory or absurd."

In the *seven hundred* and more written sermons which he has left behind him, though they will be found to differ greatly in ability in the amount of thought and care bestowed upon them, and in that element of happy conception with which every man who uses his mind is more or less familiar, still, they will all bear the marks of clearness and simplicity. They are the work of a man who never wrote at hap-hazard, or with mental confusion as to the kind of truth which he wished to teach. He stood upon the revealed word of God as a firm and everlasting foundation. The plan of redemption through the atonement of Jesus Christ might be to many, as it was of old, "a stumbling-block" and "foolishness;"

but to him it was ever "the power of God, and the wisdom of God," and he preached it in its fullness, whether men would hear or forbear. As Dr. Bacon testified in his funeral discourse, "he has faithfully preached the gospel of Jesus Christ, — the old gospel, the pure gospel, the simple gospel, the gospel which the apostles preached. Your consciences bear witness for him this day that he has gone to his account free from your blood and the blood of all men."

In the year 1855, he was appointed to preach the *Concio ad Clerum* at the Yale College commencement. The subject was not of his own choosing, but was given him, according to usage, by the General Association of Connecticut. It was, "The Relation of the Atonement to Holiness." If, however, he had been left free to select a theme for himself, he could not have chosen one more in harmony with his own wishes. In that sermon, he gave all the prominence that could be asked for to the human side of Christ. He brought out with unusual fullness the life of Christ on earth his perfect obedience to the divine law, as an essential part of his work for the redemption of a lost world; while he never for a moment lost sight of that mysterious work of atonement by which Christ "magnified the law and made it honorable." In the closing passages, he thus gives expression to his sense of the grandeur of this atoning work:—

"Oh, this wondrous work, God in human nature giving himself a sacrifice to redeem a world of sinners and enemies, surpasses all other works of God, in its influence to move and sanctify souls, because it surpasses all others as a *revelation of God*; because it brings *him* more fully to the minds and hearts of men, — shows forth more fully than anything else the glory of God, the glory of his wisdom, his justice, his love. Glorious indeed is God in all his works and ways; glorious as seen in the firmament which he hath arched above us and studded with count-

less and resplendent worlds; glorious, as seen in the bright earth, with its fruitful seasons, its scenes of sublime power, and its ordinances of beauty and gladness; glorious as seen in his universal government, with its beneficent law; but, oh, far more glorious, as seen in the cross of Christ. There is a fullness of wisdom and love nowhere else seen. There is the clear and safe solution of the problem, into which the eyes of earnest angels could not before penetrate, the problem of salvation for a world of sinners. There is the blended luster of infinite justice and infinite mercy, the blessed union of a just Judge and a merciful Redeemer, with one hand upholding the eternal law and throne, the palladium of universal welfare, and with the other raising a world of condemned sinners to pardon and life."

And in this connection we may properly refer to what was much in his thoughts during the closing months of his life. The position taken by Dr. Bushnell, on the subject of the atonement, in one of the sermons of the volume published some two years since, "Christ and His Salvation," as also in his recent work, "The Vicarious Sacrifice," pained him exceedingly, and he could not speak of it, but with evident emotion. Strong as his love and admiration for Dr. Bushnell had been,—stoutly as he had stood as his champion years ago, when his case was before the General Association of the State, he could not but feel that Dr. Bushnell was dropping out some of the grand and essential features of this great central doctrine of the gospel; and no claims of private friendship and love could have weight with him as against the claims of what he held to be sacred and revealed truth. At the time of the appearing of the volume of sermons, he uttered himself briefly on this topic, and at the time of his death, he had just been carefully studying the recently published volume, and was on the point of beginning to write an article for the "New Englander." This

volume with all its side-marks and points to be noticed, was, after his death, passed into the hands of another, who is abundantly competent to do justice to the subject.

Another most striking characteristic of Mr. Dutton, in his work of the ministry, was his whole-souled generosity and humanity. He was ever receiving calls from those who were in trouble. They went to him because he would patiently hear their story and try to help them out of their difficulties. People living in New Haven, and strangers coming thither from afar,—the poor, the widow, and the fatherless, dwelling within the gates,—or the black man, in transit, fleeing from the oppressor,—alike sought his door for counsel and assistance. He gave good advice, and he gave good money. He was sometimes imposed upon by a "stranger in distress;" and stingy souls, who always guard their pocket-books, and are not caught in giving away money after this manner, nor after any other manner, may have had some laughs at his expense, and may have congratulated themselves on their own superior prudence and discernment. Doubtless, if a man is so cautious that he will never go near the water, he will not be likely to be drowned. If he is too niggardly to keep a fire, he will not probably fall into it and be burned. But Mr. Dutton's philosophy about these matters was altogether of another kind. He opened his heart, and he opened his purse, whenever the cry of distress reached his ear. On the Sunday following Mr. Dutton's death, Rev. Wm. B. Clarke, of the College Chapel, occupied the pulpit of the North Church in the morning, and led the bereaved people in their sorrowful worship. One of the most touching passages in his sermon had reference to this trait of character of which we have just been speaking. Said the preacher:—

"Oh! that the poor had their friend back again. God will raise them up friends. He will not forget his own. But this is the man whom, in his day, He did raise up to be their helper. There is many a one living in this town who would witness this. There is many a wanderer among men who found one door where he was not turned away. And if that dusky race of *freemen*—thank God!—who see in every northern man a deliverer, knew how eminent a one among their friends had now passed away in *this* man, there would be hundreds of prayers offered in their chapels to-day, which would be good for us to hear. My friends, all along, when I was trying to prove the good estate of our departed friend, as one among those redeemed from death by the risen Lord, I was vexed that it did not seem as real as I would have it. It was too good, too great, to believe. But now I seem indeed to believe, whilst I hear that voice in the heavens saying, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

Very early in his ministry he took an open and declared anti-slavery position. In this he was not hindered by his wife, who had been decided in her anti-slavery views even before her marriage. It was not an easy position to take, at that time, and in that place; and nothing but his love of right and liberty, and his hatred of oppression could have induced him to take it. But he took it and he held it, through evil report and through good report, till the day of triumph and deliverance. And when that day came, his soul was lifted up with a great joy, and like Miriam, the prophetess of old, he could exult and say, "Sing ye to the Lord, for he hath triumphed gloriously!" We are well aware that there is a company of people among us who indulge the fond delusion that the whole land has been supplied with anti-slavery principles from their little storehouse,—that all was one wide waste of pro-slavery sentiment, until their work began. In the early part of the present century, the people

of the North had reason to suppose that slavery was to be gradually removed by the action of the Southern States themselves. Even so late as the year 1818, the Presbyterian church, largely located at the South, gave to the world its great declaration on this subject, which if not all that could be desired, certainly gave promise that slavery would be removed at no distant day. But when the reaction came on, and the men of the South began to take on airs, and talk about the "divine right" of the system, there were men scattered over all the North, who, without conference or consultation, found themselves anti-slavery to the heart's core. They had derived their principles, not from Boston, but from the everlasting fountains of truth and righteousness. In all those years, on from 1825, there were to be found in Yale College many young men who, in the face of a large multitude of fiery Southern students, uniformly took the anti-slavery side in every argument. We well remember a delicate boy, coming from one of the wealthiest families of New York city, who in all debates, public and private, in Yale College, more than thirty years ago, was never ashamed to be known as an open abolitionist. We mention his case, because of the style of life from which he came. But numerous young men from the country, whose love of freedom had been nursed among their native hills, never bowed their knee to the image of Baal. When Mr. Dutton planted himself upon anti-slavery principles, it was not because an Anti-Slavery Society existed somewhere, but because he loved God and truth and liberty. All honor to the men, anywhere, who have stood firm through these long years of conflict, but let no mutual admiration society take the whole glory to itself.

Closely allied to his large humanity, was the catholicity of his character,—

the absence of anything like bigotry. He loved good men of every name, and met them with open hand and genial cordiality. As Professor Clark said, in the sermon from which we have already quoted, "His cheerful face commended him first of all. It was good to see him,—his eye brightened so for you, and he was so full of good cheer. Would that there were more who went about the world carrying smiles and brightness! Shall we not seek to cultivate this good gift from above,—this most excellent Christian trait,—to the honor of God, and his message of good tidings?" His house in New Haven was a home of most unbounded hospitality, and there are thousands scattered through the land, and through other lands, who remember the genial hours which they have passed there. Mr. D.'s fund of anecdotes and pertinent instances was of remarkable compass. His native Guilford and the inhabitants thereof as they were seen in the days of his childhood and youth, were largely drawn upon to illustrate many points in morals and religion. His early friend and companion, Rev. John O. Colton, once playfully proposed to compile a book out of these Guilford memorabilia.

More and more he was becoming a public man. He was a prompt, ready, and able debater, and had a quick eye for the business of a public assembly. In the National Council in Boston, last June, he bore a conspicuous part, and only a short time before his death, he shared in the deliberations of the American Missionary Association, at its meeting in Brooklyn, and was highly complimented, in the public prints, for the ability displayed in council and discussion. He has been for several years a corporate member of the American Board, but stayed at home from the annual meeting last fall, that he might not fail to deposit his vote in favor of negro suffrage in the State

of Connecticut. Some ten years since the degree of D. D. was conferred upon him by Brown University.

The "New Englander" was started in New Haven, January, 1843, and almost every volume of it, from that time to this, contains articles from his pen.' If we have made the count aright, he has contributed *forty-six* articles to this Quarterly, making an average of two each year. No writer for this periodical, except Dr. Bacon, has furnished an equal amount of material.

There are other features of Mr. Dutton's public and private character, upon which it would be pleasant to dwell,—his energy and faithfulness in all his pastoral work,—his thoughtful kindness in calling upon the aged and sick,—his winning way with inquirers who came to converse with him upon the subject of their souls' salvation,—his large charity, making it impossible for him to retain a grudge or feeling of ill-will toward any person. It was not so much that he sought by principle to overcome such feelings, as that his nature cast them out as an incumbrance. There was no room for them in his soul, and they were forgotten and left behind, as things that had not been. We might dwell upon the success of his public labors,—the large accessions made to the church during his ministry,—but we are compelled to forbear.

On Monday morning, Jan. 22d, Mr. Dutton left his home for Millbury, Mass., the native place of his wife, and where he hoped soon to be united again in marriage to one of her kindred. He had been suffering with a severe cold for a fortnight previous, but was better, and occupied his pulpit the day before. He himself, however, had noticed and remarked that this cold had been attended by different symptoms from those observed in former attacks, for he had been subject for years to these violent visitations, which in his playful way he used

to call *tornadoes*. He was really very weak, and unfit to make the journey. He retired to rest on Monday night as usual, but during the night was chilly and restless. The next morning a physician was called, who pronounced the disease pneumonia, of a decided character. He suffered little pain, and did not seem to himself to be very sick. He thought it was like previous attacks, from which he should soon find relief. The disease, however, progressed with great rapidity. Other physicians, from the neighboring city of Worcester, eminent in their profession, were called in, but the disease was not checked. Some thirty-six hours before his death he passed into a state of heavy lethargy, from which he was aroused only with difficulty. When awaked he was rational, but soon sunk again into this oppressive slumber. His sister and adopted son were sent for, and reached Millbury on Friday morning. He knew them, and kept his mind awake for a brief interview with them. When told of his danger he said, "I know you think I am a very sick man, but I can only trust in Christ." He was reminded that his beloved wife would be waiting for him on the other side of the river. "Yes," said he, "and we will wait for you all." When asked if he had any message to send to his church, he replied with unusual earnestness, "Tell them to be faithful to the end — to the end — the end." And so he fell asleep Friday afternoon, Jan. 26th.

On Saturday afternoon, his remains were borne back to the city which he loved, and to his weeping flock. A large delegation from his church received the body at the depot, at eight o'clock in the evening, and followed it

in sad procession to his house. The funeral was deferred until the following Wednesday, to give opportunity to distant relatives, and especially to his brother at Cincinnati, to reach the place. On Wednesday, after brief religious services at the house, conducted by Rev. Mr. Eustis, the body was conveyed to the vestibule of the church at eleven o'clock, to give opportunity to multitudes in the city to take a last look at their departed friend. The public funeral was at two o'clock. The house was filled to its utmost capacity. The preliminary services were assigned to Rev. Dr. Cleaveland, but he was already suffering from that illness which has since proved fatal, and was obliged to decline. His place was filled by Rev. Mr. Eustis. Dr. Bacon gave a funeral discourse of great beauty and power, which held the large audience in solemn stillness, and drew tears from many eyes. A simple and tender prayer was offered by President Woolsey, and the beloved pastor was borne away from the church, where for twenty-eight years he had ministered the consolations of the gospel, to his last resting-place. After the body had been lowered into the grave, Professor Fisher spoke a few comforting words, and dismissed the mourning concourse. Through all these scenes, everything was done on the part of the church and congregation, which could be done, to testify their strong affection, their sincere and unaffected love for their pastor, so suddenly and mysteriously snatched from them. Nor was this feeling confined to his own flock. The whole city was moved, and thousands desired to bear testimony to their sense of his real worth, and their own great loss.

AGAMENTICUS, GEORGIANA, OR YORK, MAINE-

BY REV. RUFUS M. SAWYER, YORK, MAINE.

IT is not quite certain when civilized men first pitched their tents at Agamenticus.¹ Dr. Belknap in his biographical sketches (p. 377) fixes the first settlement as early as 1623. Williamson, in his History of Maine (p. 304), says, "Kittery was settled 1623, and Georgiana or Agamenticus, 1624." Edward Godfrey, once provincial governor of Maine, affirmed that he was "an inhabitant of Agamenticus in 1629 and 30," and the "first that built there." A permanent settlement there was effected before 1630; probably as early as 1624.

Those engaged in it were sent out by Sir Ferdinando Gorges, and came prepared to clear away the forests, procure lumber, build mills and ships, and cultivate the ground. As ship-carpenters and mill-wrights, they had the tools of their trades; as agriculturists, their oxen and implements of husbandry.² They built their cabins at the mouth of what was called Agamenticus river, and on its eastern bank, near the ocean; where they found a safe harbor and good anchorage. A fertile valley, partly intervale, from one to two miles wide, extending along the banks of a navigable stream for six or seven miles, and heavily wooded with pine and oak, invited their attention and offered to reward their industry. And Gorges, their patron, was of an ancient family, and had great influence with Charles I. then on the throne of England. Defeated in his attempts to get control of all the New England colonies and make him-

self their governor-general, and opposed to the Puritans, he obtained from the king a charter of what was called the "Province of Maine," intending to found a state which would rival Massachusetts. Her charter, covering a territory extending from the Piscataqua to the Kennebec, and some hundred miles inland, "contained," it is said, "more extensive powers and privileges, than were ever granted by the crown to any other individual." Clothed with such authority and enjoying the royal patronage, he made Agamenticus the object of his special favors. Intending to make her the seat of his government in Maine, he gave her, April 10th, 1641, the privileges of an incorporated town.³

Her territory extended three miles each way from the "church chapel or oratory" of the plantation; and her inhabitants had power to elect a mayor and eight aldermen yearly; and they were authorized to hold courts, erect fortifications, and do many other things. After exciting the envy of her less favored sisters, Piscataqua and Saco, for more than ten months, she was crowned with additional honors; for Sir Ferdinando conferred upon her, March 1, 1642, a city charter.⁴ And that she might perpetuate his fame and share his glory, he fondly gave her the name of Georgiana: and he enlarged her area, so that she embraced in her limits twenty-one square miles. The Atlantic washed her eastern border for three miles; and the silent and beautiful Agamenticus, her south-western border for about seven miles. Her offi-

¹ Agamenticus, the first name of the town a river running through it, and a mountain in the back part of it.

² Williamson's Maine, p. 231.

³ Town Charter in full, Hazard's Coll. p. 470.

⁴ City Charter, Haz. Coll. p. 480. Streets or lanes of the city still remain.

cers were a mayor,¹ twelve aldermen, twenty-four councillors, and a recorder. She was to enjoy in general the rights and privileges of the city of Bristol, England.

Bancroft, speaking of her, says: "Agamenticus, though in truth but a poor village, soon became a chartered borough." Referring to her illustrious founder, he says, "Like another Romulus, the veteran soldier resolved to perpetuate his name, and, under the name of Georgiana, the land round York became as good a city, as seals and parchment, a nominal mayor and aldermen, a chancery court and court-leet, sergeants and white rods, can make of a town of less than three hundred inhabitants, and its petty officers."

"This embryo city," and the early settlements generally of Maine, were under the direction of Episcopalians. And Gorges was instructed, by the court of England, to establish the Episcopal form of worship throughout his province.² Thus Georgiana was to be the seat of ecclesiastical power, as well as civil; and the residence of the bishop, and other Episcopal dignitaries. But whether she was ever blessed with a settled minister of that order is quite uncertain. Doubtless she enjoyed Episcopal worship, for she had a "church chapel or oratory," as we hear from her first charter. And we hear of several ministers of the same faith in the province of Maine at that time.

¹ The first mayor was Thomas Gorges. The cellar of his residence is still visible near Gorges' point. He went to England in 1643.

² "Our will and pleasure, is, that the religion now professed in the Church of England, and Ecclesiastical government now used in the same, shall be ever hereafter professed, and with as much convenient speed as may be settled and established in and throughout the province." From the Charter of Gorges found in Haz. Coll. p. 442-445, and Sullivan's App. p. 397-403.

One Robert Jordan³ of Casco, conducted Episcopal worship in different places for nearly thirty years. Rev. Richard Gibson,⁴ a scholarly man, and popular preacher, labored also at Casco, Portsmouth, and Isles of Shoals, for six or seven years — beginning 1637.⁵ He probably visited Georgiana frequently; for at Portsmouth, he was only eight miles distant, and at the Isles of Shoals, but nine; and he attempted to make the Islanders revolt from Massachusetts, and come under Gorges' government. Other Episcopal clergymen preached at times in the early settlements of Maine. Consequently that form of worship must have been frequently, if not steadily observed at Georgiana, the principal seat of power.

We hear, also, of the labors of Puritan ministers in this proud little city,

³ Williamson, i. 299 and 395. Savage says, he "came as a preacher before 1641, probably having deacon's or priest's orders. Married Sarah, daughter of John Winter, the great teacher of all that coast, and slid easily into civil life, but was not cautious enough to conciliate the Massachusetts chief men, who imprisoned him in 1654, but in 1658 he was sworn a freeman. His estate was on the Spurwink, now Scarborough." Removed to Portsmouth in 1675; died there, in 1679, in his 68th year, and left a will providing for widow, and children, John, Robert, Dominicus, Jedediah, Samuel, and Jeremiah.

⁴ Williamson, i. 291 and 395.

⁵ "One Richard Gibson, a scholar, sent some three or four years since (perhaps in April, 1637) to Richman's Island, to be a minister to a fishing plantation there, belonging to one Mr. Trelawney, of Plymouth, in England. He removed from thence to Pascataquach, and this year, 1642, was entertained by the fishermen at the Isle of Shoals to preach to them. Wholly addicted to the hierarchy and discipline of England." Savage's Winthrop, ii. 66. Savage adds "No just ground of complaint, I suppose, appeared against Gibson." But after trouble with the Massachusetts authorities, he returned to England in 1642. Bred at Magdalen college, Cambridge, had his A. B. 1636." Savage's Dictionary, under "Gibson."

or among the good people of Agamenticus¹ before it was founded. Honorable mention is made of Rev. Mr. Thompson, a "pious and learned" minister who came to this country, 1637, and was afterward installed first pastor of the church in Quincy, then Braintree. He did good service, it is supposed, at Agamenticus.² But the wily, corrupt George Burdett made his appearance as a clergyman after Mr. Thompson left. He turned up in Salem, 1634, and, under the pretense that he had been persecuted by a bishop in England, gained admission to the church in Salem. He soon left for Dover, N. H. But the friends of virtue and order, learning what his character was, pursued him. He fled to Agamenticus, where he was secure from their power, and there he did much mischief, and filled up the measure of his iniquity. Indicted, convicted of breaches of the peace, adultery, and slanderous speeches, he was fined, and soon left for England, "denouncing vengeance against his judges."³ A Mr. Hall, an excommuni-

cated minister, who labored also at the Isles of Shoals followed him, and "was

times he was to preach, his duty to "assist the curate," &c., are all given in document by Bloomfield. For the final determination of the difference lately agitated between the town and the dean and chapter of Norwich, Matthew Brooks, minister, and George Burdett, lecturer, "of great Yarmouth aforesaid," appeared before the Bishop of Norwich, March 19, 1633, and agreed to a division of labor, &c. In July following, Mr. Brooks cited Mr. Burdett before the Chancellor of Norwich, for not bowing at the name of Jesus. The latter defended himself by asserting that he did bow, and was ready to do so; but he was suspended. A month later, the suspension was removed on the intercession of the bailiffs. But in April, 1635, Mr. Burdett, having been again suspended by the high commission court, left soon precipitately, and went to New England, leaving behind him a distressed wife and family, to whose support the corporation generously allowed an annuity of twenty marks.

Coming to Salem, he was admitted freeman September 2, 1635, and being "an able scholar, and of plausible parts and carriage" (Hubbard), was employed to preach to the church there, of which he was received a member. Finding the discipline of the church too strict for his loose conscience, he went to Dover, N. H. probably in 1637, where he continued for some time in good esteem; preached there for awhile, then succeeded in removing from authority, Mr. Thomas Wiggins, who had been placed there by the English proprietors, and became governor. In 1638, Captain John Underhill served Burdett in the same manner.

Burdett wrote to Archbishop Laud, late in 1638, in vigorous terms against the Massachusetts government, that it "was not discipline that was now so much aimed at as sovereignty;" and asking that the disorders he redressed. Early in 1639, the Archbishop replied, thanking him for his care of His Majesty's interests, &c. Both letters, or their contents, came into the hands of the governor at Boston. (See Winthrop's Journal.) "Being detected in some loose actions" (Belknap), he hastily removed to Agamenticus, as above. In the trials there, his cattle were seized for payment of fines. There is a record of a suit regarding these cattle, at Exeter, N. H. He appealed to the king, but his appeal was not allowed, and he left for England, full of enmity. Arriving there, in the commencement of the revolution of 1640, he joined the royalist forces, was

¹ The first colonists are represented as very reckless and licentious. See Belknap's Biog. of Gorges.

² William Thompson, a native of Lancashire, matriculated at Brazen Nose College, Oxford, 28 Jan. 1620, aged 20; preached in Winwick, Lancashire; came over in 1637; was first at Kittery, or York; ordained at Braintree, in company with Henry Flint, in 1639; died 10th Dec. 1666. See Savage's Dictionary, which refers to authorities. Savage's Winthrop, i. 313, "a very gracious, sincere man." 324, "a very holy man who had been an instrument of much good at Acomenticus."

³ Williamson, i. 284; also Winthrop's Hist. ii. 11. Burdett had had trouble in England, as appears in Bloomfield's History of Norfolk county, England. After much trouble, ecclesiastical, in Yarmouth, the king had given permission to the corporation of that place to nominate their own "lecturer," they paying his stipend; that is, the corporation was to present to the lords of the council two or more names, one of which the council was to select. Mr. Burdett was appointed, at a salary of £100 per year. The

entertained" by the people of Georgiana.¹ Other ministers who could not find protection in Massachusetts and New Hampshire, doubtless visited the place; for all the settlements in Maine, were open to the incursions of "wolves in sheep's clothing," who led the people away from the fold of Christ.

In the light of such facts it is not difficult to see what the moral and religious condition of Georgiana and the Province of Maine, in general, must have been in those times. There were, probably, a few faithful Episcopal clergymen, who did their part to promote good morals, and correct religious views. And here and there a Puritan minister, like Mr. Thompson, scattered seeds of truth which took root, and blossomed into piety and virtue. The most of the communities, though, planted as they were, largely by adventurers in pursuit of a fortune, visited by outlaws from Europe, Massachusetts and New Hampshire, must have been moral and religious deserts, with now and then a clear fountain and fruitful vine.

But the civil authorities did much to restrain vice and crime, and something to encourage religion and morality. The charter under which they acted required them to establish religious worship. And in their zeal, they "ordered all parents in the western country to bring their unbaptized children to that ordinance."²

taken prisoner by the parliamentary party, and was put in prison, which is the last we hear of him.

¹This was probably Benjamin Hull, a minister at Weymouth, Massachusetts, in 1635; of Beverly soon after, of York as above, and of Oyster river (now Durham), N. H. in 1659-61. He had a son born in York, and his daughter Elizabeth married John Heard, of Dover. Cotton Mather (*Magnalia*) calls him "a revered minister." So says Savage; but there is confusion somewhere between *Benjamin* and *Joseph*. Joseph was of the Isles of Shoals.

²Williamson, i. 286.

Severe laws stood on their statute-books, frowning upon various immoralities. And the guilty were made to feel their force in some instances; for one of the persons implicated in Burdet's crime — a Mrs. Gouch (Ruth, wife of John) — was compelled to stand two Sabbaths in the congregation, and one day in general court, arrayed in a white sheet. And a profane man had to pay two shillings for two oaths; a drunkard one shilling for a fit of intoxication; and another individual was whipped by order of court for abusing and running away from his master. Several persons were fined for slander. The fine in one case was £5; in another, £6 6s. 6d.; and one John Winter³ was prosecuted — under a law that would fit speculators now pretty snug — "for taking a premium of more than 5 per cent. on the cost of articles sold."⁴ Such laws, made necessary by the corruption of the times, were flaming swords

³ John Winter, "a grave and discreet man," was sent over in 1632, by Trelawney and other fishermen of Cornwall, to Richman's Isle; acquired large estate. See Willis; Gen. Reg. v. 264; Savage's Dict., — for history and family.

⁴A curious petition, presented at one of the courts, gives us some insight into the severity of the times. It is as follows: "The humble petition of R. Cutts and T. Cutting sheweth, — That contrary to an order of court, which says no woman shall live on the Isles of Shoals, John Reynolds has brought his wife hither, with an intention to live here and abide. He also hath brought upon Hog Island a great stock of goats and swine, which by destroying much fish do great damage, . . . and also spoil the spring of water on that island. . . . Your petitioners pray, therefore, that the act of court may be put in execution for the removal of all women inhabiting there; that said Reynolds may be ordered to remove his goats and swine from the islands without delay." The court ordered Reynolds to remove his goats and swine from the islands within twenty days. But as to the "removal of his wife," the court decided, "If no further complaint come against her she may enjoy the company of her husband." Williamson, i. 304; Records of York Co. Courts; also, Williamson, i. 283-5.

in the paths of bad men, restraining them and protecting every paradise of innocence and virtue. They guarded life and property, secured a degree of order and peace, and were almost the only effective barriers to vice and crime.

A change passed over the Province of Maine at this period of its history. Civil war broke out in England, and Gorges, though past the prime of life, girded on his armor and gave the strength of his declining years to the support of the "unfortunate Charles the First." At the siege of Bristol with Prince Rupert, he was taken prisoner when the city surrendered to Cromwell's forces, and was thrown into confinement. His possessions in Maine were divided and fell into the hands of different parties. Rumors of his death spread among the people. They wrote to him; but receiving no answer, they proceeded to elect a governor and councilors under his charter. They wrote again, and, after waiting a year, learned that he was dead; but received no instructions about their civil affairs. Left to themselves, they soon called a popular convention at Georgiana.¹ After discussing their rights, duties, and difficulties, the inhabitants of Kittery, Georgiana, Wells, and probably Isles of Shoals, "with free unanimous consent, formed themselves into a body politic for the purposes of self-government." A confederacy was established. Other forms of government existed farther East. One, a "*proprietary*," extending to the Kennebec. Beyond the Kennebec, another, "*mostly conservative*." Beyond the Penobscot still another, altogether "*military*." These ships of state launched about the same time, with no bond of union, presenting different claims, sailing across each other's track, frequently ran into each other. And the regulations on board

each were such that the officers and men did not know either their places or duties. Insubordination and misrule prevailed, and the sea of politics became boisterous. There was great danger that these ships of state would all be either foundered or wrecked. And the red men, fired with revenge, thirsting for blood, and eager for plunder, were watching their opportunity. Both, impending dangers and Gorges' death, cast a dark shadow over the province.

Many of the people saw that order, security, and prosperity existed in Massachusetts and in New Hampshire, then connected with the former state. They sought a union with Massachusetts. Their request was readily granted. "The great charter of the Bay Company was unrolled before the general court in Boston,² and so interpreted as to give Massachusetts full claim to all the territory embraced in Gorges' charter. Commissioners were soon on their way to reorganize the government of Maine. In the mean time, Edward Godfrey, his associates in office, and a part of the people, appealed to the Court of England, protesting against the doings of Massachusetts. But Charles I. had lost his throne, and Cromwell, a friend to the Puritans, was in power. They consequently found but little favor. They appealed to the people of the colonies, but a majority favored union with Massachusetts.³

Kittery, Georgiana, Wells, Cape Porpoise, Saco, and, in due time, other towns, yielded, without serious opposition, to the authority of Massachusetts, and her institutions, laws, and ecclesiastical polity, gradually gained permanent footing in Maine.

Thus Georgiana, twenty years before there was a wharf at Boston, and after a career of ten years, lost her

¹ Williamson, i. 325—6; also, Bancroft, i. 430.

² Bancroft, i. 430.

³ Williamson, i. 335—9.

place among the cities of America. She never became, as her founder doubtless intended, the "mistress of the seas" in the Western hemisphere, or the capital of a more powerful government than that of Massachusetts. And her aspiring inhabitants were under the necessity of taking the humble name of York, and reposing in safety for nearly two centuries under the shadow of the old Commonwealth.

"The religious liberty of the Episcopalians was left unharmed, and the privileges of citizenship were extended to all inhabitants."¹ They were not burdened with taxes except for county and town purposes. But the province continued to be the battle-field of opposing political and religious theories. And unprincipled itinerant preachers, taking advantage of the large liberty enjoyed by the people, embittered the strife by appealing to the prejudices of combatants. The general court of Massachusetts finally required all preachers to secure the approbation of four neighboring churches. And as most places were destitute of the stated means of grace, every town was required to make provision for the support of a pious minister.¹

And the cause of education, hitherto neglected in Maine, received the attention of Massachusetts. She made it the duty of every town, containing fifty householders, to employ a teacher sufficient time to teach the children to read and write. And she required every town of one hundred families to provide a grammar-school, in which young persons could be fitted for college. And town officers were directed to have children catechised, and see that they "had some trade, or were fitted for some useful calling."²

¹ Williamson, i. 356.

² "In 1675, the selectmen of Kittery, Cape Porpoise, Scarborough, and Falmouth were presented by the grand jury in several indictments, for not taking care that the children and

"Many humane provisions were established by legislative authority." These provisions offered timely relief to the unfortunate stranger, and extended the hand of charity to the poor generally. They stood between the honest debtor, and his oppressive creditors, securing to him his rights and liberty. They forbade cruelty to animals, and protected the poor Indian in the quiet possession of his "planting-grounds and fishing-berths."

Strict laws also guarded morals. They frowned upon idlers,³ "tobacco-takers," drunkards, gamblers, profane swearers, bearers of false news, slanderers, extortioners, fornicators; and threatened with death, murderers, robbers, burglars, traitors, blasphemers, adulterers, and other criminals. They imposed strict regulations upon public houses, and "expressly prohibited" the various games and sports calculated to corrupt the young.

Thus did Massachusetts shield the morals of the rising generation, manifest a tender regard for the poor and defenseless, and open to all the fountains of intelligence, virtue, and religion. Talent and genius, when associated with moral worth, were crowned with honors, however humble their origin; for the avenues to greatness and distinction were closed to none. Though she had her faults, no other commonwealth at that period did so much to encourage general intelligence, protect innocence and virtue, and establish correct religious and moral principles among the people. York did not suffer at her hand. Still her right to govern in Maine was often called in question. Repeated efforts were made by the

youth of their towns be taught their catechisms, and educated according to law." Williamson, i. 353.

³As late as 1674, one Charles Potum, "was presented to the grand jury, at York, for living an idle, lazy life, without any settled employment." Williamson, i. 381 4.

heirs of Gorges to recover their lost possessions. And they were successful for a time; but the people petitioned the court of England to be permitted to live under the government of Massachusetts, and their request was finally granted; though Charles II. was in power, and the Episcopalians enjoyed the royal patronage.¹ Puritan views, laws, and customs had gained too strong a hold upon the people to be easily shaken off. A simple form of worship, free schools, and what would now be called severe, even cruel laws, were their choice.

About ten years after Massachusetts extended her protection over Maine, Mr. Shubael Dummer commenced his labors in York as a minister of the gospel. He was a young man, having graduated at Harvard, six years previous, at the age of twenty. Some ten years after he came to York, Dec. 13, 1672, he was ordained, and preached his own sermon from the passage, "Return, O Lord, and visit this vine." The first prayer was by the Rev. Mr. Moody, of Portsmouth, and the charge by Rev. Mr. Philips, of Rowley.² The whole period of his ministry in York was thirty years, commencing 1662, closing 1692.

But how little there could have been to encourage him in his field of labor! The first settlers of the town were adventurers, and it had been an asylum for excommunicated and itinerant ministers, agitated by civil commotions, and never enjoyed for any great length of time regular preaching. As far as we can learn, everything was at loose ends, except what was restrained by civil law; and Cotton Mather informs us, that Mr. Dummer "spent very much of his own patrimony to subsist among

the people." But Mr. Dummer was a devoted man, and well furnished for his work, and doubtless, led not a few to Christ. Said Cotton Mather after his death, —

"Our Dummer, the minister of York, was one of whom, for his exemplary holiness, humbleness, modesty, industry, and fidelity, the world was not worthy. He was a gentleman well descended, well tempered, and well educated. . . . He might have taken for the coat of arms, the same that the holy martyr Hooper did prophetically, — a lamb in a flaming bush, with rays from heaven shining on it." Such a man would not fail to make converts and build up a church. As early as 1672, he organized the first church in York, now the oldest church in the state. Its members were his spiritual children. How numerous they became during his ministry we have no means of ascertaining.³ We have reason to suppose that much love, joy, and peace, circulated in the veins of society in York, as the result of his labors; for Cotton Mather says, "Though solicited with many temptations to leave his place, when the clouds grew thick and dark in the Indian hostilities, and was like to break upon it, he chose, rather, with a paternal affection to stay amongst those who had been so *many of them converted and edified by his ministry.*"

But his field of labor, already blossoming with piety and virtue, and orderly and peaceful, was suddenly thrown into confusion and laid waste, and many of his little flock, either butchered or carried into captivity. One winter morning, in 1692, at the season of the year when the people felt there was no danger of an attack, the Indians, led by Catholic Frenchmen (the bitter enemies of the Puri-

¹ The controversy about the right of possession in Maine was continued until Massachusetts effected a purchase of the Province of Gorges, 1677, by paying his heirs, £1,250 stg.

² Records of the first church in York.

³ The first records were destroyed when the town was burnt by the Indians.

tans), and coming stealthily on snowshoes, surprised them, while around their firesides, breakfast tables, or family altars, before the more public duties of the day commenced, killed from fifty to seventy-five of them, and took about one hundred more, prisoners. The few who fled to the garrisoned houses, or were stationed in them, were summoned to surrender; but they replied, that they would "first shed the last drop of their blood." Their bravery saved them. After destroying the dwelling-houses on the east side of the river, and the provisions of the people, the Indians beat a hasty retreat into the woods, fearing pursuit by the inhabitants of Piscataqua.

Hardship, suffering, and, in many instances, death, awaited their poor captives. Cruel treatment they received at the hands of their savage foes, ere, half-starved, shivering with cold, they wended their weary, forlorn way through the snows of mid-winter to the "kennels" of their captors in the wilderness. The first Sabbath after they started on their sad journey, an unfeeling red man, dressed in the clothes stripped from the dead body of their pastor, paraded himself before them, with mock dignity, and in derision of a Puritan minister,—"a devil as an angel of light."

Mrs. Dummer, who was one of the captives, overcome by fatigue and exposure, heart-broken with sorrow, soon entered the dark valley to find her husband on the other side, where the "wicked cease from troubling, and the weary are at rest." He had taken his golden harp but a few days, when she joined him and took hers.

He was shot as he was about to start on horseback to make pastoral visits. His friends, who escaped by being in the garrisoned houses, or on the west side of the river,¹ found him near his

own door, naked and in his blood, with his face to the ground. Where "his cold remains in solitude sleep the years away," we are not permitted to know, for no stone, so far as I can learn, marks the place of their "last retreat." But

"These remains, this little dust,
Our Father's care shall keep,
Till the last angel rise and break
The long and dreary sleep."

I find the following lines dedicated to his memory, by his friend Cotton Mather²:—

"Dummer, the shepherd, sacrificed
By wolves, because the sheep he prized;
The orphan's father, church's light,
The love of heaven, of hell the spight;
The countrie's gapman, and the face
That shone, but knew it not, with grace.
Hunted by devils, but relieved
By angels, and on high received.
The martyred pelican, who bled,
Rather than leave his charge unfed.
A proper bird of paradise,
Shot, and flown thither in a trice.
Lord, hear the cry of righteous Dummer's
wounds,
Ascending still against the savage hounds
That worry thy dear flock, and let the cry
Add force to theirs that at thine altar lie."

By the kindness of Mr. Sibley, librarian of Harvard, I am able to add the following facts about Mr. Dummer:—

"Shubael Dummer, son of Richard Dummer, was born at Newbury, Mass., Feb. 17, 1636. His father came from England, in 1632, and settled at Roxbury. . . . Of his mother, Mrs. Mary Dummer, we find the following in the Roxbury church records, in the handwriting of the apostle Eliot: 'She was a godly woman; but, by the seductions of some of her acquaintances, she was led away into the new opinions in Mrs. Hutchinson's time, and her husband removing to Newbury, she there openly declared herself, and did also seduce

¹ The Indians had no means of crossing the river, so that the few who lived on its western bank escaped unharmed.

² These verses, and the other quotations I have made from Cotton Mather, may be found in his Hist. of N. E., book vii. art. 15.

her husband, and persuade him to return to Boston.'"¹

"The son of these parents (Shubael Dummer) enjoyed the best advantages which the country afforded for receiving an education. From his earliest years he was brought up under the ministry of one of the most eminent scholars and Christians among the fathers of New England (Rev. Thomas Parker, of Newbury), and very probably was his pupil, and fitted by him for admission to college. At the age of

twenty he received his first degree (at Harvard), and at the age of twenty-four became a preacher, and was admitted a freeman of Massachusetts Colony." (*American Quarterly Register*, x. 241, 242.)

He preached in Salisbury² probably two years before he settled in York. The church there voted to secure his services. (*Mass. Rec.* vol. iv. part 1, page 429.) His wife was Mary, daughter of Edward Rishworth.

THE LOGIC OF CONGREGATIONALISM.

BY REV. JOSEPH TRACY, D. D., BEVERLY, MASS.

MESSRS. EDITORS: Your notice of my friend Punchard's *History of Congregationalism* incites me to offer you a thought on this subject, which I have entertained for many years, though I have never seen it in print.

Mr. Punchard shows that there have been churches having that form of government and no other, from the earliest ages. This is right, and true, and conclusive; but it is more than sound logic permits our opponents to demand of us.

We say that a company of believers, residing in the same vicinity, associated and stately meeting for Christian ordinances, worship, and instruction, is a Church of Christ. The covenant by which they are associated may or may

not be written. It may be a mere understanding, by which they rely on each other as Christian brethren, acting together for these purposes. This is all that is necessary to the mere being of a church. Its well-being requires also officers for spiritual and temporal affairs: that is, elders and deacons. Wherever these are found, there is a church, according to our definition,—a Congregational church.

As a man, unrighteously deprived of his liberty and made a slave, does not cease to be a man, so a church, unrighteously subjected to a hierarchy, does not cease to be a church; and as, when many slaves are chained together in a "coffle" for more easy government, each enslaved man is still a man, so when many churches are coffled together for the same purpose, each is still a church. Nor does it alter the case, if the enslaved men, or churches,

¹ Richard Dummer, the father of Shubael, was born about 1599, at Bishopstoke, Hants, England; second son of John. He came over in the *Whale* from Southampton, arriving May 26, 1632; settled at Roxbury, moved to Boston, then to Newbury; was Assistant in 1635 and '36; favored Wheelwright and was disarmed, 1637; sent home; came back in 1638 in the *Bevis*; married (2d) in 1644, Frances, widow of Rev. Jonathan Burr, of Dorchester, who died Nov. 19, 1682, aged 70; by second wife had four children.

² The "inhabitants of ye new toune [now Amesbury] at Salisbury" petitioned the General Court, the "old toune" having consented, that the former be not charged for church support at the latter, the latter being "in hand with Mr. Subaell Dumer." The Court, 31 May, 1660, judge that Mr. Dummer "may be a man meete for that work."

do not know their rights, but submit to their enslavement willingly, believing that such a course is the best that they can pursue.

It is an old ecclesiastical maxim, that we are to receive as true, as a part of Christianity, what has been received *always, everywhere, and by all Christians*: "*quod semper, quod ubique, quod ab omnibus.*" And, if rightly applied, the maxim is as true as it is old. Congregationalism stands this test. It has been practised always, everywhere, and by all Christians. Always, everywhere, and among all, Christians have met stately, for religious purposes, and by mutual understanding among themselves, constituting congregations of believers; and, as a general rule, have had the two kinds of officers necessary for the "well-being" of a church, — one kind to teach and administer ordinances, and another to care for temporalities.

That there have been such congregations wherever Christianity has prevailed, no one, probably, will deny. Indeed, it is difficult, if not impossible, to conceive how Christianity, as a living, practical system, can exist without them.

And this is all that, in absolute strictness of logic, we are bound to prove. We need not show that these churches, or any of them, have always enjoyed their freedom. It is enough for us to show that they have always existed. They may have been enslaved, and made to accept their slavery without questioning. Still, they have existed. There have been congregations of believers, who did not "forsake the assembling of themselves together" for worship and instruction, wherever and whenever there has been a living Christianity. And congregations of believers, so assembling, are, according to Scripture and our doctrine, Congregational churches.

And here, in strictness of logic, the

burden of proof ceases to rest on us. It is for those who claim authority over the churches, to prove the rightfulness of their claim, either by the express words of Scripture, or necessary inference from them, or by the universal practice of Christians. If they fail to do this, as they must, then Congregational churches may rightfully disregard their claims and assume the free management of their own affairs.

And this shows the true logical form of our fellowship with Christians of other names. We do not, for example, acknowledge the body that calls itself "The Protestant Episcopal Church of the United States" as a church of Christ, or as a church at all. We regard it as a body containing many churches of Christ, and apparently, some congregations which, for want of Christian piety, can not be recognized as churches of Christ. We recognize each congregation of believers in that body as a sister church, with whom we have fellowship spiritually, and with whom we are ready to exchange acts of visible fellowship.

It is indeed well to show that Congregational churches, understanding and exercising, more or less perfectly, their just liberties, have always existed. But, logically, it is enough to show that whatever is essential to the being of a Congregational church is enjoined in Scripture, and has had, and still has, universal prevalence; so that if forms that have been only local, partial, temporary, should be laid aside, Congregational churches, and such only, would remain.

The same can not be said of any other form of church organization. Other forms, by the mere fact of their existence, disprove each other's claim to universality.

It would be easy to enlarge on this subject; but I attempt, for the present, only a hint for thinkers. J. T.

ORDINATION WITHOUT INSTALLATION.

BY REV. DAVID BURT, WINONA, MINN.

ECCLESIASTICAL usages often take form in the mold of circumstances. The history of the various church politics reveals the fact that principles have been stretched, bent, compressed, and suited to the civil and social condition of Christianity, while its friends have not been sufficiently careful to inquire into the scripturalness of what they sanction. An ecclesiastical error once incorporated into the usages of a church is corrected with great difficulty. The prestige of antiquity and the "Fathers" is urged in its defense, and there are some men whose veneration for the acts of their denomination in its primitive times almost exceeds their reverence for the Acts of the Apostles.

These remarks find an illustration in some of the modern standards and expositions of Congregationalism concerning a certain agency for the diffusion of the gospel which was potent in the days of Paul, and might be rendered highly efficient at the present time of opened doors, wide and effectual. I mean the agency established by apostolic usage for the diffusion of the gospel where churches prepared to receive and sustain a settled ministry can not be secured without some years of patient effort. The term missionary having been used in modern times principally to denote one sent far hence to the heathen, — this word, even when qualified by the word *home*, does not fully designate the agency in question.

The nature of the work to be accomplished in wide regions of our own country where there are no nominal heathen, — the slow and laborious process by which self-supporting churches are to be secured in many communities of our land, are better designated

by the term evangelization, and the preacher undertaking this work by the name evangelist.

These terms are certainly scriptural. It is admitted on all hands that in apostolic times there was an order of evangelists in the Christian ministry, to which belonged Philip, the evangelist, Timothy, whom Paul exhorted to do the work of an evangelist, Titus, who actually performed the same work, and many others. Yet the assumption has been made by some, that such persons do not constitute a permanent order in the Christian ministry; that we should restrict ordination, except in case of those sent on some definite missionary work, to those who are installed pastors of the churches effecting their ordination.

Before endeavoring to establish the point that the office of evangelists was designed to be permanent, it may be well to inquire, if so, why has the fact been almost overlooked in the Congregational church polity as developed in our own country?

Among the influences contributing to this result, are these:

1. The predominantly religious character of the people in New England during its early history.

The ecclesiastical usages of that age were very much affected by the fact that the mass of the people, if not Christians, were, from principle, the supporters of Christian institutions.

A church was deemed an indispensable organization in every colony and community large enough for its existence. Hence the ministerial work of that time was not to set agencies in operation for the conversion of the people to a belief in the importance of

Christian churches, to form them for church membership, and for the duty of receiving and supporting preachers of the gospel. They already had either piety or principle for these works, and the only practical question was to supply such churches as sprung up out of the convictions of the people with a settled ministry. This required only the order of the ministry designated as bishops or elders, and the main question was, how shall these be constituted and settled?

Had our wide West, with its teeming population, regardless of churches, indifferant to the gospel and its ministers, been before the minds of the Mathers, and Cotton, and Davenport, they would have written some things concerning the New Testament agency for evangelizing these regions, which, under their circumstances, never occurred to them. The question in their time was how to take care of church-loving communities, and give them an able and a permanent ministry. The details of this work they set in order according to the mind of Christ; but we are not to infer that they have set forth the whole New Testament scheme for the propagation of the gospel through the agency of Christian ministers. Bonaparte developed the laws of warfare for large armies working in countries well supplied with munitions of war; yet something more has lately been said about the management of military expeditions against an unsettled race on our frontiers; and we shall yet learn that the science of war can find ways to meet such a foe, of which even the genius of Napoleon never spoke.

In the religious conquest of the West and South, we shall find that there are evangelizing agencies contemplated in the New Testament which the condition of the New England fathers did not require them to use. To quote them as authorities, beyond the letter

of which we must not go, is like relying on the rules for the management of heavy artillery in a campaign against flying guerrillas.

2. Another cause of imperfect views respecting the office of evangelists, is: An illogical inference from the principle strenuously held by the Puritans, that it is the prerogative of the local church to ordain its own minister.

This is certainly a doctrine of the New Testament; but does it follow from it that no ministers are to be ordained, unless, at the time, they are wanted by some already existing church, as settled ministers?

This seems to be the inference of some. They quote the fathers of Congregationalism to prove that we should not ordain candidates for the ministry until they are elected by some church to the pastoral office. The argument is, that it was the custom of those fathers to ordain only under such circumstances, therefore we should not transcend their usage. But who can prove that, under our circumstances, with the unchristianized population of the West and South before them, they would not have ordained all the Philips and Timothy's to be found, and sent them out in the name of the churches, to raise up new churches, and to be to them as pastors, without the nominal existence of the pastoral relation, until such times as it could be wisely constituted? The argument that because our fathers ordained only those who were to fill the pastorates of local churches, we should ordain no others, is precisely like the reasoning by which some would discard the practice of infant baptism by quoting the passage, "He that believeth and is baptized," &c. We reply to such, the passage respects only adults, and is not meant to cut off children. And we may say, the doctrine of the fathers, that ordination is an act by which a local church supplies itself with a pastor, is correct for churches

prepared to receive, settle, and support pastors, but it has no reference to churches in a state of infancy; none to the process of begetting and bringing churches into the kingdom of Christ. We may assume, from the genius of the gospel as a world-wide gift to men, that it will include agencies for the planting and training of churches under the care of competent ministers, possessing all the prerogatives of the ministerial office, and exercising them for the benefit of such young and feeble churches, until they are prepared to receive and support a settled ministry.

The remark, that the limited experience of the early New England fathers narrowed their views and statements on this subject, may be applied without any disrespect to some of the present Nestors in the camp of New England Congregationalism. They speak and write with only their little region of this great land in their thoughts,—a spot insignificantly small on a map of the United States,—a tract of our country which we could more than cover could we overlay it with some single one of the States west of the Mississippi. Could we transport these good men from their hill-girt homes to the prairies of the West, wide and free as the blue expanse above,—could we give them a journey over the vast spaces that stretch away under their setting sun,—peopled with millions who must be won to Christ, if at all, by conquest; they would return to their little district east of the Hudson with at least one new idea, and that idea would be that if the New Testament does not provide and recognize an order of men to be ordained to go and plant churches in this immense tract of country,—churches over which they cannot be installed for years in some instances,—then it ought to provide such an agency, and is imperfect without it.

Another circumstance which has of late brought the order of Evangelists into distrust is :

3. Certain abuses of the office by men not properly discharging its functions.

We find many references to these abuses in the religious periodicals of the last fifty years. A writer in the "Christian Spectator" for 1829 complained that "Associations and occasional councils, too, are ordaining a great number of our licentiates, or, as they have been significantly styled, 'candidates for the ministry of the gospel,' not for the purpose of installing them as pastors over churches, not as missionaries foreign or domestic, not for any specific work requiring the services of an ordained minister, but to seek employment" as revivalists or preachers among our settled ministry.

This practice still exists. There are men called evangelists in regions where the kind of labor which they undertake is of a doubtful character. But we should not allow our distrust in such men and their measures to prejudice our judgment on the question before us. We are not arguing for a class of supernumeraries among settled ministers. The office which we have recognized is quite different from that assumed by reputed revivalists. The order of New Testament Evangelists will not build on the foundations of other men. They will not crowd into the sphere of settled ministers,—they find work in the regions beyond the reach of such men.

I will allude to another circumstance which has affected our views on this doctrine of evangelists :

4. In our arguments against the different clerical orders of the Episcopacy we have sought to gain strength by narrowing the issue to the proposition that pastors are the only permanent order of ministers recognized in the New Testament. We have feared to admit that so far as their work is con-

cerned there may be two orders in the Christian ministry, lest we should be driven to the admission that the *official* authority of the two may also differ. Hence we have shown that the twelve apostles had no successors, because, from the nature of the work to which they were called, they could have none. They were to be the witnesses of Christ's life, teachings, death, and resurrection. Their testimony we receive, and discard all pretended apostolic successions. By many, it is attempted to dispose of the New Testament Evangelists — and by this, I do not mean the authors of the four gospels — in the same way. They are dropped as a temporary class of laborers, needed at that time, but not as a permanent order of ministerial laborers. We have only then to show that pastors, teachers, overseers, and bishops are interchangeable terms, denoting one and the same office, and we carry our point against the advocates of the clerical ranks of Episcopacy. But is it necessary to success in this argument that we take the ground that there is only one order in the Christian ministry as respects its office work? May there not be more than one order in this respect, while in all matters of rights, authority, and official standing, there is an essential equality, while the functions of the ministry are common to all? Can we not present a better front to Episcopacy by assuming this level and common ground that whether we are installed and settled, or, having been duly ordained by churches which we have left for the work, are preaching and raising up churches not yet prepared to "settle" us,— that we are all equal in the prerogatives of the Christian ministry,— than we can present while some who fancy themselves elevated on hills and even mountains by installation, look down upon their uninstalled brethren, as on plains and in valleys, and say to them, "you are hired by the

year as I hire my Irishman; you are inevitably made weak and deprived of great moral power. You are under the influence of a system that degrades you"? Is it to be expected that men even with considerable grace, who are doing the work of evangelists in the West, can read grave discussions by their installed brethren intended to show that ministers who are not installed are inferior to themselves in ministerial rank, if indeed they ought to be called ministers, and not be tempted to say, "come out of your clerical corners into the wide field where we preach, and we will show you men who are hired by the year without degradation, — uninstalled but not unstable, — and exerting a wider and stronger moral power than many who stand, withered and dry, where installation planted them years ago"? But we would not seem to speak with feeling on this subject. We have only a desire that the cause of Christ suffer no detriment. Those doing the work of evangelists would not be hindered by the utterances of ministerial brethren who might speak and think differently with a more extended knowledge of facts and a wider experience.

But it is time to inquire what reasons can be urged in favor of the view that the order of preachers called evangelists in the epistles of the New Testament was designed to be permanent? Is ordination without installation now necessary for the work of planting and raising up churches, not on heathen ground merely, but in many wide sections of our own civilized country?

The question arises, why not send forth men with only a license to preach and when they can organize a church, let them be ordained by it, and installed over it? To one without experience in such work this might seem wise. But those who attempt this labor in the newly settled parts of our country find that it often requires several years

to raise up a church to such a condition of strength that a minister could wisely make it the object of his whole care. It is necessary to have two, three, and sometimes more, young churches under the care of one preacher, who shall divide his labors among them. It would be inexpedient to ordain one over several distinct churches, perhaps in rival communities, and no one of several such churches may be so much stronger than the rest as to make it proper to ordain the preacher over it, and if this thing were done it would often disqualify him for exerting the best possible influence in his whole field. Churches in this condition need the sacraments, and, as according to custom, a licentiate could not administer them, great embarrassment would arise from the difficulty and often impossibility of effecting exchanges with those who were ordained. Such churches need in their ministers all the functions of the ministerial office—everything that can enhance the personal power and influence of the men who are to take charge of them. They should be competent for every ministerial function in order to influence the community and give dignity to their work. For these reasons men who are only licensed to preach and are virtually deemed under probation for ordination are not the men for raising up new churches. It is enough that the church be an “experiment;” it is too much that its preacher be an “experiment” also. He should be a man in whom some church has already expressed the confidence implied in ordination.

The following particulars are deemed proof that the New Testament contemplates the permanent existence of an order of ministers, ordained without installation, and possessing all the prerogatives of the Christian ministry and exercising them in the planting and training of Christian churches, where such churches must have an in-

fancy and time of growth, often very slow.

1. The office of evangelists is spoken of as *distinct* from that of pastors and teachers, prophets and apostles.

In Eph. iv. 11, Paul says, “and he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers.” From this passage we learn that the office of evangelists is distinct from the others mentioned, and may co-exist with them—that it is a gift of Christ to his church and is of the same general nature and design as the office of pastors. It is mentioned as co-ordinate with this office, and, so far as appears from the passage, of equal importance.

2. The office of evangelists was given to the church for the same *end* as that of pastors. All the offices mentioned are said to be alike given “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” It is here declared that the work of an evangelist is of the same nature, in its effects, as that of a pastor. It is the work of the ministry no less than a pastor’s labor. It tends to build up the body of Christ, which is the church, and to fill out the character of the saints. Without good reason, we are not to assert that an office, of which such are the results, was temporary, and has now ceased to exist. It appears,

3. That persons called evangelists, and appointed to do the work of evangelists, received the same instructions, and discharged the same functions as did pastors. In Acts xxi. 8, Paul says “We entered into the house of Philip the evangelist, which was one of the seven” who some years before were chosen deacons. Soon after Philip’s appointment as deacon, we are told, in Acts viii. 5, that he went down to the city of Samaria and preached unto them. He wrought miracles and baptized believers (Acts viii. 38). In

his office-work as an evangelist he seems in no respect to have been inferior to other preachers of the time. In 2 Tim. iv. 5, it is said to Timothy, "Do the work of an evangelist; make full proof of thy ministry." What was Timothy's public office-work? He was not an apostle. In 2 Cor. i. 1, it reads, "Paul, an apostle, and Timothy our brother;" again, Col. i. 1, "Paul, an apostle of Christ, and Timothy our brother." If Paul had regarded Timothy as an apostle, while calling himself one, he would not have been so uncourteous as to say that Timothy was not one, but only a brother. Again, Timothy was not bishop of Ephesus, or settled pastor of the church there. When Paul, according to Acts xx. 1, went into Macedonia in the year 60, he besought Timothy to abide at Ephesus to regulate certain disorders in the church at that place — "to charge some that they teach no other doctrine." Addressing him at Ephesus in the 1st Epistle to Timothy, he informs him what qualifications should be possessed by teachers, bishops, and deacons. He tells him to "rebuke not an elder, but entreat him as a father;" to "lay hands suddenly on no man;" that is, to ordain no one for the church hastily. These directions imply that the church at Ephesus was to have officers who were other persons than Timothy. They were given Timothy as directions to aid him in securing proper men for the offices in the church. But further, the sojourn of Timothy at Ephesus was not intended by Paul to be *permanent*, as it would have been had he, in modern language, been settled over the church. In the second Epistle, probably written from Rome, Paul says, "Do thy diligence to come shortly unto me." "Do thy diligence to come before winter." Hence it appears that Timothy, at the request of the apostle, spent several years at Ephesus on a special mission, from

which he was recalled when the work was done. The general duties of this work were indicated when Paul wrote, "Do the work of an evangelist." This work included acting for the church in the ordination of officers, teaching and exhorting and preaching the word as did Philip the evangelist, but there is no proof that Timothy, in the modern sense, was ever installed over any church. He labored not as a settled pastor, but as a stated supply, an evangelist at and about Ephesus.

The work of Titus was similar. He was not a permanent bishop or pastor in any church, but was left by Paul in Crete to act for the churches in the ordination of their bishops or elders. Paul did not intend that he should settle there, for in chapter iii. 12, he says, "when I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis,"—we find him expected at Troas,—on a mission to the church at Corinth,—and on another to Dalmatia.

He was never settled, but labored for the churches wherever the providence of God opened the way.

It is not essential to the argument that we should be able to adduce a score of instances like these, but only to mark the nature of the work performed by these evangelists. As we are not arguing with believers in Episcopacy, it is not necessary to prove that they were not diocesan bishops, that they did not ordain men by their own authority. They performed the ceremony of ordination for, and in the name of, the churches, as did other ministers. They preached, they baptized, and, by parity of reason, administered the ordinances of the church, and possessed the same prerogatives to act for churches at their request in matters now committed to councils, as did bishops or elders. The angels of the seven churches in Asia Minor could not have performed more official acts

than did these men. They were not surpassed in this respect by any modern pastor, even those who have been settled from three to seven times. But to prove beyond question that the order of New Testament evangelists was not merely a temporary measure for those times, we have only to apply the old principle, "*Ratio manet, lex manet.*"

4. The circumstances which rendered it necessary to establish the order of evangelists in the days of primitive Christian churches still exist, even in nominally Christian lands, and will continue to exist until the millennium.

This is a sufficient answer to the assertion that no provision is found in the Scriptures for the perpetuation of this order of men. If this be so, which is doubted, the reply is, the command to continue the order exists in the *still* existing circumstances which at first led to its institution. There is no direct command to continue the order of deacons in modern churches. If it be said the qualifications of deacons are given, thus implying the permanency of the order, then the charge of Paul to the evangelist Timothy gives the qualifications of the order, and implies its permanence. We infer that the diaconate should continue, because the state of things which led the Head of the church to appoint it still continues. What better reason than this do we need for continuing the office of evangelists? In the days of the apostles, there was need of men to go, like Philip to Samaria, and preach and secure the existence of new churches. There was need of men to preach to churches that could not have settled pastors and to take care of them, as Titus did of the churches in the Island of Crete, until men could be found who could be ordained elders or pastors of them. In wide regions of our own country, we find to-day that the same necessity exists. In thousands of communities, and some of them in regions where there

are settled ministers, as we learn from the recent missionary enterprise undertaken in New England by one who was lately a beloved secretary of the American Home Missionary Society, there is need of ministerial effort to gather believers into little churches, to preach to them, to carry them through a period of weakness. It requires no mean order of talent, — no imperfect degree of experience and piety for this work. The infancy of such churches must be watched over by men who can be to them all that any installed minister can be to his church; and yet these churches can not settle a preacher because the men who preach to them must each have several churches in the same condition under their care, or because where the preacher spends all his time with one church, it is too unsettled itself to think of settling its minister, — too dependent on missionary aid to assume the obligations of a church receiving a pastor. This is the "logic of events" by which we prove that the New Testament order of evangelists is now valid. These are "the stubborn facts" which some of our brethren overlook when they write of "the uncongregational way of ordaining ministers" without installing them over some particular church, and intimate that we are guilty of spiritual concubinage at the West. ("Cong. Quarterly," 1864, page 360.) If so, we are less guilty than some of the evangelists mentioned in the New Testament. They often had *more* than several of these young concubines; Western ministers generally have only from one to four.

But how should the order of evangelists be ordained? This is not a difficult question. Indeed it is, in practice, solved by our New England churches. In the contest of our Puritan fathers against Episcopal ordination, they took the ground "that the essence of the outward call of an ordinary officer consisted in his free election by the church

and his acceptance of that choice"—that "in churches where there are no elders, imposition of hands on officers elected may be performed by some of the brethren orderly chosen by the church for that service"—that "particular churches are the first subjects of this power of ordaining." ("Apology for the Liberties of the Churches in New England," pages 61, 62.) The theory was, that ordination must be an act of some particular church, *for itself*. The person ordained must become the pastor of the church ordaining him, and hence their custom was, "a new imposition of hands upon every new call to an exercise of the ministry." (Ib. 148.) That is, the dismissal of a minister so far unordained him that the next church calling him must perform the ceremony again. But this theory was not strictly carried out. In a letter of Charles Morton, he says, "Yet to us who came from Europe, Mr. Bayley and myself, it (the imposition of hands) was abated."

It was too much to treat those good men as wholly unordained, and in modern installations the same custom prevails. The candidate is viewed as more a minister than a licentiate, as virtually ordained and only to be installed pastor. We have a feeling that one who has been once solemnly ordained, and has performed all the functions of the ministerial office, is not really unordained by honorable dismissal. By common consent such ministers are allowed to preach and administer the sacraments. In practice, our churches do not abide by the logic that a pastor is ordained by some church for its own pastorate, and that when he leaves this, he ceases to be an ordained minister. The local church, in feeling and in practice, ordains the candidate for life or during good behavior. If he is dismissed honorably, he is furnished with papers commending him to the churches "as an able and devoted minister of the gospel." A pastor of course he is not,

until elected by another church to its pastoral office; but he is deemed an ordained minister. It will be impossible to change this custom. It need not be changed.

The ordination of Timothy may have been by the Presbytery of a particular church. It was certainly in accordance with the wishes and wants of the churches, and it qualified him to be a "stated supply" at Ephesus, or to exercise the functions of the ministry elsewhere. By whom such men as Barnabas and Titus and Philip were ordained, we are not told. A divine call to the ministry is the principal and only essential point. Good order requires that one so called should be formally inducted into the ministerial office by those to whom Christ has delegated that power. If ordained by some church for its own pastoral office, in the intention of that church he may be ordained for them so long as it is wise for him to remain, *and*, also, for service after that as an evangelist, until settled as pastor of some other church. If a suitable person for the ministry sees a field in which he can do the work of an evangelist, he may ask some church for ordination, that he may go and perform it. If a church not prepared to receive a pastor can find a man qualified for ordination, it may call a council to ordain him without installation.

But we have only to analyze the act of installation and settlement, to show that one who is ordained and preaching to a church or churches, without formal installation is entitled, as respects his people, and in councils where sent by his people to act for them, to the same rights and powers that pertain to installed ministers. The essential things in a settlement are a divine appointment to preach, and a contract between the minister and the people, pledging him to faithful service, and them to Christian co-operation and to his material support.

Leaving out of view the mixed and unscriptural arrangement of church and society which prevails in New England, and making the church, as it was in the primitive days of Christianity, the only party in the agreement with the preacher, one who by mutual consent is chosen by a church to act as its religious teacher, and is desired by the church to fill, in *all respects*, the office of a minister of the gospel for it, is virtually just as much its pastor in respect of rights and duties, as he could be if a council should meet and sanction the agreement.

If the council, according to our theory, has no *instans* power originating in itself, — if this power is from the church and is exercised by the council for it, — a minister who has entered into a contract with a church has complied with the essential thing, and the church may deem him its minister and ask him to be its moderator, — to control its pulpit, to represent it in councils, — with just as much propriety as if a council had reviewed the proceedings and sanctioned them. This is the practice in the West, and no evils result from it. Where the mongrel system of church and society does not exist, there is no need of installation to legalize the contract. Our churches will be held by moral obligation, and by legal too, if the contract is a matter of record on the books; yet a minister will rarely ever find it necessary to appeal to Cæsar for help to collect his salary if he is a prudent man and fit to be in the ministry. We would not, however, recommend that the custom of installation by a council be dispensed with when the contract between people and preacher can be made with a prospect of permanence. But where this is a matter of experiment and doubt,

installation will make it no less so, and it may embarrass both parties.

Where such a custom prevails, as at the West, churches can be regulated in the matter of fellowship with each other in a very simple way.

Our Associations examine the credentials of ministers coming to us and asking a recognition, and our conference of churches receives no church into its body until its covenant and articles of faith have been submitted for examination.

In the West we find it necessary to adopt such action. We believe it scriptural. We shall restrict and weaken ourselves if we refuse to go beyond the doctrine of our old "standards" on this question. They were formed in the mold of circumstances, which do not surround us. They contain truth, but not all truth; they were wise for conditions of society then existing, and for similar conditions now existing. But I misapprehend the genius of Congregationalism if it has no expansive power — no power to adapt itself to new circumstances, none to advance with light and order into the regions of moral chaos which Christ bids us enter. If the system is only adapted to communities already Christianized, it is not the gospel. If it will do for New England, but is not fit for the West, it is not the gospel; for the gospel is adapted to regenerate the West, and to reconstruct the South. The hour has come for Congregationalism to develop its evangelizing agencies. It has the order of evangelists. Let it increase their number, understand their efficiency, and give them its moral and material support.¹

¹ For comments upon this article, see Editor's Table.

THE PARAMOUNT CLAIMS OF THE WORK OF PAROCHIAL CHRISTIANIZATION.

BY REV. A. S. CHESEBROUGH, GLASTENBURY, CONN.

IN a given locality, Christian piety must exist in individuals and in households, rudimentally, at least, prior to the establishment of a church. But a church having been gathered and organized, *its first great duty is the thorough Christianization of all the individuals and families which are within its more immediate reach, or which constitute its proper parish,—a work that includes the spiritual culture and edification of its own members.* This is called the first great duty of the local church, a duty paramount to all others, inasmuch as it has reference to a seminal enterprise, absolutely essential to the realization of the true idea of a church, and infolding within itself the very life-germ of all associated efforts to Christianize and save the world.

1. Christian obligation seems to increase *in the ratio of the nearness in which others stand related to us, and of their susceptibility to be benefited by us.* It is on this principle, that "if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Do we not here also discover the main reason why God's covenant people received the first offer of the gospel? When our Lord first sent forth the Apostles, "He commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." So, also, subsequently to the resurrection, He declared to them His will, "that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem,*"—a charge which they faithfully obeyed,

and to which frequent reference is made in the inspired record of their labors.

In the grand enterprise of subduing the world's rebellion, it is easy to see that the Captain of our salvation selected such "bases" of operations as would enable His people to hold their ground against opposition, and furnish the best center from which to act aggressively upon the kingdom of Satan. They were to begin their work, as we have seen, among their "brethren and kinsmen according to the flesh," whose language they spoke, whose habits of thought they understood, whose prejudices they had shared, whose interests were dearer to them than those of any other nation. These their fellow-countrymen had been, in common with themselves, under the training of that divinely ordained system of religion, which was designed as "a schoolmaster to bring them unto Christ," and hence were, by their knowledge of the true God, and of the nature and claims of His service, and of the realities of a spiritual and future world, susceptible, beyond all other people, to impressions from distinctively Christian truths. And though the Jewish mind tended strongly to formalism and bigotry, yet it was incomparably in advance of the world besides, in respect to its preparedness for the gospel. Hence in preaching this gospel, as completed by the resurrection and ascension of its Author, the apostles were to make their "beginning at Jerusalem." Here they were, so to speak, to clear a place, lay out their ground, and plant the foundations of that spiritual edifice which was to exceed in glory the

Temple of Solomon. Here they were to organize their first church, and consolidate their strength, with a view to the discipling of all nations to their Master. From this local center, they were to pass to another, as they gathered strength to possess and hold it, and then to another, clearing the ground as they went, at each successive point, for a permanent and organized settlement,—unless in any case driven away temporarily by persecution,—and thus onward toward the grand consummation. This order of procedure was instituted by the Saviour himself, in his parting address to the disciples:—“Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.”

These local churches thus planted, or to be planted as the good cause advanced,—dotting the world over, like stars set in a dark firmament,—are each to illumine its own peculiar sphere, and all eventually by their united glow to light up with a perfect brilliancy the entire firmament itself. Each is to be held responsible, as its first care, to look after the spiritual welfare of its own members, and provide and employ the best means of self-edification. And then it is to do good to all in its own immediate neighborhood who are without the pale of its communion; the inmates of Christian homes, associates in labor and business, neighbors and friends, fellow-attendants on the sanctuary, and townsmen,—all who are susceptible to impressions of good from its labors,—all, in short, whom it can reach; recognizing its obligation under the gospel rule fully to occupy its peculiar field of labor in the community in which it is established. Each individual, whether minister or lay-member, is not to lose himself in the mass, but, in the spirit of Christ-like love to his neighbor, is to assume his full share of the work; and in concert with his

brethren, so far as in him lies, earnestly to strive to bring the gospel into immediate and saving contact with the hearts of all to whom Divine Providence gives him access.

The imperative obligation resting on the churches to do this work, is strikingly seen in the light of this consideration,—that *if they neglect it, it will be left undone*. And the inevitable consequence of neglect will be, a dishonorable yielding up of their rightful and precious heritage to moral desolation and the everlasting ruin of the souls whose welfare stands closely connected with their watchfulness and fidelity. Whatever else the professed followers of Christ may do, if they neglect the spiritual interests of their own households and kindred and neighbors and associates, they cannot wash their hands in innocency. “The voice of a brother’s blood crieth unto God” against them. And the sentence pronounced against such undutiful servants can be no other than this: “He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season.” Matt. xxi. 41.

2. These views, as sustaining the paramount importance of parochial Christianization, we shall see illustrated and confirmed *if we follow the track of the apostles, and their fellow-laborers, in their efforts to execute the “Great Commission” received from Christ*.

After “waiting” in Jerusalem till the Spirit was poured out from on high, and seeing the full organization of the mother church, which indeed is the mother of us all, “they were scattered abroad everywhere, preaching the word,”—planting churches, as they went, throughout Judea, Samaria, Phœnicia, and Syria, as far as Antioch. From that city, as a radiating point, in due time, missionary journeys were undertaken under the sanction of the

church there, which resulted in the establishment of organized Christian institutions over a large part of Asia Minor, and some of the adjacent islands, and subsequently in Greece and Italy. In all these movements we see no trace of an ecclesiastical establishment of a provincial or diocesan character. The local church stands forth prominently and singly, as the divine instrumentality for concentrating and uniting the Christian elements in each single community, — as the beating heart which is to send forth through the entire body of the population, the vital currents of spiritual healing.

It is worthy of special notice to what extent the missionary labors of the apostles and their companions were expended in the "training," as distinguished from the "planting" of the early churches. Their mission had reference not simply, as some might hastily suppose, to the conversion of men and the gathering of them into the visible fold. A great part of their time and energy was devoted to the care of the churches they planted. They aimed to make them self-sustaining, not simply as it regards pecuniary means and officers, but as it regards self-edification and growth, and to render them radiant centers for diffusing throughout their appropriate sphere the quickening and purifying influence of the gospel. Hence, we now and then read in "The Acts of the Apostles," such a record as this: "Then had the churches rest, . . . and were edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, were multiplied." Acts ix. 31.

We find that Paul and Barnabas, after reaching the farthest limit in their first missionary tour, "returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the king-

dom of God." Acts xiv. 21, 22. Subsequently, after abiding "long time" at Antioch in "teaching and preaching the word of the Lord," it is both affecting and instructive to read how, "Paul said to Barnabas, 'Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.'" Acts xvi. 36. For reasons that need not here be stated, Paul shortly after set forth on this important mission, not with Barnabas, but with Silas; "and he went through Syria and Cilicia, confirming the churches." Acts xv. 41.

Specifications of this kind, however, need not be multiplied, for a single consideration is sufficient to set the whole matter at rest, so far as any question can be raised upon this subject. The Apostolic Epistles prove conclusively that in the view of the writers, the honor and strength and triumph of Christianity, as a spiritual system designed to leaven and transform human character and human society, are bound up inseparably with the soundness and purity of the churches, and their fidelity to the principle of local expansion.

As an aid to churches in reaching this vigorous condition of intrinsic and aggressive life, on which so much depends, outside aid may in their infancy be requisite. In early times, as we have seen, the labors of apostles and their inspired coadjutors, were rendered in such a case, — a method of aid paralleled in more recent years by the services of missionaries, sent out and sustained by voluntary Christian Associations. As soon, however, as the point of self-support is reached, it is evident that a church is to take the full responsibility of its internal and external advancement into its own hands. It is one out of the many organized bands of missionaries dropped down here or there upon the earth, at the appointment of Christ, to care for and cultivate, for Him, its particular

portion of the broad field. It is one of the many families of true spiritual workmen set on the walls of Zion, which is required and expected to build over against its own house. By this division of labor, the entire walls are to be reared up in beauty and in strength.

3. Growth in a church, as tending toward a complete parochial Christianization, is of the first importance *when viewed as an indication of an internal healthful life*. Up to the point of maturity, all living things thrive and grow whenever placed in circumstances appropriate to their natures, unless there is operating some functional derangement, or some internal cause of decay. A fruit-tree, for example, if it has air, and sunshine, and moisture, and a good fertile soil, and a locality adapted to its peculiar requirements, is expected to grow, and grow healthily, and bear fruit, according to the law of its vegetable nature. It will not, of course, grow thus in the winter, nor out of its appropriate soil and climate. But if, when all external conditions are right, the spring and the summer pass without presenting the green foliage, the new spreading shoots, the fragrant blossoms, and the rich harvest of fruit; or, if the growth, such as it is, is gnarled, and the fruitage imperfect and unsavory, we instinctively inquire for some cause that is threatening the very life of the tree. So, if the physical frame of a child ceases to expand or to expand proportionately, when all the external laws of infantile growth are observed, how naturally the parents' apprehensions are excited with reference to the insidious approach of some internal disease! Not to multiply examples, it seems to hold true, in the animal and vegetable kingdoms, that appropriate and proportionate growth indicates soundness and health, while a suspension or cessation of such

growth evinces unsoundness and disease, in all cases where maturity has not yet been reached, and where the external conditions required by peculiarity of constitution have been complied with.

Now does not this law extend into the domain of spiritual life? Can any reason be found why it does not, either in the nature of a spiritual life, or in the conditions of its development and expansion? Does the Christian consciousness, or the Bible, furnish any ground of doubt upon this question? Nay, rather, is not the application of this law absolutely required, by all that we know of the characteristics and workings of scriptural piety? Does not the Saviour teach that his kingdom, whether set up in the individual soul, or in the social heart, is a germ of self-expansive life, whose nature it is to grow, until it subdues and assimilates to itself all the faculties of the individual, and all the relations and interests of the social body? It is "the grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth;" but which "groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." It "is as if a man should cast seed into the ground, and should sleep, and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." The parable of the leaven hid in the meal illustrates and confirms the same principle, as viewed from a somewhat different point. The principle may be thus stated: *Christian piety, whether regarded as personal, or as existing and acting in and through social organizations, either on a smaller or a larger scale, in its very nature, as being*

a Divine element, tends by a steady, continuous progress toward a maturity of universal and complete diffusion.

Why should we not apply this principle, directly and without qualification, to the local church in its relations to the parish, as its theater of spiritual operation? It would seem, antecedent to all observation, reasoning from the nature of the case, and the teachings of Scripture, that, in the absence of external causes tending forcibly to break up or to reduce a church, as, for example, persecution, or emigration, or the devastations of war, pestilence, and the like, a church which did not, on the whole, grow in the number and spiritual strength of its membership,—a church that did not, from year to year, make advances upon the unbelief and irreligion existing among the intermingled or surrounding population,—a church that was not gradually enlarging its borders, and drawing to itself the wealth, the intelligence, the moral influence of the community, and controlling them in the interest of Christ's cause, giving bright promise, in its completed maturity, of ultimately absorbing, by a thorough transfusion of its own life, the entire parish into itself,—must be an unsound church,—that there must be something wrong in its spiritually sanitary condition. If the growth of the mustard plant, set in a favorable location, should be suspended, we should naturally look for some disease or defect in the plant itself as the cause. If the working of the leaven in the three measures of meal should cease when as yet only one measure is leavened,—all the external conditions being favorable to the completion of the process,—the housekeeper would be led to question, whether the leaven, if originally good, had not lost its essential properties as leaven.

The full application of this principle to the local church, may seem to carry a too sweeping charge of dereliction or

duty. But whatever qualifications may be demanded, this conclusion can not be denied without doing violence to the plainest evidence:—that it is the first great duty of the local church to grow, with a view to the thorough Christianization of its parish. Failure here, when no providential and unavoidable hindrances exist as a reason, is a clear and alarming indication of unhealthfulness of spiritual life. In such a case, the salt has in some degree lost its savor, and, so far forth, is "good for nothing." So far forth the talent is laid up in a napkin, the light is put under a bushel, and the things that remain are ready to die.

In drawing this analogy between animal and vegetable life and spiritual religion, it is not intended to press points too closely, or, at least, unreasonably. A healthful child grows by a steady organic expansion, till he reaches manhood. A vigorous tropical tree in its appropriate climate reaches its perfection by a similarly continuous process. But in the cold latitudes, vegetable growth is suspended during the season of frost and ice, and, in all climates, it may be seriously checked and even destroyed by sudden and severe atmospheric changes.

It has already been intimated that the expansion of a local church may be checked by violent providential causes, or such events as tend to disturb and break up the elements of society. And we may say furthermore, that the most retired and staid communities may at times come unavoidably under the influence of agitating and diverting occurrences, that shall affect prejudicially their religious condition. And then, again, it can not be expected, that the increase of a church, however true and devoted to its work, shall proceed by a uniform arithmetical ratio, adding numerically, from one twelve-month to another, just so many to its membership. During one year, there may be

large accessions, as the fruit of a widespread revival; another year may be marked by a large number of deaths and dismissions, uncompensated by additions; while yet, again, the increase may be decided, yet small.

Facts like these, though seemingly militating against the position we have taken, only require a more comprehensive generalization to bring them under the general law, that where providential circumstances do not hinder, it is the paramount duty of a church to grow, and if it is in a healthful state of spiritual life, it will grow. To illustrate: A youth may, during a single year, shoot up toward man's stature with great and marvelous rapidity. During the next year, he may remain at the same point as to height, and yet properly speaking, he is growing still, — not upward, but in filling out into fair proportions the stature already attained. This year a tree in your orchard may be loaded down with fruit. The succeeding summer it may appear to the eye a barren, worthless lumberer of the ground; and yet it is only recruiting its energies, and gathering new vitality and fulness for the production of future harvests, — really advancing in all that constitutes its permanent value as a fruit-bearer. And in these instances the same process will be repeated, till life culminates in full maturity.

These analogies show us how a church, although not presenting the same numerical increase from year to year, may yet be really gaining ground toward the accomplishment of the special mission assigned to it in its internal, and its more immediate external, relations. Judged not by annual statistical reports merely, but by measurements extending over longer periods, the unfavorable aspects presented are only eddying currents thrown back over the shallows, while the deep waters of the channel flow onward toward their

ocean home with a grand and steady movement. So that the facts adduced, instead of furnishing an argument against the position that the growth of a church in the direction of parochial Christianization, is of paramount importance, inasmuch as it is a sure index of spiritual health, give to this position a decided support.

4. But we go one step further. Growth in a church is to be viewed not simply as symptomatic, but as productive of results. It is not only an indication of health under the conditions specified; it is frequently, if not always, a necessity as the preserver and promoter of health. Drawing our illustrations from the phenomena of life in the physical world, we understand that a plant, whose growth is interrupted or even retarded, is apt to fall at once into a diseased state, and to be covered with destructive vermin. And we know, also, that no way is so effective to get rid of the ravagers, as to quicken the life and restore the vigor of the plant, by means of better fertilization, irrigation, and other like resorts, well known to horticulturists. The same principle holds good, in many respects, in the treatment of the human body. Oftentimes the best method of maintaining health in childhood and youth, is not a direct medical battling with disease, but such a hygienic treatment as tends to replenish the central bodily forces, and to keep them in action, and, in this way, to secure the regular unobstructed development of every organ. Growing villages and towns, growing states and nations, have a certain power of resistance to demoralizing influences. It is when they cease to make advances, and activity and thrift give place to want of public spirit, to purse-proud and labor-despising gentility, or listless poverty, that the social body goes most rapidly to decay.

And is it not obvious, from experience and observation, that as soon as a

church ceases to be an aggressive and a thriving church, it is liable to become corrupt in doctrine and in life, formal, worldly, and, it may be, contentious? Does not the principle hold here, that the suspension of growth is sometimes *the cause* of the decay of life, and not simply the *first symptom* or *effect* of disease? Is it not a well recognized fact, that where men are drawn away from scenes of active Christian labor, either by providential circumstances beyond control, or by a voluntary yielding to temptation, they are far more exposed to be enticed into evil associations, and corrupting practices, than when kept faithfully at work in their former positions, verifying the adage, that "the devil will find mischief for idle hands to do"? And does it not accord with the experience of every individual Christian, of every church, and of every pastor, that the more earnestly and constantly the energies can be drawn out into active exertion, the more hopeful is the spiritual condition? With all the dangerous tendencies toward artificial and boastful activity among the working members of our churches, the perils of utter spiritual stagnation and death lie nearest to the doors of those who are unaggressive and inactive. The more we do for Christ, the more we are able to do,—our capacity for efficient action being enlarged by use. The more we do successfully for Christ, the more delightful does our employment become; for there is no stimulus like success. And so also conversely, we may affirm, the less we do, the less we have the capacity for doing. And just in proportion as blameworthy failure attends our efforts, are the inclination and the impulse to action weakened. The energies of the Lord's hosts are kept vigorous and healthful only as they are taxed in effective action against the foe.

By as much, then, as the neglect of

parochial Christianization not only testifies against, but actually impairs the spiritual soundness of, the churches, and fidelity in the work preserves and improves the tone of healthful vitality, by so much are its claims enhanced.

5. The growth of our local churches, in the successful prosecution of the work of parochial Christianization, *sustains a very important relation to the establishment of the claims of Christianity as a religion adequate to the conquest of the world.* The New Testament claims that the Gospel of our Lord Jesus Christ is designed to convert and renovate the world. The question is pressed upon us for an answer: Is it adequate to this end? Judging now, not from an abstract consideration of the moral forces embodied in Christianity, but from the actual working of these forces, as seen in the past history of the Church, it is asked, Do facts sustain this claim, and give cheering promise of its fulfillment?

We believe fully in Christianity, in its divine origin, its regenerative power, its universal adaptation, its ultimate triumph; and we take the ground that these several articles of our creed are sustained by strong evidence drawn from historic records. And yet, it is not to be denied, that to the eye,—not only of skepticism, but of honest doubt, and of timid faith,—there are points where the evidence seems to bear in the opposite direction, and where some higher testimony than that of historic facts, seems to be needed to give to the mind assurance.

With regard to this very matter of parochial Christianization, it may be argued: If the gospel is sure to succeed according to its design on the field assigned to the local Church, then promise is given that it will succeed universally. If it can thoroughly Christianize, and hold under its renovating sway, the parish, then it can do the same for the population of the world,

which, for our present purpose, may be viewed as the parish multiplied.

But if, on the other hand, the gospel can not exert a thoroughly regenerating power over a small community, does it not fail to fulfill its pledges, and effect its grand ends? If a group of churches, after having been established for several generations, is seen to be gaining but slightly, if at all, in spiritual power, and making scarcely perceptible, if any, advances upon the population with which they are socially or territorially connected, must not an inference disparaging to Christianity be inevitably drawn? Much more: if these churches, in the absence of causes that violently disturb the elements of social order, do not hold their own, but relatively retrograde, both in numbers and spiritual strength, and irreligion and heathenism entrench themselves in neighborhoods that had Christian antecedents, and in families that had a Christian ancestry, is there not given an occasion of stumbling? How ready is unbelief to press its advantage! "Christianity here threatens to prove a failure. It does not keep good its promise. It does not answer its end. It furnishes in this case, certainly, no bright hope of being able to possess the world and *hold* it in possession."

We know that Infidelity has used substantially this argument against the gospel system, with telling effect, on minds of a practical, matter-of-fact character. We know, too, that many weak believers have been often stumbled by it. If Christianity is fairly rotted down, and gone to utter decay in its old centers;—if the strong churches which once flourished in Jerusalem, and Antioch, and Constantinople, and Rome, and in the ten thousand villages and towns adjacent to those cities, have died out utterly, or in everything but the name;—if Christianity, in its hitherto triumphant march across the continents, has developed in almost every

locality, where it has secured a footing, a growing youth, an active, robust manhood, only to be followed by an anile decrepitude, acting like an exhaustive stimulus on society, using up, so to speak, the soil of each nation, and rendering it, after a few centuries, morally barren, or capable only of noxious productions, showing its highest vigor only in new spheres of conquest, and among new races of men,—then the prospects of the future are indeed dark.

But to this argument we do not yield. The facts which constitute its premises are painful, but not conclusive. Christianity employs only moral forces, and its conquests are moral conquests only. If you destroy a church by the sword, or remove it by colonization, or scatter it by persecution, it can of course no longer exist. If the town or city where it is planted becomes depopulated by a change in great commercial routes, or by such an improvement in the arts as throws its inhabitants out of employment, or by the springing up of rival marts of traffic in its neighborhood; then it must of necessity decline, and, it may be, perish, with the town or city itself. And then, again, adverse influences may operate against the prosperity and even perpetuity of a church, in such an unavoidable want of the means of education and intelligence, as leaves it without competent teachers, and hence exposed to the inroads of error. And still further: the Christian system seems, by a moral necessity, to be obliged to grapple in mortal conflict with falsehood and heresy in every shape,—with Judaism, idolatry, and Mohammedism, with speculative philosophy, ritualism and asceticism, with dogmatism and latitudinarianism, with laxness in practical morals, with hierarchism in polity, and with Erastianism in State connections. Each fatal experiment must be tried, and must be

allowed to work out its terrible consequences, that the church may be taught, by her very lapses, the imminent danger of all admixtures of human philosophy with her pure faith, and all alliances of human forms and institutions with her simple worship and polity.

The failure of pure Christianity to hold fast many of the possessions it has acquired, can thus be clearly traced to those irresistible forces that have disturbed or modified the structure and condition of society itself. Or it may be due to those vicious moral elements, inherent in fallen human nature, before which, after having partially impregnated society with its own quickening power, Christianity, owing to the unfaithfulness of its professed friends, has retired for a while, that it might gather strength, by a temporary retreat, for a future and complete triumph. Even now we see the good cause revived in the old centers of apostolic labors, and new churches rising in evangelical purity, phoenix-like, from the ashes of such as have dishonored many Christian centuries with their corruptions.

So much for the past. But can Christianity afford a repetition of the old cycle in the history of its churches,—youth, manhood, decay? Is it necessary that these churches should find the culminating point in their respective localities, before fulfilling their mission and completing their work,—that is, before reaching their full maturity? Does not the nineteenth century place them, at least in America, on such vantage ground, that they can overcome the old cyclical tendency, and move forward in a direct course toward the goal of a perfect Christianization? Have they not the fairest field possible to work and to grow in, hampered by no civil disabilities, and enjoying complete liberty of opinion and expression? Have they not wealth,

and intellectual privileges, and advanced culture on their side? Can they not boast a most auspicious beginning, and a decided start of error and irreligion?

Christianity would seem to be here put on a *new trial* under circumstances most favorable to the full development of its resources. The question therefore becomes a serious and an earnest one: What are the results so far as they are already made to appear? Are these churches, as a body, steadily advancing to a complete possession of the field assigned them? Where, a half century ago, a circle of churches numbered among their members one fifth of the population of their respective parishes, do they now number one fourth or one third? And have the spirituality and fervor of their piety correspondingly increased? Where once there were vicious and Sabbath-desecrating neighborhoods,—“Hardscrabbles,” as they are called in our rustic vernacular,—are there now to be found groups of orderly, temperate, and church-going families? Are the old tilled fields put under a higher degree of cultivation, and the old wastes recovered? Then the gospel is placed in honor, and its pledges are being redeemed. But if, with all the facilities for progress afforded them, these churches are scarcely keeping pace with the census, or are at a stand-still; much more, if they are running down, or running out by however slow or lingering a process, then it would seem as if the cause of our common Christianity is in danger of suffering a shameful failure. The very apprehension of such an issue of the pending trial is enough to call into exercise, in truly Christian souls, the power of prayer and effort and endurance, to a degree of which we have as yet known nothing by experience.

6. We pass now to another consideration designed to sustain the para-

mount claims of the work of parochial Christianization, namely: *That it is fundamental to the successful prosecution of the great missionary enterprise committed to the churches.* Labor within the parish is, without a figure, missionary labor, and is most appropriately and correctly designated as such. And each church, as already intimated, is, in its very design and organization, a band of missionaries, commissioned and ordained by Christ to work with true missionary self-denial in its own home-field. But reference is here specially had to the prosecution of the missionary enterprise outside of the already assigned parishes. *The functions of this enterprise are, to establish local churches, and nurse and train them to the point of self-support.* Considered in this light, it lies at the foundation of a universal evangelization. In another and deeper sense, however, it is itself based upon the success of the local church-work; for the zeal which furnishes it with laborers, the liberality and self-denial that provide the means for its prosecution, and the spirit of piety and of prayer that constitute its real power, are to be found, if found at all, in the local churches.

As the heart beats in these centers of spiritual life, so will the pulses respond in the extremities of extra-parochial missions. This being so, how indispensably important that the piety of the churches do not run down, but that it be kept up and continually improved, both in tone, and aggressive power, and faithfulness; that it be quickened in vigor, ennobled with holy fortitude and courage, and pervaded with the tender and self-sacrificing love of Christ!

Just at this point, it may be well to notice a difference in the expressed judgments of good men, not to term it a controversy, with respect to the relative claims of the home and foreign fields of Christian labor. One class, starting with the maxim that "charity

begins at home," allows the commanding interests of the home work to overshadow all else; so that few, if any, unexpended energies are left to be devoted to effort abroad. The other class points to the extent and condition of the exterior field, as it stretches almost indefinitely on every side beyond the parochial limits, and pleads that this shall stand first in our regards, on account of the greater numbers who demand help, as well as their utter spiritual destitution. Both classes are probably right, and both probably wrong. The latter are doubtless right in taking the broadest possible view of the work to be done, and in rejecting all limitations to the spirit and toils of Christian benevolence; and wrong in overlooking the seminal relation which the local church sustains to the promised harvest of a universal Christianization. The first class is without question right in assuming that the home-work lies at the foundation of all mission work; and wrong in persistently cherishing so exclusive a view, as leaves the outside world to perish until all is perfected within.

We are never to forget that "the field is *the world.*" We can never labor in the right spirit, nor with the highest success, except as we take the world into our hearts, and enter into the benevolence of God, who "so loved *the world* that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Our love is to have no fixed boundaries; certainly none that are set up by selfish interest or worldly policy. While this is so, a divine economy may so assign our labor to some particular portion of this vast field, as that our strength may be expended most effectively, and accomplish the largest results toward the ultimate and complete occupation of the whole. "*Begin at Jerusalem,*" is the charge. You are not, however, to

stay there. Spread yourselves, as rapidly as your resources will allow. Wherever you plant yourselves, lay your plans permanently to hold the ground you occupy, as a starting-point for new advances. By keeping your eye thus on your relation to the entire field, you will most faithfully and wisely cultivate your own homestead.

It is sometimes said, that the surest and most effective way to promote the spiritual prosperity of our churches, is to engage them most earnestly in the cause of missions abroad; that the reaction of a self-forgetful and unselfish benevolence will operate more favorably upon their piety and growth, than will all direct efforts to this end. There is an element of truth in this position. The exercise of a large-hearted charity unites us most tenderly to Christ our Lord and Saviour, aids to build up within us a character of the noblest type, and breathes into the soul an energy almost resistless. But so far as it is implied that the most unremitting and direct attention to the work of Parochial Christianization is not necessary to its success, or that the work will take all due care of itself, while we are giving our sympathies and labors chiefly to external enterprises, we not only suspect, but we think we see, a fallacy in the position assumed.

The apostolic rule is plain. "As we have opportunity, let us do good to all men, especially unto them who are of the household of faith." *Opportunity* and *nearness of relation*,—these control and settle our direct obligations to fellow-men. And, graduating the claims on our benevolence by these two tests, it is not difficult to determine whence come those that are strongest. We hold that "Charity seeketh not her own," and yet also that "if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." The "specialties" of the apostle can

not certainly be intended or fitted to nourish a contracted or un-Christlike spirit. We admit that the outside field is broader and more necessitous, but we forget not that "he that is faithful in that which is least, is faithful also in much, and he that is unjust in the least is unjust also in much." We concede that the selfish heart is apt to be better pleased with a principle that makes home-work first in importance, and yet we know that the reverse of this principle is not without its perversions. How often is zeal for foreign missions only a romantic emotion, visibly disconnected from all those plans of doing good that call for personal, self-denying toil! How many names of men will be found attached to subscriptions of large amount for objects of philanthropy abroad, that are never uttered with gratitude by the poor of their own ward or village! There is certainly reason to suspect the soundness of that charity that turns away with cold neglect from the work to be done at its own fireside, and at its own doors, and lavishes its sympathies and gifts on the needy, the ignorant, and the perishing abroad. And on witnessing such a case, the question almost involuntarily rises to the lips: If a man love not his neighbor whom he hath seen, how can he love a heathen whom he hath not seen? A charity that overlooks the near for the remote, the familiar for the strange, that which is susceptible for that which is difficult of approach, or of impressions, must be an ill-proportioned and morbid sentiment. And further, the wisdom of that zeal which exhausts itself in engineering great organizations, and inspiring platform oratory, to the neglect of those humbler labors necessary to promote the growth of the churches at home, is seriously to be questioned.

It is only as the churches are in a spiritually quickened and prosperous

state, that the grand enterprises of Christian charity can truly succeed. It is only thus that there will be that power back of these enterprises which will give them the requisite momentum and efficiency; only thus, in fact, that they can have any *vital* connection with the churches. To supply an enterprise with money and labor, — as an engine is supplied with fuel to feed it, and mechanical skill to control it, — expecting that it will grind out regenerate souls, and institutions instinct with a divine life, is a burlesque on Christianity.

The late Doctor Rice, of Virginia, is reported to have said that he did not believe that God designed to convert the world through the instrumentality of the present generation of Christians, or to impress upon the world the prevailing low style of piety in the churches. This suggestion leads to some painful reflections. The inventive minds of the present generation, and of that which preceded it, have been very productive of plans of philanthropic and Christian organizations for elevating and saving men. Money has been largely contributed, labor liberally bestowed, self-sacrifice and even martyrdom cheerfully endured. While we would not in the least disparage the results achieved, but rather humbly and gratefully exult in them as a triumphant answer to the cavils of unbelief, a stimulus to enlarged undertakings, and much more, as God's seal of approval to the motives that have inspired them; still, if we mistake not, there is extensively felt to be, in the practical working of these organizations, a saddening deficiency of spiritual power. There is profound wisdom of the head, there is unwearied toil of the hands, there is much and earnest prayer, and true Christ-like self-sacrifice; but notwithstanding all, the good cause flags. The Lord's treasuries are ever low, and sometimes even empty,

under the most economical administrations. The whitened harvests perish for want of laborers. To maintain even a tolerable degree of efficiency, appeal on appeal is needed to call out supplies from the churches. And not seldom, the apprehensions of a dishonorable debt resting upon our great benevolent institutions can only avail to float them off the rocks that threaten to wreck them.

Now if we ask, what is needed to give the right impulse to our Christian enterprises? the universal answer is but one: the churches need to be "endued with power from on high." Their piety is too fitful, too superficial, too conservative, too self-indulgent. It wants steadiness and depth and strength and self-sacrifice. By performing their home-work so inefficiently, they not only evince a want of that power which is necessary to the highest success of extra-parochial missions, but they fail to put themselves in training for the most successful prosecution of these missions. All the organizational machinery interposed between them and the objects of their benevolence creates no power. And the reactive influences from which so much has been expected, is to a great degree canceled in its benefits by our inelastic, mechanical methods.

How imperative, then, are the demands for a more thorough Christianization at home! If there is a stand-still here, there must of necessity be a stand-still in the work abroad. If there is retrogradation here, the same will be true of all the great enterprises that look directly towards a nation's or a world's evangelization. The ability of the churches to grow, and occupy their respective parishes for Christ, holding the ground firmly as they spread themselves, decides their ability to gain possession of the world. Thus prospering in the spirit and by the power of Christ in them, they will send

forth laborers of truly apostolic character, and as many as are needed; laborers born of missionary zeal, and trained from spiritual infancy to missionary toil. They will furnish the means also, without stint. And best of all, there will be a powerful and steady impulse of effectual prayer and saintly devotedness behind all instrumentalities, which will make their plans and movements like the resistless onward march of mighty hosts that know no weariness and no defeat.

The interior work and the exterior work are not in conflict. They are one at the roots. But the exterior finds its power and resources, under Christ, within. How urgent, then, are the motives, from this consideration, to seek the prosperity and growth of our churches. By as much as we estimate the value of the successive worlds of souls that are passing into eternity, by as much as the honor of the name and truth of Jesus on earth is dear to us, by as much as we sympathize with the mighty travail which he endured for us and for a race of sinners, by so much are we constrained to yield to the claims which this cause has upon our warmest and most untiring devotion.

The subject is by no means exhausted. But if the position that Parochial Christianization is the first great duty of our churches, is sustained, (1.) by the argument drawn from the nearness of relation in which the church stands to the parish; (2.) by the example of the apostles and their fellow-laborers in the early church; by the considerations, (3.) that growth in a church is necessary as the symptom of a healthful life; and (4.) as the preservative of such a life; (5.) by the necessary connection which this work has with the claims of Christianity to be a system adequate to the conversion of the world; and also, (6.) with the

successful prosecution of the general cause of missions; then the position is fully established. And if this be so, is it bringing up a false report against very many of our ministers and churches to say, either that the duty has not been fully accepted by them, or, if accepted, that there have been too few earnest and persistent efforts to discharge it? But there is no call for mutual criminations. The slowness of the heart to perceive, and the slackness of the hand to execute, have been well-nigh universal. The call *now* is, to repentance, to faith, to prayer,—to a wise and thoughtful study of the Word and Providence of God,—to prompt and self-denying toil. Our encouragement is abundant. The promise reads: “My grace is sufficient for thee; for my strength is made perfect in weakness.”¹

¹ In Massachusetts and Connecticut, the work of Parochial or Home Evangelization has been made the subject of organized effort. In the former state, the GENERAL CONFERENCE has a Standing Committee, consisting of the Secretaries (Recording and Statistical), “the Secretary of Home Evangelization,” five others by appointment, the chairmen of committees on the subject in each local conference, and one other in each conference, chosen by itself. This committee is now organized by the appointment of a chairman, Hon. William B. Washburne, of Greenfield, a Secretary, a treasurer, and an “Advisory Committee” of ten persons. Rev. Daniel P. Noyes, late a Secretary of the A. H. M. Society, is “Secretary of Home Evangelization,” and is in part supported by the Massachusetts Home Missionary Society. His main work is, by personal visits to Conferences at their sessions, aid to churches, by gathering and diffusing information, and by various ways creating and systematizing public interest, to endeavor to secure efficient labor in Home Evangelization on the part of the churches. In addition to the sterling argument of the above article, every Christian would do well to read Mr. Noyes’ report of his practical work, to be found in the Minutes of the General Conference for 1865.

OUR DECLARATION OF FAITH AND THE CONFESSION.

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THE idea of the late National Council originated among the Churches of the West, for the purpose of a great evangelic work in the South and West. Church polity did not enter very distinctly into the plan, and our doctrines not at all. Even at the opening of the Council some of the projectors doubted the expediency of mooting the question others felt opposed to it.

To the Convention of Delegates, however, the importance of re-examining our fundamental doctrine, as well as our polity, in order to success in our evangelic work, was very plain. Our moral force was seen to lie, under God, in our *doctrines*. The practical bearing of this force on the work to be entered upon, is through our polity. Discrepancies of view, or even vague notions in respect to either of these, would preclude that vital unity of the body which is essential to the highest success; and instead of harmony and strength, generate feebleness and confusion. Hence committees were appointed by the Convention to report on these, together with other topics, matter for the consideration of the Council.

The first draught of the Declaration of Faith consisted of a complimentary reference to, as "an honorable mention" of, the old confessions as historical documents of great value, and a brief formula of fundamental doctrines. As the subject opened before the committee, they were led to connect the honorable mention of the ancient symbols with re-affirmation, or a declaration of adherence to them, as "embodying, for substance of doctrine, the constant faith of the churches," and "as well and fully grounded upon the holy

Scriptures." This left the doctrinal basis of the denomination just where it had been, almost from the beginning of our history, in these "ancient and honorable" confessions; and constituted the first and the main part of the Declaration of Faith.

Here the work of the committee might properly have closed. But in defining the doctrinal status of the denomination, something was due to it, as a branch of the one Apostolic and Catholic Church, in its relations to other denominations. There are principles of inter-denominational law and fellowship, in the faith and work of the gospel, which required to be considered, as well as the unity and vigor of our own communion. And there was felt to be a special call for something of this kind, in the growing desire among men in all branches of the Protestant Church, for a more *manifest* union of believers — for some visible and some *extended* right hand which should say to the world more distinctly, "*We are one.*" To offer this hand, on some platform sufficiently broad and strong for all who hold Christ as the Living Head, seemed peculiarly appropriate for the Congregational Churches at this their great National Convention, being more simple in their organization than most of the other branches, and nearer the New Testament usages.

For the second part of the report, therefore, there was prepared a declaration of certain general truths as a ground of this more extended fellowship, and as a "testimony in common with all Christian believers" against "popular and destructive forms of unbelief which assail the foundations of all

religion, both natural and revealed." These two parts covered the whole ground — our denominational unity and our catholicity.

This plan defined itself so clearly, and impressed itself so strongly on the committee, that they could but gratefully recognize the divine guidance in it, and had no doubt that the Council would adopt it. And it was the failure on the part of some to distinguish these two parts, and to perceive the object of each, when the report was read, that occasioned the impression that it was vague and latitudinarian.

After the report was submitted, it went into the hands of a large committee of the Council. There it was bisected and dissected, decomposed and recomposed, filled out, rounded off, and, with somewhat more of the breath of life, brought back. But the two vital points came with it, more sharply defined and fully defended.

All agreed that the system of doctrine contained in the confession was Calvinistic, but some did not wish to employ the term in designating it. The history of the epithet, in this connection, is worthy of a passing notice. It found its way into the first draught of the preliminary committee's report, but was ruled out after a little consideration. Its next appearance was in the historical preface of the report, submitted at a second meeting, where it was allowed to remain. In the dissection of the report, by the committee of the Council, this preface, with other parts, was cut off, and the term went with the *dissecta membra*. This was its second ejection. But it was picked up and brought back, in a brief characterization of the system of truths, "which is commonly known among us as Calvinism." The motion in the Council to strike it out was discussed and lost. Its hold on the document was now positive, and fixed by vote of the body, and seemed likely to

be lasting. But in the revolutionary movement hurriedly started on the way to Plymouth, and carried out among the tombs of the fathers, in such a tumult, almost tempest of ecclesiastical passion, it is a marvel if the bones of the ancient dead were not disquieted in their graves, — that the spirits of our godly sires did not rise and rebuke their irreverent sons. In the midst of such serio-comic transactions, "Calvinism" took its third and its final departure from "The Declaration of Faith." It was not a trick, as some thought, but a fine idea, carried out without time for due preparation.

The vote of adherence to the faith of the fathers makes it important to know what that faith is, and where it is to be found. It is "embodied," says the Declaration, "in the confessions which the synods of 1648 and 1680 set forth or reaffirmed." How many, or rather how few, of the five hundred delegates to the Council know exactly what the Savoy Confession is, where it came from, where it can be found, or what the difference is between it and the Westminster Confession? We have been asked substantially these very questions, by an excellent minister, and a Doctor of Divinity. This may not be so much the fault of the men as of the times, which have let these old symbols so fall out of use that they had gone almost out of the memory of some men. This action of the Council will rake them from the ashes of the past and replace them on the shelves of our honored and increasing theological literature.

In strictness of speech, neither of these confessions was "set forth" by either of the synods referred to. The synod of 1648 simply gave their assent to, or reaffirmed, the doctrinal part of the Westminster confession. "This synod, having perused and considered (with much gladness of heart and thankfulness to God) the confession of

faith published by the late reverend Assembly in England, do judge it to be very holy, orthodox, and judicious in all matters of faith, and do therefore freely and fully consent thereunto, for the substance thereof. Only, in those things which have respect to church government and discipline, we do refer ourselves to the platform of discipline agreed upon by this present assembly, and we do therefore think it meet that this confession of faith should be commended to the churches of Christ among us, and to the learned court, as worthy of their due consideration and acceptance."¹

This confession—the joint production of the Westminster Assembly of Presbyterians and Congregationalists—is a strictly Presbyterian symbol. It is the accredited standard of theology and ecclesiastical law in both of the great branches of the Presbyterian Church in the United States. The Congregationalists in the Assembly were able debaters and strong men; but they were largely outnumbered by the Presbyterians, who were also some of them very strong men. They agreed on a statement of doctrine, to which all subscribed, but to the polity of the body the Congregationalists gave no assent; neither did the Parliament of England, nor the people.

During the Commonwealth, the Congregational churches increased rapidly in number and importance. A little before the Protector's death, they petitioned him for liberty to call a synod, in order to prepare and set forth a Congregational Confession of Faith. Some of the court opposed it. But Cromwell said it should be granted; "they must be satisfied," and gave consent. On the 12th of October, 1658, the elders and messengers from a hundred and twenty churches assembled at the Savoy, the old ecclesiastical head-quarters, in the city of London,—the former assembly

being held at the chapel of Henry VII., within the corporate limits of the city of Westminster. They opened the synod with a day of fasting and prayer. After debating awhile whether they should adopt the doctrinal articles of the Westminster Assembly, or draw up a new declaration, they decided to do neither exactly, but to modify and amend the former, keeping as near to the methods and spirit of it as possible. The committee appointed to the work were Drs. Goodwin and Owen, and Messrs. Nye, Bridge, Caryl, and Greenhill. The assembly were in session eleven working, and two or three worshiping days. Their object was harmoniously and happily accomplished, and set forth as "A Declaration of Faith and Order, avowed and practiced in the Congregational Churches in England."

Here now a Congregational Confession, the first general one since the Apostle's creed, gradually sprang up in the days of primitive Congregationalism. And, one has only to examine it attentively, to see that it is in the true apostolic succession of creeds, by a living chain from that early one, down through the Nicene, Chalcedo-Athanasian and the great Protestant utterances. It is in substantial agreement with the Thirty-nine Articles, the admirable doctrinal standard of the Church of England; and in nearly circumstantial accord with that of the Presbyterians.

Some doubted, as we have said, the wisdom of any action upon this subject by the Council. Our Congregational fathers at the Savoy placed their declaration on the ground of a primary *duty*. "The confession of the faith that is in us," say they, "when justly called for, is so indispensable a due all owe to the glory of the sovereign God, that it is ranked among the duties of the first commandment."²

¹ Mather's *Magnalia*, Vol. ii. p. 155.

² *Hambury's Memorials*, Vol. iii. p. 417.

And for want of such a confession, they say, "the generality of churches have been, in a manner, like so many ships, though holding forth the same general colors, launched singly, and sailing *apart* and *alone* in the vast ocean of these tumultuous times, and have been exposed to every wind of doctrine, under no other conduct than the Word and Spirit."¹

By way of explaining their divergencies from the Westminster Confession, "A few things," they say, "we have added for obviating some erroneous opinions that have been more broadly and boldly here of late maintained by the asserters, than in former times; and have made other additions and alterations in method here and there, and some clearer explanations as we found occasion."² They substitute for the list of books of the Bible, given in the Westminster, simply the number, "sixty-six." In the sixth chapter, on the Fall of Man, they introduce the covenant of works and of life, which is not in the Westminster; and where the Westminster says, "*they* fell," the Savoy has it, "they, and we in them, fell." It omits the fourth section of the twentieth chapter, on disturbers of the peace of the church; the latter part of the twenty-fourth, on Marriage and Divorce; the thirtieth, on Church Censures, and the thirty-first, on Synods and Councils. They added an entire chapter on the Gospel, following that on the Law, but which was made up of principles scattered through the Confession. Some doctrines are shaded differently. The Westminster fathers say, "They"—our first parents—"being the root of all mankind;" the Savoy are more full,— "They being the root, and, by God's appointment, standing in the room and stead of all mankind." The former say, "The same death in sin and corrupted na-

ture are conveyed,"—the latter, "the guilt of the first sin was imputed, and the corrupted nature conveyed to all their posterity." The chapters on the church are not in entire agreement. The Westminster defines the visible church as "consisting of all those throughout the world that profess the true religion, together with their children." The children of believers are not included in the Savoy definition, though they are to be baptized. In the former, "the ministry, oracles, and ordinances of God" are given to the catholic church as an identical organism, with no restrictions to the *churches*, in respect to government. By the latter the church can not be "intrusted with the administration of any ordinances, or have any officers to rule or govern in or over the *whole* body." The one cuts up the old root of the Papacy, Prelacy, and all hierarchies. The other leaves it to shoot up in Presbyteries, Synods, and the government of a General Assembly.

These are the chief *differences* in the doctrinal positions of these two symbols.

The Congregational Churches of England had now their Confession and the Presbyterians had theirs. But the churches of New England were in the use of the Presbyterian, and not the Congregational, as their standard. Thus they stood for thirty years. At the Synod of 1662, nothing was proposed relating to a Declaration of Faith, and little was done, except to plant the seeds of the disastrous half-way covenant. Eighteen years later, when the Synod of 1679 came to its second session in May, 1680, a Confession was the chief business. Here the same questions met the Provincial Synod and the National Council. Two Confessions were before them,—one Presbyterian, the other Congregational. Should they make a new one? And if so, should it be a long or a short

¹ Han. Mem. Vol. iii. p. 523.

² Do. p. 527.

one?—according to the recent speculations in philosophy, or without any specific philosophy? Or if they should adopt one of the old symbols, which? or, should they reaffirm them both? The Fathers of 1648 had declared the Westminster Confession “very holy, orthodox, and judicious.” But those of 1680 took up the Savoy Declaration, and examined it very carefully. It was twice publicly read in the synod. Some slight changes were made, such as restoring the list of the books of the Bible, and including the children of believers in the definition of the church. Then it was adopted by the synod, the General Court of Massachusetts, and the churches of the New England colonies generally. Thus the Congregational churches of England and of New England not only held the same faith, but also the same “Declaration of Faith.”

In 1708, the churches of Connecticut wished for a little more definite organization than the Cambridge platform gave them. It provided for no association of ministers, and for only occasional councils. The elders and messengers met at Saybrook, then the seat of Yale College. They examine this same symbol of doctrine, append copious Scripture references, and, without omitting, adding, or altering a word, re-adopt it, and it becomes, by the action of the legislature and the churches, a part of what is known as the Saybrook Platform. Thus the Presbyterian symbol was dropped by the Congregational churches in the mother country, and by the daughter-colonies, not from any disagreement in substantial doctrines, but with a view to something more homogeneous with their polity, and a more perfect organic action.

The Savoy fathers made no catechism, because that of the Westminster Assembly was so good that it was generally used by the Congregational-

ists in both countries and still is, as by the Presbyterians. It was in all their families, and in nearly all their schools. It became a text-book in both the colleges, and was recited memoriter in Greek by the freshmen at Harvard, and in Latin by all the students at Yale. The ministers made it the order of their expository and systematic teaching, and President Willard based upon it a whole body of divinity, of some two hundred lectures or more. But, after 1680, the Congregational Confession of the Savoy Synod was the accredited and the only legal standard of doctrine among the Congregational churches in New England. When, in 1722, Mr. Cutler, the second rector in Yale College, fell away to Episcopacy, the corporation voted, that he could be excused from further service in the college; and when a tutor followed the bad example, they voted that he also be excused. They then passed a resolve that all who should be elected to the office of rector or tutor should declare their assent to this confession.

Later, in 1751, the Fellows “explicitly resolve,” That the Assembly’s Catechism and the Confession of Faith adopted at Saybrook, “contain a true and just summary of the most important doctrines of the Christian religion, and that the true sense of sacred Scripture is justly collected and summed up in these compends.”¹ Four years after this, 1755, the General Association of Connecticut, in view of various errors “prevailing in the land,” say: “We freely declare our adherence to the doctrines contained in our Confession of Faith, and we would recommend it to particular associations strictly to adhere to the doctrines of our Confession of Faith.”² In 1810, the General Association in the

¹ Trumbull’s Hist. of Conn. p. 14.

² Do. p. 18.

same State renewed its approval to the same effect.

The recognition of the Confession in Massachusetts, for the last century, has not been quite so explicit or so general.

The Hollis Professorship of Divinity in Harvard College, founded in 1721, was established on the idea of "sound and orthodox principles in divinity," which unquestionably referred to this Confession as the standard of orthodoxy at that time among the churches and in the college. Of this, no one who examines the facts, impartially, can have a reasonable doubt. The Henshaw legacy, left in 1747, and in a kindred spirit, expressly to aid in the further endowment of this same professorship, was on condition that "the professor in that office shall profess and teach the principles of the Christian religion, according to the well-known Confession of Faith drawn up by the synod of the churches." The General Association of Massachusetts, in 1803, was based on the doctrine of this symbol, summarily expressed in the Catechism. This Catechism, with the concurrent creed, was laid, in 1808, as the theological foundation of the Seminary at Andover, an institution raised up by God to confront Unitarianism, and repair the injury sustained by the loss of Harvard College. And, finally, the sharp contests called the Unitarian Controversy, in which Unitarianism, as a *progressive* sect, received its mortal wound, were joined in by Everts, Worcester, Stuart, and Woods, for the defense of the doctrines of this Confession.

Such, for nearly two hundred years, has been the continuity and historic unity of our churches in respect to their symbol of doctrine. So fully has it entered into our theologic life and Christian culture. It has been a formative power, not only in the churches, but it has molded, especially in New

England, our character as a people. It has given tone to our civilization, form and moral force to our government, and a *nerve* to the heart that knows no relaxation in danger.

It was the product of the golden period in English literature and learning, where the Reformation was bearing its ripe fruit. England's best minds had been first made stronger and clearer by their struggle with Romanism. Next came the Puritan movement, and stirred her best blood and warmed it by the fire of love to truth and freedom, and made it purer and better by resistance to a state that could not live without a king, and a church that would die without a bishop. In the Westminster and Savoy Assemblies were collected the brightest lights of that illustrious period, and which will remain bright in the illuminations of any age. The English language, too, had been brought well-nigh to its perfection, by the masters that had worked *in and upon* it. King James' translation of the Scriptures taxed its capabilities, and unfolded its fitnesses as a vehicle of theologic thought for solid thinkers, and also for the less thoughtful common people. This version, for a quarter of a century, had been quickening, and molding and infusing itself into the national mind and heart, until it became, in some sense, a part of both. "Its felicities," says the Dublin Review (Roman Catholic), "often seem to be almost *things*, rather than words. In the length and breadth of the land, there is not a Protestant, with one spark of righteousness about him, whose spiritual biography is not in his Saxon Bible."

Thus, when those Puritan fathers came to the work of framing a Declaration of Faith, they found a living language, and a terminology already in use, for the conveyance of Christian doctrine and thought, to the highest and the lowest of the people. Let any

one examine, and he will soon see how much our Confession is indebted, for its purity, precision, and strength, to our Saxon Bible.

Now, in view of this "logic of events," what could the preliminary committee on a Declaration of Faith have done, except the thing which they did do? Could they cut this golden chain of Providence, which has been so long gathering up our future, and linking it so divinely in historic unity with our past, by attempting to make a new Confession, and a new starting-point to our doctrinal history? No. What God hath thus joined together, let not man put asunder. We think the preliminary committee were wise in not preparing any such divorce. And we do not sympathize in the "regret" expressed by the committee of the Council, "that time and circumstances would not allow them to prepare a condensed statement of the doctrines held by our denomination." We reckon it one of the auspicious providential rulings, of which there were many in connection with the Council, that "time" did not allow an attempt to reconstruct our doctrinal basis, when the "circumstances" above referred to, and others which may appear in the sequel, make so strongly against it. How delicate and difficult the task of harmonizing the churches on the new issues that would arise! How evident the risks, and how small, at best, the gain! The old doctrine might, it is true, have been formulated in a more recent terminology, but this would not have *improved* the doctrine. It does not make old wine any better to pour it out of old bottles into new ones, and there is some danger of loss from the drippings.

Or, the recent speculations might have been applied to the old doctrines. But this would be still worse,—putting "new wine into old bottles; the bottles break, and the wine runneth out." It is a very difficult thing to make a good

Declaration of Faith, as it was to make a good Declaration of our Independence, or a good Constitution of our civil government. These are *growths*, not less than fabrics,—the development, by Providence and the Spirit of God, of fundamental Christian doctrine, and political principles, in the conscious needs and experiences of the church and the state. To amend them is not easy, for "amend means to improve." Yet, when they contain radical error, it should be done. But, as in our Declaration of Independence, we claim—against all monarchists, anarchists, and secessionists—that the principles of good government are well stated; so we insist, in the face of all the modern heretics and illuminati, that the Confession, to which the Council declared its adherence, historically and fairly interpreted, is not only "well and fully grounded upon the holy Scriptures," but it is, in the main, a judicious, felicitous, and admirable setting forth of Christian doctrine, with reference to the harmony and evangelic work of a great Christian denomination. It is this feature or quality of our Confession that we wish more particularly to lay open in the sequel.

It is one of the felicities of these fathers that they shaped their work so little by their speculations; that they kept it so free from the minute philosophies, metaphysical distinctions, and sharp definitions. Here lies, in part, the secret of the singular harmony of the men who made the Declaration, and of those who have since, in successive generations, adopted it. Some have objected to the philosophy. But philosophy has very little to do in or with it. It is almost literally a Declaration of great *facts*, and of *faith*. It contains very few theories, next to no reasonings, and, what little philosophy there is in it, is inductive, broad, and Baconian. It is the breadth of *fact* and depth of *faith*, which have made it

a strong standing-place for the worshippers and for the workers in the denomination; for the conservatives, who retain only what is good, and the radicals, who lay the axe only at the root of what is evil. These qualities make it just what the denomination needs; not merely to connect its present and future with the past, but, as a moral *harmonizer*, a theologic regulator or *balance-wheel* in the evangelic machinery which it is putting in more extended and vigorous operation.

Let us test the document, with this feature in view, by an analysis of some of its doctrines.

1. *Its doctrine respecting the Scriptures.*

It announces no *theory* of inspiration, either as verbal, or covering only the content of thoughts, mechanical or dynamic. It states, in simple and intelligible language, that "the holy Scriptures are immediately inspired by God;" that they "are the Word of God," "the infallible truth," and are "a rule of faith and life;" that "their authority dependeth wholly upon God, the Author thereof," and by them "all controversies of religion are to be determined," and that "the infallible rule of interpreting Scripture is the Scripture itself."¹ This is the sum of what our creed teaches respecting the Scriptures. How simple and free from human schisms! It cuts off, it is true, all ideas of a partial theopneustia — of errors in history and contradictions with science. It shuts out all appeal from the true meaning of the divine word to human reason, or to man's instincts or intuitions. The Bible *is* — not contains — but *is*, an infallible revelation from God to man. And it needs no pope or junto of cardinals, or of (Swedenborgian) seers set over it, with *jure divino* "locks" and "keys" of interpretation; for it is its own interpreter, to

the humblest as well as the highest, if he be but a diligent and prayerful student of it.

2. *The doctrine of God.*

It states the reality of his being against the Atheists, his unity against the Polytheists, and his personality against the Pantheists. It defines the idea of him as "Father, Son and Holy Spirit," against the Deists and Unitarians. The doctrine of God, as a "substance," involves no other theory or philosophy than is found in simply denying him to be an abstraction, activity, or divine order. And, that the distinctions of Father, Son, and Holy Spirit, in the "one substance," are "three persons," is not a matter of speculation, but of revelation. The same is true respecting the Son as "eternally begotten of the Father."² The philosophies say, some, that there was a time when God had no Son, and that afterward he was able to say, "Unto us a child is born;" some, that the Son is a *derivative* of the divine essence, — a literal descendant^d from the father, as Isaac was from Abraham; some, that he is only a dramatic, filial *form* of the Father, and that, when the Son-form appears on the stage, the Father-form retires, — the one person acting different parts in the same mono-dramatic exhibition. Our Confession is happily free from all such philosophizing.

3. *Divine Sovereignty and human freedom.*

These are often treated as incompatible doctrines. But they are both distinctly and strongly stated in the Confession, because they are both true; and because they are true, there is no possibility of conflict. They are two great *facts*. Each is regarded by the framers of the Confession as the complement of the other. "God, from all eternity, did, by the most wise

¹ Chap. i.

² Chap. ii.

and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." This will is not arbitrary and tyrannical,—is not a physical force, oppressive, and impelling men to evil or good; but "a wise and holy counsel," a moral power, the co-efficient of infinite justice and love, in their bearing upon free and accountable beings; "yet, so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."¹ The two wills are not co-ordinate, as Doctor Bushnell thinks, for one is infinite and sovereign, and the other finite and subordinate. God is as complete a sovereign in the realm of free minds as in that of unfree matter; and the subject's will acts as much from choice as if God "ordained" nothing. For he has especially ordained and "endued the will of man with that natural liberty that is neither forced, nor, by any absolute necessity of nature, determined to good or evil."² This "natural liberty, so far from being endangered by divine sovereignty, or in conflict with it, is specifically decreed and protected by that sovereignty; nay, more, *created* by it. It is the very nature of mind, whether human or divine, to be free to act as it chooses, and choose as it pleases. In this sense the finite and dependent will is as free as the infinite and independent; as free in the most perfect subjection, as in the wildest rebellion. Man is as real a *person* as God is,—the one is the "*image*" of the other, and, normally in entire agreement with it. It was sin that disturbed the harmony, and introduced the conflict, not between foreordination and freedom, but between the free rebellious subject and the righteous sovereign.

4. *The doctrine of Sin.*

On this fundamental point the Confession, following its own law, confines itself mainly to facts, and is free from metaphysics and minute definitions. These definitions say, "Sin consists in sinning,"—that "it is the violation of known law,"—is "a free choice of some other object rather than God as the chief good,"—"a disordered state of our involuntary sensibilities." This is all true. But the graphic statements of the Confession go deeper and spread wider. By these, sin is "a *corruption* of nature,"—"both itself and all the motions thereof are truly and properly sin." Notice, it is not said, nature is sin, or that "sin is a *nature*," but "a *corruption* of nature," and that this "*corruption* and all *its* motions are *sin*." This strikes to the bottom, and occupies the whole ground. It includes all the facts, all the truth of the minor definitions: "Every sin, both original and actual, being a transgression of the righteous law of God and contrary thereto." No attempt is made to find a philosophy of sin, or a reason for its permission. Three simple facts are stated: first, Adam and Eve, the great progenitors of the race, were "seduced by the temptation of Satan." Second, "they did wilfully transgress the law of their creation," and thus brought in sin as "a corruption of nature." Third, this corrupted nature "is conveyed to all their posterity, descending from them by ordinary generation."³ Every child of Adam, it is claimed, as a matter of fact, is born *in* the moral state *into* which Adam fell; and the doctrine of original sin, native depravity, or hereditary sinfulness is only the didactic form of this fundamental fact.

The psychological basis of this fact is the natural, organic unity of the human race. The first parents and the

¹ Chap. iii.

² Chap. ix.

³ Chap. vi.

children together constitute the one family of man. God commenced the family by *creating* these first parents. He continues and increases it, by a law of "ordinary generation," from them. It had no part in its origin. God was the sole actor there. But it has in its continuance and increase. This unity of the human race is no more an identity, or a confusion of persons, than is the unity of families, tribes, or nationalities. Yet, each individual, as possessing the common nature, shares in all its generic, physical, mental, and moral qualities.

5. *The doctrine of moral inability.*

Many have objected to the Confession that, in the treatment of this subject, it comes in collision with its own doctrine of man's "natural liberty." But there is no collision, and can be none, for each of the doctrines is the form of a fact, and facts are never contradictory. Man is free, and yet he is fallen. By his fall he "hath wholly lost all ability of will to any spiritual good accompanying salvation." This expresses the *depth* of the fall as the doctrine of native depravity does its *breadth*. "He is not able, by his own strength, to convert himself, or to prepare himself thereto."¹ These two passages comprise the full statement of the doctrine. They make the fall very great it is true, and the loss appalling. But the statement is sustained by the drift of secular as well as sacred history. It is in perfect harmony with man's dependence, and constitutes his need of regeneration by the Holy Spirit. And it is in equal consistency with man's freedom. What is this inability? Does it consist in a loss of the natural appetites, or of the sensibility to pleasure and pain, or of the power of choice? No, it is simply, that men "are *altogether averse* from that good, and are dead in sin,"

—they are "utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil." Instead of the loss, or weakening even, of "the natural liberty and power of acting upon choice," with which "God hath endowed the will of man,"—this inability is a most intensely active and evil use of them. Men are not "forced" to evil except by their own dominating *love* of evil. They have no ability of will to spiritual good, because they have no *love* of such good. They are "disabled," because they are indisposed, and they are entirely disabled because they are "utterly indisposed,—are chronically and fixedly, but most *freely* opposite to all good, and inclined to all evil." "Total disinclination to obey God," says Hopkins, "is total moral inability to obey him."

The wisdom of the framers of the creed, on this point, appears in the maintenance of man's strict accountability, as a complete moral agent, and of his absolute dependence on God as a sinful moral agent. Still in "rightly dividing the Word of truth" here, is a matter of proportions. The emphatic assertion of *each*, and of *both*, as anthropological complements, is indispensable to the proper bearing of either. But to exclude or unduly emphasize either, divides a house against itself,—introduces discord where God has ordained unity and strength.

6. *The imputation of the guilt of Adam's sin.*

This is one of the most perplexing doctrines in the Confession, and one oftenest misunderstood and misrepresented. Some of the recent philosophies say, "The doctrine of imputation is an awful absurdity." It is "a phantom." "I never fell with Adam." "I was not *in* him, or *near* him, when he fell; and I never saw him. I was not anywhere, or anything, then. How could I *act* in him when I did not *exist* in him—when I had no existence or

¹ Chap. ix.

being at all, except in the divine decree? How could his sin be *mine*, unless I committed it? And if I committed it, so that it is, in any proper sense, mine, how can it be *his*?" Such are some of the queries and *ex-cathedra* decisions upon this subject. But where is this confusion of personal actions and actors found? In the Confession? Not a shadow of it.

That declares that our first parents, "being the root, and, by God's appointment, standing in the room and stead of all mankind, the guilt of this sin was imputed, and the corrupted nature conveyed, to all their posterity."¹ Here is, first, a question of interpretation, and then a question of orthodoxy.

As to the interpretation, it is not said or implied that Adam was identical with any of his descendants, or that any act of his is the same as any one of theirs. Nor is it said that his *sin* is imputed to them, but only the "guilt" of it. By his being "the root" of all mankind, the Confession simply affirms the natural *unity* of the race against the doctrine of a plurality of races; that, in respect to the human family, Eve "was the mother of all living." "Standing in the room and stead of all mankind," indicates a moral unity, — a representative or *federal* organism. The former unity may be called *creational*, along the line of which, "by ordinary generation," the race is continued and the corrupted nature conveyed. This *ethical* unity is *constitutional*, or "by God's appointment," through what is sometimes called a covenant and sometimes a constitution, according to which "the guilt" of Adam's first sin "was imputed" to his posterity. But what is "the guilt of this sin imputed?" or of imputed sin? Is it a real, *sinful* guilt; or merely a denominational and sinless liability to evil, on account of Adam's sin?

The answer to this question is found in the covenant-relation between him and his posterity, indicated by the phrase, "Standing in the room and stead of." This is a representative relation, — a federal bond by which the represented experience good or evil, according as the representative acts well or ill. They are responsible for his acts, in this sense, that they are liable to the evil consequences of them that came upon him. Any legal corporation presents a partial illustration of the principle. The stockholders are represented by the president. In law, he is their "federal head." He is "in the room and stead of" all the stockholders, according to the act of incorporation and to the full extent of their investments, just as Adam was, by God's appointment, in the room of all mankind to the full extent of their invested interests. If the president is incompetent, or proves dishonest, the whole company suffers to the full amount of his defalcation. But, if he is successful, they share equally with him in the benefits of his fidelity and good fortune. This is commercial federal headship, financial imputation. It bears heavily, sometimes, upon the represented, when poor men lose their all, and rich ones are made poor, by the frauds of their agents. But no one complains of the federal principle by which this loss comes. Civil government is a political federal headship, where the fate of the people is involved in the character and conduct of the rulers. The guilt of their sins is imputed — is reckoned to the people, providentially, when they suffer the evil consequences of them. This principle is inherent in all governments and all representative institutions.

But stockholders, it is claimed, are not blameworthy for the misdemeanors of their agents, nor subjects for the sins of their rulers. No more are the descendants of Adam guilty by

¹ Chap. vi.

imputation, in the primary sense of the term, of Adam's first sin, or of any of his sins. The guilt of his sin is reckoned to them solely, in that it affects them and their nature as it did him and his nature. He fell by it, and in it, and they, by God's appointment, came into being fallen, as a consequence of it. It brought him into a "corruption of nature,"—a sinful *status*. It brings them into the same. The corruption in him and in them, both "itself and all the motions thereof, are truly and properly sin." But, that they are born in this sinful state is not "properly sin;"—yet *being born thus* is the imputed guilt of Adam's sin,—the whole sad disaster coming upon them on account of it, as upon him.

Imputed guilt is not, then, in the sense of the Confession, "properly sin," or blameworthiness, but a divinely appointed liability to, an actual suffering of evil, as the consequence of another's sin. It is not *punishable*, in the strict meaning of the term. It requires neither pardon nor purification. This conclusion is clear, we think, from a fair interpretation of the language of the Confession.

But history casts some light on the subject which makes it still more evident that this conclusion is correct. Dr. Owen, who was the leading mind among the Savoy fathers, and one of the committee that prepared the Confession, may be taken as a fair expositor of it on this subject. "Sin imputed by itself alone," he says, "without inherent guilt, was never punished in any but Christ." "Punishment is not due for solely imputed sin." "There is no need of cleansing from any imputed sin; it lies upon us only in the external denomination." "If God should impute the sin of Adam unto us, and thereon pronounce us obnoxious to the curse deserved by that sin, we having a pure, sinless nature, it could not be

reconciled with his rule of justice to men." "When divines affirm that by Adam's sin we are guilty of damnation, they do not mean, that we are *actually damned for this particular sin*; but by his sin we have contracted, by God's ordination, that sinfulness of nature which deserveth the curse of God." "The sin of Adam is the sin of us all," he says. But how? Not that "his fault is *communicated* unto us, but something of the same nature is derived unto us."¹ Here are the two points of the Confession, clearly distinguished and defined: the "corrupted nature conveyed," which is inherent guilt and sinful, and the guilt of sin imputed which is only in "the external denomination," and is sinless.

John Calvin, though in the preceding century, lends us indirect aid in this interpretation of our Confession. All these fathers were Calvinists,—the Westminster and the Savoy. They shaped their confessions according to the German type, as distinguished from the Arminian and later Lutheran. The agreement of Calvin with this interpretation of the Confession, on this subject, confirms the correctness of the view:

"When it is said that the sin of Adam renders us obnoxious to the divine judgment, it is not to be understood as if we, though innocent, were undeservedly loaded with the guilt of his sin, but because we are all subject to a curse in consequence of his transgression; he is therefore said to have involved us in guilt."² In the Commentary on Rom. v. 17, "For, if by one man's offense, death reigned by one," he says, "Prior est, quod peccato Adæ non per solam imputationem damnatur, ac si alieni peccati exigetur a nobis pœna; sed ideo pœnam ejus sustinemus, quia et culpæ sumus

¹ Display of Arminianism, Works, Vol. xvi. p. 75-80.

² Institutes, B. ii., sec. 8.

rei quatenus scilicet natura nostra in ipso vitiata iniquitatis reatu obstringetur apud Deum." On the fifteenth verse of the same chapter, "For if through the offence of one, etc.," he says, "Peccatum nostrum voco, quod nobis ingenitum est, et cum quo nascimur."

The leading divines of New England are in equal harmony, on this article of the Confession, with Calvin and Owen. Professor Wigglesworth says, "When it is said, that in Adam all have sinned, it must be understood of him as he was the common head and representative of all the sons of men; else it might as well have been said, in our immediate parents we all sinned." "This plainly shows that Adam was a person that represented his whole race, and consequently what he did is reckoned as done by them." "For what a public deputy or representative doth, he doth not for himself only, but for others."¹

President Willard writes, "Though they," or the descendants of Adam, have not committed sin in their own persons, yet because their persons were legally in him, as the person of the debtor is in the surety, or the person of the prince in the ambassador, hence it is all put upon their account as legally as it is upon Adam's.² The elder Edwards held to this federal headship, as well as to the natural "root" and branch doctrine. Adam was the representative of the whole human family and a "public person." In this sense his posterity were "one with him." It was not a personal, but a covenant, "constituted oneness," according to which his first sin affected them to a certain extent, as it did him.³

Hopkins is very explicit, both in re-

spect to the positive and the negative side. In regard to the latter, he says, "It is not to be supposed that the offense of Adam is imputed to them" — his posterity — "to their condemnation, while they are considered as in themselves, in their own persons innocent, or that they are guilty" — or blame-worthy — "of the sin of their first fathers, antecedent to their own sinfulness." On the positive side, he says, "By the constitution and covenant with Adam, his first disobedience was the disobedience of all mankind." "All mankind were so comprehended and included in the first man, that it was natural and proper and wise to deal with him as including all his posterity, and to constitute him to act for them."⁴

Dr. Dwight is particularly careful in clearing away the rubbish. "When I assert that, in consequence of the apostasy of Adam, all men have sinned, I do not intend that the posterity of Adam are guilty of" — punishable for — "his transgression. Neither do I intend that the descendants of Adam are punished for his transgression." Here he distinguishes, with Owen, "imputed sin," for which "punishment is not due," from that inherent guilt to which it is due. "The personal act of any agent is, in its very nature, the act of that agent only, and incapable of being participated in by any other agent; of course the guilt" — ill-desert — "of such a personal act is equally incapable of being transferred or participated in." "The verb *λογίζομαι*, which is the original word rendered by the English word *impute*, denotes originally, and always, to reckon, to count, to reckon to the account of a man, or to charge to his account, but never to transfer moral action, guilt, or desert, from one being to another." The old "man of straw" — *transferred acts* — is here very well set up, and very well beaten down,

¹ Lecture on the Imputation of Adam's Sin, pp. 16, 17.

² Lectures on the Catechism, p. 196.

³ Original Sin, Part 4, chap. iii.

⁴ Works, vol. i. 211, 218, 221.

— a man, however, nowhere found, we believe, in the Confession, or any genuine Calvinistic document. Then he proceeds to say that “the sin of Adam” is the “cause of the entrance of sin into the world” — the “actual cause,” — that, by means of this transgression, “the sentence of God came upon all men unto condemnation, because, and solely because, all men in that state of things which was constituted in consequence of the transgression of Adam, became sinners.”¹

The subject of imputation is not treated with Dr. Dwight’s ordinary clearness and felicity. When he says “the sin of Adam” is the “cause of the entrance of sin into the world,” he must either regard Adam’s sin as not sin, or make it its own cause. Adam’s first sin was itself, the entrance of sin into the world, not its cause. Adam was the direct cause of that sin, as a man is of all his moral acts, and the indirect cause of all that followed. Again, how can it be that “the sentence of God came upon all men” “solely because” they “became sinners,” when he says that Adam was “an instrumental cause of the death specified,” that is, “the sentence of God”? That which is the *sole* cause excludes the instrumental and all others. And if all other causes of this sentence are set aside, — federal headship, Adam, and Adam’s sin, — how is it true, in any sense, that “by the offense of *one*, judgment came upon all unto condemnation”? Now was “the state of things” in which all men “became sinners,” as Dr. Dwight states, “constituted *in consequence* of the transgression of Adam.” This state of things was the constitution, or covenant arrangement in which our first parents, “by God’s appointment,” stood “in the room and stead of all mankind.” It was constituted *before* the transgression of Adam, and it was

in consequence of this antecedent state of things that all men afterwards became sinners, and came under condemnation from his offense. This, which is the doctrine of the Confession, and of Calvinists generally, is not clearly stated, if it is not missing altogether, in Dwight’s theology. Upon the other part, — “the corrupted nature conveyed,” hereditary depravity, — it is explicit and full.

Dr. Emmons, on the other hand, running in the line of Hopkins’ idea of sin as *actual*, ran tilt against Hopkins, the Confession, and all genuine Calvinism, by denying a transmitted corruption of moral nature, and referring the origin of sin in Adam’s descendants to God’s immediate agency. But on the federal constitution, or covenant, and imputed sin, he is unequivocal in his adherence to the historical and catholic doctrine. “According to Scripture, the actions of one man are imputed to another, when one man receives benefit or suffers evil on account of another’s conduct. And in this sense of the word it is granted that God does impute the first sin of Adam to his posterity, and both sin and death come upon them in consequence of Adam’s first sin.” And the constitutional ground of this procedure, he places — where all just views of history and Scripture place it — in the federal connection of Adam and his posterity. “By constituting Adam the public head of his posterity, God suspended their holiness and sinfulness upon his conduct.” “Adam stood as the public head of his posterity, and so by his first offense exposed them to both sin and death.”²

We have lingered longer upon this article of the Confession, from the fact that it has been the occasion of more difference of opinion, perhaps, than any other. This has come partly from the misrepresentations of its foes, and part-

¹ Sermons, 32.

² Works, Vol. iv. pp. 485-490.

ly from the misapprehension of its friends. By these it has been made to "stand in the room and stead of" errors and absurdities, to which it has neither a paternal nor a federal relation. It has been made to bear "the guilt" of a doctrine of personal identity between Adam and his descendants; of transferred actions; of transmitted ill-desert; of being literally punished as criminal for the offense of another, and of acting before one exists; of which it has no taint or tinge, and the blameworthiness of which does not lie on it, even "in external denomination." To ascribe these ideas to it is the worst kind of imputation, against which the Confession, grammatically and historically, enters its protest, as a heresy and an injustice.

7. One other topic completes the plan we had in view, in this historical exposé of our Confession, that is, a Mediator, or Redemption.¹ It propounds the common doctrine of Christ as a Mediator, constituted by the union in his person of the two entire natures, human and divine, without conversion, composition, or confusion; — the latter being "of one substance and equal with the Father," and the former, of one "substance" with the mother. "He underwent the punishment due to us, which we should have borne and suffered," "satisfied the justice of God, and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given to him." And "to all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same." Here are the elements of a comprehensive and Biblical Christology. The Son of God, from purest love to man, took upon himself the form and work of "a servant," that by his obedience unto death, in their be-

half and their stead, the claims of violated law and justice might be answered, and the guilty forgiven and accepted as righteous. This is the matchless scheme. Love gains what it asks, and so does justice. Both are attributes of the Supreme Ruler, and both are satisfied. There is a government of equity and law, and a gospel of glad tidings and peace. God's rectitude as a Ruler blends with his compassion as a universal Father, in giving its proper stigma and penalty to *sin*, in the suffering substitute, and in providing pardon and purification for the believing offenders. As there was no *real sin* in the sufferer, so there could be no strictly literal punishment. But just because these sufferings were not literal punishment for the sin of the sufferer, their manifest penal force must have respect to the guilt of others, and have been endured in *their stead*. They must be judicial and expiatory. No naturalism explains them. Sacrifice, *vicariousness*, — this is the key to the death of Christ, indispensable, indeed, in any fair rendering of the indisputable facts in history. Without it, that marvelous life is an enigma, a moral contradiction, a providential blunder.

It can not be denied that the Confession sets forth a limited or *particular* redemption. It is limited in its application. Its application is limited to those for whom it was purchased. The number of the redeemed answers exactly to God's purpose of *actual* redemption, or to election. Taking the word "redemption" in its common acceptance of deliverance, this has been the general view of the New England churches, and may be called *limited redemption*. But the Confession does not say that actual redemption, or "an everlasting inheritance in the kingdom of heaven," is the only intent or purpose of God in the death of Christ. This death is a means, of which actual re-

¹ Chap viii.

demption is a result, or end,—but not the only end. It “purchased” not only “an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him,” but also “reconciliation,” or *ground* of pardon, sufficient for the world. This double action of the death of Christ upon the destiny of man seems to be overlooked by the strict limitarians.

And yet, defining atonement as a *provision*, and redemption as an *actual deliverance*, moderate men harmonize on the substance of the doctrine more perfectly than this use of terms would seem to allow. They agree that it is general. 1. In respect to the *value* of Christ's death, that it is as sufficient for all of the human family as for any. Synnington says, the atonement, “in the strictest sense of the term,” is “infinite, absolute, all-sufficient.” 2. The atonement, in this sense of a provision, is offered to all of the human race, who hear the gospel. It is not offered to the fallen angels, because Christ did not die for them. In reference to its application, they agree that it is limited, 1. To the human race. 2. To those of the race who hear the gospel. 3. To those who, hearing, are led by the Spirit to believe it. 4. By the purpose of election, which underlies the other limitations and determines its application.

But the question, it is said, “hinges solely on the divine intention.” True. But what is that intention? Did not God intend the death of Christ to be just what it is?—*sufficient* for the world, as well as *sufficient* for them that believe?—to be proclaimed to “all nations,” because intended as a vast moral power, to affect the people of all nations,—as a touchstone of character and destiny to the race, as well as to the elect?—that the great redemptive act of the second Adam should have a provisional value and reach co-extensive with “the offense” of the first

Adam?—that salvation should not be offered to any for whom it has not, in any sense, been provided? That these things are included in the “divine intention,” considerate men generally have no doubts. Augustine had none; Calvin had none; Edwards had none. Owen says the death of Christ “was of sufficient dignity to have been a ransom for all the sins of every one in the world. And on this internal sufficiency of his death and passion is grounded the universality of evangelical promises. So that in some sense Christ may be said to die ‘for all,’ and ‘the whole world.’”¹

Thus the great doctrines of the gospel, formulated by the fathers, have come down to us in our Confession, as well as in our Bibles. We do not place the two on the same ground, though they contain the same doctrines. One is human in its composition and fallible; the other divine and infallible. But the former is a witness to the latter, and a help in preserving, defending, and inculcating its divine teachings.

The system which, by a common-sense exegesis, we find there, and to which, as a denomination, we have given our honest adhesion, has an honorable pedigree from Christ and the apostles, and hence is apostolic and Christian. It is not angular nor “triangular,” but sound, rich, and full, without horns or hoofs, without fangs or “fag-ends;” it “being fitly joined together and compacted by that which every joint supplieth, according to the effectual working of the measure of every part.” It stands, venerable with age, at a safe distance from the Pelagian and the Antinomian errors, uttering its grand old protests against the sophisms of infidel philosophy and the “babblings and oppositions of science, falsely so called.” It has been denominated the “Theology of the

¹ Works, vol. x. p. 89.

Reformers," because, when it had been overlain by the rubbish of Romanism, it was raked out from it by these men, and restored to the church. It is called the "Puritan Theology," because it was collected from the Word of God by the Puritans and compacted by the Westminster and the Savoy Assemblies into these admirable Confessions. It is the seed of Puritanism, which, says our great historian, is "Religion struggling for the people." It "was a life-giving spirit; activity, thrift, intelligence, followed in its train; and, as for courage, a coward and a Puritan never went together;" and, in "the moral warfare for freedom, his *creed* was a part of his army, and his most faithful ally in the battle."¹ It is called "Calvinism" and the "old Divinity," to distinguish it from the doctrines of Arius, Pelagius, Arminius, and other errorists.

We are not partial to any such definitive terms, though they have their use. But if we employ any, New England, for the theology of the New England churches, is appropriate enough; and it is historically correct. It is indeed, asked, why this system needs a new name. "Why should a system which did not originate in New England, and which has not been the predominating system here for more than half the period since the settlement of the country, be called New England Theology; and especially, since it has, to a great extent, been displaced by another system which did originate here, and which needs some appropriate name, not only to discriminate it from the old system, but also to indicate its local origin?" This *native* New England theology "has long been opposed by its enemies as *new*, and admired and defended by its friends as *new*."

Meantime, the Congregational

churches of New England, and of the United States, by their delegates in the National Council, give in, for the fourth time in general synod, their adhesion to the old New England system, — not to "a modified form of Calvinism," but, as the committee of the Council say, to "the system which is commonly known among us as Calvinism, — the faith "held by our fathers," and "brought over to this country," in the confessions, which "our synods of 1648 and 1680 set forth or re-affirmed." There are other systems, that have more or less of merit; but they are individual and local; they are too sharp and narrow and new for a platform for the doctrinal basis of a large living and growing branch of the Christian church. Such a body needs more theological room for its great evangelic work than these give. It could not afford either to experiment with the newer systems. Hence, it fell back securely, and, with the exception of a single "protest," unanimously, on the broad, strong, and the tried faith of the fathers. "We declare that the experience of nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian commonwealth . . . has only deepened our confidence in the *faith* and polity of those 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."

It is a prime excellence of our theology, that it did not *originate* in New England, though it has always lived there. It is not a provincialism, though it came to the country when we were not, as now, a great nation. It is older than Edwards or Calvin or Augustine. Its nativity was in the Holy Land. It was born in Bethlehem, and has come down to us through the mar-

¹ Bancroft's History of the United States, i. pp. 462-464.

tyr ages, and the dark ages, attesting along its way its divine paternity, by the marvelous "power of God unto salvation" which attends it, upholding, shaping, and formulating itself more and more perfectly and fully, until,

last and best, for our historic unity, for the harmony of our churches, and our evangelic work, it comes afresh to us, in the Confession which we have so deliberately, so grandly acknowledged and re-affirmed.



THE RIGHT OF PRIVATE JUDGMENT IN THE CHURCHES OF CHRIST; ITS EXTENT AND LIMITS, AND RELATION TO CHRISTIAN UNION.

BY REV. WM. W. ALLEN, COUNCIL BLUFFS, IOWA.

EVER since the Great Reformation the right of private judgment in religious matters has been considered a distinctive feature of Protestantism,—in fact, the great Protestant principle as opposed to the spiritual despotism of Rome. And yet there is much confusion of thought as to the nature of it. With many it signifies a mere political privilege belonging to all the citizens of the State, with others it is a Christian right belonging to all the members of the church at large, as enjoying the common liberty of the gospel, while few regard it as a church right belonging to the local organization as well as to the church universal; and entirely consistent with the special covenant obligations of church-members to each other as well as to their general Christian relations.

All Protestants and some Romanists now cheerfully admit that every citizen should have the privilege of thinking for himself, and worshiping God according to the dictates of his own conscience with none to molest or make him afraid. Most, too, go so far as to say that every Christian should enjoy this liberty, and choose his own ecclesiastical connection, without thereby forfeiting his general Christian brotherhood; but when he has once chosen this connection and attached himself to a particular organization, his liberty of opinion ceases, and that he must thenceforth

think only with the body on all religious subjects, or withdraw from their connection. Now, we are prepared to show that this liberty of opinion does not thus cease; that it can not from its very nature; that it need not from the nature and obligations of church membership; and that, from the nature of Christian truth itself, it ought not till we all come into the stature of a perfect man in Christ Jesus, and see, not through a glass darkly, but face to face. In other words, that the right of private judgment belongs to local church-membership, as well as to the church universal; and that any denial or limitation of it, implies, on the part of the body making it, either the assertion of infallibility, or the admission of sectarianism: that is, that the church that does not admit this right, either thereby affirms itself to be the only true church, and therefore that others have no right to differ with it, or, admitting their right to differ while yet refusing them membership, it admits the principle of sectarianism, and necessary separation among the children of God.

This will become more apparent when we consider, in their order, three things:

- I. The Nature of the Right of private judgment itself.
- II. The Nature of Christian truth as divisible into two classes, and

III. The Nature of a Christian Church as a divine institution, organized under a divine constitution and laws.

I. Thought is in its very nature essentially and inalienably free. It moves by its own laws, and those laws are not under the control of the will. And we are not responsible for the conclusions to which it leads us when all the conditions are perfectly supplied. To punish or reward an opinion merely as an opinion, is as absurd as to punish or reward a tree or a flower-stalk for being straight or crooked. The act of the Inquisition, in imprisoning Galileo for his astronomical belief, is no more deserving of indignation for its injustice and cruelty, than of contempt for its absurdity and insane folly.

And this freedom belongs as truly to religious thought as to any other, as is evident from the fact that the Bible always addresses men as free agents and free thinkers, in the proper sense of that much abused term. "Choose ye this day whom ye will serve. *If* the Lord be God, follow him, but if Baal, then follow him." Hence, to promise not to think for ourselves, or to abide by the thoughts of others on any subject whatever, is a rash and presumptuous promise unauthorized either by reason or revelation.

Are there then no limitations? Where, then, is the principle of unity, harmony, and organization among men, and especially among Christians? Who are Christians? What is their bond of union and their platform of association? Who shall presume to judge and define here? We reply their bond of union is a vital and not an intellectual one, and their platform of association belongs rather to character than to opinions or to such opinions only as enter into character. This will appear if we consider,

II. The Nature of Christian truth or of the doctrines of Christianity as

divisible into two classes. St. Paul says, 1 Cor. iii. 11: "For other foundation can no man (no Christian man) lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

By which we understand:

1. That the fact that Jesus Christ is the Saviour of the world, together with the facts that are necessarily involved or organically connected with that fact; in other words,—the main fact and its accessories constitute a foundation of religious truth, which is laid in the Revealed Word, and laid in the renewed nature of the man himself, and laid in the form of absolute truth, independent of all human opinion or judgment (just, *e. g.*, as geology is laid in the rocks, astronomy in the stars, or botany in the fields), and,

2. That more or less remotely connected with this foundation, are certain other facts, principles, or doctrines, which, though no less true than the first, are yet not revealed in the same absolute form either in the written Word or in the Christian consciousness, or if in the one, not in the other, and hence may be erroneously apprehended and taught, even by true and good men within the limits of the same church, as at Corinth; and,

3. That the absolute truth or error of these opinions and teachings can never be authoritatively determined till the day of judgment shall declare it.

This distinction in the nature and importance of religious truth is also very clearly implied by our Saviour himself when he chides the Pharisees for tithing the mint, anise, and cumin, and neglecting the weightier matters of the law, — judgment and mercy and truth. “These things ought ye to have done, and not to have left the other undone.” The mint, anise, and cumin were matters of law and therefore to be attended to; but there were weightier matters, which should have been preferred before them. The same distinction, in reference to one of the doctrines of Christianity, is also again implied in the language of the apostle Paul, when he says, “For Christ sent me not to baptize, but to preach the gospel;” by which, of course, he does not mean to set aside either the doctrine or practice of baptism, but that relatively it was of less importance than the good news of salvation.

A distinction so explicitly made by inspiration itself is too important to be overlooked; the order and harmony and unity of the Christian system as much depend upon it, as the order and harmony of the solar system depend upon the varying magnitudes, distances, and proportions of the planets.

Now, by the aid of this distinction we are enabled to determine the extent and limits of the right of private judgment in religious matters, for it is evident here is a class of truths to which it does not apply, and that not so much on account of any restriction laid upon the judgment itself, as because of the nature of the subjects presented to it. It is evident that there can be no room for difference of opinion in reference either to facts so conclusively established as to admit of no reasonable doubt, or to those first principles of truth which are back of all thought, and must be taken for granted as the basis of thinking. Such limitations we find in all sciences, as well as in Chris-

tianity. In mathematics they exist in the axioms or postulates; it is evident there can be no right of private judgment in reference to them. In metaphysics, in the *intuitions*, or primary elements of belief, such as personal identity, the veracity of consciousness, &c.; and, to come down from the abstract to the more objective sciences, we find this limitation in the natural sciences in the facts discovered; in legislation and government, in the constitution of the state; in litigation and judicial inquiry, in the laws of the state. In each of these there is a region within which there is no room for the exercise of private judgment, the truths found there not being within the jurisdiction of the judgment, but given to it from without in an absolute and unchangeable form.

But this is no less true of the great foundation facts of Christianity, of which we have spoken, than of those of science. They are no more within the domain of opinion than the facts of botany, or natural history, and even less so, because, besides the authority of objective proof, they have the additional support of subjective experience or consciousness.

But here the question arises, What are those truths, if any, beyond the great first truth that Christ is the world's Saviour, alluded to in the passage quoted, which must be received as absolute and fundamental? Are there any others fundamental to Christianity? If so, how shall they be ascertained? The acceptance of Jesus Christ as a personal Saviour is the best and only sure guide to them, for “He that doeth his will shall know of the doctrine;” but apart from this there are certain common marks of these truths, which all may understand, and some of which we shall now proceed to notice.

1. They are all objective truths, or truths of DIRECT REVELATION. They are all stated as facts in the Word of

God, and so simply and directly stated that no human explanation can further simplify them. This, though not peculiar to fundamental truth, is yet an important characteristic of it. Can anything be more simple and direct than this? "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Or this? "He that believeth on the Son of God hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

2. They are all also subjective truths, or truths of experience, as well as revelation. They have a subjective as well as objective form, and through this they enter into character, and life, and have a power of impressing certain changes upon both, that no other truths ever possessed. This is a peculiar characteristic of fundamental truth in Christianity, and a mark by which it may be certainly known. Its office and aim is not with the intellect of man, nor with his imagination, but, through these, with his affections and will. Thus it takes hold of his whole nature, and enters alike into all the elements of character, into knowledge, feeling, and action. This double subjective and objective form, this power of penetrating to the interior sources of life is not possessed by any other kind of truth, secular or religious. Other truth may indeed be adapted to awaken feeling and to produce action, but no other truth or class of truths always awakens the same feeling, and produces the same kind of action, and impresses the same radical and powerful changes upon all men as this. But,

3. Another peculiarity of these truths is, that they are all organically connected with each other like the members of the human body, so as to be mutually necessary to each other. Each one suggests or implies the rest; *e. g.*, the doctrine of regeneration im-

plies depravity, and also the divinity of Christ. Deny one, and you deny all. Accept one, and all the rest follow. Those who deny the divinity of Christ deny the atonement for sin, and the spiritual birth. Take the simplest and most elementary statement of the Christian's creed possible, the bare fact that Jesus Christ came into the world to save sinners. It can not be intelligently received without involving several other things: (1.) The nature of Christ. (2.) The fact that sinners needed saving. (3.) The manner in which they are saved. (4.) The end of their salvation. Just so much as is necessarily involved in the first statement is fundamental truth in Christianity, and no more.

Other marks of fundamental truth than these might be given of less prominence and value. Of these we will instance only two or three. One is, that they are all new truths in the religious history of men. Not one of them ever found a place in any other creed or system. Something like the Incarnation may indeed be seen in the Hindoo mythology, and something like the Trinity, perhaps, discovered in the writings of Plato or his disciples; but the resemblance is faint. These doctrines are unique. They took the world by surprise, and have always been to the Jews a stumbling-block, and to the Greeks foolishness; while to them that believe, the power of God unto salvation. Another fact of importance about them is, *the remarkable unanimity with which they have been held* amid all the discords and divisions of the Christian world. Churchman and Dissenter, Calvinist and Arminian, and even Protestant and Papist agree substantially in the doctrines themselves, though they may embellish, conceal, or exaggerate one and another, and change their mutual relations, according to their individual peculiarities or errors. It is not the denial of these truths by Papal

Rome that constitutes her sin, but rather the wrong interpretation she puts upon them, and the addition of human inventions with which she has overloaded them. Again, all these doctrines imply and require piety or spiritual illumination for their interpretation, and when that piety is most thorough and all-pervading among the people of God, their unanimity upon them is greatest. They are not only such truths as make men holy, but they are such as only holy men can truly understand and explain; and in this they are furnished with a certain antiseptic property which wonderfully preserves them against the corrupting influences of intolerance and bigotry. They are all steeped in Love, and hence can not easily become the occasions of persecution, as other doctrines may; and whatever differences of opinion arise concerning them, adhere rather to the dogmatic statement of them in language than to the essential facts themselves. The moment one puts a truth of Scripture into a form of words of his own invention, and requires conformity and assent thereto from all others, he at once provokes dissent, because he here mingles a human element with the divine, and renders himself liable to error. Nor is the case much better when this is done by councils, conventions, or general assemblies, because there is no infallibility in these. Hence the difficulty in embodying Christian truth in the form of a universal creed. The schisms that have rent the church have not grown out of radical differences so much as inability to agree upon a human form of statement of doctrine. And these divisions, while they grow wider by discussion, and mere intellectual effort at harmony, grow less and less in practice and in action, as might be expected from their very nature. Nor does the unity of the church depend so much upon a universal creed as some seem to imagine.

Such a creed will be rather the result than the cause of true unity, — the last product of a sanctified church. The primitive church had not yet that result when the apostles died, and yet they were of one heart and one soul.

True Christianity will retain its power and augment its victories not so much in proportion to the clearness of its definitions of truth, as to the clearness of its exhibitions of character, and to the practical energy of heart and life that it brings to bear upon the salvation of the world.

Such are some of the characteristics of the first class of truths spoken of by St. Paul, as the Foundation already laid, which is Christ. Now it is evident that, in regard to these truths, there can be no more room for the exercise of private judgment than in regard to the facts of chemistry or botany, or the first principles of mathematics. There may indeed be a difference of opinion as to the evidences on which the whole system rests, or the divine origin of the revelation, which communicates them; but that is not a difference among Christians themselves, but between Christians and the world, as is evident from the fact that those who deny any one of them in most cases, deny also the plenary inspiration and infallibility of the Scriptures.

It is then to that other class of truths mentioned in the Scripture quoted to which we must look for the proper sphere and province of private judgment. These are mainly concerned with the development and application of Christian doctrine in the various human relations which it sustains. They belong also to the narrative portions of the Old and New Testament, and, in short, to every part in which fundamental truth is not immediately involved. These truths will be found to differ from the others in all the particulars mentioned. In the first place, they are not, as a general thing, as dis-

tinctly and emphatically revealed. The form of church government, and mode of choosing its officers, the form and manner of worship, the observance or non-observance of fasts, the nature of angels, the intermediate state, the doctrine of divine decrees,—these and many other matters involved in Christianity are by no means as distinctly revealed as the doctrine of Christ crucified, and those other truths organically dependent upon it. So, also, of many of those parts of the Bible in which historical facts or prophecy uttered are stated as, *e. g.*, the narrative of the creation of the world, and many passages in the prophets. The meaning is not so distinctly expressed but that differences of opinion will inevitably arise, until more light is attained from other sources.

Again these are not and can not be truths of *experience*, or subjective facts. I can not experience the fact that God made the world in six days, nor the Scriptural form of church government, nor of baptism and the Lord's supper, nor any of the practical precepts of Christianity intended for the regulation of my outward conduct; and yet these are no less parts of the Christian system, to be studied and applied with all diligence and faithfulness in the exercise of the best judgment we possess. Nor shall we be held altogether guiltless for errors in regard to them, especially in regard to the practical portions, for "if any man's work shall be burned that he hath built thereupon, he shall suffer loss; yet he himself shall be saved, but so as by fire."

Again, these truths are not all *peculiar* to the Christian system, as the others are. Some of them appear to have been adopted into it from existing customs, at least they may be shared with by other and false systems of religion and philosophy, as, *e. g.*, the moral precepts of the gospel, its ordi-

nances and church polity, and in short any part of it not fundamental.

And, finally, it is needless to mention that Christian men of equal ability and piety have always differed, and do still differ, in regard to many of these doctrines. And these differences God seems to overlook in the distribution of his spiritual blessings, for though all can not be equally right, the Holy Ghost manifestly accompanies and sanctions the labors of all who stand upon the great foundation in the conversion and sanctification of men. Such differences of opinion appear to be inevitable in the present imperfect state of knowledge. They will grow less and less as light increases and love abounds, till at last all see eye to eye.

We might still further proceed to show that the free exercise of individual judgment in these matters is a natural and proper means of progress and growth, and ultimate Christian union. The first effect of it will necessarily be a difference of opinion, leading to investigation, discussion, and comparison of views, by all which means truth advances both in science and religion. There are many indications, too, that there was almost as much conflict of opinion in regard to this class of truths in apostolic times as now. Paul withstood Peter to the face. The first age of Christianity was an age of mental activity as well as our own, and it was not until a dogmatic ecclesiasticism began to seal up the fountains of knowledge, and to abolish preaching, that these differences of opinion at last subsided into a universal conformity, which was the result, not of true unity, but of mental lethargy and spiritual death. Such was not the apostolic idea of the unity of the church.

Assuming now that the right of private judgment is legitimate and scriptural in the church at large, the question may still be raised, May the

same liberty be safely admitted in individual churches, or more properly does it belong equally to local church relations? We answer, all that has been proved of it with reference to the church universal applies equally to individual churches, as we shall see by examining briefly, in the third place:

III. *The Nature of a Christian Church as set forth in the New Testament.*

A church of Christ is not there represented as a close corporation, with power to elect its own members, or prescribe its own terms of admission, nor indeed as a voluntary human association, with power to make its own laws and rules. It is supposed to be a Divine institution, organized under a Divine constitution and laws, and composed of members already elected by Christ himself. True, its mode of organization, its number of officers, and the manner of their election are not specified, but the classes of its officers, and their respective duties are, and so also are its terms of admission. These being prescribed by the Holy Spirit make it a Divine institution, nor do these in any wise exclude liberty of opinion in the matters mentioned. See Matt. xxviii. 19; also Acts ii. 28. The only question submitted to the churches or their ministers, appears to have been a question of fact. Are they elected by Christ? Are they true believers? No one was refused who satisfied them on this point, nor do we read of any difference of opinion on any minor question ever being raised as a test of membership. The terms and order of the great apostolic commission also imply the same liberty. "Go ye, therefore, teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and teaching them to observe all things, whatsoever I have commanded you." Their recognized church-membership evidently commenced with their baptism, and

this was not delayed, as in after times, till as catechumens they had been thoroughly instructed in all doctrinal matters. Their opinions, therefore, being unformed on minor doctrines, there would be a liability to difference.

The great object and business of churches still further implies this liberty. This is primarily as is set forth in the Great Commission and elsewhere, the cultivation of Christian character, the promotion of knowledge and holiness among men, first by their conversion and secondly by their instruction in righteousness. "And 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." The promotion of doctrinal harmony is only a means to an end, and that end Christian character; while that harmony itself will most surely be attained, not by narrow and exclusive standards of belief, but a wise encouragement to freedom of thought and inquiry. The harmony and peace of an unthinking church, all bound to certain dogmas, is not the unity of the spirit contemplated in the gospel, but the unity and peace of the cemetery. The brief allusions to church discipline in the epistles of St. Paul, the occasion and grounds of it, still further confirm this view. There are but two cases mentioned, the one in 1 Cor. v. 5; the other in 2 Thess. iii. 6, 11; and in both these the offense was not opinion, but immorality of conduct. So also in the case supposed by our Saviour, in Matt. xviii. There is no instance of mere error of opinion, not vitally affecting Christian character, being regarded or treated as worthy of discipline. It is only when opinion is of such a nature as to affect character, and make men do wrong or feel wrong, as well as think wrong, that it is treated as heresy. This appears to be the Scrip-

tural idea of heresy, *αἵρεσις*, a taking away, a separation, a radical division, (see 1 Cor. xi. 19; Gal. v. 20), or perhaps also unchristian contention. No man can be regarded as a heretic in the scriptural sense for holding an opinion that does not make a worse man of him; and this is the real ground of his offense and discipline — that he gives reason to doubt whether he be not really “an alien from the commonwealth of Israel.” Were all ecclesiastical trials and heresy huntings directed exclusively to this point, there would be less prejudice against the exercise of church discipline. When will the people of God learn that *sin* is the one thing in this universe that God hates, and the only thing that He requires them to hate and withdraw from. Opinion, only as it leads to sin; conduct, only as it results from sin in the heart; and in both cases it is neither the opinion nor the conduct that is the end of inquiry, but the sin. While, therefore, a radically wrong opinion will be certain sooner or later to involve sin, and hence may be taken as a sign or symptom of evil, care should be exercised that the opinion itself, under any name or form of statement, be not made the object of offense, but the sin to which it leads. Suppose, *e. g.*, a professing Christian comes to doubt or deny the doctrine of the depravity of man, or the necessity of an atonement. Such doubts, once securely lodged and favorably entertained in the mind, will be likely to result in a decline of interest in the prayer-meeting, and a cooling of zeal for the conversion of men, and a general withdrawal of sympathy from all evangelical movements, which will sooner or later become apparent to the church, and furnish just grounds of offense. Let these then be taken up and brought to the notice of the offender and of the world, rather than the heresy of opinion, and both will

appreciate the practical grounds of church discipline. There is an odium attached to all church prosecutions for opinion's sake which is by no means unfounded, since even good men often show more zeal for mere opinions considered in their cold theological aspect than for faith, love, and holiness. Doubts and difficulties often arise in active and independent but ill-disciplined minds, which a little judicious instruction might remove, but which opposition and the show of ecclesiastical authority only aggravate till the subject of them is driven into a hopeless extreme of heresy.

But when a church is intent upon her Master's business only, the vigor of her piety will very quickly reveal all the really foreign and heterogeneous material in her composition as the healthy human body throws out the impurities of the blood upon the surface. The purity of a church is not so much in proportion to the soundness of her creed, or the unity of opinion among her members, as to the fruits of the Spirit manifested in them.

If we have now proved anything in the course of this essay, we have proved that the right of private judgment belongs to every Christian — that it extends to all doctrines not absolute or fundamental to Christian character, and that it applies to particular church relations, as well as to the church universal. We have only to add one or two inferences that seem to grow naturally out of the subject.

I. That false ideas of *Church authority* have prevailed to a great extent in the Christian world. We see it in Protestant communions as well as in the priestly tyranny of Rome; in the attempt to exact conformity to exclusive standards, and the exercise of church discipline for small difference of opinion or practice. One powerful and intelligent ecclesiastical body cuts off at a blow half its members and churches,

forever banishing them from the communion of saints, for a supposed heresy of opinion in regard to the doctrine of original sin. Another excommunicates all those who sing hymns of human composition, in the worship of God. Another, still, deposes from the ministry, and excludes from the church those who partake of the Lord's supper with unimmersed Christians, while subsequent experience shows that the parties thus dealt with were not really aliens from the commonwealth of Israel and could not be treated even by those who excommunicated them as heathen men and publicans. The result of which has always been, not only to mutilate the mystical body of Christ, but to bring Christianity into reproach among men, as a system of mere opinions and abstractions, and ritual observances rather than of *facts*. And the whole of this evil has arisen from a mistaken idea of the authority of the church. The profound significance of our Saviour's words, "My kingdom is not of this world," has not yet been fully comprehended by his own disciples.

II. This subject has an important relation to *Christian union*. Once let the principle of private judgment within the limits here defined be fully and cordially admitted, and Christian union is a thing accomplished. "Ephraim shall no longer envy Judah, nor Judah vex Ephraim." There is indeed a

unity which consists in absolute agreement in all respects extending to the most minute details of doctrine, as well as to its general outlines; but this, too, can only be secured by the untrammelled exercise of undivided thought and inquiry, leading at first to divergence, then to comparison and explanation, and at last to mutual agreement. Such a unity will be witnessed when knowledge becomes complete, and all truth great and small stands perfectly revealed to the understanding of man. This, no doubt, is the ultimate destiny of the church of Christ on earth,—a destiny perhaps to be fulfilled when the cycle of knowledge shall be complete in other departments of thought. Truth lies in the written word as botany lies in the fields, and astronomy in the stars, and chemistry in the elements, and when all shall have been discovered and known in God's natural world, then we may expect all will be seen and known alike in the sphere of revelation. But, as in the one department of knowledge, so in the other, the surest method of attaining this end, is not by cramping, but encouraging freedom of thought, while in the mean time differences of opinion on minor points do not hinder that oneness of his people for which our Saviour prayed, but rather lighten by contrast the sincerity of their love, and the power of their common faith.

AMERICAN ECCLESIASTICAL STATISTICS.

BY REV. A. H. QUINT.

THE statistics published by the various ecclesiastical bodies in America are not entirely satisfactory. There are, in almost all, too many references to "former reports," and too many blanks. There is a great diversity as to items, after getting beyond the simple and common facts of the number of churches and ministers. Some of these are significant. The Diocese of the Episcopalian, the Presbytery of the Presbyterian, and the Association of the Congregationalist, involve their differences in their very nomenclature. The Episcopalian has Parishes, the Methodist has Societies, the Congregationalist with some others has Churches. The Episcopalian has Priests, the Presbyterian and Congregationalist Ministers, the Methodist Travelling Preachers. The Episcopalian is particular as to the number of Deacons and Priests ordained, and churches consecrated, to which most of the others are comparatively indifferent. The Episcopalian reports Confirmations, while the Presbyterian wants to know the number Added on Examination, the Methodist how many are on Probation, the Congregationalist what number are added On Profession of Faith, while the Baptist tells how many have been Baptized. The Episcopalian reports Communicants, the Methodist Numbers in Society, the others Members; while the Unitarian and Universalist have nothing to say about either.

We have copied when possible, compiled when otherwise, the statistics of various denominations, a portion of which we give in the present number, — remainder in our next.

They are taken from official or semi-official sources only, as mentioned in connection with each denomination. Where we have been obliged to classify the various items, and make totals for ourselves, we have done it with scrupulous care. Comparisons with figures of the year 1859 are made, because we had before us fuller figures for that year than any other. The years 1859 and 1866 denote that they were published that year, but collected some time in the year preceding each, unless otherwise noted.

UNITARIAN.

The *Monthly Journal* of the American Unitarian Association gives an alphabetical list of Unitarian Societies and pastors, and of ministers. We have separated them by States, and have counted as follows:

	Societies.	Societies Vacant.	Pastors.	Total Ministers.
Maine,	19	9	10	12
New Hampshire,	16	8	8	14
Vermont,	4	1	3	5
Massachusetts,	167	25	142	201
Rhode Island,	3	1	2	35
Connecticut,	1	0	1	1
New York,	15	2	13	2
New Jersey,	2	2	0	0
Pennsylvania,	6	4	2	4
Maryland,	1	0	1	2
District of Columbia,	1	1	0	1
Ohio,	6	3	3	4
Illinois,	10	3	7	10
Michigan,	3	1	2	3
Wisconsin,	2	3	6	6
Minnesota,	2	1	1	1
Iowa,	1	0	1	2
Missouri,	1	0	1	5
Tennessee,	1	1	0	0
Kentucky,	1	0	1	2
Kansas,	1	0	1	2
Louisiana,	1	1	0	2
South Carolina,	1	1	0	1
California,	1	0	1	1
Canada,	3	0	3	3
India,				1
Ministers not located,				4
Total,	276	70	209	342

† Included in "Societies."

The UNITARIAN figures we find to compare with those of 1859, thus:

Year.	Societies.			Ministers.		
	With Pastors.	Vacant.	Total.	Pastors.	Others.	Total.
1859.	187	59	246	195	102	297
1866.	206	70	276	209	133	342

The *Journal* says that other statistics "are omitted, with the expectation that a more complete collection of such statistics will soon be published by the National Conference."

UNIVERSALIST.

The *Universalist Register* for 1866 gives the "Statistics of the Universalist Denomination in North America; corrected to December 1865."

The Universalists have a "General Convention" which meets annually on the third Tuesday in September." "Each State (or Territorial) Convention is represented by one clerical and two lay delegates; if consisting of fifty societies (or churches) and clergymen, two clerical and four lay; and for every additional fifty societies and preachers, one clerical and two lay delegates."

The statistics are not put in tabular form, nor is there any general summary; and they are avowedly defective. An appeal has been made for "official statistics," but it "has been responded to only by the New England States, New York, and several others." Under each State is given, its Convention and meetings, Associations, Organized Societies and their Pastors, Clergymen and their Post-office Address, Periodicals, Schools, Meeting-houses and Benevolent Societies, at least in part. A Summary follows each State, in N. E., N. Y., N. J., Penn. ("very imperfect"), Ohio, Ill., and Mich., and the Provinces. The statistics of "the remote [from Boston?] States and Territories" are "meager and imperfect," and "no recent returns have been received from the Southern Border States, nor the States lately in rebellion."

From what is given, we make up the following table, noting that in some States there are churches connected with societies, and in others, the societies seem to be regarded as churches; that "Societies not supplied" are also included in "Societies"; and that in various places preaching is had but a portion of the time:

STATES, Etc.	State Conventions.	Associations.	Societies.	Societies not supplied.	Ministers.	Meeting-houses.	Schools.	Theological Schools.	Colleges.	Periodicals.
Maine,	1	6	47	17	35		1			1
N Hampshire,	1	4	33	8	21	36				
Vermont,	1	5	73	34	35		2			1
Massachusetts,	1	6	105	31	97				1	4
Rhode Island,	1	0	5	1	4					
Connecticut,	1	3	14	1	18					
New York,	1	16	181	87	96	145	1	1	1	3
New Jersey,	1	0	6	4	2	5				
Pennsylvania,	1	6	24	0	25	36				
Ohio,	1	13	91		50	66				1
Indiana,	1	7	25	13	13					
Illinois,	1	6	25		33	20			1	2
Michigan,	1	3	22	7	20	16				
Wisconsin,	1	3	16	3	18					
Minnesota,	1	0	4	2	6					
Iowa,	1	2	15	3	19					
Missouri,					5					
Kansas, etc.	No	re	tu	ns.	2	2	1			
Nova Scotia					1					
N. Brunswick,					1					
Canada,					10					
TOTAL reported,			700		510					

The "total" is, of course, a totally inadequate representation of the extent of the denomination. Pennsylvania, Indiana, Illinois, Iowa, and fourteen other States, are either omitted or but partially reported. To compare with the figures of 1859 (see "Quarterly," 1859), we reckon those States to have now the same numbers as in that year, with the following result:

Year.	Conventions.	Associations.	Societies.	Ministers.
1859	19	84	1,128	652
1866	21	84	838	609

We are not at all sure that this is a true comparison or account of returns, which we think must be defective, though not so stated in the Register. The New England States and New York are represented as "official." A comparison of these at the two dates, gives the following results:

Year.	Conventions.	Associations.	Societies.	Ministers.
1859	7	42	711	390
1866	7	40	458	306

This diminution, we imagine, is greatly due to the more rigid statistical rule consequent on an apparent tendency to more compact and systematic organization. The term "organized" societies has probably cut down aggregates without much weakening. In several States there are enumerated places where preaching is had part of the time, without an "organized" society, and it is also stated that there are "many other places" not enumerated.

BAPTIST.

The AMERICAN BAPTIST MISSIONARY CONVENTION (Rev. L. A. Grimes, Boston, President), is a union of churches (colored) which, though included, we suppose, in the tables of the BAPTISTS, are united for missionary effort, more especially at the South. It held its twenty-fifth anniversary at Alexandria, Va., Aug. 18—27, 1865. We arrange the following table:

	Chur's.	Pastors.	D. C.,	Chur's.	Pastors.
Mass.,	5	2	8	8	7
R. I.,	2	0	Va.,	10	6
Conn.,	1	0	N. C.,	1	0
N. Y.,	3	5	Geo.,	1	1
N. J.,	2	2	Tenn.,	1	1
Penn.,	5	3	Africa,	1	0
Md.,	3	3	Total,	48	30

Thirteen missionaries were appointed, — to labor in Va., N. C., S. C., Geo., Ala., and Tenn.

BAPTIST.

The American Baptist Almanac for 1866 gives the following figures of the BAPTIST CHURCHES of America.

STATES.	Associations.	Churches.	Or. Minist'rs.	Baptized.	Total
Alabama,*	29	808	429	5,481	61,219
Arkansas,*	16	321	149	1,272	11,341
California,	2	53	54	86	1,985
Connecticut,	7	114	110	653	17,484
Delaware,		3	3	12	452
Dis. of Columbia,		5	4	70	1,150
Florida,*	5	134	73	553	6,483
Georgia,*	2-	994	592	6,717	84,597
Illinois,	30	553	390	2,473	35,384
Indiana,	31	472	254	1,398	26,779
Indian Territory,	4	40	30	100	4,000
Iowa,	17	265	132	1,072	12,555
Kansas,	4	45	17	50	1,231
Kentucky,*	33	849	375	5,297	81,588
Louisiana,	19	209	113	952	10,264
Maine,	13	276	1-1	652	20,113
Maryland,	1	31	26	297	4,315
Massachusetts,	14	262	287	1,297	35,558
Michigan,	13	238	169	969	13,949
Minnesota,	6	111	49	195	2,955
Mississippi,*	22	598	393	3,331	41,610
Missouri,*	37	749	432	3,894	44,877
Nebraska,	1	13	4	47	2-8
New Hampshire,	7	84	66	412	7,965
New Jersey,	4	124	135	1,275	18,746
New York,	45	825	742	5,275	89,074
North Carolina,*	27	696	375	4,818	60,532
Ohio,	30	492	318	1,848	32,839
Oregon,	4	42	30	68	1,372
Pennsylvania,	17	422	302	1,894	42,630
Rhode Island,	3	55	67	139	8,515
South Carolina,*	18	472	281	4,643	62,984
Tennessee,*	24	663	397	3,896	46,594
Texas,*	22	456	263	2,296	19,089
Vermont,	7	108	94	167	7,369
Virginia,*	27	771	425	7,739	108,883
Wisconsin,	12	174	108	239	8,556
New Mexico,		1			49
German and Dutch Churches in the United States,	2	76	59	213	3,244
Swedish Churches in the U. States,	1	12	11	150	600
Welsh Churches in the U. States,	3	34	20	250	1,460
	592	12,702	7,567	68,615	1,040,393
Nova Scotia,	3	153	93	393	15,828
New Brunswick,	2	115	71	485	8,821
Canada,	10	299	188	747	14,756
West India Islands,	4	210	169	1,099	37,090
	611	13,449	8,379	71,241	1,116,798
Anti-Miss. Baptists,	169	1,600	700		50,000
Free-Will Baptists, [see below,]	145	1,296	1,052	2,618	56,738
Six Principles Baptists,		18	16		3,000
Seventh Day Bap. Church of God (Winebrennarians),	4	69	62	205	6,796
		289	273	500	23,800
Disciples (Campbellites),		1,500	1,000		300,000
Tunkers,		209	109		20,000

* Statistics for 1862.

The Regular BAPTISTS compare in 1859 and 1866, as follows :

Year.	Associations.	Churches.	Ministers.	Baptized in preceding year.	Total Members.
1859	582	12,090	7,478	67,096	988,048
1866	611	13,449	8,379	71,241	1,116,798
Gain,	29	1,359	901	4,225	128,090

FREEWILL BAPTISTS.

The General Conference held its nineteenth session at Lewiston, Me., October 4-12, 1865. It meets (since 1841) every third year, being made up of delegates from "Yearly Meetings."

Their foreign mission is in Orissa, India, — four male missionaries, six female, six native preachers, two native colporteurs, and a printing-press. Expenditures, year ending Sept. 30, 1865, \$11,766.32. Home Missions, \$2,589.73. Mission to Freedmen (21 stations), \$4,397.66, besides for Beaufort meeting-house, \$2,067.60. Education, — \$1,011.66. Profits of printing establishment for three years, \$18,555.41.

There are permanent funds for Education Society, Indigent Students, Biblical Professorships, Library, and Four Years' course of study.

The *Freewill Baptist Register*, for 1866, published at Dover, N. H., gives other information: The "Freewill Baptist Printing Establishment," Dover, N. H., is a flourishing institution, publishing works useful to the denomination, and also the *Morning Star*, a widely-circulating weekly religious newspaper, and the *Myrtle*, a Sabbath school semi-monthly. The "Freewill Baptist Quarterly" Societies, — Foreign Mission, Home Mission, Education, Female Systematic Beneficent, Anti-Slavery, Sabbath School Union, and the New York State Mission, and Western Home Mission Committee. Educational, — Hillsdale College, Mich.; Bates College, Lewiston, Me.; Biblical School, New Hampton, N. H.; New Hampton Institution, N. H.; Stratford Seminary, N. H.; Whitestown Seminary, N. Y.; North Western College, Wasioja, Min.; Pike Seminary, N. Y.; Prairie City Academy, Ill.; Lapham Institute, North Scituate, R. I.; Cheshire Academy, Ohio.

The Minutes of the General Conference give a list of 42 ordained ministers, 16 licensed ministers, and 211 sons of ministers, who have served in the army during the late war.

We take from the Minutes the following :

YEARLY MEETINGS.	No. of Q. M's.	No. of Churches.	Present number of Members.	Added by baptism since 1862.	Added by Letter since 1862.	Dismissed.	Excluded.	Died.	Churches added.	Ordained since 1862.	Licensed since 1862.	Ministers.	Licentiates.
New Hampshire,	9	140	8,486	714	458	642	208	490	6	11	9	152	6
Maine Western,	4	72	4,068	433	315	218	81	176	2	1	1	61	5
Kennebec,	6	99	5,833	676	333	347	201	262	5	2	5	95	7
Vermont,	6	68	2,677	293	99	96	25	145	1			47	4
Hol. Purchase,	6	37	1,688	86	140	145	124	56				43	1
Ohio,	2	10	486	16	19	27	9	18				9	2
Snsquehanna,	2	36	1,205	107	53	85	52	69			2	25	6
Penobscot,	2	106	3,356	377	201	134	236	199	4	1	1	82	4
Ohio and Pennsylvania,	6	36	1,458	252	100	166	75	51		2		29	7
Ohio Northern,	4	15	474	45	20	39	19	12				15	1
Ohio River,	3	39	2,019	59	60	76	58	1	1			22	9
R. Island and Mass.,	3	40	4,151	446	222	187	97	143	2	1	1	49	2
Michigan,	10	96	3,129	480	377	305	245	150	7	6	8	79	17
N. York and Penn.,	14	40	926	85	42	65	39	25	1	4	2	30	11
Northern Indiana,	4	24	652	73	44	49	9	17	6	2	1	14	3
Genesee,	5	28	1,353	149	103	81	60	53		1	1	28	1
St. Lawrence,	12	13	510	69	27	38	27	22		1	1	14	1
Illinois Northern,	5	37	1,146	177	91	158	75	55	5	1	1	26	4
Central New York,	5	44	1,998	196	135	116	44	90		1	1	30	6
Union,	2	14	622	17	59	30	13	25		2		14	3
Pennsylvania,	9	11	461	246	54	63	25	8	1	4	3	7	3
Marion,	3	15	648	100	46	51	40	27	1	1		12	4
Indiana,	2	10	288	15	10	10	11	12				5	2
Wisconsin,	11	79	2,329	482	371	328	170	104	3	2	4	71	8
Canada West,	3	20	770	114	39	47	42	12	2	1		10	1
Central Illinois,	2	12	420	70	31	36	55	30			1	7	4
St. Joseph Valley,	5	19	505	64	28	55	20	28	1	1		16	4
Iowa,	4	22	679	204	94	54	38	34				16	1
Minnesota,	4	24	508	96	80	58	12	19	2			18	1
Iowa Northern,	4	23	710	193	153	56	29	37	4		2	24	4
Iowa Central,*.	7	100	18	9	7	2	7					5	3
Q. M's not connected,	5	16	331	114	23	32	20	13	1			17	4
Churches not connected,		5	90	54	37	5	17	3	1			4	1
TOTAL, 30	147	1,252	54,076	6,420	3,903	3,806	2,178	2,313	56	45	44	1,076	140

* This Yearly Meeting has not been received into the General Conference.

METHODIST EPISCOPAL.

The *Methodist Almanac* gives the following Sunday school statistics, as taken from the annual report of the Sunday School Union of the Methodist Episcopal Church in 1865 :

	Schools.	Officers & Teachers.	Scholars.	Volumes in Library.	Bible Classes.	Infant Scholars.	Expenses.	For S. S. Union.	S. S. Ad's taken.	Conversions.
Total,	13,213	149,577	861,484	2,529,087	17,463	131,075	\$216,466	\$17,839	222,276	18,892
Last year,	13,088	148,582	841,706	2,473,415	17,275	121,596	168,695	12,978	206,281	20,233
Increase,	125	955	19,778	55,669	188	9,479	\$47,771	\$4,860	15,995	1,659
Decrease, . . . . .	...	...	...	...	...	...	...	...	...	1,341

The Missionary statistics (for 1864) were as follows :

FOREIGN.	Missionaries.	Members.	DOMESTIC.	Missionaries.	Members.
LIBERIA,	19	1,493	GERMAN,	240	22,787
SOUTH AMERICA,	9	125	INDIAN,	11	1,025
CHINA,	27	159	SCANDINAVIAN,	31	2,146
GERMANY,	43	4,132	FRENCH,	1	62
INDIA,	47	164	WELSH,	3	116
BULGARIA,	3	...			
SCANDINAVIA,	13	949	Total Domestic,	286	26,138
Total in 1865,	161	7,022	Total Foreign,	161	7,022
			Grand total,	447	33,160

The receipts for missionary purposes, both home and foreign, during the year 1864, were \$558,993.26, an increase of \$129,224.51 over the previous year; averaging 60.2 per member.

The Educational list gives twenty-three Colleges, two Biblical Institutes, and seventy-seven Seminaries, Female Colleges, and Academies.

We have not the original report of 1859 at hand, but our pages gave it in that year, excluding the churches in Liberia and Germany. Doing the same this year, we find a gain of 378 travelling preachers; 1,110 local preachers; 49,272 members, and a loss of 84,215 probationers, — net loss of members, 34,943.

From the *Methodist Almanac*, of 1866, we take the following table of the statistics of the METHODIST EPISCOPAL CHURCH, collected in 1865:

CONFERENCES.	TR. PREACHERS.			Local Preca.	NUMBERS IN SOCIETY.			BENEVOLENT CONTRIBUTIONS.		
	Effect.	Sup.	Total.		Members	Probab.	Total.	Miss. Sub.	S. S. Un.	Tract So.
Baltimore,	72	21	93	93	12,037	1,593	13,730	\$18,348 77	881 00	85 00
Black River,	164	33	197	162	13,953	1,941	21,894	8,869 39	461 56	441 38
California, †	90	11	101	100	3,912	538	4,450	2,388 75	142 30	51 00
Central German, †	61	11	72	92	7,977	983	8,990	8,209 80	228 44	392 31
Central Illinois,	137	13	150	247	16,652	1,465	18,117	9,160 72	340 81	296 75
Central Ohio,	93	17	110	156	15,322	1,536	16,858	12,797 01	221 47	335 82
Cincinnati,	141	15	156	209	25,105	2,115	27,220	24,762 53	575 97	289 00
Colorado,	14	..	14	8	214	15	229	1,000 00	43 75	45 20
Delaware,	33	1	34	94	6,504	328	6,832	435 95	.. . . .	3 31
Des Moines,	65	9	74	144	8,422	1,311	9,733	3,205 20	46 25	53 60
Detroit,	90	12	102	172	14,559	1,579	16,138	9,083 51	171 21	148 33
East Baltimore,	202	28	230	155	29,246	4,296	33,542	22,937 72	549 57	523 23
East Genesee,	160	26	186	151	19,492	1,615	21,107	9,938 77	306 62	200 93
East Maine,	73	17	90	79	8,715	1,907	10,622	2,132 23	219 84	164 44
Eric,	203	31	234	278	25,523	2,284	27,807	24,491 47	803 70	878 35
Genesee,	105	12	117	78	7,396	638	8,004	4,880 78	329 87	111 01
German Miss.,	41	..	41	27	3,465	1,151	4,616	1,167 04	490 26	379 02
Holston,	49	4	48	55	5,442	695	6,107	.. . . .	86 00	.. . . .
Illinois,	149	20	169	371	26,029	2,945	28,974	19,921 30	461 30	370 15
Indiana,	100	15	115	217	21,936	2,709	24,696	10,592 70	229 30	255 50
India Mission,	26	..	26	9	117	92	209	.. . . .	.. . . .	.. . . .
Iowa,	89	5	94	192	14,591	1,415	16,006	6,112 03	98 80	169 78
Kansas,	60	6	66	112	4,005	1,327	5,332	2,441 50	69 50	65 65
Kentucky,	30	1	31	27	2,489	411	2,900	779 70	3 60	2 75
Liberia Miss.,	21	3	24	42	1,350	102	1,452	.. . . .	.. . . .	.. . . .
Maine,	96	27	123	83	10,303	1,710	12,013	4,498 74	229 22	311 80
Michigan,	125	11	136	190	12,748	1,739	14,487	7,376 64	260 27	72 98
Minnesota,	74	7	81	108	5,996	1,033	7,029	2,855 56	173 85	73 50
Missouri & Arkansas,	68	6	74	143	7,161	1,464	8,625	1,590 25	33 00	7 35
Nebraska,	21	..	21	16	1,309	320	1,629	731 05	12 90	6 35
Nevada,	14	..	14	..	.. . . .	.. . . .	.. . . .	.. . . .	.. . . .	.. . . .
Newark,	131	7	138	93	20,686	2,513	23,199	16,729 50	814 03	826 48
New England,	165	29	194	101	17,895	2,081	19,976	18,616 80	387 99	574 84
New Hampshire,	97	27	124	98	10,577	2,550	13,127	5,300 54	272 35	23 5 20
New Jersey,	136	16	152	156	22,493	3,623	26,116	17,075 62	679 57	68 7 76
New York,	244	41	285	202	32,807	4,422	37,229	25,813 82	1,172 91	1,272 49
New York East,	161	35	196	200	28,218	3,404	31,622	34,911 93	855 02	150 49
North Indiana,	108	18	126	268	20,269	5,023	25,292	13,528 46	225 92	232 62
North Ohio,	97	16	113	151	13,282	892	14,144	11,007 64	284 17	267 53
N. W. German,	70	5	75	49	4,636	1,047	5,683	4,498 85	141 87	189 80
N. W. Indiana,	101	18	119	161	15,562	1,376	16,938	8,209 72	242 98	174 69
N. W. Wisconsin,	35	3	38	41	2,260	445	2,705	785 40	77 57	21 40
Ohio,	150	23	173	742	27,034	2,069	29,103	21,814 92	537 76	1,407 65
Oneida,	141	39	180	128	16,884	1,914	18,798	10,203 27	352 88	325 13
Oregon,	42	8	50	66	2,592	436	3,028	1,526 10	172 39	76 38
Philadelphia,	244	11	255	352	45,970	6,179	52,149	57,593 44	1,371 81	4,426 51
Pittsburgh,	204	22	226	225	35,222	5,362	40,584	30,472 90	1,262 53	453 00
Providence,	116	12	128	87	14,353	1,573	15,926	12,725 18	479 12	344 76
Rock River,	139	29	168	212	16,910	1,590	18,500	12,978 94	786 90	537 65
S. E. Indiana,	74	15	89	133	15,370	1,037	16,407	8,789 68	161 25	595 51
Southern Illinois,	100	10	110	338	17,311	3,167	20,478	6,852 29	298 22	253 50
S. W. German,	77	..	77	101	5,624	778	6,402	4,900 85	177 57	336 20
Troy,	164	34	198	126	22,381	2,053	24,434	12,243 62	528 65	1,190 66
Upper Iowa,	107	15	122	172	12,010	1,486	13,496	6,959 56	339 12	370 73
Vermont,	118	17	135	89	11,777	1,454	13,231	7,109 52	273 90	356 80
Washington, †	21	..	21	43	7,877	317	8,194	43 25	.. . . .	.. . . .
West Virginia,	73	13	86	155	12,523	2,486	15,009	3,438 08	47 55	35 60
Wisconsin,	113	17	130	156	10,189	1,496	11,682	7,078 83	272 75	1,179 75
West Wisconsin,	68	9	77	114	6,177	743	6,920	2,883 95	86 45	64 75
Wyoming,	95	15	110	136	13,295	2,068	15,363	6,435 29	283 16	316 87
Total,	6,049	866	6,915	8,682	820,094	104,952	925,043	600,840 97	19,206 56	22,508 78
Last year,	5,856	965	6,821	8,205	829,379	98,941	928,320	497,620 76	14,860 91	17,347 77
Increase,	193	..	94	477	.. . . .	6,011	.. . . .	103,220 21	4,345 65	5,161 01
Decrease, . . . . .	..	90	..	..	.. . . .	9,285	.. . . .	3,277	.. . . .	.. . . .

† Last year's statistics. None received this year.

[The last figure of total "members" we make "1" instead of "4," and "decrease," therefore, to be 9,288. Against Holston, "48" total preachers should be "45," to balance line and column.]

"The month of October, 1866, is the centenary of American Methodism. What a sum, for our 'ready reckoners,' will be the multiplication of our numbers from the first gathering of six persons for preaching, in Barrack Street, whom the good Barbara Hick had gathered to the preacher's house, to the numbers that now swell our ranks!"

REFORMED PROTESTANT DUTCH.

The "Fifty-Ninth General Synod of the Reformed Protestant Dutch Church in North America" was held in June, 1865. The "Summary View," printed in the proceedings, gives the following totals, which we compare with those of 1859 :

	1865	1859
Particular Synods.—New York, Albany, and Chicago,	3	?
Classes (including Classes of Arcot, India),	32	30
Churches,	427	410
Ministers,	436	409
Number of Families,	34,125	?
Received on Confession,	2,385	5,165
" Certificate,	1,650	1,744
Now in Communion,	54,286	50,304
Baptized,—Infants,	3,064	3,844
" Adults,	540	978
Number of Catechumens,	19,864	14,431
Number in Biblical Instruction,	15,700	?
Total No. of S. School Scholars,	40,256	40,905
Contributions,—Religious and Benevolent, \$225,410 44	\$125,271	
" Cong'l purposes, 545,540 99	388,645	
TOTAL,	\$770,961 43	\$513,916

PRESBYTERIAN.

Of the twenty or more Presbyterian Churches in America, we can give but few reports in this number. The Minutes of each "General Assembly of the Presbyterian Church in the United States of America," for the session of 1865, give full reports. Those of the "Old School" still reckon, in its number of Synods, Alabama, Arkansas, Georgia, Memphis, Mississippi, North Carolina, South Carolina, Texas, and Virginia, which seceded some years ago; and their forty Presbyteries in the number of Presbyteries; but with no membership or other reports. Those Presbyteries form part of the "General Assembly of the Confederate States of America;" and while diminishing the numbers of the Old School Assembly, fortunately relieved that body of a heavy mass of pro-slavery and treason. From present appearances of Southern loyalty and Christianity, the seceding churches do not seem likely to return. In the summary of the Old School are included the foreign Presbyteries of Siam, Shanghai, Ningpo, and Western Africa; and the Synod of Northern India (including the Presbyteries of Allahabad, Ferrukhabad, and Lodiana). These number 38 churches, 2,793 communicants, and 1,387 in Sabbath schools.

The following are the summaries, compared with 1859 :

	O. S.		N. S.	
	1865	1859	1865	1859
Synods,	35	33	23	23
Presbyteries,	185	168	108	108
Ministers,	2,301	2,578	1,694	1,588
Licentiate,	296	299	122	137
Candidates,	319	489	187	365
Licenses,	103			
Ordinations,	94			
Installations,	149			
Pas. rel. diss.,	109			
Ministers rec. fr. other denom.,	14			
Ministers dis. to other denom.,	10			
Ministers dec'd,	64			
Churches,	2,629	3,487	1,479	1,543
" org'd,	46			
" rec fr. other denom.,	3			
Churches dis. to other denom.,	2			
Churches dis'vd,	23			
Members added on exam'n.,	10,540	24,004	6,685	10,705
on certificate,	8,316	10,879	5,325	4,832
Total,	18,856	34,883	12,010	15,537
Communicants,	232,450	279,600	143,645	137,989
Baptized, adults,	2,821	6,692	2,336	3,548
" inf'ts.,	9,692	16,194	3,360	4,308
S. S. members'p,	163,574	156,127	112,781	?
CONTRIBUTIONS.				
Gen. Ass'y,	\$7,539	?	\$7,059	\$5,109
Home Missions,	105,383	\$137,519	94,507	91,406
For. Missions,	179,712	169,865	112,296	67,874
Education,	117,814	161,525	36,952	65,709
Publication,	31,121	31,556	46,305	41,672
Min. Relief,	22,362	?	4,256	?
Congregational,	1,639,566	2,070,479	1,264,667	?
Miscellaneous,	338,327	198,843	501,141	?
TOTAL,	2,797,639	2,924,448	2,067,188	?

PROTESTANT EPISCOPAL.

Two almanacs give the statistics,—the "Protestant Episcopal Almanac" and the "Church Almanac;" the former published by the "Protestant Episcopal Society for the Promotion of Evangelical Knowledge," the latter by the "Protestant Episcopal Tract Society." Whether there is any special significance in the distinction of Societies and Almanacs, we are too far outside to know; but, statistically speaking, we are decidedly in favor of the latter. From the "Church Almanac" we take our tables.

The same authority gives, under "General Institutions," the General Theological Seminary, New York, and the University of the South, Sewanee, Tenn.; and we gather from the particulars under the several "Dioceses and Missions," twelve Colleges or Universities, nine Theological Schools, and twenty-three Academies, Schools, &c.,—of which latter, two are preparatory schools for theological study.

The following table gives the reports as collected in 1865 :

DIOCESES AND MISSIONS.	Clergy.	Parishes.	Ordinations.		Candidates for Orders.	Churches Consecrated.	Baptisms.			Confirmations.	Communi- cants.		Marriages.	Burials.	Sun. School		Missionary and Charitable Contributions.
			Deacons.	Priests.			Infants.	Adults.	Total.		Added.	Present number.			Teachers.	Scholars.	
Maine.	20	18	3	0	5	0	214	114	328	129	156	1,589	61	256	187	1,361	\$11,639 21
New Hampshire.	22	21	3	0	5	1	99	51	150	110	77	1,085	36	98	100	787	5,722 60
Vermont.	30	37	0	0	6	0	132	56	188	117	12	2,110	63	196	173	1,395	6,732 35
Massachusetts.	116	78	6	4	11	12	1,133	203	1,336	689	717	9,619	450	891	655	7,794	150,928 36
Rhode Island.	38	32	3	3	0	1	352	144	496	323	368	3,928	212	409	518	4,217	45,612 55
Connecticut.	150	129	5	7	22	12	1,421	443	1,864	1,073	939	12,596	542	1,152	1,693	9,592	216,909 02
New York.	395	311	23	27	47	5	6,053	1,097	7,150	3,250	2,339	33,318	1,898	3,445	3,763	34,727	843,546 96
Western N. York.	149	167	6	1	14	6	1,653	571	2,224	1,582	1,866	14,061			1,543	12,688	288,094 27
New Jersey.	113	102	6	3	16	4	1,292	265	1,557	835	622	7,939	357	891	1,138	9,355	162,844 31
Pennsylvania.	293	229	9	13	25	6	3,201	536	3,737	1,553	1,551	22,041	1,157	2,174	2,765	29,053	235,729 83
Delaware.	16	25	0	0	1	0	320	49	369	120	186	1,172	62	169	241	2,334	14,366 16
Maryland.	169	135	5	7	12	2	2,464	265	2,748	1,750	1,215	10,059	675	1,674	974	7,488	180,617 83
Virginia.	112	169					834	185	1,019	207		6,500	344	1,103			
North Carolina.	52	68															
South Carolina.	67																
Ohio.	100	101	3	3	14	1	652	110	762	564	509	6,984	319	650	932	7,376	135,121 93
Georgia.	27																
Kentucky.	28	34	2	2	9	1	299	71	377	289	168	2,045	82	281	178	1,446	32,545 66
Tennessee.	26				3					98							
Mississippi.	42																
Louisiana.	35																
Michigan.	62	70	0	1	3	0	757	229	987	539	465	4,247	260	500	614	4,219	58,544 28
Alabama.	37																
Illinois.	89	82	4	1	7	4	979	203	1,182	551	442	3,854	256	465	593	4,309	131,332 03
Florida.	6	14															
Indiana.	32	36	3	2	2	0	306	117	423	165	142	1,510	95	184	247	2,017	18,741 87
Missouri.	22	32	1	1	0	0	313	71	384	212	181	1,162	71	145	113	1,047	62,568 92
Wisconsin.	61	45	7	3	1	1	632	214	846	387	526	3,373	178	171	414	3,846	59,292 73
Texas.	18	28	1	1	4	0	228	50	331	269	60	1,205	30	57	75	472	14,479 00
Iowa.	35	44	2	1	2	1	250	58	309	150	199	1,208	44	99	233	1,743	24,629 93
California.	28	29	0	0	1	0	556	62	618	92	149	1,245	202	348	185	1,427	28,775 03
Minnesota.	37	25	0	2	10	0	459	82	541	24	73	1,106	67	189	180	1,577	21,339 25
Kansas.	10	11			0		43	17	60	38		171	26	43	24	190	
Arkansas Miss'n.	5	4															
Oregon & Wash- ington Mission.	11	9			2		47	34	81	80							
Northwest'n Mis- sion.	17	12	2	4	4	3				169							
Western Africa Mission.																	
China, Japan, & Greek Missions.																	

Dioceses.	34	Baptisms — Adults.	5,297
Bishops.	41	Not stated.	91
Priests and Deacons.	2,426	Confirmations.	15,390
Whole number of Clergy.	2,467	Communicants — added.	12,943
Parishes.	2,322	Present number.	154,113
Ordinations — Deacons.	94	Marriages.	7,487
Priests.	91	Burials.	15,650
Candidates for Orders.	220	Sunday School Teachers.	17,538
Churches Consecrated.	40	Scholars.	150,400
Baptisms — Infants.	24,689	Contributions.	\$2,700,004 08

A comparison of official reports for 1859 and 1866, gives the following :

Year.	Dioceses.	Bishops.	Priests and Deacons.	Total Clergy.	Parishes.	Deacons Or- dained.	Priests Or- dained.	Candidates for Orders.	Churches Consecrated.	Infants Bap- tized.	Adults bap- tized.	Baptisms not specified.
1859	31	39	1,979	2,018	1,995	109	69	233	57	25,666	6,007	563
1866	34	41	2,426	2,467	2,322	94	91	220	40	24,689	5,297	91
Increase.	3	2	447	449	327		22					
Decrease.						15		13	17	977	310	472

Year.	Confirm- ations.	Communi- cants added.	Total Com- municants.	Marriages.	Burials.	S. S. Teachers.	S. S. Scholars.	Contributions.
1859.	17,514	14,822	127,953	6,774	12,481	13,452	109,551	\$1,265,642.96
1866.	15,390	12,943	154,118	7,487	15,650	17,538b	150,400	2,700,004.08
Incre'se.			26,165	713	3,169	4,086	40,849	1,434,361.12
Decre'se.	2,154	1,879						

THE CATHOLIC CHURCH IN THE UNITED STATES

Is reported in *Sadler's Catholic Almanac and Ordo* for 1866. There is no General Summary, nor a particular summary to many of the Dioceses. We have been, naturally, perplexed in counting the various items; but we think the following is very near accuracy.

We have not included Parish Schools, which the *Almanac* makes distinct from Select Schools and Academics; they are numerous, but are reported only in part.

The first-named diocese in each province is an archbishopric.

Provinces.	DIOCESES.	Established.	Churches and Chapels.	Stations.	Churches building.	Clergy.	Religious Institutions.		Ecclesiastical Seminaries.	Academies, &c.	Colleges.	Asylums and Hospitals.
							Male.	Female.				
Baltimore.	Baltimore,	1789	108	16	4	189	5	11	3	9	6	14
	Charleston,	1820	*									
	Erie,	1853	45	9	3	29	1	3		2		2
	Philadelphia,	1809	218	82	9	177	1	13	3	24	3	10
	Pittsburg,	1843	90	16	1	100	4	4	1	5		7
	Richmond,	1821	*									
	Savannah,	1850	9		22		14		5	2		3
	Wheeling,	1850	27				16		1	4	1	1
Vicariate of Florida,	1857	5		20				1	1			
Cincinnati.	Cincinnati,	1847	163	43	4	181	3	8	1	11	1	5
	Cleveland,	1847	125	39		90	6	20	1	7		6
	Covington,	1853	24	40		32	1	2		13	1	
	Detroit,	1832	64			54	1	7		3		4
	Fort Wayne,	1857	62			52	1	4		9	1	
	Louisville,	1808	68	18		81	4	9	1	14	2	4
	Saut Ste Marie,	1857	32	18		20	1	2		1		
Vincennes,	1834	107	60		62	1	2	1	1		3	
New Orleans.	New Orleans,	1793	85			123	5	9	1	15	3	14
	Galveston,	1847	55	88		44	2	5		11	2	
	Little Rock,	1843	*									
	Mobile,	1824	12	16	1	29	1	1	1	2	1	4
	Natchez,	1837	16	53		15		2		4		2
Natchitoches,		*										
New York.	New York,	1808	96	35	3	161	8	12	2	23	3	9
	Albany,	1847	128	60		95	5	6	1	5		7
	Boston,	1808	111	10		119	1	1		3	2	4
	Brooklyn,	1853	41	12	6		1	5		6		2
	Buffalo,	1847	160	30		112	9	17	4	21	1	14
	Burlington,	1853	35			18				3		1
	Hartford,	1844	74	62		68		6		4		2
	Newark,	1853	76	9		78	2	7	1	3	1	3
	Portland,	1855	45	4		29		3				
Oregon.	Oregon City,	1846	17	51		14				11		
	Nesqually,	1850	16	20		14			1	8	1	4
	Vancouver's Island,		†									
	Vicariate of Br. Columbia,		†									
St. Louis.	St. Louis,	1826	80	17	1	125	2	23	2	12	4	17
	Alton,	1857	100	47		75	2	4	1	5	1	2
	Chicago,	1844	135	101	7	108	1	15	1	10	1	7
	Dubuque,	1837	87	20	12	58	1	14	1			
	Milwaukee,	1844	307	90		150	3	5	1	8		5
	Nashville,	1837	*									
	Santa Fe,	1850	118	100		50		6	1		1	1
	St. Paul,	1850	72	100		43	3	6	1	6	1	5
Vicariate of Indian Ter.,		26	37		21	4	4		5	1	3	
Vicariate of Nebraska,	1851	10	39	2	8				4			
San Francisco.	San Francisco,	1853	56	8		50	1	4	1	5	2	5
	Los Angeles and Monterey,	1850	24	18	3	22		1		4	2	2
	Vicariate of Marysville,	1860	35	70		17		3		1		2
TOTAL (defective as above).			3,164	1,480	75	2,743	79	251	31	288	41	174
BRITISH AMERICA.†				997		1,014	10	91	24	39	23	14
† 2 archbishops, 20 bishops.												

* Not reported.

† In British America.

It will be seen that no reports are given from five dioceses; the "total" is therefore too small. Those dioceses in 1859 were reported as having 83 churches or chapels, 66 clergymen, 8 female religious institutions, 3 ecclesiastical seminaries, 15 schools or academies, and 5 asylums or hospitals. Deducting those from the reports in the *Almanac* of 1859,

— a comparison shows, in the United States, a gain of 913 churches and chapels, 723 clergymen, 118 female religious institutions, 13 ecclesiastical seminaries, 18 schools or academies, and 21 asylums or hospitals. If there is an error in our figuring, it is in the item of female religious institutions.

Congregational Necrology.

GRACE WELCH BARNES, wife of Thomas Thwing, of Boston, Ms., was born at West Brookfield, Ms., July 12, 1789. Her parents, Thomas and Elizabeth Barnes, were persons of eminent piety, and trained their seven children in the truths and practice of religion. They, and their parents also, were active promoters of Christian enterprise, and cheerfully gave of their property to the maintenance of the institutions of the gospel. The site where now the Congregational meeting-house stands, facing the beautiful green at West Brookfield, was a gift of this family to the parish. Not a few of the pastors of this ancient church, founded a century and a half ago, have had reason to rejoice in their helpful sympathy and co-operation through many generations down to the present time.

In her early life, Grace was characterized by a quiet, dignified demeanor, which secured for her the respect as well as love of those who knew her. One of her early associates, still living, speaks of her as being "very amiable and devotedly pious," and recalls the impressions which the uniform correctness of her deportment then made upon her mind, more than fifty years ago. She witnessed the propriety of her daily life not only abroad, but in the familiar intercourse of the household, and remembers distinctly the restraint which her presence imposed when she was prompted to undue freedom of remark. Born of an honored and pious ancestry, trained in her girlhood by watchful parents, instructed not only in the elements of a solid education, domestic and secular, but in the truths of religion, she early became a Christian. She joined the Congregational Church, West Brookfield, in 1810. Her Christian experience was clear and decided. Her conviction of personal sinfulness seems to have been painfully vivid. She compared her distress on account of it to the raging of the sea before Jesus came into the ship to his disciples, but afterwards followed a great calm, that calm which so distinguished her whole Christian life and gave her that cheerfulness and patience for which she was characterized.

March 4th, 1817, she was united in mar-

riage, at West Brookfield, to Thomas Thwing. In less than three years after her marriage, she and her husband accepted an appointment from the American Board, to labor among the Cherokee Indians. But sickness prevented her entering upon that work.

In 1824, they removed to Ware, and there remained till 1837. In both places they were welcomed as efficient laborers in the church and benevolent enterprises of the day. The first Sabbath school in West Brookfield was formed in their house. Female prayer-meetings, circles of prayer Sabbath evenings and at five o'clock in the morning, were held there before a church edifice was erected. On removing to Boston in 1837, a still larger field of labor was opened to both husband and wife. Her life was intimately connected with Salem Church, in Boston, which she joined in 1838. Although in feeble health, she was not idle. Her active usefulness was manifested through the Maternal and other Associations and in entertaining numerous guests at her house. She was an unspeakable blessing to her family. "If these two 'Sisters of Charity,' have been of service to the community and the Church," said Rev. Mr. Fay, "if this only son has been an honor to the ministry, if this husband has been able to endure hard labor with but small remuneration, and yet keep faith in God and sustain a cheerful spirit, they all owe it largely to her ceaseless prayers, wise counsels, and hopeful spirit."

In May, 1863, this honored mother in Israel seemed very near her end, even in sight of the gates of the Celestial City. She then went through her immediate conflict with death. She conversed cheerfully with her family about her departure, and "gave commandment concerning her bones." But, unexpectedly to herself and others, she recovered her strength in a good measure, so as to be able occasionally to go to the sanctuary, which was for so many years her place of worship. Four weeks before her death, she heard a sermon from a former beloved pastor, Rev. Joseph H. Towne, D. D., upon the resurrection of the body and that future life upon which she has now so triumphantly entered

She enjoyed this last discourse exceedingly, little thinking how near that life was to her; but on Thursday morning, August 31st, 1865, after but four days' confinement to her room, unexpectedly all she passed away and entered upon a glorious immortality. And now,

"After life's fitful fever she sleeps well."

She has gone to join her family, of which she was the seventh and the last to go over the flood.

Of her last moments there is little to be said. But one of her children was with her when she was seized with her last sickness, the other two being in Maine. She expressed great joy that her absent son reached home the afternoon before she departed. He offered prayer and conversed with her enough to know that she had no fears of death. After prayer he repeated to her a part of the hymn beginning:

"I am waiting by the river,
I am watching by the shore;
Only waiting for the boatman, —
Soon he'll come and bear me o'er."

During most of Wednesday night her reason was clouded, and her articulation almost unintelligible. At two o'clock, Thursday morning, she fell into a quiet sleep, from which, without pain, at six o'clock, she entered the saints' everlasting rest.

"She passed through morning's golden gate,
And walked in Paradise."

Her husband, younger daughter, and only son (Rev. E. P. Thwing, of Quincy, Ms.), were with her as she breathed her last. The latter closed her eyes and broke the silence of the chamber of death by repeating that triumphant doxology of Paul which such a scene must ever elicit: "THANKS BE TO GOD, WHO GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST."

Rev. SAMUEL AUSTIN BENTON, of Anamosa, Iowa, died in Barnet, Vt., 19 November, 1865.

He was born in Waterford, Vt., 3 May, 1807, son of Sannel S. and Esther (Prouty) Benton, and labored upon a farm till he was twenty-one years of age, having very limited educational advantages. He was not baptized till he was several years old, and the administration of that ordinance occasioned se-

rious thoughts, and convictions of duty in regard to religion and the ministry, which never left him. When at length he obtained hope in Christ, he entered upon a course of education with reference to the ministry. He pursued academical studies at Peacham, Vt., and Amherst, Ms., and entered Amherst College in the fall of 1832, but removed to Middlebury in his junior year, and was there graduated in 1836.

He taught the Academy at Randolph, Vt., two years, at the same time pursuing theological studies with Rev. James Buckham, of Chelsea, and was licensed, 7 August, 1838, by the Orange Association. After supplying the pulpit in Stafford ten months, he was called to the pastorate, and about the same time received an invitation to become pastor at Saxton's River. He accepted the latter invitation, and was ordained 15 January, 1840. Rev. Henry B. Holmes, of Springfield, preached the sermon. He was dismissed 23 November, 1842, and, soon after, went to Michigan under commission from the American Home Missionary Society. He labored at Armada and Bruce seven years, residing at Armada, and was then employed at Armada all the time for six years. At the end of that period he removed to Anamosa, Iowa, and was acting pastor there for eight years; when he received a commission as Chaplain of the Thirty-first Iowa regiment, and remained in that service till the close of the war.

He was a man of much native ability, a ready and powerful speaker, and his labors among the Western churches were greatly blessed.

In September, 1838, he married Sarah M. Nutting, of Randolph, a sister of Rev. George B. Nutting, of the Syrian Mission. She died, 3 August, 1841, and in March, 1842, he married her sister, Eliza A. Nutting. She died, 2 August, 1864, and he married, 29 August, 1865, Miranda Doxtater, of Madison, Iowa.

P. H. W.

Rev. ASAPH BOUTELLE died in Peacham, Vt., 12 January, 1866, aged sixty-one years three months and five days.

He was a son of Asaph and Annah (Stearns) Boutelle, and was born in Fitchburg, Mass., 7 October, 1804. He fitted for college at New Ipswich Academy, was graduated at Amherst in 1828 and at Andover in

1831. Having been licensed by the Andover Association, 20 April, 1831, he was ordained to the ministry by the Presbytery of Newburyport, at Bradford, Mass., 26 September, 1831, and went to Ohio, where he was employed as a missionary at various places for twelve years. He was installed pastor at Alexandria, Ohio, 15 June, 1843. Rev. Samuel W. Rose, of Fredonia, preached the sermon. From this pastorate he was dismissed in 1847. Removing to his native State, he was installed, 10 January, 1849, pastor of the Congregational Church in Lunenburg. Rev. E. W. Bullard, of Fitchburg, preached the sermon. He was dismissed in January, 1851, commenced preaching in Peacham, 19 Jan. and was installed, 13 February. Rev. William B. Bond, of St. Johnsbury, preached the sermon. In this pastorate he continued till his death, which was occasioned by consumption.

His only publication was a sermon in memory of Newell March, January, 1854.

He married, 6 October, 1831, Fidelia Eaton, of Fitchburg.

P. H. W.

REV. CHARLES HENRY BOYD died at Manchester, N. H., January 5, 1866. He was the youngest of five children of Ebenezer and Hannah Boyd, of Francestown, N. H., where he was born November 4, 1836.

His father died of consumption when Charles was only three years old, and the same dread disease removed his mother when he was only twelve. Both of them were devoted Christians. In very early years Charles manifested that intense love of knowledge which made him the thorough scholar subsequently; and there was good evidence also that he had become the subject of a genuine change of heart, even before the death of his mother. It was her privilege to hear from his own lips the expression of an earnest desire that he might become in manhood a minister of the gospel. It was *his* desire, as well as hers. Often would he come into the house and tell her, in childlike words, that he had been "lying down on the green slope near by, and looking up into the sky and thinking of his God and Saviour, and looking forward to the time when he should be a minister." He lived a Christian life in childhood.

After the death of his mother, as he grew

up, the natural feebleness of his constitution became more manifest, and his relatives feared that a course of study would undermine his health. Yet so earnest was he in application, so ready in acquisition, and withal so discreet and faithful in heeding the requirement of physical exercise, that his guardian, with whom he was living at Manchester, permitted him to return to Francestown, and enter the Academy there. That was a most happy day to the young enthusiast in learning. He often referred to it in subsequent years.

He entered Dartmouth College in 1854, and at once took a high rank in a large class,—a rank which he ever maintained. Every member of his class will testify to his unassuming piety, his unvarying amiability as a companion and friend. Never descending to intrigue or deception to promote the ends of ambition, never striving to appear more than he was, his motives were ever transparent. He lived a consistent Christian life in college. This is saying much, as every college graduate well knows.

He was self-distrustful, and this had led him to defer a public profession of religion; but he felt that he had waited too long, and at the end of the Sophomore year he performed that duty by uniting with the church at Francestown. From this time his Christian experience rapidly matured; he became indeed "strong in the Lord," yet was he gentle and "harmless as a dove." He was honored and looked up to by all of his class. In his Senior year, when the writer's personal acquaintance with him began, all of the classes associated his name with everything that was "pure and lovely and of good report" in college affairs. Who will forget the fervor of his prayers, and richness of his remarks in the class prayer-meetings, and in that cherished Saturday evening meeting in the vestry beside the college meeting-house? And in that precious revival of 1858, will not the remembrance of his faithful, happy activity long linger with those who were in college on that favored occasion? As President of the Theological Society, how faithfully he guided its exercises and labored for its interests, all well know. When a much-esteemed classmate was suddenly removed by death in the Senior fall, Mr. Boyd was elected by the class to deliver a eulogy before the faculty and the

entire college. He performed the service admirably, — making it what a eulogy should be, but not often is. It was printed; and the spirit of Christian resignation and faith and hope which breathed forth in it, will *now* make it a precious memorial, not only of the subject of it, but also of the author.

He graduated in 1858, with very high honors, and soon engaged in teaching in Washington city. He found it necessary to resort to teaching, to obtain pecuniary means to go forward in his course to the ministry. We have received high testimonials to his character and influence there. At the end of a year he was recalled to Dartmouth by an election to the position of Tutor in Mathematics. It is hardly necessary to remark, that he was highly regarded in his new situation. He mingled with the students as one of them, engaged in their prayer-meeting services “to the edification of all,” as one writes. The light of his earnest Christian example ever shone.

After holding this position for a year, he entered the Seminary at Andover. Here, also, he held a very high rank. When Rev. Dr. Bond, of Norwich, Conn., on account of feebleness, needed an assistant, a letter of inquiry was sent to Andover. Mr. Boyd was then in his Senior year. In reply, Professor Phelps recommended *him* in the following terms: “Mr. Boyd is in every way the right man for your purpose. I know of no one who can be had, who is his equal for the position you wish to have filled. As a man, as a Christian, as a friend, as a preacher, — in fact, all around, — he is excellent.” This testimony, from so discerning a source, is ample in itself. The people at Norwich proved the truth of it. On graduating at Andover, with an intermission of only two weeks, he entered upon his labors at Norwich, where he continued until the spring of 1864, when he was invited to become pastor of the church at Mystic Bridge, Stonington. Here he was ordained and installed on the 4th of May. He was married, November 26, 1863, to Miss Lizzie H. Cragin, daughter of the late Paul Cragin, jr., of Manchester, N. H. In his new field, much labor needed to be done. He toiled unweariedly, and much beyond his strength, although at the time he thought not so; yet so the sequel soon proved. He never seemed satisfied with the amount of labor which he accomplished, and he gave

himself no rest. His was the spirit of self-sacrifice.

In April, 1865, he began to be troubled with a hoarseness. Frequently it attacked him without any warning, making it even painful to preach. It was evidently a result of dyspepsia, which developed itself severely during the following summer. He labored on, until it was no longer possible for him to meet the duties of his charge. He resigned his pastorate in May. It was not accepted by his sympathizing, affectionate people. They offered to continue his salary for three or six months, while he should endeavor to regain his strength by rest and recreation, which seemed to be all that was needed. He went to Boston, where he consulted an eminent physician, who emphatically advised him to make a change of climate, and leave the ministry. This latter charge, especially, came as an arrow to his heart, and he could not feel willing to comply with it fully until he had made further effort to recover. The next three months he passed at his native home, with no favorable result. In September, the people of his charge, at his earnest request, sorrowfully accepted his resignation.

He then went to Saratoga, hopefully, and in a few weeks he seemed better. It was only a seeming Hope revived, and he consented to try to preach half a day for a friend. It brought so little apparent exhaustion that he was greatly encouraged. He preached a second and third Sabbath. After that he failed rapidly. His physician stated that very little hope of recovery remained. His disease had assumed the form of consumption of the blood. His brother was sent for to come to him from Manchester. With him Mr. Boyd went to that city, attended constantly by his wife. He seemed not injured by the journey, but he lingered only three weeks and two days. He was constantly resigned, yet such was the nature of his disease, that he was unconscious that death was advancing so rapidly. Even to the day before he died he had expectation of recovery. But all was serene and trustful. Redeeming love was his theme in sickness, as in health. So silently did he pass away that friends around scarce knew the time. They looked and he was “asleep in Jesus.”

Early he has been called from the Master's service on earth to share the Master's joy in heaven.

REV. DAVID LEWIS PARMELEE died in Litchfield, Ct., June 29, 1865, in the seventieth year of his age. He was the eldest son of David and Lucy (Lewis) Parmelee, and was born in Litchfield, Nov. 11, 1795.

Having acquired a good English education in the best schools in his native village, he became, at the age of sixteen, a clerk in the mercantile house of Messrs. Norton & Beach, in Goshen, Ct., and remained with them five years. Upon the dissolution of the firm with which he had served a faithful and approved apprenticeship, he became connected in marriage with Miss Sally Stanley, only daughter of William Stanley, Esq., of Goshen, and commenced business as a merchant on his own account.

Although he had been baptized in his childhood, after the forms of the Episcopal Church; and had, during the years of his minority, been a conscientiously strict Episcopalian, he was all the while an evident and earnest inquirer after truth, and a frequent attendant on the ministrations of Dr. Lyman Beecher, then pastor of the Congregational church in Litchfield. It was after his removal to Goshen, however, and while attending on the ministry of Rev. Joseph Harvey, that his mind became settled in regard to the great principles of evangelical faith; and then it was, as he believed, and afterwards manifested, that he became a renewed man. Still, being accustomed to exercise a careful judgment on all matters of vital moment, and not fully satisfied as to the character of his religious experience, he deferred making a public profession for several years, till, in a season of special revival, he obtained new light, and new evidence of the work of the Holy Spirit upon his heart, and openly espoused the cause of Christ. However upright he had always been in his dealings with men, — however successful in his secular business, — and however honored, as he had been by his townsmen, in matters of public responsibility and trust, he now inquired, in reference to what should be his future line of service for Christ, "Lord, what wilt thou have me to do?" He had, by his honest industry, and exact attention to all the details of business, acquired a competence as to property, and now, with some just appreciation of the value of the "true riches," he felt a strong desire to preach "the glorious gospel of the

blessed God." That he might carry this desire into effect, he entered upon a course of theological reading and study under the direction of Rev. Dr. Harvey, his former pastor, and after two years thus employed, offered himself before the Middlesex, Ct., Association, and by that body was approved and licensed to preach the gospel.

After laboring for a season in several parishes as a temporary supply, he was, at the age of thirty-five, ordained and installed as pastor of the Congregational church and society in Bristol, Ct. Although entering on the public ministry thus late in life, compared with many, it was evident that God had ordered his previous course of training, even in things secular, as well as religious, that he might the better know how to "take care of the church of God." He at once gave proof that he was "not a novice," and hence, not "being lifted up with pride," he did not "fall into the condemnation of the devil" (as some do). His ministry of ten years in Bristol was eminently useful and successful. The congregation was largely increased. Special revivals were enjoyed, and the church greatly strengthened and prospered. The town of Bristol then had, as it has now, an active, enterprising population, and their pastor's previous habits of life, exact and prompt, in all secular transactions, not only enabled him to know how and when to deal with them to their own benefit, but also led them the more highly to esteem him as a man, and to appreciate his services as a "good minister of Jesus Christ."

But the ministry of reconciliation faithfully performed in a large and increasing congregation, is a work wearing to both body and mind. So our departed brother found it, and at the end of ten years' constant labor, "instant in season, out of season," feeling the need of temporary rest, he sought a release from the people of his charge. He was accordingly dismissed, much to the regret of the church and of the ministerial brethren with whom he had been associated in ecclesiastical relations.

He was not, however, allowed to remain long unemployed. The church and society in Litchfield, South Farms (now Morris), soon sought his labors, and he shortly after was installed as their pastor. The church had been feeble and divided, but his labors were blessed,

promoting their union and strength; and his ministry of twenty years as their sole pastor, was one of great spiritual benefit to them and to their children. As a watchman on the walls of Zion, he was ever vigilant against the incursions of error. As a shepherd, entrusted by the great Head of the church with the care of the flock, like his namesake of old, "So he fed them according to the integrity of his heart, and guided them by the skillfulness of his hands." He was, at the same time, deeply interested in all the benevolent and religious enterprises of the day; his own agent in presenting these objects to his people; and thus bringing them up, by precept and by example, to a creditable degree of activity in the cause of temperance, of education, of home and foreign missions, and of all those human and Divine charities which tend to make the world better and happier, and to bring honor unto God. Having no other family than his beloved wife, and having made ample provision for her earthly comfort, he gave, by his will, valuable legacies to several of our more important institutions for enlarging the kingdom of Christ. During the last four years of our brother's life, in consequence of waning bodily health and strength, he gave up the responsible charge of his church, and removed to Litchfield, so that the village where he had his birth, was also the place of his death. Yet still he continued to serve his Master as occasion and health permitted, — sometimes by preaching and administering the special ordinances to his own beloved church, sometimes to neighboring churches, often in the ecclesiastical councils of his own Association, — and always in the village conference and prayer meetings.

His last sickness of eight weeks was painfully severe, but he knew in whom he had believed, and whose gospel he had so long declared; his end was peace; he rests from his labors, and his works do follow him.

We have said of Mr. Parmelee that he was not a "novice," even at the first. Neither was he ever distinguished for human scholarship, — never studied Greek nor Hebrew, — never received any college degree or honor, — never had the modern misapplied, and questionable reputation of being a "smart man."

Yet as a *theologian*, — as one who had learned and adopted the views of the great

Masters of Divinity of ancient New England, such as Bellamy and Edwards and Hopkins, and the doctrinal tenets and teaching of the Holy Book, — he was a workman that needed not to be ashamed.

Indeed, in ability to "box the compass" in all the cardinal and semi-cardinal points and quarterings of theology, but few of the present generation of ministers excelled him. As a *preacher*, what he had of eloquence lay not in voice nor in manner, but in clear statement, in close argument, in scriptural proof and illustration, and in natural inference and pungent application. Hence, his sermons were always instructive, and were listened to with interest and benefit by lovers of Bible truth.

As a member of ecclesiastical bodies, he was rightly regarded as one of the first among his brethren, — well versed in all the rules of order and details of business; — wise and faithful in counsel, a kind healer of divisions and strife, yet never inclined to favor expediency at the expense of right.

As a minister of God for good toward the sick and the bereaved, — toward the widow, the fatherless, and the youth and children of his charge, — of intense patriotism in the nation's trials, — the friend of humanity in every form and of every complexion, — his memory will be ever dear to all who knew him, and his RECORD IS ON HIGH. V.

Rev. MOSES ROBINSON died at Steamboat Rock, Iowa, 2 September, 1865; aged fifty years, four months, and six days.

He was a son of Cephas and Matilda Robinson, and was born in Burlington, Vt., 26 April, 1865. He was graduated at Middlebury in 1839, and at Union Theological Seminary in 1842, and received license from the Presbytery of New York in the spring of 1842. Returning to Vermont, he married, 20 July, 1842, Elizabeth M. Smith of Monkton, and immediately went West to engage in the home missionary work. He preached in Livonia, Ia., 1843-44, and was there ordained as an evangelist in the spring of 1843; in Brownston, La., 1844-45; in Wadsworth, Ohio, 1845-46. Finding that his health required a change of climate, he returned to Vermont in 1846, and was acting pastor at Danville four months, and at Enosburgh three

months. At Enosburgh he received a call to the pastorate, which he declined, but by mutual agreement he was constituted pastor by vote of the church, with the privilege on either side of dissolving the relation upon three months' notice.

He preached at Enosburg, from 1 March, 1847 to 1 June, 1851, and then became acting pastor at Newport, where he remained

four years, during the last three of which, he preached on alternate Sabbaths in Newport and Brighton. In the summer of 1855 he removed to Iowa. He preached in Iowa City five months, in Waterloo seven months, and about 1 June, 1856, became acting pastor at Steamboat Rock, where he remained till his death.

P. H. W.

Books of Interest to Congregationalists.

Is looking through a volume published in 1841 by the Presbyterian Board of Publication, entitled "Records of the Presbyterian Church in the United States of America," embracing the official minutes of their early bodies from 1706 to 1788, we repeatedly ran across the name of John Brainerd, particularly in connection with the Indian missions; and we wished for information about him. That want is fully met in a remarkably valuable contribution, not only to religious biography, but to history.¹—"As the friend of Whitefield, the Tennents, Presidents Edwards, Burr, and Dickinson,"—well says the biographer,—"as the trustee for twenty-six years of the College of Princeton; as the Moderator of the Old Synod of New York and Philadelphia [the then Presbyterian Church]; as one selected to fill the place of President Edwards at Stockbridge, on his transfer to Nassau Hall; as a chaplain in the old French war on the frontiers of Canada; as the first domestic missionary of the Presbyterian Church in the United States; as a faithful missionary to the Indians for more than twenty years; and, above all, as a holy and consecrated man of God, I think there are materials in the life of John Brainerd to justify the tardy presentation of his journal and biography to the public."

John Brainerd's name has been, and always will be, eclipsed by that of his brother David. The life of the latter, drawn by the pen of the elder Edwards, and lightened in interest by his tender ties with one of the family of that eminent man, has long had its

place as a classic in religious biography. But the younger brother deserves the labor which a fitting biographer has now given. The extract we have quoted is an epitome of his life. Patient investigation seems to have discovered every item still lingering either in record or tradition. Somewhat scanty materials have been grouped into a full-shaped biography. The work bears evidence on its face of careful research—and we have had some experience in such matters—into everything which could furnish a date or a fact. Original letters and other papers are liberally introduced; and much collateral religious history. The result is a trusty and exhaustive record; and, written in a capital style for such a record,—a remarkably interesting and satisfactory book. There is not a "dry" page in it.

John Brainerd became a Presbyterian. He was licensed by the New York Presbytery; but he was of Congregationalist stock, and trained in its fellowship. We have failed, probably from carelessness, in finding the date of his church-membership; but he was a native of that Haddam which was so prolific in eminent men. Of the local influences which doubtless had some, and the religious influences which had more power, no more graphic description could be given than that in the *Life of Emmons* (ed. 1861, I. 2-8), by Professor Park,—who, if he was known only as a biographer, would be known as unsurpassed by any living writer in that department. If John Brainerd lived and died a Presbyterian, this memoir shows what faith and vigor he carried with him from the Congregational order, in days when Connecticut Congregationalism and Presbyterianism had little to separate them. The biography gives full accounts of the family,—a labor of love to one of that stock; not the least of the sources

¹ The life of John Brainerd, the brother of David Brainerd, and his successor as Missionary to the Indians of New Jersey. By Rev. Thomas Brainerd, D. D., pastor of "Old Pine Street Church," Philadelphia. Philadelphia: Presbyterian Publication Committee. 12 mo. pp. 496.

of interest to Congregationalists. It is enriched also with satisfactory historical and biographical notes, and is the best contribution to this kind of literature lately issued.

— Anything truthful pertaining to the life and character of our late Chief Magistrate¹ is of interest and value to every truly loyal American. Dr. Holland, has had, and has secured, unusual facilities for obtaining the materials — and confessedly has the ability to arrange them — for making a book at once reliable and attractive, “a book for the people,” and we are sure the people will want and will appreciate it. The engraved likeness of his subject is the best we have ever seen. We are cordially grateful to the author of this work for his patriotic labors, and to the publishers for the faithful manner in which they have given them to the reading public. It is a worthy memorial of Abraham Lincoln, our martyr President.

— The military biography of “Stonewall Jackson”² is well worth reading, to see what a sturdy character the strongest Calvinism can make; and how a good man can be on the wrong side sometimes. Stonewall Jackson’s Christian character none can doubt. In spite of his error, the country will yet be proud of his strong piety, earnest faith, and thoroughly Puritanic zeal. This biography is a very readable book; especially so to one who served in a corps to which “Stonewall Jackson” was a living and lively reality in the Valley, at Winchester, at Strasburg, at Cedar Mountain, at Manassas, and at Chancellorsville. The book, however, is not always reliable as to facts, though doubtless the writer was entirely honest. The events of “Banks’ retreat” are far from accurate; and the battle of Winchester, occurring therein, is wonderfully colored. The account of Cedar Mountain battle gives us 32,000 men, against Jackson’s “two divisions and a portion of a third.” The fact was, we had less than 8,000 men, and were badly overmatched. The author mentions ten brigades of the rebels as actually engaged; we had five. Our pages,

however, are not the place to correct the errors which we find in regard to the places with which we are familiar. E.

— We have no right to express any opinion upon Dr. Murphy’s Commentary on Genesis,³ just introduced in fine shape to the American public, until we have had opportunity to examine it. It has the indorsement of Rev. Dr. Joseph P. Thompson, however, in these words:—

“I would commend it as a timely antidote to much of the negative and destructive criticism upon the Pentateuch which has so largely obtained in Germany, and of late in England also, rather than as a complete solution of the many sacred questions in language, in science, and in history which pertain to the so-called ‘Books of Moses.’ The merits of Dr. Murphy’s work, are a nice critical analysis of the text, a candid consideration of all alleged difficulties, a common-sense view of the principles of interpretation, and a philosophical clearness and comprehensiveness in the statement of inference or of doctrine. It consists of an exact literal translation of such passages as contain either verbal or grammatical difficulties, and of a critical and exegetical commentary based upon the grammatical construction of the text, and framed in view of the best lights of modern criticism and science. Thus, in the narratives of the creation and the deluge, our author unfolds, step by step, the literal meaning of the sacred writer, and evolves from the Hebrew a sense which accords with the facts of astronomical and geological science.”

— Theological students and pastors will be gratified to find a new edition of Dr. Pond’s Lectures.⁴ He tells us they have been all re-written, and some of them “have received important modifications.” They are replete with sound orthodoxy and good common sense. We earnestly wish them a wide circulation. Will not some loving steward of Christ place a few hundred copies at the disposal of the American Home Missionary

¹ The Life of Abraham Lincoln, by J. G. Holland, Member of the Massachusetts Historical Society. Springfield, Mass. Published by Gordon Bill. 1866. pp. 544.

² Stonewall Jackson. A Military Biography, with a Portrait and Maps. By John Esten Cooke, formerly of General Stuart’s staff. New York: D. Appleton & Company. 1866. 8vo. pp. 470.

³ Lectures on Pastoral Theology, by Enoch Pond, D. D., Professor in the Theological Seminary, Bangor. Draper & Halliday, 58-64 Cornhill, Boston, Mass. pp. 295. \$1.75.

⁴ A Critical and Exegetical Commentary on the Book of Genesis, with a new translation. By J. G. Murphy, D. D., T. C. D., Professor of Hebrew, Belfast. With a Preface by J. P. Thompson, D. D., New York City. Andover: Warren F. Draper. 1866. 8vo. pp. 535.

Society, for gratuitous distribution among its needy laborers in distant and destitute fields? A copy in the hands of many a self-denying man we wot of would help him to many a better sermon.

— That Christ will come to reign personally upon the earth again, may be doubted, for many reasons besides *the one great reason*, viz., the utter want of proof from the Bible that He will thus come. This little volume¹ gives the views of a "layman" on this subject, which has called forth the efforts of abler men. He writes with evident sincerity, and his reasoning will aid in confirming those who are now inclined to adopt his opinions.

— The subject of Baptism is still open for discussion. Little new may be said now; but to collate all that has been best said, and to put it into an available form and yet not beyond the reach of our common readers, is a work requiring great patience and perseverance. Mr. Ingham has given to his countrymen, and sent a few copies over to the benighted of America, the fruits of his toil in this direction, modestly calling his great work, "A Hand-Book on Christian Baptism."² It is rather a Thesaurus, or Cyclopædia. In the main, it is fairly written as a controversial book. We dissent from his interpretation, of course. He brings to his aid the opinions of the ablest Baptist writers, and of some very critical scholars. He makes very much of the concessions of different writers who have opposed the exclusive immersion dogma; and taking a sufficient number of them, he finds that collectively they yield all the immersionists claim. In our view our brethren have not been wise in husbanding their resources, and fortifying themselves at every available point, as they might have done. But if it be conceded that this entire question turns on the settlement of ten disputed points, and ten writers take them in hand, and each yields five and with

the other five satisfactorily to himself settles the question, and so through the ten, each giving up one-half of his defences, and in the other half fortifying his position and driving his assailants from the field, does that prove his *cause* weak, or his position untenable? To us it proves the reverse. But to all who wish to see the largest, the ablest, and on the whole the fairest treatise in favor of immersion as the only mode of Christian baptism, we heartily commend this book. If the more water the better Christian, let the floods open and receive us all!

There is an abridgment of the above work in pamphlet of 76 pages, — price 75 cts.

— The history, faith, and polity of the Baptists have received the attention of D. B. Cheney, D. D., in a lecture delivered before the Addisonian Society of San Francisco, and published in that city by Towne & Bacon in a pamphlet of 60 pp. It is well written and is well printed, taking the usual denominational views of the questions that divide that sect from others.

— We refer to Agassiz' *Structure of Animal Life*,³ to call attention to the sixth lecture, — on "Evidence of an Intelligent and constantly Creative Mind in the Plans and Variations of Structure." Prof. Agassiz is not like some scientific men — ashamed to connect nature with God.

— The American Tract Society, of Boston, have recently issued the following interesting books: —

"Precious Truths," sixty VERY short sermons — less than two pages to each — on very important themes: "Words to the Winners of Souls, by Horatius Bonar, D. D.," — excellent and suggestive; "Enoch Roden's Training," 233 pp.; "The Good Fight," 208 pp. — admirable and attractive; "Reef Village, or What a Few Can Do," 168 pp.; "Polished Diamonds, by Rev. John Todd, D. D.," 72 pp. — just like the able author, whom our youth claim as their own; "The Fisherman's Daughter," 143 pp. — interesting to young readers. The same fertile source of reading matter have issued the "Freedman's Second and Third Readers," well fitted to the purposes for which they are designed.

¹ Views of Prophecy concerning the Jews, the Second Advent, and the Millennium. By a Layman. Philadelphia: Smith, English & Co., No. 23 North Sixth street. New York: Sheldon & Co. Boston: Gould & Lincoln. Cincinnati: Geo. S. Blanchard & Co. 1866. pp. 94.

² A Hand-Book of Christian Baptism, by R. Ingham. London: Simpkin, Marshall & Co., Stationers Hall Court. 1865. pp. 624, octavo. For sale by Gould & Lincoln, 59 Washington street, Boston. Svo. pp. 136. Price \$4.00.

³ The Structure of Animal Life. Six Lectures delivered at the Brooklyn Academy of Music, in January and February, 1862. By Louis Agassiz. New York: Charles Scribner & Company. 1866. Svo. pp. 136.

Editor's Table.

ORDINATION WITHOUT INSTALLATION. — We need not commend the elaborate and thoughtful article upon this subject (pp. 151-9) to a more than common attention. It concerns a vital feature in our polity and practice. We are sorry that we cannot assent to its argument entire. While we agree with the object aimed at,—the equal standing of all ministers, whether pastors or not,—we do not agree with the theory adopted to reach that end,—the theory that there are two perpetual, scriptural “orders” in the ministry, namely, “pastors” and “evangelists.” We believe that there is but *one* “order” of ministers, namely, “ministers of Christ.”

Our brother seems, naturally, touched by some denials of ministerial character to all but settled pastors. He need not be. Such a theory is held by very few persons; and by them from a kind of antiquarian reverence for the New England fathers, rather than from any practical belief. Nobody acts upon such a view.

The early New England theory was as described by our contributor. They began with the theory that there is no minister except a pastor. Elected and inaugurated to the pastoral office in a particular church, he begins to be a minister; dismissed, he is no longer a minister,—just as a railway superintendent comes into office and goes out. “Ordination” was nothing more than inaugurating into the chief office of a local church; and “deposition” was dismissal from that office. Even the pastor “was a layman to all the world except his own congregation; and had no right to exercise any clerical functions elsewhere.”

But the fathers soon became inconsistent. Almost immediately they recognized former ordinations in England. They ceased to re-ordain re-settled ministers. Theoretically they clung to their early view, which arose, evidently, from their opposition to having a minister imposed upon any church by outside authority. To secure this immunity—in which we all believe—they resorted to a defective and unscriptural theory of the min-

istry; one which strips of ministerial character almost every minister mentioned in the New Testament. The logic of events showed their error. As soon as the population got out of the sound of the Atlantic surf, and especially when Christians undertook to “preach the gospel to every creature,” the absurd idea that no man could, as a minister of Christ, preach the gospel or baptize a convert, except where some church had elected and inaugurated him, disappeared. In an editorial note to the “Cambridge Platform,” in the work prepared by Drs. Leonard Bacon, Field, and Gillett—a note signed “B.”—the change in opinion is thus stated:—

“This platform recognizes no ministry at large—no minister of the gospel other than the pastor or teacher of a particular church. But now all the Congregational churches acknowledge the difference between a minister of the gospel and a pastor of a church. The former has no official power in any church or over any Christian. He is only a man set apart to preach the gospel where God in his providence may call him.”

So far, we agree with our contributor. But when he advances the theory, to find a ministerial *status* for our nearly two thousand ministers not pastors, that there are two “orders,” “pastor” and “evangelist,” to be, on scriptural grounds, perpetuated in the Christian church, we separate.

Taking it for granted that “pastor” is one “order,” he endeavors to prove that “evangelist” is another. He speaks of the “permanent existence” of this “order.” He argues that a man is to be ordained as such. The distinction between the two is one *requiring* distinct ordinations. Of course, one ordained a pastor is permanently of a different “order” from “evangelist,” and vice versa. His theory necessarily is that it is not a distinction of *work*, but of “order;” for it requires a peculiar “ordination.” “Ordination without Installation” is not quite an accurate heading; he argues for ordination “as an evangelist.” All ministers not pastors are “evangelists” or nothing. That is, this is the logical theory.

But it is not satisfactory :

1. Our brother agrees that a pastor may become an evangelist or an evangelist become a pastor at pleasure, without re-ordination. This is totally destructive of a "permanent" "order"-ship. An essential, scriptural, distinction in *ordination itself*, can not be ignored in this way. Any distinction of "orders," so clear as to require distinct "ordination," is an essential and permanent distinction.

2. The argument of our brother finds it impossible to preserve any distinction *after* ordination. He considers a "stated supply" — *i. e.*, an "acting pastor" of a church to be equivalent to "evangelist." "The ordination of Timothy (p. 158) qualified him to be a 'stated supply' at Ephesus." "He labored (p. 156) not as a settled pastor, but as a 'stated supply,' an evangelist, at and about Ephesus." But he nullifies the distinction between an evangelist and a pastor: "The work of an evangelist (p. 155) is of the same nature, in its effects, as that of a pastor. . . . Persons called evangelists received the same instructions and discharged the same functions as did pastors." But, again, he nullifies the distinction between pastors and stated supplies: The "stated supply" is "virtually just as much its pastor (p. 159) in respect of rights and duties" . . . as much "to control its pulpit, to represent it in councils." That a stated supply is an evangelist; an evangelist's work, functions, and instructions, the same as those of a pastor; and a stated supply just as much a pastor in rights and duties as if a settled pastor, — only shows that it is utterly impossible for even so clear a mind as that of our esteemed brother to preserve any kind of distinction between these two "orders" in the ministry.

3. But our contributor also shows that the "order" of evangelists is *not* the same in its work, as that of "stated supplies." "This work (page 156) included acting for the church in the ordination of officers, teaching and exhorting and preaching the Word;" — referring to Timothy, who, he says, "at the request of the apostle, spent several years at Ephesus on a special mission." Now, a stated supply of ours is not on a special mission to a particular church, and is not there to act for the church in ordaining officers ["bishops"]; he is there as a "bishop" himself; acting as pastor in all respects, with the sim-

ple distinction that certain things which relate to civil law or ecclesiastical usages are not performed. We do not refer to men who are merely hired to preach, but to those whom our brother means; men who, by choice of the church, live with them, preach to them, watch over them, and do pastoral work just as a "settled pastor" does, but without certain legal or ecclesiastical forms. There is no identity of work between what our brother declares Timothy's to be, and that of an acting pastor of a church, — in the *essential* particular of ordination of bishops.

4. But the work of Timothy and Titus (he is claimed as an evangelist, though not called one) is not adequately stated in this article. Look at the directions: "rebuke not an elder, but entreat him as a father." "Let the elders that rule well be counted worthy of double honor." "Against an elder receive not an accusation, but before two or three witnesses." "Lay hands suddenly on no man." "If any man teach otherwise . . . from such withdraw thyself." "The things that thou hast heard . . . commit thou to faithful men, who shall be able to teach." To Titus: "That thou . . . shouldest ordain elders ["bishops"] in every city." "A bishop must be blameless . . . For there are many unruly or vain-talkers . . . whose mouths must be stopped . . . teaching things which they ought not . . . wherefore rebuke them sharply." If Timothy and Titus were "evangelists," and are the examples, then evangelists are to select and ordain ministers, to sit in judgment on ministers, to receive accusations against ministers, and pass judicial censure on ministers." Now if we are to have an evangelist, let us have the genuine article. Let him go round among the churches; ordain ministers, try ministers, examine the condition of the churches, and exercise the discipline of censure on their members. For that was what *these* evangelists were charged to do. But if we must have them, should not we do better to have bishops who are, at least, bound by established church laws? Stated supplies do no such things; if we have any men who are doing it, we should do well to see what has crept into our Congregationalism.

The fact seems to be, that both Timothy and Titus were a kind of deputy-apostles. There is not the slightest appearance of their being "stated supplies." No church called

them; Paul sent them. They had a special work to do. Titus, instead of being a "stated supply" to some church, was to "ordain elders in every city." They had precisely the work to do which Paul would have done if there himself, — the work of an apostle, not of "pastor" or "stated supply." And as to this theory's affording any status to ministers other than pastors or acting pastors, there is not the slightest likeness between the work with which Timothy was charged, and the duties of a secretary of a society, a chaplain, a president of a college, or anybody else, unless it be missionaries who go out to missions *already* established to superintend both churches and native pastors, or district secretaries of the Home Missionary Society, who oversee a general field; and in these we should be sorry to find any exercise of the judicial functions of Timothy and Titus, unless they can show a direct commission from the apostle Paul, or one higher than Paul.

But, do not the Scriptures require that these two, and only these two "orders" be perpetuated, namely, "pastor" and "evangelist"? and that these two are distinct in ordination? Our brother argues so. We are not satisfied that he is right. Not on the question whether there is no distinction of *work*, such that a minister employed in one capacity is appropriately called "pastor," and one in another capacity called "evangelist." But we see no reason to suppose that this distinction of work is permanent in any man's case, or that two such "orders" of different men are to be perpetuated.

We can not, of course, here go into an exhaustive discussion of this matter; but we make some suggestions for consideration.

The only passage in the New Testament which calls ministers pastors, is Ephesians iv. 11-13: "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; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This is the *only* passage, it should be remembered.

Now as to evangelist: the word is used twice besides. Once, "He entered into the

house of Philip the evangelist." Acts xxi. 8. "But watch thou in all things; do the work of an evangelist; make full proof of thy ministry." 2 Tim. iv. 5. It has been made a matter of complaint that the translators of our version used the word "bishop" where that occurs, instead of translating it literally "overseers." Suppose we adopt this principle here; then we find "Philip the preacher of the gospel;" and "do the work of a preacher of the gospel," or, as Barnes calls it (Apostolic Church), "publisher of the gospel." Who would find an "order" here different from any other "order"? Translate it, in the passage in Ephesians, and we have, "he gave some apostles; and some prophets; and some *publishers of the gospel*; and some pastors and teachers." One sees instantly that any distinction of "order" between "preacher" and "pastor," and especially one requiring distinct ordination, is absurd.

But if it is insisted that the passage in Ephesians specifies "orders," and perpetual "orders," then,

1. It proves *four* orders. There is not a shadow of intimation regarding *one* which does not apply to *four*. All were "for the work of the ministry;" all "for the edification of the body of Christ," "until" a time not yet come.

Our Episcopal brethren insist on the permanence of the apostolic "order;" if we assert that this passage *proves* the permanence of that of "evangelist," it is equally valid for Episcopacy. If we deny the permanence of the apostolic order, then we admit that this passage is not conclusive as to the "evangelist." Our contributor says, "We are not arguing with believers in Episcopacy." True; but a theory which will not stand when we *are* arguing with them, is not good at any time.

Now we say that the apostles were to have no successors. They were set apart as witnesses of Christ's resurrection, and none others were appointed to succeed them.¹ Not

¹ This is the usual argument. But we think it should be varied. It does not appear to us that the *main* object of the apostleship was to bear witness to the resurrection. The original setting apart (Matt. x.) and the great commission state the *main* object to be, to preach the

that none others *could* be appointed, (for a time, certainly) for there were "above five hundred" able to testify to this fact; but that none others *were* so appointed.

But the same argument which shows that the apostles' office ended with themselves, applies to evangelists. We take from Barnes' *Apostolic Church* his argument on the apostolic succession. (1.) "There is no *command* in the New Testament to the apostles to transmit to others the peculiarity," &c. No more to the evangelists. The direction to Timothy to "commit to faithful men" was that they might "teach." (2.) "There is no affirmation that it *would* be thus transmitted." So of evangelists. (3.) "It was impossible that the peculiarity of the apostolic office *should* be transmitted." Just as much so as to evangelists of the Timothy kind; for they were as well defined by Chauncy: "Inspired ministers of Christ to his churches, sent by the apostles to places where they had preached, and to churches already planted, to visit, teach, and direct as to the election of officers, and see a supply of what was wanting, or prepare matters for the apostles' coming." It is evident, at a glance, that *this* office could not be perpetuated. Our churches were not planted by the apostles; *they* never preached about these parts; they can not send anybody; and if anybody waits till they come, they will wait long. It is just as impossible to have deputy-apostles, as apostles.

2. If the passage in Ephesians makes evangelists a perpetual "order" of ministers, why is the name omitted in the parallel passage, 1 Cor. xii. 28; "God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles," &c. The omission of evangelists is unaccountable, if they were a permanent order.

3. If evangelist was to be a perpetual "order," it is surprising that there is not the slightest reference to this "order" beyond the three allusions quoted. We find nowhere any references to choosing men for

this "order," nor for their qualifications, nor for setting them apart. We do find the characteristics of bishops or elders, and deacons, but none of evangelists. We find where apostles were "set apart;" and elders and deacons; but not a solitary instance of "evangelist." We find mention of different persons as apostles, and as elders, and as deacons; but we find only one person called "evangelist," and he was a deacon. We find men doing a work properly called that of evangelist; but we find no distinction of persons whatever. Not an ordination of one as such, nor a command to ordain as such, nor a single individual ever noticed as exclusively such; and, in all the careful directions as to qualifications, not the slightest hint that any such distinct class was ever to exist.

4. The work of an evangelist is ascribed indifferently to all ministers, as well as to others. While the word evangelist is used three times, the *verb* corresponding is used fifty-three times. Barnes says that the verb corresponding to the noun "bishop" is equivalent to "exercising the office of a bishop." By the same reasoning, the verb corresponding to the noun evangelist is equivalent to "exercising the office of an evangelist." Who did that? We find specified, Christ Jesus, Peter and the apostles, that part of "the church which was at Jerusalem," when scattered abroad, Philip, men of Cyprus and Cyrene, Paul, Barnabas, Timothy. This shows that all these were evangelists, whether our Saviour, apostles, ministers, deacons, or private brethren. Would it not be hard to find any Scripture proof that any one of these was "ordained as an evangelist?" And is not the indiscriminate application of this word a strong indication that there is no such distinction of *persons* as to require a peculiar "order" and a peculiar ordination.

5. If one objects to this etymological use of the term, then he must object to the same method when used to disprove the succession of the apostleship. If the term "evangelist" is used three times, that of "apostle" is used more than three, in reference to other persons besides the twelve. Epaphroditus is called an apostle, Phil. ii. 25; some brethren who accompanied Titus to Corinth, 2 Cor. viii. 23; Barnabas, — "which when the apostles Barnabas and Paul heard," — Acts xiv. 14; Sylvanus and Timothy, 1 Thess. i. 1, and ii. 6;

gospel all over the world. An indispensable *qualification* was, that they could testify to the resurrection; but it was *only* a qualification. There were five hundred others who could do it, most of whom were alive when Paul wrote to the Corinthians.

James, the Lord's brother, Gal. i. 19. If the use of "evangelist" three times must be in a technical, "order," kind of sense, then the more times' use of "apostle" prove that the twelve had successors.

There are two theories, therefore, about "evangelist." One defines itself as a "preacher of the gospel;" so that when Timothy is told to "do the work of an evangelist," he was told, among all his other duties, not to neglect preaching. The other, that Timothy's entire work,—and Titus' too,—tells what an "evangelist" was. If the former be true, then the formal enumeration is thus:—"He gave some apostles; and some prophets; and some preachers of the gospel; and some pastors and teachers." (It would read queerly to say, "He gave some apostles; and some prophets; and some stated supplies; and some pastors and teachers.") If this first view is true, then there is no distinction of "order," but only of *work*. The same man was apostle and preacher; the same was preacher and pastor. If the second theory is correct, then the "order" of evangelist ended with the apostolic days; or, if Timothy and Titus had successors in selecting, ordaining, trying, and rebuking ministers, and exercising discipline in churches, our Congregationalism is an impertinence.

Want of space forbids us to look at the "order" of "pastors." We most fully and heartily believe in the duty and importance of pastorship. Our churches are greatly weakened by the want of it.

But leaving this for the present, we think that our Western brethren (and Eastern, too), who are not "settled pastors," should take a higher ground. They are not "evangelists," if Timothy's was a technical "order." They need no such subterfuge as an "order" which will still leave no status to nearly a thousand of our ministers. They are "ministers of Christ!" Why not say that there is but one kind of ministers, namely, *ministers*. Ordination is the act of setting apart a man to "the work of the ministry." A local church does not make a man a *minister*; but it does make him a *pastor*. The call of God selects the man to be a minister; a local church (in our polity) is the visible medium of that call; and the voice of the churches approves, recognizes, and formally "sets apart." There is a clear distinction

between a minister and a local church officer. The minister cannot exercise official powers in a local church without that church's consent; but he preaches, baptizes, and administers the Lord's Supper by an authority depending on no local church, but on Christ. He is an "ambassador for Christ," not an ambassador from a local church. When he is to become a church officer, if never ordained, he is first ordained a minister, then installed a pastor. A church can inaugurate a pastor, but it does not ordain a minister; that is done by the *churches* represented in council. If a pastor is dismissed, he ceases to be a pastor; but he does not cease to be a minister; and when resettled he does not require reordination, but only installation, *i. e.*, inauguration. There are distinctions in ministerial *work*, but none in the essence of ordination. He may be evangelist, chaplain, pastor, secretary, or any other ministerial character which God's providence may make him. A pastor dismissed and assuming the duties of an evangelist, or an evangelist becoming a pastor, needs no new ordination which, on any other theory, he *must* have.

Why not ordain a man to the "work of the ministry?" It is a Scripture phrase. Paul makes various subdivisions, but all "for the work of the ministry." "Ambassadors for Christ" have committed to them "the ministry of reconciliation." Paul says, "take heed to the ministry which thou hast received of the Lord." He thanks God for "putting me into the ministry." He tells Timothy, "make full proof of thy ministry." "Who is Paul, and who is Apollos, but ministers by whom ye believed?" "Are they ministers of Christ? (I speak as a fool) I am more." It was "by the gospel, whereof I was made a minister." Tychicus was a "faithful minister in the Lord." Timotheus was a "minister of God." "If thou . . . thou shalt be a good minister of Jesus Christ." If such passages imply a class of men specially set apart to preach the gospel and administer its ordinances, then that class exists totally irrespective of, and above, all subdivisions. It makes a minister a great deal more than a kind of moderator of a church-meeting; not in power to rule, nor to bind by priestly authority; but a messenger from Christ, who has not got to ask leave of somebody before he can baptize a penitent or a child.

No. These brethren laboring east and west in Christ's cause, whether with churches, or in training up men for the ministry, or in exploring waste places, or among the freedmen, or in religious organizations, or in prisons, or with sailors or soldiers, — the hard working, faithful, devoted Christians are "ministers of Christ." Christ owns them. Their standing does not depend on the petty politics of some local church. A great denomination loves them. Let them ignore the far-fetched, unsatisfactory, and useless record of "evangelist," and stand on the simple, uniform, equality of "ministers of Christ."

DECLARATION OF FAITH. — The allusion, in Prof. Lawrence's article, to the presenta-

tion of the final draft of the Declaration at Plymouth, suggests to us the propriety of putting on record a precise account of that presentation. From want of space in this *Quarterly*, we defer it until July.

TIMES OF MEETINGS OF GENERAL ASSOCIATIONS. — We wish to call special attention to the following corrections of Times of Meetings, to be made in our list published in January *Quarterly*, page 56 :

MICHIGAN; Thursday, May 17, —instead of Tuesday, May 15.

IOWA; Wednesday, May 30, —instead of Wednesday, June 6.

Congregational Quarterly Record.

Churches Formed.

- Nov. 24, 1865. In WITTEMBERG, Iowa.
 Jan. 1, 1866. At BIG SPRING, Wis., 9 members.
 " 2. In RUSSELL, Ms., 18 Members.
 " 7. In KANSAS CITY, Mo., 12 members.
 " 7. In BOONESBORO, Iowa, 24 members.
 " 12. In DWIGHT, Ill.
 " 16. In MACON, Mo., 10 members.
 " 16. In EMPIRE CITY, Col., 8 Members.
 " 25. In FARIBAULT, Minn., the Plymouth Congregational Church, 33 members.
 In PLEASANTON, Wis.
 In Webster, Mo.
 Mar. 18. In NEW YORK CITY, the New England Cong. Ch.

Ministers Ordained or Installed.

- Nov. 29, 1865. MR. C. RYDER, to the work of the Ministry in Wethersfield, Ill. Sermon by Rev. Flavel Bascom, of Princeton.
 Dec. 5. Rev. B. N. SEYMOUR, over the Eden Cong. Ch. in Haywood, Cal. Sermon by Rev. George Moor, of Oakland.
 " 28. Mr. GEORGE CURTISS, to the work of the Ministry in Avon, Conn. Sermon by Rev. Joel Hawes, D. D., of Hartford.
 Jan. 3. 1866. Rev. DANA B. BRADFORD over the Ch. in Fandolph, Vt. Sermon by Rev. Charles C. Parker, of Waterbury. Installing Prayer by Rev. Ammi Nichols, of Braintree.

- Jan. 3. Mr. ALGERNON M. GOODNOUGH, over the Ch. in Mystic Bridge, Ct. Sermon by Rev. Noah Porter, Jr., D. D., of New Haven. Ordaining Prayer by Rev. Paul Couch, of Jewett City.
 " Mr. THOMAS ALLENDER, to the Gospel Ministry in Assabet, Ms. Sermon by Rev. George R. Leavitt, of Lancaster. Ordaining Prayer by Rev. George N. Anthony, of Marlborough.
 " Rev. GEORGE RICHARDS, over the 1st Cong. Ch. in Bridgeport, Ct. Sermon by Rev. James M. Hoppin, of New Haven. Installing Prayer by Rev. Thomas T. Waterman, of Monroe.
 " 4. Rev. FRANKLIN E. FELLOWS, over the Ch. in Bridgeton, Me. Sermon by Rev. George T. Tewksbury, of Oxford. Installing Prayer by Rev. Albert Cole, of Cornish.
 " 11. Rev. JOHN D. KINGSBURY, over the Ch. in Bradford, Ms. Sermon by Rev. Nathaniel G. Clark, of Boston. Installing Prayer by Rev. Charles Smith, of Andover.
 " 11. Rev. JAMES G. VOSE, over the Beneficent Ch. in Providence, R. I. Sermon by Rev. Jacob M. Manning, of Boston. Installing Prayer by Rev. Leonard Swain, D. D., of Providence.
 " Mr. WM. A. ROBINSON, over the Ch. in Barton, Vt. Sermon by Rev. Lyman Bartlett, of Morrisville. Ordaining Prayer by Rev. Samuel R. Hall, of Brownington.
 " 15. Rev. GEORGE F. WRIGHT, over the Ch. in Bakersfield, Vt. Sermon by Rev. Eldridge Mix, of Burlington. Installing Prayer by Rev. George B. Tolman, of Sheldon.

- Jan. 16. Rev. PERKINS K. CLARK, over the Ch. in Mittineague, Ms. Sermon and Installing Prayer by Rev. John Todd, D. D. of Pittsfield.
- " 16. Rev. MOSES H. WILDER, over the Ch. in Center Lisle, N. Y. Sermon by Rev. Jonathan Crane, of Middletown. Installing Prayer by Rev. Thomas K. Fessenden, of Homer.
- " 17. Mr. S. H. MELLIS, over the Ch. in Empire City, Col. Sermon and Ordaining Prayer, by Rev. Wm. Crawford, of Central City.
- " Mr. JOHN CAIRNS, to the work of the Ministry at Whitney's Point, N. Y. Sermon by Rev. Thomas K. Fessenden, of Homer.
- " 19. Mr. HENRY B. UNDERWOOD, over the Chs. in Ringwood and Greenwood, Ill. Sermon by Rev. Franklin W. Fisk, of Chicago Seminary. Ordaining Prayer by Rev. Christopher Cadwell, of Genoa, Wis.
- " 24. Rev. CHARLES DUFF, over the Ch. in Eramosa, C. W. Sermon by Rev. Wm. F. Clarke, of Guelph. Installing Prayer by Rev. C. Pedley.
- " 26. Rev. JAMES W. STRONG, over the Plymouth Cong. Ch. in Faribault, Minn. Sermon by Rev. Charles C. Salter, of Minneapolis. Installing Prayer by Rev. Charles Seccombe, of St. Anthony.
- " 31. Mr. HENRY S. HUNTINGTON, over the Ch. in Warner, N. H. Sermon by Rev. Hiram P. Arms, D. D., of Norwich, Ct. Ordaining Prayer by Rev. Nathaniel Bouton, D. D., of Concord.
- " 31. Mr. ROBERT H. FAIRBAIRN, to the work of the Ministry in Princeton Wis. Sermon by Rev. Elisha W. Cook, of Ripon. Ordaining Prayer by Rev. D. Magee Bardwell, of Markesan.
- Feb. 1. Mr. GEORGE L. GLEASON, over the Ch. in Bristol, Vt. Sermon by Rev. Calvin B. Hulbert, of New Haven. Ordaining Prayer by Rev. Joseph Steele, of Middlebury.
- " 1. Rev. J. W. TURNER, over the Ch. in Waverley, Ms. Sermon by Rev. Charles Smith, of Andover. Installing Prayer by Rev. Erastus Dickinson, of Sudbury.
- " 1. Rev. A. HASTINGS ROSS, over the Ch. in Springfield, O. Sermon by Rev. John Morgan, D. D., of Oberlin. Installing Prayer, by Rev. J. E. Twitchell of Dayton.
- " 6. Rev. THOMAS S. CHILDS, D. D., over the 1st Ch. in Norwalk, Ct. Sermon by Rev. Robert C. Vermilye, D. D., of Hartford. Installing Prayer by Rev. Wheelock N. Harvey, of Wilton.
- " 7. Mr. LYMAN S. WATTS, to the work of the Ministry in Deacut, Ms. Sermon by Rev. Owen Street, of Lowell. Ordaining Prayer by Rev. George N. Webber, of Lowell.
- " 11. Rev. A. J. QUICK, over the Ch. in Seymour, Ct.
- Feb. 13. Mr. EDWIN BOOTH, to the work of the Ministry in Appleton, Wis. Sermon by Rev. Charles W. Camp, of Fond du Lac. Ordaining Prayer by Rev. O. P. Clinton, of Menasha.
- " 13. Rev. WM. H. DOWDEN, over the Ch. in Carlisle, Ms. Sermon by Rev. Wm. H. Willcox, of Reading. Installing Prayer by Rev. Jesse G. D. Stearns, of Billerica.
- " 15. Mr. EUGENE H. TITUS, over the Dane St. Ch. in Beverly, Ms. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Ordaining Prayer by Rev. Alonzo B. Rich, of Beverly.
- " 21. Mr. W. K. VAILL, over the Ch. in Shutesbury, Ms. Sermon by Rev. Joseph Vaill, D. D., of Palmer. Ordaining Prayer by Rev. Henry B. Hooker, D. D., of Boston.
- " 21. Rev. JOHN P. GULLIVER, over the New England Ch. in Chicago, Ill. Sermon by Rev. George F. Magoun, of Iowa College. Installing Prayer by Rev. Harvey D. Ketchel, D. D., of Chicago.
- " 28. Mr. H. M. HALLIDAY, over the 1st Ch. in St. Johnsbury, Vt. Sermon by Rev. Leonard Tenney, of Thetford. Ordaining Prayer by Rev. John Eastman, of Danville.
- Mar. 8. Rev. JOHN S. BATCHELDER, over the Ch. in Hinsdale, N. H. Sermon by Rev. Samuel G. Buckingham, of Springfield, Ms. Installing Prayer by Rev. Zedekiah S. Barstow, D. D., of Keene.
- " 13. Mr. FRANK JACKSON, over the Ch. in Edgartown, Ms. Sermon by Rev. John P. Cleave'and, D. D., of Mattapoisett. Ordaining Prayer by Rev. Alonzo H. Quint, of New Bedford.
- " 15. Mr. JAMES LAIRD, over the Ch. in Guildhall, Vt. Sermon by Rev. Charles E. Milliken, of Littleton, N. H. Ordaining Prayer by Rev. Caleb F. Page, of Colebrook, N. H.
- " 20. Rev. WALTER E. DARLING, over the Union Ch. in Kennebunk, Me. Sermon by Rev. George Shepard, D. D., of Bangor Seminary. Installing Prayer by Rev. Wm. Warren, of Gorham.
- " 21. Rev. SELAH MERRILL, over the Ch. in Le Roy, N. Y. Sermon by Rev. Edwin E. Williams, of Warsaw. Installing Prayer by Rev. Wm. L. Parsons, D. D., of Le Roy.
- " 21. Rev. WM. T. BRIGGS, over the Ch. in East Douglass, Ms. Sermon by Rev. Ebenezer Cutler, of Worcester. Installing Prayer by Rev. George Lyman, of Sutton.

Pastors Dismissed.

- Jan. 2. Rev. A. A. BAKER, from the Ch. in Cornwall, Vt.
- " 3. Rev. CHARLES H. BOYD, from the Ch. in Mystic Bridge, Ct.

- Jan. 5. Rev. JOHN B. PERRY, from the Ch. in Swanton, Vt.
- " 16. Rev. A. HASTINGS ROSS, from the Ch. in Boylston, Ms.
- " 17. Rev. WALTER S. ALEXANDER, from the Ch. in Pomfret, Ct.
- " 23. Rev. JAMES P. LANE, from the Ch. in E. Weymouth, Ms.
- " 25. Rev. ANDREW L. STONE, D. D., from the Park St. Ch. in Boston, Ms.
- " 26. Rev. SAMUEL HOPLEY, from the Ch. in Windham, Ct.
- " 30. Rev. GEORGE I. BARD, from the Ch. in Waterford, Vt.
- Feb. 5. Rev. GOWEN C. WILSON, from the Ch. in Winterport, Me.
- " 13. Rev. WASHINGTON GLADDEN, from the Ch. in Morrisania, N. Y.
- " 20. Rev. SAMUEL H. LEE, from the Porter Ch. in No. Bridgewater, Ms.
- " 21. Rev. WM. CARRUTHERS, from the Holmes Ch. in No. Cambridge, Ms.
- " 21. Rev. JOSEPH W. BACKUS, from the John St. Church, in Lowell, Ms.
- Mar. 6. Rev. ARTEMAS DEAN, from the 2d Ch. in Greenfield, Ms.
- " 13. Rev. CLARENDON WAITE, from the Church in Rutland, Ms.
- " 21. Rev. HENRY E. PARKER, from the South Cong. Ch. in Concord, N. H.
- Jan. 28. In Amherst, Ms., Rev. JAY CLIZBE, to Miss MARY E., eldest daughter of L. M. Hills.
- Mar. 15. In Hartford, Ct., Rev. PHILO JUDSON, of Rocky Hill, to Mrs. AULENIA BARNARD, of H.

Ministers Deceased.

- Dec. 19, 1865. In Portland, Ct., Rev. HERVEY TALCOTT, aged 74 years.
- Jan. 5, 1866. In Manchester, N. H., Rev. CHARLES H. BOYD, aged 29 years.
- " 10. In Sandisville, Ms., Rev. AARON PICKETT, aged 73 years.
- " 12. In Peacham, Vt., Rev. ASAPH BOUTELLE.
- " 14. In Cleveland, O., Rev. ROBERT H. CONKLIN, aged 57 years.
- " 18. In Mears, Mich., Rev. P. R. VAN FRANK, aged 55 years.
- " 26. In Millbury, Ms., Rev. SAMUEL W. S. DUTTON, D. D., of New Haven, Ct., aged 52 years.
- Feb. 2. In Elk Grove, Wis., Rev. CALVIN WARNER, aged 52 years.
- " 16. In New Haven, Ct., Rev. ELISHA L. CLEVELAND, D. D., aged 60 years.
- Mar. 11. In Cambridge, Ms., Rev. MARTIN MOORE, aged 76 years.

Ministers Married.

- Oct. 12, 1865. In Varick, N. Y., Rev. ISAAC JACOBUS, to Miss SARAH E. GAMBEE.
- Nov. 29. In Wyandotte, Kan., Rev. LEAVITT BARTLETT to Miss EMILY J. SCALES.
- Jan. 6, 1866. In Johnstown, Wis., Rev. JACOB K. WARNER, to Miss ELIZABETH W. daughter of D. S. Mason, of Bristol, N. H.
- " In Gardner, Me., Rev. AUSTIN L. PARK, to Miss HELEN C. BUTLER, both of G.
- " 13. In Plymouth, Ct., Rev. ROBERT C. LEARNED, to Miss LORA E. TALCOTT, both of P.

Ministers' Wives Deceased.

- Jan. 1, 1866. In Northfield, Vt., Mrs. L. A. LATOU, wife of Rev. LEVI H. STONE, aged 41 years.
- " 28. In No. Conway, N. H., Mrs. MARY C. D., wife of Rev. SAMUEL H. RIDDEL, of Tamworth.
- Feb. 12. In Waukegan, Ill., Mrs. MARY S., wife of Rev. ELBRIDGE G. HOWE, aged 45 years.
- " 16. In Beaufort, S. C., Mrs. JENNIE S. wife of Rev. THOMAS K. NOBLE, formerly of Winthrop, Me., aged 25 years.
- Mar. 7. In Farmington, Ct., Mrs. CHARLOTTE C., wife of Rev. JOSEPH D. HULL, aged 45 years.

The American Congregational Union.

THE work for this organization is opening up South and West in such gigantic forms, and is becoming so important in its relations to the establishment of permanent and self-supporting churches, that it has become indispensably necessary to increase its working force. Another Secretary has been appointed, to reside in New York, to look more especially over the Western and Southern field, while the present Secretary confines his labors more exclusively to New England. Their work will be a joint work, each in the other's particular field, as occasion may require, and both will examine applications and agree upon such as should be laid before the Trustees. It is believed that, by this arrangement, our giving churches will be more effectually reached, the cause to be promoted will assume more nearly its great im

portance in their esteem, and will thus secure more uniform and liberal contributions. Such a result must be reached if the work of church-building keeps pace with the demands of feeble, struggling churches, and the little clusters of Christ's followers who are waiting and praying to be gathered into churches. The alternative to the "Union" is — ENLARGE OR DISBAND. It is but mockery now to stand in the gateway, as if to offer life, when there are no resources from which to give the life the perishing need.

The receipts for the present year have but a little exceeded one hundred thousand dollars; and from present indications our treasury will need that sum annually to accomplish its great work. It is utterly incomprehensible that not one half of our churches have as yet given one dollar the past twelve months to aid their dependent fellow-churches in building houses of worship. And these delinquents are by no means among the least able to give. We can but hope that they have much in reserve for this pressing object, and that it will be soon forthcoming.

We have paid last bills as follows, since last reported in these pages:

Bevier, Mo., \$500 — Iowa Falls, Io., \$400 — Turin, N. Y., \$200 — Lacon, Ill., \$500 — Waverly, Io., \$500 — East Prairieville, Minn., \$350 — Sycamore, Ill., \$300 = \$2,600. There have been loaned on good security to the Plymouth Church and Society of Pittsburgh, Pa., the sum of \$4,500, and have been advanced upon enterprises in the South, to New Berne, N. C., \$3,200 — to Baltimore, Md., \$7,000 — to New Orleans, \$13,500 = \$28,200.

Washington and Memphis will receive some twenty-five thousand dollars by the time these lines reach our readers' eyes. The work is great, why should it cease?

ISAAC P. LANGWORTHY.

23 Chauncy Street, Boston.

The American Congregational Association.

The friends of this organization ought to know that it is still pursuing its way under difficulties. The giving *public* is not liberally disposed towards it. The patience of its anxious solicitor is day by day sorely tried by the, of course, polite declinations of those whom he invites to aid in its worthy objects. And those who give encouraging promises, and record their names as donors, do not in all instances fully comprehend the value of the work left to this Association to do, and if not done by it can never be done. Perhaps just this might be expected when it is remembered that "historians" are few, and "antiquarians" even less abundant, and not very popular; and yet what were our world without both these classes, and who would dispense with the results of their patient and usually ill-requited toil? Whether general history is important or not, he must be strangely constituted who would not value our own Christian family history. He might as well not care who his own father was, or whence his ancestry originated, or how they were employed. This Association wants to collect and arrange, for present and future use, the AMERICAN AND ENGLISH CONGREGATIONAL FAMILY RECORD, as complete in all its parts as it is possible to make it; and to this end it must have a suitable and secure building in which to preserve it. And this same building should have a fitting room for occasional family meetings, that the surviving children may recognise and help each other in the great work a kind Benefactor has set apart for this branch of his great household to perform. The attention of any and all who believe in perpetuating the memory and copying the example of the founders of our Republic and of the churches to which we belong, is affectionately and earnestly called to this subject again, and a large place in their Christian sympathies is most strongly desired. Somebody must want to place this Association upon a living and working basis before he goes to give an account of his stewardship. Who is he, and where is he? A great blessing is in store for such a benefactor! In the mean time send your contributions as below.

Gifts of books and pamphlets of all kinds, and any memorials of the Pilgrims, for the Library, are earnestly solicited.

ISAAC P. LANGWORTHY,

23 Chauncy St., Boston, Mass.

The Congregationalist:

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REV. A. H. QUINT,

REV. JOSEPH P. THOMPSON, D. D., "SPECTATOR," (*Washington Correspondent*.)

REV. LEONARD BACON, D. D., REV. W. L. GAGE, (*For. Cor.*, "*Torc.*")

We also have a large number of occasional contributors, such as Miss A. C. Johnson, who furnishes exceedingly interesting letters from Paris; "Western," our Chicago correspondent; "Carleton" (Mr. C. C. Coffin); Prof. W. D. Gunning; Rev. Horace James; Dr. Worthington Hooker, of New Haven; Hon. Amasa Walker, of North Brookfield; Mrs. P. H. Phelps; Mrs. E. N. Horton; "Jenny Bradford"; Frances Lee; "Sophie May," and numerous others, some of whose names we are not at liberty to use.

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Sam'l Green.

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SAMUEL GREEN.

BY JOSEPH S. ROPES, BOSTON, MASS.

SAMUEL GREEN, the immediate predecessor of the present pastor of the Essex Street Church in Boston, was born at Stoneham, a small town nine or ten miles north of Boston, Mass., on the 3d of March, 1792. His father, a farmer and carpenter of small property, but much respected for his industry and integrity, though not a professor of religion, was a punctual attendant on public worship, highly exemplary in all the ordinary moral duties, and ever manifested a deep interest in the education and future welfare of his children. His mother, a plain woman but of excellent judgment, rather uncommon energy of character, and an amiable temper, became decidedly religious a few months only before his birth, and her earnest piety and deep spirituality were apparent to her nearest neighbors. Her son, in mature life, expressed his deep sense of obligation to a pious mother's instructions and influence, as thousands have done before and since, and will continue to do till time shall come to an end. His advantages for early education were moderate, being derived from a common district school, taught from three to six months of the year. On Sabbath evenings he and his brothers and sisters were catechised together by their mother, who was so familiar

with the Assembly's Catechism as never to use a book. Hymns and passages of Scripture were also learned, and the Lord's Prayer repeated then and every night by all. Samuel was fond of study, made good progress at school, and was a favorite with his teachers. His evenings were devoted to arithmetic and mathematics, of which he was particularly fond, and to reading, especially science and history. He was also a great hunter, and usually occupied the early morning hours with his gun and traps.

When he was quite a little boy, a clergyman, laying his hand on his head, expressed the hope that he would grow up to be a good and useful man. This incident stimulated his desire for improvement, and a taste for learning was fostered and developed by the unusual faithfulness of one of his school-teachers. He longed for a liberal education; but, knowing his father's inability to bestow it, he became apprentice to a mason and bricklayer in South Reading, having first ascertained that this business would leave him much leisure for study during four or five months of the year. In this calling he labored diligently, and his evenings and leisure hours were spent in reading or study, or occasionally in in-

structing his fellow-workmen. At school he was very studious and much inclined to critical investigation. He read the Bible much and evidently with profit; and, when other lads were at play, he was always at his books.

At length, about the close of the year 1809, having nearly completed his eighteenth year, after much pondering, he unbosomed himself to his mother, and with her aid to his father, on the subject of obtaining a liberal education. The reply was a prompt and decided negative; but, after much persuasion, his father was induced to accompany him to Andover, where the obstacles in the way of a beginning to Samuel's classical course were so far removed that his father's consent was obtained; and in February, 1810, he commenced the study of Latin at Phillips Academy.

Here he spent about two years and a half under the tuition of the venerable John Adams (father of Rev. William Adams, D. D., of New York), who thus testified concerning him:

"He was kind, dutiful, respectful, very industrious in his studies, and made rapid improvement in them. He was sober-minded and at all times a supporter of good order and wholesome discipline. I do not remember that I ever had occasion to reprove him for any impropriety in his conduct or for neglecting any known duty. He was always in his place in due season, believing punctuality to be an important duty. Though he was not a professor of religion while at the academy, his example and his whole deportment were a constant reproof to all the thoughtless and impenitent around him, and, I may add, to some professors of religion also. . . . He was a good man."

A fellow-student, his sole fellow-boarder in a private family, writes that his diligence was incessant; but that, however deeply engaged in his studies, "he never appeared to grudge the

time appropriated to devotion, although our social religious exercises were often protracted beyond an hour, including the time spent in searching the Scriptures. Of this latter duty we *made a business*. . . . He was a rigid economist of time. He would make even the seasons devoted to exercise tributary to the advancement of his mind. He was accustomed to propose some topic for discussion as we walked, and did his part to keep up a lively forensic debate for mental advantage. He habitually studied till a late hour of the night — *too late for his own welfare*; but, what is less common among students, he was invariably an *early riser*."

In regard to the time and manner of his conversion to God, he was accustomed to say little, being rather solicitous to make his calling and election sure than to gratify the curiosity of others or occupy his own time and thoughts with an experience whose *reality* it was more important to prove than to mark either the date of its commencement, or the peculiar impressions that attended it. He once said to a very dear friend: "If ever I was the subject of a change of heart, I think it was at ——," referring to the time of his preparation for college at Phillips Academy, while under the care of Mr. A., of whose Christian fidelity he ever retained a grateful recollection. Yet he did not publicly profess himself a disciple of Christ till some years after this period, though he left no room in the minds of his friends for doubt that he had sincerely given himself up to God, and resolved to have no other portion in time or eternity. Except in the one point of declining a public acknowledgment of his faith in Christ, consistency marked his course throughout. He was decidedly for God and no other. His literary pursuits were prosecuted with diligence, not that he might become a great man, but an able man in expounding the Scrip-

tures. His daily deportment in the family circle, in the company of his associates, in the religious meeting, and in all situations, carried with it conviction to every mind that his heart was set on heaven, and that his feet were bearing him onward to the paradise of God.

In August, 1812, he entered Harvard University, which was near his paternal home, and afforded more facilities and aids to studious and indigent young men than any other at that time; for the American Education Society was not yet in existence. Of all these benefits, by the kindness of the faculty, he had the full advantage. His rank was among the first two or three of his class, and he excelled particularly in mathematical and metaphysical studies.

In the winters of his first three college years he taught schools, two or three months each, in Cambridge and Stoneham, and displayed a remarkable tact for the employment, preferring to lead rather than drive, to elevate rather than to mortify or crush his pupils. At the college meals he with others served at table as an equivalent for their board, and ate his own meals after the officers and the mass of the students had retired. Here was conspicuous his power at argument and his unfailing resources in defending the faith once delivered to the saints. The "Saturday Evening Society," a sort of conservative association, founded some years before by Newell, the missionary, and a few of his associates, then in college, had been on the verge of extinction, a solitary individual having become the depository of its archives and library. It was resuscitated by Mr. Green and a few others, and their meetings and religious influence were greatly blessed.

In June, 1813, he was attacked with the measles and returned home, where his mother, after nursing him with devoted care, took the disease and died

on the 5th of July. As soon as his health was sufficiently restored he returned to college, and prosecuted his studies with unremitting assiduity till July, 1815, near the close of his junior year, when his constitution, naturally athletic and enduring, gave way to the effect of sedentary habits and mental labor. A severe fever entirely prostrated his strength, and for a time the use of his mental faculties was nearly suspended; nor did he ever regain the fullness of animal life and buoyancy of spirits which had previously characterized him. At length he began slowly to improve, and though he did not resume his college studies, he received his degree of bachelor of arts in August, 1817, a year after the graduation of his class. In November, 1817, with health still enfeebled, he entered the Theological Seminary at Andover. Here he found a congenial atmosphere, and, though unable to pursue the full course of its duties, he improved every opportunity not only of acquiring knowledge, but of promoting the spiritual welfare of all around him. On the 2d of March, 1817, he publicly "united himself with the church of God." In his statement of religious experience he remarks: "No particular acts of gross impiety terrified me, but it was a wicked, rebellious heart which had been opposed to God all my life long. . . . But the guilt which seemed to me the heaviest and the darkest arose from my rejection of Christ. . . . However, I did not at this time feel in my soul any of the joys of pardoned guilt. This conviction continued in different degrees for a number of months. At length I felt less distress, but no inward consolation, no comfort from the promises of the gospel; but I had a clearer view of myself, of my vileness, and of the holy character of God, and of the glorious plan of salvation by Jesus Christ. God did not shine into my soul with that

flood of light and joy with which I believe he usually does when a soul is brought from darkness to light. I enjoyed little or no hope till within the past year. . . . I acknowledge I now am far from certain whether I have ever been born again. . . . But I will, through the assistance of divine grace, put all my confidence in Him who pitieth our weaknesses, and remembereth that we are dust."

Let modern converts take encouragement and instruction from these experiences of an eminent saint.

After spending a year at Andover, he became satisfied that his health would not permit him to prosecute his studies advantageously, and accepted a pressing invitation to become a tutor in Bowdoin College, Maine, where he continued nearly two years, till 1819, still prosecuting his theological studies so far as practicable under the direction of President Appleton. Here his influence on the moral character of the college was of the highest value. An amusing instance of his tact in dealing with an indolent and refractory class is thus described by one of their number :

"He met us in the morning for recitation immediately after prayers. The lesson went off triumphantly, and a moderate encomium from Mr. Green threw the class into an ecstasy. The next morning the lesson was not quite as well prepared in three or four instances, and in one there was an entire failure. Mr. Green knew his man ; he took him up before the class, and, to use the vulgar phrase then in vogue, literally 'peeled him all over,' meanwhile reviewing the history of the year in a strain of the most delicate but stinging sarcasm. The offender had no sympathy ; he deserved none. He ingenuously confessed that he deserved none ; while the whole class felt that the rebuke which had been directed to one had been justly intended for nearly all. It was administered most unspar-

ingly ; and yet such was the meek demeanor and evident kindness of the instructor, such his unquestionable character for sincerity, that not an individual dared whisper a complaint. Probably the relations of tutor and student never subsisted more pleasantly than between Mr. Green and ourselves ever afterward till he left. On his making known his purpose to resign, our class unanimously presented him with a very cordial expression of their affection and respect."

Over the morals of the students he watched with personal and paternal fidelity, "bearing about with him daily" a deep and engrossing desire for their salvation. The profane, the intemperate, and the licentious were wont to ascribe to him a sort of ubiquity in detecting their misdeeds ; though they never could point to the slightest deviation from ingenuousness and honor. He lost no opportunity of speaking a word in season for his Master, and would watch for opportunities, and improve them so skillfully and yet so benignantly as to leave in the minds of his pupils "only emotions of love and a sense of obligation."

When he came to Brunswick, the Congregational church there was without a pastor ; and a large and populous village near was almost destitute of religious instruction. Mr. Green, notwithstanding his feeble health, established conference meetings, at which he delivered earnest and powerful addresses to crowded audiences.

He was licensed at Brunswick in 1818, and in 1819 commenced preaching at Topsham, where he was instrumental of much good. At this time were already noticed those striking devotional traits of character for which he was ever afterwards distinguished. He was much in prayer, not only protracting and enjoying his daily services of devotion, but not unfrequently observing *days* of fasting and prayer.

His habits of usefulness, were also forming and his labors in various churches were abundant and acceptable. He speaks of having preached six times in one week without material injury. He received a pressing invitation to settle at Topsham, but preferred returning to Andover for further study.

On the twenty-ninth of May, 1820, he received a call to the charge of the South Church and Parish of Reading, and accepted it July 22. He was ordained September 20, and remained there two years and a half. During his ministry there was a very general revival of religion, which commenced about a year after his settlement, and continued, though with unequal power, till about the time of his departure. Thirty-three persons were received into the church on confession of their faith. Difficulties, divisions, alienations, which had existed before he came, vanished under the influence of his faithful ministrations, and he quickly gained the hearts of all classes of his people. A little girl, four or five years old, said to her mother after a conversation with him, "Mamma, I wish father was a minister, so that he might always talk to me about God as sweetly as Mr. Green does." A lady, whom he had urged to *promise* that she would begin to pray, after long declining and objecting, at last, overcome by his perseverance and out of personal respect to himself, gave the promise,—and, said she, I have prayed from that time to the present. He was always accessible to his people at all times, except those of devotional retirement. Two hours in the forenoon he was obliged to devote to bodily exercise; the remainder of the day and the evening were spent in study (unless meetings prevented), except the latter part of the afternoon, which was usually employed in pastoral visits, in which, however short, the subject of personal

religion was introduced promptly and easily, followed by a short and appropriate prayer.

Though an invalid, he was not accustomed to speak of his infirmities nor to claim indulgences which would always have been cheerfully accorded to him. One day, after applying a large blister to his side, he traveled eleven miles to a ministerial meeting, spending the night away from home!

In October, 1821, he married Louisa Ropes, daughter of Samuel Ropes, of Salem, and younger sister of William Ropes, Esq., now of Boston. They had three children: a son, who died in infancy, and two daughters, of whom one only now survives.

In 1822, the Essex Street Church of Boston became involved in difficulties resulting in its division. The minority took the meeting-house, assumed the debts, and, with the addition of new members from the Park Street and Old South churches, became known thenceforward as the "Union Church," making the *third* Orthodox Congregational church in Boston. It was evidently of the greatest importance to obtain a pastor of high and peculiar qualifications for such a position, and the eyes of all naturally turned to Mr. Green. Though unwilling to interfere with the claims of a sister church, it was felt that the occasion warranted an application, and on the 12th of November, 1822, the Union Church addressed to the church at Reading a request to consent to their pastor's removal to Boston, which met with a decided refusal. Mr. Green himself, however, after long hesitation and consultation with friends, being compelled (by the refusal of his church to consent to a mutual council) to decide for himself, came to the conclusion that his duty called him to Boston, and, in accordance with the original contract of settlement, their connection was terminated by a six months' notice to the parish. The

following touching sentences exhibit the spirit in which his decision was made :

"I have done what I thought was my duty. If I have done wrong, I hope God will pardon the fault. And if any think I have been influenced by mercenary motives, perhaps they will think differently at the all-revealing day. We came together in love — God grant that when we separate, we may do it in love."

On the 15th of February, 1823, he formally accepted the call of the Essex Street or Union Church, and was installed as their pastor, March 26. And here he continued to labor until his earthly labors came to an end. Though always deeply interested in all public religious enterprises, and ready to do his part in helping them forward, his heart was among his own people, and his labors for their welfare were abundant and unwearied. His preaching was characterized by earnestness and impassioned energy, great clearness and simplicity of thought, and above all by deep solemnity and melting tenderness. "Christ crucified" was the Alpha and Omega of his discourses and his conversation. His public devotions displayed a richness of thought, an elevation of spirit, and a depth of emotion which often moved the whole congregation. In the lecture-room he was even more at home than in the pulpit. His interest in the children of his flock was deep and earnest, and he regularly assembled them for catechetical and other instruction. He won the entire confidence of the church and ever secured a ready acquiescence in all his plans and propositions; nor was he slow to propose any measure that seemed to him to be demanded by the exigencies of the times. So deeply was it felt that all his plans were the result of prayer, that, however startling or unusual they might be, no disastrous results were apprehended from them under his direction. It was his peculiar happi-

ness to be able to bring the various talents of the several members of his church into active exercise as occasion required. He proposed and organized a system for the annual visitation of all the church members by committees of two, both male and female. From an admirable but unfinished address to the church on one of these occasions, we can not refrain from transcribing some weighty words not less applicable to us than to them :

"Such a visitation would tend directly to make the church more interested in the spiritual welfare of each other's families; and we are commanded to look, not every man on his own things, but on the things which are another's. You would be enabled to pray with far more interest for each other, and there would be more of a Christian sympathy running through the church.

"It will call the attention of parents to the spiritual condition of their children and household.

"It will impress those who have no religion with a conviction that there is a reality in it, that church membership is not merely a name, and that real Christians care for souls. There is always a tendency in the human heart to lessen the duties, and to do away their importance, connected with a public profession of religion. There is a continual tendency to bring the church down to a level with the world, so that it may be triumphantly said, 'What do ye more than others?' And for a century past there has been a woful decline in our country, so that in a great many churches a profession seems to imply no peculiar duty, except to come to the table of the Lord. But, my brethren, this is not the way to glorify Christ and save souls. This is not the state of things where God pours out his Spirit. It is an impious denial of our Master, and I pray God it may never be witnessed in this church.

"You now see what are some of the results in relation to the Christian, when God pours out his Spirit. He awakes to every duty. All his graces are revived. He walks by faith and not by sight. . . .

"It is the greatest blessing God ever bestows upon a people."

None were admitted to a standing in the visible church during his ministry without a faithful examination of the

reasons of the hope that was in them, and satisfactory evidence of a change of heart and a life of devotement to the service of Christ. The principle long established in the evangelical churches of New England, of admitting no one "suddenly" to the church, or without sufficient time to try the value of religious experience amid the temptations of the world, was steadfastly maintained; and a cordial acknowledgment of the distinguishing doctrines and duties of the gospel, as laid down in the fullest confessions of faith adopted by the orthodox churches, generally, was required. Consequently cases of discipline were comparatively few, but when they occurred they were promptly met; and nothing could surpass the mingled solemnity and tenderness of Mr. Green's dealings with such offenders, or his unflinching adherence to principle in cases of heresy or of doubtful expediency.

While he was thus faithful among his own people, he was not unmindful of the obligation to do good to all men as he had opportunity. He sought out strangers in the city, and watched over their spiritual welfare. In the chamber of sickness and at the bed of death, his ministrations were unwearied; and when affliction visited his people in his absence, his ready pen was employed in the offices of sympathy and consolation. His one ruling passion was the love of usefulness. At home and abroad, in the house and by the way, with friends and with strangers, it was his habitual study to recommend the Saviour of sinners to the affections of all, by the exemplification of his spirit and the enforcement of his instructions. *Uniformity* was a distinguished characteristic of his piety. At all times and in all places he was ready for the work of his Lord; but where no good was to be done, and where he could not be received as an accredited servant of God, nor permit-

ted to speak freely in the name of Jesus, he was not to be found.

But though his piety was thus uniform, it was susceptible of a great increase of fervor, when peculiar circumstances demanded special efforts, or when his fellow-Christians were aroused by any means from slumbers too often indulged, and brought up to the help of the Lord against the mighty. He loved the season of revival. Nor was he one of those who rely on special excitements alone for the increase of the church. Whenever he sowed the good seed of the kingdom, it was in the hope of an early harvest, with the expectation that the Spirit of God would cause it to spring and bring forth fruit without delay. And the result was, that scarcely a single season occurred during his ministry for the admission of members (and these seasons were quarterly), when some individuals were not added to the church. During the eight years of his active ministry in Boston, three hundred and sixty-six were joined to the church under his care. The smallest number was in 1830, when seventeen only were added, the largest (in 1827) was seventy-eight. Three periods of special revival may be considered as the immediate results of his labors, though the last had but commenced in power when his voice was hushed by disease. But in these seasons, when God was signally present to carry home truth to the conscience, his whole soul was drawn forth in holy and irrepressible effort. To his eye and heart heaven was then brought down to earth. By day he was everywhere present to strengthen the hands of his brethren and guide their steps, to pour instruction on the darkened mind, and direct the inquiring to the Lamb of God. By night he trimmed his lamp, and gave the hours usually devoted to repose to his preparations for the sanctuary, or prayed, and wept,

and wrestled with the angel of the covenant till the breaking of day, for a blessing on the thoughtless thousands around him.

Nor did he less rejoice in the Lord and joy in the God of salvation when the tidings reached him, from any quarter, of souls converted and sinners saved. And when the circumstances of his own congregation would permit, he gladly went to the assistance of any brother in the ministry whose hands were filled with labor by a special outpouring of the Spirit, and there devoted himself with singleness of aim to the labors of the pulpit, the inquiry-meeting, or the family visitation, as the exigencies of the case demanded. Nor was it a question with him, whether the place were near or remote, whether the congregation were large or small, enlightened or ignorant, nor whether the pastor were unknown or well known, indigent or wealthy. The cry, "What must we do to be saved?" was alone sufficient to arouse all his energies, cause him to forget his infirmities, and to press forward with quenchless ardor to the scene of action and of triumph.

That his excessive labors, under the pressure of this spirit of devotedness, were the immediate occasion of the failure of his health, there is little room to doubt. A piety so glowing and a zeal so intense, by inevitable consequence, crushed the frail tenement in which it dwelt. His beloved and like-minded successor, Dr. Nehemiah Adams, in a funeral sermon thus described the labors which finally prostrated his strength:

"At the weekly meeting of the pastors of the Congregational churches in this city, in March, 1831, at which the subject of special efforts for a revival of religion had been conversed upon, Mr. Green expressed his determination to enter immediately upon a course of labor to promote that object. The next day he made about thirty visits among his

people, attended morning prayer-meetings during the week, and the next Sabbath preached twice, administered the communion, attended a funeral and a wedding, and held an inquiry-meeting in the evening. And that was the last Sabbath of his public ministration. The organic difficulty in his throat began from that time, accompanied with the prostration of his health and strength."

It is but just to add the statement of the same witness that

"Mr. Green had since borne testimony against efforts so disproportioned to natural strength, and expressed his determination to be more upon his guard against temptation to excessive labor, if God should spare his life. But the evident presence of the Spirit of God among his people, and the hope that God would give him strength for a special effort, constrained him to 'do with his might what his hand found to do.' Surely, if he were 'beside himself, it was for God.'"

Humility was a remarkable and prominent feature of his character; that genuine humility which, while it ignores utterly all self-seeking, is nevertheless too obedient to the word and providence of God, to be swayed by the opinions of others when contrary to its own convictions of duty. However ardent his temperament, such was his self-control that his feelings were rarely if ever allowed to hurry him into an impropriety of expression, nor even so far as to elevate the tones of his voice in conversation. He was patient of contradiction, bore provocations with meekness, and when reviled, reviled not again, never replying to the attacks of a partisan press.

In 1825 a new Orthodox Congregational church was formed as a colony from the three already existing in Boston, and on the 20th of June, Mr. Green delivered an address at the laying of the corner-stone of its meeting-house in Hanover Street, where Dr. Lyman Beecher was afterwards settled. On the 22d September, 1830, he officiated on a similar occasion for the "Shepard Church and Congregation,"

at Cambridge, Mass., of which Rev. N. Adams became the pastor. When the New York American Tract Society was organized in 1825, he was appointed corresponding secretary of the original society, then located at Andover, retaining the same title, and continuing its operations with special reference to New England. He held this office two years, and continued a member of the executive committee till his death. In 1829 he also became a member of the publishing committee at New York, and this office also he retained during his life.

His charity was unbounded. No defects of character called forth his animadversions, except those which already indicated prevailing enmity against God and the revelations of his will, nor even these, farther than they were demanded by his sense of obligation to the Redeemer of lost men. He was naturally affectionate, and this trait naturally made him strong friends. His heart was expansive, generous, and sympathizing. None were too low in the world's esteem to share his smile, if they sought it; and none so elevated as to escape his gentle and salutary rebuke, if they deserved it and were within his reach. He was remarkable for having no personal enemies, as well as for having many ardent friends. He was of a conciliatory disposition, and would not intentionally give occasion to wounded or hostile feeling, nor fail to heal any breach of peace that had been inadvertently made. Men could not be offended with his faithfulness, because affection was so apparent in all his words. During the pendency of his call from Reading to Essex Street, some strong feelings were naturally aroused, and remarks made calculated to wound a conscientious and susceptible mind. On hearing some unpleasant suggestion, he calmly and seriously said, "I have made it a rule never to be angry with my people."

The following beautiful and most truthful description of his devotional character is quoted from the funeral sermon already referred to :

"His prominent characteristic as a Christian minister, the secret of his usefulness and the source of his strength was his spirit of prayer. There was the hiding of his power. In his public devotional performances there was great sublimity and fervor of thought and feeling; sometimes he rose to such a pitch of holy eloquence in his praises of the Saviour and his intercession with God, that the congregation were rapt with wonder. This was the more remarkable from the fact that these sublime and fervent thoughts and expressions belonged to his prayers more than to his sermons; the latter, while they were above mediocrity in this respect, being distinguished rather for plain and earnest exhibition and application of truth than for the highest order of intellectual effort. . . . While he was not deficient in this (latter) respect, he had a large share of emotion; and it was this that enabled him to pray with fervency, and as a prince to have power with God. . . . He was a holy man in private. He carried with him this impression, "Thou God seest me," and seemed to live in the fear of God all the day long. His habit of prayer became a second nature. . . . Prayer was the breath of life to his soul. When therefore, he led the devotions of others, common-place expressions did not fill up his prayers through the want of sufficient emotion to raise his feelings to God. He was so familiar with confession and praise, that he easily rose at once to the heights of adoration, and it was remarkable in him that he sustained the feelings of his fellow-worshippers in this service to its close, and generally raised them as he proceeded, so that when he preached, the feelings of his hearers were softened and predisposed to impression: and hence his success in winning souls to Christ."

Uniform cheerfulness and unvarying kindness marked his intercourse with his family. Though he spent almost all his time in his study when at home, yet few men conversed so much and so freely in their families as he did. All opportunities of doing good within the domestic circle were judiciously and faithfully improved, especially that portion of time devoted to meals.

Then his conversation was uniformly cheerful and rich in instruction.

His method of conducting family worship was highly profitable. It led those who attended on it to study and reflect on the sacred Scriptures; the morning service might well have been called a Bible Class. His custom was to take the Bible, and before reading to offer a short prayer for light to guide, and for the Holy Spirit to sanctify the heart through the truth read. His prayers were very peculiar. There was little of supplication for any or all objects combined, but there was the breathing out of a peaceful spirit in a very soft and gentle yet audible language. There were rarely or never the rapt feelings we sometimes hear poured forth with a loud voice, but the aspirations of a subdued and chastened spirit, uttered with all the meekness and gentleness of a child. The time thus occupied was not longer than usual, or if it was, it did not seem longer. His manner of questioning each one of the family circle on the selection of the day was plain and appropriate: each one read a portion in turn; he followed with short explanatory practical remarks for immediate use; in the prayer that followed every one must have felt that he had an interest that he was remembered before God; that his particular wants were made known to him, who could supply all their need. Even when the day had been spent in manual labor, as many of his days were after the failure of his voice, a stranger at the family altar with him would have supposed that his prayers flowed from a mind and heart which had all the day been employed in heavenly meditations in the closet; would have felt that he was on holy ground, that the voice of praise and thanksgiving and holy joy in God might soon be called to mingle with the voices of praise above.

The whole discipline of his family

was in accordance with the spirit that glowed on the family altar. All was order and regularity, mutual attention and kindness. The combined firmness and mildness of his manner, the known steadiness of his purpose, and the gentleness of his authority, secured ready obedience from the younger members and inspired the confidence and warm attachment of the elder ones. He was a finished model of the affectionate husband, the tender father, and the cordial friend.

His intellectual powers were rather of the solid than the brilliant order. In the course of his education, those pursuits which required close thought and research were his favorite studies. Yet there were not wanting powers of imagination, and he could illustrate his thoughts often happily and strikingly. His apprehension was not remarkably quick; but what he learned was well understood, firmly fixed, and long retained in mind. He could think closely, connectedly, and patiently. His intellectual habits were practical, well fitting him for usefulness, enabling him to adapt himself readily to common minds, and to bring his natural and acquired powers to bear in doing good to those around him. It will be allowed by all who knew him well that in intellectual power he was inferior to few who enter on the same high and holy profession, and that the power he possessed was employed with all, and more than all, the diligence permitted by a due regard to the feebleness of his frame, and with the most hearty consecration to the noblest ends.

In the summer of 1829, he was obliged temporarily to suspend his labors, and retire into the country for the recovery of his voice and the improvement of his general health. He then returned to his duties; but early in 1831 his health failed so suddenly and entirely as to compel his relinquishment of all pastoral work.

The following account, drawn up by himself, is in every aspect too valuable and instructive to be omitted here :

"A hoarse cold, which I took in the month of January, 1831, produced some debility of lungs, from which I have not at any time entirely recovered. For a season, however, I went on to labor as usual; and, as a revival commenced in February, which promised a more glorious result than anything previous, I had my heart unusually drawn out for the conversion of my dear people, and labored more abundantly. I felt, like Jacob, that I could not let the Lord go without a great shower.

"About the middle of March, I felt so much debility about the organs of voice that I suspended my regular pulpit exercises, and only made short exhortations after others had preached, and aided in smaller meetings, and visited considerably, and conversed with inquirers. My meetings for the anxious assumed the deepest interest; and I felt, from time to time, overpowered, and my poor body torn and crushed by my labor in it, and the inexpressible solicitude God gave me for the salvation of the two hundred or three hundred precious souls who met there.

"I labored in this way, amid great bodily sufferings, till the middle of April, when Mr. J. T. [John Tappan] called on me, and said, 'You must quit for a time: it would be tempting God to delay any longer some effort to regain your voice.' He proposed to take me in the stage to Northampton, on Monday morning, to spend three weeks. This was Saturday night. Satisfied of the path of duty, I said I would go.

"At N. I presumed too much on my voice, and gained nothing. In fact the wound had become too deep to be healed in a few weeks.

"From thence I went to Hartford, and experienced great kindness in brother H.'s family something more than two weeks. Consulted Drs. T. and B. The last particularly suggested a voyage; and, in conversation with brother H., the plan of our visiting Europe together was started, without much serious thought that God would open any way for its accomplishment. . . .

"On coming home, much debilitated and rather discouraged, a consultation of Dr. J. with Dr. B. was called. The result of their opinion in writing was that the difficulty was in the muscles of the throat and other parts employed in speaking, and not in any serious affection of the lungs; and that a disuse of the voice, bodily exercise in the air, and freedom from care were the means of recovery,

which might be reasonably hoped for within six months. On learning these circumstances, Mr. J. T. called, and very kindly and generously offered to defray my expenses in a voyage to Europe, — France being particularly named. The exceedingly kind and generous manner of this offer, in connection with Mr. T.'s other numerous expressions of a father's affection, wrought deeply on my heart and that of my dear wife. I want words to express my sense of gratitude to him, and I hope I can say, above all to God. Verily it is God that considereth our frame, and remembereth that we are but dust; that raiseth up friends to His servants in their days of trouble.

"This was about the 25th of April, 1831. I immediately commenced preparations for the voyage. Such was my inability to converse, and the pain which immediately followed on a continued conversation of even ten minutes, and often less, that I was obliged to exclude all company. My dear people were very kind, and exceedingly desirous of conversation with me, as many of them were greatly distressed for the salvation of their souls, and some were beginning to rejoice in hope of the glory of God, who had not enjoyed the opportunity of conversing with me since their minds were thus exercised. Knowing their state of mind, the self-denial I was obliged to exercise, in excluding them, was at times exceedingly distressing to my feelings. But I reflected that I was a worm, and could be of no service to them without the Holy Spirit, and He could work for them deliverance and comfort by another, as well as by me.

"For two Sabbaths it was thought duty that I should not visit the house of God, not from a deficiency of strength to walk, for of this the Lord gave me nearly as much as I had enjoyed in health; but from the necessity I was under of avoiding excitement, and occasions of using my voice. On the last Sabbath, May 15th, before leaving Boston for the purpose of embarking at New York, I attended the house of God all day. I could but magnify the Lord for sustaining me. . . . Dr. W. (Wisner) preached in the afternoon, and read a short farewell communication which I had prepared for my people."

His church had, on the 29th April, with cordial and affectionate sympathy, released him for six months from his charge. On the 20th May he embarked at New York for Liverpool, where he arrived June 24th. Those were not the days of ocean steamers.

From Liverpool he proceeded by railroad, June 29th, to Manchester, thence to Birmingham, Worcester, Gloucester, Bath, and Southampton to the Isle of Wight, and, through Portsmouth, reached London, July 8th. Here he writes :

"Our reception has generally been very cordial, and I see a great opportunity all around me for doing good. . . . Judging from what has fallen under my observation, I must think that the tone of piety and ministerial fidelity is below even the standard which I had supposed. They need a Richard Baxter or a Whitfield to rouse them from the slumbers of formality, to dissipate the chilling influence of pomp and circumstance in the worship of the living God, and bring Christians to feel that their great business on earth is to glorify Christ in saving the souls of men. It is believed, however, that the cause of evangelical truth is gathering strength. There is much inquiry about our revivals, and great interest is felt. They preach on the subject and pray for them; but they have few or no revivals; and the preaching even of the most evangelical ministers is not, so far as I can ascertain, much blessed. Indeed, many of them frankly confess this and lament it. In fact many of them preach and converse enough *about* revivals, but the difficulty is, as it seems to me, they do not go to work with ardent zeal and dependence on the Holy Spirit to press men to immediate repentance. They preach almost entirely to Christians. You would hardly know, from most of their sermons, that there *were* any poor, perishing sinners, momentarily exposed to the wrath of the great and holy God, among their hearers. They do not preach as if they expected to awaken and convert men. There is something like timidity and overweening caution in their exhibitions of divine truth, and this to a greater extent than I expected to find. Till a different mode of preaching and performing pastoral duty is adopted, they may preach about revivals, and publish and pray, but unless the Holy Spirit departs from his usual mode of operation, I fear they will be sadly disappointed. Indeed, some of them have been making these attempts for a long time, and with much desire and expectation, but seeing no fruit they are becoming faithless, and doubting whether our reported conversions are sincere. These views I have drawn from hearing some of the best men in the Kingdom; but perhaps a more intimate acquaintance might change them."

On the 20th July he left London, and reached Paris on the 22d, where he passed a few weeks, occupying himself with collecting information on various points of interest to the friends of Zion, and gratifying his curiosity with the examination of whatever monuments of art and genius fell in his way. Health, however, was his primary object, and all his employments were shaped with reference to it.

Of the French people he remarks: "I find myself amidst a very civil people, but they are emphatically *without God.*" July 30th he writes in some detail to Mr. Tappan respecting the various openings for usefulness in France by the circulation of religious tracts and Sabbath School books, by the support of domestic missions, and by educating pious young men for the ministry. On the 8th September he left Paris for Brussels, and visited the field of Waterloo two days later; on the 13th proceeded to Antwerp, and thence returned by Ghent and Lille to Paris, remaining till October 5th, when he proceeded to Avignon, Nismes, and by way of Marseilles and Toulon to Genoa, and thence to Leghorn, Pisa, Florence, Rome, and Naples, where he had the good fortune to witness a magnificent eruption of Vesuvius. He next visited the principal cities of Sicily, and made the ascent of Mount Etna. After a detention of more than three weeks at Syracuse, he secured a passage for Malta, where he arrived, Feb. 24th, 1832. Here he found great comfort and enjoyment in a congenial circle of religious friends, and remained till April 29th, when he embarked for Gibraltar, and thence was enabled to continue his voyage without delay to New York, where he arrived June 19th, and after a very short period of repose, proceeded to Boston, and on the following Sabbath met his people, with health, as he hoped, "in some measure improved," but still unable to preach

or to resume his pastoral duties. Their sympathy was unabated, and though their prospects grew darker instead of brightening, they were still prepared to sustain him and patiently wait the further developments of Providence. After a year spent in various experiments at different places in search of health, without satisfactory results, he felt it his duty to request a dismissal from his pastoral charge, which was done in a letter dated July 4th. On receipt of this communication the church appointed a day of fasting and prayer, and after full discussion, "reluctantly consented to the measure, which in his solemn sense of duty he had requested of them"; "assuring him of their unabated affection and sincere sympathy in his long-continued indisposition," and presenting him with one thousand dollars as an expression of their sincere affection and sympathy. On the 26th March, 1834, "the solemn and momentous tie which bound a most affectionate people to a pastor who would very gladly have been spent for them, was formally dissolved by an ecclesiastical council called for the double purpose of dissolving this connection and installing over them my beloved brother, Rev. Nehemiah Adams," exactly eleven years after his own installation. The vote of the council by which Mr. Green was dismissed, after an earnest expression of regret at the necessity, and a tribute of affectionate admiration to his character, concludes as follows :

"It is their warmest prayer to the Almighty Physician that his health, which has been so long enfeebled, may yet be restored and confirmed, and that some sphere of usefulness may be opened to him, where, if he is not able to lift up his voice for God, he may devote his talents to the enlargement of the Redeemer's kingdom and the good of mankind.

JOHN CODMAN, *Scribe.*"

For six or seven months longer he continued to indulge the hope of ulti-

mate recovery. For a week before his last illness his spirits were unusually good, and the prospect of his being able at no distant time to resume his labors, seemed to give him unspeakable pleasure. It was remarked by those who were then with him, that at evening prayers with his family, it appeared as though he had been all day in prayer with God, his fervor and joy of religious feeling rising far above his ordinary frames of mind. From the time that he was first laid aside from his labors, no murmur and not even a look of discontent escaped him in private. His whole temper of mind in regard to his trial was that of perfect submission and confidence in God. This feeling prepared him to enjoy with a keener pleasure the increasing hope of returning to his labors. It was his intention to go to the West, under medical direction, and with a good prospect, in the opinion of an eminent physician, of speedy restoration to health.

He attended worship at Essex Street on the afternoon of the Sabbath, Oct. 19th, and his friends were struck with his unusually healthful countenance ; but before the close of the exercises he was seized with a pain in his side and a chill, from which he could obtain no relief, by any applications made by his friends or physician. At midnight a fever set in, which the physician pronounced a pleurisy or lung fever, but thought it not very serious. In the course of the day following, the pain gradually diminished, and in its place came "a distressing universal development of heat," as he expressed it, from the whole frame. He deemed his attack very serious from its commencement ; and, though he said nothing to his brother, at whose house he was, it was evident from his appearance and the manner in which he spoke of it, that he feared a fatal termination. On Monday afternoon his wife arrived. On Wednesday, he called her to his

bedside, and said : " I think the indications of Providence in regard to my disease are such, that we had better fix it in our minds that we are soon to separate. If I do not recover, it will certainly be best ; if I do, it will do no harm ; and I wish you to think of me and speak with this in view. I am a poor, guilty sinner ; but I hope to be saved through the blood of Christ." This he repeated over with great emphasis. After this, his remarks were directed heavenward. He was evidently setting his spiritual house in order and preparing to meet the summons of death. On Thursday, he requested his brother to pray with him, especially for patience and submission and gospel comforts ; said he thought he felt willing to live or die, as God should direct, and that his mind was peaceful and calm. On Friday he seemed easier and better. At noon, feeling too weak to hear singing in his own chamber, he requested an attendant to sit in an adjoining room and sing some hymns on the love of Christ. After three had been sung, he sent word that it was enough. Singing, conversing, seeing strangers and hearing of things of special interest, excited him much, and he could bear them but a little while. His voice was so affected within twelve hours after his attack, that he could converse only in a whisper and in short sentences, with much effort. On Saturday he was not so well, but said that he felt peaceful ; the Saviour appeared near and precious. Speaking of the prospect of death as not terrible to those who are prepared to leave this world, and of the shortness of the parting, he said, " And then—heaven is so glorious !" On the following Monday his wife was seized with alarming symptoms, which settled into a pleurisy that confined her to her bed, in the same room with her husband. On Sunday, Nov. 2, his mind began to wander for a time, but from Tuesday,

the 4th, his reason was perfect until life was extinct. His disease, after a temporary abatement, resumed its course, and on Thursday, Nov. 20th, the weary struggle came to a close. While the hand of death was on him, he responded earnestly, as his failing breath permitted, to the comforting texts of Scripture repeated by his friends. Once he exclaimed, " Lord Jesus ! how long in coming ! " and again, just as his lips were closing in death, he said, scarcely audibly, " Blessed Jesus, come quickly ! " That moment his Lord called for him ; and turning a look of inexpressible joy and triumph on the friends at his bedside, the spirit took its flight heavenward !

The church of which he had been pastor, met immediately after his decease was announced, and passed resolutions expressive of their mingled emotions of sorrow and gratitude, of sympathy and love.

The funeral service was attended at the house of worship, where he had so often led the devotions and melted the hearts of the congregation. A very appropriate sermon was delivered by the Rev. N. Adams, his successor in the pastoral charge, from Acts 11 : 24. " For he was a good man, and full of the Holy Ghost, and of faith ; and much people was added unto the Lord."

It has been the aim of the compiler of this brief sketch (derived from the memoir by Dr. Storrs, published in 1836) to illustrate, so far as space permitted, the character, personal, religious and pastoral, of one to whose excellence he can bear personal testimony and whose life and ministry present a model, such as every Christian minister may, by the grace of God, be enabled to imitate with success. Why are so many pulpits barren, why are so many flocks without a pastor, why is so little accomplished in enlarging and edifying the church and converting men to God ? Doubtless the

whole church is to blame. But has any such pastor as Mr. Green ever labored long in vain? With his self-denial, his devout spirit, his incessant activity and conscientious improvement of every talent, and above all that *passion for doing good*, which ever inspired him, could any ministry be long unfruitful? So far as his experience and matured opinions could shed light on this interesting subject, we have endeavored to communicate them to the reader. We have filled but little space with extracts from his eloquent sermons and addresses, his admirable pastoral letters, his able discussions of truth, or his interesting sketches and narratives of foreign travel. It is the man himself who has been constantly before the mind's eye of the writer, and of whom he has desired to exhibit a truthful, though imperfect likeness to the reader. Long years ago the beautiful lines of Cowper were spontaneously applied to him by some who knew him well, and they may form an appropriate conclusion to this memorial:

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve and
own,

Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men."

BOSTON, June 22, 1866.

JOSEPH S. ROPES, Esq.,

Dear Sir, — You ask me for my impressions with regard to your honored kinsman, my predecessor here in the pastoral office, the Rev. SAMUEL GREEN.

He was one of the best ministers which any church of Christ ever enjoyed. One who should write at length with regard to him, could

hardly do better than to expand and apply the words of the text which was used in preaching his funeral sermon: — "For he was a good man, and full of the Holy Ghost and of faith; and much people were added unto the Lord." Not to dwell upon the illustrations of this passage which his character and ministry afforded, I shall serve your purpose best if I tell you how he impressed me.

He was a man of commanding personal appearance; but, as Dryden says of his "parish priest," "he sweetly tempered awe, and softened all he spoke." He made you feel at once that he sought to love you, and that if he could do you good in any way he would do it. There was dignity in his appearance and manner, with nothing to encourage familiarity, and yet he was conciliating, and none were afraid to approach him. You felt the power of goodness as you conversed with him and observed him; but he was not one of those who, in some way, get repute for holiness, but strangely alienate good people from them, excepting those who mistake an air of sanctity for that perfectness which, in Holy Writ, is consistent with human faults and foibles. He did not overawe you with the feeling that you were conversing with one not of like passions with yourself, or one who held himself a shade above other good people. Humility characterized all his religious experiences; his faith was strong, he had assurance, he was bold and zealous; but his consciousness of a sinful nature always seemed to make him walk humbly before God.

He loved the souls of men, because he loved their Redeemer and entered fully into his work and spirit as a Saviour. His great delight was to converse with individuals on the subject of salvation. This he did, not in a mere hortatory manner, but doctrinally, and with sound advice, seeking thereby to lay a good foundation for Christian character. Many people were added to Christ, and were made useful, consistent members of the church by his personal influence with them. His great earnestness and fervor in prayer and preaching, without philosophizing, his simple presentation and urgent offers of pardon and justification by a divine, atoning Redeemer, had immediate effect upon many who came from Socinian and Arminian preaching. "Without controversy," they were made to feel that he met the wants of their souls, and many, previous to any formal renunciation of doctrinal error, found themselves won over to the faith of a crucified Redeemer.

He was one whom it would be safer and better to imitate than a minister of almost any

other description. For there was nothing eccentric in him, no glaring excellences to captivate a weak fancy. Imitating him, you must needs follow his great Example, who sought not his own glory, nor received honor of men. None ever praised his splendid sermons, nor the rich, intellectual treat provided for them. Simple, plain exposition of the Word of God, enforcements of guilt and danger, the persuasions of love and mercy, directions to the awakened, counsels to the despondent, and terror to the careless sinner, comprised his scriptural, Christlike ministry. He gathered around him the most desirable classes of people, sources of influence in the religious community. They included people of eminent, social position, well known as successful, upright men of business, persons of wealth, of great refinement, of eminent Christian attainments, the zealous, earnest workers, with many of the humble poor. He was truly a minister of the Lord Jesus Christ, and people loved and honored him as such; they came to hear him as such, and not for excellency of speech and the wisdom of this world which cometh to nought. Educated at Harvard College, he did honor to his literary advantages, and he let no man de-

spise him; yet no one ever thought of praising him as a scholar in the pulpit, because he filled their thoughts with higher conceptions of him and of his calling.

Going about the country, it is one's happiness to meet, here and there, and not unfrequently, with just such men as he, men who are doing their Master's work, and that only, with no desire for intellectual, or literary, or professional reputation, but influenced by a simple love of preaching Christ and of bringing souls to have covenant transactions with Him. The world knows little of them, for of them the world is not worthy. But at their feet it will be a privilege to sit hereafter; and, indeed, that will no doubt be the assignment of many who by the accident of position are more conspicuous here, but doubtless not in the eyes of Him who holdeth the stars in his right hand.

We have had eloquent, able men in the pulpits of Boston, from time to time, but probably no one ever fulfilled in a better manner the ministry which he had received of the Lord Jesus to testify the gospel of the grace of God, than SAMUEL GREEN.

Very truly yours,
N. ADAMS.

STATISTICS OF THE INDIANA CONGREGATIONAL CHURCHES,
FOR THE YEAR ENDING MAY 1, 1865.

CHURCHES.	MINISTERS.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			B'TISMS.		IN SAB. SCHOOLS.				
			Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dis-m.	Excom.	TOTAL.		Adult.	Infant.	TOTAL.	
Place and Name.	Org.	Name.	May 1, 1865.				1864-5.		1864-5.			1864-5.						
Adams County,	1857		1857	3	3	6		1	1	1					30			
Albion, Edwards Co., Ill.,		T. H. Holmes, p.,	1859	20	35	55	6			1				3	3	57		
Bethlehem,		Lewis Wilson, s. s.,		11	9	20												
Boonville,	1839	Alfred Connet,		5	7	12										102		
Buena Vista,				6	7	13												
Cool Spring Township,	1863			4	8	12	2	3						2	2	9		
Francisco,	1862	Alfred Connet,		4	5	9			2	2								
Hart Township,	1857	Lewis Wilson, s. s.,	1857	4	5	9												
Hopewell,	1859	Levin Wilson, s. s.,	1859						2	2								
Indianapolis, Plym'th Ch.	1857	Nathaniel A. Hyde, p.,	1858	29	49	78	20	8	2	10	1	5	6			100		
Kokomo,	1863	J. L. Jenkins, s. s.,	1863	9	27	36	2	2	10	12			2	2	7	83		
Liber,	1854	Ebenezer Tucker, p.,	1859	7	6	13										40		
Marshall, Ill.,	1841	Dean Andrews, s. s.,	1864	18	68	86	4	27	5	32	1	1	2	12	9	21		
Michigan City,	1841	H. H. Morgan, s. s.,		40	94	134	53	3	7	10		8	8	1	3	4		
Montgomery,	1850	Lewis Wilson, p.,	1857	16	20	36		1		1						20		
New Corydon,	1848			4	10	14	3											
Ontario,		B. Farran, s. s.,	1859	18	26	54												
Orland,	1836	J. Patch, Pres., s. s.,	1846															
Pisgah,	1854	M. W. Diggs, s. s.,	1865	4	12	16	1				1	1				30		
Pleasant Grove,		T. B. McCormick,		6	14	20												
Terre Haute,	1834	Lyman Abbott, p.,	1860	55	137	192												
Vigo, South,	1854	Dean Andrews, s. s.,	1858	7	7	14								2	2	24		
Vigo, West,	1849	Dean Andrews, s. s.,		7	1	16								3	3	30		
Westchester,	1854	Joseph H. Jones, s. s.,		4	10	14					1		1					
Westfield,	1855																	
Wabash County, Ill.,	1864	Levin Wilson,	1864	2	7	10												
TOTAL,				280	580	860	91	45	26	71	4	16	1	20	17	27	44	801

THE SAVOY DECLARATION: REPRINTED FROM THE EDITION OF 1659. WITH ITS VARIATIONS FROM THE WESTMINSTER CONFESSION, AND FROM THE DECLARATION OF 1680.

PREPARED BY REV. A. H. QUINT.

FREQUENT reference having been lately made to the Savoy Declaration of Faith, it seems well to make an accurate reprint, following literally the spelling, as well as capitals and punctuation. The copy which we use is one of the edition of 1659,¹ — doubtless the first, as the Synod met in 1658. It is a small quarto, whose title-page reads thus : —

A
DECLARATION
OF THE
FAITH and ORDER
Owned and Practifed in the
Congregational Churches
IN
ENGLAND;
Agreed upon and consented unto
By their
ELDERS and MESSENGERS
IN
Their Meeting at the SAVOY,
Octob. 12. 1658.

LONDON

Following the title-page is “A Preface,” of fourteen pages ; then the Declaration, occupying twenty-two pages ; then a Declaration of Church Polity, of five pages, — which we propose to copy in another number.

At the close of this reprint of the Declaration of Faith, we show what alterations were made from the Westminster Confession, and what alterations were made from this of 1658 by the Synod of 1680.

[REPRINT.]
A
DECLARATION
OF THE
FAITH and ORDER
Owned and practifed in the
Congregational Churches
IN
ENGLAND.

CHAP. I.

Of the Holy Scripture.

Although the Light of Nature, the Works of Creation and Providence, do so far manifest the Goodnesse, Wisdom, and Power of God, as to leave men unexcusable; yet are they

third in the Congregational Library. The arrangement of pages, and titles of parts in the copy owned by Mr. Quint, and in that in the Library, differ considerably, though both were issued in 1659.

Printed for D. L. And are to be sold in *Paul's Church-yard, Fleet-Street, and Westminster-Hall, 1659.*

¹ In the possession of Mr. Quint. Another is in the possession of Rev. Dr. Dexter; and a

not sufficient to give that knowledge of God and of his Will, which is necessary unto salvation: Therefore it pleased the Lord at sundry times, and in divers manners to reveal Himself, and to declare that his Will unto his Church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the World, to commit the same wholly unto writing: which maketh the holy Scripture to be most necessary; those former wayes of Gods revealing his Will unto his people, being now ceased.

II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament; which are these:¹

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament.

Mathew, Mark, Luke, John, The Acts of the Apostles, Pauls Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Phillipians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 To Timothy, 2 To

Timothy, To Titus, to Philemon, The Epistle to the Hebrews, The Epistle of James, The first and second Epistles of Peter, The first, second and third Epistles of John, The Epistle of Jude, The Revelation.

All which are given by the inspiration of God to be the rule of Faith and Life.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved or made use of then other humane writings.

IV. The Authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man or Church, but wholly upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God.

V. We may be moved, and induced by the Testimony of the Church to an high and reverent esteem of the holy Scripture. And the heavenliness of the Matter, the efficacy of the Doctrine, the Majesty of the Style, the consent of all the parts, the scope of the whole, (which is, to give all glory to God) the full discovery it makes of the only way of Mans Salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God. Yet notwithstanding, our full perswasion and assurance of the infallible Truth and Divine Authority thereof, is from the inward work of the holy Spirit, bearing witness by and with the Word, in our hearts.

VI. The whole Counsel of God concerning all things necessary for his own Glory, mans salvation, Faith, and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from

¹ Prof. Lawrence (*Quarterly* VIII. 176) says, "They substitute for the list of books of the Bible, given in the Westminster, simply the number 'sixty-six.'" This copy, in 1659, shows that his authority (Hanburg?) was in error.

Scripture ; unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or Traditions of men. Nevertheless we acknowledge the inward illumination of the spirit of God to be necessary for the saving understanding of such things as are revealed in the Word : And that there are some circumstances concerning the Worship of God and Government of the Church, common to humane actions and Societies, which are to be ordered by the Light of Nature and Christian prudence, according to the general Rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all : yet those things which are necessary to be known, believed, and observed for Salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the Native Language of the people of God of old) and the New Testament in Greek (which at the time of writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentic ; so as in all Controversies of Religion, the Church is finally to appeal unto them. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them ; therefore they are to be translated into the Vulgar language of every Nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through

patience and comfort of the Scriptures may have hope.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self. And therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places, that speak more clearly.

X. The Supreme Judge by which all controversies of Religion are to be determined, and all Decrees of Councils, Opinions of ancient Writers, Doctrines of men and private Spirits, are to be examined, and in whose Sentence we are to rest, can be no other, but the holy Scripture delivered by the Spirit ; into which Scripture so delivered, our Faith is finally resolved.

CHAP. II.

Of God and of the Holy Trinity.

There is but one onely living and true God ; who is infinite in Being and Perfection, a most pure Spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the Counsel of his own immutable, and most righteous Will, for his own Glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him ; and withal, most just and terrible in his Judgments, hating all sin, and who will by no means clear the guilty.

II. God hath all Life, Glory, Goodness, Blessedness, in, and of himself ; and is alone in, and unto himself, All-sufficient, not standing in need of any Creatures, which he hath made, nor deriving any glory from them, but onely manifesting his own glory in,

by, unto, and upon them : He is the alone Fountain of all Being, of whom, through whom, and to whom are all things ; and hath most Sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth : In his sight all things are open and manifest, his Knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain : He is most holy in all his Counsels, in all his Works, and in all his Commands. To him is due from Angels and Men, and every other Creature, whatsoever Worship, Service or Obedience, as Creatures, they owe unto the Creator, and whatever he is further pleased to require of them.

III. In the Unity of the God-head there be three Persons, of one Substance, Power, and Eternity, God the Father, God the Son, and God the Holy Ghost : The Father is of none, neither begotten, nor proceeding, The Son is eternally begotten of the Father ; The Holy Ghost eternally proceeding from the Father and the Son. Which Doctrine of the Trinity is the foundation of all our Communion with God, and comfortable Dependence upon him.

CHAP. III.

Of Gods Eternal Decree.

God from all eternity did by the most wise and holy Counsel of his own Will, freely and unchangeably ordain whatsoever comes to passe : Yet so, as thereby neither is God the Author of sin, nor is violence offered to the will of the Creatures, nor is the liberty or contingency of second Causes taken away, but rather established.

II. Although God knowes whatsoever may or can come to pass upon all supposed Conditions, yet hath he not decreed any thing, because he foresaw it as future, or as that which

would come to passe upon such Conditions.

III. By the Decree of God for the manifestation of his Glory, some Men and Angels are predestinated unto everlasting Life, and others fore-ordained to everlasting Death.

IV. These Angels and Men thus predestinated, and fore-ordained, are particularly and unchangeably designed ; and their number is so certain and definite, that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his meer free Grace and Love, without any fore-sight of Faith or good Works, or perseverance in either of them or any other thing in the Creature, as Conditions or Causes moving him thereunto, and all to the praise of his glorious Grace.

VI. As God hath appointed the Elect unto Glory, so hath he by the eternal and most free purpose of his Will fore-ordained all the means thereunto : Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto Faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through Faith, unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the Elect only.

VII. The rest of mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his Creatures, to passe by and to ordain them to dishonour and wrath for their sin, to the praise of his glorious Justice.

VIII. The Doctrine of this high mystery of Predestination, is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual Vocation, be assured of their eternal Election. So shall this Doctrine afford matter of praise, reverence and admiration of God ; and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

CHAP. IV.

Of Creation.

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal Power, Wisdom and Goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six dayes, and all very good.

II. After God had made all other creatures, he created Man, male and female, with reasonable and immortal Souls, endued with knowledg, righteousness and true holiness, after his own Image. having the Law of God written in their hearts, and power to fulfill it ; and yet under a possibility of transgressing, being left to the liberty of their own Will, which was subject unto change. Besides this Law written in their hearts, they received a command not to eat of the Tree of the Knowledge of Good and Evil ; which whiles they kept, they were happy in their communion with God, and had dominion over the Creatures.

CHAP. V.

Of Providence.

God the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions and things from the greatest even to the least, by

his most wise and holy Providence, according unto his infallible fore-knowledge, and the free and immutable counsel of his own Will, to the praise of the glory of his Wisdom, Power, Justice, Goodness and Mercy.

II. Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to passe immutably, and infallibly ; yet by the same Providence he ordereth them to fall out, according to the nature of second Causes, either necessarily, freely, or contingently.

III. God in his ordinary Providence maketh use of Means, yet is free to work without, above, and against them at his pleasure.

IV. The almighty Power, unsearchable Wisdom, and infinite Goodness of God, so far manifest themselves in his Providence, in that his determinate Counsel, extendeth it self even to the first Fall, and all other sins of Angels and Men (and that not by a bare permission) which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth in a manifold Dispensation to his own most holy ends ; yet so, as the sinfulness thereof proceedeth onely from the Creature, and not from God, who being most holy and righteous, neither is, nor can be, the author or approver of sin.

V. The most wise, righteous and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled ; and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men, whom God as a righteous Judge, for former sins, doth blind and harden, from them he not onely withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects, as their corruption makes occasions of sin; and withall gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to passe that they harden themselves, even under those means which God useth for the softning of others.

VII. As the Providence of God doth in general reach to all Creatures, so after a most special manner it taketh care of his Church, and disposeth all things to the good thereof.

CHAP. VI.

Of the fall of Man, of Sin, and of the Punishment thereof.

God having made a Covenant of Works and Life, thereupon, with our first Parents, and all their posterity in them, they being seduced by the subtlety and temptation of Satan, did wilfully transgress the Law of their Creation, and break the Covenant in eating the forbidden fruit.

II. By this sin they, and we in them, fell from original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

III. They being the Root, and by Gods appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, and corrupted nature conveyed to all their posterity descending from them by ordinary generation.

IV. From this Original corruption,

whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly enclined to all evil, do proceed all Actual transgressions.

V. This Corruption of nature during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both it self and all the motions thereof are truly and properly sin.

VI. Every sin, both original and actual, being a transgression of the righteous Law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the Law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.

CHAP. VII.

Of Gods Covenant with Man.

The distance between God and the Creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant.

II. The first Covenant made with man, was a Covenant of Works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

III. Man by his fall having made himself incapable of life by that Covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to believe.

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed.

V. Although this Covenant hath been differently and variously administered in respect of Ordinances and Institutions in the time of the Law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same; upon the account of which various dispensations, it is called the Old and New Testament.

CHAP. VIII.

Of Christ the Mediator.

It pleased God, in his eternal purpose, to chuse and ordain the Lord Jesus his only begotten Son, according to a Covenant made between them both, to be the Mediator between God and Man; the Prophet, Priest, and King, and Head and Saviour of his Church, the Heir of all things, and Judge of the World; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

II. The Son of God, the second Person in the Trinity, being very and eternal God of one substance, and equal with the Father, did, when the fulness of time was come, take upon him Mans nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary of her substance: So that two whole perfect and distinct natures, the Godhead and the Manhood, were inseparably joyned together in one Person, without conversion, composition, or confusion;

which Person is very God and very Man, yet one Christ, the only Mediator between God and Man.

III. The Lord Jesus in his Humane nature, thus united to the Divine in the Person of the Son, was sanctified and anointed with the holy Spirit above measure, having in him all the treasures of Wisdom and Knowledge, in whom it pleased the Father that all fulnesse should dwell, to the end that being holy, harmlesse, undefiled, and full of Grace and Truth, he might be thoroughly furnished to execute the Office of a Mediator and Surety; which Office he took not unto himself, but was thereunto called by his Father, who also put all Power and Judgment into his hand, and gave him Commandment to execute the same.

IV. This Office the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the Law, and did perfectly fulfil it; and underwent the punishment due to us, which we should have born and suffered: being made sin and curse for us, enduring most grievous torments immediately from God in his soul, and most painful sufferings in his body, was crucified and died, was buried, and remained under the power of death, yet saw no corruption; on the third day he arose from the dead with the same Body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession, and shall return to judge Men and Angels at the end of the World.

V. The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the Justice of God, and purchased not onely reconciliation, but an everlasting inheritance in the Kingdom of heaven, for all those whom the Father hath given unto him.

VI. Although the work of Redemp-

tion was not actually wrought by Christ, till after his Incarnation ; yet the vertue, efficacy, and benefits thereof were communicated to the Elect in all Ages, successively from the beginning of the World, in and by those Promises, Types, and Sacrifices, wherein he was revealed and signified to be the seed of the Woman, which should bruise the Serpent's head, and the Lamb slain from the beginning of the World, being yesterday and to day the same, and for ever.

VII. Christ in the work of Mediation acteth according to both Natures, by each Natures, doing that which is proper to it self ; yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply and communicate the same, making intercession for them ; and revealing unto them in and by the Word, the mysteries of salvation effectually perswading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit, overcoming all their enemies by his Almighty Power and Wisdom, and in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

CHAP. IX.

Of Free Will.

God hath endued the Will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of Nature determined to do good or evil.

II. Man in his state of Innocency had freedome and power to will and to do that which was good and well pleasing to God ; but yet mutably, so that he might fall from it.

III. Man by his fall into a state of sin, hath wholly lost all ability of will, to any spiritual good accompanying salvation ; so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone inables him freely to will and to do that which is spiritually good ; yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only will that which is good, but doth also will that which is evil.

V. The will of man is made perfectly, and immutably free to good alone in the state of Glory onely.

CHAP. X.

Of Effectual Calling.

All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time effectually to call by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, inlightning their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by his Almighty power determining them to that which is good, and effectually drawing them to Jesus Christ ; yet so, as they come most freely, being made willing by his grace.

II. This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, untill being quickned and renewed by the holy Spirit, he is thereby enabled to answer this Call, and to embrace the grace offered and conveyed in it.

III. Elect Infants dying in Infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth : so also are all other elect persons who are uncapable of being outwardly called by the Ministry of the Word.

IV. Others not elected, although they may be called by the Ministry of the Word, and may have some common operations of the Spirit ; yet not being effectual drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved ; much less can men not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the Light of Nature, and the Law of that Religion they do profess : And to assert and maintain that they may, is very pernicious, and to be detested.

CHAP. XI.

Of Justification.

Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christ's sake alone ; not by imputing Faith it self, the act of believing, or any other Evangelical obedience to them, as their righteousness, but by imputing Christs active obedience unto the whole Law, and passive obedience in his death, for their whole and sole righteousness, they receiving and resting on him and his righteousness by Faith ; which Faith they have not of themselves, it is the gift of God.

II. Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of Justification ; yet it is not alone in the person justified, but is ever accompanied with all other

saving graces, and is not dead Faith, but worketh by Love.

III. Christ by his Obedience and Death did fully discharge the Debt of all those that are justified, and did by the sacrifice of himself, in the blood of his Cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to Gods Justice in their behalf : Yet, in as much as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

IV. God did from all eternity decree to justify all the Elect, and Christ did in the fulness of time dye for their sins, and rise again for their justification : Nevertheless, they are not justified personally, until the holy Spirit doth in due time actually apply Christ unto them.

V. God doth continue to forgive the sins of those that are justified ; and although they can never fall from the state of justification, yet they may by their sins fall under Gods fatherly displeasure : and in that condition they have not usually the light of his Countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

VI. The justification of Believers under the old Testament, was in all these respects one and the same with the justification of Believers under the new Testament.

CHAP. XII.

Of Adoption.

All those that are justified, God vouchsafeth in and for his only Son Jesus Christ, to make partakers of the

grace of Adoption, by which they are taken into the number, and enjoy the liberties and priviledges of the Children of God, have his Name put upon them, receive the Spirit of Adoption, have access to the Throne of Grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him as by a father, yet never cast off, but sealed to the day of Redemption, and inherit the Promises as Heirs of everlasting Salvation.

CHAP. XIII.

Of Sanctification.

They that are united to Christ, effectually called and regenerated, having a new heart and a new spirit created in them, through the vertue of Christs death and resurrection, are also further sanetified really and personally through the same vertue, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened, and mortified, and they more and more quickned, and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

II. This Sanctification is throughout in the whole man, yet imperfect in this life, there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.

III. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanetifying Spirit of Christ, the regenerate part doth overcome, and so the Saints grow in grace, perfecting holinesse in the fear of God.

CHAP. XIV.

Of saving Faith.

The grace of Faith, whereby the Elect are inabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the Ministry of the Word; by which also, and by the administration of the Seals, Prayer, and other means, it is increased and strengthened.

II. By this Faith a Christian believeth to be true whatsoever is revealed in the Word, for the Authority of God himself speaking therein, and aceteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, trembling at the threatnings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving Faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by vertue of the Covenant of Grace.

III. This Faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our Faith.

CHAP. XV.

Of Repentance unto life and salvation.

Such of the Elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them Repentance unto life.

II. Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath in the Covenant of Grace mercifully provided, that Believers so sinning and falling, be renewed through repentance unto Salvation.

III. This saving Repentance is an Evangelical Grace, whereby a person being by the holy Ghost made sensible of the manifold evils of his sin, doth by Faith in Christ humble himself for it with godly sorrow, detestation of it, and self-aborrence, praying for pardon and strength of Grace, with a purpose and endeavor by supplies of the spirit, to walk before God unto all well-pleasing in all things.

IV. As Repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every mans duty to repent of his particular known sins particularly.

V. Such is the provision which God hath made through Christ in the covenant of Grace, for the preservation of Believers unto salvation, that although there is no sin so small but it deserves damnation; yet here is no sin so great, that it shall bring damnation on them who truly repent; which makes the constant preaching of Repentance necessary.

CHAP. XVI.

Of good Works.

Good works are only such as God hath commanded in his holy Word, and not such as without the warrant thereof are devised by men our [out] of blind zeal, or upon any pretence of good intentions.

II. These good Works done in obedience to God's commandments, are the

fruits and evidences of a true and lively Faith, and by them Believers manifest their thankfulness, strengthen their assurance, edifie their Brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorifie God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness, they may have the end eternal life.

III. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ: And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to superogate, and to do more than God requires, as that they fall short of much, which in duty they are bound to do.

V. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come; and the infinite distance that is between us, and God, whom by them we can neither profit, nor satisfie for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants: and because as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement.

VI. Yet notwithstanding, the persons of Believers being accepted

through Christ, their good works also are accepted in him; not as though they were in this life wholly unblameable and unreprouvable in Gods sight, but that he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and to others: yet because they proceed not from a heart purified by Faith, nor are done in a right manner, according to the Word, nor to a right end, the glory of God; they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful, and displeasing unto God.

CHAP. XVII.

Of the Perseverance of the Saints.

They whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

II. This Perseverance of the Saints depends not upon their own free-will, but upon the immutability of the Decree of Election, from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, and union with him, the Oath of God, the abiding of his Spirit, and of the seed of God within them, and the nature of the Covenant of Grace, from all which ariseth also the certainty and infallibility thereof.

III. And though they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall

into grievous sins, and for a time continue therein, whereby they incur Gods displeasure, and grieve his holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal Judgments upon themselves; yet they are, and shall be, kept by the power of God through faith unto salvation.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

Although temporary believers, and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of Grace, and may rejoyce in the hope of the glory of God; which hope shall never make them ashamed.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ, revealed in the Gospel, and also upon the inward evidence of those graces unto which Promises are made, and on the immediate witness of the Spirit, testifying our Adoption, and as a fruit thereof, leaving the heart more humble and holy.

III. This infallible Assurance doth not so belong to the essence of Faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary

revelation, in the right use of ordinary means attain thereunto : And therefore it is the duty of every one, to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance ; so far is it from inclining men to loosenesse.

IV. True Believers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted ; as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, suffering even such as fear him to walk in darknesse, and to have no light ; yet are they neither [never ?] utterly destitute of that seed of God, and life of Faith, that love of Christ and the Brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived ; and by the which in the mean time, they are supported from utter despair.

CHAP. XIX.

Of the Law of God.

God gave to Adam a Law of universal obedience written in his heart, and a particular Precept of not eating the Fruit of the Tree of Knowledge of good and evil, as a Covenant of Works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience ; promised life upon the fulfilling, and threatned death upon the breach of it, and indued him with power and ability to keep it.

II. This Law so written in the heart, continued to be a perfect Rule of Righteousness after the fall of man,

and was delivered by God upon Mount Sinai in Ten Commandments, and written in two Tables ; the four first Commandments containing our duty towards God, and the other six our duty to Man.

III. Beside this Law commonly called Moral, God was pleased to give to the people of Israel Ceremonial Laws, containing several Typical Ordinances, partly of Worship, prefiguring Christ, his Graces, Actions, Sufferings and Benefits ; and partly holding forth divers Instructions of Moral Duties : All which Ceremonial Laws being appointed onely to the time of Reformation, are by Jesus Christ the true Messiah and onely Law-giver, who was furnished with power from the Father for that end, abrogated and taken away.

IV. To them also he gave sundry Judicial Laws, which expired together with the State of that people, not obliging any now by vertue of that Institution, their general equity onely being still of moral use.

V. The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof ; and that not onely in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it ; neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

VI. Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned ; yet it is of great use to them as well as to others, in that, as a rule of life, informing them of the Will of God, and their duty, it directs and binds them to walk accordingly, discovering also the sinful pollutions of their Nature, Hearts, & Lives, so as examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin, together with a clearer sight of the

the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike-love and willing mind: All which were common also to Believers under the Law, for the substance of them; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, the whole Legal administration of the Covenant of Grace, to which the Jewish Church was subjected, and in greater boldness of access to the Throne of Grace, and in fuller communications of the free Spirit of God, then [than?] Believers under the Law did ordinarily partake of.

II. God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word, or not contained in it; so that to believe such Doctrines, or to obey such Commands out of Conscience, is to betray true Liberty of Conscience, and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy Liberty of Conscience, and Reason also.

III. They who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, as they do thereby pervert the main design of the Grace of the Gospel to their own destruction; so they wholly destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the dayes of our life.

CHAP. XXII.

Of Religious Worship, and the Sabbath-day.

The light of Nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is just, good, and

doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and all the soul, and with all the might: But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way [not?] prescribed in the holy Scripture.

II. Religious Worship is to be given to God the Father, Son, and holy Ghost, and to him alone; not to Angels, Saints, or any other Creatures; and since the Fall, not without a Mediatour, nor in the mediation of any other but of Christ alone.

III. Prayer with thanksgiving, being one special part of natural worship, is by God required of all men; but that it may be accepted, it is to be made in the name of the Son, by the help of the Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others in a known tongue.

IV. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter, but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

V. The reading of the Scriptures, Preaching, and hearing the word of God, singing of Psalms, as also the administration of Baptism and the Lords Supper, are all parts of religious Worship of God, to be performed in obedience unto God with understanding, faith, reverence, and godly fear: Solemn Humiliations, with Fastings and Thanksgiving upon special occasions, are in their several times and seasons to be used in a holy and religious manner.

VI. Neither Prayer nor any other

part of religious Worship, is now under the Gospel either tyed unto, or made more acceptable by any place, in which it is performed, or towards which it is directed ; but God is to be worshipped every where in spirit and in truth, as in private families daily, and in secret each one by himself, so more solemnly in the publique assemblies, which are not carelessly nor wilfully to be neglected, or forsaken, when God by his Word or Providence calleth thereunto.

VII. As it is of the Law of Nature, that in general a proportion of time by Gods appointment be set apart for the worship of God ; so by his Word in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seaven for a Sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which in Scripture, is called the Lords day, and is to be continued to the end of the World as the Christian Sabbath, the observation of the last day of the week being abolished.

VIII. This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affaires before hand, do not only observe an holy rest all the day from their own works words, and thoughts about their worldly employments and recreations, but also are taken up the whole time in the publique and private exercises of his Worship, and in the duties of Necessity and Mercy.

CHAP. XXIII.

Of lawful Oaths and Vows.

A Lawful Oath is a part of Religious Worship, wherein the person swearing in truth, righteousness, and

judgment, solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falsehood of what he swear-eth.

II. The name of God onely is that by which men ought to swear ; and therein it is to be used with all holy fear and reverence : Therefore to swear vainly, or rashly, by that glorious or dreadful Name, or to swear at all by any other thing, is sinful and to be abhorred : Yet as in matters of weight and moment an Oath is warranted by the Word of God under the New Testament, as well as under the Old ; so a lawful Oath, being imposed by lawful authority in such matters, ought to be taken.

III. Whosoever taketh an Oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully perswaded is the truth : neither may any man bind himself by Oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an Oath touching any thing that is good and just, being lawfully imposed by Authority.

IV. An Oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation : It cannot oblige to sin, but in any thing not sinful, being taken it binds to performance, although to a mans own hurt ; nor is it to be violated, although made to Hereticks or Infidels.

V. A Vow, which is not to be made to any Creature, but God alone, is of the like nature with a promissory Oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

VI. Popish monastical Vows of perpetual single life, professed poverty, and regular obedience, are so far from

being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself.

CHAP. XXIV.

Of the civil Magistrate.

God the supreme Lord and King of all the World, hath ordained civil Magistrates to be under him, over the people for his own glory and the public good: And to this end hath armed them with the power of the Sword, for the defence and encouragement of them that do good; and for the punishment of evil-doers.

II. It is lawful for Christians to accept and execute the Office of a Magistrate, when called thereunto: in the management whereof, as they ought specially to maintain Justice and Peace, according to the wholesome Laws of each Commonwealth; so for that end they may lawfully now under the New Testament wage war upon just and necessary occasion.

III. Although the Magistrate is bound to encourage, promote, and protect the Professors and Profession of the Gospel, and to manage and order civil administrations in a due subserviency to the interest of Christ in the Word, and to that end to take care that men of corrupt minds and conversations do not licentiously publish and divulge Blasphemy and Errors, in their own nature subverting the faith, and inevitably destroying the souls of them that receive them: Yet in such differences about the Doctrines of the Gospel, or ways of the worship of God, as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, not disturbing others in their ways or worship that differ from them; there is no warrant for the Magistrate under the Gospel to abridge them of their liberty.

IV. It is the duty of people to pray

for Magistrates, to honor their persons, to pay them Tribute and other dues, to obey their lawful commands, and to be subject to their Authority for conscience sake. Infidelity, or difference in Religion, doth not make void the Magistrates just and legal Authority, nor free the people from their obedience to him: from which, ecclesiastical persons are not exempted, much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions, or lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever.

CHAP. XXV.

Of Marriage.

Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

II. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed, and for preventing of uncleanness.

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet it is the duty of Christians to marry in the Lord, and therefore such as profess the true Reformed religion, should not marry with Infidels, Papists, or other Idolators: neither should such as are godly, be unqually yoked by marrying with such as are wicked in their life, or maintain damnable Heresy.

VI. [IV.] Marriage ought not to be within the degrees of consanguinity, or affinity forbidden in the Word; nor can such incestuous Marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.

CHAP. XXVI.

Of the Church.

The Catholique or Universal Church, which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one under Christ, the Head thereof; and is the Spouse, the body, the fulness of him that filleth all in all.

II. The whole body of men throughout the world, professing the faith of the Gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any Errors everting the foundation, or unholiness of conversation, are and may be called the visible Catholique Church of Christ, although as such it is not intrusted with the administration of any Ordinances, or have any officers to rule or govern in, or over the whole Body.

III. The purest Churches under heaven are subject both to mixture and error, and some have so degenerated as to become no Churches of Christ, but Synagogues of Satan: Nevertheless Christ always hath had, and ever shall have a visible Kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

IV. There is no other Head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be Head thereof: but it is that Antichrist, that man of sin, and son of Perdition, that exalteth himself in the Church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.

V. As the Lord is in care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages, for the good of them that love him, and his own Glory; so according to his promise, we expect that in the latter days, Antichrist being destroyed, the Jews called,

and the adversaries of the Kingdom of his dear Son broken, the Churches of Christ being enlarged, and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition then they have enjoyed.

CHAP. XXVII.

Of the Communion of Saints.

All Saints that are united to Jesus Christ their Head, by his Spirit and Faith, although they are not made thereby one person with him, have fellowship in Graces, Sufferings, Death, Resurrection and Glory: and being united to one another in love, they have communion in each others gifts and grace, and are obliged to the performance of such duties, publique and private, as do conduce to their mutuall good, both in the inward and outward Man.

II. All Saints are bound to maintain an holy fellowship and communion in the Worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities: which communion, though especially to be exercised by them in the relations wherein they stand, whether in Families or Churches, yet as God offereth opportunity, is to be extended unto all those who in every place call upon the Name of the Lord Jesus.

CHAP. XXVIII.

Of the Sacraments.

Sacraments are holy Signs and Seals of the Covenant of Grace, immediately instituted by Christ, to represent him and his benefits, and to confirm our interest in him, and solemnly to engage us to the service of God in Christ, according to his Word.

II. There is in every Sacrament a spiritual relation, or sacramental union between the signe and the thing signified ; whence it comes to pass, that the names and effects of the one are attributed to the other.

III. The grace which is exhibited in or by the Sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of Institution, which contains together with a Precept authorizing the use thereof, a Promise of benefit to worthy receivers.

IV. There be onely two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Lords Supper ; neither of which may be dispensed by any but by a Minister of the Word lawfully called.

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New.

CHAP. XXIX.

Of Baptism.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign and seal of the Covenant of Grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newnesse of life ; which Ordinance is by Christs own appointment to be continued in his Church untill the end of the world.

II. The outward Element to be used in this Ordinance, is Water, wherewith the party is to be baptized in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel lawfully called.

III. Dipping of the person into the

water is not necessary ; but Baptism is rightly administred by pouring or sprinkling water upon the person.

IV. Not onely those that do actually professe faith in, and obedience unto Christ, but also the Infants of one or both believing Parents are to be baptized, and those onely.

V. Although it be a great sin to contemn or neglect this Ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it ; or that all that are baptized, are undoubtedly regenerated.

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administred, yet notwithstanding, by the right use of this Ordinance, the grace promised is not onely offered, but really exhibited and conferred by the Holy Ghost to such (whether of age, or Infants) as that grace belongeth unto, according to the counsel of Gods own Will in his appointed time.

VII. Baptism is but once to be administred to any person.

CHAP. XXX.

Of the Lords Supper.

Our Lord Jesus in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Churches unto the end of the world, for the perpetual remembrance, and shewing forth of the Sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment, and growth in him, their further ingagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other.

II. In this Sacrament Christ is not offered up to his Father, nor any reall Sacrifice made at all for remission of the sins of the quick or dead, but onely

a memorial of that one offering up of himself by himself upon the Crosse once for all, and a spiritual Oblation of all possible praise unto God for the same ; so that the Popish Sacrifice of the Mass (as they call it) is most abominable, injurious to Christ's own onely Sacrifice, the alone propitiation for all the sins of the Elect.

III. The Lord Jesus hath in this Ordinance appointed his Ministers to pray and blesse the Elements of Bread and Wine, and thereby to set them apart from a common to an holy use, and to take and break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants, but to none who are not then present in the Congregation.

IV. Private Masses, or receiving the Sacrament by a Priest, or any other alone, as likewise the denial of the Cup to the people, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are contrary to the nature of this Sacrament, and to the Institution of Christ.

V. The outward Elements in this Sacrament duly set apart to the uses ordained by Christ, have such relation to him Crucified, as that truly, yet Sacramentally onely, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ ; albeit in substance and nature they still remain truly and onely Bread and Wine as they were before.

VI. That Doctrine which maintains a change of the substance of Bread and Wine into the substance of Christs Body and Blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason, overthroweth the nature of the Sacrament, and hath been, and is, the cause

of manifold Superstitions, yea of gross Idolatries.

VII. Worthy Receivers outwardly partaking of the visible Elements in this Sacrament, do then also inwardly by Faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death ; the Body and Blood of Christ being then not corporally or carnally in, with, or under the Bread or Wine ; yet as really, but spiritually present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward senses.

VIII. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lords Table, and cannot without great sin against him, whilst they remain such, partake of these holy Mysteries, or be admitted thereunto ; yea, whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgment to themselves.

CHAP. XXXI.

Of the State of Man after Death, and of the Resurrection of the Dead.

The Bodies of men after death return to dust, and see corruption, but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The Souls of the righteous being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies : And the souls of the wicked are cast into Hell, where they remain in torment and utter darknesse, reserved to the Judgment of the Great Day : Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day such as are found alive shall not die, but be changed, and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.

III. The bodies of the unjust shall by the power of Christ be raised to dishonour; the bodies of the just by his Spirit unto honour, and be made conformable to his own glorious Body.

CHAP. XXXII.

Of the last Judgment.

God hath appointed a day wherein he will judge the World in righteousness by Jesus Christ, to whom all Power and Judgment is given of the Father; in which day not only the Apostate Angels shall be judged, but likewise all persons that have lived upon earth, shall appear before the Tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

II. The end of Gods appointing this day, is for the manifestation of the Glory of his Mercy in the eternal salvation of the Elect, and of his Justice in the damnation of the Reprobate, who are wicked and disobedient: for then shall the righteous go into everlasting Life, and receive the fulnesse of joy and glory, with everlasting reward in the presence of the Lord; but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power.

III. As Christ would have us to be certainly perswaded that there shall be a Judgement, both to deter all men from sin, and for the greater consolation of the godly in their adversity;

so will he have that day unknown to men, that they may shake off all carnal security, and be alwayes watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.

The Congregationalists of the Savoy Synod adopted in the main the Confession of the Westminster Assembly, in which, though the Congregationalists were very few, yet their influence was great. The Savoy Synod made some changes, however, in the Confession; of course omitting or altering all that was Presbyterian in church government; and modifying some statements of doctrine. All the changes made we will now give;¹ even such as appear to be mere verbal errors:—

Chap. i., Sec. 6. Last clause, Westminster, “alwise to be observed,” instead of “alwise to be observed.”

— Sec. 10. Instead of “can be no other but the Holy Scripture delivered by the Spirit; into which Scripture so delivered, our Faith is finally resolved,” — it reads “can be no other but the Holy Spirit speaking in the Scripture.”

Chap. ii., Sec. 2. Instead of “obedience, as creatures, they owe unto the Creator, and whatever he is further pleased to require of them,” it reads, “obedience he is pleased to require of them.”

— Sec. 3. The last sentence, “which doctrine of the Trinity is the foundation, &c.,” does not appear in the Westminster.

Chap. iii., Sec. 6. It omits “or” in the sentence “neither are any other redeemed by Christ, or effectually called.”

Chap. v., Sec. 1. “According to his infallible Fore-knowledge,” instead of “according unto his, &c.”

— Sec. 4. “In his Providence, in that his determinate Counsel, extendeth,” reads “in his Providence, that it extendeth,” &c. “Which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth.”

¹ The copy of the Westminster Confession here used, is one of the “fifth edition,” “London, 1717,” from the Library of the Massachusetts Historical Society. We regret that no earlier edition was at hand; but this one appears to have been edited with great care.

eth," reads "but such as hath joined with it, a most wise and powerful Bounding, and otherwise ordering and governing of them."

Chap. vi., Sec. 1. The Westminster has a different section: "Our first Parents, being seduced by the Subtily and Temptation of Satan, sinned in eating the forbidden Fruit. This their sin, God was pleased, according to his wise and holy Counsel, to permit, having purposed to order it to his own Glory."

— Sec. 2. First line, the Westminster reads, "By this Sin they fell from their Original Righteousness"; the Savoy, "By this sin they, and we in them, fell from original righteousness."

— Sec. 3. The Westminster omits "and by God's appointment standing in the room and stead of"; and it inserts "the same death in sin and" before "corrupted nature."

Chap. vii., Sec. 1. The Westminster says, "yet they could never have any fruition of him, as their Blessedness and Reward"; the Savoy, "yet they could never have attained the reward of life."

— Instead of Sec. 5, the Westminster reads: "This covenant was differently administered in the time of the Law, and in the time of the Gospel: under the Law it was administered by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the People of the Jews, all Foresignifying Christ to come, which were for that time, sufficient and efficacious through the operation of the Spirit, to instruct and build up the Elect in Faith in the Promised Messiah, by whom they had full Remission of Sins, and eternal Salvation: and is called the Old Testament."

— It adds a 6th Section as follows: "Under the Gospel, when Christ the Substance was exhibited, the Ordinances, under which this Covenant is dispensed, are the Preaching of the Word, and the Administration of the Sacraments, of Baptism, and the Lord's Supper. Which though fewer in Number, and administered with more Simplicity, and less outward Glory: yet in them it is held forth in more Fulness, Evidence, and Spiritual Efficacy, to all Nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two Covenants of Grace, differing in Substance, but one and the same, under various Dispensations."

Chap. viii., Sec. 1. The Westminster has not the phrase "according to a Covenant made between them both."

— Sec. 3. The Westminster has not the phrase "in the Person of the Son," after "Di-

vine." It omits "also" in the phrase "who also put all Power, &c."

— Sec. 4. After "and did perfectly fulfil it," the Westminster says, "endured most grievous Torments immediately in his soul": the Savoy, and "underwent the punishment due to us, which we should have borne and suffered; being made sin and curse for us, enduring most grievous torments immediately from God in his soul."

— Sec. 5. The Savoy says that Jesus "fully satisfied the Justice of God," where the Westminster says, "fully satisfied the Justice of his Father."

— Sec. 7. Westminster, "by each Nature doing": Savoy "by each Natures, doing"; doubtless a misprint.

— Sec. 8. The Westminster, "in such Manner and Wise"; the Savoy, "in such manner and ways."

Chap. ix., Sec. 1. The Westminster says: "God hath indued the Will of Man with that Natural Liberty, that is neither forced," instead of "God hath endowed the Will of man with that natural liberty and power of acting upon choice, that it is neither forced."

Chap. x., Sec. 3. The Westminster inserts after "Christ," "through the Spirit."

— Sec. 4. Instead of "yet not being effectual drawn by the Father, they neither do nor can come unto Christ," the Westminster says: "yet they never truly come unto Christ."

Chap. xi., Sec. 1. The Westminster says: "by imputing the Obedience and Satisfaction of Christ unto them"; the Savoy, "by imputing Christ's active obedience unto the whole Law, and passive obedience in his death, for their whole and sole righteousness."

— Sec. 3. The Savoy says: "and did by the Sacrifice of himself, in the blood of his Cross, undergoing in their stead the penalty due unto them, make," &c.; where the Westminster says, "and did make," &c.

— Sec. 4. The Westminster, "are not justified, until"; the Savoy, "are not justified personally, until."

— Sec. 5. The Savoy: "and in that condition they have not usually the light of his Countenance restored unto them, until"; the Westminster, "and not have the Light of his Countenance restored unto them, until."

Chap. xii., Sec. 1. The Savoy, "have access to the Throne of Grace with boldness"; the Westminster has "holiness" instead of "boldness;" probably an error in printing, as it refers, for proof text, to Eph. iii. 12.

Chap. xiii., Sec. 1. The Savoy begins, "They that are united to Christ, effectually

called and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, are also further sanctified really and personally, through the same virtue": the Westminster, "They who are effectually Called and Regenerated, having a New Heart and a New Spirit created in them, are further Sanctified Really and Personally through the Vertue of Christ's Death and Resurrection."

Chap. xiv., Sec. 1. "And other means" does not appear in the Westminster.

— Sec. 3, reads thus in the Westminster: "This Faith is different in Degree, Weak or Strong; may be often and many ways assailed and weakened, but gets the Victory; growing in many to the attainment of a Full Assurance through Christ, who is both the Author and Finisher of our Faith."

Chapter xv. was entirely re-written in Savoy. It heads it, "Of repentance unto life and salvation." The Westminster, under "of repentance," reads thus:

"1. Repentance unto Life, is an Evangelical Grace, the Doctrine whereof is to be Preached by every Minister of the Gospel, as well as that of Faith in Christ.

"2. By it a Sinner, out of the Sight and Sense, not only of the Danger, but also of the Filthiness and Odiousness of his Sins, as contrary to the Holy Nature, and Righteous Law of God; and, upon the Apprehension of his Mercy in Christ to such as are Penitent, so grieves for, and hates his Sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his Commandments.

"3. Although Repentance be not to be rested in as any Satisfaction for Sin, or any Cause of the Pardon thereof, which is the act of GOD's Free Grace in Christ, yet is it of such necessity to all Sinners, that none may expect Pardon, without it.

"4. As there is no sin so small, but it deserves Damnation; so there is no Sin so great that it can bring Damnation upon those who truly Repent.

"5. Men ought not to content themselves with a general Repentance, but it is every Man's Duty to endeavor, to repent of his particular Sins particularly.

"6. As every Man is bound to make private Confession of his sins to God, praying for the Pardon thereof; upon which, and the forsaking of them he shall find mercy: so he that scandalizeth his Brother or the Church of Christ, ought to be willing, by a private or publick Confession and Sorrow for his Sin, to declare

his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him."

Chap. xvi., Sec. 1. Westminster, "intention"; Savoy, "intentions."

— Sec. 4. Westminster, "supererogate"; Savoy, "superogate."

Chap. xvii., Sec. 1. Westminster, "estate"; Savoy, "state."

— Sec. 2. Instead of, "Jesus Christ, and union with him, the Oath of God, the abiding of his Spirit," the Westminster reads, "Jesus Christ; the abiding of the Spirit."

— Sec. 3. The Westminster begins, — "nevertheless they may," instead of "although they may"; says "come to be deprived of some Measure of their Graces and Comforts," instead of "come to have their graces and comforts impaired"; and omits the last sentence, "yet they are, &c."

Chap. xviii., Sec. 1. Westminster begins, "although hypocrites"; Savoy, "although temporary believers."

— Sec. 2 was revised. The Westminster says: "This certainly is not a bare conjectural and probable Perswasion, grounded upon a fallible Hope; but an infallible Assurance of Faith, founded upon the Divine Truth of the Promises of Salvation, the inward Evidence of those Graces unto which these Promises are made, the Testimony of the Spirit of Adoption, witnessing with our Spirits that we are the Children of God: which Spirit is the Earnest of our Inheritance, whereby we are sealed to the Day of Redemption."

— Sec. 3. Westminster says, "yea being enabled," instead of "yet, &c.,"; doubtless a misprint for "yet."

Chap. xix., Sec. 1. The Westminster omits — after "God gave to Adam a Law" the following: "of universal obedience written in his heart, and a particular Precept of not eating the Fruit of the Tree of knowledge of good and evil."

— Sec. 2. Instead of the beginning in the Savoy, the Westminster reads, "This Law after his Fall, continued to be a perfect Rule of Righteousness, and as such, was delivered by God upon Mount Sinai," etc.

— Sec. 3. The Westminster says, "to the People of Israel, as a Church under Age," — the clause "as a Church under Age," is omitted in the Savoy. Instead of "all which ceremonial Laws, &c." to the end, the Westminster says, "all which Ceremonial Laws are now abrogated, under the New Testament."

— Sec. 4. After "To them also," the Westminster inserts "as a Body Politick;"

instead of "not obliging any now, &c." it reads, "not obliging any other now, further than the general Equity thereof may require."

— Sec. 8. Westminster, "requireth," instead of "required."

Chapter xx. "Of the Gospel, and of the extent of the Grace thereof," is a new one in the Savoy, and the chapters do not correspond in numbering thereafter.

Chap. xxi. (xx. in West'r), Sec. 1. Westminster, "the Curse of the Moral Law"; Savoy, the rigour and curse of the Law." Westminster omits "for the substance of them," after "Believers under the Law."

— Sec. 2. Westminster, "or beside it, if matters of Faith, or Worship"; Savoy, "or not contained in it."

— Sec. 3. Westminster says, "do thereby destroy the end of Christian Liberty," instead of "do thereby pervert the main design of the Grace of the Gospel to their own destruction; so they wholly destroy the end of Christian Liberty."

Chap. xxii. (xxi.), Sec. 1. Westminster, "not prescribed," instead of "prescribed"; doubtless an error in the Savoy.

— Sec. 2. Westminster, "Religious Worship," instead of "natural Worship." "And that it may be accepted," instead of "but that, &c." "And if local," instead of "and when with others."

— Sec. 5, varies considerably. The Westminster reads: "The reading of the Scriptures with godly fear, the sound Preaching and Conscience hearing of the Word, in obedience unto God, with Understanding, Faith, and Reverence; singing of Psalms with Grace in the heart; as also, the due Administration of the Sacraments instituted by Christ, are all Parts of the ordinary Religious Worship of God: Besides Religious Oaths, Vows, Solemn Fastings, and Thanksgivings, upon several occasions which are, in their several times and seasons, to be used in an Holy and Religious manner."

— Sec. 7. Westminster, "in his Word by"; Savoy, "by his Word, in."

— Sec. 8. The Westminster omits last clause, "the observation, &c."

Chap. xxiii. (xxii.), Sec. 1. Westminster inserts after "wherein," "upon just occasion"; and omits "in truth, righteousness, and judgment," after "swearing."

— Sec. 4. The Westminster says, "A Vow is of the like nature," instead of "A Vow, which is not to be made to any Creature, but God alone, is of the like nature."

— Sec. 6, is included in the Westminster 6th and 7th, which read:

"6. It is not to be made to any Creature but to God alone; and that it may be accepted it is to be made voluntarily, out of Faith and Conscience of Duty, in way of Thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties; or, to other things, so far and so long as they may fitly conduce thereunto.

"7. No Man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own Power, and for the performance thereof he hath no Promise or Ability from God: In which respect Popish Monastical Vows of perpetual single life, professed Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself."

Chap. xxiv. (xxiii.) Sec. 1. Westminster "that are Good"; Savoy, "that do good."

— Sec. 2. Westminster, "maintain Piety, Justice"; Savoy, "maintain Justice."

— Sec. 3. Quite different. The Westminster reads:

"3. The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the power of the Keys of the Kingdom of Heaven: yet he hath authority, and it is his duty to take Order that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all Corruptions and Abuses in Worship and Discipline prevented or reformed; and all Ordinances of God duly settled, administered, and observed. For the better affecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

Chap. xxv. (xxiv.) Westminster heading, "Of Marriage and Divorce." Savoy, "Of Marriage." Sec. 1. Westminster omits "to be" after "Marriage is." "Than" for "then."

— Sec. 4. The Westminster adds at the end, "The Man may not Marry one of his Wives, kindred nearer in blood than he was of his own; nor the Woman of her Husband's kindred, nearer in blood than of her own."

— Two sections of the Westminster are omitted in the Savoy:

"5. Adultery or Fornication committed after a Contract, being detected before Marriage, giveth just occasion to the innocent Party to dissolve that Contract. In the case of Adultery after Marriage, it is lawful for the innocent

Party to sue out a Divorce; and after the Divorce to marry another, as if the offending Party were Dead.

“6. Although the Corruption of Man be such as is apt to study Arguments unduly to put asunder those whom God hath joined together in Marriage; yet nothing but adultery or unlawful Desertion as can no way be remedied by the Church or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage; Wherein a publick and orderly course of proceeding is to be observed; and the Persons concerned in it not left to their own Wills and Discretion in their own Case.”

Chap. xxvi. (xxv.) The 1st section is the same; the others different. The Westminster reads:

“2. The Visible Church, what is also Catholick or Universal under the Gospel (not confined to one Nation, as before under the Law), consists of all those throughout the world that profess the true Religion; together with their children; and is the Kingdom of the Lord Jesus Christ, the House and Family of God, out of which there is no ordinary possibility of Salvation.

“3. Unto this Catholic Visible Church Christ hath given the Ministry, Oracles and Ordinances of God, for the gathering and perfecting of the Saints in this Life, to the end of the World; and doth by his own Presence and Spirit, according to his Promise, make them effectual thereunto.

“4. This Catholick Church hath been sometimes more, sometimes less Visible. And particular Churches, which are Members thereof, are more or less Pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administered, and Publick Worship performed more or less purely in them.”

The 5th is the 3d of the Savoy in part, substituting, after “Satan,” “Nevertheless, there shall be always a Church on Earth, to Worship God according to his Will.”

The 6th is the 4th of the Savoy, omitting the last clause, “whom the Lord shall destroy,” &c.

Chap. xxvii. (xxvi.) Sec. 1. Westminster, “in his Graces”; Savoy, “in Graces.”

— Sec. 2. Westminster says, “Saints by profession are bound”; Savoy, “All Saints are bound.” The Westminster omits “though especially to be exercised by them in the relations where they stand, whether in Families or Churches, yet.”

The Westminster has a 3d section, omitted in the Savoy:

“3. This Communion which the Saints have

with Christ, doth not make them, in any wise, partakers of the substance of his Godhead, or to be equal with Christ in any respect; either of which to affirm is impious and blasphemous. Neither doth this Communion one with another, as Saints, take away or infringe the Title or Property which each Man hath in his goods and possessions.”

Chap. xxviii. (xxvii.) Sec. 1. Westminster, “instituted by God to represent Christ and his Benefits”; Savoy, “instituted by Christ to represent him and his Benefits.” After “an interest in him,” the Westminster inserts “as also to put a visible difference between those that belong unto the Church, and the rest of the World.”

— Sec. 4. Westminster, “lawfully ordained”; Savoy “lawfully called.”

Chap. xxix. (xxviii.) Sec. 1. Westminster, “Jesus Christ; not only for the solemn Admission of the Party baptized into the Visible Church, but also to be unto him a sign,” &c.; Savoy, “Jesus Christ to be unto the Party baptized a Sign,” etc.

— Sec. 2. Westminster, “Sacrament”; Savoy, “Ordinance.” Westminster adds the final word “thereninto.”

— Sec. 4. Westminster omits “and those only.”

— Sec. 7. Westminster prefixes to “Baptism,” “the Sacrament of.”

Chap. xxx. (xxix.) Sec. 1. Westminster, “unto the Believers”; Savoy, “unto true believers.” And it adds at the close, “as members of his mystical Body.”

— Sec. 2. Westminster, “Remission of Sin of the Quick or Dead”; Savoy, “remission of the sins of the quick or dead.” Westminster, “Commemorative”; Savoy, “memorial.”

— Sec. 7. Westminster, “as Elements themselves”; Savoy, “as the Elements themselves.”

— Sec. 8 is differently framed. Westminster reads: “8. Although Ignorant and Wicked Men receive the Outward Elements in this Sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord, to their own Damnation. Therefore, all ignorant and ungodly Persons, as they are unfit to enjoy Communion with him, so are they unworthy of the Lord’s Table; and cannot without great sin against Christ, while they remain such, partake of these Holy Mysteries.”

Between the xxx. and xxxi. chapters of the Savoy the Westminster has two chapters, xxx. and xxxi. “Of Church Censures,” and “Of

Synods and Councils." These relating to Church Government, the Congregational Synod of course omitted.

Chap. xxxi. (xxxii. West'r). Sec. 1. Westminster, "torments"; Savoy, "torment."

Chap. xxxii. (xxxiii.) Sec. 2. Westminster, "receive that fulness of Joy and Refreshing which shall come from the presence of the Lord"; Savoy, "receive the fulness of joy and glory, with everlasting reward in the presence of the Lord."

The Massachusetts Synod of 1680 adopted the Savoy Confession with little variation. That Synod, in the preface to its declaration says: "*That which was consented unto by the Elders and Messengers of the Congregational Churches in England, who met at the Savoy (being for the most part, some small Variation excepted, the same with that which was agreed upon first by the Assembly at Westminster, and was approved of by the Synod at Cambridge in New England, Anno 1648, as also by a General Assembly in Scotland) was twice publickly read, examined, and approved of: That little Variation which we have made from the one, in compliance with the other may be seen by those who please to compare them.*"

We give these changes, however minute or accidental. They are these, from the Savoy of 1658, to the Declaration of 1680:¹

Chap. i., Sec. 1. That of 1680 says "diverse" for "divers."

Chap. v., Sec. 1. "To his infallible foreknowledge," instead of "unto" etc. (As in Westminster.)

— Sec. 4. Inserts "the" before "infinite goodness of God."

Chap. ii., Sec. 1. Reads "obedience in his Sufferings and Death," instead of "obedience in his Death."

Chap. viii. Sec. 7. "By each nature," correcting a misprint.

Chap. x. Sec. 4. "Effectually" for "effectual."

Chap. xiii., Sec. 1. Begins "they that are effectually called and regenerated, being united to Christ, having," instead of "they that are united to Christ, effectually called and regenerated, having," &c. (Nearly the same as Westminster.)

— Sec. 2. "There abide still," instead of "there abideth still."

Chap. xv., Sec. 5. "Yet there is no sin so great," instead of "Yet here is no sin so great;" evidently the correction of a typographical error.

Chap. xvi., Sec. 4. "Supererogate" instead of "superogate" (as in Westminster).

Chap. xvii., Sec. 2. Omits the first "of," from "and of the seed of God within them."

Chap. xviii., Sec. 1. "A State of grace," instead of "the state of grace."

Chap. xxii. Sec. 1. Inserts "not" before "prescribed."

Chap. xxiv., Sec. 2. Inserts "Piety," so as to read "maintain Piety, Justice and Peace" (as in Westminster).

— Omits Sec. 3d entirely, and substitutes this:

"III. They who upon pretense of Christian liberty shall oppose any lawful Power, or the lawful exercises of it, resist the Ordinance of God, and for their publishing of such Opinions, or maintaining of such Practices as are contrary to the Light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation, or to the power of Godliness, or such erroneous Opinions or Practices, as either in their own Nature or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church, and by the power of the civil Magistrate; yet in such differences about the Doctrines of the Gospel, or ways of the worship of God, as may befall Man exercising a good Conscience, manifesting it in their Conversation, and holding the Foundation, and duly observing the Rules of Peace and Order, there is no warrant for the Magistrate to abridge them of their Liberty."

Chap. xxv., Sec. 1. "Than one wife," instead of "then one wife." Doubtless correcting a misprint.

Chap. xxvi., Sec. 2. Instead of the last sentence it reads, "not intrusted with any officers to Rule or Govern over the whole Body."

— Sec. 5 begins with, "As the Lord in his care," instead of "As the Lord is in care." "Than enjoyed," instead of "then enjoyed."

¹ We use the edition of 1725, — unable to find an earlier one, — from the library of the American Congregational Association.

Chap. xxvii., Sec. 1. "Have fellowship in his Graces," instead of "have fellowship in Graces" (as in Westminster).

Chap. xxix., Sec. 2. Adds to the close the word "thereunto" (as in Westminster).

Chap. xxx., Sec. 2. Reads "remission of sin of the quick or dead," instead of "remission of the sins of the quick or dead" (as in Westminster).

— Sec. 6. Reads, "not to the Scripture alone," instead of "not to Scripture alone."

Chap. xxxi., Sec. 1. Reads "two places of souls separated," instead of "two places for souls separated."

Chap. xxxii., Sec. 2. Reads "receive that fulness of joy," instead of "receive the fulness of joy."

AGAMENTICUS, GEORGIANA, OR YORK, MAINE. WITH A SKETCH OF THE LIFE OF REV. SAMUEL MOODY.

BY REV. RUFUS M. SAWYER, MIDDLEBORO', MASS.

(Continued from page 149.)

THOSE who escaped when York was sacked and burned by the Indians, deprived of their minister and the comforts of life, nearly decided to abandon the place during the war. But the other colonies, moved to tears by their sufferings, came to their relief; and some who had been carried into captivity, returned in the spring to strengthen and encourage them in their despondency. They decided to remain. But they were so feeble and straitened that "in their corporate capacity they contracted with a gentleman from Portsmouth to erect a mill for grinding their corn; giving him as a reward the site itself, the use of the stream, and a lot of land with some peculiar privileges in cutting timber."¹

For six or seven years the people were without a regular preacher. The restraints of religion were very much removed, and levity and wickedness rapidly spread. A few indeed, refined in the furnace of affliction, walked near God, while the majority, forgetting the faithful instructions of their deceased pastor, treated religion lightly, and lived as though they were made for no higher purpose than to eat, drink, and be merry. On this point we have the testimony of an eye-witness in the following words:² "When I was about

nineteen years old, I was pressed a soldier and sent into these eastern parts, and was stationed most of my time at York. When I first came hither there was no settled minister, and very little of so much as the form of religion; but on the contrary an abundance of levity and vanity, although it was soon after the destruction of a great part of the town by the Indians."

We can see from such facts what the condition of the people was when Mr. Samuel Moody, their second minister, commenced his labors among them. They were poor and worldly and on the road to vice and crime. They could not support Mr. Moody, though he was but twenty-three, just one year from college, and without a numerous family. He applied to the legislature of Massachusetts for assistance. After expressing the thanks of the people for past favors, and setting forth their destitute condition, stating even that some of them were without habitations, he proceeded as follows: "Your petitioner humbly prays in behalf of said town, and for the relief of himself and family, that you will please to order your petitioner such allowance for the last year, beginning the 18th of May, 1698, as to your wisdom and justice shall seem fit."³ The House of Rep-

¹ Williamson.

² From an account of the man's experience as given by Mr. Moody.

³ The General Court of Massachusetts gave York and other towns in Maine, about the same time, more than £100.

representatives voted to give him £12 sterling.

While the people were thus dependent on others, they were constantly exposed to the attacks of their old enemies. Even the whole period of Mr. Moody's ministry, "was marked, to a great extent, by agitation and peril, either from the incursions of the Indians or the interference of the French. And as late as 1746, only one year before his death, the people were accustomed to carry arms to the house of God, from an apprehension that they might be surprised while they were engaged in public worship."¹

Not a very inviting field for a young man of twenty-three summers and just from college.² Certainly no unbeliever, trusting merely in human appliances, would expect, under such circumstances, to make the people lovely with all human virtues and divine graces, or undertake to raise, on a foundation so agitated and shifting, institutions which would bless other generations. But Mr. Moody concluded to settle in York; and was ordained Dec. 20th, 1700, as successor of the lamented Dummel. And he was just the man to beautify sinful men with the features of moral loveliness and perfection, and raise up the pillars of a prostrate church in troublous times. He had felt the power of divine things in earlier life. He had evidently walked thoughtfully as in hearing of the ocean of eternity, and his soul,

"Could in a moment travel thither
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

As he looked up into the heavens,

"The clouds were touched,
And in their silent faces did he read
Unutterable love."

¹ Sprague's Annals of the American Pulpit, I. 243.

² Mr. Moody was born at Newbury, Massachusetts, Jan. 4th, 1675, graduating at Harvard,

He heard the voice of God in the wind, and saw his hand in every gift. In prayer, in deep reflection during the watches of the night, in his study as he read the book of books, and in meditation under the open sky, he felt the presence of a divine almighty Spirit in his own soul—in his own blessed experience. The hearts of men, the changes in communities, the destiny of nations, he saw were at God's disposal.

He had strong *faith*. This appears in many instances of prayer, and in the way he provided for himself and family.

Once, during his ministry, a French fleet, consisting of seventy sails, having on board three thousand one hundred and fifty well-disciplined troops, with arms for many more, who were to join them when they reached the French settlements east of the Penobscot, threatened the feeble colonies of New England with immediate and complete destruction. The admiral, Duke D'Anville, carried at his mast-head a broom, to show that he intended to sweep all before him; and, as assistance from England could not be obtained in season to protect the coast, all hearts were filled with fear. Says one who lived in York at the time: "I remember the consternation that was depicted on almost every one's countenance. But we had recourse to prayer. The church in York appointed a day for the purpose, and on that occasion Father Moody, in praying against this fleet, brought to view the expression made use of in Scripture against Sennacherib: "Put a hook in his nose and a bridle in his lips; turn him back again by the way that he came, that he shall not shoot an arrow here nor cast up a bank; but by the way that he came cause him to return." By and

1697, at the age of twenty-two. Commenced labor in York as stated above.

by the old gentleman waxed warm, and raised his hands and his voice, and cried out : " Good Lord, if there be no other way of defeating this enterprise, send a storm upon them and sink them in the deep." The storm came, the fleet was scattered, shattered, and many of its vessels foundered. Other disasters followed. The first in command, overwhelmed with his misfortune, soon died. The second officer, meeting various disappointments, was thrown into the deliriums of a fever, and committed suicide. The third was incompetent. The undertaking failed. " Never was the hand of Providence more visible, never deliverance in favor of this country more complete without human aid." And many believed that Father Moody's prayer was that of the righteous, which availeth much.

One season the canker worm was very destructive. A fast was appointed to pray for the removal of the scourge. Mr. Moody preached on that day for his son-in-law, Rev. Mr. Emerson, of Malden. His text was from Mal. iii. 11, — " I will rebuke the devourer for your sakes." After discoursing awhile he became very earnest, and appealed to his hearers as follows : " Brethren, here is the promise of God ! Do you believe it ? Will you repose full confidence in it ? I believe it, and feel an assurance in my soul that God will bring it to pass."¹

Mr. Moody's faith was no less apparent in his acknowledgment of his dependence on God for the common blessings of life. To prayer he would betake himself when want entered his dwelling. Informed by his wife that there was nothing for dinner, he directed her to set the table, saying :

" The Lord will provide." The dinner was sent in, all cooked, and placed upon the waiting table, as a reward of faith.

Reminded on Saturday morning that there was no wood, he replied, " I must go into my study, and God will provide for us." In due time a good Quaker called in and inquired for Mr. Moody. When he appeared, the Quaker proceeded to say, " Friend Moody, I was carrying a load of wood to neighbor A. B., and just as I got opposite thy door my sled broke down ; and, if thee will accept the wood, I will leave it for thee." It was received as a gift from the Lord.

The same principle led him to labor without a fixed salary, relying on the voluntary contributions of his people. He devoted himself entirely to his work, and " literally knew not anything that he possessed." And he was satisfied to live by faith ; for, " in one of his sermons he mentioned that he had been supported twenty years in a manner most pleasing to himself, as he had been under no necessity of spending an hour in a week in care for the world."² Though sometimes he was reduced almost to want, his confidence in God never deserted him. Towards the close of his ministry, when he had become enfeebled by age, an article was put into the warrant for a parish meeting,

² The town made provision for his support in several instances. At one meeting, the citizens voted to build him a house ; at two meetings, " that the selectmen should take a subscription of ratable persons in town to see what they would give freely " to Mr. Moody. At other times they voted to supply him with " fire-wood," " to fence his pastures," " cut his hay," " to fence a marsh," and " to build a barn " for him. In 1715, they voted to raise £60 to build a new parsonage. The parish provided a small farm, and hired a man to manage it. At one time they purchased a slave for Mr. Moody ; but he was soon disposed of for a hired man. — Records of the town and First Parish of York.

¹ The report is that the " devourer " was " rebuked." According to some accounts the canker worms covered the ground and hung in pecks from the bushes in the morning, but at evening were all dead. Be that as it may, Father Moody's faith was the same.

“to see if the Parish would settle a salary upon Mr. Moody.” Hearing of it, he attended the meeting and opposed the article. He was told that he was old, had but a poor support, and that what he had came from his *best friends*, and not equally from all. But he inquired, “Who are my best friends?” Mentioning a number of persons, before giving an opportunity to reply, he said, “Are not these my best friends?” All assented. “Well, are they not the best livers in town?” It was admitted that they were in good circumstances. “Yes,” responded Mr. Moody, “and they always will be so, as long as they lay themselves out for the support of the gospel.”

Many more incidents might be given showing his strong faith in God, as the sovereign Disposer of events and the bountiful Giver of every needed blessing.

But other traits of his character claim our attention. He was zealous, earnest in his Master's service. Love for souls led him to labor in season and out of season, at home and abroad.

Increase Mather says, in the preface to a sermon preached by Mr. Moody when quite young, “It was a signal favor of God to his people Israel that he raised up of their sons for prophets and of their young men for Nazarenes. This has the Lord done for his people in New England, of which the author of this sermon is not the least instance. . . . It is evident the author has an earnest and holy desire to promote the salvation of souls, — especially the young generation.”¹

His love for souls led him at times to undertake missionary labors. In the early part of his ministry, he traveled on a preaching tour as far as Providence, R. I., where he pre-

pared the way for the organization of a church. The late Dr. Hall, of Providence said, in a discourse delivered June 19, 1836, a century after the First Congregational Church was organized in that place,² “The first minister who was in any way connected with it (the First Church) was Rev. Samuel Moody, of York, Me., whose services were so acceptable that messengers were sent to his people, and great exertions made to obtain him as permanent pastor. But all that his people were willing to grant, — and this is more than every society is willing to grant to others, however destitute, — was that he might remain in Providence and preach three months. This he did, to the great satisfaction and apparent edification of the people. . . . He continued to correspond with this society and to aid them by occasional visits, and thus may be considered as one of their best friends in their greatest need.”

His earnestness in his Master's service led him to encourage revivals of religion and labor in them, “while his highly popular talents and glowing zeal were of great service to the churches.”

Influenced by the same spirit, he twice welcomed to his field of labor Whitefield, the great revivalist. Whitefield's first visit was on the second day of October, 1740. He says: “After preaching in Portsmouth (Oct. 1st), I crossed the ferry immediately, and went over a very stony way to York, to a town thirteen miles round from the ferry distant from P——. Hither I came to see one Mr. Moody, a worthy, plain, and powerful minister of Jesus Christ, though now much impaired by old age. He has lived by faith for many years, would not have a settled salary, and has been much despised by bad men, and as much

¹ Sermon on the 9th verse of the 11th of Eccl. Subject, “The vain youth summoned to appear at Christ's bar.”

² Mr. Moody visited Providence, 1724, when sixteen persons were baptized by him.

respected by the true lovers of the blessed Jesus. He came as far as Hampton to meet me. The air agreed mightily with my constitution. As I came along I was surprised to see such improvement made in a place of about a hundred years' standing, and could not but fancy myself in Old England."¹

Mr. Whitefield's second visit was October, 1744. As he approached the coast off York, impatient to get on shore, he and his friends boarded a fishing-smack, expecting thereby to land a few hours sooner. But it grew dark, and they missed the inlet. He says, in his journal: "About the fourth watch of the night the men found the inlet. But what passed before our arrival is somewhat striking to me. One of my friends, on asking what news, was answered the New England people were turned new lights. 'But, however,' said the man, not knowing that I was lying down at his elbow, 'they are all expecting one Mr. Whitefield, and my sister and those of her stamp were yesterday all praying for his safe arrival.' This made me take courage. I continued undiscovered, and in a few hours, in answer to new-light prayers, we arrived safe at York." (Whitefield was taken with the bilious colic just as he was entering the harbor, and was carried to the house of a friend as soon as he landed.) "Soon after I began to recover, good old Mr. Moody, the minister of York, who feared the Lord greatly from his youth, came to me and accosted me thus: 'Sir, you are first welcome to America; secondly, to New England; thirdly, to all the faithful ministers of New England; fourthly, to all the good people in New England; fifthly, to all the good people of York; and sixthly and lastly, to me, dear sir, less than the least of all.' He then urged

me to give them a sermon. Too forward to engage in my old delightful work, I complied, notwithstanding at the same time word had been sent to Boston that I was dying."²

Others bear testimony to Mr. Moody's zeal in his Master's service. Mr. Hemmenway, of Wells, said, at the funeral of Mr. Lyman:³ "The memory of Mr. Moody is still precious, not only in this place but wherever he was known. He was truly an extraordinary man, strong in faith, of fervent piety, of great zeal, courage, resolution, and exertion in his ministerial services."

Added to his zeal and earnestness in his Master's service were strong sympathy for men in want or suffering, and a readiness to give of his substance for their relief. Meeting a beggar, and taking out his purse, and finding it difficult to untie it,—his wife having purposely made it so, to prevent his giving before a little reflection,—he concluded that the Lord intended that he should give the whole. So he handed over to the beggar both his money and his purse.

While on his way to Boston, on a certain occasion, he met, in the morning, a poor man led to jail for debt. He ascertained the amount for which the unfortunate man was sent to prison, and paid it, though it took the last cent he had. The poor man was liberated; but Mr. Moody was in Boston towards evening with an empty pocket. A kind friend who accompanied him told the people of Boston what had taken place. Before retiring for the night, Mr. Moody received a sealed package. Upon opening it he found just the sum he gave the poor man in the morning. He turned to his friend, and said: "I cast my bread upon the waters in the

² Whitefield's Letters, vol. ii., p. 68.

³ Rev. Isaac Lyman, successor of Mr. Moody. He was pastor of the First Church, York, sixty years.

¹ Whitefield's Journal, p. 33.

morning, and, behold, it is returned to me in the evening."

One cold, frosty morning a poor woman, shivering with cold, nearly barefooted, came to the door, telling a most pitiful story, and asked for an old pair of Mrs. Moody's shoes. Mr. Moody went to the bedroom and took the only pair of shoes his wife had and gave them to the poor woman. Soon Mrs. Moody was about the house in search of her shoes, but they were not to be found. In due time Mr. Moody told her what had taken place. "Dear Mr. Moody," said she, "how could you do so, when you knew they were all the shoes I had in the world?" "Oh, never mind it, dear wife, the Lord will send in another pair before night, I doubt not." Before *noon* they made their appearance. All Mr. Moody had was used to bless men. He loved his neighbor as himself.

But he loved other virtues than those of benevolence, zeal, and faith. There were stern features to his character. He was bold and fearless.

When seventy years old, he went as chaplain to the American army in the expedition against Louisburg. Some of his friends attempted to discourage him from his purpose; but his reply was, "there never was a bullet made to hurt him." As he went on board the vessel at Boston, he seized an axe, exclaiming, "The sword of the Lord and of Gideon;" and, after the capture of the place, he actually shouldered his axe and cut down the images with his own hands, as he had predicted.¹ And there in the house which had been dedicated to Catholic worship, he preached the first protestant sermon ever preached on the island, from Psalm c. 4, 5, — "Enter into his

gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name; for the Lord is good, his mercy is everlasting, and his truth endureth to all generations."

His fearlessness appeared also in the rebukes he gave those of his people who transgressed. A wealthy parishioner held on to his corn in a time of great necessity, to obtain a higher price for it. Mr. Moody announced as his text, one Sabbath, after hearing of his neighbor's oppressive conduct, — "He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it." As he proceeded with his discourse, he applied it very closely to the guilty man who sat before him apparently indifferent, looking him directly in the face. Mr. Moody grew warmer and warmer, and more pointed and direct in his remarks. But the guilty man held his head only the higher, and put on still more careless airs. By and by Mr. Moody, imitating Nathan the prophet, exclaimed, — "Colonel Ingraham, Colonel Ingraham, you *know* that I mean *you*; why don't you hang down your head?"

The colonel's wife was a very fashionable lady, and appeared at church occasionally in a very showy dress. According to the fashion of that day, as well as this, one Sabbath morning she came "sweeping into church" in a new dress very much inflated with hoop skirts.

"Here she comes," said Father Moody, from the pulpit, "here she comes, top and top-gallant, rigged most beautifully, and sailing most majestically; but she has a leak that will sink her to hell."

He heard one day, that three families living in the same house in a distant part of the parish, did not speak to each other. He soon called upon one of them. When about to leave, he was invited to pray. He assented, and re-

¹ He went as chaplain, confident that the place would be taken and that he should demolish the images in the Catholic church at Louisburg.

quested them to invite in the other families in the house. "They don't come in here," was the reply. "Well, then, I will go in and see them." He did so, and found them equally unwilling to call in their neighbors. He then said to them, "Well, I will take the devil's stand in the entry, and all you come to your doors while I pray." They obeyed him, and became friends, and lived in peace the rest of their days.

This trait of his character was still more strikingly exhibited in his discourse, addressed to certain individuals, who, by much solicitation and artifice, persuaded a party of friendly Indians to accept their hospitalities at a feast, and, after getting them drunk, fell upon them and killed them. According to one account¹ of his discourse on this occasion, he first dwelt on the mysterious nature of divine Providence in suffering crimes of the darkest dye to be committed; then, upon man's agency in such crime. This finished, he dwelt upon the importance of integrity of character in the concerns of this life. Then, lifting up his hands, and raising his eyes as if in prayer, he cried, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Then turning to his audience, as if the bearer of a divine message, he replied, "He that walketh uprightly and worketh righteousness and speaketh truth in his heart; he that doeth no evil to his neighbor." He then called upon his hearers to contrast the requisitions of the divine law with the character of the bloody tragedy of the week preceding. Here, in brief, but clear, select terms, he detailed the systematized treachery, the hollow-hearted pretences of friendly hospitality, the cunningly devised means of throwing the red man off his guard, and then the consummation of the deed of

blood and butchery. As he closed this portion of his discourse, a shudder and thrill of horror pervaded the whole house. But lost in his subject, impressed with a deep sense of his responsibility, and moved with indignation, he proceeded: "And now my children, as I stand here the servant and minister of the most high God, like his faithful servant Jacob of old, I proclaim in regard to the authors and contrivers of this foul deed, "Cursed be their anger, for it is fierce, and their wrath, for it is cruel! The Lord will divide them in Jacob, and scatter them in Israel."

Such facts or incidents show clearly that Mr. Moody had an iron will, dauntless courage, indomitable energy, and was fearless in the performance of his duties as a minister of the gospel.

Still he was a humble man and readily confessed his faults. This is enshrined in several well-authenticated anecdotes. A pious man, who had come a long distance to make Mr. Moody's acquaintance, was sitting with him and family at the breakfast-table, when a neighbor came in somewhat excited, and said to Mr. Moody, "Your cattle have got into my field and done much damage, and I wish you would take care of them." Mr. Moody was very much irritated, and replied sharply. The stranger was astonished. In a few moments Mr. Moody rose from the table, and went into his study. He soon returned, however, weeping over his sin, and saying, "If it were not for the example of the Jewish prophet Jonah, left on record, I should have no hope of myself."

During a revival he met two men disputing about the state of things—one for, the other against, the revival. He gave as he supposed the one opposed to the revival a blow upon the shoulder with his cane, exclaiming, "I'll teach you better than to dispute

¹ Narrative of the Preble family, by Judge Preble.

against the work of God." After a moment's reflection, and discovering that he had struck the wrong man, he fell upon his knees in the road, confessed his fault, and asked forgiveness. He did not forget the divine requirement, "Confess your faults one to another, and pray one for another that ye may be healed."

But what peculiarly characterized Mr. Moody were his eccentricities. These appear under nearly all circumstances, and are frequently very marked and striking. Occasionally he exchanged with his son-in-law, Mr. Emerson, of Malden. Mr. Emerson, much to the edification of the people of York, gave carefully prepared and well-written discourses. They soon gave their own minister, who preached without notes, to understand that they should like better prepared, even written sermons. He tried his hand at it, and soon appeared in the pulpit with a written discourse. After the introductory services were over, he began to read his manuscript. He read on until tired of such trammels, and then stopped suddenly, and, looking round upon his audience, said, "Emerson must be Emerson, and Moody Moody. I feel as if I had my head in a bag. You call Moody a *rambling preacher*, and it is true enough; but his preaching will do to catch up *rambling sinners*. You are all runaways from the Lord."

He noticed one Sabbath quite a number of his hearers asleep. He stopped in his sermon, and cried out at the top of his voice, "Fire! fire! fire!" One man, just aroused from his slumber, half-conscious, trembling with fear, enquired, "Where?" "In hell for sleepy hearers," was the reply.

One of his people noticed that, when he returned thanks after meals, he introduced passages of Scripture descriptive of some article of food on the table. To test his skill, a dinner of *clams* was

provided, when he was to be the guest. He was called upon to return thanks. He proceeded to bless the Lord that he not only supplied their wants from the field, flocks, and herds, but suffered them to "*suck of the abundance of the seas and of the treasures hid in the sands.*"

He was overtaken one Saturday some distance from home, and concluded to spend the Sabbath with a brother minister. The good brother welcomed him to his house, and said, "I should be very glad to have you preach for me to-morrow, but I am almost ashamed to ask you." — "Why, what's the matter?" — "Our people are in such a habit of leaving before the meeting is closed, that it seems to me an imposition on a stranger." — "If that is all, I must and will stop and preach for you." Sabbath came, and Mr. Moody appeared in the pulpit. After he named his text, he stopped and said, "My friends, I am going to preach to two sorts of folks to-day, saints and sinners. Sinners, I am going to give you your portion first, and I would have you give good attention." When he got through with them he paused, and said, "There, sinners, I have done with you now; you may take your hats and go out of the meeting-house as soon as you please." All remained in their seats till the service closed.

After the capture of Louisburg the officers had a great dinner. Knowing that Mr. Moody was favorable to long services, and fearing that the food might get cold before eating, they hesitated about asking him to ask a blessing. But their respect for him prevailed; and the general invited him as usual to say grace. Much to their surprise the old man came forward, and, lifting up both hands, said, "O Lord, we have so much to bless thee for, we must refer it to eternity, for time is too

short ; so bless our food and fellowship for Christ's sake."

During a revival he overtook, as he was going to meeting, a poor *lame* woman, wending her way to the place of worship, burdened with a sense of sin. He reined up his horse and invited her to step upon the fence and mount the pillion behind him. She thanked him, but refused his kind offer. "Yes, yes," said he, "jump on ; the time has now come when the *lame* shall *leap* for joy." She yielded to such solicitation, and rode to meeting behind Father Moody ; and in a few days her heart did leap for joy, for its burden was rolled upon Christ as her Saviour.

Several more anecdotes illustrating his eccentricity might be given ; but we will take time only for one more.

At a meeting of the Association at his house, his brethren criticised him for his peculiarities. After listening a while he said, "Why, what have I done ?" They repeated various careless expressions, which, as they understood, he had used, and said to him, "You are liable by such a course to injure the good cause." He was silent for a few moments, then arose and went into his study. But he soon returned with a list of some thirty names of persons whose conversion had been traced to those same expressions. The good brethren were somewhat discomfited as Father Moody read over the names and dates, and stated the facts somewhat fully. They began to conclude that they had been a little hasty. So one of them remarked, "If the Lord owns Father Moody's oddities, we must let him take his own course."¹

Possessing such marked peculiarities and strong faith, so earnest and benevolent, so fearless and humble in

his labors, Mr. Moody was peculiarly adapted to the society for which he labored, in its days of poverty and worldliness, in its seasons of trial and danger, and when it blossomed as the rose under the influence of the Spirit of God.

What he accomplished during his ministry in York can not be fully described ; for who can paint with words the loveliness of individual and social life, as again and again waves of holy light, love, joy, and peace swept through the hearts of families and religious assemblies of the people of York during his ministry of forty-nine years ? Who can tell how often heaven was thrilled with joy over penitent men coming to Christ, or how many were welcomed to the shining ranks above ? And who can estimate the influences set in motion still spreading into such widening circles ; the sparks of light struck out expanding into infinite brightness and glory ; the emotions of happiness swelling into oceans of love and joy ? The work of a faithful, devoted servant of God may be learned from the records of eternity, but not from those of time. And the most he does here, even, is in the hearts and minds of men, and not revealed to the eye of sense. In Christian labor visible results are only the index of greater results, known only to Him who searches the heart.

One fact, though, suggests much in Mr. Moody's case. Learning one Saturday evening that a certain individual connected with his congregation neglected family worship, he hastened to call upon him. After reproving his friend, and finding him, on account of diffidence, unwilling to attend to his duty in the family, he gave him to understand that he should not leave the house until he erected an altar to God. He pressed him up to duty until in agony of spirit he cried out, "Lord, teach me to pray."—"Well done," responded Father Moody, "that is a good prayer ; you have begun excel-

¹ The most of the anecdotes I have introduced may be found in a somewhat different dress either in Sprague's Annals or the Biographical Sketches of the Moody family.

lently ; I am satisfied ; now go ahead ; and as the purpose of my visit is accomplished, I will bid you good-night."

What a community it must have been, when, as we may conclude from this incident, family worship was observed in nearly every dwelling ! How different the place from what it was when Mr. Moody came to it ! Then it was given up to levity and wickedness ; now it was filled with love, joy, and peace. Then iniquity and crime were fast spreading ; now all was beautiful with holiness. Then the church was very small, numbering possibly a score ; now it contained three hundred and seventeen members. Then only here and there one was connected with it ; now probably from one third to one fourth of the whole population. What a change to be produced, under God, principally by the labors of one man !

He closed his labors at seventy-two, "in great distress of body." During his last hours "Joseph,¹ his son, sat behind him on the bed, holding him in his arms. When he ceased to breathe and the people began to remark that he was gone, his son exclaimed with a loud voice, 'And Joseph shall put his hands upon thine eyes.' He then closed his eyes, and laid the lifeless body back on the bed."

His grave is but a few rods from the old church, which was built the year

he died, and beside the graves of those he loved. On the stone at its head is the following inscription:

"HERE LIES THE BODY

of the Rev'd

SAMUEL MOODY, A. M.

The zealous, faithful and successful pastor of the First Church of Christ in York ;

Was born in Newbury, January 4th, 1675, graduated 1697. Came hither May 16th,

1698. Ordained in Dec. 1700, and

died here Nov. 13th, 1747. For his

further character read the 2d

Corinthians, 3d chapter,

and first six verses."

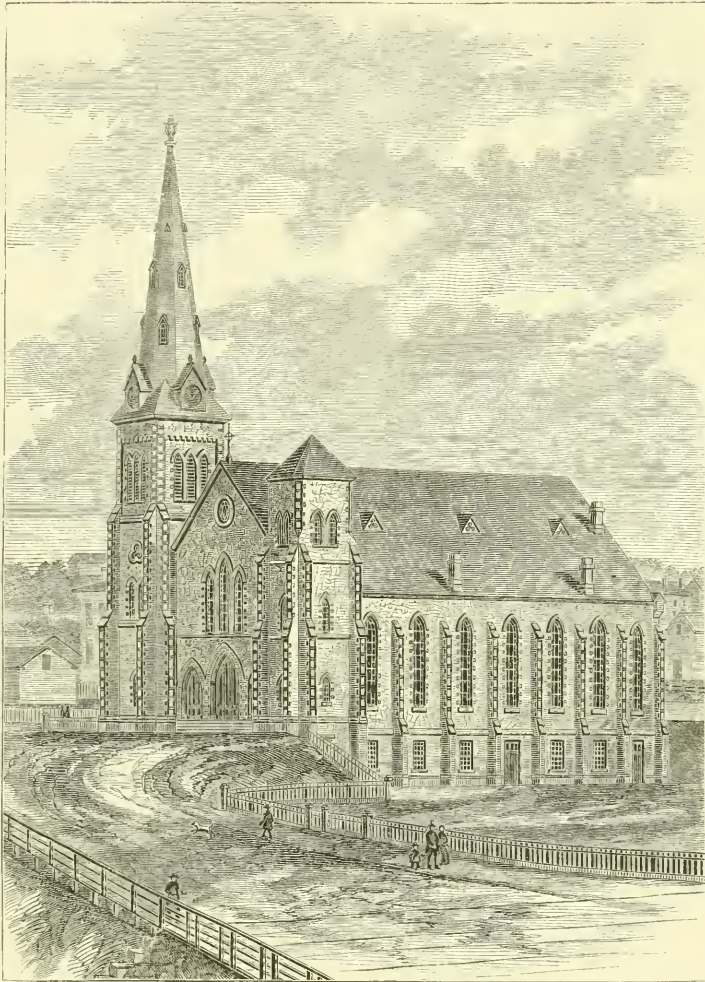
"Mr. Moody was first married to Hannah Sewall, the only daughter of John Sewall, of Newbury, and the first cousin of the Rev. Dr. Sewall, of the Old South Church, Boston. She died Jan. 29th, 1728, aged fifty-one years. They had three children, namely, Joseph, pastor of the Second Church in York ; Mary, who became the wife of the Rev. Joseph Emerson, of Malden ; and Lucy, who died in infancy."

"The following is a list of Mr. Moody's publications : The Vain Youth summoned to appear at Christ's Bar ; Lecture Sermon at York, Me., 1701 ; The Doleful State of the Damned ; Substance of Several Sermons at York, 1710 ; Judas the Traitor hung up in chains to give warning to professors, 1714 ; Massachusetts Election Sermon, 1721 ; Sermon preached to children after catechising in the town of York, Me., 1721 ; A summary account of the Life and Death of Joseph Tussan, an Indian ; A sermon on the Way to get out of Debt, and the Way to Keep out of Debt."¹

¹ Mr. Joseph Moody was the only son of Mr. S. Moody. He was born in 1700. Graduated at Harvard at the age of eighteen. He was active in civil life for several years, serving as town clerk, register of deeds for the county, and also as judge of the county court. In 1732 a second church was organized in York, and he was invited to take charge of it, and did so; after about six years he became gloomy and closed his labors in the ministry.

¹ Sprague's Annals.

Mr. Moody was married a second time, but had no children by that marriage.



THE COLLEGE STREET CHURCH, BURLINGTON, VT.

THE Third Congregational Society of Burlington, Vt., was formed July 21st, 1860. Regular public services were established by the society in the Court House on the ninth of the following September. The Third Congregational Church was organized on the first Sabbath in November, and was received into the Chittenden County Conference

in June following, at its first session after the organization of the church.

The original membership of the church included fifty-two persons, most of whom were previously connected with the First Church in Burlington.

On Dec. 26, 1860, the church installed the Rev. George B. Safford, as pastor, through a council of which the

Rev. Dr. Blagden, of Boston, was moderator. The sermon was preached by the Rev. Dr. Kirk.

The church and society continued to worship in the Court House until a suitable building for their permanent use could be procured.

The determination of the society to avoid both a debt and the necessity of making the house of worship the property of pew-holders, together with the financial embarrassments incident to the rebellion, delayed the building until the spring of 1863. A lot near the centre of the city, on the corner of College and Union streets, was procured at a moderate expense, being partly a gift from the owner, Hon. L. Underwood. The edifice was then commenced. Delays occurred, caused by an abhorrence of debt, and the rise in the cost of materials and of labor.

The chapel was occupied for the first time, Jan. 15, 1865; and the building was finished in February of 1866. It was dedicated on Feb. 27th. The sermon was preached by Rev. Dr. Kirk.

A view of the building is given above.

The basement, for which the natural grade of the lot was well suited, is entirely above ground, while the main floor is but three feet above the level of Union street. The walls are built of a calcareous sandstone from a ledge within a mile of the building.

The basement wall is made of dark red stone in rubble work, and is separated by a belt of blue limestone from the upper wall, which is of a pinkish-white color and like the basement wall laid in rubble.

The quoins and other dressings are of hammered blue limestone from Isle La Motte. The effect of the three combined colors is very pleasing. The roof and the spire are slated with reddish slate from the south part of the State. Several courses of slate upon the spire are in scale and diamond shape.

On each side of the roof are three trefoil dormer windows.

In the front is a large triple window and in the gable above it a circular window, immediately over which is a white tablet bearing the foundation date. In the rear gable also there is a circular window, from which light is thrown down on the pulpit by windows in the ceiling of the chancel.

The body of the house is 94 by 50 feet, exclusive of towers and buttresses; the larger tower is 17 feet square, and with the spire is 114 feet high, measured from the front sidewalk. The smaller tower is 13 feet square and 54 feet high. Besides the pointed windows, there is a row of small trefoil windows in both the main tower and the spire.

The basement contains a chapel, which is 45 feet square and 12 feet high in the clear, with a front vestibule connecting with the main staircase in the large tower, and a side vestibule entered from a door in the center of the west side of the basement. A library room joins the chapel, and through the chapel and the rooms adjoining run the two rows of iron columns that support the main floor. In the rear of the chapel are two parlors connected by sliding-doors, and together reaching across the building; a room for the pastor's use, which has an outer door in the south-west corner of the building, and a staircase leading to the pulpit above; a kitchen, clothes-room, and water-closets.

The wood-work of the basement rooms is of pine, oiled and varnished. The chapel is furnished with settees painted and cushioned, and will accommodate 250 persons. The windows in the basement are of ground glass.

The audience-room is 74 by 45 feet, exclusive of the chancel, and is lighted by six windows on each side, and the large one in the front, before mentioned. The top of the wall is 21 feet from the

floor, and the ceiling rises 13 feet. Lock rafters, which support the roof and dispense with tie-beams, rise from the top of the walls, and are cased with chestnut; the brackets beneath them and the cornices being also of chestnut. By these rafters the ceiling is divided into twelve panels, which are finished in plaster and colored blue. The plaster of the side-walls has a slight tint of umber.

The windows are of pale chocolate-colored glass, stained in diamond and trefoil pattern. There are three aisles, the two side aisles running close to the walls. The pews are of chestnut, with black walnut rails, arms, and mouldings, and are upholstered with green damask. There is but one gallery, over the vestibule between the towers, which is also finished in chestnut and carpeted and cushioned like the main floor.

The organ stands on the east side of the pulpit, behind a paneled screen of ornamental blind-work in black ash and black walnut; on the west side of the pulpit is a similar screen, behind which is the staircase leading to the pastor's room.

The pulpit with its furniture is of black walnut. The main doors are of chestnut.

The audience-room without the gallery will seat 550 to 600 persons. It is

heated by small portable furnaces in the chapel and parlors, which are found amply sufficient to warm the house, both above and below. In the audience room, against each of the four smoke-flues in the side-walls, stands a radiator, through which the smoke from the fire below passes; a large radiating surface is thus secured, which greatly increases the power of the furnaces.

The chandeliers, of three lights each, hang from the points of the brackets under the rafters; and there are also lights for the pulpit in side-niches in the chancel and for the organ.

The building was erected from designs furnished by J. D. Towle, architect, of Boston.

The organ is from the manufactory of Messrs. Simmons & Co., of Boston. It has twenty-five stops and registers with 1,069 pipes.

The church is pronounced by good judges one of the handsomest buildings of the kind in the State. It is certainly a very substantial and thoroughly built structure, and one that will remain a permanent ornament to the city. The cost, in round numbers, of the grounds, building, and furnishing, is \$40,000, which amount has been raised by the liberality of members of the society, assisted to the amount of a few hundred dollars by generous citizens of other religious societies.

THE DUTY OF THE CHURCH IN CONNECTION WITH ITS ABSENT MEMBERS.

BY REV. JAS. CRUICKSHANKS, SPENCER, MASS.

THE subject of which we purpose to treat briefly in these remarks is one which we think will commend itself to the conscience of every friend of Christ. As we have examined the statistics of our churches from year to

year, we have had the painful consciousness that there was at least one radical defect which has long called for a remedy. A general in the field, on the day of battle, wants to know, not only how many forces he has, but

more,—he must know *where they are* and *what they are doing*, in order to calculate upon the movement on the enemy.

Just so is it with the forces of the spiritual army: it must be known by those whose duty it is to know where they are, in order, fully and successfully to complete the commission that has been given by Christ our King.

Many evils exist in our church polity which need to be eradicated, and a better way introduced, in order to bring all our churches up on to high and honorable ground, that they may be regarded by the world in their true relation to the surrounding darkness, “cities set upon a hill that can not be hid.” But *the* evil of which we speak here has a significance which can not be overlooked without evading a plain and positive duty,—a duty evidently incumbent on the churches and their pastors.

The special presence of God’s Spirit in revivals will not accomplish anything in this direction. Greater spirituality in the hearts of God’s people will not necessarily work a change for the better. Such influences have not hitherto operated upon this evil in any respect. By an examination of the records of our churches as they stood previous to the great revival of 1858, with those same records to-day, it will be found that the sheep that were *then* wandering without any “local habitation or name,” are still wandering as sheep having no shepherd. Such things ought not so to be. There is a deep responsibility touching this matter, which needs to be felt in all its consequences, for it is far-reaching. The long neglect which has prevailed respecting this subject has and is still weakening the churches, and is rendering the work of the ministry inefficient in an alarming degree.

Of this fact every candid mind must be convinced that will give the subject a careful consideration.

We propose, then, through the Quarterly, to present a few thoughts in connection with the *absent members* of our churches, simply with the hope of stimulating in the minds of the friends of Zion a healthy activity touching a subject which must be seen to be closely allied with substantial Christian progress.

1. *It is to be observed then, first, that the church in this, owes a duty to its absent, no less than to its present members.*

It will readily be acknowledged that the church has various duties to discharge towards its members, each growing out of the covenant entered into on the day of public profession.

The language of the solemn engagement into which the church enters is substantially as follows: We, the members of *this* church, affectionately receive you to *our communion*, and in the name of Christ declare you entitled to all its privileges. We joyfully and charitably receive you to this fellowship with us in the blessings of the gospel, and *promise on our part to watch over you, and seek your edification, as long as God shall continue you among us.*

The duty of the church here is plain and obvious. The covenant is solemn and binding; and the church can no more withhold its spiritual supervision over its individual members than the latter can withdraw without a breach of covenant. It will be noticed that this oversight, and promise to seek the edification of the members is to remain so long as God shall continue them with the branch of the church to which they have visibly united themselves.

But beyond this limit there is another condition. The church solemnly declares, should you have occasion to remove, it will be your duty to seek and ours to grant a recommendation to another church; for hereafter you can never withdraw from the watch

and communion of the saints without a breach of covenant.

This now would seem to place on the individual member the burden of taking the preliminaries, in case of removal, for placing himself in active, personal sympathy with the branch of Christ's church in his new home.

But if the member removing shall fail to take the steps indicated in the covenant, as the facts show to be the case in numberless instances, can the church lull its conscience to rest while it suffers the wanderer to go out it knows not whither? It cannot be done without a breach of covenant on the part of the church; for the spiritual jurisdiction of the church extends over the individual member though he may have taken up his residence on the opposite side of the globe.

The obligation remains in all its force as long as there has been no request made and no grant given of recommendation; and even after those steps have been taken, until the church has been informed that the absent member has identified himself with the church to which he was recommended, the arms of the church having the original jurisdiction cannot be withdrawn.

It is the failure of the churches to recognize their responsibility in these respects, that has brought them into the loose condition that we find them in to-day. So far as our knowledge and observation extend, and of late our inquiries have been made over a large field, we are assured that, for years, the churches of our denomination have utterly ignored all interference with those who, without the least intimation of these designs, have gone out from them and their communion.

Instances there are, however, worthy of honorable mention as exceptions, one¹ especially, now in mind, in a

neighboring city, has been engaged during the past year in a most rigid examination of its statistics. The labor, though severe and of a trying nature in some of its developments, is still progressing and promises in the end the most satisfactory results. The pastor, in conjunction with a committee chosen for the purpose, as I understand, has written over a hundred letters to *absentees* during the year past.

A glance at the statistics of the church for 1863, if compared with those for 1864, will show how severe the process of sifting has been; and we cannot but hope that the work of inquisition will go on, and that the church will give the results to the public through the pages of the Quarterly, that others may be led to imitate and institute a similar work, and so bring the statistics of our churches into a condition that shall be satisfactory and complete.

2. *Again, the church, in this connection, owes a duty to itself, whose long neglect has recoiled upon it with the most disastrous results.*

Each member of the church is a component part of the church, which is the body, of which Christ is the Head. If one member suffer, all sympathize with it; if one member rejoice, they rejoice together.

When once united in the bonds of the everlasting covenant with church A, until a separation takes place through the proscribed means, and a union with church B is recognized by certificate, the membership of church A, remains a unit.

The covenant originally entered into by the church with its members continues in all its binding force upon the church, whatever may be the *status* of its members.

If the individual member "cannot withdraw from the watch and communion of the saints without a breach of covenant," so likewise the obligation

¹The Union Church, Worcester, Rev. E. Cutler, pastor.

of the church continues "to watch over, and seek the edification" of all who compose its membership.

The fact that certain members take up their residence in other places does not, and cannot weaken the responsibility of the church in this matter. The profane maxim, "*Out of sight out of mind*," is one that will not hold in the spiritual relations which God has instituted between the souls of his creatures. Yea, the church cannot in any more forcible way discharge its obligations to itself than by reversing the maxim, — never more in mind than when out of sight. In no more effectual mode that we can suggest can the church fulfill its covenant engagements and meet the solemn vows that are recorded on high, than in following those who have gone out from it, with its prayers, its faithful admonitions, its tender reproofs, its earnest and affectionate enforcement of their mutual obligations to manifest their personal identity with Christ's church and people wherever they may be.

And thus, while the church recognizes the great fact that it is its brother's keeper, it likewise acknowledges its imperative duty to care, with all the solicitude of a loving mother, for her children as she would for her own flesh. But the churches have not hitherto appreciated the importance of this care for the absent ones as a duty directly pertaining to themselves; hence the deplorable condition in which we now find the statistics of our denomination.

3. *Again the church, in its care for the absent members, which we claim, owes a duty to Jesus Christ.*

The solemn covenant into which the church enters with its members is not only a mutual agreement giving rise to reciprocal duties between the two parties; but each of the parties conjointly enter at the same time into the most solemn covenant with the Lord

Jesus Christ, to walk worthy of the high vocation wherewith they are called, and to be faithful in every good word and work even unto death.

Now the duty of the church to Christ may be found, we think, by implication in such passages as the following: — "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." St. Matt. xviii : 6. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." St. Matt. xxv. : 40.

The engagement which the church makes before God, angels, and men, to watch over its members, and seek their edification, becomes virtually a covenant with Christ, which is accepted by him to this effect.

Accordingly, as the church treats its members so is its spirit manifested towards Christ himself; — so is Christ either wounded or honored in the house of his friends.

The breach of covenant on the part of the church, in this respect, has, as we have reason to believe, become fearfully alarming; and we feel that it needs only to be mentioned to be appreciated.

It cannot but be seen, on a moment's reflection, that the responsibility of our churches has, in this view of our subject, already reached to a tremendous magnitude.

It is often the case that individuals lose their personal identity in the mass; but it is found here that even the mass, though under the most solemn obligations, ignore the plainest intimations of their covenant. And by this means the cause of Christ is made to suffer through the most criminal neglect of those who have solemnly promised to keep and guard it against all reproach.

4. *But, finally, the church, in its care*

for its absent members, owes a most sacred duty to its sister churches.

So far as our observation extends and we believe that the observation of any one carried to any limit, will show that in every congregation there are to be found many sheep that have strayed from their own folds without the knowledge of their shepherds. And thus they remain, — many for months and even years, — without any recognition, in their temporary residences, of being members of Christ's Church. Such wanderers are of little or no value to the churches where they worship. They add nothing to their spirituality. Having no ties that are publicly recognized, to bind them, they do little or nothing to sustain the institutions of the gospel. Though more than usually interested in all church affairs, yet it is too much the case that they are giving their influence to the world. They may be found at the communion table for a time; but even this after a time is deserted from the conscious fact that their covenant relations are with another church and another people.

The consequence is that their obligations become weak, their attachment to the church loses its vitality, and they gradually subside into the state of those who belonged to the Laodicean church and finally end in the sad and woful condition of those of whom the angel of the church in Sardis wrote: "These things saith he that hath the seven spirits of God, and the seven stars: I

know thy works, that *thou hast a name that thou livest, and art dead.*"

Such members are *drones* wherever they may be. They are more, — they not only have the credit of doing nothing to advance the interest of Christ's cause where they have located themselves, — they are a positive injury to the interests of the church where they worship. The church, then, whose members are abroad grazing in other pastures, has a duty to perform to its sister churches in this matter, which is sufficiently obvious; and that is either to use every proper method to bring the wanderers home, or constrain them by the most affectionate appeals to their covenant obligations, their love for the Saviour and his cause to remove their church connections and identify themselves with God's church and people where Providence has placed them.

We have thus briefly touched upon a few of the duties of the church in connection with its absent members. Others might be noticed, but enough has been said for our present purpose, which is simply to bring the subject before the churches and their pastors, with the hope of stimulating thought that may lead to an investigation in this department of our church statistics, over the results of which every friend of Christ would have occasion to rejoice.

If such might be the result, we shall feel that we have not written in vain.

HISTORY OF THE CONGREGATIONAL CHURCH IN GUILFORD, VT.

BY REV. PLYNY H. WHITE, COVENTRY, VT.

THE Congregational Church in Guilford is one of the oldest in Vermont, the churches only in Bennington, Newbury, and Westminster, taking prece-

dence of it in point of antiquity. Its records prior to 1779 having been lost, the date of its organization can not be definitely ascertained, but there can be

no doubt that it was organized in 1767, or at the latest, in 1768. The charter of the town, which was granted in 1754, gave the grantees full power to transact all the business of the town, subject only to the British Parliament. Emigrants came in from all quarters, and the town became, and for more than a quarter of a century continued to be, the most populous town in the State. "Yet," says Thompson's "Gazetteer," "there was not a single village in the township, or rather, the whole township was a village. All the hills and valleys were smoking with huts."

The early settlers, many of whom had been educated in the faith of the Puritans, brought their religion with them; and, within a year or two after the first settlement, the congregational church was organized. For many years it was the only church, and to its worship the people with one accord resorted from Sabbath to Sabbath. Those were years of prosperity both to the church and to the town. For some time prior to the settlement of a pastor, this church shared with that in Brattleboro' in the ministerial labors of Rev. Abner Reeve. In 1775, Rev. Ebenezer Gurley was settled as pastor. His ministry was useful, and numerous additions took place; but his untimely death, at the age of twenty-nine, was the first of a long series of calamities which befell the church.

The next pastor, Rev. Henry Williams, was settled in 1778. He was evangelical in his sentiments, but took an active part in political affairs, by which his influence was so much impaired that he had but a short and troubled ministry, which came to an end in about five years. During his pastorate, thirty-eight were added to the church. Dissensions and divisions now prevailed, and for ten years there was little done to maintain the institu-

tions of the Gospel. In 1793, Rev. Elijah Wollage was ordained as pastor, and sustained that relation four years and some months, during which time thirty-eight additions took place. For six years after Mr. Wollage left, there was no stated ministry, and only eight members were admitted.

Early in 1803, Rev. Joseph Brown became acting pastor, and continued till August, 1804. Ten persons were admitted to the church by him. In November, 1807, Rev. Jason Chamberlain was invited to the pastorate, and in the succeeding January he was ordained. During his pastorate of three years, twenty-three additions took place. He was an able man, but was tainted with Unitarianism, and his influence upon the church was disastrous. About a year after he left, Mr. Wollage returned, and was acting pastor till near the close of the year 1816. During this period there were thirty-one admissions; twenty-eight of which were the fruits of a revival in 1818. About that time the population of the town began to decrease by emigration, and this depleting process has continued ever since. The church declined with the town, and also suffered loss by the formation of other churches.

In 1818, the number of resident members was fifty-two. Of these, two male and nine female members withdrew, upon the establishment of an Episcopal church, and with them there withdrew many members of the society, by which means the strength and pecuniary resources of the church were so impaired that it began to falter in supporting the institutions of the Gospel. The supply of the pulpit was only occasional and inconstant, and the ordinances were administered at uncertain periods; till, in 1824, there appears the last record of the celebration of the Lord's Supper, and in 1831 the last record of a baptism, prior to 1855. During that long and dreary interval

those who remained faithful hung their harps upon the willows, and wept as they remembered their once prosperous Zion. The communion service was carried by one of the seceding members to the church with which he united, and was not restored when respectful request was made for it; and the house of worship became the property of Universalists.

But the church did not become extinct, nor even lose its organization. When Mr. Wollage retired in 1818, William Gregory was elected clerk, to hold the office till another person should be chosen in his stead, and he continued to discharge the duties of the office till a resuscitation of the church took place in 1855, at which time he was the only surviving male member. In the summer of 1854, Rev. Moses G. Grosvenor was providentially detained in Guilford over the Sabbath, and by request of a few persons preached in a public hall. Afterward he was induced to return there for a few weeks, as the result of which so much interest was awakened that it was resolved to attempt once more the maintenance of stated preaching. He remained as acting pastor two years and a half. The church was re-organized in April, 1855, at which time it was found to consist of only ten members.

The Sacrament of the Lord's Supper was administered on the second Sabbath in May, after a lapse of more than thirty years. Two were added by profession, and five by letter, and three others were added during Mr. Grosvenor's ministry. An ecclesiastical society was organized, and measures were immediately set on foot to raise funds for building a house of worship. In aid of this enterprise the churches in Brattleboro' and Dummerston Vt., Greenfield and Shelburne, Mass., and Toronto, C. W., contributed to the amount of about \$600. The house

was opened for worship on the first Sabbath in September, 1856, and was dedicated 24 September, 1856. Rev. George P. Tyler, of Brattleboro, preached the dedication sermon.

From January, 1857, till September, 1860, the pulpit was supplied principally by missionaries of the Vermont Domestic Missionary Society, not less than sixteen of whom preached for longer or shorter terms during that period. An interregnum till May, 1862, then took place, and the church once more became almost extinct by deaths and removals. Mr. Grosvenor again became acting pastor, and remained about three years. The church is now reduced to less than ten resident members.

PASTORS.

1. Rev. Ebenezer Gurley, son of Deacon Jonathan and Hannah (Baker) Gurley was born in Mansfield, Ct., 25 May, 1747, and was descended in the fourth generation from William Gurley, of Northampton, Mass., an emigrant from Scotland. He was graduated at Dartmouth College in 1772, was ordained at Guilford, 28 October, 1775, and died 17 July, 1776. "He was a young man of science, and much respected for his pious and amiable deportment." He married Desire, daughter of Capt. Timothy Dimock, of Mansfield, and by her had one child, who died in Portland, Me.

2. Rev. Henry Williams was born in Stonington, Ct., in 1744, and was ordained at Guilford, 28 October, 1778. Rev. Bunker Gay, of Hinsdale, N. H., preached the sermon from 2 Kings iv. : 40, "O son of man, there is death in the pot." It was at the time when continental currency was greatly depreciated, and the doctrine of the sermon was, that to pay a minister's salary in the depreciated currency is death in the pot, both to

minister and people. Mr. Williams was a violent Yorker, and when Guilford submitted to the authority of Vermont, he found it expedient to depart, with others of the same political faith. He was accordingly dismissed in 1783 and was installed 10 November, 1784, the first pastor of the Congregational Church in Leverett, Mass. The sermon was preached by Rev. Gershom C. Lyman, of Marlboro', Vt. He remained pastor at Leverett till his death, which occurred without a moment's warning, while he was sitting in his chair, 27 November, 1811. He was never graduated at any college, but received the honorary degree of A. M., from Dartmouth College, in 1782. His epitaph says: "He was an ardent preacher, eminent in prayer, a faithful minister of truly evangelical sentiments." His only publication was a Sermon on Seeking the Lord, 1809.

3. Rev. Elijah Wollage was born in Bernardston, Mass., about 1769, and was graduated at Dartmouth College in 1791. He was ordained at Guilford, 13 March, 1793. Rev. Allen Pratt, of Westmoreland, N. H., preached the sermon. He was informally dismissed, 11 June 1797, and regularly dismissed, 22 April, 1805. From 1797 till 1811 he was acting pastor at Cambridge, Vt., and elsewhere. In 1811 he returned to Guilford, and was acting pastor nearly seven years. He commenced supplying the pulpit in Rockingham on the first Sabbath in July, 1818; and, after preaching four months, was engaged as acting pastor for four years from the time of his commencement. He was at Putney, N. Y., about seven years, after which he preached at Wheeler and Starkey, N. Y., and died in Starkey, 18 July, 1847. An obituary notice, published at the time of his death, says: "He ever exemplified the truth he so earnestly preached to others by his daily walk and conversation. He fell, as it were, with his ar-

mor on, being struck down by an acute and rapid disease, while preparing sermons for the approaching Sabbath." The following is the epitaph on his gravestone: "For more than half a century he proclaimed the gospel of Jesus Christ, and has now gone to receive his reward." He published a Discourse on the Death of Mrs. Catharine Janes, of St. Albans, 1808.

4. Rev. Jason Chamberlain, son of Jason (of Staples) and Abigail (Whiting) Chamberlain, was born 9 February, 1783, in Holliston, Mass., of which town her father was long a resident citizen, and many years a representative in the legislature. His mind was precociously developed. He studied Latin in the common school, pursued other studies with Rev. Timothy Dickinson, of Holliston, and Rev. Caleb Alexander, of Mendon, and was graduated at Brown University in 1804, with the highest honors. His first service in the ministry was in Thomaston, Me., and he preached in several other places for short terms.

He was ordained at Guilford, 5 January, 1808. Rev. Pliny Dickinson, of Walpole, N. H., preached the sermon, and it was published. He was dismissed 26 February, 1811, to become Professor of the Latin and Greek Languages in the University of Vermont. Into this office he was inducted 1 August, 1811, and he retained it about three years. He married, in January, 1814, Elizabeth Williams, of Burlington, Vt., a native of Boston, Mass. In 1814 he went West, and was one of the founders of Jackson, Mo. He retired from the ministry, went into the practice of law, and in 1820 was drowned while going the circuit of the courts in Arkansas.

His publications were a sermon at the funeral of Gen. Henry Knox, 1807; and an Inaugural Oration at Burlington, 1811.

NATIVE MINISTERS.

1. Rev. Avery Williams, son of Rev. Henry Williams, was born 9 January, 1782, and was graduated at Dartmouth in 1804. He studied theology at Princeton, was licensed in November, 1805, and was ordained pastor in Lexington, Mass., 30 December, 1807. Rev. Samuel Kendall, D. D., of Weston, preached the sermon, and it was published. He devoted himself to study and pastoral labors with such unremitting diligence that his health failed, and in the summer of 1813 he was attacked with bleeding of the lungs. In September, 1814, he went South, and spent the following winter in Charleston, S. C., and the vicinity, with so much improvement that he returned home in the spring, and resumed his labors. But his health again failed, and this time so hopelessly that he resigned his pastorate, and was dismissed 6 September, 1815. He began another journey to the South, 26 October, 1815, and traveling by short stages, arrived at Spartanburg, S. C., 20 January, 1816. There he gradually declined, and died 4 February, 1816.

He married a sister of the Hon. George Grennell, of Greenfield, Mass., and by her had two or more children, one of whom, Avery Williams, Jr., became a physician, and settled in Lanesboro'.

His only known publication was

a Century Sermon, at Lexington, 1813.

2. Edward Royall Tyler, son of Royall and Mary (Palmer) Tyler, was born 3 August, 1800. His father was "a wit and a poet, and a chief justice," and his maternal grandfather was Col. Joseph Palmer, of the Revolutionary Army. He was graduated at Yale College in 1825, and studied theology at New Haven Theological Seminary. In December, 1827, he became pastor of the Congregational Church in Middletown, Vt. This church was reduced to a very low estate, but during his pastorate it rallied, and to him it owes much of its present vigor. He was dismissed in April, 1832, and in March, 1833, was installed in Colebrook, where he remained till June, 1836. He then engaged for a while in special labors for the anti-slavery cause, after which he edited a religious paper, and finally established the "New Englander," which he edited till his death, except a very short intermission occasioned by ill health. His death took place 28 September, 1848. Among his published works were a volume of sermons on Future Punishment, a Congregational Catechism, a sermon on Holiness preferable to Sin, and one on Slavery a Sin *per se*. He was twice married; in May 1828, to Ann Murdock, daughter of Rev. James Murdock, D. D.; in July, 1831, to Sarah A. Boardman, of Middletown.

 EXPOSITORY PREACHING.

BY REV. JOEL MANN, NEW HAVEN, CONN.

As the subject of Expository Preaching has excited some attention of late, the opinion of one who has had much experience in the practice of it,

may not be unacceptable. For many years I pursued a regular course of exposition of the sacred Scriptures, making it the exercise for one half of each

Sabbath. In that time in different congregations I went twice through a large portion of the books and epistles of the New Testament from the Gospel of John to the close of Revelation. I can speak therefore, as one who has made full trial of this mode of preaching.

In favor of it I adduce, in the first place, the example of our divine Teacher, and of his intrepid servant, the Apostle to the Gentiles.

Christ came to Nazareth "and as his custom was, he went into the synagogue on the Sabbath-day, and stood up to read. And there was delivered to him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c., Luke iv. 16-19.

He explained the passage, saying, "This day is this scripture fulfilled in your ears." "And all bare him witness and wondered at the gracious words which proceeded out of his mouth." This was a perfect specimen of expository preaching; and the effect of it was that the hearers were deeply interested and impressed. This was not a casual or solitary instance, but was his *custom* wherever he found a synagogue to improve the opportunity on the Sabbath to instruct the people by unfolding the Scriptures.

With what clearness and power did he explain the law in his sermon on the mount, and refute the false glosses and corrupting traditions of the Jews! "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."

Paul imitated his Master. The record states, that "as his manner was he went into a synagogue of the Jews at Thessalonica, and three Sabbath days reasoned with them out of the Scriptures." Afterward he wrote to them saying,—"So we speak, not as

pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words as ye know, nor of men sought we glory."

At Ephesus he went into the synagogue, and spake boldly for the space of three months, discussing the things concerning the kingdom of God. He took the *sword of the Spirit which is the word of God*, and wielded it with power and efficacy. Instead of a learned, finely composed ovation, he expounded and applied the Scriptures, setting forth the crucified and risen Saviour as the giver of life and salvation to the simple and perishing.

The Lord told Paul that he had "much people" in the proud and profligate city of Corinth where were many seekers after wisdom, many self-conceited disputers, and all given to idolatry. What method did he adopt to teach them true wisdom, and win them to Christ? What was the style of his ministrations? His epistle to them furnishes the answer. "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God."—"My speech and my preaching was not with enticing words of man's wisdom, but with demonstration of the Spirit, and of power. He declared, made known the *testimony of God*,—his testimony concerning Jesus Christ and salvation by him; knowing that the gospel is the wisdom of God and the power of God to them who believe. From his own statement it is evident that he "scrupulously avoided mixing with it any embellishments of oratory, or forms of philosophical argumentation." This he did that "their faith should not stand in the wisdom of men, but in the power of God." Such divinely taught, divinely blessed examples are worthy of imitation.

2. *Exposition makes a minister thoroughly acquainted with the Bible.* Next to personal piety, this is the best

qualification for ministerial success. It necessitates a critical examination of the inspired word. It takes him to the languages in which it was written and makes him his own commentator. While he may obtain help from the able exegesis of others, he makes himself independent by the exercise of his own powers. On this subject Dr. James Gray remarks,—" Might it not be worth the church's while to consider whether she ought not to exact a weekly exposition of a portion of Scripture from her ministers, not merely for the purpose of her instruction, but for the purpose of instructing *themselves*. An intelligent commentator can not be a bad divine. Preparation for the weekly exposition of Scripture, compels a minister to be a diligent student. It keeps him habitually engaged over the whole field of literature, languages, criticism, history, chronology, laws, antiquities, everything. A good expositor of the Scripture must become a learned divine, according to the measure of his faculties. Who enjoys the benefit? Himself first, and next the church.¹

He remarks also, " It is, as I conceive when he is acting as a mere expositor, that the gospel minister appears in his highest glory. It is then that the highest deference is paid to him. It is then that he speaks with peculiar authority. The people no longer seem to think that they are listening to man's doctrine;—they dare not be angry with him, though he speaks daggers to them, for he is explaining God's own law, he can not help saying what God has put in his holy word." Now as the Bible contains all the knowledge we have of spiritual, divine, and eternal things, the more thoroughly we become acquainted with its teachings, the more enlarged and correct will be our views of those things; the more will our

minds be enriched with heavenly wisdom. That sacred treasury is exhaustless; and those who penetrate most deeply into it are recompensed with the abundance of its riches.

True there are difficulties. But says Dr. Gray, " The true encouragement is this: that if the labor be difficult, the pay is glorious. The clear and assured views of divine truth which the practice of scriptural exposition produces; the intellectual and spiritual riches, which are the result; the promptitude and facility with which divine subjects will, by and by, be grasped, discussed, and handled; these are a few, and only a few, of the precious rewards which God bestows on all the diligent students of his own word. The minister who has conquered the difficulties of a commentator, I mean he who can, with reasonable industry, expound a chapter or part of a chapter on the Sabbath, has in reality conquered the most formidable difficulties of his office. Saturday is divested of all its terrors. He never trembles about a few leaves of manuscript. He can cteek for thousands, and is not afraid of failing for small change. If his heart be only right with God he can hardly ever be unprepared for preaching the gospel. Thus, before he has reached the meridian of life, he finds himself a man; and carries his sermons in his heart and not in his pocket."

3. A regular *course of exposition makes the people acquainted with the Bible*. They hear from one Sabbath to another a connected and thorough explanation of a book, a gospel, or an epistle. Their minds follow along the historical narration, as we have it in the gospels and the Acts, and grasp the scope of preceptive and doctrinal instruction and perceive its applicability to themselves. Bible classes are thought to be quite important, though made up of only a few individuals. Expository preaching makes the *whole*

¹ Mediatorial Reign of the Son of God.

congregation a Bible-class in fact, though not in name. It gives to many of all ages the advantage of such a class, and those, too, who would not become members of one. It opens to the neglecters of the Bible the heart-searching, illuminating contents of the Bible. It makes those who seldom peruse it know what is the will of God; what is their character and relation and accountability to him, notwithstanding their habitual neglect of the divine word at home. They thus find that God speaks to them, and holds them under his authority and amenable to him though they seek not to know his will.

People generally are much more ignorant of what the Scriptures teach than is commonly supposed, even where churches are numerous. You may find proof of this at any time by conversing with those who are unconverted and many also who are professors. Sermons written on a single verse or a part of a verse, and that scarcely noticed after a brief explanatory exordium, do not give the people an understanding of the word of God, except in a very limited degree. Such discourses are beneficial and should not be discontinued. They hold an important place in the wise system of means for the salvation of mankind. But the apostolic method is too valuable to be cast aside. Many, very many are sceptical concerning the things revealed in the Bible just because they do not understand them. True their hearts are opposed to divine truth, and to the glorious Author of it; yet it is a fact that they have but very little knowledge of it. Depravity and ignorance keep their minds in darkness and intensify their prejudices. The best remedy we can employ to cure infidelity is to cause people to understand what God has revealed.

4. *Expository preaching gives a connected view of the Scriptures.* This is

specially important as respects the epistles. The writers of these had particular reasons for writing them;—specific objects to accomplish relating to doctrine, or the spiritual condition and wants of the churches to whom they were addressed. These are kept in view in their instructions, reasonings, and exhortations. To perceive the beauty, force, and adaptedness of what they wrote, it is necessary to enter into their views and motives; to adopt and pursue their train of thought, and keep in our minds the objects at which they aimed. How can this be done by taking, perhaps once in a whole year, two or three isolated passages in an epistle as a topic for as many discourses? How much of an understanding does any congregation get of an inspired epistle, its sublime truths, its profound reasonings, by such a mode of instruction? Even if the congregation be one of more than ordinary intelligence, the knowledge they get of the things revealed is scanty, and in shreds and disconnected pieces.

But when an exegetist, who loves his work, goes on from chapter to chapter, keeping before the minds of his hearers the design of the inspired writer, giving an interpretation of his language, recapitulating or reviewing briefly what had been previously said, and unfolding with true spiritual discernment the meaning of the whole; a glow of light and warmth is thrown into the minds of the people, believers are edified, and all from the young to the old are instructed.

5. *This method, by interesting the people, operates as an incentive to attend public worship.* A desire to know more of what is revealed is produced, and the continued gratification of that desire increases it. At the close of each Sabbath the people can know by looking at the text what is to come next in the course. Perhaps the succeeding verses are difficult to under-

stand, and by some have never been understood. They will feel that they must go and hear the pastor explain those passages, — what he will say on the doctrine they see expressed, or a particular duty they see inculcated. Thus there is no necessity for advertising his subjects. I have known persons to go out to the sanctuary in inclement weather, which perhaps they would not have done, because they were unwilling to lose an exposition. Not only those who have a desire for the knowledge of divine things, but those who are not serious and meditative, even youth, may become interested and love to go to the house of the Lord on the Sabbath.

6. A regular course of exposition gives a pastor opportunities to preach all the doctrines, — to inculcate all the duties, to give all the admonitions, reprove sin in all its forms, and present the great and precious promises, and hold up the terrible threatenings contained in the Scriptures. The people see that these divine teachings are not to be passed over and disregarded; but are a part of God's counsel to be declared by his servants. They know that their minister is expounding and enforcing divine truth; and that he is under solemn obligation to be faithful; that he may not ignore or conceal or pervert any part of that revelation which is given to enlighten and save mankind, and may not pass lightly over sins marked with divine reprobation.

This method has the advantage of presenting a great variety of subjects. All that God has revealed respecting himself, his law, his government, — all that relates to the character, the mission, and redeeming work of Christ, — all that respects our characters, duties, and destinies, — all that pertains to morals and Christian practice, come under consideration in scriptural order as time permits. A pastor and his

people may thus have a pleasing consciousness that he has declared "the whole counsel of God."

Furthermore, a course of exposition saves a minister much time and perplexity in finding texts. Many a one has spent days in search of a passage on which to compose a sermon; and after this profitless, unsatisfactory, exhausting labor has not succeeded in obtaining one. The Bible has seemed for the time as a sealed book. It was apparently destitute of appropriate passages. Nothing suited the mind or the occasion, and so all were rejected. This very unpleasant experience is avoided when a regular course of exposition is pursued. When the exercises of the Sabbath are concluded, the pastor knows where to begin his preparation for another, and may commence the work without loss of time.

7. The mode of preaching which I am advocating is *the most effectual remedy for an excessive and increasing fastidiousness in the people*. It demands what is exceedingly difficult if not impossible for the generality of preachers to satisfy. Though this may be regarded as evidence of refinement and cultivated taste, it is equally "evidence of frivolity which prefers elegant amusement" to the weighty truths of the gospel. Says Dr. Gray, "The public insist that they shall sit as critics on the talents and taste of their ministers. Ministers prepare themselves for the ordeal which they can not avoid; — they spend their time, and absolutely wear down and waste their animal and intellectual vigor in writing fine classical sermons; till, when they have done writing them, they have scarcely animation left to be able to preach them, or even to read them decently. While the public makes such large demands for elegance, they are no less clamorous for variety. In this, too, they must be gratified. Hence the sermon becomes the vehicle of all sorts of subjects, and partakes

of all the attributes of all kinds of composition. Is it possible for any man to avoid falling into a narrow circle of theology who does nothing in the pulpit but preach finely composed classical sermons?" "I am persuaded that there are expositors, who, if their churches were to require them to quit the practice, and confine themselves to sermons, would indignantly close their pulpit doors, exclaiming, No! If I am not permitted to preach Christianity by explaining the Bible, I will not spend my time writing eloquent orations for those who do not love the truth."

Now, to counteract and keep in check this extreme, exacting fastidiousness, the plain, practical expository mode of preaching is the most effectual. It is just the opposite of a fanciful, imaginative, superficial manner of treating the great themes of religion. It presents the pure milk of the word for the nourishment of babes in Christ, and the strong meat of sublime doctrines to advanced believers for their growth in manliness and strength. An honest and faithful expositor can not deal in flowers and froth to gratify the unreasonable fastidiousness of his people. A deep realization of the solemn, momentous, soul-awakening truths of God, and of his own responsibility as an ambassador of Christ will not permit him to substitute for those truths the vain philosophies of men, and the ingenious, amusing conceptions of his own brain.

8. *Thorough exposition is peculiarly adapted to accomplish the great design of preaching, which is the conversion of sinners, and the establishment of Christians in faith and holiness.* What is the chief instrumentality which God has appointed to accomplish the great work? Is it not his own pure, unvarying, unalterable truth? What was the instrument Christ gave to the apostles to be used effectively to slay

his enemies, and overthrow the strongholds of Satan everywhere? Was it not the sword of the Spirit, which is the word of God? Is not that the instrument which he puts into the hands of all his servants, and can we manufacture a better? What was it that slew Paul, and laid that un pitying persecutor a penitent believer at the feet of Jesus? "I was alive without the law once," he says, "but when the commandment came, sin revived and I died." Must not the law now be plainly interpreted, and be pressed on the conscience in all the breadth and depth of its import, without qualification or abatement? What was it that dimmed the glory of that most magnificent of all temples, the temple of Diana at Ephesus, whom all Asia worshiped, and finally swept it from the earth? Paul went there and spake boldly in the synagogue, discussing and persuading the things concerning the kingdom of God. Then, because of opposition, he did the same in the school of one Tyrannus for two years, "so that all who dwelt in Asia heard *the word of the Lord Jesus*, both Jews and Greeks." It was the unvarnished, unadulterated truth of God, accompanied with the Holy Spirit, that performed that mighty work. That truth, now wielded as Paul wielded it, is the same powerful instrumentality for the conversion of sinners, the overthrow of heathenism, and the building up of the Christian church. That God can convert people in Christian or heathen lands without the instrumentality of revealed truth, we freely admit; but that is not his usual method. And the more clearly and faithfully that truth is explained and enforced, the more effectual does it become; the more does it prove itself to be the power of God unto salvation. Who, that has labored in revivals of religion, does not know that it is not philosophy, nor metaphysics, nor logic, nor elegances

of style, that awakens the careless and worldly; that convinces of sin and condemnation; that quickens into new life the spiritually dead; and makes Christians prayerful, zealous, and ready to every good word and work? Who that has had experience does not know that it is Bible truth which gives relief to the burdened conscience of the sinner? Who, that has often visited the sick and dying, has not observed that what has particularly arrested attention, and given them light and comfort, are texts of Scripture? To please, amuse, and attract an audience is one thing, but to awaken stupid consciences, — to excite the inquiry, what must I do to be saved, and to convert from the practice of sin to the practice of holiness, is quite another.

In the language of the writer already quoted, "The Bible is the mediatorial instrument which the mediatorial Son of God uses in subduing the sons of

men into submission to his own divine authority. This book is the very scepter of his power. This book does all the good that is done." We conclude, then, that he will do most good to the church of Christ and the souls of men, who makes the most use of the Bible, — who understands and feels in his own soul the preciousness and importance of its truth and labors to make others understand and feel their power.

There is much scepticism respecting divine revelation in people of all classes. How shall this be eradicated? What remedy should be employed? If we would dispel darkness, we must let in light. If we would exterminate error, we must employ truth, — revealed truth. The Bible must speak. The Bible must refute. The infallible teachings which God has given must be explained and inculcated, so that all shall feel that it is he who speaks and not man.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1865-6.

COMPILED BY REV. A. H. QUINT.

WE resume the record, made in our early volumes, of the Professors and Students in the Theological Schools connected with our denomination, believing it will be of value to the churches. 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. Will not the seminaries adopt this list?

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.
D.C.	Dartmouth College, N. H.
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.
M.C.	Middlebury College, Vermont.
N.J.C.	New Jersey College, New Jersey.
N.Y.F.A.	New York Free Academy, N. Y.
N.Y.U.	New York University, New York.
O.C.	Oberlin College, Ohio.
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.	R. Kendrick Harlow, Middleborough, Mass.	A.C. 1865
U.M.	University of Michigan, Michigan.	R. Piercy Hibbard, Brooklyn, N. Y.	N.Y.F.A. —
U.P.	University of Pennsylvania, Pa.	Henry H. Hutchinson, Minot, Me.	R.C. —
U.Vt.	University of Vermont, Vermont.	George H. Kimball, Boston, Mass.	— — —
Wab.C.	Wabash College, Indiana.	George R. Merrill, Newburyport, Ms.	A.C. 1865
Wat.C.	Waterville College, Maine.*	William F. Ober, Beverly, Mass.	A.C. 1865
W.R.C.	Western Reserve College, Ohio.	J. E. Pierce, Monmouth, Me.	B.C. 1862
Wh.C.	Wheaton College, Illinois.	William H. Rand, Keene, N. H.	M.C. —
W.C.	Williams College, Massachusetts.	Fred E. Sturgess, Augusta, Me.	A.C. 1864
Y.C.	Yale College, Connecticut.	Philander Thurston, Enfield, Mass.	A.C. 1865
		Webster Woodbury, Sweden, Me.	B.C. 1864

(19) TOTAL, 34.

NOTE. — The last graduating class numbered twenty. For several years immediately preceding the two last, the average number of students was more than sixty.

I. — THEOLOGICAL SEMINARY, BANGOR, ME.

FACULTY.

- REV. ENOCH POND, President, Waldo Professor of Ecclesiastical History, and Lecturer on Pastoral Duties.
- REV. GEORGE SHEPARD, Fogg Professor of Sacred Rhetoric, and Lecturer on the English Language.
- REV. DANIEL SMITH TALCOTT, Hayes Professor of Sacred Literature.
- REV. SAMUEL HARRIS, Buck Professor of Christian Theology, and Librarian.

SENIOR CLASS.

*Names and Residence.**Graduated.*

Emory G. Chaddock, Alexander, N. Y.	Hills. C.	1863
Anra L. Gerrish, Exeter, N. H.	— — —	— — —
Gilman A. Hoyt, East Machias, Me.	— — —	— — —
Joseph B. Ladd, Providence, R. I.	W.C.	1860
Abram Maxwell, Sweden, Me.	B.C.	1861
Samuel W. Pearson, Alna, Me.	B.C.	1862
Geo. H. Pratt, Shrewsbury, Mass.	A.C.	—
Andrew J. Smith, Swan's Island,	B.C.	1863
Abiel H. Wright, Cambridge, Mass.	— — —	— — —

(9)

MIDDLE CLASS.

F. W. Dickinson, Griggsville, Ill.	Ill.C.	1864
Edgar L. Foster, East Machias, Me.	A.C.	1864
N. W. Grover, W. Bethel, Me.	B.C.	1864
Henry B. Hart, Holden, Me.	— — —	— — —
W. S. Kimball, Newburyport, Mass.	A.C.	1863
A. F. Marsh, Montague, Mass.	— — —	— — —

(6)

JUNIOR CLASS.

Samuel B. Andrews, Exeter, Me.	Ba.C.	1862
Thomas E. Babb, Plainfield, N. J.	A.C.	1865
Albert Galliford Bale, Dubuque, Io.	A.C.	1865
E. Brookings, Jr., Woolwich, Me.	Wat.C.	1862
James Dingwell, Jr., Providence,		
R. I.	A.C.	—
A. Doremus, Parsippany, N. J.	R.C.	1864
Edward P. Eastman, N. Conway,		
N. H.	— — —	— — —
Vitellus M. Hardy, Wilton, Me.	A.C.	1865

II. — THEOLOGICAL SEMINARY, ANDOVER, MS.

FACULTY.

- REV. EDWARDS A. PARK, Abbott Professor of Christian Theology.
- REV. ELIJAH P. BARROWS, Hitchcock Professor of the Hebrew Language and Literature.
- REV. AUSTIN PHELPS, Bartlett Professor of Sacred Rhetoric.
- REV. EGBERT C. SMYTH, Brown Professor of Eccl. History, and Lecturer on Pastoral Theology.
- REV. J. HENRY THAYER, Associate Professor of Sacred Literature.
- REV. CHARLES M. MEAD, Hitchcock Professor (elect) of the Hebrew Language and Literature.
- PROF. WILLIAM RUSSELL, Teacher of Elocution.
- PROF. LEWIS B. MONROE, Teacher of Elocution.

RESIDENT LICENTIATES.

Names and Residences. Coll. Grad. Sem.

A. V. G. Allen, Lawrence, Ms.	Ken.C.	1862.	Andover.
William H. Beard, Andover, Ms.	— — —	— — —	Union.
Thad. H. Brown, Andover, Ms.	Y.C.	1860.	Andover.
W. H. Dowden, Carlisle, Ms.	— — —	— — —	— — —
Hugh Elder, Dunfermline, Scotland,	U.E.	1863.	Scot. Cong. Theol. Hall.
H. B. Ensworth, Rochester, N. Y.	— — —	— — —	— — —
Ephraim Flint, Jr., Andover, Ms.	W.C.	1851.	— — —
E. J. Hart, Andover, Ms.	— — —	— — —	Bangor.

Joseph H. Leach, Westminster, Vt.	A.C. 1861.	—
Edward W. Morley, Williamstown, Ms.	W.C. 1860.	Andover.
Mason Noble, Jr., New York City,	W.C. 1862.	Union.
J. C. Phelps, Andover, Ms.	—	—
Benjamin A. Robie, Gorham, Me.	—	Bangor.
W. F. Snow, Somerville, Ms.	H.C. 1861.	—
Frank P. Woodbury, Jackson, Mich.	W.C. 1861.	Union.

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SENIOR CLASS.

<i>Names and Residences.</i>	<i>Graduated.</i>
Frederic B. Allen, Boston, Ms.	A.C. 1863
Samuel W. Dike, Thompson, Ct.	W.C. 1863
John H. Denison, Boston, Ms.	W.C. 1862
William D. Doty, Boston, Ms.	Ken.C. 1862
Horace Dutton, Auburndale, Ms.	Y.C. 1862
M. Everett Dwight, N. Y. City,	N.Y.F.A. 1860
Addison P. Foster, W. Springfield,	Ms. W.C. 1863
Elbridge Gerry, W. Randolph, Vt.	M.C. 1862
Chauncey L. Hamlen, Cleveland,	Ohio. W.R.C. 1863
Wm S. Hubbell, N. Stonington, Ct.	Y.C. 1858
Alfred P. Johnson, Bedford, Ms.	H.C. 1861
Nathaniel S. Kimball, Bradford, Ms.	D.C. 1861
James G. Merrill, Andover, Ms.	A.C. 1863
John H. Morley, Williamstown, Ms.	W.C. 1863
Bernard Paine, East Randolph, Ms.	D.C. 1863
Samuel B. Petteggill, Grafton, Vt.	—
William H. Phipps, Paxton, Ms.	A.C. 1862
William C. Reed, Hampden, Me.	Y.C. 1863
Alvah M. Richardson, Winchester,	Ms. A.C. 1862
Frank H. Snow, Fitchburg, Ms.	W.C. 1862
Charles R. Treat, Boston, Ms.	W.C. 1863
Wm. J. Tucker, Fishersville, N. H.	D.C. 1861
Daniel W. Waldron, Augusta, Me.	B.C. 1862
John K. Williams, Charlotte, Vt.	M.C. 1860
Frank W. Winslow, Philadelphia,	Pa. U.P. 1863

(25)

MIDDLE CLASS.

<i>Names and Residences.</i>	<i>Graduated.</i>
Alden Allen, Potsdam, N. Y.	U.M. 1862
George W. Andrews, Andover, Ms.	O.C. 1858
C. F. P. Bancroft, Mt. Vernon, N. H.	D. C. 1860
John P. Barrett, Boston, Ms.	H.C. 1864
Thomas W. Bishop, Boston, Ms.	H.C. 1863
Lyman H. Blake, Washington, Ms.	M.C. 1863
Benjamin A. Dean, Shrewsbury, Ms.	A.C. 1862
Samuel E. Evans, Chelsea, Ms.	H.C. 1863
Joseph E. Fiske, Grantville, Ms.	H.C. 1861
Bradford M. Fullerton, Amherst, Ms.	A.C. 1861
Lewis Gregory, Wilton, Ct.	Y.C. 1864

Alfred S. Hudson, Sudbury, Ms.	W.C. 1864
Everett E. Lewis, Bristol, Ct.	W.C. 1862
Nathaniel S. Moore, Brooklyn, N. Y.	Y.C. 1861
Charles M. Palmer, Orfordville, N. H.	D.C. 1862
William E. Park, Andover, Ms.	Y.C. 1861
William H. Savage, Chelsea, Ms.	B.C. 1858
George W. Scott, Pittsburg, Pa.	M.C. 1864
Amos Skeele, Chicopee, Ms.	Ken.C. 1864
Newman Smyth, Brunswick, Me.	B.C. 1863
E. P. Sprague, So. Orange, N. J.	N.Y.U. 1864
Charles B. Sumner, Southbridge, Ms.	Y.C. 1862
Henry M. Tenney, Vineland, N. J.	A.C. 1864
George W. Warren, Boston, Ms.	H.C. 1860
Lyman W. Winslow, Beloit, Wis.	Bel.C. 1863

(25)

JUNIOR CLASS.

<i>Names and Residences.</i>	<i>Graduated.</i>
James H. Babbit, Taunton, Ms.	A.C. 1865
Edward T. Bartlett, Philadelphia, Pa.	U.P. 1865
Albert Bowers, Hancock, N. H.	D.C. 1863
J. Wesley Churchill, Nashua, N. H.	H.C. 1865
De Witt S. Clark, Chicopee, Ms.	A.C. 1863
Joseph Cook, Ticonderoga, N. Y.	H.C. 1865
Sidney Crawford, Barre, Ms.	A.C. 1861
Marshall M. Cutter, Cambridge, Ms.	H.C. 1864
C. T. Dering, E. Setauket, N. Y.	Ham.C. 1864
James G. Dougherty, Newport, R. I.	B.U. 1865
Myron S. Dudley, Chester, Vt.	W.C. 1863
John Edgar, Philadelphia, Pa.	—
Thomas A. Emerson, S. Reading, Ms.	Y.C. 1863
Hermann Ficke, Bremen, Germany,	—
J. Irving Forbes, Philadelphia, Pa.	U.P. 1861
George H. French, Candia, N. H.	D.C. 1863
Serenio D. Gammell, Charlestown, Ms.	A.C. 1865
Charles L. Hubbard, Corinth, Vt.	D.C. 1865
Chas. E. Lane, S. Newmarket, N. H.	A.C. 1865
James H. Lee, Charlestown, Ms.	A.C. 1864
D. Dana Marsh, Thetford, Vt.	D.C. 1865
Henry P. Page, Center Harbor, N. H.	D.C. 1861
George H. Palmer, Boston, Ms.	H.C. 1864
Webster Patterson, Strafford, Vt.	D.C. 1865
Samuel W. Powell, Boston, Ms.	—
John P. Taylor, Andover, Ms.	Y.C. 1862
Joseph Ward, Pawtucket, R. I.	B.U. 1865
William H. Warren, Westboro', Ms.	H.C. 1865
Will C. Wood, West Roxbury, Ms.	H.C. 1860

(29)

Total, 94.

III. — THEOLOGICAL DEPARTMENT,
YALE COLLEGE, NEW HAVEN, Ct.

FACULTY.

REV. THEODORE DWIGHT WOOLSEY, Presi- dent.
—————, Dwight Professor of Didactic Theology.
REV. ELEAZAR T. FITCH, Livingston Profes- sor of Divinity, Emeritus.

REV. NOAH PORTER, Jr., Clark Professor of Moral Philosophy and Metaphysics, and Instructor in Didactic 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.

ADDISON VAN NAME, Librarian and Instructor in Hebrew.

RESIDENT LICENTIATES.

Names and Residences. *Graduated.*

James Henry Crosby, Bangor, Me.
John Haskell Hewitt, Preston, Ct.
George Lee Woodhull, Sayville, N. Y.

(3)

SENIOR CLASS.

George Wallace Banks, Greenfield Hill, Ct.

Henry Edwards Cooley, New Haven, Ct.
Heman Packard DeForest, N. Haven, Ct.

Cyrus West Francis, Newington, Ct.

Wright Caleb Galpin, Candor, N. Y. ———

Algernon Mordant Goodnough, Brandon, Vt.

David B. Perry, Worcester, Mass.

Wm. C. Sexton, Plymouth, N. Y.

Lewis Williams, Lyon's Falls, N. Y. ———

(9)

MIDDLE CLASS.

John Birge Doolittle, Hartford, Ct.

Cornelius L. Kitchel, Chicago, Ill.

Wm. E. Lincoln, Painesville, O. O. C.

Winthrop D. Sheldon, New Haven, Ct.

(4)

JUNIOR CLASS.

Simcon Olmsted Allen, Enfield, Ct.

John P. Aphorpe, North Bridgewater, Mass. A. C.

John Wickliffe Beach, Millington, Ct.

Geo. S. Dickerman, New Haven, Ct.

Charles Hyde Gaylord, Ashford, Ct.

Allen McLean, Simsbury, Ct.

Sanford Smith Martyn, New Haven, Ct.

Geo. S. Merriam, Springfield, Mass.

(8)

TOTAL, 24.

All the above are graduates, except those marked with a dash.

IV. HARTFORD. — This school has recently removed from East Windsor to Hartford, and is in process of re-organization and re-endowment. Although in successful operation, no catalogue has been issued this year, and we are unable to give a list of students. Towards the endowment, we see it stated in

newspapers, that James B. Hosmer, of Hartford, has just added the munificent sum of fifty thousand dollars.

V. — THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OBERLIN, OHIO.

FACULTY.

REV. CHARLES G. FINNEY, President and Professor of Theology and Mental and Moral Philosophy.

REV. JOHN MORGAN, Professor of Biblical Literature.

REV. JAMES H. FAIRCHILD, Associate Professor of Theology and Moral Philosophy.

———, Professor of Sacred Rhetoric and Adjunct Professor of Mental Philosophy.

REV. JAMES B. WALKER, Lecturer on the Harmony of Science with Revealed Religion.

MIDDLE CLASS.

Names and Residences. *Graduated.*

Frederic D. Allen, Oberlin, O.

John M. Atwater, Oberlin, O.

James C. Cannon, Hiram, O.

William O. King, Hartland, N. Y. ———

J. B. T. Marsh, Oberlin, O.

Abdiel C. Parsons, Colebrook, N. H.

(6)

JUNIOR CLASS.

Thomas J. Adams, Goshen, Ind.

Holland B. Fry, Brighton, O.

Daniel E. Hathaway, West LeRoy, Mich.

William Kincaid, Jr., Cincinnati, O.

Chauncey N. Pond, Oberlin, O.

Robert M. Webster, Oberlin, O.

Theodore Wilder, Mulberry Corners, O.

(7)

Total, 13.

VI. — CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS.

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.

Professor BARTLETT, Librarian.

LECTURERS.

The following gentlemen are appointed as Lecturers on topics specially assigned by the Directors: —

REV. EDWARD BEECHER, on Church Institutions.

REV. JONATHAN BLANCHARD, Connection of the Old and New Testaments.

REV. J. M. STURTEVANT, Relation of Sects to the Church.

REV. A. L. CHAPIN, Relations of Christianity to Social Progress.

REV. J. B. WALKER, The Connection of Science and Religion.

RESIDENT LICENTIATE.

Name and Residence. *Graduated.*

Charles H. Richards, Y. C., 1860, Meriden, N. H. Andover, 1865

SENIOR CLASS.

Names and Residences. *Graduated.*

Elihu C. Barnard, Jefferson, Ill. O.C. 1860
 Warren F. Day, Newark, Ill. Wh.C. 1863
 Frederick G. Ensign, Saratoga, Wis. — — —
 Hanford Fowle, Emerald Grove, Wis. — — —
 John L. Granger, Crete, Ill. — — —
 J. A. Montgomery, Rockford, Ill. Wh.C. 1863
 Myron W. Reed, Watertown, Wis. — — —
 Augustine T. Smith, Plainfield, Ill. Ad.C. 1863
 (8)

MIDDLE CLASS.

Wm. H. Atkinson, Bloomington, Ill. Ill.C. 1864
 Harmon Bross, Milburn, Ill. — — —
 James Romeyn Danforth, New York, — — —
 Edward T. Hooker, Chicago, Ill. W.C. 1860
 William E. De Reimer, Berlin, Wis. A.C. 1862
 Paul Silas Feemster, Columbus, Miss. T.C. 1861
 Calvin R. Fitts, Rockville, Mass. A.C. 1864
 Thomas Gillespie, Peoria, Ill. — — —
 Charles E. Marsh, Galesburg, Ill. Wh.C. 1860
 Merritt B. Page, Belvidere, Ill. — — —
 Carrii C. Thayer, Dana, Mass. — — —
 Geo. Huntington Wells, Dover, Ill. A.C. 1863
 (12)

JUNIOR CLASS.

Franklin W. Adams, Fairport, N. Y. — — —
 John Allender, New London, Ct. — — —
 Gabriel Campbell, Ypsilanti, Mich. U.M. 1865
 Asher W. Curtis, Brodhead, Wis. Bel.C. 1863
 T. O. Douglass, Platteville, Wis. Ill.C. 1865
 Albert Augustus Fiske, Chicago, Ill. — — —
 Lroy S. Hand, Atlanta, Ill. Wh.C. 1862
 James Harrison, Baraboo, Wis. — — —
 Geo. McQueen Landon, Chicago, Ill. U.M. 1857
 Albert Josiah Lyman, Lenox, Mass. — — —
 Daniel Merriman, Chicago, Ill. W.C. 1863
 George A. Paddock, Chandlerville, Ill. — — —
 Samuel P. Putnam, Pembroke, N. H. — — —
 Samuel Fay Stratton, Princeton, Ill. Wh.C. 1865
 Henry B. Waterman, Belvidere, Ill. Y.C. 1863
 Franklin Wells, Galesburg, Ill. K.C. 1858
 (16)

PARTIAL COURSE. *First Year.*

Arthur E. Arnold, New Rutland, Ill. — — —
 Henry N. Baldwin, Tremont, Ill. — — —
 Charles Caverno, Waukesha, Wis. D.C. 1854
 Lanson Powers Norcross, Vinton, Io. — — —
 Clarendon M. Sanders, Boston, Ms. — — —
 George Smith, Lima, Wis. — — —
 James Tompkins, Galesburg, Ill. — — —
 Wm. A. Waterman, Blanford, Mass. — — —
 Spencer R. Wells, Delavan, Wis. — — —
 Charles H. Wheeler, W. Roxbury, Ms. — — —
 (10) Total, 47.

VII. — CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA, MONTREAL, C. E.

FACULTY.

REV. PRINCIPAL ADAM LILLIE, Systematic Theology and Church History.
 REV. HENRY WILKES, Homiletics and Pastoral Theology.
 REV. GEORGE CORNISH, Greek Testament Exegesis.

We are unable to give the list of students. An application secured, doubtless through some want of clearness on our part, only the list for the year 1864-5, instead of that for 1865-6. That list gave the names of eight students.

This school has been removed from Toronto to Montreal. An act of incorporation having been procured, was adopted August 25, 1864. The college became affiliated, also, with McGill University, upon a basis mutually agreed upon, and Dr. Lillie was appointed a Fellow of the University. "The full course of study extends over five sessions [eight months of the year, each], and is divided into a Literary Course of two Sessions, and a Theological Course of three Sessions." The following is the basis of affiliation, as agreed upon by the Corporation of the University and the Board:

I. Students of the said Congregational College, whether matriculated, partial, or occasional students, shall be subject to the Laws and Regulations of the Faculty of Arts, in the same manner as other students.

II. The Faculty shall make formal reports to the governing body of the said Congregational College, of: — (1.) The conduct and attendance of its students in the Classes of the Faculty; (2.) Their standing in the several Examinations; and (3.) Said reports shall be furnished after the Christmas and Sessional Examinations, severally, if called for.

III. Matriculated students shall be allowed no exemptions in the Course for the Degree of

B. A., till they have passed the Intermediate Examination. But they may take Hebrew in the Second and Third Years, instead of Modern Languages.

IV. In the Third and Fourth Years, they shall be allowed exemptions from the following subjects:—

(a) In the Third Year, they may omit Astronomy and Optics, Experimental Physics, and Rhetoric.

(b) In the Fourth Year, they may omit Experimental Physics and English Literature.

V. Certificates of attendance on the full course of Lectures in the Theological College must be produced by students who avail themselves of these exemptions, before entrance upon the B. A. Examinations.

Accompanying the report for 1865, are given the examination papers of April, 1865. They indicate a high and thorough course of study.

SUMMARY OF INSTRUCTORS AND LIBRARIES.

Sem.	Professors.	Lecturers, &c.	Vols. in Lib's.
Bangor,	4	—	11,000.
Andover,	6	2	22,000.
Yale,	6	1	*
Hartford, —	<i>not reported.</i>		
Oberlin,	4	1	†
Chicago,	4	5	2,600.
Montreal,	3	—	‡

* College, &c., 75,500.

† College, Theological, and Society Libraries, 10,500.

‡ Not reported.

SUMMARY OF STUDENTS.

Sem.	Res. Lic.	Sen.	Mid.	Jun.	Part. Course.	Total.
Bangor,	—	9	6	19	—	34
Andover,	15	25	25	29	—	94
Yale,	3	9	4	8	—	24
Hartford, —	<i>not reported.</i>					
Oberlin,	—	—	6	7	—	13
Chicago,	1	8	12	16	10	47
Montreal, —	<i>not reported.</i>					

ANNIVERSARIES IN 1866; AND VACATIONS.

BANGOR. — Anniversary, — Thursday, July 26. The next Seminary year begins on Thursday, October 18. There is but one vacation in the Seminary year, — commencing at the Anniversary and continuing twelve weeks.

ANDOVER. — Anniversary, — "First Thursday in August;" i. e., Thursday, August 2. "The first term commences in six weeks after the Anniversary;" the next Seminary year, therefore, begins on Thursday, September 13. The first term "continues till six weeks before the first Thursday in May. The second term commences on the first Thursday in May, and continues till the Anniversary."

YALE. — "The terms and vacations are the same with those in the Academical Department." "Commencement, Thursday, July 27." First term of next year begins Wednesday, September 12; ends December 18. There are three terms in the year.

HARTFORD. — Not reported.

OBERLIN. — "The terms and vacations are the same with those in the College department." "The annual Commencement is on the fourth Wednesday of August;" i. e., Wednesday, August 22. "The College year is divided into three terms:— The first term begins the next Monday after Commencement, and ends on the Saturday preceding the fourth Wednesday of November. The second begins on the fourth Wednesday of February, and ends on the fourth Wednesday of May. The third begins the next Wednesday following the close of the previous term, and ends on the fourth Wednesday of August."

Also, "in order to accommodate those who wish to teach, there is but one vacation, commencing on Saturday before the fourth Wednesday of November, and ending on the fourth Wednesday of February. There is also a recess from study of six days, from the close of the second term to the commencement of the third, and of four days after Commencement." Whether the first part of this paragraph applies to the Theological department, is not stated.

CHICAGO. — Anniversary, — "last Thursday in April;" i. e., Thursday, April 26. "The academic year is divided into two terms, — the Lecture and the Reading term: the former commencing the second Wednesday of September, and continuing till the last Thursday in April; the latter extending from the first Wednesday in June to the beginning of the Lecture term, — a vacation of six weeks intervening between the close of the Lecture term and the commencement of the Reading term."

"The Lecture term is to be devoted to attendance upon the regular exercises of the Seminary. The Reading term is intended to be passed by the student under the supervision of some Christian pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life. At the close of the Reading term, the student is required to present a certificate, from the pastor, of his diligence in study and propriety of department."

MONTREAL. — "The session in the Theological Departments begins on the second Wednesday in October, and ends on the second Wednesday in April."

Congregational Necrology.

Mrs. ANNE G. B. WARNER, wife of Prof. Aaron Warner, D. D., of Amherst, Mass., died July 7, 1865.

Mrs. Warner has passed away from a home which she loved, and where she was the object of the warmest affection. She has gone, we do not doubt, to a more blessed world, and entered upon a fellowship incomparably purer and higher than any earthly circle could furnish. We could not recall her if we would, and, though we follow her with tearful eyes, we rejoice both in the memory of what she has been and the knowledge of what she is.

There is little need of any formal tribute in her praise. Her memory will always be fresh and fragrant in the hearts which knew her. Few persons could meet her casually and but briefly without an impression of her amiable grace; and no one has ever known her intimately and well but that the first acquaintance with her rare qualities has been followed by a continually increasing respect and affection.

She was born in Gilmanton, N. H., April 26, 1800, and died July 8, 1865. During these years, through the varied discipline of grief and joy by which our Lord fits his chosen for his kingdom, she was made meet for the eternal inheritance. Those who knew her most intimately, felt most confidently the sincerity of her faith and the growing strength and fervor of her Christian hope and love. Until separated by her last disease from frequent intercourse with her friends outside her immediate family circle, no part of her life was secluded. She loved and enjoyed the social circle, and yet she lived for her friends more than she lived with them. She sought society less than she attracted it. The light which always shone upon her face and the love which was ever glowing in her heart cheered and charmed whoever approached her. Children loved to visit her. Students in college sometimes passed their happiest hours, with equal profit and pleasure, in her company. People of culture and those whose life was in a different sphere found her alike an appreciative friend. Her quickness to discern and her readiness to respond to the

feelings of others, her kindness and sympathy and self-forgetfulness, the unaffected dignity of her manner, and the easy grace of her conversation, rendered her the joy of her home and the delight of the larger circle whose eyes are dimmed by her departure. She is as widely missed as she is tenderly mourned; and the passage of time only renders more manifest their loss to those who loved her.

Her funeral was attended from her late residence at Amherst, July 10th, when the following remarks were made by Prof. Julius H. Seelye :

“In rising to speak, at this sorrowful house, it hardly seems possible for me to offer words of comfort to others: I feel too much like a mourner, needing myself the consolation which I might be expected to give. But is there one of us of whom the same might not be said? Who that knew this departed one did not love her? and who of all this assembly does not have in this bereavement a keen sense of personal loss?”

“I can not speak of her virtues. If they were not too many to be enumerated and too rare to be described, they are too precious in our memory, and are associated with too sacred an experience in our hearts, to be thought of at this moment but with tears and in silence.

“We do not mourn for her that her pain and weariness have ceased. That she is at rest in the completeness of the eternal life and the blessedness of the divine love, we confidently believe, and in this assurance do most devoutly rejoice. We think of her with the innumerable company towards which our looks and longings increasingly turn as we journey on in life, and, while we follow her with our thoughts, we seem to hear again the utterance, ‘These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all

tears from their eyes.' From this blessed fellowship we would not recall her. We even rejoice in her joy, while it is only for ourselves that our tears fall. We mourn our loss. We sorrow, even though we sorrow not as those 'which have no hope.'

"But our sorrows are divinely sent. Is there any ministry wherein God's love and wisdom are more clearly seen than in these afflictions, 'which work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen'? To the Christian the earth is a probation in two senses. It is a trial scene to see if we will secure the heavenly prize, and a trial scene in order that we may secure it. Judging from the Bible or our own experience, dear friends, can we discover in God's providences toward us any other end than to discipline us for the glorious destiny of his elect children? And is there aught else for us now than to accept the discipline with penitence and thankfulness and love, while we come boldly unto the Throne of Grace to find grace to help in this our time of need? For we have not an High Priest who can not be touched with the feelings of our infirmities, but who was in all points tempted and tried like as we are, yet without sin."

Rev. ROBERT HARVEY CONKLIN was born in Claverack, Columbia County, N. Y., April 22, 1808. Most of his early life was spent in Schoharie County, but when about eighteen years of age he came to reside in Camden, Oneida County. This place soon after became the scene of a powerful work of grace, which prevailed at that time throughout that section of country. Young Conklin, who had previously been a wild and thoughtless youth, more given to ridicule and scoffing than to serious things, was first arrested by the sudden conversion of a sister, and soon became himself a hopeful subject of divine grace. He entered at once, with the zeal of a new-born soul, upon labors for the conversion of his former companions in folly, and had the joy of seeing many of them embrace the Saviour.

His mind became at length much exercised on the question of preaching the gospel, but the difficulty of reaching the sacred

profession, on account of his limited advantages and limited means, seemed almost insurmountable. While making it a subject of special prayer, the Rev. Henry Smith, pastor of the church in Camden, making a pastoral call one day, inquired of his mother whether Robert would like to come into his family and study. The offer was gladly accepted, and he remained with Mr. Smith until his death, making good proficiency in his studies. After the death of his pastor he spent several terms at the Classical Institutes in Manlius and Camden, and then pursued a course of theological study with the Rev. Sylvester Eaton, pastor of the First Presbyterian Church in Buffalo, with whom he remained until licensed to preach, after which he labored several months among the Seneca Indians.

He was ordained as an evangelist at Victor, N. Y., June 7, 1831, bringing to the ministerial work such intellectual and spiritual equipment as he had been able to secure in the five years succeeding his conversion, without the training of a course of study in college and theological seminary. He brought to the work some natural and spiritual gifts, and among them a ready utterance and an earnest devotedness, which made a speedy demand for his services. Converted in a revival, and in full sympathy with the great movement of which it was a part, he spent most of the early years of his ministry in revival labors in different places in New York. The atmosphere of a revival was always congenial to him, and he retained through life a strong predilection for scenes and labors connected with the special outpouring of the Spirit, and during a ministry of thirty-four years he participated in a great number of such seasons of refreshing from the presence of the Lord.

He married Miss Catherine, daughter of Joseph Webb, of Canandaigua.

Of his successive residences and fields of labor the writer has no accurate information. He labored for a few years in Springfield, Mass.; for several years after, he ministered to the Free Church in Providence, R. I. He was never installed as pastor of any church, though often solicited to sustain the relation. He labored at three different periods in Ashtabula, O., the place of his latest ministrations, where with the loss of strength

he rested from the active duties of the ministry in April, 1864. His constitution was never robust, though he was able to accomplish a good deal of diversified work. Some visible symptoms of a tendency to consumption were matured and confirmed by a visit to the army in the service of the Christian Commission, and he was compelled to desist from preaching, and soon after took up his residence in Detroit as an invalid, to await the development of his disease. Some three or four months before his death he was removed to Cleveland. He was then emaciated and weak, and was still further reduced, month by month, often laboring for respiration, and suffering at times severe pain. Throughout his sickness he was calm, patient, and untroubled, ready to wait the appointed time, and more ready to depart. The faith which he had commended to others, sustained him in the hour of his need; his trust in Jesus was unreserved and unclouded.

A few Sabbaths before his decease at his special request, the sacrament of the Lord's Supper was administered in his sick-room, the pastor and deacons of the Congregational Churches near officiating in the service. At its conclusion he expressed the satisfaction which the occasion had afforded him, and returned thanks to the brethren. It was an evident comfort to him that he had been permitted to celebrate this sacred ordinance once more and for the last time, before he should partake of the fruit of the vine new in the kingdom of his Father. From Christian brethren near him, including two physicians, whose services were freely given, our sick brother received many kindnesses, for which he felt deeply grateful.

With his mental faculties unimpaired by the wasting of his frame, and with the surety of an unflinching confidence, knowing whom he had believed, he lingered until the noon of Friday, Dec. 15th, 1865, when in a sinking turn, differing not apparently from many through which he had passed, his spirit was suddenly released from its frail tabernacle, and he fell asleep in Jesus.

Our deceased brother was called to severe domestic bereavements. Of the six children whom God gave to him and his companion—a son and five daughters—only a daughter survives. An elder daughter was called away in the opening of her youthful promise,

and the only son at the age of fourteen. But with these afflictions, added to the trials incident to the ministerial office, the quiet cheerfulness of our departed brother was not broken down. He was constitutionally hopeful and sanguine, and not desponding, and bore up with good heart and hope to the end.

As a preacher our brother was argumentative, and he had a natural facility, both in arranging and expressing his thoughts. His method was logical, and his points were stated clearly. His discourses were seldom written out, and he usually took into the desk a bare outline—the leading heads written down on a card. He could speak off-hand with ease, without the least apparent embarrassment under any circumstances; and both in the pulpit and in discussion would often urge his views with a great deal of point and power. His mental schemes and projects may, sometimes, have partaken more of the ideal than of the actual—they may have bordered on the visionary—but when he addressed his fellow-men, he always had a definite aim, and was bold, earnest, and thoroughly practical.

On all the moral questions of the day, his position was that of a radical reformer—he could not have been anything else. He took a deep interest in the temperance reformation, and never tired of its advocacy. He was identified with the anti-slavery cause, and of injustice and wickedness in any form he was the unsparing foe. His moral attitude in any exigency could always be calculated on with entire confidence. He was fearless and plain, and sometimes severe in his animadversions; but those who knew him, know that his language was always the utterance of sincere moral conviction, that his spirit was not censorious, and that he was personally amiable, kind, and benevolent.

His ministry in Providence was his longest consecutive work, and was remembered by him as the pleasantest section of his ministerial life. He had the support and sympathy of his flock there, and the confidence and respect of all classes. It was a period full of the agitation of moral questions, in which he took a lively interest, and it included the great revival which brought such accessions to the church of Christ throughout the land, and in which he took an active part,—the daily prayer-meetings in that city being held

much of the time in his own place of worship.

On the afternoon of the Sabbath following his death, the funeral service was attended in the Plymouth Church, Cleveland, and a funeral discourse was preached by the pastor. His remains were subsequently interred in the cemetery in Springfield.

S. W.

Rev. CHARLES EMERSON BLOOD was born in Mason, N. H., March 1, 1810. His father's name was Reuben Foster Blood. His mother's maiden name was Relief Whiting. While he was a mere child, his father died, leaving the family with very limited means of support. After spending several years on a farm, he went to Royalston to learn the trade of brush-making. There he had little opportunity to gratify an ardent desire for mental improvement, and his associations were such as to greatly endanger his morals. Referring to that period, he afterwards said, "I have wondered many times that I did not become a confirmed drunkard."

His removal to Cambridgeport, when about seventeen years old, took him near to his mother and sister, who then resided in Boston. The latter, now Mrs. Julius A. Reed, of Iowa, "was an earnest Christian; and, from the time she herself found the Messiah, she sought to bring her brother to him." Through her influence, the subject of this sketch was induced to attend Rev. Samuel Green's preaching (of Essex Street Church) on the Sabbath and also some of his inquiry meetings. For nine weeks was he in a state of great anxiety, constantly surrounded by "thoughtless, irreligious, profane companions. They made a mock of everything sacred; and, when they found he was religiously disposed, they tried, but in vain, to laugh all seriousness away." He was advised by his spiritual guides to read Doddridge's "Rise and Progress," which he did, trying hard to follow its directions. It was of service to him, no doubt, for he there more fully learned what he must do to be saved. But he ever afterwards thought "it was the means of delaying his conversion, since he felt he must pass through all the phases of religious experience, described in that book." At length, however, after striving for two months and more, he reached a deliberate, determined

purpose, come what would, to serve the Lord. Was that the beginning of a Christian life with him? He doubted for a while. But his mind was calm, his heart filled with joy. "From that time, now thirty-eight years," he recently said, "I have never, for a moment, wavered in my purpose."

He united with the church in Rindge, N. H., in 1829, and took an active part in prayer and conference meetings; and in other ways did what he could to promote the cause which he had espoused, with intense interest. Soon the question reached him from an unexpected quarter, "How should you like to study for the ministry?" Of that he had not so much as thought. There he was, bound over to an apprenticeship which was to run a year and a half longer, and utterly destitute of means to meet the expenses of an education. But there was a voice in that inquiry that reached and stirred his heart; and he could not rest till he resolved, in humble dependence on the grace of God and the charities of His people, to enter upon, and prosecute a course of study with reference to that highest and most responsible office to which men or angels can be called.

We next find him—but not till he has attained his majority—at New Ipswich Academy, with a few dollars in his pocket. He was aided by the American Education Society and boarded himself, living in a most economical manner. As his scanty funds were completely exhausted at the close of a single term, he returned to the shop, where he had learned a trade, that he might earn a little money wherewith to pursue his studies. The means, thus secured, were spent in defraying his expenses to Illinois College, whither Rev. Asa Turner had directed his attention, and to which he was strongly allured by knowing that Dr. Edward Beecher was its president. That was in 1832, when the institution, about to become his Alma Mater, was two years old. He reached Jacksonville, "with clothes, a few books and fourteen dollars in money," his "whole outfit," as he himself has expressed it, "for eight years course of study," namely, five in college and three in some theological seminary. Many were his dark days. Often was he almost discouraged. But the Lord led him on and carried him through. During the period above named, he earned, by teaching

and in other ways, twelve hundred dollars, yet never lost a term, or failed to keep up with his class. He graduated in 1837; his only classmates were Robert Patterson, D. D., of Chicago, and Rev. Edward Scofield, of Indiana or Ohio. When he graduated, two friends were at hand to assist him — Rev. Artemas Bullard and Miss Catherine Beecher. He was then penniless; and ladies in Jacksonville provided funds to pay his fare to Cincinnati. But what should he do for board when he got there? A question which Miss B. answered at once: "Come to father's and teach the boys, and that will pay it." He spent three years in Lane Seminary, completing his course in 1840.

In June, 1840, brother Blood was married to Mary B., daughter of Nathaniel Coffin, Esq., a lawyer of Wiscasset, Me. Her mother's maiden name was Mary Porter, daughter of Dr. Aaron Porter of Portland, Me., and sister of Dr. Lyman Beecher's second wife. They had no children. He had been, two months before, installed pastor of the Presbyterian church in Collinsville, Ill., — a relation blessed to many and continued for seven years. Having resigned his ministerial charge, he taught school for five years in the same place; when, feeling it to be his duty to resume his more appropriate work, he accepted a call to the church in Farmington, Sangamon County, Ill. That people at once became, and ever continued, attached to him, and together they rejoiced in much good done.

Here we reach a very important period in the life of the deceased. We remember what a furor of excitement there was throughout the country in 1854. Shall Kansas be a free State? was the question. The North said "Yes;" the South, "No." Our brother felt it to be his duty to go and help save that embryo State to freedom. After deliberation and prayer, his people, realizing that they were making a great sacrifice, consented to give him up. Then we see him, on the 11th of October, the same year, on his way to a new field, with his wife and another family in company. "They hardly knew whither they were going, what reception they would meet, and how they could live when they arrived there." But the Lord shielded them from all evil and made ample provision for many of their more pressing wants. Two

weeks' travel brought them to the banks of the Missouri and to the house of a former acquaintance by whom they were hospitably entertained, and where the women and children found a home, while the two men went through the territory in search for a place on which to locate. They traversed the Big Blue river country and planted stakes for a town on the site where Manhattan now is, and then returned, a distance of one hundred and twenty miles, for their families. The first winter was spent in building log cabins, the whole company meantime living in little slab pens, about nine feet by ten, and so open as to be only a partial protection from the rain and snow. As the weather was less severe than usual, they did not suffer much.

Thus far, the writer has had before him the outlines of brother Blood's life, prepared by himself, at the request of his wife, a few weeks before his death. It is a matter of regret that he did not complete the narrative, so well begun; at least, furnish us with his entire history during a residence of about eight years in the "far West." To his usefulness there, where he was sustained by the American Home Missionary Society, we have ample testimony; though to what extent he was the instrument of strengthening the church of Christ and winning souls to him, we are not informed. But this we know, that wherever he resided he was constantly about his Father's business. Indeed he was foremost in every enterprise for the furtherance of the temporal or spiritual interests of those whom he was called to serve. His last years, four of them, were spent in Wataga, Illinois, where, as on other fields of labor, there are many monuments of his skill and executive ability and ministerial efficiency.

A few months since, the health of our brother so failed as to render it necessary for him to resign his pastoral charge again. Yet, during the period that elapsed between that event and his death, he conducted the prayer-meetings of the church and preached quite as often as was safe for him, and continued to teach a large Bible class to which he had become very much attached. The gratuitous services thus rendered were duly appreciated by the people. When called to give their last expression of attachment to him as their friend and spiritual guide, they crowded the house of worship to overflowing, and there

sighed and wept because they should hear his voice no more.

There is in my hands a closely written sheet, with this heading, "Record of the last sad week." It is from the pen of the widow of the deceased. A few extracts only, and those greatly condensed, can here be made. "Though cut down so suddenly he was prepared for the event. Nothing needed to be done for the world he was leaving or for that upon which he was entering." When, early in his sickness, it was intimated to him that his case was doubtful, "he said, with emphasis, 'I am nothing but a poor sinner. Christ is a great Saviour: all my hope is in him.'" At another time, as his physician said, "Mr. Blood, you are a very sick man," he responded, "You think I must go now?" After a pause of a moment, he added: "If it be the Lord's will, I am ready. But, oh! I would like to stay a while longer with my dear wife and my poor old mother. What will they do without me?" "A few minutes before his death," says the widow, "he turned his head, pillowed on my arm, his eyes fixed on mine, and sweetly said 'Home.' I asked, 'In heaven?' 'Yes.' 'With Jesus?' 'Yes;' and then added, 'Same work.' 'You mean for Jesus — your work of praise and love.' 'Yes.' He gave me a last kiss as I put my lips to his; and then I said 'Farewell,' and left him with the Saviour; for his feet had almost reached the other side of the river. He soon ceased to breathe; and I laid his head back and closed his eyes in their last sleep."

Our brother died — disease, typhoid pneumonia — March 25th, 1866, aged fifty-six years and twenty-four days, without a struggle or a sigh,

"Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams."

E. J.

GALESBURG, Ill., April 4th.

Rev. HORATIO BARDWELL, D. D., died in Oxford, Mass., May 5, 1866, in the 78th year of his age. His death was occasioned by congestion of the brain, resulting from injuries received during the burning of his dwelling-house and other buildings two days before.

He was born in Belchertown, Mass., a son of Elijah and Sarah W. (Smith) Bardwell, and a descendant in the fifth generation from Robert Bardwell, who came from London to Boston about 1670. He was graduated at Andover Theological Seminary in 1814, was licensed 6 July, 1814, by the Haverhill Association at Salem, and was ordained to the ministry at Newburyport, 21 June, 1815; Rev. Samuel Worcester, D. D., of Salem, preaching the sermon. Soon after, he sailed for Ceylon, as a missionary of the American Board. By direction of the Board he went to Bombay, and there labored till 1821, when his health became so much impaired that he found it necessary to give up the missionary work and return to America.

In 1823, having regained his health, he commenced preaching in Holden, Mass., and was there installed pastor in October of that year. Rev. Leonard Woods, D. D., preached the sermon. After a pastorate of nearly eight years, he received and accepted an appointment as agent of the American Board, in which service he spent about five years. He was installed, 9 June, 1836, pastor in Oxford, Mass. — Rev. John Nelson, D. D., of Leicester, preaching the sermon, — and was dismissed 8 June, 1864.

His publications are a Sermon on the Duty and Reward of Evangelizing the Heathen, 1815; two Sermons on the Subjects and Mode of Christian Baptism; and a Memoir of Rev. Gordon Hall, 1834, pp. 260.

He was not a graduate of any college, but received the honorary degree of A. M. from Dartmouth College, in 1814, and of D. D. from Amherst College, in 1857. P. H. W.

Books of Interest to Congregationalists.

MR. BRACE has given his life to the care of those for whom few care. To have provided a temporary home for 40,718 homeless boys in twelve years is a life-work. To have given even a little useful instruction to such igno-

rance; to have interested the humane and benevolent in the "Newsboys' Lodging House,"¹ so as to give their thousands in its

¹ Short Sermons to Newsboys, with a history of the

aid, to have reclaimed so many that before knew only vice,—all this and much more have been the toils and rewards of the writer of this well-filled volume. Fifty pages contain a brief history of the author's work, in connection with the Children's Aid Society; and then follow fifteen short, pithy, well-illustrated sermons, which were prepared for and preached to the "children of crime and misfortune," who could be persuaded to hear. It is a valuable and an interesting book.

—Let the war-worn veteran tell his own story. Who can do it so appropriately, so truthfully, so feelingly? If General Scott is more than tolerated in detailing his life-long work as the leader of our army, which, indeed, he had few occasions to lead, why may not such a warrior—in a harder contest—as Dr. Marsh give the reading world the results of his conflicts? He has contended against a relentless foe,—with the peers "of the beasts of Ephesus,"—and he has given the hydra-headed monster many a death-dealing blow in his thirty years' war. We are glad he has been spared to do so much; and not the least of his good deeds is this faithful and valuable record of the great temperance reform with which he has been so closely identified.¹ We heartily wish this book as large a sale as its merits richly deserve.

—Popery, with its usual effrontery, stands forth, assailing the battlements of Christian and civil liberty at every point. Let every one, who can, hurl the missiles of truth against this common enemy of our race until its power for mischief is broken. We welcome every well-directed effort to enlighten the public mind and educate the public conscience upon the great topics in controversy between Protestantism and Popery. Mr. Curtis's "Seven Discourses"² are a valuable contri-

bution to this end. While his topics may not be especially new or striking, his discussions and facts are suggestive and helpful to those who may wish information about and stimulus in the great work now before our Christian churches.

—An ecclesiastical council (Baptist) was called, in January last, to act upon the case of a church member who had married a woman who had obtained a divorce from her (first) husband because of unkind treatment. The council was desired to answer the question whether the Scriptures allow an entire dissolution of the marriage tie "for any cause save one." Unprepared to answer the question, it appointed a committee to report upon this subject. That report, prepared by Professor Hovey, of Newton, and adopted by the council, has been given to the public.³ The question is examined with all the patient skill of the able writer, and the conclusion reached that while the Scriptures allow a *separation* in some cases, they allow entire divorce only on one ground, "namely, fornication." The question is exciting much attention, on account of the laxity of laws in some States, and the great increase of divorce cases. This book is timely, and is worthy of careful perusal.

—Few books known to us are better filled with important truths, plainly, powerfully stated, than are found in *Daily Meditations*.⁴ A "meditation" for every day in the year, with a fitting text, fittingly expounded and made eminently practical. "The reader," as the preface well says, "will here find deep, precious, and suggestive thoughts, made vivid by a glowing imagination and striking inferences. . . . His faith will be strengthened by contact with the author's faith, and his zeal be kindled by his passionate jealousy for the glory of God." In connection with the

formation of the Newsboys' Lodging House. By Charles Loring Brace. New York: Charles Scribner & Co., 124 Grand Street. 1866. pp. 244.

¹ Temperance Recollections. Labors, Defeats, Triumphs. An Autobiography. By John Marsh, D. D., Secretary of the first three Temperance Conventions, and thirty years the Corresponding Secretary and editor of the American Temperance Union. New York: Charles Scribner & Co., 654 Broadway. 1866. pp. 373.

² The Mystery of Iniquity Unveiled; or, Popery Unfolded and Refuted, and its Destination Shown in the Light of Prophetic Scripture. In Seven Dis-

courses. By Chandler Curtis. Boston: Crocker & Brewster. 1866. pp. 417.

³ The Scriptural Law of Divorce. By Alvah Hovey, D. D., Professor of Christian Theology in the Newton Theological Institution. Boston: Gould and Lincoln. 12mo. pp. 82.

⁴ Daily Meditations, by the Rev. George Bowen, American Missionary, Bombay, India. Philadelphia: Presbyterian Publication Committee, 1334 Chestnut Street; New York: A. D. F. Randolph, 170 Broadway. 429 pp.

daily study of the Bible in the closet, let one of these meditations be also read, and a spiritual quickening will be the result. The author has evidently been led to a higher level than most attain, and thither he would bring us all. We cordially welcome this invaluable contribution to our Christian literature.

Common report ascribes the authorship of *The Cross in the Cell*,¹ to the Rev. Nehemiah Adams, D. D., of this city. It is a very interesting, instructive, and will be a very useful book if circulated and read as widely as it is likely to be. The triumphs of grace in such circumstances are wonderful. The conversations were very wisely conducted, and the quotations of Scripture and their simple, pertinent explication and application were such as Dr. Adams is eminently fitted to make.

“*Battle Echoes*”² is a good book. The different chapters were written at different periods during the war, and hence the early ones are useful only as showing what was said and felt at earlier periods. But the chapter on Reconstruction is timely and very sensible.

The Memorial of Rev. Dr. Cleveland, late of New Haven,³ includes the Funeral Discourse by Dr. Leonard Bacon; the Memorial Discourse, by Dr. L. H. Atwater; Lines suggested by the Death; Obituary;

¹ “*The Cross in the Cell. Conversations with a Prisoner while awaiting his Execution. By a Minister of the Gospel.*” American Tract Society, 25 Cornhill, Boston, Mass. pp. 236.

From the same press we have “*Bible Sketches and their Teachings for Young People*, by Samuel A. Green, B. A. First series, from the Creation to the Death of Joseph.” 216 pp., well printed and attractive. Also “*The History of a Lost Purse; or, Jessie and her Friends.*” 192 pp. Also “*Ten Helps to Joy and Peace*,” consisting of ten brief, well written tracts bound neatly in one little volume, and very suggestive of practical duties, and of the Christian’s sweetest privileges.

The Freedman’s Spelling Book and Third Reader are now ready for delivery and are valuable, invaluable for the purpose for which they are designed. *The Word to Sabbath-school Teachers*, 45 pp., is a word in season.

² *Battle Echoes; or, Lessons from the War.* By George B. Ide, D. D. Boston: Gould & Lincoln. 1866. 12mo. pp. 325.

³ *Memorial to Elisha Lord Cleveland.* New Haven: Thomas H. Pease. MDCCCLXVI. pp. 70.

and the Resolutions adopted by the Church and Society. The pamphlet is a suitable and feeling testimony to the memory of this lamented minister. We make no extracts, only because we hope to be soon furnished with a complete biographical sketch.

— No graduate of Yale College for the last half century, failed to know, and knowing failed to admire Prof. Benjamin Silliman.⁴ His commanding person, genial face, polite and universal recognition of every student, gentlemanly and noble bearing without affectation; his charming and inspiring lectures, his reading at prayers the twenty-first chapter of Revelations, his fervid and earnest supplications, with the occasional opening of his eyes; his marvelous good-nature and ready wit, his kindly and paternal regard for every young man who sought his counsel; all this and much more will be remembered by all who spent four years under the classic shades of Yale while this great and good man moved among his peers, “*primus inter primores.*” It is every way fitting that his influence should be perpetuated by giving the world his “*reminiscences*,” his letters so unique and instructive, the story of his own life and labors as he could so well tell it. Prof. Fisher has done a good work in arranging and connecting the abundant materials which were put into his hands, for twice two volumes of more ample dimensions than those now lying before us. Prof. Silliman speaks for himself, as his biographer wisely permits him to do. In his reminiscences and letters we really have a history of the college during the most important period of its existence. And no man living or dead has done more for its character or influence at home and abroad, than the subject of this valuable work. His abundant letters to and from the first scholars of Europe and this country, to and from artists and statesmen, clergymen and kindred, upon all topics interesting to all, are so racy, fluent, ardent, affectionate, often playful, and yet as often serious and weighty, that they

⁴ *Life of Benjamin Silliman, M. D., LL. D., late Professor of Chemistry, Mineralogy, and Geology in Yale College.* Chiefly from his manuscript reminiscences, diaries, and correspondence. By George P. Fisher, Professor in Yale College. In two volumes. New York: Charles Scribner & Co., 124 Grand Street, 1866. 407, 408 pp.

cannot fail to captivate and instruct all who read them. These volumes will grace many a library.

—Mr. Wilson's Presbyterian Historical Almanac¹ is issued for the year ending with the sessions of the assemblies and synods of 1864 — being the seventh volume of this work. It contains the names and members and proceedings of ten Presbyterian General Assemblies or Synods in the United States, and of twelve in Canada and other foreign countries; biographies of deceased ministers, and other information; and is illustrated by eight portraits on steel. As a historical work, this volume is invaluable. We are sorry that the compiler omits, for this year (with slight exception), the lists contained in earlier volumes, of "all the Presbyterian ministers throughout the world," with their respective church connections; and has reduced the statistics to a brief summary. We think that full statistics and complete lists of ministers are essential. But, without these, the volume is indispensable to all who wish to know the conditions and doings of the various Presbyterian churches. It ought to be supported much more liberally than we are afraid it is.

— Dean Stanley's great work on the

Jewish Church² eminently merits the high commendations it everywhere receives. The first part has been for some time before the public. Mr. Scribner has brought out the second part in a manner well fitted to the topic, and to the ability with which it is treated. And though the entire work was prepared for Dr. Stanley's class at Oxford, and delivered in lectures, it still has the form of a narrative, and is really an unbroken history from Saul to the Captivity. It is not dryly statistical, nor on the other hand are the facts which are the basis of the history ignored. These are so arranged and connected as to beguile the reader through the entire record without weariness. Take the reigns of Saul, David, and Solomon; and we venture the affirmation that the oldest students of the Old Testament will find a new charm, even to them, in this part of inspiration. Ewald, Millman, and many others have written copiously and well upon "the children of Israel," "the history of the Jews," etc., etc.; but it has been reserved to this author to give to the reading world a work more attractive, more thoroughly analytical, and hence more valuable than any which it has been our privilege to examine. It should be in every good library.

¹ The Presbyterian Historical Almanac and Annual Remembrancer of the Church, for 1865. By Joseph M. Wilson. Volume seven. Philadelphia: Joseph M. Wilson. 1865. 8vo. pp. 407 (including advertisements).

² Lectures on the History of the Jewish Church, Part 2d. From Samuel to the Captivity. By Arthur Penrhyn Stanley, D. D., Dean of Westminster. New York: Charles Scribner & Co., 124 Grand Street 1866. 556 pp.

Editor's Table.

THE volume containing the Debates and Proceedings of the National Council is completed, and we suppose now in the hands of many of our readers. Our own subscribers, certainly, need the book for the same shelf as the volumes of the *Quarterly*. As a part of the historical record of the denomination, as well as for its discussion of principles, it is, in our opinion, the most valuable work issued since the 17th century.

Among its elaborate papers are thorough treatises upon Ministerial Education, Ministerial Support, Benevolent Societies, Church Building, Home and Foreign Missions, Parochial Evangelization, Religious Publications, and Evangelization in the West and South. Each of these papers, elaborately prepared by men whose names are a guarantee of ability and judgment, is worthy of publication as a distinct treatise. The collateral relations of the Congregational churches are also ably discussed. The Declaration of Faith, in its various shapes, is of prime importance; and the platform of Church Polity, endorsed as it was, will have great weight as a standard of reference.

Hardly less important than these decisions upon the great questions before our churches, are the discussions, which are reported *verbatim* in this volume. They exhibit the opinions and arguments of many men whose years of service, as ministers or laymen, have made them proficient in every detail, and whose ability puts them on a par with the best statesmen of our country. Those reports will afford the best study possible to the young men of the denomination; and the best exhibit, to those outside our order, of the views held by our experienced and leading men.

As a record of the doings of the first National Council held for nearly two hundred years, and held in a great public emergency, this volume possesses immense value. It is a time when old forms are shaken, and the foundations have to be sought. Principles are now reshaping the nation. The Congregational churches are doing their part, with fidelity to freedom, to right, and to God.

The formal initial step finds its record in this report. We believe that the circulation of this volume, so complete as to embrace every Congregationalist in the land, would be of incalculable advantage to the interests of religion.

As to the book itself, the indexes of topics and names are complete, even to perhaps needless fullness. Everything which could make it entire, as to preliminary proceedings and the like, is included. The book is also printed in handsome style. We hope that it will have a circulation equal to its importance.

The volume is furnished at a *very* slight advance from the actual cost, — not enough to pay for itself unless it has a wide circulation. Congregationalists will do no better service than to aid in its sale. It was deemed best to put it at as low a rate as possible, in view of the wishes of many of our ministers. Many a layman would do well to do what some are doing, — purchase copies for ministers not burdened with means.

The book is for sale by the following persons, at \$3.00, or by mail, postpaid, \$3.25:—

- E. F. DUREN, Bangor, Me.
- D. L. GUERNSEY & Co., Concord, N. H.
- I. P. LANGWORTHY, 23 Chauncy St., Boston, Mass.
- M. H. SARGENT, 13 Cornhill, Boston, Mass.
- NICHOLS & NOYES, 117 Washington St., Boston, Mass.
- W. F. DRAPER & Co., Andover, Mass.
- BRIDGMAN & CHILDS, Northampton, Mass.
- WHIPPLE & SMITH, Salem, Mass.
- BRIDGMAN & WHITNEY, Springfield, Mass.
- W. H. SANFORD & SON, Worcester, Mass.
- GLADDING BRO. & Co., Providence, R. I.
- S. E. HUNT, Hartford, Ct.
- F. T. JARMAN, New Haven, Ct.
- CHAS. S. BURNHAM, Norwich, Ct.
- BROUGHTON & WYMAN, Bible House, New York City.
- E. DARROW & KEMPSHALL, Rochester, N. Y.
- REV. J. E. ROY, Chicago, Ill.
- TERRY & CLEAVER, Milwaukee, Wis.
- LUCE & GRIGGS, Davenport, Io.
- THOMPSON & JONES, Dubuque, Io.
- JAS. P. BROWN, Burlington, Io.
- JACOB HARDY, San Francisco, Cal.

STATISTICS OF THE MAINE GENERAL CONFERENCE OF
CHURCHES, FROM ITS ORGANIZATION.

These tables we copy from the Minutes of that Conference for 1865; prepared, we suppose, by its accurate Recording Secretary, Dea. Duren, of Bangor. The figures from 1860 to 1865 differ slightly from the summaries presented in our volumes for the respective years, — the General Conference including a few churches outside of the State, while our annual compilation strictly follows State lines. We judge, from appearances, that the earlier years are troubled with defective returns.

The General Conference was organized in Portland, Jan. 10, 1826, — when Rev. Charles Freeman preached, from 1 Cor. xii. 27.

A complete set of the annual Minutes is in the Congregational Library, and another in the possession of the writer; with manuscript copies of the records of 1826–7, and of the preliminary meeting of 1824, — which were not printed at the time, but are now to be found (though with some omissions) in the issue of 1864.

SESSIONS AND OFFICERS.

June of each year.	PLACE OF MEETING.	MODERATOR.	CORRESPONDING SECRETARY.	RECORDING SECRETARY.
1826,	Minot,	*Rev. Benja. Tappan,	*Rev. Seneca White,	Rev. Allen Greeley.
1827,	Hallowell,	"	*Rev. Asa Cummings,	"
1828,	Gorham,	"	"	Rev. Thomas Adams.
1829,	Waldoboro',	"	*Rev. C. Marsh,	Rev. Allen Greeley.
1830,	Winthrop,	*Rev. David Thurston,	*Rev. Asa Cummings,	*Rev. Chas. Jenkins.
1831,	Fryeburg,	"	"	Rev. D. M. Mitchell.
1832,	Wiscasset,	"	"	"
1833,	Portland (3d church),	*Rev. B. Tyler,	*Rev. Chas. Freeman,	*Rev. Benj. Tappan.
1834,	Bath (North Church),	*Rev. Samuel Johnson,	"	"
1835,	Bangor (Hamm'd St.),	"	"	"
1836,	Augusta,	"	"	Rev. David Shepley.
1837,	Yarmouth (1st church),	*Rev. J. W. Ellingwood,	"	"
1838,	Saco,	"	"	"
1839,	Brunswick,	"	"	"
1840,	Hallowell,	Rev. S. L. Pomroy, .	"	"
1841,	Machias,	"	"	Rev. Geo. E. Adams.
1842,	Portland (2d church),	"	"	Rev. David Shepley.
1843,	Bangor (1st church),	Rev. George E. Adams,	"	"
1844,	Bath (outh church),	"	"	Rev. E. F. Cutter.
1845,	Fryeburg,	"	Rev. J. W. Chickering,	"
1846,	Augusta,	Rev. Steph. Thurston,	"	"
1847,	Portland (High St.),	"	"	"
1848,	Bangor (Hammond St.),	"	"	"
1849,	Bath (Winter St.),	Rev. Ray Palmer, .	"	Rev. S. H. Hayes.
1850,	South Berwick,	"	"	"
1851,	Yarmouth,	Rev. R. Woodhull, .	Rev. S. H. Hayes, .	Rev. E. F. Cutter.
1852,	Searsport,	Rev. David Shepley,	"	Rev. S. C. Fessenden.
1853,	Saco,	"	"	"
1854,	Bangor (Central church),	"	"	"
1855,	Portland (3d church),	Rev. Wooster Parker,	"	Dea. E. F. Duren.
1856,	Calais,	"	"	"
1857,	Bath (Central church),	"	Rev. J. K. Mason, .	"
1858,	Augusta,	Rev. J. W. Chickering,	"	"
1859,	Portland (State St.),	"	Rev. G. E. Adams, .	"
1860,	Bangor (1st church), .	"	Rev. E. Whittlesey,	"
1861,	Brunswick,	*Rev. Charles Packard,	"	"
1862,	Portland (High St.), .	"	"	"
1863,	Biddeford (2d church),	"	Rev. J. K. Mason, .	"
1864,	Searsport (1st church),	Rev. Samuel Harris,	"	"
1865,	Portland (2d church),	"	"	"

* Now deceased.

Year.	PREACHER OF CONFERENCE SERMON.	Confere ⁿ s Churches.	† Minis ^{ters}	ADMISS ^{IONS} Profes ^s in Letter.	REMOVALS			Total Members.	Non Residents.	Baptisms.	No. in Sab- bath Scho ^{ols}	Total Donations
					Deaths.	Dismis. Exc ⁱⁿ						
1826	*Benj. Tappan,	2 Chron. 15: 2.										
1827	*Thaddeus Pomroy,	2 Cor. 6: 10.										
1828	*David Thurston,	Psalms 45: 16.	8 130	78	837	72	103	112	15	7685		925
1829	*Fifield Holt,	Daniel 9: 25.	8 145	93	†					9118		
1830	William Allen,	John 17: 17.	9 157	104	617	110	132	129	25	9161		702
1831	*J. W. Ellingwood,	Rev. 2: 7.	9 166	106	†					9919		
1832	*Benjamin Tappan,	Amos 2: 7.	9 172	111	2166	190	152	209	24	12112		1497
1833	*Carleton Hurd,	2 Thess. 3: 16	9 176	119	950	176	169	185	32	12370		
1834	*Caleb Hobart,	2 Cor. 10: 4.	9 180	140	598	233	235	373	38	13019		727
1835	*Josiah Peet,	Psalms 51: 13.	9 181	143	916	274	208	274	34	13900		644
1836	David M. Mitchell,	Matt. 6: 10.	10 188	143	464	214	121	236	22	13934		191
1837	Swan L. Pomroy,	1 John 4: 8.	10 189	142	531	351	168	316	48	14250		619
1838	Silas McKeen,	Rom. 5: 11.	10 192	146	950	329	191	364	43	14902		830
1839	Enoch Pond,	Mark 14: 72.	11 197	144	986	249	201	243	43	15607		815
1840	David Shepley,	1 Cor. 9: 27.	11 201	142	1028	283	163	302	51	16303		575
1841	Isaac Rogers,	Rev. 5: 9.	11 203	141	1345	250	162	232	49	17328		965
1842	Robert Crossett,	Phil. 1: 21.	12 207	138	821	213	256	291	34	17770		659
1843	Sewall Tenney,	Eph. 4: 14, 15.	12 208	167	1059	282	221	331	43	18540		566
1844	Swan L. Pomroy,	Psalms 133.	12 211	167	354	241	233	272	40	18447		283
1845	Ray Palmer,	Gal. 2: 20.	13 213	173	152	147	228	240	72	18007		388
1846	*Nath ^l Chapman,	Eph. 4: 1, 2, 3.	13 215	174	152	208	227	266	38	17732		247
1847	Edward F. Cutter,	Acts 9: 6.	13 218	181	142	241	261	279	42	17504		348
1848	Wooster Parker,	Psalms 145: 11	14 222	188	225	228	240	271	33	17192		320
1849	R. Woodhull,	2 Kings 6: 16.	14 223	186	285	265	255	308	38	16381		355
1850	*Jas. Drummond,	Psalms 121: 1.	14 229	178	406	243	228	274	50	16826		351
1851	Joseph Loring,	Col. 1: 15.	14 225	187	483	224	223	182	36	16386		345
1852	*John Maltby,	Phil. 2: 16.	14 227	176	366	219	289	296	44	16896	1418	376
1853	J. J. Carruthers,	Rom. 14: 7.	14 231	190	708	249	241	292	37	17278	1607	465
1854	E. Kellogg,	Sol. Songs 4: 16.	14 230	193	293	132	118	154	24	16889	2339	318
1855	George Shepard,	John 1: 14.	14 235	209	630	329	370	362	29	16937	2526	504
1856	Joseph R. Munsell,	John 15: 19.	14 237	203	587	242	295	353	31	16786	2743	482
1857	Sammel Harris,	2 Tim. 4: 6, 7, 8.	14 239	209	461	246	268	302	23	16765	2487	498
1858	H. G. Storer,	2 Cor. 2: 15, 16.	14 244	201	1407	478	299	554	45	17842	2553	1000
1859	H. Q. Butterfield,	Heb. 11: 1.	14 248	190	1924	481	323	543	40	19221	2912	1281
1860	*Charles Packard,	John 11: 5.	14 248	196	422	283	312	315	31	19351	2949	437
1861	J. W. Chickering,	Luke 9: 25.	14 243	200	261	238	318	272	35	19252	3211	339
1862	Henry K. Craig,	1 Pet. 2: 9	14 249	209	589	260	392	250	28	18905	3076	611
1863	Benj. Tappan, Jr.,	John 16: 33.	14 250	203	795	292	387	248	19	19540	3316	654
1864	Charles Tenney,	Acts 20: 24.	14 250	189	623	192	392	244	35	19583	3273	562
1865	David B. Sewall,	Psalms 45: 17.	14 251	192	547	238	397	278	49	19304	3537	526

Total Admissions, 33,998; Removals, 20,307; Baptisms, 20,275; Donations, \$484,059.

* Deceased.

† Includes pastors, stated supplies, and clergymen without pastoral charge.

‡ Increase in 1829, 1433, and in 1831, 902.

Our own compilation, based upon the Minutes, but including only churches in the State, for the years specified; is as follows: —

Year.	CHURCHES.				MINISTERS.				BENEV ^T CONTR.
	With Pastors.	With Sta. Sup.	Vacant.	TOTAL.	Pastors.	Stated Sup.	Others.	TOTAL.	
1857	89	96	53	238	89	72	46	207	
1858	89	98	55	242	89	76	36	201	
1859	80	94	73	247	82	67	41	190	
1860	77	98	71	246	77	75	45	197	\$8,838
1861	86	118	40	244	86	92	39	217	36,445
1862	85	117	44	246	85	91	41	217	28,256
1863	71	121	55	247	71	87	42	200	26,172
1864	66	100	81	247	67	79	54	200	35,269
1865	56	103	86	245	55	83	48	186	48,691

Year.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS		IN SABBATH SCHO ^{LS} .	
	Males.	Females.	TOTAL.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missals.	Excom.	TOTAL.	Adults.		Infants.
1857	4,525	9,608	16,648	2,466	452	243	695	265	294	23	582	205	256	18,672
1858	4,924	10,481	17,699	2,537	1,407	478	1,885	294	550	45	889	689	311	19,425
1859	5,684	12,067	19,136	2,918	1,938	486	2,424	325	543	41	909	931	360	20,353
1860	6,111	13,090	19,201	2,930	432	278	710	317	317	31	665	189	249	20,208
1861	6,075	13,005	19,080	3,201	252	234	486	315	271	35	621	114	221	19,758
1862	5,875	12,922	18,797	3,056	585	259	844	360	250	28	638	236	254	21,079
1863	5,902	13,349	19,341	3,290	791	229	1,020	385	246	19	650	451	200	21,022
1864	6,054	13,322	19,376	3,268	616	190	806	391	244	34	669	252	204	21,487
1865	5,782	13,316	19,098	3,332	543	237	780	395	275	49	719	313	212	20,365

STATISTICS OF THE MASSACHUSETTS CONGREGATIONAL CHURCHES.

The following table has been prepared by the Secretary of the Massachusetts General Association; the reports after 1830, mainly from the tables published by that body from year to year.

It has been compiled with great care,—the reports of each year having been thoroughly analyzed, in most cases summed up, and with a collation of the reports of the several years. Defective returns have been supplied in each case, by calculation, from the reports of specific churches for other years, and from other dates in the writer's possession. Earlier than 1830, any investigation which should seek for the items specified, is hopeless; and, in some items, it is hopeless still later. Prior to 1830, however, the number of churches is attainable, and is inserted, assuming that the churches which became Unitarian were substantially so in 1800.

The census is taken on the first of January annually, of the year specified, and the additions, removals, and baptisms, cover the year next preceding.

Year.	CHURCHES.		MINISTERS.			CHURCH MEMBERS, JAN. 1.			ADDITIONS.			REMOVALS.			BAPTISMS.		IN SAB. SCHLS.					
	With Pas. S. s.	Without Pas. S. s. cant.	Total	Past. S. s.	Oth.	Total	Males.	Females.	Total.	Absent.	Prof'n.	Lector.	Total.	Deaths.	Dis.	Exc.	Total.	Adults	Inf' ts.	Total.	Av. At.	
1630																						
1640			26																			
1650			39																			
1700			83																			
1750			229																			
1790			324																			
1800			*267																			
1810			4281																			
1820			4291																			
1825			4310																			
1830			4317																			
1835			4357																			
1840			4408																			
1845			4440																			
1850	55	54	456	56		356																
1851	64	48	441	359	65																	
1852	387	60	62	459	347	60																
1853	304	51	50	405	374	51																
1854	359	54	64	408	369	46	117	542														
1855	356	54	64	474	356	63	139	556														
1856	348	62	64	474	356	63	139	556														
1857	341	60	75	476	350	60	140	560														
1858	343	63	63	480	348	63	129	560														
1859	325	71	81	482	340	78	168	586														
1860	325	81	82	488	333	78	176	587														
1861	327	99	64	490	322	81	169	572														
1862	315	97	79	491	323	95	157	575														
1863	320	111	68	489	323	110	163	566														
1864	317	90	73	489	324	98	164	586														
1865	313	100	76	489	313	101	147	566														

* And 76 Unitarian. † And 80 Unitarian. ‡ And 89 Unitarian. § And 95 Unitarian. ** Absentees prior to 1855, doubtless too small.

Congregational Quarterly Record.

Churches Formed.

- At MOUNT PLEASANT, Minn., 9 members.
 Nov. 26, 1865. In AGENCY CITY, Io., 16 members.
 Mar. 25, 1866. In NEW BERNE, N. C., 20 members.
 " 28. In UTICA, Mo., 10 members.
 Apr. 2. In DETROIT, Mich., the New England Ch. 104 members.
 " 3. In NEW YORK CITY, the Ch. of the Pilgrims, — 100 members.
 " 3. In MIRABILE, Mo., 8 members.
 " 10. In GREENFIELD, L. I., 24 members.
 " 12. In SEDALIA, Mo., 10 members.
 " 15. In NEW ORLEANS, La., 28 members.
 " 17. In MAYSVILLE, Mo.
 " 17. In EAGLEVILLE, Ct., the Union Cong. Ch. 14 members.
 " 20. In HILLSBORO', Or.
 May 1. In LEAVENWORTH, Kan., the 2d Ch. 7 members.
 " 6. In GALLATIN, Mo., 9 members.
 " 8. In DEPERE, Wis., 11 members.
 " 27. In CHICAGO, Ill., the Tabernacle Ch. 100 members.
 Jun. 4. In CLINTON, Io., 15 members.
 " 5. In WEST WARREN, Ms., 23 members.
 " 12. In BROOKLYN, N. Y., the Fifth Avenue Cong. Ch., 28 members.

Ministers Ordained, or Installed.

- Feb. 27, 1866. Rev. NEWELL A. PRINCE, over the Ch. in Simsbury, Ct.
 Mar. 7. Mr. E. W. MERRITT, to the work of the Ministry in Rockville, Ct.
 " 22. Mr. BENJAMIN A. Robie, over the Ch. in Waterville, Me. Sermon by Rev. EDWARD ROBIE, of Greenland. Ordaining Prayer by Rev. JOHN DINSMORE, of Winslow.
 " Rev. P. S. KNIGHT, over the Ch. in Oregon City, Or. Sermon by Rev. GEORGE H. ATKINSON, of Portland. Installing Prayer by Rev. OBED DICKINSON, of Salem.
 " 27. Rev. EDWIN C. BISSELL, over the Green St. Ch. in San Francisco, Cal. Sermon by Rev. Andrew L. Stone, D. D., of San Francisco. Installing Prayer by Rev. George Moor, of Oakland.
 Mar. 29. Rev. EDWARD EBBS, over the New England Ch. in Aurora, Ill. Sermon by Rev. Wm. W. Patton, D. D., of Chicago. Installing Prayer by Rev. Joseph E. Roy, of Chicago.
 Apr. 3. Rev. SAMUEL M. FREELAND, over the New England Ch. in Detroit, Mich. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary. Installing Prayer by Rev. Adin H. Fletcher, of Pontiac.
 " 3. Rev. S. A. BAKER, over the Ch. of the Pilgrims in New York City. Sermon by Rev. Joseph P. Thompson, D. D., of New York. Installing prayer by Rev. Alexander H. Clapp, of New York.
 " 4. Rev. JOHN SAFFORD, over the Ch. in Bellevue, O.
 " 4. Rev. JAMES P. LANE, over the Free Ch. in Andover, Mass. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Installing Prayer by Rev. Cyrus W. Wallace, of Manchester, N. H.
 " 4. Rev. WM. R. EASTMAN, over the Ch. in Plantsville, Ct. Sermon by Rev. Charles R. Palmer, of Salem, Mass. Installing Prayer by Rev. Elias B. Hillard, of Kensington.
 " 10. Rev. CLARENDON WAITE, over the Crombie St. Ch. in Salem, Mass. Sermon by Rev. Wm. M. Barbour, of So. Danvers. Installing Prayer by Rev. Seth Sweetser, D. D., of Worcester.
 " 11. Mr. THADDEUS H. BROWN, over the Ch. in Woodstock, Ct. Sermon by Rev. Egbert C. Smyth, of Andover Seminary.
 " 12. Mr. JOHN M. BOWERS, over the Ch. in Sedalia, Mo. Sermon by Rev. Truman M. Post, D. D. of St. Louis.
 " 16. Rev. ORLANDO H. WHITE, over West Ch. in New Haven, Ct. Sermon by Rev. William Patton, D. D., of New Haven. Installing Prayer by Rev. D. William Havens, of East Haven.
 " 16. Mr. CHARLES H. WHEELER to the work of the Ministry in Chicago, Ill., Sermon by Rev. Joseph Haven, D. D., of Chicago Seminary. Ordaining Prayer by Rev. Stephen S. Smith, of Chicago.
 " 17. Rev. HOMER N. DUNNING, over the Ch. in So. Norwalk, Ct.
 " 18. Rev. WILLIAM CARRUTHERS, over the Maple St. Ch. in Danvers, Ms. Sermon by Rev. John J. Carruthers, D. D., of Portland, Me. Installing Prayer by Rev. Abuzzo B. Rieh, of Beverly.
 " 18. Rev. FRANK P. WOODBURY, over the Ch. in Meriden, N. H. Sermon by Rev. Samuel P. Leeds, of Hanover. Installing Prayer by Rev. Henry Cummings, of Newport.

- Apr. 28. Mr. A. M. THOME, over the Ch. in Memphis, Mo. Sermon by Rev. John M. Williams, of Fairfield, Io. Ordaining Prayer by Rev. Edwin B. Turner, of Hannibal.
- May 2. Mr. WARREN F. DAY, to the work of the Ministry in Bloomingdale, Ill. Sermon by Rev. Jonathan Blanchard, of Wheaton College. Ordaining Prayer by Rev. Thomas Lightbody, of St. Charles.
- " 2. Mr. LESTER H. ELLIOT, over the Ch. at Winooski Falls, Vt. Sermon by Rev. Ezra H. Byington, of Windsor. Ordaining Prayer by Rev. John K. Converse, of Burlington.
- " 3. Rev. JEREMY W. TUCK, over the Ch. in Jewett City, Ct. Sermon by Rev. Thomas P. Field, D. D., of New London. Installing Prayer by Rev. Wm. M. Birchard, of Sterling.
- " 3. Mr. WILLIAM W. DOW, to the work of the Ministry in West Brooksville, Me. Sermon by Rev. George M. Adams, of Portsmouth, N. H. Ordaining Prayer by Rev. Stephen Thurston, of Searsport.
- " 8. Rev. BENJAMIN C. CHASE, over the Ch. in Foxcroft, Me. Sermon by Rev. Henry S. Loring, of Monson. Installing Prayer by Rev. John A. Perry, of Guilford.
- " 8. Rev. STEPHEN MERSHON, over the Ch. in Birmingham, Ct. Sermon by Rev. Leonard Bacon, D. D., of New Haven.
- " 9. Mr. AMOS HOLBROOK, over the Ch. in Boxboro', Ms. Sermon by Rev. Joseph P. Bixby, of Boston. Ordaining Prayer by Rev. David Sanford, of Medway.
- " 10. Rev. SILVANUS HAYWARD, over the Ch. in So. Berwick, Me. Sermon by Rev. Joseph M. R. Eaton, of Henniker, N. H. Installing Prayer by Rev. Ephraim W. Allen, of So. Berwick.
- " 11. Mr. HENRY M. HOLMES, to the work of the Ministry in Lunenburg, Vt. Sermon by Rev. Lewis O. Brastow, of St. Johnsbury. Ordaining Prayer by Rev. Otis Holmes, of Sandwich.
- " 15. Mr. HENRY L. TELLER, over the North Ch. in Stamford, Ct. Sermon by Rev. James W. Coleman, of Darien.
- " 16. Rev. EDEN B. FOSTER, D. D., over the John St. Ch. in Lowell, Mass. Sermon by Rev. Egbert C. Smyth, of Andover Seminary. Installing Prayer by Rev. John P. Cleaveland, D. D., of Mat-tapoisett.
- " 16. Rev. WILLIAM W. WOOD-WORTH, over the Ch. in Belchertown, Ms. Sermon by Rev. Zachary Eddy, D. D., of Northampton. Installing Prayer by Rev. George A. Oviatt, of Somers, Ct.
- " 16. Rev. JONATHAN E. ADAMS, over the Ch. in Searsport, Me. Sermon by Rev. Henry K. Craig, of Bucksport.
- May 22. Mr. JOHN W. BARTON, to the work of the Ministry in Daubury, Ct. Sermon by Rev. George Richards, of Bridgeport. Ordaining Prayer by Rev. Edward B. Emerson, of Stratford.
- " 23. Rev. HIRAM DAY, over the Ch. in Windham, Ct. Sermon by Rev. William W. Davenport, of West Killingly. Installing Prayer by Rev. Charles P. Grosvenor, of Canterbury.
- " 23. Rev. RUFUS M. SAWYER, over the 1st Ch. in Middleboro', Ms. Sermon by Rev. Stephen R. Dennen, of Providence, R. I. Installing Prayer by Rev. Israel W. Putnam, senior pastor.
- " 23. Rev. CHARLES H. EVEREST, over the Paritan Ch. in Brooklyn, N. Y. Sermon by Rev. Henry Ward Beecher, of Brooklyn. Installing Prayer by Rev. Wm. Ives Budington, D. D., of Brooklyn.
- " 24. Mr. H. W. JONES, over the Ch. in Hingham, Ms. Sermon by Rev. Edward N. Kirk, D. D., of Boston.
- " 30. Rev. JACOB CHAPMAN, over the Ch. in Deerfield, N. H. Sermon by Rev. Ephraim N. Hidden, of Great Falls.
- " 31. Rev. MYRON A. MUNSON, over the Ch. in Pittsford, Vt.
- " 31. Mr. L. H. PLATT, to the work of the Ministry in Topeka, Kan. Sermon by Rev. S. D. Adair, of Osawotomie. Ordaining Prayer by Rev. Jared W. Fox, of Ridgeway.
- June 3. Rev. GEORGE B. BEECHER, over the Howe St. Ch. in New Haven, Ct.
- " 5. Rev. BENJAMIN DODGE, over the North Ch. in Abington, Ms. Sermon by Rev. John Dodge, of Middlefield. Installing Prayer by Rev. Samuel L. Rockwood, of North Weymouth.
- " 5. Rev. CHARLES N. NICHOLS, over the Ch. in Pownal, Me. Sermon by Rev. Ebenezer Bean, of Gray. Installing Prayer by Rev. Thomas N. Lord, of North Yarmouth.
- " 5. Rev. EDWARD E. RANKIN, D. D., over the Ch. in Fairfield, Ct. Sermon by Rev. Lyman H. Atwater, D. D., of Princeton, N. J.
- " 5. Mr. THOMAS M. BOSS, over the Ch. in Lyons, Iowa. Sermon by Rev. Lyman Whiting, of Dubuque. Ordaining Prayer by Rev. Oliver Emerson, of Sabula.
- " 6. Mr. GEORGE F. STANTON, over the Ev. Cong. Ch. in Gardner, Ms. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Ordaining Prayer by Rev. Lewis Sabin, D. D., of Templeton.
- " 11. Rev. FRANCIS SOUTHWORTH, over the Bethel Ch. in Portland, Me. Sermon by Rev. John J. Carruthers, D. D., of Portland.
- " 12. Mr. ELLIOT C. HALL, to the work of the Ministry in Ashville, N. Y. Or-

- daining Prayer by Rev. Thomas H. Rouse, of Jamestown.
- June 13. Mr. ROBERT G. HUTCHINS, over the Bedford Cong. Ch. in Brooklyn, N. Y. Sermon by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn. Ordaining Prayer by Rev. Hugh S. Carpenter, of Brooklyn.
- " 13. Rev. J. L. MERRILL, over the Ch. in Acworth, N. H. Sermon by Rev. Edward W. Clark, of Claremont. Installing Prayer by Rev. Amos Foster, the former pastor.

" 13. Rev. JOHN S. WHITMAN, over the Ch. in Sprague, Ct. Sermon by Rev. John Bascom, of Williams College.

" 14. Rev. CHARLES WETHERBY, over the 2d Ch. in Winsted, Ct. Sermon by Rev. George B. Spalding, of Hartford.

" 20. Rev. HENRY HOPKINS, over the 2d Ch. in Westfield, Ms. Sermon by Rev. Mark Hopkins, D. D., of Williams College. Installing Prayer by Rev. Archibald Geikie, of East Granville.

" 21. Rev. THOMAS ALLENDER, over the Ch. in Westhampton, Ms. Sermon by Rev. Julius H. Seelye, of Amherst College. Installing Prayer by Rev. Samuel T. Seelye, D. D., of Easthampton.

Pastors Dismissed.

- Mar. 13, 1866, Rev. FREDERIC A. REED, from the Ch. in Cohasset, Ms.
- " Rev. GEORGE H. ATKINSON, from the Ch. in Oregon City, Or.
- " 21. Rev. A. J. FOSDICK, from the Ch. in New Alstead, N. H.
- " 27. Rev. ALEXANDER McLEAN, Jr., from the Ch. in Fairfield, Ct.
- Apr. 12. Rev. SILVANUS HAYWARD, from the Ch. in Dunbarton, N. H.
- " 17. Rev. EDEN B. FOSTER, D. D., from the Ch. in West Springfield, Ms.
- " 18. Rev. RAY PALMER, D. D., from the Ch. in Albany, N. Y.
- " 24. Rev. ISRAEL T. OTIS, from the Ch. in Rye, N. H.
- " 25. Rev. WM. R. JOSLYN, from the Ch. in Berlin, Vt.
- May 1. Rev. FRANK HALEY, from the Ch. in Enfield, N. H.
- " 8. Rev. CHARLES B. McLEAN, from the Ch. in Collinsville, Ct.
- " 10. Rev. EPHRAIM W. ALLEN, from the Ch. in South Berwick, Me.
- " 10. Rev. ALPHONSO L. WHITMAN, from the Ch. in Westerly, R. I.
- " 16. Rev. STEPHEN THURSTON, from the Ch. in Searsport, Me.

May 18. Rev. THEOPHILUS P. SAWIN, from the Ch. in Brookline, N. H.

June 11. Rev. VAOLA J. HARTSHORN, from the Bethel Ch. in Portland, Me.

" 13. Rev. AMOS FOSTER, from the Ch. in Acworth, N. H.

" 15. Rev. LEVI LORING, from the Ch. in West Charleston, Vt.

Ministers Married.

- Apr. 18, 1866. In Chelsea, Ms. Rev. ROWLAND H. ALLEN, of Canton, to Miss WILLIANNNA, youngest daughter of W. P. B. Brooks, Esq., of C.
- May 21. In Dundee, Ill., Rev. ISAAC B. SMITH, to Miss MARY S. BLOOD, of Carpenterville.
- " 24. In Amherst, Ms., Rev. FRANCIS H. BOYNTON, of Rehoboth, to Miss EMILY, daughter of Dea. Simeon Clark.
- June 9. In New London, Ct., Rev. THOMAS P. FIELD, D. D., to Miss CHARLOTTE, daughter of Robert Coit, Esq., all of N. L.
- " 12. In Edgewood, Wis., Rev. JAMES WATTS, of Evansville, to Miss JENNIE, daughter of the late Maj. R. F. Fraser, U. S. A.
- " 15. In Union, Ct., Rev. SAMUEL CURTISS, to Mrs. D. H. G. Curtiss, both of U.

Ministers Deceased.

- Mar. 25. 1866. In Wataga, Ill., Rev. CHARLES E. BLOOD, aged 56 years.
- " 29. In La Salle, Ill., Rev. LOREN ROBINS.
- Apr. 3. In Lyndeboro', N. H., Rev. JACOB WHITE, aged 59 years.
- " 7. In Westboro', Ms. Rev. DAVID GREENE, aged 68 years.
- " 10. In Marquette, Mich., Rev. EDWARD A. WALKER, formerly of Worcester, Ms., aged 33 years.
- " 21. In Augusta, Me. Rev. DANIEL SEWALL, aged 57 years.
- " 22. In Chester, Ms., Rev. FRANCIS WARRENER, aged 61 years.
- " 25. In Northampton, Ms., Rev. JOHN R. ADAMS, D. D., of Gorham, Me., aged 64 years.
- " 25. In Avon, Ct., Rev. JOHN BARTLETT, aged 82 years.
- May 5. In Oxford, Ms., Rev. HORATIO BARDWELL, D. D., aged 77 years.
- " 8. In Bedford, N. H., Rev. THOMAS SAVAGE, aged 72 years.
- " 17. In Bristol, Ct. Rev. ALBERT B. CAMP, aged 69 years.

May 31. In Darien, Ct., Rev. JONATHAN E. BARNES, aged 38 years.

June 2. In East Bridgewater, Ms., Rev. NATHANIEL H. BROUGHTON, aged 40 years.

" 8. In Westfield, Ms., Rev. EMERSON DAVIS, D. D., aged 68 years.

" 11. In Townsend, Ms., Rev. CHARLES BROOKS, late of Unionville, Ct., aged 35 years.

" 18. In South Amherst, Ms., Rev. JAMES L. MERRICK, aged 62 years.

" 20. In Exeter, N. H., Rev. JACOB CUMMINGS, aged 73 years.

MARY, wife of Rev. THOMAS A. WADSWORTH.

Apr. 4. In Salem, Ms., Mrs. MARY, wife of Rev. BROWN EMERSON, D. D., aged 78 years.

" 9. In Providence, R. I., Mrs. ABBY S., wife of Rev. JAMES C. WHITE, aged 43 years.

" 9. In Providence, R. I., Mrs. SWAIN, wife of Rev. LEONARD SWAIN, D. D.

May 10. In Andover, Ms., Mrs. HARRIET H. A., wife of Rev. JOHN Q. A. EDGELL.

" 17. In East Hartford, Ct., Mrs. SARAH P., wife of Rev. ANSON S. ATWOOD, aged 74 years.

" 20. In Holyoke, Ms. Mrs. OCTAVIA YALE, wife of Rev. LUCIUS R. EASTMAN, Jr., aged 23 years.

Ministers' Wives Deceased.

Mar. 28, 1866. In Sheboygan Falls, Mrs.

The American Congregational Union.

BUSINESS MEETING.

THE Thirteenth Annual Business Meeting of the American Congregational Union was held at the Plymouth Church, Brooklyn, on Thursday, May 10, at 3½ P. M.

The President of the Society, REV. LEONARD BACON, D. D., was in the chair. Prayer was offered by the Rev. A. P. Marvin, of Boston.

The Annual Report of the Trustees was read by the Rev. I. P. Langworthy, Corresponding Secretary.

The Treasurer read a summary of his Annual Report for the year ending May 1, 1866.

On motion, it was

Voted, That the Annual Reports of the Board of Trustees, and of the Treasurer, be accepted, and published under the direction of the Trustees.

On motion, the President appointed the following gentlemen a Committee for the nomination of officers of the Society for the ensuing year:—Rev. George F. Magoun, Rev. W. I. Budington, D. D., Rev. Lewis Pennell.

The Committee reported the following named persons for the several offices of President, Vice-Presidents, and Trustees, all of whom were duly elected:—

OFFICERS FOR 1866--7.

President.

REV. LEONARD BACON, D. D., New Haven, Ct.

Vice-Presidents.

WILLIAM G. LAMBERT, Esq., New York.

A. S. BARNES, Esq., Brooklyn, N. Y.

HON. BRADFORD R. WOOD, Albany, N. Y.

REV. O. E. DAGGETT, D. D., Canandaigua, N. Y.

REV. WILLIAM PATTON, D. D., New Haven, Ct.

REV. J. H. LINSLEY, D. D., Greenwich, Ct.

HON. W. A. BUCKINGHAM, Norwich, Ct.

REV. GEORGE SHEPARD, D. D., Bangor, Me.

REV. B. P. STONE, D. D., Concord, N. H.

REV. EDWARDS A. PARK, D. D., Andover, Mass.

REV. MARK HOPKINS, D. D., Williamstown, Mass.

HON. EMORY WASHBURN, Cambridge, Mass.

ABNER KINGMAN, Esq., Boston, Mass.

REV. CHARLES WALKER, D. D., Pittsford, Vt.

REV. H. D. KITCHEL, D. D., Middlebury, Vt.

REV. LEONARD SWAIN, D. D., Providence, R. I.

REV. H. M. STORRS, D. D., Cincinnati, O.

REV. T. 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, Grinnell, Iowa.

REV. T. M. POST, D. D., St. Louis, Mo.

Trustees.

REV. JOSEPH P. THOMPSON, D. D.

REV. WM. IVES BUDINGTON, D. D.

REV. MILTON BADGER, D. D.

REV. RAY PALMER, D. D.

HENRY C. BOWEN, ESQ.
 ALFRED S. BARNES, ESQ.
 JAMES W. ELWELL, ESQ.
 WILLIAM G. LAMBERT, ESQ.
 N. A. CALKINS, ESQ.
 WILLIAM ALLEN, ESQ.
 SAMUEL HOLMES, ESQ.
 REV. ISAAC P. LANGWORTHY.
 REV. GEORGE B. BACON.
 REV. JOHN MILTON HOLMES.
 REV. EDWARD TAYLOR.
 REV. J. CLEMENT FRENCH.
 REV. LYMAN ABBOTT.
 ROB'T D. BENEDICT, ESQ.
 S. NELSON DAVIS, ESQ.
 CHAS. GOULD, ESQ.
 A. S. HATCH, ESQ.
 JAMES M. STORIS, ESQ.

[OFFICERS APPOINTED BY THE BOARD OF TRUSTEES.]

Corresponding Secretaries.

REV. ISAAC P. LANGWORTHY, Boston, Mass.
 REV. RAY PALMER, D. D., 49 Bible House, New York.
Treasurer and Recording Secretary.
 N. A. CALKINS, New York.

The rooms of the American Congregational Union are at 49 Bible House, New York. Room of the New England Corresponding Secretary, 23 Chauncy Street, Boston, Mass.

On motion, the Rev. A. P. Marvin, agent for the American Congregational Association, of Boston, was invited to address the meeting on the subject of the erection of a library building. After listening to his remarks, Rev. W. I. Budington, D. D., introduced the following Resolution, which was adopted:

Resolved, That the Union have heard with pleasure of the project of building a Congregational House in Boston, which would be a depository of the literature and memorials of the denomination, and a home for Congregationalists, and do heartily commend it to all Congregationalists in the land, in the hope that an edifice will be erected which shall be worthy of our history, and promotive of our honor and common and wide-spread interests.

After discussing the importance of continued efforts to raise the balance of the proposed \$200,000 fund, and of the necessity of larger contributions from the churches, annually, to meet the increasing demands for aid in building houses of worship at the West and South, Rev. George F. Magoun offered the following resolution, which was adopted:

Resolved, That the churches be earnestly requested to answer the call of the trustees in their Annual Report for \$100,000 for the ensuing year, and that those which have not yet contributed to the \$200,000 fund inaugurated by the National Council at Boston, be specially exhorted to do their duty at once in this regard.

Adjourned.

N. A. CALKINS,

Recording Secretary.

The Thirteenth Social Reunion was held in the Plymouth Church, Brooklyn, at 7½ o'clock, May 10, 1866.

HON. WILLIAM A. BUCKINGHAM, of Connecticut, presided.

Addresses were made by Rev. W. I. Budington, D. D., Rev. C. B. Boynton, D. D., Chaplain of the House of Representatives, Major-General O. O. Howard, Rev. Henry Ward Beecher, and others.

The exercises of the evening had special reference to raising funds to aid in the erection of a house of worship for the First Congregational Church in Washington, D. C. During the evening, a subscription and collection was taken up, and over five thousand dollars were raised for that purpose.

THIRTEENTH ANNUAL REPORT.

The Thirteenth Report of the Trustees of the American Congregational Union is herewith presented. The past has been a year of encouraging progress. At the conference of committees from the general associations and conferences of Congregational churches, held in this city November 16 and 17, 1864, for the purpose of considering the question of calling a general convention or council of delegates from all our Congregational churches, that question was unanimously decided in the affirmative; and among the topics recommended for consideration by that body, when together, was that of church-building. This act tended in itself to call attention to this subject. An able and thorough report upon our work, in its influence on the feeble churches aided in erecting sanctuaries, and upon the great importance of enlarging our operations so as to meet the present and immediately prospective demands of churches already existing, and of little clusters of praying men and women, north and south, east and west, that were waiting to be organized into churches, was prepared and presented by

the Rev. J. E. Roy, of Chicago, Ill. This subject was fully discussed, and its further consideration was referred to an unusually large committee, who reported a series of resolutions, amply indorsing the recommendations of the special report, and the same indorsement was made by the able committee on "Home Evangelization." Indeed, no subject was more fairly or fully before the council; none was more thoroughly considered and none more heartily commended to the churches. The committee on "Home Evangelization," after speaking of the American Home Missionary Society and the American Missionary Association, say: "And since there are some places in the country, and especially in that part of the country which has just been delivered from the curse of bondage, and has been impoverished by the war unsuccessfully waged in behalf of bondage, where churches of central influence and of the Congregational polity, that has no guilty implication with slavery to be remembered against it, might at once be prosperously established, if houses of religious worship and instruction were built, we recommend that an especial fund of \$200,000 be raised by the American Congregational Union, and expended under its direction, for the building of sanctuaries in such places." The committee on "Church-Building," reporting subsequently, say: "We further recommend that, in order to meet the increased expenditure which such an enlargement of our plan implies, and also in view of the present demand for church edifices at the West, and the prospective demand for them in the South, the sum of \$200,000 be raised at once, and that a much larger sum than has hitherto been raised for this purpose, be secured ANNUALLY to carry out the above plan." The late committee of forty-two, on raising the \$750,000 for the general work of Home Evangelization, after several meetings and careful investigation, offered the following: "*Resolved*, That the Council recommend to the American Congregational Union, *without arresting or delaying the especial efforts now in progress or ready to be put forth in behalf of the churches needing aid for the erection of houses of worship*, to call for a simultaneous collection on the Sabbath preceding Forefathers' Day, December 17, when every Congregational church, large or small, from the Atlantic to the Pa-

cific, shall contribute what it can towards the \$200,000 for church-building." These recommendations, coming up from these different stand-points and entirely harmonious, received the unanimous and hearty indorsement of the Council; and these resolutions of the council indicate unmistakably the duty of the trustees in the disbursement of much the largest part of this extra fund, should it be secured, it being especially intended for this new work in the South.

Especial appeals were recommended by the council to all the churches, on the great importance of promptly and generously meeting the wants of these organizations which were chosen as the channels for the disbursement of the \$750,000 to be raised. No provision being made by the Council for the publication or circulation of these appeals made by the committees appointed therefor, our Secretary secured the insertion of them in our religious papers, gratuitously, with one or two exceptions. He called frequent attention, through the same organs, to the proposed simultaneous collection on the 17th of December; made personal appeals to the churches, to State and local conferences; corresponded very extensively with pastors; prepared a circular setting forth what, in a few words, our great work and greater want were, and sent it to every Congregational church, large or small, known to exist in our country; and in every other available way sought to interest the giving in the object so especially under our care. Nearly one thousand churches took collections on that proposed Sabbath or the next, and quite a number of the remaining, nearly two thousand churches, have taken collections since that time. Seeing that the recommended \$200,000 had not been secured by nearly one hundred per cent., appeals were repeated early in January last through our own religious press; and finally an especial address was prepared by a committee of our board, and published in all our denominational papers, also in a circular, and was sent to all the delinquent churches, urgently soliciting the expected and much needed contribution. Responses to this last effort have been, thus far, both few and feeble. It is believed, however, that these efforts will be productive of more ample returns hereafter.

Our receipts in the first few months of this year up to December 17, were very small, as

our giving churches, intending to take collections, generally deferred them to that day. For the year ending May 1, 1866, they have been \$123,216.06. This, with the balance in the treasury at the beginning of the year, of \$13,030.81, made our available resources for the year \$136,246.87.

While this is very much below the sum so strongly recommended by the National Council, and as much below the real wants of our needy churches, it is so much above what has hitherto been secured for this church-building work, and the whole subject has now been so fully brought before the reading and giving public, that we find abundant occasion for thanksgiving and hope. It must be that those churches which have not given this last year will make contributions the coming year, and those having now given will so feel its blessedness that they will secure for this great and growing object an annual place upon their calendar, and our great work so well inaugurated will go forward with the energy and enlargement the exigencies of the times so imperiously demand.

In our *ordinary* church-building work, the past has been a prosperous year. We have paid last bills on thirty houses of worship for thirty Congregational churches. In Maine, three; in Massachusetts, one; in New York, four; in Michigan, four; in Wisconsin, three; in Illinois, six; in Iowa, six; in Minnesota, one; in Missouri, one; in California, one; total, thirty; at an expense of \$11,400, or an average of \$380 each.

As has already been said, the large sums recommended by the National Council contemplated an *especial* work, more southerly and in the far South,—a work “in the regions lying beyond” our ordinary line of work. To fix any specific rules applicable to every case,—to know just what to do and what not to do, especially after it was found that but a little more than half the hoped-for means could be now furnished,—has been a matter deserving and receiving the serious, repeated, and protracted consideration of this board. The desire and purpose have been to do the most good to the most of the needy with the resources at our command. Where larger sums than five hundred dollars have been invested or pledged, ample security for the safety of that amount has been required, a guarantee of its return in case of the failure of

the enterprise has in all cases been exacted, and a partial or full reimbursement of our treasury for that excess has been, in most cases, provided for. Where the laws of the State will allow, we have taken a deed of the building lot with all its appurtenances, in the name of the American Congregational Union, to be held in trust for the Congregational church intending to build and worship on it. Upon these principles we have loaned and given as follows, namely, New Orleans, La. \$23,500; Washington, D. C., \$13,550; Baltimore, Md., \$7,000; Pittsburg, Pa., \$4,500; Newbern, N. C., \$3,200; Kansas City, Mo., \$500; total, \$52,250. It must be borne in mind that these especial and large appropriations have been made in strict accordance with the directions of the National Council, and that for such a specified purpose alone was so large a sum recommended to be raised.

We now stand pledged to twenty-nine churches, whose sanctuaries are being built, in the gross number of \$12,050 in our ordinary work. In our *especial* work of disbursing the larger fund, we stand pledged to Baltimore, Md., \$3,000; to Memphis, Tenn., \$11,000; to La Clede, Mo., \$1,000; to Williams' Bridge, N. Y., a gift of \$500 and a loan of \$1,500; to Kansas City, Mo., \$3,000; New Cambria, Mo., \$300, additional to \$500 previously pledged; to Brookfield, Mo., \$2,000; to Olathe, Kan., \$1,000; to Albany, Kan., \$400; to North Lawrence, [Kan., \$1,750; to Atlanta, Ga. (Freedmen's Church), \$1,000; to Landis, N. J., \$1,000. Total thus pledged, in loans mostly on good security, \$27,450.

No investments or pledges have been made in behalf of these enterprises in the Southwest and South without the personal investigation of some competent person or persons in our interest or by our appointment, and then not until, by ample correspondence, satisfactory assurances have been given that titles are unquestionable and the enterprise has the usual elements of success.

But our work South has but begun. We are in correspondence with other places where the nuclei are gathering and developing, and for which large aid will be sought.

Missouri is calling for much already. The agent of the American Home Missionary Society for that State sends word in advance that eighteen of the feeble churches there will at-

tempt to build the present season, and all will want large help.

The West proper is calling much more loudly than ever before, and our polity is extending over the new regions in that direction more rapidly than ever before. In a word, the work this Union is now called upon to do, and is expected to do for Christ and our country, is very great, is very important, and the means to do it have not been at all adequate. In view of both these facts, the trustees have felt the importance of increasing their own working force. Hitherto one Corresponding Secretary has been deemed sufficient, with such collateral aid as could be secured by the co-operation of pastors and other friends of this cause. But the new and extensive southern field, which has been so largely opened to us, and the increasing demands for church-building in the West have necessitated such an amount of correspondence, of traveling, of public presentation of this work, and personal intercourse and negotiation, as to render it impossible for one man to perform it.

The trustees, after conference with many who have been interested in this work from its beginning, voted unanimously to appoint an additional Corresponding Secretary to occupy the office in this city, now at No. 49 Bible House, who will attend more especially to all our work out of New England, leaving that field to the present incumbent, who will still remain at 23 Chauncy Street, Boston, Mass. The two secretaries will cross each other's lines with perfect freedom when convenience or the general good may require it; will together examine all applications for aid, and agree upon what shall be laid before the trustees, and in every way practicable co-operate so as to secure the largest means with which to do the most work in the places where it is most needed.

In seeking for the right person to fill so important a position as that just named, the attention of this board was providentially directed to the Rev. Ray Palmer, D. D., of Albany, N. Y., to whom a unanimous call was extended; and it is now our pleasure to announce his acceptance of the same, and that

he has already entered upon his duties, and can now be addressed at our rooms, 49 Bible House, New York City. The trustees are happy in being able to secure a man so widely and favorably known to our churches, and one who can bring to our great and growing work an experience so ripe, a judgment so clear and sound, and a character so unsullied and pure.

In regard to funds for future operations, while it is expected that much of the large amount paid or pledged within the last few months will be ultimately returned to our treasury for re-investment, it is also true, first, that none will be so returned for two years, and the most of it not until a much later period; and, secondly, it is a truth, and an important truth for every pastor and every church to know, that IMMEDIATE wants are pressing us with a cry we can not satisfy; and nothing short of \$75,000 to \$100,000 a year, for how long a time we can not foresee, will meet the just demands of our own needy churches, struggling to build houses of worship. It is our firm conviction that no amount below this sum will keep us so in the field as to justify even a place for us in it at all. It were as well to abandon it *in toto* as not now to meet the crisis. We have invoked an open door, and God has opened it and bids us enter in. We can not go in with empty hands. And to supply our treasury with the sum named need inflict no heavy burden on any church, nor supplant any equally needy object. All that is wanted is a sure place for itself with every church, and a regular collection every year, just as the other great benevolences have theirs; and then we will save to Home Missions many an annual salary, and raise up for Foreign Missions and all other good causes churches that will be sending in their little rills and presently larger streams, and so return to other causes, for the sake of which this now has the "go-by," quite as much very soon, and ere long much more than we now ask for our enlarged work. One hundred thousand dollars from May 1, 1866, to May 1, 1867, is the least sum we dare ask for. Shall we have it?

SUMMARY OF TREASURER'S REPORT.

The American Congregational Union in account with N. A. CALKINS, Treas.

DR.

May 1, 1866. To appropriation paid to Congregational Church —		At East Prairieville, Minnesota, . . .	350 00
At Patten, Maine, \$500 00		Bevier, Missouri, . . .	500 00
Presque Isle, Maine, 350 00		Cache Creek, California, . . .	400 00
Rumford, Maine, 400 00		Pittsburgh, Pa., . . . \$4,500 00	
	\$1,250 00	New Orleans, La.	23,500 00
At Somerset, Mass.	450 00	Baltimore, Maryland,	7,000 00
Flatbush, New York, \$100 00		Newbern, N. C.	3,200 00
Jamesville, New York, 150 00		Kansas City, Missouri,	500 00
Grand Island, N. York, 400 00		Washington, D. C.,	13,550 00
Turin, New York, 200 00	850 00		52,250 00
At Grand Ledge, Mich. \$250 00		To salaries Corresponding Secretary and Treasurer, and Clerks, . . .	\$3,925 00
Keeler, Michigan, 300 00		traveling expenses Corresponding Secretary, Treasurer and Special Agent,	538 38
Lawrence, Michigan, 500 00	1,500 00	postage, revenue stamps, stationery, advertising, annual reports, and incidental expenses, . . .	597 19
Olivet, Michigan, 450 00		discount on uncurrent funds, expenses of collection, and counterfeits, . . .	120 62
At Bloomfield, Wis. \$400 00		Rent of office,	253 00
Grand Rapids, Wis. 400 00		Subscriptions to "Congregational Quarterly,"* . . .	43 50
Princeton, Wisconsin, 100 00	900 00		5,477 69
At Blue Island Ill. 400 00		Total disbursements, . . .	\$69,127 69
Prairie City, Illinois, 500 00		Amount pledged to forty churches,	\$39,500 00
Paxton, Illinois, 500 00		Unappropriated balance in treasury,	27,619 18
Lacon, Illinois, 500 00			67,119 18
Sycamore, Illinois 300 00			\$136,246 87
Amboy, Illinois, 300 00	2,500 00		
At Davenport, Iowa, \$500 00			
Cedar Falls, Iowa, 300 00			
Dewitt, Iowa, 500 00			
Lewis, Iowa, 500 00			
Iowa Falls, Iowa, 400 00			
Waverly, Iowa, 500 00	\$2,700 00		

CR.

May 1, 1866. By balance in treasury, May, 1 1865,	\$13,030 81	Iowa,	\$1,902 60
By contributions received —		Missouri,	1,118 00
From Maine, \$3,592 49		Kansas,	502 32
New Hampshire, 4,945 42		Nebraska,	78 85
Vermont, 2,748 93		Colorado,	125 65
Massachusetts, 46,658 68		† California,	15 00
Rhode Island, 4,561 32		Oregon,	55 50
Connecticut, 17,978 48		Tennessee,	85 00
New York, 22,832 80		South Carolina,	2 50
New Jersey, 1,404 21		India,	53 00
Pennsylvania, 730 70		Turkey,	10 00
Delaware, 5 00		Prince Edward's Island,	20 00
Maryland, 101 09		Unknown,	15 00
Washington, D. C., 90 70		By balance from National Council,	68 71
Ohio, 4,683 67		sale of year books,	4 50
Indiana, 221 98		interest on balance in treasury,	617 19
Illinois, 3,833 82			\$123,216 06
Michigan, 2,046 11			\$136,246 87
Wisconsin, 1,503 77			
Minnesota, 602 90			

* Those ministers who take a collection WITHOUT EXPENSE TO OUR TREASURY, have been entitled to the "Quarterly" if they desire it on those conditions.
 † Churches in California have contributed \$855.80 in coin, which is subject to the order of our Treasurer.

NEW YORK, May 9, 1866.

We have examined this account of the Treasurer of the American Congregational Union and find it correct.

A. S. BARNES, }
 S. N. DAVIS, } Auditors.
 JAS. W. ELWELL, }

The American Congregational Association.

BUSINESS MEETING.

AGREEABLY to notice in the *Congregationalist* and *Boston Recorder*, the Thirteenth Annual Meeting of the *American Congregational Association* was held on Tuesday, May 29, at 12 M., in the rooms of the Association.

The President not being present, Dea. Julius A. Palmer, one of the Board of Directors, was elected President *pro tempore*. Prayer was offered by Rev. John O. Means, of Roxbury.

The records of the last annual meeting were read and approved.

The Report of the Board of Directors was read by the Corresponding Secretary, accepted by the body, and referred to the Board of Directors to be printed.

The Report of the Treasurer was read by him, and similarly disposed of.

A financial statement was made by the Financial Agent, Rev. Mr. Marvin, of a hopeful character.

It was *voted*, That the Treasurer be instructed to secure insurance, not exceeding \$7000, upon the Library owned by this Association.

It was *voted*, That we, composing this annual business meeting of the American Congregational Association, feeling the importance of securing the full sum of fifty thousand dollars, as a foundation for the Congregational House, do pledge ourselves to use our personal influence to raise what we can for this purpose, on or before July 1st ensuing, to bind the subscription already pledged.

The following officers were chosen for the year ensuing, viz. :

President.

EDWARD S. TOBEY, Esq., Boston.

Vice Presidents.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.

Hon. WM. W. THOMAS, Portland, Me.

Rev. NATHANIEL BOUTON, D. D., Concord, N. H.

Hon. WM. C. CLARKE, Manchester, N. H.

Rev. SILAS AIKEN, D. D., Rutland, Vt.

“ JOHN A. ALBRO, D. D., Cambridge, Ms.

“ JACOB IDE, D. D., Medway, Ms.

“ SETH SWEETSER, D. D., Worcester, Ms.

Hon. SAMUEL WILLISTON, Easthampton, Ms.

Rev. THOMAS SHEPARD, D. D., Bristol, R. I.

Hon. AMOS C. BARSTOW, Providence, R. I.

Rev. LEONARD BACON, D. D., New Haven, Ct.

Hon. WM. A. BUCKINGHAM, Norwich, Ct.

Rev. JOSEPH P. THOMPSON, D. D., New York City.

“ RAY PALMER, D. D., New York City.

“ WM. I. BUDINGTON, D. D., Brooklyn, N. Y.

“ NATHAN A. HYDE, Indianapolis, Ind.

“ ISRAEL W. ANDREWS, D. D., Marietta, O.

“ SAMUEL WOLCOTT, D. D., Cleveland, O.

“ JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.

“ SAMUEL C. BARTLETT, D. D., Chicago, Ill.

Hon. CHARLES G. HAMMOND, Chicago, Ill.

Rev. JOHN J. MITER, Beaver Dam, Wis.

“ TRUMAN M. POST, D. D., St. Louis, Mo.

“ ASA TURNER, Denmark, Io.

“ JESSE GUERNSEY, Dubuque, Io.

“ GEORGE MOOAR, Oakland, Cal.

“ HENRY WILKES, D. D., Montreal, C. E.

Directors.

EDWARD S. TOBEY, Esq., Boston.

GARDNER GREENE HUBBARD, Esq., Boston.

JULIUS A. PALMER, Esq., “

ABNER KINGMAN, Esq., “

Rev. RUFUS ANDERSON, D. D., “

“ AUGUSTUS C. THOMPSON, D. D., Roxbury.

JOHN FIELD, Esq., Boston.

Rev. ELIHU P. MARVIN, Boston.

“ WILLIAM BARROWS, Reading.

“ ALONZO H. QUINT, New Bedford.

“ HENRY M. DEXTER, D. D., Boston.

“ ISAAC P. LANGWORTHY, “

JAMES P. MELLEDDGE, Esq., “

Corresponding Secretary and Librarian.

Rev. ISAAC P. LANGWORTHY, Boston.

Recording Secretary.

Rev. HENRY M. DEXTER, D. D., Boston.

Treasurer.

JAMES P. MELLEDDGE, Esq., Boston.

Auditor.

CHARLES STODDARD, Esq., Boston.

It was *voted*, That, in the judgment of this Association, it is expedient for the Directors, as soon as the financial condition of the Association will allow, to take measures for se-

curing the *entire services* of some suitable person as Corresponding Secretary.

On motion, adjourned, *sine die*.

Attest.

HENRY M. DEXTER,

Recording Secretary.

THIRTEENTH ANNUAL REPORT.

In again addressing their constituency in this annual summary of their work, the Directors of the American Congregational Association are compelled to speak of hope deferred. The principal object upon which they have set their hearts, and upon which they have given much thought and bestowed much labor, is not yet realized. While the Library is, perhaps, as a definite ultimatum, the great thing to be secured, and small but invaluable accessions have been made to it during the past year, still, even the Library, could it be enlarged quite up to our highest measure, would be without a place to hold it at all secure, and then would be essentially inaccessible, and hence comparatively useless. But we can not reach this ultimatum without first securing what is obviously first demanded, — the house before the family, the place before the thing to occupy it. Finding that all general appeals for funds with which to erect the long-talked-of "Congregational Home" in Boston, its most fitting place, were proving ineffectual, and having received the cordial indorsement of the National Council and a hearty commendation to the churches, the Directors arranged for an especial effort to raise \$100,000, or at least one half that amount, at the earliest possible time. At a regular meeting, held June 8th, 1865, Rev. A. P. Marvin was invited to engage for one year in the work of securing subscriptions in Boston and vicinity, and indeed anywhere, for the erection of a suitable fire-proof building adapted to the growing wants of the Library, and the convenience and aids of the ministry and membership of our churches. He entered upon this service July 18th, 1865, and has given it his whole time. He has presented the cause in all the pulpits to which he could gain access; has visited the cities and larger towns of the Commonwealth, as well as of Connecticut and Rhode Island; has brought the subject to the notice of the reading public through the two denominational papers of

our city; has held one public meeting here in the especial interest of this object, and, indeed, has not intentionally left any means untried which promised any good. Those whom he has personally seen have received him kindly, and are better informed than hitherto as to the importance of the object itself, and a few have contributed or pledged help with commendable liberality. As yet, however, there is no such general appreciation of the necessity for such a building to make such a Home and center for our denominational purposes as our deep-seated, long-suffered wants demand. Without church-courts, and not desiring them; without concentrated ecclesiastical authority, and necessarily precluded from ever either wanting or having it; without any power to enforce or exact uniformity in many details of worship or service for Christ and the world, even where diversity may not be wise; without a manual of doctrine or discipline, except the New Testament, upon which to try and test every individual and every church claiming fellowship, we have the greater need of a safe garner for the practices as well as the published principles of the founders of our New England Congregational churches, for the decisions of our councils, for the records of the work and progress of our churches, for the histories of our cities and towns, for the membership and graduations of our literary institutions, for the serial literature of our day, and of all past days since the American press sent forth its first issues, — a safe garner of all that is preserved and can be secured from the common waste of time, that will illustrate our religious doctrines, practices, and principles from the days of the apostles to the present hour. And we need, scarcely less, suitable rooms in which the descendants of our noble sires may gather and feel at "home" — may gather, consult and pray; where the laborer in the far East may meet the laborer from the far West, and both may greet those who come down from the chilly North, and who come up from the balmy South; and where all that is known of our Congregational history may be found, may be consulted, and thus may be borne to the remotest borders of this great and widening country. Men are more and more seeking knowledge of this sort here where there is now probably more than in any other library in the land; but where

alas, there is so little compared with what there might be, and that little is so exposed that we may be in danger of not appreciating what we really have, or of very long preserving it. Calls in person, and by letter, from all parts of our country for information touching our polity, the usages of the fathers in matters of discipline, the results of councils and their acknowledged authority, church manuals and histories, are multiplying; and to answer such wisely is becoming more and more important. We have some of the facilities,—but too few! The day is passing when the all-needed materials can be gathered. No time should be lost. Much can now be done, which can not be done but a very few years hence.

But the SOCIAL value of this needed structure can not be over-estimated. Our brethren of other names, *with* their centralized governments and denominational courts, are wise enough to superadd the "Home" not merely as a garner for denominational memorials, but for reunions, for discussions, and adjustment of questions at issue or their preparation for the appointed adjudications. Much more do we, WITHOUT such courts or fixed tribunals, need such a "Home" or center where what we have written or printed that would be helpful may be found, and what we desire may be secured, and what may be known may be communicated; a denominational exchange, a bulletin; a receiving and disbursing bureau, which shall be a school, a Home, an armory, a treasure-house, a resting-place for our membership from the Lakes to the Gulf, from the Atlantic to the Pacific, as they shall pass this way, or journey thither to find out the way of the apostles and pilgrims in planting the institutions of religion for the world.

To this end we must have \$100,000 in the least possible time, to which we must look for supplementary gifts, by wills and otherwise, until this association shall be the power for good in the land, for which it is so well adapted.

A few friends in Boston and vicinity have entered into this plan with liberal views, and proposed gifts. But the masses even of our own city and vicinity fail to see the great and immediate need of the structure it is proposed to rear. The directors are feeling more deeply than ever what they have long appre-

hended, viz.: that their ultimate success is mainly dependent on the benefactions of the very few who can appreciate an object so wide in its compass, so general in its plans, so remote in its bearings, though so certain and immediate and continuous in its influence for good. Our English Congregational brethren in efforts for a similar purpose are going over the same ground for renewed subscriptions, and are happy in finding their friends doubling, three-folding, and even five-folding their original pledges. Thus they hope soon to realize the large amount, at least \$350,000 in coin, proposed to be raised. If driven to this extremity, the directors of this association will hope to find similar generosity among the real friends of this enterprise. While it is not for Boston, but is to be in Boston, it is nevertheless very difficult for the most of those outside our city limits and the immediate vicinity to comprehend that this is not a local enterprise. So that there seems to be a necessity for putting it fully and fairly on its way for its great work, by the munificence of those who will immediately surround it. It does and must appeal to Boston capital, Boston intelligence, Boston pride, Boston principle, for its thorough beginnings. It will become national and public as other great enterprises have become national and public, after Boston wealth has put them to public uses. As our denomination is sending out its wires into all parts of our land and becoming itself national, so much the more it now needs this central point fixed and endowed with all that can give it moral weight and efficiency; and thus it will be as potent and as useful in its influence and control among us as the higher ecclesiastical courts of other sects are among them; and this without any interference with personal or particular church-rights. There can be no question in the minds of all who know and appreciate the facts, as to the importance of the immediate funding and establishing this long-talked-of "Congregational Home." Now, where are the noble and far-seeing few who will generously meet the exigency, and place this association upon a safe living basis? Where is the one true lover of the principles of the founders and fathers of New England, who will magnanimously adopt this enterprise as his own, to see it quickly and fairly on its way to a suc-

cess, a good beginning will insure? Precious memories, and grateful offerings, and rich rewards are in reserve for such benefactors. About \$40,000 are pledged towards the first 50 of the \$100,000 now earnestly sought for. But a few weeks remain in which to secure the remaining 10,000 to bind what is already pledged. The directors do most earnestly bespeak the good offices of their friends, that at least this small sum may be at once secured. We have too much not to have more,—too much to be lost or longer jeopardied by being in a place so insecure.

As already intimated, some valuable books and pamphlets have been added to the library during the past year. Among them is a complete set of Owen's works, a gift from the Rev. T. Atkinson, of Nahant, to whom this association has been frequently made a large debtor before. Brooks' Puritans, Hutchinson Papers, Young's Chronicles of the Pilgrims; Punchard's, Dexter's, Buck's, Wardlaw's, and Davis's treatises on our polity in its various relations have been secured. We have placed upon our shelves 375 bound volumes, which are new here, so that our whole number of bound volumes is 5,142. We have added 56 bound volumes to our duplicates, making, 547 duplicates. We have of pamphlets, now

assorted, arranged, and made accessible, 27,244, some of which are of great value, and many of which are waiting the means to be bound for safety and more convenient use. We have also 10,651 pamphlets, also assorted and arranged, which are duplicates for exchange or sale; making a total of pamphlets of 37,895.

But we have abundant room for both books and pamphlets, and let none fear of duplicating what we have. Duplicates are the capital of our librarian, by the help of which, in exchange, or by sale, he has added many a valuable work to our shelves.

We are expecting to receive nearly or quite complete files of our denominational religious papers from the American Board, with the understanding that they are to be arranged and stitched or bound, so as to be made available to the public benefit. Will not some friend of our religious order and literature give us the means of completing and binding these files of papers, which, of themselves, would be a valuable library? There is a great work to be done in this direction, and may God engage his people in its speedy accomplishment. In behalf of the directors,

ISAAC P. LANGWORTHY,

Cor. Sec.

The Congregationalist:

A RELIGIOUS NEWSPAPER FOR THE FAMILY.

ENLARGED!

The CONGREGATIONALIST has been enlarged to eight columns per page, and is now printed upon new and open type, easily read. Hereafter more time, thought, work, and money will be expended upon all its departments. It will receive new editorial vigor, and its selections will be made with greater care. Items of interest in the departments of literature, and the news of the churches in other lands, will receive more attention and take a regular place in its issues, and a careful summary of missionary intelligence will be published on the Friday preceding the Monthly Concert. In each issue we shall furnish a careful summary of the news of the week, from an able pen, occupying from one to two columns, and arranged under different heads; constituting at once a valuable and attractive feature of the paper. Those who have no daily paper, or who have no time to read the details of news, can obtain from this summary an intelligent view of the progress of events. We shall also endeavor to make our poetical and juvenile department increasingly valuable. In the general department of religious intelligence, it is sufficient to say that the paper will sustain the preëminence it has already attained. In short, we design to make the CONGREGATIONALIST as much more valuable to our denomination and to all than it has been, as the most liberal outlay in every department, guided by our best efforts, shall be able to make it. Among our special contributors are the following:

REV. JOHN TODD, D. D.,

REV. A. H. QUINT,

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

"SPECTATOR," (*Washington Correspond't.*)

REV. LEONARD BACON, D. D.,

REV. W. L. GAGE, (*For. Cor., "Torc."*)

We also have a large number of occasional contributors, such as Miss A. C. Johnson, who furnishes exceedingly interesting letters from Paris; "Western," our Chicago correspondent; "Carleton" (Mr. C. C. Coffin); Prof. W. D. Gunning; Rev. Horace James; Dr. Worthington Hooker, of New Haven; Hon. Amasa Walker, of North Brookfield; Mrs. P. H. Phelps; Mrs. E. N. Horton; "Jenny Bradford"; Frances Lee; "Sophie May," and numerous others, some of whose names we are not at liberty to use.

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T H E

Congregational Quarterly.

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DAVID GREENE.

BY REV. RUFUS ANDERSON, D. D.

DAVID GREENE was born in Stoneham, Massachusetts, on the 15th of November, 1797. His father was a farmer and mechanic, much respected for his industry and integrity, though not a professor of religion. The mother was amiable and judicious, with more than common energy of character. Her cast of mind is said to have been somewhat pensive, and her religious experience remarkable. She died in 1813.

David was among the younger of nine children. He was affectionate as a boy, and in school stood generally at the head of his class. After reaching the age of twelve years, he was largely entrusted with the care of the farm, the father's engagements calling him often from home. Samuel, an older brother, — still remembered in Boston with much affection as pastor of the church in Essex Street, and a likeness and sketch of whom will be found in the previous number of this volume, — was graduated at Cambridge College, and it was owing to his influence that David entered upon a course of liberal education. His studies were commenced at Phillips Academy, Andover, in 1815, and were continued, with some interruptions, through the eleven subsequent years.

The Rev. George E. Adams, D. D., his classmate in the academy, and in the college and seminary, and for a large part of the time his room-mate, says of him at the academy : " He was there reckoned a Christian, — a halting, doubting one, — taking his turn, with some hesitation, in religious exercises, but was not a church-member." In September, 1817, the two friends entered Yale College. We have strong concurring testimony, from a number of his classmates, as to the thoroughness of Mr. Greene's scholarship, and the excellence of his character while in that institution. Dr. Adams gives a faithfully interesting account of his religious experience. He says : " Mr. Greene, after a while, declined engaging in religious exercises at meetings, from conscientious scruples, and would do nothing to claim the character of a Christian ; showing his propensity towards thorough and stern self-dealing. Still, he was moving on toward the ministry, and became, I am quite confident, a beneficiary of the American Education Society. Through the greater part of his college course he stood in this position, — not of the world, not claiming the place of a Christian, though more correct in conduct than most Christians. In our last year

he was profoundly exercised in mind. It was distressing to see him. Day after day, for weeks, the order of the day with him was : college exercises, punctually, about one hour upon entering the room for the lesson ; then sitting in mute despair, Bible in one hand, the other hand closed, pressing upon his cheek or mouth : 'George, George, what a terrible thing *sin* is !' That is the only expression I remember, and I suspect *that* tells the whole story.

"The influence of this mental suffering on his bodily frame and appearance was very great. He became pale and emaciated. No one could see him without reading in his countenance the agony of his soul. So far as I remember, he never experienced any sudden deliverance. The *anguish* wore itself out. Even when we graduated, he had not gained a clear confidence of his good estate, and talked somewhat despairingly of the future.

"One noticeable thing in his college life," adds Dr. Adams, "should be mentioned. He was never absent from any college exercise during his first three years, nor tardy, though he sometimes went from his bed and returned immediately to it. Professor Fisher once called him to his room to speak of this, as a very remarkable thing."

Mr. Greene completed his college course in 1821, and had one of the highest appointments in his class. The year following he spent in teaching a private school of young ladies, in Boston, where he gave satisfaction both to parents and scholars. In the fall of 1822 he entered the Theological Seminary at Andover, but sometime in the following year he was induced to take charge of the academy at Amherst, as principal ; an institution which then furnished a large proportion of the students for the college, struggling for the prosperous existence it has since attained. His services there were very acceptable, and about this time he was

strongly urged to accept the office of tutor in Yale College, but declined.

Mr. Greene returned to Andover in 1824, and his own statement is, that he joined the church there in 1825. He was now once more a classmate and room-mate of his college chum. "He was studious, of course," writes his old friend, "always thinking, but looking on the dark side in regard to himself, — a prominent man in the class, highly respected by the professors, made great account of by such men as Eli Smith, Daniel Crosby, and others. On account of his sternness, and perhaps severity in judging others (as well as himself), he may have had less of popularity than some."

Dr. George W. Blagden, who was with him in college, and a classmate at Andover, has given the following valuable testimony : "Both at Andover, and at Yale College, where he was two years my senior, there was an influence connected with his whole course of conduct and conversation, which produced a conviction in all who knew him, or only noticed him, deeper than is produced by most men, whether young or old, that he was a person of sincere and strong religious principles.

"His religious and moral character greatly influenced his naturally quick and vigorous intellectual qualities. He was a good scholar, and a clear and comprehensive thinker ; receiving the second honor in his class at college, and maintaining, throughout his course in the Theological Seminary, a position among the first students, both in the Hebrew and Greek languages, and in the science of theology. If his facility and gracefulness in speaking had equalled his intellectual power and attainments, and the sincerity and depth of his piety, he would have been one of the most eloquent, as he certainly was one of the most honest and well-informed, of men. The writer of this distinctly recollects an oration at the

close of his seminary course, which was very remarkable in respect both to thought and style."

Mr. Greene became connected with the correspondence of the American Board near the close of 1826 ; and was one of two Assistant Secretaries, — Jeremiah Evarts being the Corresponding Secretary, — until the death of that eminent man, in 1831. During this period, his special department of labor was editing the "Missionary Herald," and correspondence with the missions among the Indians, which was then conducted on an extended scale. In the year 1828 he made a tour, extended through eight months, and over nearly six thousand miles ; visiting the missions to the Indian tribes, both east and west of the Mississippi River, in north-west Ohio, and in New York. On this tour he visited not less than thirty mission stations, and reached Boston, on his return, in July.

These personal inquiries into the Indian missions were of great advantage to the young Secretary, in his relations both to the Prudential Committee and the several missions. And there was need, then, of all the practical wisdom that could be obtained. The difficulties in the way of bringing the poor Indians under the civilizing and saving influences of the gospel were fast accumulating. In the Southwest, the greed of the white man for the lands of the Cherokees — blinding and ruthless, like that of Ahab for Naboth's vineyard, rising above all considerations of mercy and justice — was soon to chain and incarcerate the missionaries, Worcester and Butler, and to send their defenceless people far away from the graves of their forefathers, to die by thousands under the hardships of their migrations. Not the logic and eloquence of Evarts, in his appeals to the nation, through the letters of "William Penn," nor of some of the ablest statesmen in the halls of

Congress, could stay the calamity. Mr. Evarts is well known to have anticipated the righteous judgments of heaven, at some future time, to follow those high-handed deeds of violence. And when the shock of arms was heard in bloody conflict, not long since, at Chattanooga and along the Missionary Ridge, what reflecting mind did not think of an avenging Providence ? Elsewhere, similar unfriendly causes were in operation ; and to these were added the influence of unprincipled traders in ardent spirits, and the not less unscrupulous partisans of slavery.

In November, 1829, Mr. Greene was married to Mary, the eldest daughter of Mr. Evarts, who was spared to him almost twenty-one years ; in which time God was pleased to give them twelve children, all but two of whom are still living. Four of his sons served in the Union army during the late war, three of them as captains ; and one of these three fell in a battle preceding the taking of Vicksburg. The domestic life of our brother was most happy. He bore his full share of the responsibilities and cares of the family, and was kind, though decided, in his parental government. The household, with him, was a religious institution, with morning and evening worship. His children were all dedicated to God in baptism, and instructed in the principles and duties of religion, and he had the pleasure of seeing nearly all of them become members of the visible church.

At the solicitation of Mr. Lowell Mason, Mr. Greene consented, not long after his marriage, to aid in compiling the Hymn Book for the service of the sanctuary, called "Church Psalmody." Of this book, more than a hundred and fifty thousand copies are believed to have gone into use. The service was performed as an extra labor, and was not altogether without injurious consequences, for a time, to his health.

The death of Mr. Evarts led to the

appointment, in 1832, of three Corresponding Secretaries, instead of one ; and Mr. Greene was one of the three, but with no material change in his department of labor. In 1836 he removed with his family from Boston to Roxbury, three miles from the Missionary House, a distance which he found equal pleasure and profit in usually traversing twice a day on foot.

Of Mr. Greene's official life, during the ten years following his removal to that rural city, there is not much calling for special notice. His daily duties demanded all his powers. There was no more of routine and sameness in them than there is in the most laborious pastoral life. While his time and thoughts were specially devoted to one or two departments, — such as the Indian missions, the home correspondence, etc., — he was in actual contact, more or less, with the working of the entire system. Problems of difficult solution not unfrequently arise, demanding the united wisdom of all, though often not of a nature to be advantageously discussed and resolved in the large annual meetings of the Board. There are, however, numerous subjects of great practical importance, that have been brought forward with great advantage in those meetings. In the year 1838, the practice was commenced of presenting to the Board some one or more of these subjects by the secretaries, in a written form, under direction from the Prudential Committee ; and more than seventy of these "Special Reports" (as they were called) have received attention from the Board at its annual and special meetings. Twelve such "Reports" were written and presented by Mr. Greene, and several of these have a permanent value.

During all this time, Mr. Greene shared the responsibility with his brethren in drawing up the Annual Reports of the Prudential Committee ;

and after the removal of Dr. Armstrong to New York city, in the year 1838, he had charge of that part of the domestic correspondence which had to be conducted at Boston. The editing of the "Missionary Herald," after 1843, devolved on Mr. Treat.

In 1847 the Prudential Committee proposed that Mr. Greene make a second tour among the Indian missions, westward of the Mississippi River. This he was incapacitated for doing by a collision on a railroad, and the service was performed by Mr. Treat. The injury from the collision seemed at first slight, but it was aggravated by exposure, and resulted in a paralysis, which, though partial and temporary, was attended with such weakness of the nervous system as made it expedient, in the opinion of medical advisers, for him to exchange a sedentary life for such an one as he could find only on a farm. Accordingly, in 1848, he declined a reelection as Secretary, greatly to the regret of his associates and the friends of missions. An extract from the letter he then addressed to the Board affords an insight into the state of his mind in that trying period of his life.

"In retiring," he says, "which I do most reluctantly, from the station with which the Board has so long honored me, and in which I have found my labor and happiness most pleasantly combined, and in performing the delightful, though arduous duties of which I had, till recently, hoped to spend whatever of life and strength might remain to me, I feel constrained to declare my ever rising estimate of the excellence and honorableness of the foreign missionary work, and my ever strengthening confidence that it is a work which the Lord Jesus Christ regards with peculiar approbation, and which he, by his truth and his Spirit, amidst and despite of all the delays, embarrassments, and opposition which

it encounters, is steadily and surely carrying forward to its consummation. His power and grace and promise exclude all doubt as to its ultimate and complete accomplishment. Our faith, our prayers, our labors and sacrifices may hasten the day."

Mr. Greene removed, with his family, to Westboro, Massachusetts, in 1849; and the next year God was pleased to take from him his beloved wife. His house having been, not long after, consumed by fire, he removed to Windsor, Vermont. In 1860 he returned again to Westboro, where, with great satisfaction to himself, he spent the residue of his days.

The circumstances of his death were affecting. Men were blasting a rock near his house, and a descending fragment struck him on the head, inflicting a mortal injury. This was on Tuesday, April 3, 1866, and he lay perfectly unconscious till Saturday, the 7th, when he died. His funeral was attended on the 11th, the Congregational church being well filled by people of all denominations in the town, where he was universally respected. A considerable number of gentlemen, and some ladies, were present from Boston, and clergymen came in from the surrounding region. Prayers were offered by Dr. Blagden, of Boston, and Mr. Sheldon, of Westboro, and addresses were made by his former associate, the writer of this brief memorial, by Dr. Thompson, pastor of the church to which he belonged when residing in Roxbury, and by Mr. Sheldon, pastor of the church of which he was last a member. His remains sleep in Westboro, near those of his wife, in a beautiful rural cemetery.

The muscular development of Mr. Greene was nearly perfect, and almost as much may be said as to the development of his mental powers. Hence his duties were performed with but little consciousness of fatigue. He was

unambitious, unpretentious, and guileless; always intent upon the grand purpose of his life, and happy in the good name and usefulness of all around him. He seemed governed by Christian principle, almost as if it were a part of his nature, and moved forward without show or noise, or appearing to desire popular attention. There was, perhaps, some excess of this virtue. It would have increased his usefulness to have been somewhat more regardful of the opinion of others. His mind was of a high order. He had uncommon power of fixing the attention and analyzing subjects, and great mental resources. His thoughts in prayer were apposite and copious, and only required a more distinct and less rapid enunciation to have enlisted the feelings of all reflective and serious minds. He ranked among the best theologians. His mind was intent upon the truth, and nothing but the truth, and was open to evidence; and having a memory which seldom forgot what he wished to retain, he was, in the best sense, a well-informed man. His knowledge was more accurate, more copious, more really valuable, than that of most men.

"He was not a sectarian; but a frank, catholic Christian. Still he studied and loved the doctrines and polity of the Congregational churches of New England, and could always give a good reason for his faith and practice. On ecclesiastical councils, and in adjusting difficulties in churches, he was judicious and often very helpful.

His keen discrimination, strong memory, and capital good sense made him a sharp critic in exegesis and sermonizing; and though sometimes apparently severe, he was nevertheless kind and fair, never captious or vindictive. Brethren, who met him in associations, valued his wise suggestions, and felt profited by familiar intercourse with him.

Notwithstanding his usual grave and sober appearance, like a man in earnest, as he always was, he could be, and at times was, very racy and playful in familiar conversation and in friendly correspondence. We are told of a letter of this sort he addressed to a brother minister on the subject of New England pastorates in Congregational churches, in which he gave full scope to a mirth-provoking wit that his friend never suspected he possessed. He had a full, well-rounded character, and was a man to be both respected and loved."

Dr. Thompson, in his address at the funeral, spoke of him as follows :—

"Every acquaintance will pronounce his eye single, and hence his whole body was full of light. He was seldom mystified; with sophistry he never could have patience. There were no stained windows to his mind; he saw almost everything in a white light; having rare insight into character, and into the practical bearing of things; never beguiled by forms; fastening at once upon the kernel, discriminating promptly between essentials and accessories, between the certain and the probable. Vigorous common sense was the staple of his mind. His mental constitution was compact; he could readily concentrate his faculties; he would never trifle with a subject, nor with an individual. There was too much on hand, and life, in his estimation, was too momentous to allow of one's spending time in lamentations over the past. . . . What acquaintance would not exclaim, 'Behold an Israelite indeed, in whom is no guile!' A noble simplicity characterized him. A more unpretending man, a man freer from egotism, from all that is factitious, from all

sentimentalism, from assumed humility, and unreal sanctity in every form, is seldom to be met with. How ingenuous was he! He was not afraid to be lively, though too earnest a man to fall into levity. He was modest,—not ashamed to blush, though not afraid of any one. He would, if there were occasion, beg pardon of a day-laborer as soon as of the Governor, and, in either case, simply because of its being right and proper.

"He was a manly man, a man of robust honesty, who in thinking and in dealings moved straight forward, his path being the shortest distance between two given points. Who ever suspected David Greene of aiming at popularity, of struggling after greatness? How little of self, how little that was petty or personal entered into the springs of action with him! . . . He was always in his place; Sabbath vagrancy he held in low esteem. How fervent were the supplications poured from those lips now closed in silence! How earnest his hortatory appeals! How deep his interest in the Sabbath School! He believed in the Abrahamic covenant, in its obligations and privileges, sealed to the children of believing parents. The first time that I administered baptism was to one of this group, then an infant in those strong hands, now crossed and motionless till the resurrection.

"It can easily be gathered why it seems to us, at Roxbury, as if he had never been dismissed from the church there. His influence for good lingers still. For the same reason, he continued to the last, in some sense, a public man. Such men are, by the force of character, always in office. Though not one to fascinate, he was one to inspire deep confidence; and excellence like his is of itself inevitably a power. He could not retire from the Christian, nor from the missionary world."

RARE OLD BOOKS.

BY REV. M. K. CROSS, WASHINGTON, IOWA.

"THERE are more ways to derive instruction from books," says John Foster, "than the direct and chief one of applying the attention to what they

contain." He then proceeds to trace minutely the history of some distinguished volume that has been long and extensively circulated, noting some

of the most remarkable circumstances connected with it. "It is striking, to a degree even awful" (he observes), "to reflect what such a book must have done; to how many it may have imparted thoughts new and affecting, which nothing could expel; how many it may have been made the mean of leading into a happy life, and to a happy end; how many it has arrested, disturbed, and warned, whom it could not persuade. So great a number of accountable beings, unknown, for the most part, to one another, scattered here and there, over more than one country, and over a long space of time, have come into some certain relation to this one book!"¹

With what profound admiration we gaze upon the ancient Cedars of Lebanon, the old and towering trees of California, and the venerable elms that adorn our public parks and meadow lawns! In the same spirit we cherish an old volume, that has been the guide and solace of departed friends. As we hold it in our hands, or gaze upon it in its place on the shelf, we recall, with fresh interest, the image of the mother, the wife, or the child, who once perused its pages, but whose hands are now still, and whose eyes are forever closed upon those earthly scenes. As our range of backward musing is extended, by some elder volume which has fallen under our eye, we think how the hearts of men in earlier generations were moved and molded by the pages which have come down to us. The antique type, the coarse and faded paper, the obsolete spelling, the interjected marginal notes (still retained in some modern books), and the quaint pictorial devices with which they were illustrated and ornamented, — all report the wonderful progress of literature and art, within

one or two brief centuries. The progress of opinion and principle, on great questions of philosophy and morals, is also forcibly suggested; while the depth and earnestness of the piety which ruled the godly of other times throws a beautiful glow over the dim pages on which it is recorded.

Although not a professed antiquarian, one can appreciate the enthusiasm with which those who are, linger among the dusty alcoves where the wisdom and the piety of past ages are enshrined in books. The enterprise of erecting a Library Building for the preservation of rare and valuable books, by the American Congregational Association, grows in our estimation, when we think how many of these precious relics will soon be gone, irrecoverably, if the work is not pushed on to completion. Private owners, who are not willing wholly to part with such volumes, might be glad to avail themselves of a safe place of deposit, where others could enjoy the benefit of seeing them, at least; and many would, no doubt, in the end, conclude to leave them there as a permanent donation.

I have lately met with some rare old volumes, in the library of Rev. Charles Thompson, an English Baptist minister, who was personally acquainted with John Foster, and preached for some time in Robert Hall's pulpit, at Bristol. Mr. Thompson is in his seventy-third year, has been preaching in this country a number of years, and now resides at Washington, Iowa. He assures me that he has been offered, and refused, *five hundred dollars* for a single volume, entitled, — "The Bible: That is, The Holy Scriptures, Contained in the Old and New Testament; with most profitable Annotations upon all hard places: Imprinted by *Robert Barker*, Printer to the King's most Excellent Majesty. 1606." The same volume also contains "The Whole

¹ Introductory Essay to Doddridge's *Rise and Progress of Religion in the Soul of Man*.

Booke of Psalmes : Collected into English Meeter, by THOS. STERNHOLD, JOHN HOPKINS, and others, With apt notes to sing them withal." These notes were made "with letters ioyned to euerie note by his right name, so that with a verie little diligence, thou mayest the more easily come to the knowledge of perfect Sole-faying," &c.

According to the date, this volume was printed five years before the authorized version of King James, and two years after the appointment of the Westminster assembly, by the same man who printed the authorized version; yet no mention is made of the work in Carpenter's history of the early English versions; and the proprietor, after many inquiries among antiquarians, has been unable to learn anything more about it than is found on the title page.

Another interesting work, of an earlier date, is the first translation of Martin Luther's Commentary on the Epistle to the Galatians. The title-page, in part, is as follows: "A Commentarie of M. Doctor Martin Luther Vpon The Epistle of S. Paul to the Galathians, first collected and gathered vvord by vvord out of his preaching, and novv out of Latine faithfully translated into English for the vnlearned. Imprinted at London by Thomas Vantrouillier, dvvelling vvithin the Blacke frears by Ludgate. *Cum Privilegio*, 1575."

The work is dedicated, or addressed, "To All Afflicted Consciencs VVhich

Grone for Salvation and VVrastle Vnder the Cross for the Kingdome of Christ."

The translators very modestly "refuse to be named, seeking neither their ovvne gaine nor glory, but thinking it their happines, if by any means they may releue afflicted mindes, and doe good to the church of Christ, yealding all glory vnto God to vvhom it is due."

Both of these volumes are printed in the German text, and are in good condition. The translation of Luther, printed nearly three hundred years ago, is perfect, and, with proper care, will last three centuries more.

Mr. Thompson has also "The Saints Sure and Perpetuall Guide"; and "The Saints Soule-exalting Hvmiliation, or Soule-fating Fasting," "by the late Reverend, Learned, and Godly Minister of Christ, *Robert Bolton*, Bachelour of Divinity, etc. 1634."

The pictorial devices with which these volumes are adorned, are quite as entertaining as any other part of them. One, for instance, is a huge Bible resting on an hour-glass; a skelton with an arrow, supporting it on one side, and a man, with wings and a scythe, supporting it on the other. Over and under the picture are these words:—

"Study me in thy Prime.

Bury Death, and weary Time."

On the sides are the following:—

"The Glasse doth Runne, and Time doth Goe,

Death hath his End, I have not so."

SOME FACTS IN THE HISTORY OF THE NORTH PARISH OF HAVERHILL, AND OF THE CHURCH AND RELIGIOUS SOCIETY NOW KNOWN AS THE "UNION CHURCH AND SOCIETY OF NORTH HAVERHILL, MASS., AND THE TOWN OF PLAISTOW, N. H."

BY REV. DAVID OLIPHANT, ANDOVER, MS.

THE town of Haverhill, Mass., included originally, beside its present area, the largest part of Methuen, Mass., a large part of Salem, Hampstead, Plaistow, and all of Atkinson, N. H.

In the autumn of 1727, on account of distance from the only place of worship in the town, and badness of roads, the north and west parts of the town obtained permission of the town to hold meetings in each of these localities, during the following winter. The inhabitants of the north part had, a few months previous to the obtaining of this permission, petitioned the town to build a meeting-house there, but without success. Meetings were held, however, as appears from the fact that money was obtained of the town the following spring to pay the minister. At the meeting, when this money was obtained, a petition was again presented for leave to build a meeting-house, and though still unsuccessful, on June 18th, 1728, a vote was passed by the town to set off the north part of the town as a distinct parish. The parish originally included Hampstead, or Timberlane, as it was then called, Atkinson, and Plaistow.

In 1730, the town allowed the North Parish or Precinct ten pounds towards the support of a minister. A Mr. Haynes was invited to settle over the parish, but declined the invitation. Mr. James Cushing, son of Rev. Caleb Cushing of Salisbury, Mass., was soon after invited, and accepted the call.

The *church* in the North Parish was organized Nov. 4th, 1730, of members dismissed from the 1st church for

this purpose. At this time the call to Mr. Cushing was renewed, and Dec. 2d fixed as the day for his ordination. Mr. Parsons, of Salisbury, preached, Mr. Brown, of Haverhill, gave the charge, and Mr. Tufts, of Newton, the Right Hand of Fellowship. The next spring the proprietors of the town voted to give Mr. Cushing about twenty-nine acres of land.

By the running of a new line between Massachusetts and New Hampshire, in 1741, nearly one-third of the territory, population, and property of Haverhill fell to the north of this line. Two-thirds of Mr. Cushing's hearers, exclusive of Hampstead, lived north of it. The meeting-house was in that section of North Haverhill now called Plaistow, and stood very near the line which now divides the above mentioned States. A Congregational church, however, has never been organized in Plaistow, since its incorporation as a town, the people of Plaistow being the same who previously belonged to the North Parish of Haverhill. This accounts for the union of the people of Plaistow and North Haverhill in one church and society from the first to the present time.

Land was early given by the proprietors of Haverhill for the support of the ministry in the North Parish, and indeed for its support in all the parishes. The land belonging to the North Parish was sold, and the proceeds of it were incorporated by the Legislature of Massachusetts as a ministerial fund, Feb. 8, 1823, for the mutual benefit of the North Parish and Plaistow; and it was thus used till about the year

1836, when a majority of the North Parish, being dissatisfied with Rev. Mr. Peckham, the pastor of the church at that time, voted to withdraw the fund from his support. This led to litigation between Mr. Peckham and the parish, which resulted in Mr. Peckham's obtaining his full claims upon the parish. Tired, however, of the controversy, he asked a dismissal, and retired from the pastorate among that people.

During these troubles, a Baptist society (Calvinistic) was organized in Plaistow, and the town voted to relinquish its claims upon the ministerial fund of the North Parish, to individuals of the town, who chose still to be united with individuals of the North Parish, and some few families of the town of Atkinson, who lived nearer to the Congregational place of worship in Plaistow, than to that in their own town. The institutions of religion have, since the dismissal of Mr. Peckham, been regularly sustained by individuals from these several towns, by voluntary subscription.

Just before Mr. Peckham's dismissal, a new meeting-house was built by proprietors, near the site of the old house, covering, indeed, some small portion of the land on which the old one stood. The North Parish claimed the new house, and commenced a suit in law to obtain possession, which lasted several years, and was expensive to both parties. It was finally decided by the Supreme Court of New Hampshire that neither party could claim exclusive right, and that all of each, who chose to avail themselves of the privileges of worship in it, could do it.

The fund has never been, as yet, restored to its original intended use, but has been employed, in part at least, to pay for occasional Universalist preaching in a school-house of the parish. Most of those composing the

parish, however, have availed themselves of the privilege of worship in the new house, paying a trifle towards the support of the minister. The funds, it may here be stated, in *all* the parishes of Haverhill, except the East Parish, have been diverted, by majorities, from their original intention, and now support religious opinions entirely the reverse of those of the proprietors of the town who donated them. This is clear, in respect to the North Parish certainly, from the fact that money was early voted by the town expressly for the purpose of supporting an "orthodox minister." If to support such a ministry in this parish, then unquestionably in all of them.

In 1818, a parsonage house was built, by subscription, for the use of the minister. Recognizing the right of the people of Plaistow, as well as of the North Parish, to an interest in the house, it was placed upon the line dividing the two States, one part of the house being in New Hampshire, the other in Massachusetts. This location, however, was partly for the accommodation of the minister, that he might be able legally to marry people from both States at the parsonage. The New Hampshire weddings were in the north, and the Massachusetts in the south part of the house.

This parsonage, thus built by subscription, was also claimed by the North Parish, after the dismissal of Mr. Peckham, as exclusively parish property. Rent was demanded of him by the parish, for the short period that he occupied it after his dismissal. When he left it, each party put in a tenant. The parish's tenant, however, was ejected without violence, and the house was held by an armed protector, till Mr. Peckham's successor—the author of this article, and family—obtained possession. No further effort, after this, was made in any way by the parish to regain possession, and it has ever

since been quietly occupied by the minister preaching in the new house.

When, in 1728, the north part of the town of Haverhill succeeded in getting set off as a distinct parish, by a vote of the town, the conditions annexed were that they should determine, within a month, where their meeting-house should be located, and that they should settle an "orthodox minister" as soon as possible. Such a minister was settled, and such ministers only have preached to that people from that time to the present. Funds were given for the support of such a ministry exclusively, and yet, since 1836, they have been appropriated for the support of Universalist preaching, showing how readily men will pervert such gifts, when inclined to do it, and when opportunity offers.

There were no articles of faith adopted by the church in North Haverhill, at the time of its organization. It had a covenant only, in form substantially such as were the covenants of most, if not all the early Congregational churches of New England. It distinctly recognizes, however, the doctrines of the Trinity, and of Christ as Prophet, Priest, and King, and obligates its members to "shun all errors," from which it is fair to conclude that its faith was Calvinistic. Articles of faith were adopted during the ministry of Rev. Moses Welch.

Rev. James Cushing, the first minister, was settled Dec. 2, 1730, and died May 13th, 1764, aged 59. During his ministry, one hundred and eleven were added to the church on profession of their faith, and forty-five by letter. One hundred and ninety-nine owned the covenant and had their children baptized, but were not received to full communion. Twelve hundred and fourteen children, of those owning covenant, and of those in full communion, were baptized. No record of

marriages was kept by Mr. Cushing, on the church books.

Rev. Gyles Merrill was ordained March 6, 1765, and died April 27, 1801, in the 63d year of his age and the 37th of his ministry. Fifty-six were admitted to the church on profession, and twelve by letter, and seventy owned the covenant, during Mr. Merrill's ministry, and four hundred and twenty-five children were baptized. Mr. Merrill kept, on the church books, a record of the marriages solemnized by him, by which it appears that he married three hundred and ninety-eight couples. His usual fee was one dollar. When continental money depreciated, he received from eight to one hundred dollars, as fee. The smallest sum received was two shillings and four pence; the highest twenty-eight shillings.

From the death of Mr. Merrill, in 1801, to 1826, this congregation had no settled minister, and the pulpit was supplied for the most part only in the summer and autumn. From 1800 to 1818 there were no admissions to the church, and little if anything more than the income of the fund was expended for preaching. The meeting-house became quite unfit for public worship, and an interest in religious things had almost ceased to be felt. This was the time for the wicked one to sow his seed, and it ripened, in many a heart, into Universalism. There can be little doubt, that, if there had not been a fund to lean upon, the interest in maintaining religious worship would have been greater, and the troubles that followed would not have come. During the period of interruption in the regular supply of the pulpit, from 1801 to 1824, there were only sixteen children and seven adults baptized. From 1818 to 1860, one hundred and sixty-four have been added to the church; by profession, one hundred

and forty-five; by letter nineteen. Rev. Moses Welch was hired in March, 1824, as a regular supply. He continued to do this till about 1826, when he was installed. During his ministry, from 1824 to 1831, thirty-seven were added to the church by profession, and three by letter. Rev. Samuel H. Peckham succeeded him, and was installed in 1831, and remained till 1837. In this time, thirty-five were added to the church by profession, and three by letter. Since Mr. Peckham's dismissal, this church and society have not had a *settled* minister. Rev. David Oliphant supplied the pulpit from 1838 to 1852, fourteen years, with no obligations on his part, or that of the people, to continue the connection a single day; and with only the guaranty of a few individuals, by word of mouth, for the payment of the salary; yet it was always promptly paid. During his ministry thirty-three were added to the church,—twenty-eight by profession, and five by letter.

Mr. Oliphant was succeeded by Rev. Charles Tenney from March, 1853, to October, 1860. Under his ministry thirty-three were added by profession, and thirteen by letter. Mr. Tenney was followed by Rev. Homer Barrows, as stated supply, and he still ministers to that people at this date.

Both the meeting-house and the parsonage, by the commendable liberality of the people, are now in an excellent state of repair, and, for a minister who can be satisfied with a small and quiet country parish, it affords one of the pleasantest fields of labor that can be found in New England.

From 1827 to 1859 there were one hundred and fourteen infant, and fifty-two adult baptisms. During the period that Mr. Oliphant supplied the pulpit, every child of professing parents belonging to the church of suitable age was baptized. And all children of suitable age, of parents connected with the churches to which he has ministered, numbering some more than four hundred and fifty, with the exception of those of a single family, have been baptized. It is his belief that a chief reason of the neglect of professing parents, in our pedobaptist churches, to have their children baptized, is the omission of pastors to instruct on this subject, and to urge the duty. The Congregational ministry is, undoubtedly, to a great extent, at fault here. While some oppose Infant Baptism, many regard it with indifference. It is a divine institution, or it is not. If it is, it should be observed. If it is not, let it be repudiated.

MISS CALKINS' HISTORY OF NORWICH.¹

BY REV. EDWARD W. GILMAN, STONINGTON, CONN.

A STOUT octavo of seven hundred pages, with numerous engravings of representative men, quite throws into the shade the earlier volume with which

Miss Calkins began her historical publications in 1845. And the contrast between this and her former history of Norwich shows how such a work grows upon one engaged in it.

We have here the history of a township settled by a few proprietors under Major John Mason, who came from Saybrook, Conn., in 1660, with their

¹ History of Norwich, Connecticut, from its possession by the Indians to the year 1866. By Frances Manwaring Calkins. Published by the author, 1866.

pastor, the Rev. James Fitch, and laid out their town-plot on a tract of land nine miles square, purchased for seventy pounds from the Mohegan Indians. By the researches of the author among public and private records, she has gathered most interesting details concerning the early customs of the inhabitants in respect to worship, education, domestic matters, and civil concerns ; the assignment of lands for homesteads and for pasture ; the intercourse of the people with the Indians, both in war and peace ; the family history of the first proprietors and their descendants ; and the gradual growth of the settlement.

After sixty years the sheep pastures which extended down to the tide-water became desirable for other purposes, and grants of land were made which led to a new settlement at the "Landing," a mile or more from the original center, and in process of time municipal changes have carved out several other towns from the original tract of nine miles square, and have made a business city of the Landing, while the town has ceased to be a place of trade and enjoys its tranquillity and ease. A cordon of thriving factory villages encircles the town, turning to good account the extensive water-privileges afforded by the Yantic and Shetucket, at whose confluence the city lies.

By the descriptions here given of the history of the town, we are led to look upon it as one of quiet development and progress. The people have always been ready for the defense of the country in times of peril and of war, but their town has escaped invasion by domestic and foreign foes ; they have had their "great fires," but the city has never been burned to ashes ; they have suffered from disasters and panics in common with the whole country, and yet the prosperity of the town has never been dependent upon a single line of business ; and in its growth it has

flourished without government patronage, and without any State institution for education, charity, or reform.

But with this quiet development there has been true New England enterprise and activity, and we doubt whether many towns can show such a record of energy, promptness, and success. Miss Calkins notes the priority of Norwich in various matters of public interest, and might have done much more if she had been willing to draw comparisons between her native place and other towns in New England.

The first druggist in Norwich, and probably the first in Connecticut, who kept any general assortment of medicines for sale, was Dr. Daniel Lathrop. He furnished a part of the surgical stores to the northern army in the French war. He imported his stock from England, and often received orders from New York. His was the only apothecary's shop between New York and Boston, and orders frequently came from the distance of a hundred miles in various directions. In 1749, Rev. Mr. Leavenworth, of Waterbury, came to Norwich on horseback for a supply of medicines for his people, which could not be obtained any nearer home.

The first turnpike in the United States was that opened between Norwich and New London in 1792. The first step toward medical organization in the State was made in Norwich in 1774. The first paper-mill in Connecticut was erected on the Yantic in 1776, and gave employment to ten or twelve hands, who turned out thirteen hundred reams a year ; and that of the Chelsea Manufacturing Co., at Greenville, was said, in 1860, to be the largest paper-making establishment, not in the United States only, but in the world, its annual product being then estimated at nearly half a million of dollars. Norwich had two printing-presses and a weekly newspaper as early as 1773. The paper

used was manufactured in the town, and school-books, hymn-books, and pamphlets in great variety were published there. The next year there were two book-stores, besides these printing establishments. About the same time the manufacture of clocks and watches began. Another important enterprise, at that early day, was the manufacture of cut shingle nails from old iron hoops, a branch of industry which was revived with improved machinery in 1816. In 1790, a cotton-factory was established on the town plot, the forerunner of the large and improved mills of the present day, and in numerous other methods the enterprise and ingenuity of the inhabitants were displayed.

The citizens were also early interested in navigation, ship-building, and commerce, sending out privateers during the Revolutionary war, and subsequently having a considerable trade with the West Indies. In 1817 a line of steam-packets commenced running to New York, and a small steamer was built at Norwich by one of its citizens.

The first banking institutions in Connecticut were chartered by the legislature in 1792, one of them located at Hartford, and the other at New London. Norwich applied for a charter the same year; but the legislature, declining to authorize more than one bank for the county, persuaded the applicants from the two towns to unite in one institution, to be located at New London. Four years later, the Norwich Bank was organized. The Norwich Savings Society, established in 1824, is the oldest in the State, with a single exception, and has invested in the bonds of the State and of the United States more than two and a quarter millions of dollars.

The presence of the Mohegan Indians in the neighborhood gave opportunity for the development of pious care for their spiritual welfare on the

part of the first settlers, and for two hundred years this spirit has been kept alive, while a missionary zeal has also flourished, which has led many of the sons and daughters of Norwich to devote themselves to evangelical labors in remote parts of the world.

This volume is creditable to the patience, earnestness, and impartiality of the compiler, who has evidently toiled and written it as a work of love, and has treasured up a large collection of facts which would otherwise soon have been irrecoverably lost. We notice that since her previous volume she has changed her opinion concerning the place of Miantonomoh's death, abandoning the traditional belief that he was slain by Uncas at the place of his capture near the banks of the Shetucket.

It is not a dry work, but readable and popular, abounding in matters of interest, not to the inhabitants of Norwich only, but to all the natives of the town and their descendants.

It will be news to some of the present generation that, in 1774, when various towns in Connecticut were making subscriptions for the poor in *Boston*, Norwich sent on a donation of two hundred and ninety-one sheep, and afterwards a second installment of cash, wheat, corn, and a flock of one hundred sheep. In 1779, "a contribution was made at Dr. Lord's meeting for the distressed inhabitants of Newport, which have lately arrived from Providence, when the sum of three hundred dollars was collected for their relief." In 1775, many persons removed their families from Boston to Norwich, and remained till after the evacuation of Boston by the British, and in one of these families was the late Josiah Quincy, then a child of three years, and afterwards President of Harvard College.

Many interesting facts of church history are recorded in the volume, and Miss Calkins betrays no partizan

ship or prejudice, that we can discover, in narrating the facts concerning the different denominations.

The first installation of pastor at the Landing took place in February, 1761, the services being held "*in the open field.*" We are glad to know that some passages were omitted in the delivery of the sermon out of compassion to the audience. The people were called together on the Sabbath by a drum, afterwards by a bell suspended from the limb of a large tree. In 1787, this church, after being eight years without a pastor, became reduced to fourteen members, only two of whom were men. A little while later, the congregation, having lost their house by fire, assembled for three months in the Episcopal church, which was tendered them by the trustees; and when they had rebuilt their church, among their precautions against another fire, they authorized the sexton to demand a quarter of a dollar for every *foot-stove* left in the house after the meetings were ended.

In the first church, Dr. Lord's pastorate began in 1717; sixty-one years afterwards a colleague was ordained, whose death did not occur till 1834. Thus their pastorates extend over one hundred and seventeen years, besides six years of joint service,—an instance of ministerial longevity supposed to be unequalled in the ecclesiastical history of New England. In Dr. Lord's ministration, his first prayer at morning service (the "invocation" of our day being then unknown,) occupied the full run of the hour-glass at his side. "He followed in his prayer the principal events of the week, — deaths, accidents, storms, — and adverted to all public events of importance. Notes were sent up to the pulpit, not only in cases of sickness and death, but by persons departing on a journey or voyage, and also on returning from the same." It is said that a petition was once sent

up to the pulpit for public prayer in behalf of a man *gone, going, or about to go* on a journey to Boston.

Thankful as we are for the publication of this work, we can not in all respects commend it as a *model* history. It would have been more valuable if it had been more systematic. It would have been improved if the history had been more definitely marked by periods, and the whole had had less of a conglomerate character. It would have been more easy of reference if the contents of chapters had been more fully stated, or the general index had been enlarged. The index of names, however, is remarkably full and exact, being deficient only, so far as we have noticed, in not uniformly referring to authorities cited. We think the author fails to appreciate and represent the influences which have gone out from Norwich through its sons who have moved elsewhere, and that she is lacking somewhat in that kind of enthusiasm which prompted the centennial celebration of 1859.

In various things the book might have been made more complete. She tells us, *e. g.*, that the meeting-house built in 1673 was perched up on the rocks above where Dr. Arms' church now stands, with perpendicular ledges or abrupt stony declivities on either side, because troubles were apprehended, and on this elevated platform it could not be easily surprised, and might serve as a watch-tower and a garrison post, as well as a house of worship. But she does not tell us why, less than forty years ago, the Female Academy at the Landing was put in a place as inaccessible, near the summit of a hill overlooking the Thames; a location which we suppose to be due to the impossibility of finding any central spot for a community scattered among such valleys and upon such hill-sides as those of Norwich. She does not tell how a previous plan to establish a sem-

inary fell through, after the stock had all been subscribed, simply because no agreement could be reached respecting its location. She does not tell what popular prejudices stood in the way of the charter of the Thames Bank in 1825, and how the charter was finally granted on condition that a bonus of some thousands of dollars should be given toward improving the navigation of the Thames.

There are some cases, too, where inaccuracies occur, of trifling importance indeed, but sufficient to weaken our confidence in other statements. Thus, on page 649, after a short sketch of the Norwich Savings Society, she states the amount deposited to January 1, 1866, to be \$4,553,580.40. She would have been nearer right in giving that as the amount of liabilities *on* that day. The entire deposits for forty years must be far greater.

It is not an error of very great consequence which is made on page 558, where it is said a third Congregational church was formed in August, 1827, with ten members, "and a small brick edifice erected for its accommodation, near the Park on what is now Sachem Street. It existed only twelve years, but during that time was a well sustained, efficient church." But the church existed *fifteen* years, and the brick building which was erected for it was under the hill near the cotton-mill, while that subsequently built on Sachem Street was of wood.

The author is at some pains to make an explanatory statement concerning the early date at which Sabbath schools were established at the town and the Landing. Her statement would have been more valuable if she had looked up the evidence that a third school also was established at the Falls in the summer of 1816, especially as these three schools, starting almost simultaneously fifty years ago, are supposed to antedate all others in the State.

On page 560 she gives a list of

twenty-four ministers of different denominations that look back to Norwich First Society for their birth-place, or at least for the home of their youth. But this list does not include all that should be enumerated in it, and it might well be supplemented by the names of those who have gone from the other societies, some of which the historian might have found in "Contributions to the Ecclesiastical History of Connecticut."

These are instances of incompleteness and inaccuracy in respect to events occurring within the life-time of the historian; they suggest the possibility of similar errors in earlier times, which no living person can point out.

But the History, such as it is, reflects honor upon the town, and we wish that a hundred other persons would show as much diligence and zeal in compiling histories of a hundred other towns in the State. Some men have a fancy that way. They treasure up every scrap of history; they carry in their minds the traditions of the elders; they hunt in garrets for neglected letters and manuscripts; they draw toward themselves, by a kind of magnetic power, rare and curious specimens of antiquity. It is a pity that their knowledge should die with them. Let them by all means be encouraged to print what they know. Let it be the pride of the people that some one is doing justice to the memory of the fathers, and saving from oblivion the facts concerning which posterity will inquire.

We believe that such works as this deepen the attachment of people to their homes, and to the institutions of their homes; that this is one means of keeping patriotism alive, and preserving our national unity; and that the study of our local history will more and more lead men to a devout recognition of that good providence which has in past centuries been extended over our fathers, and on which their sons must no less rely.

THE SAVOY DECLARATION OF CHURCH ORDER

WE take the following from the same volume with the Declaration of Faith, reprinted in our number for July — one of the edition of 1659. Our reprint follows exactly the original.

OF THE
 INSTITUTION
 OF
 CHURCHES,
 And the
 ORDER
 Appointed in them by
 Jesus Christ.

I. By the appointment of the Father, all Power for the Calling, Institution, Order, or Government of the Church, is invested, in a Supreme and Sovereign manner, in the Lord Jesus Christ, as King and Head thereof.

II. In the execution of this Power wherewith he is so entrusted, the Lord Jesus calleth out of the World unto Communion with himself, those that are given unto him by his Father, that they may walk before him in all the ways of Obedience, which he prescribeth to them in his Word.

III. Those thus called (through the Ministry the Word by his Spirit) he commandeth to walk together in particular Societies or Churches, for their mutual edification, and the due performance of that publique Worship, which he requireth of them in this world.

IV. To each of these Churches thus gathered, according unto his mind declared in his Word, he hath given all that Power and Authority, which

is any way needfull, for their carrying on that Order in Worship and Discipline, which he hath instituted for them to observe, with Commands and Rules, for the due and right exerting and executing of that Power.

V. These particular Churches thus appointed by the Authority of Christ, and intrusted with power from him for the ends before expressed, are each of them as unto those ends, the seat of that Power which he is pleased to communicate to his Saints or Subjects in this World, so that as such they receive it immediatly from himself.

VI. Besides these particular Churches, there is not instituted by Christ any Church more extensive or Catholique entrusted with power for the administration of his Ordinances, or the execution of any authority in his Name.

VII. A particular Church gathered and compleated according to the minde of Christ, consists of Officers and Members: The Lord Christ having given to his called ones (united according to his appointment in Church-order) Liberty and Power to choose Persons fitted by the Holy Ghost for that purpose, to be over them, and to minister to them in the Lord.

VIII. The Members of these Churches are Saints by Calling, visibly manifesting and evidencing (in and by their profession and walking) their Obedience unto that Call of Christ, who being further known to each other by their confession of the Faith wrought in them by the power of God, declared by themselves, or otherwise manifested, do willingly consent to walk together, according to the appointment of Christ, giving up themselves to the Lord, and to one another by the Will of God, in professed subjection to the Ordinances of the Gospel.

IX. The Officers appointed by Christ to be chosen and set apart by the Church so called, and gathered for the peculiar administration of Ordinances, and execution of Power or Duty which he intrusts them with, or calls them to, to be continued to the end of the World, are Pastors, Teachers, Elders and Deacons.

X. Churches thus gathered and assembling for the Worship of GOD, are thereby visible and publique, and their Assemblies (in what place soever they are, according as they have liberty or opportunity) are therefore Church or Publique Assemblies.

XI. The way appointed by Christ for the Calling of any person, fitted and gifted by the Holy Ghost, unto the Office of Pastor, Teacher, or Elder, in a Church, is, that he be chosen thereunto by the common suffrage of the Church it self, and solemnly set apart by Fasting and Prayer, with Imposition of Hands of the Eldership of that Church, if there be any before constituted therein : And of a Deacon, that he be chosen by the like suffrage, and set apart by Prayer, and the like Imposition of Hands.

XII. The Essence of this Call of a Pastor, Teacher, or Elder unto Office, consists in the Election of the Church, together with his acceptation of it, and separation by Fasting and Prayer : And those who are so chosen, though not set apart by Imposition of Hands, are rightly constituted Ministers of Jesus Christ, in whose Name and Authority they exercise the Ministry to them so committed. The Calling of Deacons consisteth in the like Election and acceptation, with separation by Prayer.

XIII. Although it be incumbent on the Pastors and Teachers of the Churches to be instant in preaching the Word, by way of Office ; yet the work of preaching the Word is not so peculiarly confined to them, but that

others also gifted and fitted by the Holy Ghost for it, and approved (being by lawful ways and means in the Providence of God called thereunto) may publiquely, ordinarily, and constantly perform it ; so that they give themselves up thereunto.

XIV. However, they who are engaged in the work of Publique Preaching, and enjoy the Publique Maintenance upon that account, are not hereby obliged to dispense the Seals to any other then such as (being Saints by Calling, and gathered according to the Order of the Gospel) they stand related to, as Pastors or Teachers ; yet ought they not to neglect others living within their Parochial Bounds, but besides their constant publique Preaching to them, they ought to enquire after their profiting by the Word, instructing them in, and pressing upon them (whether young or old) the great Doctrines of the Gospel, even personally, and particularly, so far as their strength and time will admit.

XV. Ordination alone without the Election or precedent consent of the Church, by those who formerly have been Ordained by vertue of that Power they have received by their Ordination, doth not constitute any person a Church-Officer, or communicate Office-power unto him.

XVI. A Church furnished with Officers (according to the mind of Christ) hath full power to administer all his Ordinances ; and where there is want of any one or more Officers required, that Officer, or those which are in the Church, may administer all the Ordinances proper to their particular Duty and Offices ; but where there are no Teaching Officers, none may administer the Seals, nor can the Church authorize any so to do.

XVII. In the carrying on of Church-administrations, no person ought to be added to the Church, but by the consent of the Church it self ; that so

love (without dissimulation) may be preserved between all the Members thereof.

XVIII. Whereas the Lord Jesus Christ hath appointed and instituted as a means of Edification, that those who walk not according to the Rules and Laws appointed by him (in respect of Faith and Life, so that just offence doth arise to the Church thereby) be censured in his Name and Authority: Every Church hath power it [in] it self to exercise and execute all those Censures appointed by him, in the way and Order prescribed in the Gospel.

XIX. The Censures so appointed by Christ, are Admonition and Excommunication: and whereas some offences are or may be known onely to some, it is appointed by Christ, that those to whom they are so known, do first admonish the offender in private; (in publique offences where any sin, before all) and in case of non-amendment upon private admonition, the offence being related to the Church, and the offender not manifesting his repentance, he is to be duly admonished in the Name of Christ by the whole Church, by the Ministry of the Elders of the Church; and if this Censure prevail not for his repentance, then he is to be cast out by Excommunication with the consent of the Church.

XX. As all Believers are bound to joyn themselves to particular Churches, when and where they have opportunity so to do; so none are to be admitted unto the Priviledges of the Churches, who do not submit themselves to the Rule of Christ in the Censures for the Government of them.

XXI. This being the way prescribed by Christ in case of offence, no Church-members upon any offences taken by them, having performed their duty required of them in this matter, ought to disturb any Church-order, or absent themselves from the publique As-

semblies, or the Administration of any Ordinances upon that pretence, but to wait upon Christ in the further proceeding of the Church.

XXII. The Power of Censures being seating by Christ in a particular Church, is to be exercised onely towards particular members of each Church respectively as such; and there is no power given by him unto any Synods or Ecclesiastical Assemblies to Excommunicate, or by their publique Edicts to threaten Excommunication, or other Church censures against Churches, Magistrates, or their people upon any account, no man being obnoxious to that Censure, but upon his personal miscarriage, as a Member of a particular Church.

XXIII. Although the Church is a Society of men, assembling for the celebration of the Ordinances according to the appointment of Christ, yet every Society assembling for that end or purpose, upon the account of cohabitation within any civil Precincts or Bounds is not thereby constituted a Church, seeing there may be wanting among them, what is essentially required thereunto; and therefore a Believer living with others in such a Precinct, may joyn himself with any Church for his edification.

XXIV. For the avoiding of differences that may otherwise arise, for the greater Solemnity in the Celebration of the Ordinances of Christ, and the opening a way for the larger usefulness of the Gifts and Graces of the Holy Ghost; Saints living in one City or Town, or within such distances as that they may conveniently assemble for divine Worship, ought rather to joyn in one Church for their mutual strengthening and edification, then to set up many distinct Societies.

XXV. As all Churches, and all the members of them are bound to pray continually for the good or prosperity of all the Churches of Christ in all

places, and upon all occasions, to further it ; (every one within the bounds of their Places and Callings, in the exercise of their Gifts and Graces) : So the Churches themselves (when planted by the providence of God, so as they may have opportunity and advantage for it) ought to hold communion amongst themselves for their peace, increase of love, and mutual edification.

XXVI. In Cases of Difficulties or Differences, either in point of Doctrine or in Administrations, wherein either the Churches in general are concerned, or any one Church in their Peace, Union, and Edification, or any Member or Members of any Church are injured in, or by, any proceeding in Censures not agreeable to Truth and Order : it is according to the mind of Christ, that many Churches holding communion together, do by their Messengers meet in a Synod or Council, to consider and give their advice in, or about, that matter in difference, to be reported to all the Churches concerned : Howbeit, these Synods so assembled are not entrusted with any Church-Power, properly so called, or with any Jurisdiction over the Churches themselves, to exercise any Censures, either over any Churches or Persons, or to impose their determinations on the Churches or Officers.

XXVII. Besides these occasioned Synods or Councils, there are not instituted by Christ any stated Synods in a fixed Combination of Churches, or their Officers, in lesser or greater Assemblies ; nor are there any Synods appointed by Christ in a way of Subordination to one another.

XXVIII. Persons that are joyned in Church-fellowship, ought not lightly or without just cause to withdraw themselves from the communion of the Church whereunto they are so joyned : Nevertheless, where any person cannot continue in any Church without his sin, either for want of the Administration of any Ordinances instituted by Christ, or by his being deprived of his due Priviledges, or compelled to any thing in practice not warranted by the Word, or in case of Persecution, or upon the account of conveniency of habitation ; he, consulting with the Church, or the Officer or Officers thereof, may peaceably depart from the communion of the Church, wherewith he hath so walked, to joyn himself with some other Church, where he may enjoy the Ordinances in the purity of the same, for his edification and consolation.

XXIX. Such reforming Churches as consist of Persons found in the Faith, and of Conversation becoming the Gospel, ought not to refuse the communion of each other, so far as may consist with their own Principles respectively, though they walk not in all things according to the same Rules of Church-Order.

XXX. Churches gathered and walking according to the mind of Christ, judging other Churches (though less pure) to be true Churches, may receive, unto occasional communion with them, such Members of those Churches as are credibly testified to be godly, and to live without offence.

THE OFFICE OF DEACON IN CONGREGATIONAL CHURCHES.

BY REV. T. S. POTWIN, FRANKLIN, N. Y.

THE present and prospective growth of churches in this country opens new and important questions. A full thousand no longer limits the ever-increasing prosperity of some of our city churches. It was "in those days when the number of the disciples was multiplied" that there arose a demand for a new kind of labor. We live in such days, and long may we. But it is often easier to gather a large flock than to take care of it. Preaching, keeping a roll of names and an annual slip-renting, come woefully short of the whole needed care of a church. If we would have "room to receive" such a blessing as we covet, some provision must be made for the wants it will create. Churches which should honor God by their numbers chiefly, would soon be in great danger of being the greatest possible dishonor to him. Churches to which great numbers flock, need more watch-care per member than those less in favor with the multitude. How shall these large folds be well kept? For a single man to perform all the pastoral work for such churches with completeness such as may be attained by the pastors of small churches is a simple impossibility. What then? Shall the work be left undone? Much of it can not be, without violence to the tenderest feelings; none of it can be without spiritual danger and loss. Shall it be said that, when the pastor has done what he can, this is all the Lord of the harvest would have done; the responsibility for the rest must be thrown back upon him? This is Moslem fatalism.

One says: "Let us have an assistant pastor, who *shall not preach.*" But there are few, who feel called to the

ministry, that would covet such a position. And members would hardly feel that they enjoyed pastoral care in the services of such a one.

Another says: "Let us have a college of preaching pastors." But that is a rather costly luxury, even for a church which rejoices in its thousand members.

Another: "We must have a *Congregational Eldership* to supervise the flock."

But for *Congregational* churches the only difficulty is one, unfortunately too common, that of seeing what is nearest to them.

The children of John Robinson believe in finding new treasures in God's word to the end of time; and they believe in the expansibility and adaptability to all church wants of the simple New Testament church order.

Let our churches turn their attention anew to the capabilities of the office of deacon, and they will find a means divinely arranged to meet the demands imposed by an exceedingly large membership. And in the first place the current interpretation and ideas of the diaconate must be corrected, and its proper position and possibilities of good restored in our minds.

The office has suffered much degradation as the effect of the Presbyterian effort to thrust in a third office between those of pastor and deacon. The office of deacon in Presbyterian churches of moderate size is a comparative nullity, confined almost to the passing of the sacramental elements and contribution boxes, which children could do as well. And so, forsooth, the *Congregational* deaconship must be the same. If we are to take the

duties of deacon from Presbyterians, we indeed may as well go on and take an eldership, for we shall need it.

But if we are competent to think and act for ourselves in this matter, we shall find in the scriptural doctrine, the nature and the history of the office of deacon, along with the pastorate, all that any church can need, "that it may grow up into him in all things, which is the head, even Christ."

1. Let us review, in the first place, what we find in the Scripture concerning it.

The first trace of such service is found, of course, in Acts vi., in the appointment of "the seven." But what were "the seven?" They are not designated in the Scripture by any title, as a body. There are good reasons for saying that they were both elders and deacons; that is, that they were the transition link from Jewish elders to Christian deacons. The organization of the church was instituted with no violence to previously existing ideas of order in the Lord's house. It is not too much to say that it was modeled to an extent after the synagogue. The elders of the synagogue had charge of all its affairs, secular and sacred. The Jews naturally associated every administrative function with the office of elder. And when it became necessary to appoint men in the new Christian organization to administer its affairs, "elder" would still be the generic designation which would most naturally occur to all. We find that soon the Jerusalem church had elders. We have no account of their appointment if they were other than the seven. If they were other and more important officers, how can we account for silence in regard to the demand for them and their setting apart, when we have been so particularly instructed respecting the appointment of "the seven?" But, what is more conclusive, the first mention which

occurs of Christian elders (Acts xi. 30,) is one in which *alms are said to be sent to them for distribution*. What had become of "the seven" and their "serving of tables," if they were not at least included among the "elders," to whom Paul and Barnabas handed over the "relief" for the disciples at Jerusalem?

And when subsequently that council was convened of "apostles," "elders" and "brethren," among whom did "the seven" rank? Is it to be supposed that they were held only as brethren, especially when we recall the prominence of Stephen and Philip in preaching the Word?

But some have supposed that there were "other seven who ministered for the Hebrews, and whose neglect occasioned the appointment of those for the Hellenists. But the whole character of the narrative opposes this. In the first place we are told just before, that the money for distribution was laid "at the apostles' feet." It was doubtless distributed therefore, under their direction, by private hands of their selection. Then the apostles, in asking for the nomination of these men, did not ask it for the sake of securing equality or impartiality, but that themselves might be relieved from serving tables and give themselves without interruption to the ministry of the Word. We have before us, then, in Acts vi., the completion of the organization of the Jerusalem church so far as it was thought of any importance to make known its order in the inspired Word. Its officers were "ministers of the Word," and others for "daily ministration."

Now is it not probable that this order was the model followed in the organization of other churches? If so, then we are to understand the appointment of "elders in every church" and "every city" as including those for the "daily ministration." It greatly

favors this idea that "elder" is the only official term used in the Acts of church officers, whereas, subsequently, we find in its place the specific terms "bishop" and "deacon."

The progress of society is continually making these changes in language. That which is generic becomes specific, or gives way to that which is specific. Elders came gradually to be known by terms derived from their several duties. Those who labored in word and doctrine, *overseeing* the flock, were "bishops"; those who were assigned to daily *ministration* were "ministers" (diaconoi) or deacons.

We first find the terms, "diaconos," "diacones," "diaconia," used in the broad sense of any Christian service. Paul applies these words to himself and his work. He applies them to Timothy and his other fellow-laborers. The source of this usage seems to have been in the saying of Christ, where he uses this word (Mark ix. 35): "If any man desire to be first, the same shall be last of all and *servant* of all."

But the ministry of the word being found insufficient for all the wants of the churches, those appointed to supply the additional *service* were soon known as "the servants" or "the assistants," "deacons."

We find this specific use in 1 Tim. iii. 8-12, Phil. i. 1, Rom. xii. 7,—where "ministry" is a rendering which to our ears obscures the sense,—1 Pet. iv. 11.

Now, in this change of language is written indelibly the progressive crystallization, if I may be allowed the term, of the peculiar Christian order, replacing what was Jewish. Hence, beginning with faint traces in the Acts, when we come to the later among the Epistles, we find the office of deacon standing out clearly by the side of that of bishop.

The great work of the church,—that of proclaiming the gospel to every

creature,—so distinct from anything which had gone before, necessarily involved a change from the merely conservative order of Jewish institutions. Hence Paul, having first secured the appointment of elders for the general superintendence of each church in its inception, before it could enjoy a trained ministry, afterwards, in his letters, unfolds who are to be those whom "God hath set in the church," and to Timothy gives the direction which has been the corner-stone of every system of ministerial instruction (2 Tim. ii. 2).

As he writes of these things to the Ephesians, to the Corinthians, and to the Romans, his mind is evidently filled with the great work of proclaiming the gospel and teaching the way of life, as that for the furtherance of which God has given official members to the church. But along with "prophecy" he also joins "ministry," "diaconia" (Rom. xii. 7), and with the higher gifts (1 Cor. xii. 28), "helps," "governments." If any insist that by "he that ruleth" (Rom. xii. 8), Paul would designate a distinct officer, they must at least admit that he places such office lower than that of deacon, "diaconia." And if "governments" indicates a separate, it comes after that of "helping."

The coming change also appears in that significant hint Paul gives to elders (1 Tim. v. 17), by "especially they who labor in word and doctrine." He would have the first elders become as fast as possible Christian preachers.

But to return to "the seven;" we find they did not by any means confine themselves to the "serving of tables," but evidently regarded themselves under obligation to serve the church with their fulness "of the Holy Ghost and wisdom," to the utmost of their time and power. Hence Stephen, beginning at the other extreme of the church's work, soon worked up to

where he met the apostles half way ; and Philip preached and baptized till the apostles found they must set out on a missionary work to complete what he had begun. I know that Philip is elsewhere spoken of as an "evangelist," and he certainly deserved the name ; but to suppose that he and Stephen had another ordination as evangelists in those days when they preached as they were scattered by a fiery persecution, and in those days of few and simple rites, will seem quite absurd to most. It is plain that, having been set apart to *serve* in the church, they went forward and did with their might what they found to do, and were but "servants" (deacons) still.

We may go at once from this beginning to what is the last that we know, perhaps, of the office, from the sacred canon in 1 Tim. iii. 8-13. The qualifications here laid down make it plain, if anything of the kind could, that the example of Stephen and Philip, in not confining themselves in their service to the care of the poor and the "temporalities" of the church, had become a recognized precedent and law. Paul's description is *not* of an office widely and sharply distinguished from that of bishop, but reads precisely as we should expect to find the requirements of *assistant bishops*. If the character here marked out for "deacons" would not fit them to be the spiritual assistants of the bishops and servants of the church, you will look in vain for any possible fitness for this work. The requirement that they "first be proved" indicates that they were to be chosen from among the younger brethren, or, at least, that this would be their first attempt in church service. Beyond this there is scarcely an important difference in the respective requirements of bishops and deacons. Both are to be of blameless life in respect of morality and love of the world, both are to show capability of

administration in ruling their own houses well. The bishop is to be "apt to teach ;" but the "deacon," having been "proved" and found fit for the office, is promised "great boldness in the faith," which reminds one of the "wisdom and the Spirit, irresistible," with which Stephen spake, and which is certainly a great *aptitude* for teaching or preaching.

Success in their work at least gives them a "good degree ;" that is, gives them, not advancement above the office of deacon, which would be "a *better* degree," but a worthy and honorable consideration in that office from fulfilling it. This "degree," coupled with "great boldness in the faith in Christ Jesus," certainly must have been the fruit of something more than the distribution of "alms" and "elements."

The churches need no higher authority for calling their deacons to a much more efficient assistance of their pastors in spiritual work, and the general supervision of a large membership. Or, if the old ones can not be taught "new tricks," let the churches take up this matter anew, and "look out among them men of honest report, full of the Holy Ghost and wisdom," and appoint them to this work. If much of their time is required, as would be the case in many churches, let them be supported, wholly or in part, by the churches, except where they are in circumstances such that they can render the service as an unrequited offering.

The service which is needed in many churches beyond the ability of a single man, the pastor, and beyond the care of the poor, is attendance upon funerals, visitation of the sick, *religious visitation* of the membership, admonition of the erring, familiar preaching in neighborhoods remote from or uninfluenced by the sanctuary. And still it is all work with which the pastor should be connected as much as pos-

sible. Let it be done then by "deacons" under his direction and reported to him. Let them understand, and the churches understand that it is their work thus to serve the churches in assisting the pastor.

It will be seen, therefore, that all the work which the churches need of that which Presbyterians commit to elders belongs of right to deacons, while the separation, of which Presbyterians are guilty,—of the power of "ruling" from the moral power of teaching or of the ministration of the word—is violent and in many aspects absurd.

2. Much can also be gathered from the history of the church respecting the proper position and work of deacons. The strife between deacons and elders is an old one. The superfluity of one or the other in addition to the office of bishop or pastor was the apparent cause of the trial of strength which took place between the orders in the second century. In this the deacons being under the magic of "seven," even for large cities, were obliged to yield before superior numbers. But in some branches of the church they have regained and even transcended their original position of assistants of those who minister the Word. It is not difficult to trace their duties as they were regarded in the early church. Ignatius, Justin Martyr, Tertullian, the Apostolical Constitutions,—all make the deacon, in the words of the last, "the ear and eye of the bishop." Eusebius seems manifestly to include them among elders, as he divides the membership into "leaders," "the faithful," and catechumens.

But our churches are too much under the power of what *has been* since our Pilgrim Fathers landed in New England, instead of what those beginnings implied for the long future. They are governed too much by what

a few men in "a great fight of affliction" *did* deduce in these matters from the Scriptures, instead of inquiring what in following their independent spirit *can* now be deduced. And still not a church among us has the precise order in its officers which our Fathers first instituted here. They wrought wonders, but it is not in the power of one generation to master all wisdom, and no one was more willing to own this than themselves. If we are to be worthy followers in their way we must now provide for our large churches, as they did for their small ones, by going again, in the use of our Christian liberty, to the Word of God, and applying its expansive, flexible order to the meeting of our wants.

3. Some pastors are "afraid of deacons," and I foresee a formidable array of objections to what has been suggested. They can most of them, however, be met by adopting the rule of some of our churches in making the tenure of office for deacons for a defined period of years instead of for life. Our churches have been careless of the tenure of office in respect to deacons, because they have made them of so little account. I know of no good reason why a subordinate office should be held by a longer or firmer tenure than the principal office of pastor. The churches at present are unwilling to put themselves under a man as pastor "for his natural life." They wish liberty to provide more easily for their changing wants and against changeable human character. Let them apply the same rule to the office of deacon and employ them according as they are the blest instruments of God in their work. Our churches need not suffer for care, need not crumble of their own weight. Christ has abundantly provided, through his inspired Word, for their welfare and preservation.

PRESBYTERIANISM A FALSE TEACHER.

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HAVING had occasion to examine "The Form of Government of the Presbyterian Church of the United States of America," and the proof-texts adduced in support of it, I have been deeply impressed with a sense of the wrong done to the Word of God by such a use as is here made of it. I do not propose an argument against Presbyterianism itself, but shall merely attempt to show that in quoting proof-texts to support itself it grossly perverts the Scriptures of Divine Truth.

Take its main text 1 Tim. v. 17. "Let the elders that rule well be counted worthy of double honor." I call this the main text of Presbyterianism, for it evidently is so. This single text is the only valid base of the whole system so far as it has any scriptural basis. There are other texts that may be supposed to give the system some support if it be once established; but I think not another that can with any propriety be said to furnish a foundation for the system. It is freely confessed that one clear and full text is a sufficient basis for the system. But this text is very far from establishing clearly the single office of ruling elder as that office is maintained in Presbyterianism. Presbyterianism holds that the office of ruling elder is entirely distinct from that of preaching elder, whose whole business is to rule; and that the ruling elder or elders of any given church together with the pastor are the sole governing power in that church (save as there is a right of appeal to Presbytery). And their entire reliance for scriptural authority for the office and its duties is upon this text. They quote other texts, I know, but it will be seen after-

wards that those texts are of no avail unless the office be first established by this text.

Does Paul then in this text mean to teach that there is a class of officers in the church whose only business is to rule, and that they, together with the pastor, constitute a church-session, and are "charged with maintaining the spiritual government of the congregation?" In the first place, let us inquire precisely what he means when he says the elders that rule well. The word translated rule signifies to be set over, to be at the head of, to be leading men or chiefs. The exact idea of the word is men set before others. So, whatever else was peculiar to their office, Paul meant to designate those who were at the head of the congregations. They were men set before others to be their leaders or chiefs, to manage or conduct them. And this language fits one exercising the pastoral office, much better than one acting as a ruling elder.¹ It is true the word conveys no exact intimation that the one so set before the church or set over it was its pastor or teacher. But in my view it *looks* much more that way than toward the office of ruling elder. What are men set before, or over, or at the head of congregations for? Plainly to be their leaders or guides. And how do such men lead or guide, or, if you prefer the word, rule their congregations? Plainly, not by taking hold of their hand, but by

¹ Vinet, in his homiletics (translated by Skinner), paraphrases the passage thus: Let the pastors who fulfil their functions well, be accounted worthy of double honor, especially those who labor in preaching the word and in instruction.

taking hold of their understanding and heart by right words. Do Presbyterians speak of ruling elders as set before or over or at the head of the congregation to be its leaders or guides? If they did use such language, they would understand each other, and be understood by the world as designating pastors or teachers.

But you say he discriminates between the class of elders who rule well, and the class who labor in word and doctrine. Not at all if I understood him rightly. He embraces them all in that class who rule well. All that class who rule well are to be counted worthy of double honor. And if any among them also labor in word and doctrine, additional honor is to be accorded to them. But it is plainly implied, you say, that those merely ruling well do not labor in word and doctrine. Let us see whether this is so. The word here translated "labor," is not the usual Greek word signifying "to work at any trade or employment," or "to follow a calling." It is derived from a root that signifies "to beat." And Robinson says, the derivative properly means the same as the English, "to be beat out." I take it, then, that Paul meant to designate those who, in addition to managing their own congregations well, "beat themselves out" in preaching and teaching the gospel in all the region round about them.

So it seems to me very clear that the idea of elders corresponding to ruling elders in a Presbyterian church was not at all in Paul's mind when he wrote this text. He meant to say this: "Let all those elders who preside over their congregations well, who lead them prosperously, so that they are strengthened in every Christian grace, and are built up and brought forward unto the measure of the stature of perfect men in Christ Jesus,—let all such be counted worthy of double honor. And especially are they worthy of it

when they go beyond and wear themselves out in the service of the gospel." He meant to commend faithful gospel ministers, and especially those whose faith and love and zeal led them to extraordinary exertions for the advancement of Christ's cause.

And there is not the most distant suggestion in this passage of such an institution as a church-session according to the Presbyterian idea, "charged with maintaining the spiritual government of the congregation." There is, properly speaking, no clear and definite authority for such officers as Presbyterian ruling elders, as we have seen; for the word translated "rule" means much more than the exercise of mere authority. It means the use of all those influences which a pastor alone may legitimately use. And it breathes no hint, no, not by most remote inference, of such an institution as a session of a Presbyterian church. What is the propriety, then, of such a body of men as "The General Assembly of the Presbyterian Church of the United States of America," setting it forth as teaching such things?

If this passage clearly established the office of ruling elder and defined its duties, then such other passages might be quoted to substantiate it as Rom. xii. 6, 7, 8: "Having gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness;" and 1 Cor. xii. 28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." But until the office of ruling elder be else-

where established and defined these passages prove too much. Each is as good to establish seven or eight distinct offices in the church as one. There is no propriety, therefore, in bringing them to establish one particular office among the number specified, that is not elsewhere clearly set forth.

But it is much more improper to quote, as furnishing scriptural authority for the session, such passages as Heb. xiii. 17 : "Obey them that have the rule over you, and submit yourselves ; for they watch for your souls as they that must give account, that they may do it with joy and not with grief ;" and 1 Thess. v. 12, 13 : "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their works' sake." The great impropriety of applying these words to a session appears from the fact that they were evidently designed for pastors. The word translated obey, say Liddell and Scott, means "to be persuaded by fair means, especially by words." Robinson gives nearly the same meaning. That language plainly implies the pastor's work ; for it is his special province to persuade by fair means, especially words. The word translated "them that have the rule over you, also marks out pastors with great clearness." The same word is used in v. 7, which reads thus : "Remember them which have the rule over you, who have spoken unto you the word of God." The marginal reading, both of v. 7 and 17, puts "guides for them that have rule over you." This puts the matter beyond all doubt. Paul himself defines these guides as persons who have the rule over them, as those "who have spoken unto them the word of God." It is very wrong, therefore, for a large body of men, nearly or quite all of whom can read and understand the New Testament in

the original Greek, to join together in putting such a false construction upon what is so plain.

Take another example. They quote 1 Cor. v. 4, as authority for establishing a church session. It seems to me difficult to conceive of a more palpable perversion of Scripture than this. At the beginning of this epistle Paul takes great pains to address it to the whole church, even to every individual member. He addresses it "Unto the church of God which is at Corinth ;" not satisfied with this, he goes on to describe them with great particularity : "to them that are sanctified in Christ Jesus, called to be saints ;" and then, as if he were afraid some trembling one, who hardly dared to hope that he was sanctified in Christ Jesus, or that he was worthy to be called a saint, should refuse to consider himself as one of those addressed, he enlarges it still more, so that not one of the least of Christ's followers can by any possibility count himself out from the number of those addressed, "with all that call upon the name of Jesus Christ our Lord, both theirs and ours." Thus does he, of set purpose, at the very outset of the epistle, exclude the idea that it was addressed to any select party in the church, and compel every member, however lowly his station, to feel that he is personally addressed as well as any other.

And, having taken so much pains at the beginning of the epistle to make every member of the church feel it as addressed to him personally, he takes care as he goes on in it to keep open this large application of it, and not let it become contracted to any smaller number of persons than the whole church. No less than six times he addresses them as brethren between the beginning and the passage under consideration. Everywhere he addresses them as "yon," plainly indicating the same persons that he inscribed the epistle to

at the outset, no more and less. And it is this whole church of God which is at Corinth, all these called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, to whom he gives the instruction, — “In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan.”

Now it seems to me a very gross and reprehensible, not to say wicked, perversion, for a great and respectable body of learned men to take what was so clearly addressed to a whole church and attempt to make it authority for a church session,—to take the very words that plainly give power to a whole church, and attempt to make them a means of robbing all churches of that very power conferred. Presbyterianism is weakened rather than strengthened in the minds of all thinking men by such a course. I am persuaded that it would stand much better in the eyes of the world if all such proof-texts were taken away from “the book.”

Yet this is the only passage referred to in “the book” as giving authority for a church session. I would avoid severity, but it does seem to me that such a method of interpretation ought to be severely rebuked by all who would honor and defend the Bible as the pure word of God. If such interpretation be allowed, then there is nothing that may not be proved by the Bible. If ministers of the gospel, in such numbers and of such character as compose the various bodies designating themselves “The General Assembly of the Presbyterian Church of the United States of America,” may make such a use of Scripture as this, we may at once give up all hope of establishing the divine authority of the Bible before an unbelieving world. If it may be so twisted and perverted by those who

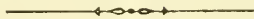
profess to reverence it most, surely those who hate it will feel full liberty to treat it with utmost contempt.

Much and various use is also made of Acts xv., in “the book,” as giving authority for the various “judicatories,” and for the power which they exercise. This is also a peculiarly unfortunate use of Scripture. The circumstances, as will be remembered, were these: Paul and Barnabas were abiding at Antioch with the brethren; and while they were there, certain men came down from Judea, and taught the brethren that they must be circumcised in order to be saved. Paul and Barnabas disputed the point with them. The church (as v. 3 clearly shows) sent Paul and Barnabas and certain of their own number up to the apostles and elders at Jerusalem, to have them settle the question. “When they were come to Jerusalem,” says the historian, “they were received of the church and of the apostles and elders.” And when the council, or whatever you please to term it, reaches its conclusion, then he is careful to say again, “Then pleased it the apostles and elders, with the *whole church*, to send chosen men, etc. And they wrote letters by them after this manner: The apostles and elders and *brethren* send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.”

I fail to discover any shadow of anything like Presbyterianism here. Viewed in the light of common sense, it seems to me the facts may be stated thus: The kingdom of Christ was then in its infancy, and the main body of Christian wisdom and experience was concentrated in the church at Jerusalem. The church at Antioch, young and feeble, was confronted with a great question; and in its helplessness it sent delegates to the center of wisdom and experience, to have its doubts resolved. The church at Jerusalem,

filled with the warm glow of first Christian love, gladly welcomed these delegates from her younger sister church at Antioch; and the whole church, filled with a lively interest in the cause of Christ, gathered together to hear the question brought forward, discussed, and to help in the settlement of it. The apostles and elders hold the main part in the discussion, because they had the most knowledge and wisdom. No thought of Episcopacy or Presbyterianism or Independence or any kind of thing like modern denominationalism appears in the whole transaction. It was the action of plain, sensible, earnest men, seeking the solution of a difficult problem in the most sensible way. So far as there was any corporate action, as distinct from individual action, it was plainly the action of local churches. The church of Antioch sent the delegates, and the church of Jerusalem received them. In the conclusion arrived at, the apostles and elders as individuals seem to have assented to it, and the whole church as a body. But where is the faintest semblance to Presbyterianism in all this transaction?

"The book" involves itself in another inextricable difficulty. It presently proceeds to say (foot-note on Presbytery), "The church of Jerusalem consisted of more than one (query, one what?), as is manifest both before and after the dispersion, from Acts vi. 1, 26; ix. 31; xxi. 20; ii. 41, 46, 47, and iv. 4. These congregations were under one presbyterial government, proved from Acts xv. 4; ix. 22, 30; xxi. 17, 18; and vi." It would be useless to quote any or all of these passages; for no shadow of Presbyterianism can be discovered in any one of them. They chiefly go to show that there was a large number of believers in Jerusalem. But the difficulty is here: "The book" specifies Jerusalem as the bounds of the presbytery, yet Antioch church, hundreds of miles away in the province of Syria, thrusts its troubles right into the Jerusalem presbytery. How such an irregularity is to be explained does not appear. Rather may we not say that the attempt to draw out of the Bible what is not in it is sure to involve us in difficulty?



IS IT EXPEDIENT TO EMPLOY EVANGELISTS IN OUR CHURCHES?

BY REV. JOSHUA M. CHAMBERLIN, GRINNELL, IOWA.

THIS is a question which earnest pastors and laymen, who would neither reject nor neglect any wise means of bringing sinners to Christ, or increasing the efficiency of the united body of believers, are still asking most anxiously. They would welcome, cheer, and join with the evangelist, if convinced that it was for the welfare of the church. But the testimony of those who have employed them is so conflicting as to be of little value in the decision. So many points press upon

them, such is the effect upon all, if the efforts do not succeed, the effect upon the church, the converts, the awakened, and the careless, when the special labors cease; the change in manner and method, in relative prominence of doctrines and duties, the infrequency of meetings, the lack of those peculiarities of style which have attracted attention; so many such points press upon them, that most are still in doubt. Nor has the largest experience prevented the diversity or the doubt, so

that we can hardly expect a satisfactory answer from testimony. It is wiser, perhaps, to examine the case upon its own merits, ascertaining what they are, and then draw our own conclusions respecting the expediency of employing evangelists. If it is well adapted to the end sought, then we must search out and correct the errors in applying this method of labor.

That unusual power attends, or that unusual results follow, the labors of evangelists, no one will question. The reason of this fact is what we seek. Where is the secret of their power? And is it wise to employ it? We shall answer the first directly, and the second indirectly. Their unusual power is found,

1. First, and chiefly, in their greater faith. How then did they attain that faith? We answer by sight. It is the faith of experience. We will not claim for them superior faith or piety in the beginning, but admit they had the same general faith in God as the hearer of prayer, in the Spirit as the renewer of the hearts of men, in the truth as the instrument of regeneration, and the preacher as the servant of God for its delivery—as others have. But, in the preaching of it, faith has become sight, the Spirit has wrought, the truth has become the wisdom and power of God unto salvation, sinners are born again. A more lively, expectant, specific faith results, which is able to appropriate the promises and invitations to present desires and labors, and the fruits of them. It has outgrown the sense of possibility with God merely, and become a firm expectation of success, in the use of means, working therefore with lively hope, and handling the word with skill and strength, such as no other state of mind can command, giving point and force which are effectual in other hearts.

This faith, obtained by sight, the

faith of experience, is strengthened by subsequent results, increasing the desire to speak to others, because he expects to see the truth effectual in bringing them to the cross.

Others see and solicit his labors in the hope of good to their congregations, and they are not disappointed. Thus, by success, their faith is obtained, and by it they prevail, and, unawares, they are evangelists, because they are unusually successful in winning souls. They are drawn and impelled to extend their labors beyond their own flocks, and finally abandon them in hope of greater good, in the wider field of the churches.

Few anticipate it, perhaps, and few pastors obtain large success, without in some degree becoming evangelists, or laborers for stated seasons in other churches. Hence we say, the strength of their faith is born of sight; it is the faith of experience, and by it they are made evangelists. Is not such faith a true and scriptural grace? And where it exists are not abundant fruits to be expected? It is a right use of the gracious dealings of God with them, which leads them to be confident of success when they labor. They have stronger faith than others, and the secret of their success is found, in part, in that faith. Such ought to be the effect of success, and the evident answer of our prayers.

2. The secret of their power is in the prominence which they give to human agencies in the use of the truth.

They proceed, in their efforts, upon the commonly admitted doctrine, that the Spirit is always striving with men, by means of the truth which is before their minds; that He is not more idle or sluggish at one time than at another, nor seeking different results; but the world and the lusts of the natural heart obscure and bury up divine truth, and so close up the Spirit's avenues to their hearts. Hence, rely-

ing upon the truth, as an instrument which the Spirit will never neglect, through which He will always strive to save men, the evangelist presses the truth upon their attention, by selecting themes which are most personal, awakening, and immediate in their demands. These he urges upon their reason and conscience, to break up their apathy, and compel their consideration, that they may hear the voice of the Spirit, which has been drowned before. Relying upon the power of truth as God's instrument, and upon the Holy Spirit as a constant worker, the evangelist expects success when the human agency is brought up to its proper standard. He lays out his strength to bring the *human agency* up to its proper relation and co-working with the Spirit and truth, in preaching, in prayer, and every form of direct effort for the salvation of men. Who can doubt that the weakness of the work of Christ is just here, or that here is where the church needs special helpers, if at all, or that success will follow the supply of this defect? For this work, the previous success,—a report of which precedes him,—the specific object of his coming,—as known by all,—the shortness of his expected stay, the preparation for it by pastor and church, the training of his own labor and experience, and even the curiosity of the world, give the evangelist special facilities. Is it wise, then, that pastors and churches should see this lesson of human agency and power embodied in the labors of evangelists? Is it, in its nature, adapted to do them good? Is it wise that they should see how ready God is to bless His word and servants by these living examples?

3. This faith of experience, and the pressure of this personal responsibility in the use of the truth, beget a spirit of wrestling, trusting prayer for souls, which is seen by others to be effectual,

proving the power of prayer and the present personal richness of the promises. No one, we think, will deny that this is a common experience of those who labor with evangelists, though not in every instance. We need more of this personal appropriation of the promises, to identify God as speaking of our individual possibilities and privileges, the power and grace which are meant for us and may be obtained and used by us. We must not detract from, but fill out the promises with all the natural force of the language in which they are given, and then remember that the Holy Spirit had but an imperfect medium of communication, and could convey to us, by it, only a part, an earnest, of the wealth of meaning which is stored up in his mind and purpose. We can not interpret them too richly, though we may not interpret rightly. Especially do we need to feel this concerning the promises relating to our prayers and labors for souls. To this the experiences and successes of evangelists do tend, by showing the promised fruits of waiting upon God in faith. It leads to prevalent prayer, and in so far it is the best of all human influences, one to be coveted by every pastor and every church. While they experience it, every soul says, this is the divine way, it is the divine work, in the souls of His people, for so it is promised. So ought we to be. Here is the secret of power, in expectant prayer. It is always good for the soul to be in its presence.

4. The evangelist seeks, first of all, to induce unity, a more lively faith, a more fervent spirit of prayer, a more zealous activity for souls, in the church to which he goes. He seldom fails to secure these. He does not depend upon his own labors alone. He does not expect success with sinners, if he is not assisted by the united efforts of the many. He does not look for heat, if he can not kindle the spark to a

flame in the church. Hence he seeks much preparation, of special prayer, and conference, and humiliation, and consecration of time to such effort, in anticipation of his coming, that he may find all ready to receive the message of God into good and honest hearts. When he comes it is, first of all, to heal all differences, to remove all stumbling-blocks from the church, and make it a bright and shining light, that it may entreat men and prevail with God. By all this they are prepared to believe and trust the fullness of the grace of Christ, to honor the Spirit in their faith, to receive and rightly use the hoped for blessing. As means to this end, the promises are much dwelt upon, their real import and extent sought for and exhibited, and the results of true faith and faithful labor are presented, from personal experience, observation, and history, showing what God has done for and by His truth, in coöperation with just such unworthy servants. Thus the power of the church is secured and made available; its whole tone is elevated; it is brought into a state which is owned and blessed by the Spirit, as the condition of its success, and that which it should always retain. What conclusion shall we form, then, as we go back from results to their causes? Has the thorn brought forth figs?

Ending our inquiries here, we might say all this is very good, just what the church seeks for and needs. But we must inquire, are there no counteracting evils, leaving the question doubtful still? The very doubts and anxious inquiries, of which we spoke in the beginning of our discussion, answer that, in the judgment of many earnest Christians, there are such evils. We will examine some of them briefly.

In what has been said we have spoken of the spirit and methods of the true evangelist, full of Christ, and zealous for souls. No other should be

received, for no other is sent of God. No man is perfect in wisdom, even under the Spirit's influence, and hence the need of much carefulness, and searching for the wise and prudent.

1. The mere fact of successful labor puts the evangelist in peculiar, and often critical, relations to the pastor and people. That has been done by their united efforts, which many are in danger of ascribing to his individual efforts, and so he is in danger of being too highly esteemed by many, and his labors over-estimated to the disparagement of the pastor or the church.

There is most danger that young converts will fall into this error, to which all are liable to some degree. The harvest is likely to cause us to forget the patience of plowing and sowing and growth. If the evangelist has not the wisdom to appreciate these and kindred facts, and carefully guard against them, a great evil may result. His success is not measured by the number of hopeful converts alone, but also by the spirit which he leaves in the church, including the pastor and members.

2. Injury may be done by such excitement and outward demonstration as must, in the nature of the case, be transient, instead of directing the rising feeling into more useful channels and work, which are equally desirable at all times. Wisdom will keep it in mind, and seek to avoid that great gulf of emotion, beyond which there is a fatal spiritual ennui. A gusty cloud, which leaves no refreshing, is not a blessing. It is deliberate, well-reasoned faith which we are to seek for, that it may continue to grow. Yet it should be said, that the large experience of the wise evangelist ought to render him the best judge in this matter, and he may be held responsible, and that justly, for the results of his own measures. If unwise, they may turn his good to evil.

3. A good man, by much success, may be led to think of himself more highly than he ought to think, to assume the air of authority, as if he alone were to be pleased, instead of being a pleasant counselor with him whose assistant he is for the time being, and gaining what he wishes, by showing that it is best for him, if not for another. Such a spirit is hardly compatible with real success. But we need not proceed, for we designed only to show, that, in everything, the evangelist has need of great wisdom and prudence, which he must ever study, under the Spirit's guidance. He must judge of his success from a comprehensive view, of pastor, and church, and hopeful converts, and as well the prospective as the present state of each and all with whom he labors, or his good may be evil spoken of.

On the other hand, if a pastor or church invite an evangelist in the spirit of selfishness, to do their work, to be a substitute instead of a co-laborer, then sinners may be saved by another's faithfulness, but no blessing awaits those who invite him, except through repentance.

Success may be expected to unsettle such a pastor, and real converts may be expected to disturb the peace of such churches. They will suffer loss.

If a pastor gives himself up to petty criticism of doctrine, or philosophy, or interpretation, or manner, in matters not essential, he will suffer loss in the esteem of his flock, in so far as success attends the evangelist's labor. And this success he seriously jeopardizes. It is better not to receive, than to receive without confidence; better not to receive, than to receive as a substitute, and then stand aloof to see what he can do. A little error is a great evil, then.

While the evangelist must seek to secure a permanent elevation of the

faith and love and zeal of the whole church, it is the great study and wisdom of the pastor to secure that result from every awakening, by seeing that every member is made a sharer in it, and, if possible, led to take an advance step in Christian labor or testimony. He must retain the pastor's place, going before and leading them; through all their special interest, retaining their full sympathy, and increasing it every day that he may guide them still, when he is left to labor alone. It must be secured while the work is going on. This relation of the pastor to the work is all-important, that it may be saved from that fatal collapse which so often follows the labor of evangelists. Just here the highest skill, the best ingenuity, the hardest labor, the greatest efficiency of the pastor, are required, that the whole of that which has been gained or done may be embodied in the life of the church. Happiest of all, and most successful, is that pastor who treasures up his own and others' labors in the higher life of his church, as all the work of the Spirit will help him to do.

To this end, we believe that some are to be evangelists, and some pastors, and some teachers, adapted for harmonious coöperation, in securing the best results, when all shall seek to save souls, and build them, as lively stones, into a church which partakes more and more of the life of Christ.

We have presented these suggestions, to help, if possible, the perfect adjustment of the several agencies which the Master would employ for harmonious, and so the most successful, working. The times, a world in sin, a church torpid and weak, call for the best efforts of all, and that they join hands to help each other, that the day of Christ may be ushered in the more speedily.

LIFE AND CORRESPONDENCE OF LYMAN BEECHER.¹

BY D. E. SNOW, BOSTON, MASS.

THESE thick volumes, disclosing to us so much of the private history of a man who deservedly held a large place in the minds of New England and the West, during his long term of public life, and whose name and influence are still a power in the church, are a fitting tribute of filial affection to a father who so preëminently gloried in his children, and are replete with interest to all who love the cause of Christ and the distinctive doctrines of the gospel.

To those who knew him personally, and have listened to his burning words, and felt his power in the pulpit, this work will bring him up afresh to the mind; and to those of a wider circle, whom his fame has reached, it will afford the next best thing to a personal acquaintance.

Although many collateral topics are introduced by the editor, they all, more or less directly, throw light upon the central character, and present him the more vividly to our minds.

Dr. Beecher long contemplated writing an autobiography, and had gathered large material for such a work; but growing infirmity induced him to relinquish his design and hand over to his children the gathered material, adding to the documentary store his oral testimony of the events of earlier days. Seated in the quiet sitting-room of his daughter, — Mrs. H. B. Stowe, — on Andover hill, — that place of sacred memories and gorgeous sunsets, — he recounted, with much of his old energy and enthusiasm, his past history, fought

his battles o'er again, and showed how fields were won.

His ancestors came from England to New Haven with Davenport, in 1638. His grandfather — Nathaniel Beecher — was a blacksmith, and his anvil stood on the stump of the old oak-tree under which Davenport preached his first sermon. His father — David Beecher — was a farmer and blacksmith, working on the same anvil as his father before him. He was well read, and enjoyed the society of the educated and refined. Roger Sherman frequented his house when at home from Congress, to talk over political matters with one so well versed in politics and the affairs of the country. In his family were quite a number of college students as boarders, and he kept pace with them in their studies. His memory of books was tenacious, but he was forgetful of everything else. He would frequently sit down on a coat-pocket full of eggs. Dr. B. thought he came honestly by his forgetfulness.

His mother was daughter of John Lyman, of Middletown, Conn. She was fair, intelligent, and lovely. She died of consumption two days after Lyman was born. When Lyman Beecher was born, he was so puny and his mother so sick that it was thought useless to pay much regard to his advent, and he was wrapped up and laid aside as a matter of little consequence. He was finally looked after, found to be alive, and, with the consolatory remark, "It's a pity he hadn't died with his mother," the attention usually bestowed on infants was granted him. So near did he come to an untimely birth, and so near did the world come to losing his mighty influence.

¹ Autobiography, Correspondence, &c., of Lyman Beecher, D. D. Edited by Charles Beecher. Harper & Bros., New York; with illustrations. In two volumes.

Annis, a noble girl of thirteen, living in the family, had a great influence on his character. One night he saw the northern lights, and thought the day of judgment had come, went in and cried, and Annis talked to him about his soul. He lived with his uncle, Lot Benton, at Guilford, Conn., and worked on the farm. Here he attended his first school. It was an old New England school-house, with its huge fireplace, burning wood at full length, and the fourth or fifth boy from the fire had the ink freeze on his desk. On one occasion, after reading on sides, the Master said, "Lyman Beecher is the best reader in school."

He attended family prayers, but understood nothing of the sermons. Saturday evening was kept, Sunday evening was not, and he was allowed to go out to play as soon as he could see three stars. One Sunday evening he went out sooner, and met a boy who said to him, "That's wicked, — there aint three stars." He replied, "I don't care." The boy said, "God says you mustn't." — "Don't care." — "He'll punish you." — "Well, if he does, I'll tell Aunt Benton." Said the boy, "He's bigger than Aunt Benton, and he'll put you in the fire and burn you forever and ever." Dr. B. says that "took hold. I understood what fire was, and what forever was. What emotion I had thinking, no end! no end! It has been a sort of mainspring ever since."

He prepared for college by attending school at New Haven, and then studying with two clergymen at New Haven and North Guilford. He learned the Latin Grammar in Latin by heart, and said of it, "It was a deadly trial, but the best fortune I ever had." He entered Yale in 1793. The apparatus connected with the college presents quite a contrast with that of to-day; a great orrery, almost as big as the

wheel of an ocean steamer, rusty, and never started; a four-feet telescope, rusty, and never looked through; an air-pump, in whose receiver "a mouse would live as long as Methusaleh;" a prism, and elastic hoop, dingy, dirty things. President Stiles was then at its head. Dr. B. had his collegiate troubles from the sophomores, and once joined an incensed party of freshmen in a window-breaking excursion. He also narrowly escaped death by drowning and by scarlet fever.

During his second year Dr. Dwight became president. At this time ungodliness and vice prevailed among the students, and infidelity was so rife that students called each other by the names of distinguished infidels. Dr. Dwight selected for class disputation, "Is the Bible the Word of God?" He heard, answered, preached six months on this subject, and infidelity hid its head. His theological system was a course of education, and a continual feast to Dr. Beecher. Of Dr. Dwight he speaks with great enthusiasm. He had a noble form, the sweetest smile, always met him with a smile. "Oh, how I loved him! I told him I owed all I had to him." Dr. D. replied, "I have done a great and soul-satisfying work. I am amply rewarded."

During his junior year, Dr. Beecher was awakened. His mother, pointing to a drunkard, said, "Poor man! he was under conviction once, and thought he had religion, but he's nothing but a poor drunkard now." Hearing this, he felt an impulse to pray, had not said five words before being under deep conviction, understood the law and his heart as well as he will in the day of judgment; despair came; hoped to grow good; tried reformation; tried to make his heart pray aright; election troubled him; was under law; no views of Christ; doctrines not explained. In spite of wrong views and impressions,

the Divine Spirit did the work. Suffered for months ; but light came by degrees.

His senior year was the best, intellectually. He wrote a dissertation on the Life of Christ. His earliest original writing was an argument against Thomas Paine. To eke out his slim allowance of money, he took the place of butler, buying him out, making quite a sum. He sold things to Moses Stuart, two classes behind him.

Before completing study he became engaged to Roxana Foote. He swore inwardly never to marry a weak woman. She must have sense, strength to lean upon. Roxana Foote was such an one. At commencement he received a diploma, but no part, as he was deficient in mathematics.

He entered the divinity school under Dr. Dwight. Studied mostly in the evidences. The great Deistical controversy was then going on, started on this side the Atlantic by Dr. Dwight. Dr. D. was a revival preacher ; revivals had been suspended during the Revolution, but he felt that a brighter day was dawning. Dr. Dwight's spirit was infused into Dr. Beecher, and he went twice a week and preached in West Haven. Conversions followed. He represents himself, at this period, as impulsive and vehement ; and was criticised as too vehement, flowery, and metaphorical. He applied his sermons as pungently then as afterward, looking into the faces of his audience. He says, "No sermons are within a thousand miles of Edwards'." He was made for action. He was harnessed to the chariot of Christ, and could not stop.

It was a touching incident in his early life, when he went to visit Roxana, knowing that she was not a Christian ; to open to her his views, feeling that if hers were not sufficiently congenial with his, they must separate. While he told her the story of his own

experience and plans in life, she melted down, and they both melted together into sympathy, appreciation and love. She was soon rejoicing in the Christian hope.

While Dr. B. was eminently a practical man and a man of intense action, he affords us a glimpse now and then into his inner life. He opens his feelings at this point as follows :—

"Give God the glory is the rule, while self lies humbled in the dust, rejoicing to be hid that God may appear. Oh, how horrid to enter a pulpit prompted by desire of applause ! How does our own fame dwindle into nothing when employed to snatch immortal souls as brands from everlasting burnings ! For a few moments, while thinking of Christ, I experienced an inexpressible sweetness, a kind of trembling, thrilling pleasure around my heart, which seemed not to be wholly sensitive, and yet partly so, bringing to mind the exclamation, 'the love of God shed abroad in the heart.'"

He received a call to settle at East Hampton in 1798. Skepticism prevailed there, and the young people wanted a man "to stand his ground in argument, and break the heads of these infidels." There was an infidel club there. He did not attack them directly, but preached to the conscience :—

"Every sermon with my eye on the gun to hit somebody ; went through the doctrines ; showed what they didn't mean ; what they did ; argument that supported them ; knocked away objections ; drove home on the conscience. Infidelity was scattered."

He here gives some excellent hints on preaching, which will apply here and now, as well as then and there.

"Plainness, my friend, must be used. Everything is at stake. Immortal souls are sleeping on the brink of hell. Time is on the wing. A few days will fix their eternal state. Shall I hide the truth ; neglect the heart ; labor to please the ear with smooth periods ; and be the syren song to lure them down to hell ?"

Speaking of a sermon, he says:—

“There was a want of method; not sufficient substance to hold up so much ornament. All the flourishes in the world will not affect the mind unless they relate to, or grow out of, something important, of which the mind is previously possessed. Plain speech is best to interest the heart and persuade.”

He was married soon after his settlement in 1799. He says of a revival which occurred soon after, that it burst out like a flash of lightning, and ended the same. It was the only time he did not feel it beforehand. His salary was four hundred dollars. During a long sickness when unable to preach, one of his parishioners, who would not pay his rates if he did not preach, asked him, “Why are you ministers so hungry for money?” He replied: “I don’t know, unless it is we see our people growing covetous and going to hell, and want to get it away from them.”

As his family increased, he found his salary quite too small, and a school was opened and taught by himself and wife, and it proved a considerable success. Playing upon the violin was his principal recreation in the line of music. The other members of his family did not much appreciate his musical genius, as they called the tune to which he generally confined himself, “his one miserable tune.”

One of his first publications was a sermon on dueling. It was sent to Mr. Lyon Gardiner to criticise, by a neighbor, and was lost in the sea. It afterwards was washed ashore, and was saved from oblivion. The duel between Hamilton and Burr had drawn public notice to this subject, and, at a meeting of the Synod, resolutions against dueling were passed, after an elaborate argument from Dr. Beecher.

At a meeting of the General Association at Newark, N. J., he made the acquaintance of Rev. Dr. Griffin, and participated in a revival going on in

his church. His zeal was greatly quickened, and he went home to labor for the same results. He found more unconverted persons came to the meetings than church-members. The church was asleep; and the sermons did not “take hold.” He said Christians were “like hens when a light is carried to the coop in the night,—one eye opens, and then the other.” He began to preach on Election: the church was awakened; sinners were stirred up; and there was much winking and sneering. He preached a series of eight sermons on this subject, and the result was a work of grace, and about one hundred converts, most of whom stood fast. The third sermon, on the “Government of God desirable,” had a good effect. It was afterwards preached before the Synod, and published and widely circulated.

He believed that Calvinism did not tend to infidelity or licentiousness; but he felt that, in some of its doctrines, Calvinism had been perverted by laying too great stress upon some truths, thus overshadowing others as important in their place as those to which greater prominence was given. All Scripture doctrines have been perverted, “but because men will destroy themselves if you unsheath the sword of the Spirit, must it forever rust in its scabbard?”

He was much stirred up by the way in which the Indians were treated by rumselling, and cheating them in various ways. He preached a sermon on “reformation in morals.” These grievances of the poor Indian “burned and burned in my mind, and I swore a deep oath to God that it should not be so.” Public feeling was aroused by his efforts, and directed to a correction of the evils.

His published sermon on “The Government of God desirable” attracted attention in Litchfield, Conn., and led to a call. From the want of adequate

support at East Hampton, where he had gathered two hundred converts into the church during his labors there, he accepted the call to Litchfield, at a salary of eight hundred dollars.

In his correspondence he was lively and humorous, opening a view occasionally into his domestic life and private habits. He says :—

“As to what I do, I sleep in a long flannel night-gown, and lie very warm. In the forenoon I read a little, and write a little, and sometimes visit a little. The afternoon I spend wholly in writing. But my chiefest employment is brushing my clothes. I bought at N. H. a new brush, and if I was to stand all day and do nothing but use it, the lint and dust would be attracted as fast as I could brush it away. I make, however, three or four main efforts a day, and minor ones between, always when going out. How long my clothes will last, experience can best decide; but sure am I that jackets of mine never experienced such disquieting friction before.”

When Dr. Beecher went to East Hampton, one white hair trunk, hanging to the pommel of his saddle, held all his effects; but when he left it four loads of goods accompanied him to Litchfield. This place is described as “a delightful village on a fruitful hill, richly endowed with schools, professional and scientific; with its venerable governor and judges; its learned lawyers; and senators and representatives, both in the National and State departments; and with a population enlightened and respectable.” It was then in all its glory.

Judge Reeve, his most intimate friend and adviser, seemed to have sounded the depths of Dr. B.’s capacity for friendship. “Oh, Judge Reeve, what a man was he! When I get to heaven what a shaking of hands there will be!”

He entered upon his work at Litchfield, in 1810, with great intellectual and physical vigor. It seemed a pleasure

to work. Preached twice on the Sabbath; lectured evenings during the week; never preached old sermons, but new editions of old ones. If a minister came along, he did not invite him to help. “He would strike forty miles behind.” He used great exhortation and entreaty. The remark was made, “I never heard the like; he is determined we *shall* all be converted.” There were indications of a revival in 1812, and from that time for five years there was a continuous work of grace, so that no communion passed without admissions to the church. The same thing occurred from 1821 to 1825.

His first five years at Litchfield were a period of more unalloyed happiness than all the other years of life. The inmates of his family were of high literary taste and acquirements. Mary Hubbard—the beautiful, the accomplished, and the good—shed her brilliant, yet mellow light, intellectual and social, over the whole family. New books were read together, and criticised and admired. A brother from sea brought with him stores of information from foreign lands; and two from the south delineated southern life. Judge Reeve and wife, and Judge Gould, accomplished and learned, held arguments with Dr. B., pleasant and piquant.

Dr. Beecher did not set himself up as a reformer, but, as he said, “When a rattlesnake lies in my path, I smite it;” and he did not fear to face any evil, and do battle against it. He was a bold champion for Temperance. His attention was drawn to this subject by attending two ordinations where liquor and tobacco were freely used. The ministers drank at consociations, and became hilarious; not drunk, but exhilarated. He was filled with alarm, shame, and indignation. “’Twas that that waked me up for the war. I was full. My heart kindles up at the

thought of it now." He made a report as chairman of a committee, to the General Association, on this subject. It says :—

"We do most earnestly entreat brethren in the ministry, members of churches, and those who lament and desire to check the progress of this evil, that they neither express nor indulge the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralyze exertion, and become the cause of its own failure. Immense evils afflict communities, not because inculcated, but because tolerated; and great good remains unaccomplished because unattempted."

Such sentiments as these the church would do well to apply to-day to existing moral evils. In one year after, ardent spirits were banished from ecclesiastical gatherings; its use in families and private circles had diminished; the community was awakened, and public sentiment turned; and society experienced a reformation in morals. Legislation resulted, and ecclesiastical bodies in other States took action upon the subject.

"Glory to God! Oh, how it wakes up my old heart to think of it!"

The death of Mary Hubbard cast a gloom over the household she had so long blessed; but the consolations were abundant.

Mrs. Beecher followed not far distant. One evening, as she was riding home with him, she said, "I do not think I shall be with you long. I have had a vision of heaven and its blessedness." He thought she was ripe for heaven. Since that evening when they wept together before their marriage, she had been the joy of his heart and the light of his home. Eight children had appeared to bless them; and they had found her a mother that was all that could be wished, and those now living cherish her memory sacredly. With those children weeping around

her, a heavenly peace was hers: she had such views of heaven as hardly to be able to sustain them. She wished her sons to become missionaries. Kneeling at her bedside, Dr. B. offered prayer, giving her back to God, as she was about to go. He loved and leaned upon her; and felt "a sensation of loss which nothing alleviates, a solitude which no society interrupts. Amid the sound and prattle of children, and the kindness of sympathizing friends, I am *alone*. Roxana is not here."

Mrs. Stowe gives a charming description of a visit to Nutplains,—the former residence of Mrs. B.,—and closes by saying :—

"These remembrances may explain why the lonely little white farm-house under the hill was such a paradise to us, and the sight of its chimneys after a day's ride was like a vision of Eden."

An affecting scene is presented on the first thanksgiving after the loss :—

"When all were seated in order, and father was to ask the blessing, we waited long in silence, while the great tears stole down his cheeks amid the sighs and tears of all around. Then followed, in a clear, subdued voice, such an offering of patient, peaceful thankfulness and love, as if the gentle spirit we mourned was near, shedding peace and comfort from her wings."

Pointing to a large basket, Dr. B. said to his son, "Henry, there are the sermons I wrote the year after your mother died; and there is not one of them good for anything."

Drs. Taylor, Tyler, Harvey, and Dr. B. wrote a series of tracts on existing questions; and two years after the death of Dr. Dwight the "Christian Spectator" was started. With Dr. Taylor he had frequent discussions on points of doctrine. In speaking of the doings of unregenerate men, he says :—

"Taylor and I pushed for immediate repentance. Instead of using means of grace,

— reading, prayer, &c., — instant submission. Taylor went further than I. Dr. Dwight felt there might be use in means."

Dr. B. wrote to Dr. Dwight :—

"The only difference between you and Taylor is, that, if called to direct an awakened sinner, you would give him a larger dose of *means* than Taylor, and Taylor a larger dose of repentance."

Dr. D. agreed to it.

Dr. B. was warmly attached to Dr. Dwight. The news of his death was brought in at the close of the Sabbath services. He said, "Dr. Dwight is gone," and raising his hands with a burst of tears, as if he beheld the translation,— "My father ! my father ! the chariot of Israel, and the horsemen thereof !" the whole congregation rising to their feet.

He advocated tracts as one of the best methods of controversy. They are anonymous and call no names ; they are cheap and easily multiplied ; short and easily read ; plain and easily understood.

From the time Unitarianism began to show itself in this country it was as a fire in his bones ; he watched it, and read every thing upon it. As he preached at Park Street in Boston, at the ordination of Sereno E. Dwight, he says, "My mind had been heating, heating, heating, — now I had a chance to strike." The sermon created a sensation all over the city.

In 1817 he was married, by Dr. Payson, to Miss Harriet Porter, of Portland, Me. The trunk containing the bridal outfit was sent by water from Portland, and, the vessel freezing up, did not reach its destination till spring. Mrs. Stowe, then six years old, says of the new mother, on her arrival :—

"A beautiful lady, very fair, with bright blue eyes, and soft auburn hair, came into the room smiling, eager, and happy looking, and, coming up to our beds, kissed us, and told us she loved little children, and that she would

be our mother. Never did mother-in-law make a prettier or sweeter impression."

In a letter to Edward he says :—

"If you get puzzled with your lesson, avoid two things : do not pass over the difficulty ; make thorough work ; dig up science by the roots ; ask assistance. Every subject, like a tree, has roots. Find the root ; follow it up ; you will find, by an easy and natural process, the last branches."

He understood the position of an editor : "Do not let my pieces go in without trimming them where they need it," he writes to the "Christian Spectator."

Of preaching he says :—

"I had been three years a preacher before I acquired the power of properly examining, discussing, and presenting important subjects in a sermon."

He shows his paternal heart in writing to William :—

"But oh, my son, save me from such an hour on your account ! Let me not, if you are prematurely cut down, be called to stand in despair by your dying bed, to weep without hope over your untimely grave. Awake, I beseech you, my dear son, and fly to Christ. So your affectionate father prays with weeping.

"I am glad, my dear child, that you feel the difference between the gospel preached plainly, and that despicable, pitiable stuff called 'fine writing,' as much at war with common sense as it is with fidelity and simplicity of real revival preaching.

"If I were to go over life again, I would study history more extensively and thoroughly, chiefly as it furnishes a public speaker with illustrations and matter-of-fact argument, which is the most knocking-down argument in the world."

Dr. Beecher saw that Unitarianism, not only in doctrine, but also in its church polity, tended to destroy the organization of the Christian Church, as composed of believers. He wrote a sermon to meet this influence, on the design, rights, and duties of local churches ; insisting on personal holi-

ness, a profession of it, confession of faith, narration of experience, and church creeds.

He felt the importance of reviews to counteract the influence of the "Christian Examiner," and the "North American Review." After learning of the successful attempt by the Orthodox members of the council to settle Dr. Wisner at the Old South in Boston, to prevent the right hand being given by a Unitarian, he says:—

"I read it with tears of thanksgiving to God that at length that infamous, deadly, temporizing expediency, cowardly policy, had found a rock to strike upon and experience shipwreck, and, as I trust, once for all. Wake up, ministers, from conspiracies against error, and scatter firebrands in the enemy's camp. The greater your havoc, and the return of curses on your head, the more I shall love you."

The correspondence with Catherine during her struggles before conversion, on original sin, inability, disposition, generic choice, the duty to repent and love God, and the ability to do it, is indicative of the mazes through which a sinner may wilfully wander before coming to the simplicity of the gospel, and accepting and acting upon the great fact of sin, an atoning Saviour, stern duty uttering its commands, an awaiting Spirit to incline and enable where the desire is felt for the great salvation. We incline to think the end would sooner and better have been reached by holding her as a sinner fast before the cross of Christ, bidding her listen to the voice of a suffering Saviour, and look and live, trusting that the change wrought by the Spirit while looking and believing, would be a blessed reality, whether the philosophy of it were understood or not.

He visited Boston in 1823, and took part in a revival going on. He lectured at Park Street and the Old South. The Unitarian influence was weakened, and their opposition to the revival

was withdrawn. Indeed, they started meetings of their own. Dr. Beecher preached a sermon on Byron. He did not seem to realize that people were unbelievers for any reason but want of light. He thought that if Taylor and he could have talked with Byron, they would have got him out of his difficulties. He had a great admiration for Napoleon. He says of his preaching at the Old South: "They were afraid of me when I came, understanding I had been a man of war from my youth, and had shed much blood. I gave them instruction, argument, and affectionate exhortation." He preached a strong sermon at Worcester, on "the faith once delivered to the saints," and strenuously claimed to be a Calvinist.

Of writers he says:—

"It never satisfies me that a writer has written tolerably well, or pretty well. The world is full of such writing, and would experience no great loss if it were emptied of it all. A few minds see clearly, and speak directly and energetically to the point. These are the writers I love to read."

Of an opponent in controversy, he says:—

"I hope the man is not dead, for I have some terrible things in reserve that I should not like to hurl at a dead man."

His famous six sermons on Intemperance were called out by an incident occurring in his own mission-field. They had a powerful effect on the public mind.

Twelve hours after he had reviewed the whole subject, and made up his mind to ask a dismissal from Litchfield on account of inadequacy of salary, a letter was received from the Hanover Street Church in Boston, asking if he would consider a call. He removed to Boston in 1826. Unitarianism was entrenched in Boston, Cambridge, and Salem, and had talents, learning, wealth, and popular favor on

its side ; but truth was mightier than it. From the Old South, Park Street, Essex Street, and Hanover Street Churches, floated the banner of the Cross. Universalism also widely prevailed.

He began his labors with his usual energy and zeal. His meetings were crowded, and inquirers began to appear. Night and day was he engaged with men on this great subject. One secret of his endurance he tells us thus: "In my early efforts, I gave myself up to strong feeling, which I have since learned to economize, or I should have long since been in my grave, or useless." Mild, constant, intense desire for the awakening and conversion of sinners, he indulged ; but shut out an overpowering sense of responsibility and care.

He found in Unitarian congregations a few who had not bowed the knee to Baal, and who longed for the true Gospel. The revival began by his talking with single cases, and when twelve were found interested, an inquiry meeting was appointed. He made no attack on Unitarians. "They came, heard, ran me down, 'would never come again,' came, were snared and taken." The first week there were fifteen inquirers ; the second, twenty ; the third, thirty-five ; the fourth, three hundred. At the latter meeting, some said : "It's a mistake, they think it's a lecture." It was no mistake, it was the finger of God. At first the Unitarians scouted evening meetings, and not a bell tingled. In a few weeks they joined the movement. "I laughed to hear the bells going all round." "Cambridge college folks had their spies abroad to see what was going on."

When seventy persons joined his church there was great rage.

"The Unitarians, with all their toleration, were as really a persecuting power, while they had the ascendancy, as ever existed. Lies, ridicule, vile letters, and the whole weight of political, literary, and social influence were

against us. It was two years before the leading Unitarians treated me like a gentleman."

Mrs. Stowe contributes an intensely interesting chapter of reminiscences of life in Boston, showing her father's labors, recreations, and domestic enjoyments, when, laying by his sword and helmet, he frolicked with his children, and was a boy again.

When Dr. B. stood up in Boston to defend the truth, Calvinism was a despised faith. Trustees, professors, judges, were leagued against it ; rights were taken from churches and conferred on congregations ; societies were turned out of churches. Dr. B. was at the white heat of enthusiasm. Copp's Hill burying ground, near his house, stirred him up in his family devotions to pray that the faith and spirit of the fathers might prevail.

His idea of preaching was, a careful statement and argument ; a passionate and direct appeal : the heart of a discourse is the application ; a sermon that does not induce anybody to *do anything*, is thrown away. How well these ideas were carried out is well known to those who heard him in his prime, when, taking off his spectacles, he would look his audience in the face, and pour forth his words like lava from the crater of a volcano, which flowed over the pulpit, down every aisle, and into every pew, burning every heart.

Dr. Beecher was very forgetful, rarely thinking to wind his watch, borrowing a pocketful of pencils, one after another, from his brethren at a minister's meeting ; putting on two pairs of spectacles, one behind and one before, causing Dr. Wisner to say : "Now, brethren, we must look about us ; the Doctor has got on his spectacles behind and before ; he means to look into the matter all round."

He assisted in establishing the "Spirit of the Pilgrims" as an avenue through which to defend the truth.

His young men formed the "Hanover Association" to do good to young men coming to the city. Other similar ones were formed, somewhat like the Young Men's Christian Associations of to-day. They did much in practical ways for the public good, by attending primary meetings, shutting up lotteries, removing drinking-booths from the common, writing pieces for the papers, and securing the observance of the Sabbath.

We have an account of Dr. Porter's letter to Dr. Beecher, criticising his views, and reminding him that the grand danger of the ministry always has been a tendency to modify the gospel to appease opposition. We have Dr. B.'s reply, with which Dr. Porter expressed himself satisfied.

We also have Dr. Tyler's criticisms on Dr. Taylor, and Dr. Beecher's letter to Dr. Tyler defending Taylor, as misunderstood and misrepresented. He says of false statements about Calvinism :—

"Falsehoods more absolute and entire were never stereotyped in the foundry of the father of lies, or with greater industry worked off for gratuitous distribution from age to age."

In 1830, his church was burned, and he was hired to preach at Salem Street Church. The controversy proposed to be opened in the "Spirit of the Pilgrims," between Drs. Woods and Taylor, he advised to be stopped, and it was dropped for that time. He estimated the works of Edwards as being next to the Bible; and thought that to understand and accommodate them to use was as high power as to understand Newton's works. Fuller wrote with more conciseness and perspicuity, Edwards with more piety and ardor, and greater power of applying truth to the conscience. Edwards is unrivaled; study as models his applications; they are original, multiform, powerful, beyond description.

In 1830, he was called to the Theo-

logical Professorship at Lane Seminary, Cincinnati, Ohio. He declined for the time, and the call was renewed in a year. A controversy in the "Spirit of the Pilgrims," between Dr. Tyler and Dr. Taylor, was at this time going on; and kind and conciliatory letters passed between Dr. Woods and Dr. Beecher. The latter preached a sermon on "Dependence and Free Agency," which was published, after being corrected by Drs. Woods and Wisner.

Dr. Beecher went to Cincinnati on a visit, and was well pleased with the field to which he had been called, uniting, as it would, pastoral labor and preaching with lectures to the students. His famous trial before the Presbytery and Synod is related at length, ending with the defeat of those who charged him with heresy. He was inducted into office in December, 1832.

At no period of his life was his mind more on the stretch, exerted to the utmost tension. For more than twenty of his best years he worked under a high pressure, to the utmost limit of physical and moral endurance. It was an exuberant and glorious life while it lasted. The atmosphere of his household was replete with moral oxygen, full charged with intellectual electricity. "It was a kind of moral heaven, the purity, vivacity, inspiration, and enthusiasm of which, those only can appreciate who have lost it."

In 1834, he visited the East to obtain money to endow a new professorship, and to make other improvements in the college. He was in Boston when the Catholic convent in Charlestown was burned. By some, the mob was attributed to Dr. Beecher's influence. But he preached his sermon,—"A plea for the West,"—before it was generally known that he was in Boston, on the very evening of the riot, and probably not one of the mob was present to hear it. In alluding to this event afterward, he says :—

“For what was the city of Boston for five nights under arms; her military on the alert, her citizens enrolled, and a body of five hundred men patrolling the streets? Why were the accustomed lectures for public worship, and other public secular meetings suspended? Why were the citizens, at sound of bell, convened at mid-day in Faneuil Hall to hear Catholicism eulogized, and thanksgiving offered to his reverence the bishop for his merciful protection of the children of the pilgrims? And why, by the cradle of liberty, and under the shadow of Bunker Hill, did men turn pale and whisper, and look over their shoulders and around to ascertain whether it were safe to speak aloud, or meet to worship God? Has it come to this, that the capital of New England has been thrown into consternation by the threats of a Catholic mob, and that her temples and mansions stand only through the forbearance of a Catholic bishop? There can be no liberty in the presence of such masses of dark mind, and of such despotic power over it in a single man. Safety on such terms is not the protection of law, but of single-handed despotism. Will our great cities consent to receive protection from the Catholic priesthood, dependent on the Catholic powers of Europe?”

He succeeded well in his financial undertaking, and contributed to the welfare of the institution as well in preaching to rich men in private, as to poor students in public.

We have an account of a delightful family meeting, when eleven children were present, and on the Sabbath three of them preached for him. It was literally a family circle as they joined hands and sung “Old Hundred,” and the Doctor in the middle made them a speech, and then embraced each child, and then all took of each other a farewell kiss, and sung a hymn.

In reply to reports against Dr. Beecher’s soundness at this time, we have his letter to Dr. Plummer, in which he says:—

“Dwight was my theological instructor and father; there is no difference in our theology. Edwards, Bellamy, Fuller, and Witherspoon have constituted the bone, sinew,

heart, and life of my theology. I have been steeped in Edwards for more than forty years. When the theology of these men goes down, I expect the Bible and Christianity will go down.”

As his numerous children, when at home, were scattered over five States of the Union, he adopted the novel method of sending a circular letter, of large size sheet, in which each might write a few lines, and send it forward by mail to another, until the full sheet came back to him with something from each of his sons and daughters.

Owing to the failure of Mr. Arthur Tappan, in 1837, one half of Dr. B.’s salary failed him; but, by the generosity of his friends and his parish, the sum was made up, and he was enabled to give his time and personal influence to the Seminary, until the Western College Society was formed, and its own funds became large enough for its support.

In 1838, he took an active part in the formation of the New School body of the Presbyterian Church, and felt that the cause of Christ and the welfare of a large portion of that great branch of the church would best be promoted by a separation, when, in spirit, on so many questions, they were already divided.

After this, he returned to his ordinary work of teaching and preaching, and revivals followed his earnest efforts, both among the students and members of his parish. He thus speaks of systematic theology:—

“Why should a topic in theology be exceedingly distrusted the more it becomes systematic? Are not all the works of God in the natural world systematic;—the orrery of the universe, the anatomy of bodies, plants, and trees, and the chemical laws of matter? And is matter methodized, the mere footstool of immortal mind, while law, and motive, and moral government, and the remedial influence of the atonement, and redemption are thrown heap upon heap in immethodical

masses? And is all approximation to system in subjects which angels desire to look into, and which, in their eternal unfoldings, are destined to make forever, by the church, to principalities and powers, the brightest manifestations of the wisdom and the riches of the goodness of God, without foundation, revealing only immethodical indiscrimina- tion?

The following from a charge to one of his sons, illustrates finely his own spirit as a preacher:—

“An ambassador of Jesus Christ to negotiate a peace between God and man—it is the mightiest power God delegates to mortals. Be strong in the determined purpose. Give thyself *wholly* to the work; half a man is almost worse than none; the devoted half is never but little more than a quarter.

Preach not human philosophy, but the gospel. Take heed to thy body; to thy mind; to thy heart; to thy doctrine. The power of the heart set on fire by love is the greatest created power in the universe.”

On the relative merits of Congregationalism and Presbyterianism, he says:—

“I have tried both ways, and I wouldn't give a snap between them, though, on the whole, where community is established and intelligent, I think the former is rather better.”

We smile as we see him writing a long telegram to send to Thomas in Philadelphia, and, when remonstrated with for expressing himself so much at length when every word costs, making a new draft as follows:

“A teacher—ease up—rest—sleep—exercise—cold water—rub—no tobacco—Father—”

We see his benevolent heart as he gives his last five dollars to a poor student, receiving a marriage fee of fifty dollars next day, and saying to his wife, “I told you so; God sent it.”

In 1846, he visited England, and attended the Temperance Convention, and the meetings of the “Christian Alliance.” In 1850, he resigned his

professorship at Lane, and returned to Boston in 1851. He there resided, preaching occasionally, and superintending the publishing of some of his works. In 1856, he removed to Brooklyn, N. Y., and attended upon the preaching and at the social meetings of his son Henry Ward. His mind gradually faded away, until but little intellect was left; but his calm, spiritual, benignant countenance remained, and he passed peacefully away at last into the land of cloudless minds and undecaying powers.

Dr. Brainard furnishes a very interesting letter of reminiscences, and analyses of his character, talents, and work. Says one who knew him well:—

“The thing of all others in him that affected me most was, not his intellect, or his imagination, or his emotion; but the absoluteness and simplicity of his faith. The intensity and constancy of his faith made eternal things real to me, and impressed me from childhood with the visionary nature of worldly things, so that I never felt any desire to lay plans for this world.”

It was a sublime sight to see this venerable man, with such a life of labor and care behind him, stand up in a crowded lecture-room in Brooklyn, just trembling, as he was, on the verge of heaven, and say, that if the opportunity was given him to choose between going to heaven, and living his life over again in the service of Christ, he “*would enlist again in a minute.*”

This reminds us of another aged servant of Christ, who, just ready to depart, said, “If it was the will of God, I should like to renew my commission to preach the gospel up to the day of judgment.”

This is the spirit awakened in the Christian heart by a study of a life like that of Lyman Beecher, and we are glad that it has been portrayed to us by loving hands, and would recommend its perusal to all laborers in the vineyard of Jesus Christ.

THE REV. JAMES WILSON.

A CHAPTER IN THE ECCLESIASTICAL HISTORY OF PROVIDENCE, R. I.

BY REV. S. W. COGGESHALL, D. D., DUXBURY, MASS.

IN 1689, in the wars between Louis XIV., of France, and the German allies, the Palatinate on the Rhine was inhumanly devastated by Marshal Duras, under orders from Louis, and of which the eloquent Macaulay gives a graphic account, vol. 3, pp. 97-8, "Fifteen years earlier, Turenne had ravaged part of that fine country. But the ravages committed by Turenne, though they have left a deep stain on his glory, were mere sport in comparison with the horrors of this second devastation." A half a million of human beings, by this act of wanton cruelty, were rendered homeless, with snow on the ground, in the depth of winter, and were scattered through the cities of Protestant Germany, in a state of destitution and beggary.

Twenty years after this event, in 1709, in the reign of Queen Anne, seven or eight thousand Palatines left their impoverished and unhappy country, possessing the fatal gift of beauty, and situated as it was upon the border of the Fader-land, and ever open to the incursions of the French, passed down the Rhine, through Holland, where they were assisted by their Protestant brethren, and crossed over into England, and encamped upon Blackheath, in the neighborhood of London.

Being in a state of great destitution, the following winter, the Parliament granted them a relief of £80,000, and which was an occasion of much murmuring by the Popish and Tory opponents of the government. In the spring, three thousand of them were removed to the colonies, and whose descendants are now among us.¹ Another

portion of them were removed to the rich lands of the county of Limerick, in the west of Ireland, made vacant by the desolating wars of the preceding reign of William and Mary. Here they settled in four small contiguous towns, Pallas, Court Maltress, Killiheen, and Balligarane. "Having no pastors who could speak their own language, they were without religious instruction, for a whole generation, and had sunk into incredible degradation. Drunkenness, profanity, and Sabbath-breaking had become almost universal among them."

Mr. Wesley, in his almost incredible evangelical labors, crossed the Irish channel forty-two times, and spent no less than six years of his useful and laborious life in the Emerald Isle; and the unfoldings of a subsequent century have unequivocally shown that never was time better or more usefully spent. In one of his visits, he was amazed to find these Teutonic settlements in the midst of their Celtic neighbors, and still speaking the language of their father-land, as well as the English.

The labors of himself and his lay helpers were soon attended with a great blessing among these exiled children of the Palatinate, so that he subsequently declared that "three such towns as Court Maltress, Killiheen, and Balligarane could hardly be found elsewhere in Ireland or England. There was no profanity, no Sabbath-breaking, no drunkenness, no ale-house in any of them; and their diligence had turned all their land into a garden."

It was from this people, with such a

¹ Somerville's Life of Queen Anne, p. 365.

² Stevens' Life and Times of Dr. Bangs, pp. 69, 70.

singular character and history, that God selected the seed with which to plant a great and powerful church in the then wilderness of the Western hemisphere. Philip Embury and his associates, who formed the first Methodist church in the city of New York, were of these Palatine Irish. And when the first appeared in New York, in 1760, bringing their German as well as English Bibles with them, it excited no small surprise among the Knickerbockers, to see native Irish speaking both German and English, and at the same time professing the doctrines and practices of Wesley.

Among the emigrants from the Palatinate, in 1709, was a little boy, then but four years of age, whose name was Philip Guier, and who subsequently became a schoolmaster among his countrymen and their children; and among his humble village pupils was Philip Embury, the founder of our American Methodism.

When Mr. Wesley and his zealous and successful itinerants found their way into this colony of Palatines, Philip Guier was among those to receive the word with all gladness, and became the first local preacher in the infant society. His was a fire that burned, and a light that shone. His humble and zealous labors, as was often the case in these days, were attended with a divine power; and when his ignorant Popish neighbors, seeing the effects of his labors,—the ignorant enlightened, the vicious reformed, drunkards made sober, the profane prayerful, and Sabbath-breakers church-attendants,—they designated him as

“Philip Guier, that howly man,
Who drove the devil out of Ballygran.”

A daughter of Philip Guier married a young man of that famous race of Scotch Irish, who have since made themselves known and felt in all parts of the world, by the name of Wilson.

These were the parents of the Rev. James Wilson, late pastor of the Beneficent Congregational Church in Providence. Such was Mr. Wilson's ancestry. Humble, indeed, but not without public usefulness and historic celebrity. Mr. W. was born in the city of Limerick, in 1760.

He was awakened, when eighteen years of age, under the labors of that distinguished Methodist preacher and orator, the Rev. Samuel Bradburn, and soon after became a member of a Wesleyan society. In 1783, when twenty-three years of age, Mr. Wesley, pleased with his “*gifts, grace, and usefulness,*” sent him to the Limerick circuit, and soon after he became a probationer in the Irish Conference, of which Dr. Coke was then, *ex-officio*, the president. But, marrying before the expiration of his period of probation, he, of course, became obnoxious to that rule of British Methodism which then, as now, forbids a preacher to marry before the close of his term of trial. At this time a passage-at-arms occurred between him and Mr. Rogers, the husband of Hester Ann, who was then stationed in Dublin. Mrs. Rogers was present at this interview, which occurred at the Dublin parsonage. The circuit to which he was appointed offered to receive him, and to support his family, although not according to rule. But some uneasiness arising among parties concerned, Mr. W. declined to go to his circuit. As his offense, in this case, was not a moral, but merely an ecclesiastical one, he had only to step back into the local ranks, and was still in good moral and religious standing among his brethren.

He soon entered into business with his wife's relatives, which was that of a cabinet-maker. But, as is usually the case, in these instances, he was not successful. God had another work for him to do in a distant and important field. He soon resolved, as did many,

at the close of our Revolutionary war, to emigrate to America. He arrived in Providence in a ship commanded by a Capt. Warner, May 27, 1791. Capt. W., upon his arrival, informing his friends that he had a Methodist preacher on board, whom he recommended to their notice, Mr. Wilson was invited to preach on shore, in a private house, in the evening. This was his first introduction to the citizens of Providence.

Such was his *début* in the city of Roger Williams, which was to be the scene of his public labors, and his home for nearly half a century subsequent. After this, Mr. Wilson went South to visit some relatives of his wife, who resided in Baltimore; and, at one time, was preaching in the Methodist churches in that city, in connection with Mr. William Hammett, an eloquent and zealous countryman of his, formerly a missionary in the West Indies, and whom Dr. Coke had lately brought with him from that sultry field of labor, where he had just escaped martyrdom at the hands of the slave-mongers of the Antilles. Mr. Hammett subsequently returned to Charleston, S. C., where he at first landed, and where he afterwards created a secession in the Methodist society, in that city of secession, and which, though it made much noise in its day, has long since come to naught, as will also be the case with another and more important secession, which has since taken place on the same spot. Why Mr. Wilson did not, at this time, enter the American connection, I am unable to say; but he afterwards returned North, and in October, 1793, was ordained as a colleague pastor, with the Rev. Joseph Snow, of the Broad Street Congregational Church, and his relation to which was never dissolved.

This was one of the "Separate" churches, so called, and which was formed from the First Congregational

Church on Benefit Street, at the time of the great awakening in 1747, and Mr. Joseph Snow, who was one of its members, and who, like Philip Embury, was a house-carpenter by occupation, became its first pastor. The Rev. Dr. Hall, the pastor of the First Church, in a Historical Discourse, a few years ago, gives an account of their separation, with the circumstances and events which led to it, and to which I must refer the readers for further information on this point.

Mr. Snow had now been the only pastor of this church for forty-six years; and had thus long maintained a living testimony in the town of Providence, in favor of the twin doctrines of justification by faith and a spiritual regeneration; and, as he had thus fought a good fight, and had kept the faith, and in the ordinary course of nature he must be about "to finish his course," it was thought by some that it was best to associate a young man with him in the labors of the pastorate. But not so thought Mr. Snow and some of his friends, who privately withdrew and formed the Richmond Street Church, and built a house of worship in 1795. The present spacious meeting-house of that now large and flourishing church is the third of its erection. This spectacle of a new church formed, and a new house of worship built for a man who had already been the pastor of the same people for forty-eight years, is in most striking contrast with the taste of this fast age, which thinks that when a man is forty or fifty only, and has just become a real *presbuteros*, in the New Testament sense of the term, it is high time for him "to subside," and to give place to the juniors whom he "has brought up."

But not so thought the men who, with their prayers and tears and valor and blood, laid the foundation of both the church and the State in this land.

What the results of their labors and opinions have been, we know. What they would have been, if their taste and opinions had been like those of this generation, we know not.

After the separation, Mr. Wilson was left with twenty-eight members only, eight male and twenty female; and such was the poverty of the church that, for several years, he was compelled — and not an unusual thing in those times — to teach a school, both public and private, for his support. But success attended his labors. In 1804-5, especially, there occurred a great and powerful revival of religion, in his charge, which added greatly to his numbers and strength, so that in 1809 the little wooden church which stood on the same spot, was superseded by the present large and spacious structure, which was dedicated to the worship of Almighty God, January 1, 1810. Several of these “refreshings” occurred in the course of Mr. Wilson’s long and successful ministry. And some other churches have, at least in part, been formed from this church, and it still rejoices in a membership of about five hundred souls. Since Mr. Wilson’s death, twenty-five years ago, the church has had three other pastors; and although it retains its original

vigor and prosperity, yet some of them, even if they can boast of greater learning, can boast of no greater success, and of no greater influence than James Wilson.

It is worthy of remark, that that “burning and shining light,” President Manning, pastor of the First Baptist Church, was quenched in death, July 29th, 1691, but a few weeks after Mr. Wilson’s arrival. The Rev. Stephen Gano was settled as his successor in 1791, and remained pastor until he was taken to his reward in 1828, a period of thirty-six years. The venerable Dr. N. B. Crocker was called at St. John’s in 1805, and still survives — 1865 — after a pastorate extended to the unusual length of sixty years. For twenty-two years, therefore, these three distinguished men, all leaders in their own churches and representatives of their several denominational interests and peculiarities, were cotemporaries. And to no three other men, who have ever resided in it since the time of its distinguished founder, are its moral and religious interests, now in such a prosperous state, so largely indebted as to them. Mr. Wilson died in Providence, Sept. 14, 1839, aged 79 years, and was succeeded by the Rev. Mark Tucker, D. D.

CHURCHES AND CHURCH MEMBERSHIP.

BY REV. D. BURT, WINONA, MINN.

It is the object of this article to maintain the thesis that — *All those, and only those, who give practical evidence that they have purified their souls in obeying the truth through the Spirit, should become members and receive the sacraments in our Christian churches.*

There are departures from this doctrine in two directions. The old Lutheran Church extends the sacraments

to all the congregation. The people, *en masse*, are the church. The apparent success of some missionaries to the Germans of the West, under the patronage of certain American Missionary Societies, results from the fact that they offer to baptize the children of all parents in the congregation, and allow those parents to consider themselves members of the church.

A form of this error, more convenient for American "free thinkers," is seen in the self-styled "Liberalism" of the last half century; and, recently, in the "Broad-church" policy. Men, brought into affinity by a common repulsion from evangelical doctrines, meet, perhaps in a bar-room, and vote that they are a society of liberal Christians. They secure a preacher, who rails at orthodoxy, ridicules creeds, and tells them what they should not believe. The so-called society has no expressed articles of faith, no covenant, no members subject to discipline, and the sacraments are not administered,—that would be carrying the farce too far. This unorganized organization is called a church, a church of progressive Christians. Some, however, grant that the sacraments are proper for those who desire them; and those responding to a general invitation to receive them are deemed members, but are not amenable to the society for their religious views, nor liable to be called to an account for evil practices.

Another style of broad-churchmen state it thus: Let there be no covenant, only a general declaration of principles similar to the platforms of our political parties; no roll of members, but let all who are drawn to the society by the principles declared, be entitled to the privileges of the body and receive the sacraments if they wish. Others may be more strict as to the conditions of membership, yet their views are broader than the rule set forth in the gospel.

A departure from this rule in another direction, consists in the view that, although none but converted persons should belong to Christian churches, yet one who is regenerated into Christ need not unite with a visible church.

Persons holding this view, and some of them hoping that they are

Christians, may be found in almost every community.

Facts like these suggest the discussion proposed. In view of them it is eminently practical. Does Christ require the existence of visible churches with a covenant and clearly pronounced faith? Does he restrict membership to those giving practical evidence of divine renewal, and does he require all such to become members?

Our thesis answers affirmatively, and maintains its answer by the following propositions:—

1. Those who in apostolic times received the doctrines of Christ were thus brought into a common spiritual state, the mutual affinities and social expressions of which resulted in the organization of visible local churches.

At the West, some churches have been gathered in a manner tending to divert us from the apostolic method. A zealous preacher concludes that it will redound to the prosperity of his sect, if a church of his order can be established in a certain community where there are already several churches. He concludes that if the Lord will have another church there, he must accept for members such persons as can be drawn into the enterprise. Hence, he collects together those who have no common experience and little unity of views, except on some outward matter from which a sect can grow, and imposes upon them the rules of his denomination, and calls them a church. They might be called a conglomerate of heterogeneous materials held in juxtaposition by the external force of material motives. Very different were the visible churches of the apostolic age. They grew necessarily and naturally out of the affinities and social wants of the Christian life. Where the disciples of Christ preached, their converts had a common experience, making them of one heart and one soul. The essential idea of a church

is, those who are called out of the world into a common religious state. A visible Christian church is not a body which converted men choose to organize when they could, if they pleased, live as such without it. It grows up spontaneously, because it is natural for those brought by regeneration into the same spiritual state to speak often to each other. The apostles did not carry some previously elaborated system of church polity to a community and gather as many as possible under it, and teach them how to work it, as one does a machine. Under the preaching of the apostles, the Spirit quickened men into a regenerate life, out of which grew religious sympathy, out of which grew religious society, out of which grew the visible local church.

2. The primitive churches had a clearly defined faith, and were held together by a common affinity for it and covenant in it.

The creed of the early Christians was brief and comprehensive. "Thou art Christ, the son of the living God," was Peter's creed. "I believe that Jesus Christ is the Son of God," was the creed of the eunuch. In some similar words Timothy made a "good profession" before many witnesses. The confession required by Paul was, "Believe on the Lord Jesus Christ, and thou shalt be saved." There was then no ambiguous meaning in this declaration of faith. One who made it, renounced all false religious systems of the age, and accepted the divine plan of salvation in all its parts. This formula included all the doctrines of the Christian system, as elaborated in Christian creeds of later times. It was the germ out of which they all grew. Why more elaborate creeds should now be used, and how they should be used, are questions not within the range of the present discussion. The fact to be noted is, that the primitive churches had a clearly defined confession of faith

to which every member assented. Out of a common affinity for this faith and a spontaneous fellowship under it, arose the covenant between members. This covenant may not have been written, but it was always implied. Written covenants in some modern churches are almost a dead letter. When members are received, the church promise to watch over them, to love them, and hold spiritual communion with them. This promise is broken because, at heart, there does not exist the spiritual state out of which covenant-keeping must grow. The substance of the covenant in the primitive churches was a common love leading all, whether verbally pledged to it or not, to meet together for Christian worship, to delight in communion, to maintain the ordinances of the gospel and the discipline of the church. It was this that made the primitive churches, brotherhoods, and families, that held them together under persecution, that made them the wonder of their enemies, and often the praise of the heathen world. I speak not against written covenants, I only affirm that where the affinities of regenerate experience do not exist, no such covenant can secure that fidelity, that kindly regard for each other, which characterized the primitive Christians. The difficulty is to be remedied, not by rejecting written creeds or covenants, but by a return to the piety of the apostolic age.

3. The primitive churches had definite rules for receiving and, when necessary, for excluding members.

Adult baptism was never administered except on condition of personal faith; household baptism, never unless at least one of the parents believed in Christ. Peter would baptize Cornelius and his friends because they had received the Holy Ghost. The baptism of the Spirit preceded that of water on the day of Pentecost, and Philip required the eunuch to believe before he

would baptize him. It may be said that this baptism was not into any particular church. But it brought the individual into a relation to the visible churches such that he could enter one when other conditions were fulfilled. The baptism of Paul was a qualification for an introduction to the Christian body at Jerusalem. No one could become a real member of such a body without baptism. One must also manifest a sincerity that gained the confidence of the Christian body before he could be received. Saul, after his conversion and baptism, went to Jerusalem "and assayed to join himself to the disciples; but they were afraid of him." They assumed that he should not be received until he gave satisfactory evidence of conversion. The testimony of Barnabas settled this point; Paul was then with them coming in and going out at Jerusalem."

Faith was also a condition of membership. "Him that is weak in the faith," says Paul, "receive ye;" "for we that are strong ought to bear the infirmities of the weak." This implies that faith, as a condition of membership, was made so prominent that the church was in danger of refusing to receive one whose faith was weak.

Repentance was necessary to the restoration to membership of an offender 2 Cor. ii. 7. By parity of reason it was deemed a condition of membership. Paul says to the church at Corinth, "I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat." "Therefore put away from among you that wicked person." "Withdraw yourself from every brother that walketh disorderly." Thus the primitive Christians had definite rules of membership, the sum of which is that one must give practical evidence of conversion from sin

before he has a right to a place in a Christian church.

There were cases of excommunication from the apostolical churches. In regard to an offender at Corinth, Paul says to the church, "When ye are gathered together," that is, in a church-meeting, "deliver such a one to Satan;" that is, excommunicate him. This act was performed by a popular vote of the church, "of many." The church at Thyatira was blamed for suffering Jezebel to teach. Of course it could not absolutely silence her; hence it was required to prevent her from teaching as one of its members. This it could only do by terminating her membership. The method of excommunication provided in Mat. xviii. implies that the local church can, and should, exclude from itself all who, having trespassed, remain incorrigible. The point to be noted is that a local church could not perform all these functions without having a distinctly known membership, called by Paul "those within," and judging those within.

4. The primitive churches elected officers in a way implying a definite and well-known membership.

I need not adduce the evidence that this was done by a popular vote. This Quarterly has existed to little purpose if it has not yet proved this fact. Such a vote implies a known distinction between members and those not such. There was no wide and promiscuous parish voting in those days.

A church-meeting for the transaction of business was then composed of only the faithful, and they chose their own bishop.

5. The primitive churches confined the sacrament of the Lord's Supper to those who were members in the sense defined.

When Christ instituted this rite, no one but his disciples was present. He commanded *all* of them, and *only* them, to drink of the cup. It is the followers

of Christ who are to show forth his death in this way, until he come. Paul says, "let a man examine himself, and so let him eat of the bread and drink of the cup." Condemnation cometh on him that eateth and drinketh unworthily. The act is to be performed "discerning the Lord's body." This discernment is spiritual, and implies regeneration. The custom was to baptize at once those who believed, as in the case of the jailer, the eunuch, Lydia, Paul, and the three thousand. There is no proof that the Lord's Supper was received by any before baptism. The proof is strong that the reverse was the apostolic rule. One confessed the common faith, and had the spirit of the covenant in his heart, and therefore the conditions of membership, before he received the Eucharist. This act was deemed the highest privilege in the household of Christ. It was carefully restricted to the churches, and this custom continued down through subsequent centuries, under the regimen of secret worship.

6. The primitive churches included *all* who received Christ as their personal Saviour.

The explicit testimony of Luke is, "And *all* that believed were *together*, and had all things common." "The faithful" is a scriptural name of Christians, and that it implied a public profession of Christ, and a known connection with some local church, can be proved by the words of Christ himself. He says to the members of a church at Smyrna, "Be thou faithful unto death;" that is, to be worthy of the name faithful, they must sustain their profession as church-members, if it cost them their lives. To the members of a church at Pergamos he says, "Thou hast not denied my faith, even in those days wherein Antipas was my faithful martyr." Christ here commended constancy in the members of a visible church. The primitive Chris-

tians might have escaped martyrdom by pursuing the course of some in this age who secretly attempt to be Christians without joining any church, and, sometimes, without receiving baptism. But they understood the words of Christ in Matthew x. 32, 33, to require all that is now implied in church-membership, to require that they "stand fast in one spirit, with one mind, striving together for the faith of the gospel, being in nothing terrified by their adversaries." They had the spirit of Justin, who, at his martyrdom, A. D. 167, said, "We declare and profess *openly* — we proclaim *aloud* that we worship God through Christ." We search in vain for evidence that, in the time of the apostles, there was a class of persons calling themselves Christians, but never connecting themselves with any visible church. Every person, accepting Christ unto salvation, assumed that if any one ought to belong to a visible church, he ought also to have such a connection.

We find, then, that the apostolical churches were local bodies, organized with a definite membership, a confession of faith, a covenant, officers, rules for receiving, disciplining, and excluding members; that each church managed its own affairs; that the sacraments were limited to the membership; and that all converts assumed that they should connect themselves with some local church. In view of these facts, it appears that to administer the sacraments on the principle of some of the old German churches, to all who are members of the congregation, is to offer them to those who do not discern the Lord's body. The American Home Missionary Society refuses to aid, on this plan, missionaries at the West. The decision is wise. The German missionary, who would convert his countrymen to Christ, cannot conform to their views in this matter, even under protest. He must insist on a

regenerate experience as a condition of receiving the sacraments, and make a distinction between the church and the congregation. To invite to the table of the Lord all who think they are Christians, whether they are baptized and connected with some evangelical church or not, is virtually to tell men that they need not unite with any visible church; that Christ was too strict when he required the members of the early Christian churches to suffer martyrdom rather than give up the profession which had made them such. It is an act which tends to abolish the visible church. In an age of formalism, it draws the world into the church; in an age of religious indifference, it dissolves the church in the world. In the one age, men will receive the sacraments, hoping to be saved by them; in the other, they will decline them with the conviction that, if deemed worthy to receive them, then they are good enough to be saved without them. It is true that some unworthy persons may receive the sacraments, if we make reputable standing in some Christian church the basis of our invitation; but the abuse will be far greater if we invite those who have never submitted the question of their fitness to the judgment of any Christian body, as one must in joining a church of Christ. In this matter we must either allow men to establish the rule for themselves, or we must establish it for them, or we must act on that given by apostolic usage. The first plan would abolish the visible churches; the second would substitute human dictation for divine authority; the third honors the wisdom of Christ in teaching us how to behave in the house of God.

The custom in some churches, of admitting "probationers" to the Lord's Supper, is unscriptural. Paul spoke of all men as either without and not of the church and under its discipline, or as within and of the church and subject

to the judgment of the brethren. 1 Cor. v. 12. There was no middle class, partly in the churches and partly out of them. As soon as believers gave proof of their faith, they were baptized as Christian confessors. The spirit of the church covenant grew out of their faith, and affinity for the disciples of Christ; and as soon as possible they associated with some Christian church, and submitted to its discipline. The sacrament of the Lord's Supper then *implied* full membership and communion in all who received it. There may now be reasons why we should advise apparent converts to test themselves for a time, before coming into the church; but there is no scriptural precedent for extending to them the privileges characteristic of membership, before they are required to assume the obligations of members. If it be said that while "probationers," they are expected to act as if holding the faith and under the covenant of the church, how can they differ from regular members?

The church is called the bride of Christ, the Lamb's wife. The marriage relation suggesting this figure is too sacred to be made a matter of probation. It should seem that the relation of Christ's bride to him is of a nature admitting no experiment, no half-way union from which we can be "dropped" before the expiration of a certain time. This probationary plan may serve to gather in the unstable and the reluctant, under the idea that they can retire without ceremony if they do not like the experiment. It may afford an easy way of retreat from a position assumed before counting the cost; but it does not tend to secure high views of the Christian profession; it does tend to obscure the distinction which should exist between the church and the world. It enables the impulsive to take periodic excursions into the precincts of the church, from which they

can return without disgrace. It induces some under conviction to rest short of conversion.

There are certain side ways of egress from some churches, convenient for a certain class of members, but unscriptural. In a western community receiving a large immigration, we find cases like the following: A man from H. has a letter from the church in that place to the church in C.; but he decided to settle in W., and here he is with that letter given three years ago, and the church in H. supposes that he is in the church at C. or some other church. Another is found with a letter from the church in B., stating that the bearer is at liberty to join any Christian church he pleases. He has kept it two years, and the church in B. assumes that he is in some Christian church. These persons are still members of the churches from which they came. It is the duty of those churches to watch over them. It should be a rule that if these letters are not used within a specified time they are void, and the church accepting them should give notice of the fact to the church by which they are issued. Thus those coming West with Christian character, would be induced to keep their church connection good, and others would be made "an example," instead of being allowed to slip quietly out of this side door.

In organizing churches at the West, we sometimes find a wish for a clause in the covenant prohibiting the use of intoxicating liquors, or some other specific sin prevalent in the community. This is a vain attempt to secure, by the letter of the law, what can only be secured by moral power in the church. I have known a church with a "total abstinence" pledge in its covenant, tolerate a member in periodic drunkenness for years. Those inclined to loose living are apt to conclude that they may perpetrate any immorality

not expressly forbidden in the covenant. The pledges of this document should, therefore, be general. In its spirit it should forbid all unrighteousness, and require us to educate conscience and keep it tender. The evils in question can be corrected only by elevating the piety of our churches. It is impossible to secure a proper degree of strictness in the admission of members, impossible to exercise a scriptural discipline, in a wordly and spiritually weak church. It is useless to pledge those coming into a church to a higher Christian life than those already in it are living. They are not likely to rise above the average piety of the church; they are likely to fall below it. Scriptural discipline presupposes a spiritual and faithful church. Otherwise, no Congregational church can exercise such discipline and keep out of itself those who will weaken its influence for good. Some of the objections urged against Congregationalism derive their apparent force from this fact, that a church to whose members are left all the functions of discipline will fail to perform many of them. But, does it make a local church any stronger to take this work out of its hands because it does not fully perform it, and vest it in the clergy, or in a few? Can the local church be schooled into efficiency by thus relieving it of responsibility? Christ's plan is wiser. He requires the local church to retain the prerogative of self-government, and, in its exercise of this, to cultivate the sense of personal responsibility and secure spiritual strength. The evils of relieving a church from this duty can not be counterbalanced by any other plan of government. Even the isolated instances of "laxity and disorder," laid to the charge of Congregationalism, are more than neutralized by the advantages of self-culture, and self-exertion, and moral firmness, called forth by our plan of self-government.

In fine, this discussion indicates the duty of a class of persons who give as good evidence of divine renewal as one can give while refusing to profess Christ by joining some Christian church. We have seen that Christ requires local churches, and that all believers in any place, as Rome or Jerusalem, connected themselves with such a church. It is, therefore, the opinion of Christ that every renewed person needs the restraints and the helps of a church-membership. Those attempting to be Christians without them are liable to say, "Well, I have made no professions, I have no public reputation as a Christian to maintain, I shall dishonor no body of Christians let me do what I will." We must *vow* unto the Lord before we shall say, I can not go back. It was only after the Israelites had done this, that their leader could say, "Ye are witnesses against yourselves this day, that ye have chosen the Lord, to serve him." All the covenants of the Old Testament, the moral influence of the compact in the Mayflower, of the Declara-

tion of Independence,—all testify that one undertaking the Christian life needs the restraints and incentives of a church covenant. To attempt this life without coming into some Christian church is to set an example which, if followed by all, would abolish the visible church and its ordinances, and be a virtual declaration that Christ need not have given them to us. If any regenerate persons ought to be church-members, and preserve this blessed institution, then every person who finds evidence that he is divinely renewed, ought to confess Christ in this way. We do not affirm that no person so refusing can be a Christian, but the presumptions are against him. He has not done what Christ required the primitive Christians to do, when it cost them their lives. He must show some reason for the neglect which they did not see, or he has reason to fear the words of Christ, "Whosoever shall deny me before men, him will I also deny before my father which is in heaven."

MINISTERIAL ASSOCIATIONS IN MASSACHUSETTS.

FROM NOTES OF H. M. DEXTER.

[*Additional to article in Vol. V., p. 293.*]

BRISTOL.—A memorial, addressed in 1722, to the Plymouth Association, for aid, by the feeble church in Acushset village, says that "y^e Rev'd Association of the county of Bristoll already have proposed" to aid them. This gives another Association.

PLYMOUTH.—The "John Howle, of Plympton," vol. v., page 301, was John Howland, who is said, by Amos Otis, to

have been son of the second John, of Barnstable; and so, grandson of Lieut. John, and great-grandson of the pilgrim John. He was born 13th Feb., 1720–21; H. C. 1741; ordained at Carver (that church then being the second church in Plympton), 24th Sept., 1746; married a daughter of Rev. Daniel Lewis, of Pembroke; had four sons and three daughters, and died in 1804.

CREEDS AS A TEST OF FELLOWSHIP AMONG CHRISTIANS.

BY REV. SILVANUS HAYWARD, SOUTH BERWICK, ME.

FELLOWSHIP among Christians is of different kinds, and therefore expressed in a variety of ways. It is by confounding its varieties that many mistakes are made both in expanding and contracting the mantle of a fallacious charity. Hence the relation of creeds to that fellowship must be as varied as the character of the fellowship itself.

Creeds (from *credo*) are formal statements of belief, and have been used in the church from its earliest recorded history. How far they should be suffered to control the fellowship of Christians is a complicated and somewhat difficult question. That they have some proper relation to that fellowship is undoubted, otherwise the church would not have insisted on their use for so many ages, even back to the days of the apostles. But just what that use should be, and how general or how specific the creed for different cases, it is certainly difficult fully to decide. It is proposed in this article briefly to mention some different forms of fellowship, and to inquire how far our articles of belief should be allowed to control us in their exercise.

The broadest and most general kind of fellowship, that which is in one sense the lowest, and in another sense the highest, is that which relates to our individual intercourse as Christians. By this fellowship we recognize each other personally as believers in Jesus. We express it by praying and holding Christian communion together, by religious conversation, comparing the past experience and present emotions of each other's hearts, with mutual love and sympathy as fellow-heirs of the same grace, fellow-pilgrims to the same celestial city. Though our mutual enjoyment in this intercourse will

be heightened by a full concurrence of belief, yet it is evident, the creed has no proper place in determining to whom this kind of fellowship shall be extended. Wherever the love of Jesus is in the soul, wherever the image of Jesus is traced however faintly in the heart, there should we at once extend the hand of Christian fellowship and brotherly love, thither should flow forth freely the warm current of Christian charity. Of whatever color, class, or condition, of whatever name, sect, or shade of belief under the whole heaven, all who *heartily* accept Jesus Christ as their Saviour and Redeemer, are one in him, fellow-members of his glorious body, and as such should recognize and treat each other wherever they meet.

So far all true Christians will probably agree. None will be found so bigoted as to refuse to join in Christian intercourse with another who gives evidence of piety, whatever be his creed, unless perhaps we should except such as, imbibing the spirit of Popery, claim that none can be pious who refuse their peculiar creed. It may well be doubted, however, whether such bigotry can be found in connection with true piety. In any case, we do not propose here to contend with such. But taking it for granted that there may be those who give credible evidence of piety irrespective of creed, let us see how far our fellowship to such should extend.

Shall we unite in the ordinances of the gospel with all such as seem to be real Christians, or only with such as believe as we do? Here the question is still subdivided, for there is a great and essential difference between refusing to permit others to join with us,

and ourselves refusing or neglecting to join with them. In the first case, we may put up no bars which Christ has not put up. We may interpose no obstacle to those desiring Baptism or the Lord's Supper, which Christ and his apostles did not interpose. We find them requiring nothing but faith in Christ. When any desired baptism, the only question was, "Believest thou in the Lord Jesus?" that is simply, "Are you a *Christian*?" not "Do you accept this or that doctrine?" but "Do you accept Christ as your Saviour?" We have been able to find no *scriptural* authority for any more rigid requirement of those who desire the ordinances of the gospel. By what authority may we exclude from the baptismal waters where we have been cleansed, or from the communion table where we gather, any whom the Holy Ghost has renewed, or with whom the Lord Jesus holds communion? The Lord's Supper is not *our* feast, but Christ's, and he says, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." If then we thrust away from his table the feeblest of all his flock, the weakest, the dullest, or most confused in intellect and understanding, we shall surely offend the Lord of the feast himself, who has enjoined upon us to feed his lambs. It is impossible for us to find any scriptural authority for interposing the test of a creed between those whom we, in the exercise of discretion tempered with charity, believe to belong to Christ's great family, and the table where he invites *all* his household to gather and celebrate his love. But when the question assumes the converse form, that is, how far we shall join with those of different creeds when they administer the ordinances, it is a very different thing; yet even

here the fundamental principle is unchanged. As we should admit to our administration of the ordinances those individuals whom we believe to be lovers of Jesus, so we should be ready to commune with any church that we believe to be a church of Christ. We here come to what is necessarily more limited than mere *Christian* fellowship, the one form of *church* fellowship. The tests by which we recognize a church of Christ are essentially different from those by which we recognize the individual Christian. There are many whose personal piety we cannot reasonably call in question, who belong to no church, or to organizations bearing that name whose creed is so contrary to what we believe to be Bible truth, that we can not and *may* not recognize them as churches of Christ. To these individuals we are bound to extend Christian fellowship. But we are not bound, nor have we any right, to extend fellowship to the so-called churches of which they are members. Bodies of nominal Christians associated together upon a basis which denies the divinity of the Lord Jesus, or the doctrine of eternal punishment, or the necessity of the new birth, we may not by act or word fellowship as churches of Christ. There may be individual members, who give satisfactory evidence of loving the Lord with supreme affection, although intellectually befogged as to the nature of his person. There may be those who adore and love the justice of God, who nevertheless, from peculiar temperament, or unfortunate training, have no clear view of its inexorable demands. There may be those who, from confusion in their understanding, deny regeneration in words, who admit it in fact, and have felt its power in their own hearts. To all such, as individual saints, we should extend the hearty hand of Christian fellowship. But we must not admit that a church formed upon

such a basis can be a true church of Christ, nor its communion table, the table of Christ. No body can be entitled to any recognition as a church of Christ, that does not admit the necessity of the new birth, the atonement, the divine Saviour, and the hopeless state of the finally impenitent. These at least are necessary to the creed of a true church. And they are no less necessary to the *heart* of the individual Christian. Nor can he give good evidence of piety who does not give evidence that these doctrines have a hold upon his *heart*. Yet we do find that evidence, where they have not yet reached the *intellect* and the person does not think that he believes them. A *church* must, however, be judged not by the esoteric character of its individual members, but by the exoteric basis of its organization. It must be built on the true foundation not merely invisibly and spiritually, but visibly and bodily. The individual Christian is to be judged by the state of his heart as shown in his words and his life. A church is to be judged not by the state of heart of its members, but by its own organization, its outward conformity to the cardinal points of the gospel. Though not at all probable as an actual case, yet we can easily imagine a true church of Christ, no member of which is a real Christian. On the other hand, there might be a church organization, every member of which might be a true Christian, whom we should gladly welcome to our communion, with which as a *church* we could not consistently meet on terms of fellowship. Permitting such individuals to participate with us in the ordinances is simply an act of *Christian* fellowship due to all Christians as such; but if we participate with them when they administer the ordinances, it becomes an act of *church* fellowship due not to Christians as such, but to churches only. We may, therefore,

very properly grant the one and refrain from the other. With *Christian* fellowship, creeds have nothing to do any further than they may indirectly help to decide the question of personal piety. But for *church* fellowship we must have a doctrinal test embracing at least the doctrines already named.

So far we have not touched the question of the propriety of the division of Christian churches into denominations or sects. This depends mainly upon the terms of admission to the local church. That is, if no doctrinal test be imposed upon candidates for admission to any church, then all churches will be alike in having no creed except the belief of different members. Denominationalism will then either die out or become intensified in the ministry, with a tendency to clerical tyranny over the people. Probably denominations will never cease to exist in the church militant. They will be divided by church polity, if not by creed. But with this the subject before us has nothing to do. The practical question to us, as Congregationalists, is, shall we, with our free church polity, throw open the doors of our local churches to all who give satisfactory evidence of piety, irrespective of creed? As we receive members to our churches, shall we require assent only to the covenant, or shall we also demand assent to our Calvinistic articles of faith? This is a question depending very much on the view we take of the ordinances. If Baptism and the Lord's Supper are *church* ordinances, that is, in the sense of pertaining to the local church only, as our Baptist brethren say, so that no person can receive them without becoming a member of some particular church, then we can properly have no use for creeds in admission to the church. We can find no Bible authority for interposing a creed, save simple belief in the Lord Jesus Christ,

between any Christian and the ordinances of Christ's household. But if we regard them as *Christian* ordinances, pertaining to the church general, and agree with our Methodist brethren, who, if we are rightly informed, administer both Baptism and the Lord's Supper, without insisting on union with the local church, then, a creed embodying all our denominational articles of faith may very properly and wisely be subscribed by all who enter our churches. Thus, while excluding from the ordinances none who love the Lord Jesus, we shall yet preserve intact the Calvinism of our churches, nor by our Christian charity obliterate or obscure the distinctness of our denominational boundaries. Though, when providentially thrown together and not strong enough to maintain separate organizations, there can be no impropriety in the union into one church, on such broad terms as they can best agree, of Christians of all shades of belief, from Wesley and Taylor to Luther and Calvin, yet it is doubtless better, in ordinary circumstances, that the laws of elective affinity should prevail in organizing a local church, and those only be admitted who can subscribe to the same creed. "How can two walk together except they be agreed?" Christians uniting together for the maintenance of the means of grace, and for mutual watch and assistance in their heavenward course, will do far better to be mutually agreed in faith as well as practice. It is better, as a general rule, that Calvinists should cluster together, and Arminians together. Such divisions are really more productive of harmony among Christians, than the mistaken effort of some to embrace all forms of belief in one church organization. But, however this may be decided by different churches in different circumstances, the one point to be rigidly insisted on is, that *creeds shall not exclude from ordinances. Every believer*

in Jesus, by virtue of that belief, is entitled to Baptism and the Lord's Supper, and no man or body of men may innocently exclude him from either. The only creed required of the jailer and the eunuch was belief in the Lord Jesus Christ. They however became members by baptism of no particular church, but only of the visible church general. It is safe to follow the example of Paul and Philip. So much for Christian and church fellowship.

Let us now consider ministerial fellowship. And what has been already said of church fellowship implies nearly all that need be said of ministerial fellowship. It is evident that we may not in any way recognize, as a minister, one whose church is not a church of Christ. Ministerial fellowship must extend just as far as church fellowship, and no farther. We should be ready to exchange pulpits with, and extend all other acts of fellowship to, any pastor of a church that we can properly recognize as a church of Jesus Christ. The lack, then, of a creed embracing—I will not say the *essential* truths of the gospel, for *all* truth is essential—but those truths without which there is *no* gospel, must exclude entirely from ministerial fellowship. To exchange pulpits, or unite in conducting religious meetings with, or in any form to recognize as a minister, one who denies the God-man, or eternal punishment, or the atonement, or regeneration, is to become ourselves recreant to the honor of our Lord.

But there is a still closer and narrower kind of ministerial fellowship exercised by and towards those of the same denomination only. Should we, then, in the reception of new members to the ranks of the clergy, that is, in the approbation and ordination of ministers, require a specific creed? The answer seems obvious. It is absurd to expect Calvinists to ordain Arminians, or *vice versa*.

Just here, it seems to us, is the most important use of a systematic creed. Heresies do not come into the church through the laity, but through the clergy. Guard the pulpit from error, and you most effectually guard the church. The great Unitarian defection in New England was of the ministry. It also crept in almost imperceptibly by councils' ordaining men who only slightly departed from the old landmarks of faith. Had the ministry stood firm, and rejected at the outset every candidate who was not clearly and decidedly Orthodox, that defection must have been very much modified in its extent and influence, if not entirely prevented. The only security we can offer against heresy is to induct into the sacred office only such men as will "contend earnestly for the faith once delivered to the saints." It was to the ministers Timothy and Titus that Paul addressed his most solemn admonitions against departure from the doctrines they had been taught. "Hold fast the *form* of sound words," is his injunction to Timothy. We shall do well to make this our invariable rule in the examination of candidates for the ministry. Where "the *form* of sound words" is retained, the living truth may not *always* be found; but where that *form* is rejected, there it is certain the *substance* of truth is also denied. Men who are unwilling or afraid to use the strongest biblical expressions in their statements of doctrine, without some modifying or limiting phrase of human device, are to be distrusted. Their soundness in the faith is to be seriously doubted. We may not with safety admit such men to the ministry. An error in a leader apparently very slight will work untold mischief. It is not necessary that every private soldier should have the right theory of war, or a completely correct knowledge of military tactics; but a general without these will be the ruin of the army. So the true Christian

may fight well in the army of the Lord, though he belong to no particular church, and though his creed may not be entirely conformed to the standard of sound doctrine. But it is essential that his leader be one who understands and will maintain *all* the truth. It is not enough for the minister that he possess talent, learning, biblical erudition, or fervent piety; he must be also *sound in the faith*, or he will lead the church astray. A slight laxity in the understanding of *one* doctrine will give tone to a man's whole ministry. It will undermine the foundations, and prepare the way for more serious defection, till by degrees his successors depart entirely from the gospel of Christ. The danger from this source is very great at the present time. Too many confound the different kinds of fellowship, and with sophistical reasoning apply the laws of *Christian* fellowship to the more limited conditions of *church* and *ministerial* fellowship. Indolence and fear of commotion influence us also to a timid course. It is much easier to say, "The man is a good man, an able preacher, and will be likely to do good," and so let him pass along with his errors, than to take the decided stand required by Paul, and reject the man that is a *heretic*. We are not indeed to *forbid* him *who* casts out devils, because he followeth not us, *provided he followeth Christ*. Let him go with his own denomination in peace and with a benediction. But we should do all in our power to forbid the preaching of those who in any form reject Christ, receiving them not into our houses, neither bidding them God-speed. And, more than this, we must not, at the peril of our Puritan, Pauline faith, send forth to instruct and guide our churches men who even slightly depart from the ancient symbols of apostolic doctrine. If the minister holds election, or native depravity, or a vicarious atonement, or eternal punishment in some modified

form only, his people will soon cease to hold them at all. It is thus dangerous in the extreme to admit to the pulpit the slightest deviations from the strict standards of Orthodoxy. Here let the creed control our action and limit our fellowship. Bristling with *five* or *twenty-five points*, if need be, let our Calvinistic creed stand sentry at all our pulpit doors, but *never* let its terrors forbid approach to the communion table or the baptismal font.

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LIST OF ALUMNI OF THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

AS PRINTED IN THE REPORT MADE JUNE, 1865.

NAME.	WHENCE.	DATE OF LEAVING.	WHERE.
Ludwick Kribs	Eramosa	1841	Colpoj's Bay.
Stephen King	Glanford	1842	
Leonard McGlashan	Pellham	1842	Canada Presb. Ch.
Samuel Finton	Glanford	1842	
James Vincent	Coventry, England	1842	Wisconsin.
Edward Ebbs	Guelph	1843	Paris, C. W.
William Lumsden	St. Catharines	1833	Canada Presb. Ch.
William F. Clarke	London, C. W.	1844	Toronto.
Thomas I. Hodgskin	Guelph	1844	
*Robert Robinson	Montreal, 1st Church	1845	Dresden.
*John Bowles	Montreal, 1st Church	1845	Died.
*Norman McLeod	L'Original	1844	Salt Lake, Utah.
William H. Allworth	Southwold	1845	Markham.
Thomas Snell	New York State	1846	Died.
Thomas Searight	Toronto	1847	
Thomas Bayne	Montreal, 2d Church	1846	Vermont.
George G. Wickson	Toronto	1847	
William Hay	Warwick	1847	Scotland, C. W.
Henry Lancashire	Montreal, 1st Church	1847	
Kenneth M. Fenwick	Montreal, 2d Church	1847	Kingston.
*Charles McKay	Montreal, 2d Church	1846	Died.
John C. Geikie	Moore	1848	Sunderland, England.
Francis H. Marling	Toronto	1848	Toronto, Bond Street.
Arthur Wickson, LL. D.	Toronto	1849	Toronto, Gr. Sch.
John Wood	Montreal, 1st Church	1851	Brantford.
John McKillican	Vankleek Hill	1851	Canada S. S. Union.
John Fraser	Stanstead	1852	New Zealand.
Robert K. Black	St. John's, N. B.	1852	Milton, N. S.
George Ritchie	St. John's, N. B.	1852	
Daniel McCallum	St. Andrew's, C. E.	1852	Warwick.
James Hay	Warwick	1852	New South Wales.
E. A. Noble	Hamilton	1853	
Enoch Barker	Sheffield, N. B.	1854	Newmarket, C. W.
Archibald Burpee	Sheffield, N. B.	1855	Yarmouth, N. S.
John Campbell	Indian Lands	1855	West Arran, C. W.
James Boyd	Montreal, 1st Church	1856	
Phillip Shanks	Beauharnois	1856	Lanark.
Malcolm McKillop	Inverness	1857	Died.
Robert G. Baird	Lanark	1858	Michigan.
Alexander McDonald	Montreal, 2d Church	1858	Montreal.
Robert Hay	Scotland, C. W.	1859	Pine Grove.
George A. Rawson	Lanark	1860	Cobourg.
Joseph V. Bryning	Scotland, C. W.	1860	
John R. Kean	Inverness, C. E.	1861	Cornwallis, N. S.
Robert Burchill	Toronto	1861	Ind. Miss'y, Saugeen.
Robert Brown	Caledon	1861	Garafaxa.
John Brown	Caledon	1861	
Benjamin W. Day	Brantford	1861	Wroxeter.
George Straesenburgh	Kingston	1862	
John G. Sanderson	Kingston	1862	Oro.
J. Malcolm Smith	Scotland, C. W.	1862	Southwold.
Charles Duff	Toronto, 2d Church	1862	Menford.
Alexander McGregor	Manilla	1863	Brockville.
Richard Lewis	Sarnia	1863	Vankleek Hill.
James Dongias	Toronto, 2d Church	1865	Lanark.
J. A. R. Dickson	Brantford	1865	London, C. W.

NOTE.—Those marked thus (*) left the Institute of C. E. previous to its amalgamation with that of C. W. in 1845.

Congregational Necrology.

Dea. JEDEDIAH BUSHNELL was born in Keesville, N. Y., 21 Aug., 1798. When an infant, his parents removed to Waitsfield, Vt. The town was then in its infancy. A few settlers had made comfortable homes for themselves. The forests were beginning to fall rapidly before the sharpened steel, which the early inhabitants knew how to use effectively. Dea. Bushnell commenced life with these sturdy, noble pioneers. He had an iron constitution which yielded to no fatigue or exposure till nearly threescore years and ten of service. He died on the 22d of February last, at the age of 68 years, six months. He was an energetic, thrifty farmer. He provided for himself and family a comfortable and cheerful home, where all the abundance which belongs to a well-supplied New England farm-house was rightly appreciated and enjoyed. Necessities, comforts, and innocent luxuries were mingled in due proportion. The writer will never forget the last Thanksgiving eve which he, with his family, spent at the Deacon's, where body and soul seemed feasted to the uttermost; the one not too much for the other. He enjoyed all the good things that a bountiful Providence gave him, and "kissed the hand of the Giver."

In early life Dea. Bushnell yielded his heart to God, and at the age of twenty united with the Congregational church at Waitsfield, then in the twenty-second year of its existence, and in its seventh year of the pastorate of the late Amariah Chandler, D. D. The writer once heard him say that he had thoughts of entering the ministry, but soon came to the conclusion that he was not fit for the work.

Eight years after uniting with the church, he was chosen deacon. For nearly half a century he was a consistent and devoted member of the church, and for more than forty years an earnest and efficient standard-bearer therein.

In character he was entirely positive. He was bold and fearless in every respect. Every one might easily know where he stood, what his opinions were, and precisely why he held them. So bold and open was his nature that

in discussion, which he loved to a fault, — whether pertaining to theology or politics, in both of which he was perfectly at home, — he seemed to delight in those strong, sharp statements which, while true and clear if carefully examined, are nevertheless liable to misconstruction when not considered with precision and candor.

He was a man of principle in an eminent degree. He examined every subject carefully through the medium of the intellect. What could not endure the probings of a sharp intellectual analysis received his rebuke. What seemed right and proper, thus viewed, that he approved, regardless of the feelings of himself or others. The abstract rule of justice and right was enough for him, in ordinary circumstances. When called upon to decide some practical question, of a benevolent nature for instance, neither his feelings simply, nor his apparent pecuniary ability at the time, led chiefly to a decision, but what, after reflection, seemed right and desirable, — what would help man and honor God. One time was as good as another to preach benevolence or anything else to him. He always heard candidly, and then took time for deliberation.

Dea. Bushnell was a man of remarkable faith. He believed that God reigns in heaven and on earth. His trust was constantly in Him. Did events move prosperously with him, it was to God he gave the praise. Did the storms of adversity beat against him, it was still well; God allowed them for a wise purpose; and he sought grace that he might endure and profit thereby.

He experienced many trials. The wife of his youth was early taken from him. He buried several children, some of them under painful circumstances. One was drowned, at the age of nineteen. Another died while preparing for the ministry. Another was killed in a skirmish in Arkansas, during the rebellion. At such times he could mount up to the throne of God till a sight of the divine wisdom and goodness seemed to satisfy him. When we knew that his heart was aching with anxiety and sorrow, his countenance indicated that he leaned on one who helped to

bear his burdens. He always met us with a smile and extended hand. His faith made his life remarkably even. The fruits of this faith were abundant during the war. He had an intelligent and intense interest therein. He willingly gave two sons to the loyal army; one being killed in the early part of the war, the other serving four years as an officer in the 6th Vermont Regiment, a brave and consistent Christian soldier. The government, he said, must be sustained. The way of the transgressor must be shown to be hard.

This faith bore him up at last most beautifully. Neighbor after neighbor came into see him and bid him farewell. All found him calmly facing the last great enemy of man, without anxiety or fear, leaning on the arm of Jesus. When asked what passage of Scripture seemed most precious, he replied, "That which gave me the first ray of hope: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.'"

Dea. Bushnell lived largely for the church. He regarded the church as God's great appointed means of good to man. He regarded governments as divine agencies for holding society together while the church might do its higher work of molding society, of saving and sanctifying man. He was always in the sanctuary, his class in the Sabbath-school, in the meeting for prayer. He held his business subordinate to that of the church, though he never seemed to neglect the former. The last service that he performed was to attend the eighth meeting of the week of prayer, when he was rejoiced to see the Holy Spirit descending in a shower upon his beloved Zion. He then said, "The meetings must go on, though I shall not be able to attend them, as my health has been failing all the week. This is the right kind of a protracted meeting."

His two youngest children consecrated themselves to Christ just before his death. All his children were enrolled among the friends of Jesus. Four of the five were at home. Two affectionate daughters aided their mother in ministering to his wants. Two sons, strong in youth and early manhood, stood by, ready to take up his labors. The elder we have since inaugurated as deacon. Thus surrounded, in his own comfortable home, with such a circle of nearest

friends, dutiful wife, and affectionate children, able, through the possession of consciousness, till near his last breath, to appreciate every kindness, and, better than all else, exercising a sweet and supporting trust in Christ, his earnest and useful life came to its close with the beauty and serenity of a summer's sunset. So dieth the righteous. A. B. D.

Rev. ANSON S. ATWOOD was born in Woodbury, Ct., Aug. 1, 1790; pursued his studies, preparatory to entering college, under Rev. Dr. Backus, of Bethlem, Ct.; was graduated at Yale College in 1814, and studied divinity, chiefly under direction of Rev. Dr. Porter, of Catskill, N. Y. After some time, spent partly in missionary labor in southern central New York and northern Vermont, and partly in teaching a select school in Ashford, Ct., he accepted a call to the South Parish of Mansfield, Ct., having previously declined two calls, one from Cairo, N. Y., the other from Richmond, Ms. He was ordained and installed pastor of the church in South Mansfield, Sept. 1, 1819. In November of the same year he was married to Sarah, only daughter of Dr. Joseph Palmer, of Ashford, Ct.

Thus inducted into what proved to be his only pastorate, and happily settled in the family relation, he discharged, for almost forty-three years, the duties of pastor to the Congregational Church and Society of South Mansfield, in an eminently faithful and successful manner. With a single exception, all the neighboring churches changed their pastors, during this period, several times. But he remained to gray hairs with the people who had called him in the prime of manhood to be their minister, surviving most of his original congregation. And this long period, taken as a whole, was, to his people, one of much spiritual prosperity. It was blessed with no less than seven of those merciful visitations of divine grace commonly called revivals of religion. In his farewell sermon, he thus sums up the results of his labors, so far as they can be given in figures: "The largest number in the church at any one time, since my ministry, is about 190; present number, 150; admitted to the church by profession and letter, during my pastorate, 421; baptized, 346. Whole number of the church since its organization, Oct. 18, 1810, 1,352.

On the twenty-second day of April, 1862, Mr. Atwood was dismissed by a council, convened at his own request, on account of the failure of his health; and in May following he took his final leave of his people, retiring with his family to East Hartford, Ct., where he greatly endeared himself to the friends of Christ who had the privilege of his acquaintance. On the 17th of May, 1866, Mrs. Atwood, the light and joy of his house, was taken from him by death, and on the 22d of July he followed her. He was 76 years old, wanting ten days, and she 74. Of their two daughters (a son died in infancy), the elder yet survives. The younger, who was married to Mr. Alfred A. Young, died in 1860, leaving one daughter.

The above brief record is very suggestive. The man who could, for the period of almost forty-three years, maintain himself in the affections and confidence of his people, with a ministry so fruitful, — fruitful, that is, when we consider the comparatively small size of his church and congregation, — must have possessed some ministerial qualifications of no ordinary character. He did, indeed, enjoy some outward advantages. He was eminently blessed in the companion of his life. She possessed, in a remarkable degree, the qualities needful for a pastor's wife, — a warm and genial spirit, good sense that was never at fault, great energy and activity, and sterling piety. She left a streak of sunshine wherever she went, and her memory is embalmed in the hearts of all who knew her. Then, again, he had in his church an unusual number of staid men and women, true "children of Issachar, that had understanding of the times, to know what Israel ought to do," without whose firm support he could not have weathered all the storms of the times. But, as an offset to these advantages, there were some serious drawbacks. The chief of these were: the fact that his parish was left one side of all the thoroughfares established by the system of railroads; and intimately connected with this, that it was, so to speak, repeatedly decimated by the removal of the young people, whereby an immense amount of life and enterprise was abstracted from it, and the congregation greatly reduced in numbers, as well as in pecuniary strength. We must, then, look to Mr. Atwood's personal qualities for an explanation, God's grace helping

him, of the permanence and success of his ministry.

As a preacher, he was solid, rather than showy. His sermons abounded in evangelical truth, carefully selected with reference to the wants of his people. Yet it is freely conceded that his peculiar strength lay not in his powers of pulpit oratory. He had some rare pastoral qualifications. He was a keen observer, who had the faculty of knowing, and considered it his duty to know, what was going on in his parish. His acquaintance with the families belonging to it, and with their individual members, extended to their past history, their business and business connections, their habits and associations, and whatever else had a bearing on their spiritual welfare. He was also a discerning judge of character, seizing with skill the clue which connected each man's particular acts into one consistent whole. Though he sometimes erred, through the influence of prejudice or the partiality of friendship, it must be admitted that his judgment of character was, in the main, accurate and discriminating. He had, moreover, great tact in approaching men. Having carefully studied their history and character, he pondered both in his mind, anxiously inquiring how he could best approach them on the momentous subject of their eternal welfare. When he thought the way prepared, he did this directly and frankly; otherwise indirectly, perhaps through the agency of some mutual friend.

Mr. Atwood was firm in his opinions and convictions of duty. He never withheld from his people any scriptural doctrine, or adopted any new line of measures, to suit the humor of the times. Hence he was a man that would be called conservative in his views in respect to both doctrine and practice. But his firmness and conservatism were not stiff and repulsive; for it should be added that he was eminently genial in his spirit. There was, in the earlier part of his ministry, a circle of half a dozen or more young preachers, natives of South Mansfield, or whose wives were natives of that parish. Of course they had, some of them at least, their crudities and errors. But he never assumed, after the fashion of some, an air of awful severity, and slapped them in the face by way of preparing them to receive his instructions. Instead of this, he always received them with frankness

and cordiality, set them at work, commended them where they could be commended, and, when the right time had come, made to them this and that suggestion. The same geniality appeared in his intercourse with his people, and as his wife's geniality equaled her husband's, a visit to the parsonage was most delightful and refreshing.

Mr. Atwood was a faithful and laborious pastor. His constitution, never robust, was taxed to its utmost during forty-three years of patient toil for the spiritual welfare of his people. His income, from his salary alone, was scanty; but being supplemented by that of a few thousand dollars on the side of his wife, he was always able to obey the divine direction that a bishop should be "given to hospitality." In manner, as well as matter, he had much originality, which sometimes manifested itself as oddness and eccentricity. He was an exceedingly interesting talker, and had a remarkable faculty of making quaint and pithy utterances, which those who heard could not fail to remember.

All the above-named qualities were pervaded and sanctified by a spirit of sincere devotion to Christ. He was a man of faith and prayer, who fully believed the divine declaration, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Those who listened to his public prayers, so fresh and original, were deeply impressed with the conviction that he was a man who held communion with God in the closet. He lives in the memory of his former people. His influence will live in South Mansfield after all the generation who knew him are gathered to their fathers, and it will live on forever in the world to come. E. P. B.

Died, at Sheboygan Falls, Wis., March 28, 1866, Mrs. MARY ELIZA FOWLER WADSWORTH, wife of Rev. T. A. Wadsworth, pastor of the Congregational Church in that place.

Mrs. Wadsworth was born at Fowlerville, N. Y., Oct. 27, 1829. She was a daughter of Alonzo and Eliza Ann Fowler. Her father was a native of Pittsfield, Mass., who came, in his early youth, with his father, Wells Fowler, to the place since called Fowlerville.

Her mother was a daughter of Rev. John Eastman, whose wife, Mary Hooker, was a

descendant of Rev. Thomas Hooker, the first pastor at Hartford, Conn.

Descended from a goodly New England ancestry, and consecrated to God in her infancy, she was hopefully converted in her childhood, and became a member of the Congregational Church in her native village at the age of eleven years.

With a tender conscience, and a clear perception of obligation, she was habitually self-distrustful, and in her earlier religious course she often doubted the genuineness of her Christian experience; but as she came to a more full and clear apprehension of the doctrines of grace, she gained a steady confidence, not in herself, but in her Saviour, faith in him becoming the settled habit of her maturity.

She was married August 22, 1856. With a vigorous, cultivated mind, a refined taste, and a most sincerely Christian heart, she seemed rarely fitted to be the companion of a minister of the gospel. She was intelligently interested in theology, in literature, in the state of the country, and in the progress of Christ's cause in the world. She was in vital sympathy with her husband's work in the parish, — in her prayers, in judicious counsels, and in an elevating Christian temper, truly a helpmeet for him. Those who became acquainted with her in this relation, cherish the memory of this Christian lady with most sincere and respectful affection, remembering her modesty and self-possession, the refinement and vigor of her mind, her earnest piety and clear sense, her ready sympathy, and her cool judgment.

The great hindrance to her usefulness, in human view, was the state of her health. To one so qualified, and conscious of ability as she must have been, it was a trial that she deeply felt, that feeble and slowly failing health so long checked and hindered her in personal efforts for the good of others.

A few weeks before her death, as she gradually let go the expectation of recovery, she had a review of the foundation of her hope, was weaned from the love of life, and took hold with a cheerful and childlike trust on the life to come.

The news, at this time, of the death of a very dear friend, whom she contemplated as having entered the heavenly city, helped her anticipations of the future world, and made

the things pertaining to the Christian's everlasting home seem more familiar to her mind. From this time she gave no sign of faltering in her trust, and the closing scene is fitly described in the last paragraph of Bryant's *Thanatopsis* :—

“ So live, that when thy summons comes to join
Th' innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unflinching trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

Rev. EBENEZER CHASE died in West Fisher, May 22d, 1866, aged 81 years. He was born in Bedford, N. H. He early became hopefully a Christian, having been led to anxiety for his own soul's salvation, by seeing the anxiety of his mother concerning her eternal welfare, whom he had supposed had long been a Christian. He united with a Free-Will Baptist Church. In August, 1807, he began to preach under the care of that denomination, and was ordained as an Evangelist in August, 1810. “The minister who gave him the charge,” says the autobiography, said, among other things, “I charge you before God, when about to preach, never in any ease put pen to paper, with a view to assist you in preaching, nor premeditate beforehand what you shall say; but trust entirely to God, who will teach you in the same hour what you shall speak.” In 1809, he procured a printing-press, hired a journeyman, and commenced editing and publishing a monthly religious newspaper, called the “Religious Informer,” which was largely circulated in the Free-Will Baptist connexion. The Christian courtesy of Rev. O. C. Whiton, of Troy, N. Y., led to the removal of prejudices against Congregationalism; and, after careful examination of the system, he united with the Windsor (Vt.) Association of Congregational Ministers, Nov. 12th, 1828. The 22d of September, 1830, he was installed over the Congregational church in Giltsum, N. H.; and, after a ministry of three years, removed to Westmoreland, Vt., where his faithful labors were greatly blest. Failure of health led him to seek the benefit of sea-air, and, being invited to the service of the Congregational church in West Tisbury,

he spent seven years with that people. Subsequently, he spent four years in West Yarmouth, and several years in Eastham. Increasing infirmities compelled him to relinquish public services, and his death occurred at West Tisbury, May 22d, 1866.

Mr. Chase was more than fifty years in the active duties in the ministry. He had an eminently spiritual mind, and was most heartily devoted to his Master's service. He abounded in the work of the Lord, having preached more than eleven thousand sermons, and was blest in his labors with many precious revivals of religion. His memory is fondly cherished by those who enjoyed his labors, and he has gone to enjoy the congratulations of many who have been saved by his instrumentality, and to enjoy the everlasting favor of the Redeemer he so faithfully served.

H. B. H.

Rev. GARRY C. FOX was born in Vienna, Oneida Co., N. Y., Oct. 10, 1828, and died May 30, 1866, in Victor, Mich., at the age of 37. He was of Old School Presbyterian stock. When quite young, his parents removed from his birthplace, and settled in Palmyra, Mich. Here, at the early age of seven, he became the subject of a work of grace, and obtained a hope in Christ.

For a portion of the nine years following, his youthful piety was at times somewhat clouded; but, at the age of sixteen,—his parents and himself having meanwhile returned to the State of New York,—he experienced a fresh baptism of the Holy Ghost, made a new and full consecration of himself to Christ, became active in his Master's cause, and united with the Methodist Episcopal Church.

From this age, he was deeply and seriously impressed with the idea that it was his duty to become a minister of the gospel; and although his early educational advantages were limited, and he did not meet with the encouragement desired toward obtaining a liberal education, yet, at the age of eighteen, he was made a licensed exhorter of the Methodist Episcopal Church.

Making good use of such mental and spiritual advantages as were within his reach, from this period he grew rapidly both in grace and in usefulness.

Having again removed to Michigan, he

became a member of the United Brethren Church at the age of twenty-one; and, at the age of twenty-six, he was in that church ordained a minister of Christ. In this communion he labored faithfully for twelve years in southern and central Michigan, mostly as an itinerant, and a part of this time serving as a presiding elder.

In this work he became acquainted with many Congregational brethren, and with the faith and polity of their church; and, finding these especially scriptural, he decided to cast in his Christian labor with them.

To help meet deficiencies of early education, he now spent two years of study at Olivet College, Mich., meanwhile being connected with the Marshall Congregational Association of this State.

In January, 1864, Mr. Fox was commissioned by the American Home Missionary Society to labor with the church in Victor, Mich., and also at Lansinburgh, a railroad station a few miles distant. At both these points, for the space of two years and three months, his labors met with great acceptance, and were attended with abundant success.

In this his last ministry, as uniformly in

his previous labors, he shared largely in the blessing of God, and in the "wisdom that winneth souls." In his preaching and his pastoral labor, in his social influence, and in his every-day walk, he was a man of God, — a "workman who needed not to be ashamed." Independent in thought, fruitful in expedient, earnest and zealous, yet modest and retiring, conscientious and uncompromising in the right, yet deferent to the opinion of others, sympathetic, affectionate, and kind, and thoroughly devoted to the cause of the Master, both the members of his flock, and his immediate ministerial brethren, feel that a strong and a good man has fallen among us.

Mr. Fox was married at the age of twenty-three to Cynthia B. Parmelee, who, with a son of six months, is left in deep loneliness and bereavement.

The disease which terminated in his death was a variety of apoplexy, occasioned in part by excessive labor and anxiety in the cause of the Master.

He died in the midst of life and usefulness, with the harness on, and those who knew him best will long cherish and honor his memory.

R. A.

Books of Interest to Congregationalists.

WE most gladly welcome the able defense of the great doctrine of "Life and Death Eternal,"¹ by Prof. Bartlett, against the pernicious theory of the annihilation of the wicked. He has made thorough and plain work of it. Both scholars and common readers will be interested and profited by the faithful perusal of this book. The reasoning is simple and conclusive. The statement of the views confronted is fair and full. The exegesis of the Scriptures involved is critical, supported by the highest authorities, and can not be controverted. The plan of this book we think very felicitous and logical. It is divided into two parts: the first, "refutation of the arguments advanced in support of the annihilation of the wicked." This is subdivided into six chapters, under the following

topics: "1st, the doctrine of annihilation stated; 2d, the fundamental view of the scripture argument for annihilation; 3d, the scripture argument for annihilation examined — Death and Life; 4th, . . . destruction and other terms; 5th, . . . the resurrection and other terms; 6th, the rational argument examined."

Part second is, "Positive disproof of the doctrine of annihilation." This is subdivided into eight chapters, as follows: "1st, belief of future existence among the earlier Jews; 2d, belief of future existence among the Jews at Christ's coming; 3d, New Testament teachings — immortality — immediate destiny; 4th, a resurrection and a judgment for the wicked; 5th, New Testament teachings — sharing the doom of Satan; 6th, . . . direct declarations — future punishment consists in suffering; 7th, . . . sufferings protracted and endless; 8th, tendencies and affinities of the system of annihilation." To which are added an appendix of twenty-four

¹ Life and Death Eternal: A Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary. Published by the American Tract Society, 23 Cornhill, Boston. pp. 390.

pages, having copious notes. We heartily commend this book to all who have any doubts on this important subject; and especially to ministers and teachers who wish to be and ought to be well fortified, so as to meet any difficulties that may be suggested.

— Miss Mary Lyon was one of the marvels of the age in which she lived. She did a great work for her sex and for the world.— Two books are already before the public, giving her life and her deeds, but there is room for, still another. Her associates at South Hadley knew her thoroughly, and had still in reserve much that was deemed too valuable to withhold from the outside world, and which the volumes already issued did not contain. Among those associates not one was so well fitted and furnished as Miss Fiske,¹ and a good work she has done. It is a volume full of useful hints, and of pleasant reminiscences, and will be especially appreciated by the former teachers and pupils of Mount Holyoke Female Seminary.

— From the prolific press at 28 Cornhill, Boston, we have a neat little volume, entitled "Pleasant Grove," by Alice A. Dodge, pp. 208; and another called "Lift a Little, or the Old Quilt," by Mrs. J. P. Ballard, pp. 208. Also "Frank's Search for Sea Shells, by H. E. P." Illustrated. 351 pp., well and pleasantly written, and instructive. . . . Also, "Lyntonville, or the Irish Boy in Canada," pp. 175, a bewitching story, calculated to be useful. . . . Also, "Nellie Newton; or, Patience and Perseverance," pp. 144, — an almost tragic story of imminent peril and escape, with its suggestive lessons.

— The book of Psalms² is precious every way, and on all occasions. Mason Brothers have just issued a beautiful edition, arranged for responsive readings in the family, in Sabbath and day schools, and,

¹ Recollections of Mary Lyon, with Selections from her Instructions to the Pupils of Mount Holyoke Female Seminary. By Fidelia Fisk. Published by the American Tract Society, 28 Cornhill, Boston. pp. 333.

² The Book of Psalms; arranged according to the Original Parallelisms for Responsive Reading. New York: Mason Brothers, publishers, 596 Broadway; Boston: Mason & Hamlin.

if desired, in the sanctuary. See advertisement.

— In a clever 12mo. of 248 pages, we have a phonographic report of the speeches and proceedings of the New England Methodist Centennial Convention,³ held in this city last June. The Lieutenant-Governor of this State, Wm. Claflin, was president. The occasion was one of deep interest. The statistics are wonderful, showing the great, relative and absolute, increase of that denomination during this period. The proceedings detailed were harmonious, the speeches racy and often able; and the book altogether is an interesting one to others than those to whose especial religious peculiarities it relates, and we are glad to receive it. We trust that those for whom it is more particularly designed will more freely and generally purchase it, than our Congregationalists have purchased the invaluable essays, discussions, and proceedings of their own, and only, National Council. We doubt not they will.

— Deacon Timothy Gilbert⁴ was well and favorably known in Boston and vicinity. His pianos have introduced him into many a family hereabouts, as well as at a distance. His connection with the transformation of Tremont Theater into a sanctuary of the Lord; his early espousal and manly defense of the anti-slavery cause; his efforts to promote revivals of religion, and extend and sustain educational institutions for his own denomination, — Baptist, — all have made him a man well known and highly respected. His last pastor has done a good work in giving this well-printed volume to the public. We admire its candor and accuracy. We have the DATES and NAMES. There seems to be less than usual of "about such a time," and "some one said." Besides, we have largely a history of the great events themselves with which the subject of the book was connected.

³ Methodist Centenary Convention. A Phonographic Report of the Debates and Addresses, together with the Essays and Resolutions of the New England Methodist Centenary Convention, held in Boston, June 5-7, 1866. Boston: B. B. Russell & Co. 1866.

⁴ Memoir of Timothy Gilbert, by Justice D. Fulton. Boston: Lee & Shepard. 1866. 255 pp.

Editor's Table.

WE close the eighth volume of this periodical with this number. It was commenced under the conviction that such a work was greatly needed in the Congregational denomination, and with the hope that it would be well sustained. Our eight years' experience and observation have but convinced us the more deeply of its great need, and we are not yet utterly without hope that it will be, some day, well sustained. We shall commence the ninth volume with some doubt of its pecuniary success; but the determination to *deserve* success is strong, and we are not without expectation of winning it. We look confidently to the renewal of all old subscriptions, and must again ask the friends of this Quarterly to commend it to those who do not, but could be interested to take it. The circulation could be easily doubled, and even more, were there earnest efforts to this end by those who now receive it and know its value.

It is not possible to offer it at a lower price than \$1.50 a year, PAYABLE ALWAYS IN ADVANCE. It would be a great help to us if subscriptions could be forwarded on or before the first day of December, that we might the better judge how large an edition to publish.

Send \$1.50 to "CONGREGATIONAL QUARTERLY, Boston, Mass." No other direction is necessary. Our room is No. 10, at 23 Chauncy Street, where we shall always be glad to meet our subscribers.

A few full sets from the beginning can be furnished at *one dollar* a volume in numbers, *one dollar and fifty cents* a volume, bound. Volumes FIFTH and SIXTH (1863 and 1864) are not for sale separate from a full set.

We shall be glad to pay FIFTY CENTS each for number FOUR, 1863, and seventy-five cents each for number ONE, 1854.

It may seem strange that we should give our readers engravings and sketches of two brothers in two consecutive numbers. It is due to ourselves to say that we had the promise of three engravings and accompanying sketches for this number of the quarterly, upon either of which we supposed we could rely, and did not think it was scarcely

possible that all would fail us. But such was the fact, and we were compelled, at the last moment, to seize upon what was available; and we deem ourselves highly favored in securing so good a likeness of so good a man, and one so well known to our churches. And there is a fitness, perhaps, in bringing the two brothers, so lovely in their lives, so near together in our memorial gallery.

We would thank our readers to give us information of well-deserving men, whether ministers, or faithful members of our churches, of whom there is a good engraving, or whose friends would procure one, that we may give them a place in our succeeding numbers. We can not be at the expense of engraving a plate, but will gladly pay for printing the likeness.

We desire to insert, as hitherto, good wood cuts of meeting-houses, with a little description of the structure, and a very brief history of the church worshipping in it. These are very useful and highly valued, especially by our readers in the West and South-west. We should be very glad to receive these from any part of our country. A good wood engraving will cost, if carved here, from twenty-five to thirty-five dollars, depending much upon the style of the structure to be engraved.

Perhaps we need not repeat the fact that we take the usual liberty of editors, of inserting some articles with all of the statements of which we should not agree; and we have not deemed it always necessary to put in our dissent lest we should be misunderstood. The excellent article, in the main, on creeds may be deemed too liberal in respect to administering ordinances to all who give good evidence of being accepted of Christ. We think there may be cases where we should be justified in going to the extreme named — in baptizing a believer and leaving him "out in the cold," — but they must be extremely rare, so rare that there need be no rule; let them be as exceptions. We heartily indorse the suggestion of applying and enforcing the doctrinal test to all candidates for ordination or installation.

We called attention to the fact, in our July issue, that the Phonographic Report of the proceedings of the late "National Congregational Council" was published, and that, too, in a good, substantial form, and well but plainly bound. We more than intimated that the edition of one thousand copies is still mostly on the hands of the publishers, who are the publishers also of this Quarterly. Neither the latter nor the former was undertaken with any prospect or hope of pecuniary gain. We are, however, most firmly persuaded that such a circulation of both as would at least pay the bills, would be greatly useful to their readers. But, in respect to the report of the Council, we shall be only too glad to find purchasers for this invaluable compend of our Congregational doctrines, polity, and our working channels, through which we labor to bless the world, and the

discussions thereon by our ablest men, all of which are found in this "report" as in no other book in the world. In our July editorial we named the places where the book can be found on sale, at \$3.00 or \$3.25 by mail, postage paid, or address

ISAAC P. LANGWORTHY,
BOSTON, MASS.

Owing to causes beyond our control, our issues have come out "behind time" this year. Our arrangements for the next are such as we trust will save us from such humiliating embarrassments hereafter. In issuing the January number, we are compelled to delay until the last moment often, for the sake of the minutes of the State bodies that meet in the autumn. It is our full purpose and expectation to be in *season*, however, this year.

Congregational Quarterly Record.

Churches Formed.

- June 5, 1866. In Benicia, Cal., 17 members.
 " 21. In Stewartsville, Mo., 8 members.
 " 23. In San Andreas, Cal., 10 members.
 " 23. In Rantoul, Ill.

- July 11. In Newton, Ms., the North Evan. Ch., 23 members.
 " 11. In Fulton Center, Mich.
 " 17. In Wellsburg, N. Y., 21 members.
 " 24. In Pescadore, Cal., 13 members.
 " 29. In Paynesville, Minn.
 " 31. In Iowa City, Io., 80 members.
 " 31. In Belle Plain, Io., 5 members.

- Aug. 2. In Babcock's Grove, Ill., 15 members.
 " 5. In Pappilion, Neb., 11 members.
 " 12. In Hinsdale, Ill.
 " 13. In Neosho, Mo., 9 members.
 " 13. In Conover, Io.
 " 13. In Astoria, Or., 18 members.
 " 16. In Nashua, Io., 16 members.
 " 19. In Salt Creek, Neb.

Ministers Ordained, or Installed.

- May 23, 1866. Mr. WILLIAM W. DOW, to the work of the Ministry in West Brooksville, Me. Sermon by Rev. George M. Adams, of Portsmouth, N. H. Ordaining Prayer by Rev. Stephen Thurston, D. D., of Searsport.

- June 13. Mr. HANFORD FOWLE, over the Ch. in Fulton, Wis. Sermon by Rev. Calvin S. Shattuck, of Emerald Grove. Ordaining Prayer by Rev. Robert Sewall, of Stoughton.

- " 14. Rev. ANDREW L. STONE, D. D., over the 1st Ch. in San Francisco, Cal. Sermon by Rev. Israel E. Dwinell, of Sacramento. Installing Prayer by Rev. George Moor, of Oakland.

15. Mr. J. ARTHUR MONTGOMERY, to the work of the Ministry in Dwight, Ill. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary.

- " 20. Rev. ORVILLE W. MERRILL, over the Ch. in Anamosa, Io. Sermon by Rev. Lyman Whiting, of Dubuque. Installing Prayer by Rev. William P. Apthorp, of Bowen's Prairie.

- June 21. Rev. FRANCIS N. PELOUBET, over the 2d Ch. in Attleboro', Ms. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing Prayer by Rev. Erastus Maltby, D. D., of Taunton.

- " 21. Mr. LUCIUS H. HIGGINS, over the Ch. in Lanark, Ill. Sermon by Rev. Joseph E. Roy, of Chicago. Ordaining Prayer by Rev. Oliver Emerson, of Sabula.

- " Rev. JOHN ALLISON, over the Plymouth Ch. in Milwaukee, Wis. Sermon by Rev. Grosvenor W. Heacock, D. D., of Buffalo, N. Y. Installing Prayer by Rev. Wm. DeLoss Love, of Milwaukee.

- June 26. Rev. GEORGE CURTISS, over the Ch. in E. Avon, Ct. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Installing Prayer by Rev. Jonathan L. Jenkins, of Hartford.
- " 28. Mr. A. C. FIELD, over the Ch. in Alstead Center, N. H. Sermon by Rev. Amos Foster, of Putney, Vt. Ordaining Prayer by Rev. Samuel L. Gerould, of Stoddard.
- " 28. Rev. JOSIAH W. KINGSBURY, over the Ch. in Queechy, Vt. Sermon by Rev. John H. Edwards, of West Lebanon, N. H. Installing Prayer by Rev. Horace Wellington, of West Hartford.
- July 6. Mr. WILLIAM A. LAWRENCE, to the work of the Ministry in Pepperell, Ms. Sermon by Rev. S. Leroy Blake, of Pepperell. Ordaining Prayer by Rev. Pliny B. Day, of Hollis, N. H.
- " 10. Rev. WILLIAM A. CHAMBERLIN, over the Ch. in Beardstown, Ill. Sermon by Rev. Samuel H. Emery, of Quincy. Installing Prayer by Rev. Joseph R. Kennedy, of Chandlerville.
- " 11. Rev. STEPHEN G. DODD, over the Central Ch. in Middleborough, Ms. Sermon by Rev. Alonzo H. Quint, of New Bedford. Installing Prayer by Rev. Israel W. Putnam, D. D., of Middleborough.
- " 11. Rev. EDWARD F. BROOKS, over the Ch. in Westminster, Ct. Sermon by Rev. Francis Williams, of Chaplin. Installing Prayer by Rev. Luther H. Barber, of Scotland.
- " 11. Mr. MYRON W. REED, to the work of the Ministry in El Paso, Ill. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary.
- " 16. Mr. CHARLES H. RICHARDS, over the Ch. in Kokomo, Ind. Sermon and Ordaining Prayer by Rev. Nathan A. Hyde, of Indianapolis.
- " 17. Mr. WILLIAM S. HILLS, over the Ch. in Wellsburg, N. Y. Sermon by Rev. Moses H. Wilder, of Center Lisle. Ordaining Prayer by Rev. Thomas N. Benedict, of Center Lisle.
- " 18. Mr. GEORGE L. WOODHULL, to the work of the Ministry in Onowa, Io.
- July 20. Mr. BENJAMIN A. DEAN, to the work of the Ministry in Shrewsbury, Ms. Sermon by Rev. Ebenezer Cutler, of Worcester. Ordaining Prayer by Rev. George E. Sanborne, of Northboro.
- " 20. Mr. JOHN L. GRANGER, to the work of the Ministry in Bristol, Ill. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary. Ordaining Prayer by Rev. Edward Ebbs, Aurora.
- " 25. Rev. WILLIAM H. FENN, over the High St. Ch. in Portland, Me. Sermon by Rev. Albert H. Plumb, of Chelsea, Ms. Installing Prayer by Rev. Jotham B. Sewall, of Bowdoin College.
- July 26. Mr. HENRY O. THAYER, and Mr. GILMAN A. HOYT, to the work of the Ministry in Bangor, Me. Sermon by Rev. James McCosh, of Belfast, Ireland. Ordaining Prayer by Rev. Aaron C. Adams, of Auburn.
- Aug. 7. Mr. HENRY E. COOLEY over the Ch. in Plymouth, Ct. Sermon by Rev. George B. Willcox, of New London. Ordaining Prayer by Rev. Amos E. Lawrence, of Springfield, Ms.
- " 10. Mr. CHARLES M. MEAD, to the work of the Ministry in Cornwall, Vt. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Benjamin Labaree, D. D., of Middlebury.
- " 14. Mr. W. F. HARVEY, to the work of the Ministry in Webster City, Io. Sermon by Rev. Jesse Guernsey, of Dubuque.
- " 16. Rev. JOSEPH A. LEACH, as junior pastor over the Ch. in Keene, N. H. Sermon by Rev. William A. Stearns, D. D., of Amherst College. Installing Prayer by Rev. Amos W. Burnham, D. D., of Rindge.
- " 22. Rev. DANIEL CLARK, over the Ch. in Plainfield, Ill. Sermon by Rev. Edward Ebbs, of Aurora. Installing Prayer by Rev. Martin K. Whittlesey, of Ottawa.
- " 22. Rev. PERRIN B. FISK, over the Ch. in Peacham, Vt. Sermon by Rev. A. B. Dascomb, of Waitsfield. Installing Prayer by Rev. John Eastman, of Danville.
- " 22. Mr. CHARLES H. GARDNER, over the Ch. in Agawam, Ms. Sermon by Rev. Henry M. Parsons, of Springfield.
- " 22. Rev. WILLIS G. COLTON, over the Ch. in Washington, Ct. Sermon by Rev. George Richards, of Bridgeport.
- " 29. Mr. WILLIAM H. PHIPPS, to the work of the Ministry in Paxton, Ms. Sermon by Rev. George H. Gould, of Hartford, Ct.
- " 30. Mr. ABRAM MAXWELL, over the Ch. in Sumner, Me. Sermon by Rev. Leonard W. Harris, of North Bridgeton. Ordaining Prayer by Rev. John Elliot, of Rumford Point.
- Sept. 5. Mr. CALVIN R. FITTS, to the work of the Ministry in Medfield, Ms. Sermon by Rev. William M. Thayer, of Franklin. Ordaining Prayer by Rev. Andrew Bigelow, D. D., of Medfield.
- " 5. Rev. HENRY CUMMINGS, over the Ch. in Rutland, Ms. Sermon by Rev. Ebenezer Cutler, of Worcester. Installing Prayer by Rev. Amos H. Coolidge, of Leicester.
- " 12. Rev. DANIEL GIBBS, over the Ch. in Gilead, Ct. Sermon by Rev. Lucius Curtis, of Colchester. Installing Prayer by Rev. J. J. Bell.

- Sept. 12. Mr. HENRY A. WALES, over the Ch. in Elmwood, R. I. Sermon by Rev. Jonathan Crane. D. D., of Middletown, N. Y.
- " 13. Rev. WILLIAM F. SNOW, over the Eliot Ch. in Lawrence, Ms. Sermon by Rev. Albert H. Plumb, of Chelsea. Installing Prayer by Rev. Edward H. Greeley, of Methuen.

June 14. In Ascutneyville, Vt., Rev. FAY-ETTE HURD, of Richmond, Mich., to Miss Julia T. Robinson.

" 28. In Kidder, Mo., Rev. MARTIN LEF-FINGWELL, to Miss Sarah J. Sadler, both of Cameron.

July 5. In Elkhorn, Wis., Rev. S. DENISON PEET, to Miss Olive W. Cutler.

" 12. In Southbury, Ct., Rev. ELIJAH HARMON, of Hartford, to Miss Lucy M., daughter of Rev. Asa B. Smith, of S.

19. In Meridan., N. H., Rev. FRANK P. WOODBURY, to Miss Abby L., daughter of Cyrus L. Richards, LL. D., both of M.

Aug. 8. In Portland, Me., Rev. EDWARD P. BAKER to Mrs. L. Maria Upton, both of Winthrop.

Pastors Dismissed.

June 7, 1866. Rev. CHARLES SECCOMBE, from the Ch. in St. Anthony, Minn.

" 27. Rev. JOSEPH W. HEALY, from the Hanover St. Ch. in Milwaukee, Wis.

July 2. Rev. LEONARD TENNEY, from the Ch. in Thetford, Vt.

" 3. Rev. EDWARD L. CLARK, from the 1st Ch. in North Bridgewater, Ms.

" 17. Rev. WILLIAM H. FENN, from the Franklin St. Ch., in Manchester, N. H.

" 18. Rev. WILLIS S. COLTON, from the Ch. in Wethersfield, Ct.

" 18. Rev. HARVEY D. KITCHEL, D. D., from the Plymouth Ch. in Chicago, Ill.

" 53. Rev. HENRY K. CRAIG, from the Church in Bucksport, Me.

" 25. Rev. HENRY CUMMINGS, from the Ch. in Newport, N. H.

" 29. Rev. SILAS McKEEN, D. D., from the Ch. in Bradford, Vt.

Aug. 3. Rev. JOSEPH C. BODWELL, D. D., from the Ch. in Woburn, Ms.

" 22. Rev. ABIJAH P. MARVIN, from the North Ch. in Winchendon, Ms.

" 30. Rev. SIMEON HACKETT, from the Ch. in Temple, Me.

Sept. 5. Rev. GEORGE B. NEWCOMB, from the Ch. in Bloomfield, Ct.

" 5. Rev. ASA FARWELL, from the Ch. in West Haverhill Ms.

" 5. Rev. ANDREW BIGELOW, D. D., from the Ch. in Medfield, Ms.

" 18. Rev. MOSES M. COLBURN, from the Ch. in South Dedham, Ms.

Ministers Deceased.

May 25, 1866. In Central City, Col., Rev. S. HARVEY MELLIS, aged 32 years.

" 30. In Victor, Mich., Rev. GARRY C. FOX, aged 37 years.

June 30. In Lawrence, Ms., Rev. CHRISTOPHER M. CORDLEY, aged 45 years.

" 25. In Dansville, N. Y., Rev. O. D. ALLIS, formerly of West Randolph, Vt., aged 41 years.

July 6. In Northfield, Ct., Rev. ELIJAH W. TUCKER, aged 56 years.

" 6. In Monson, Ms., Rev. ALFRED ELY, D. D., aged 87 years.

" 8. In Bradford, Ms., Rev. NATHAN MUNROE, aged 62 years.

" 22. In East Hartford, Ct., Rev. ANSON S. ATWOOD, aged 76 years.

Aug. 12. In New Bedford, Ms., Rev. TIMOTHY STOWE, aged 41 years.

" 16. In Salem, Ms., Rev. SAMUEL M. WORCESTER, D. D., aged 64 years.

" 17. In Cornwall, Vt., Rev. LYMAN B. MATTHEWS, aged 65 years.

" 21. In Princeton, Ms., Rev. JOHN S. ZELIE, aged 41 years.

" 29. In South Deerfield, Ms., Rev. SAMUEL WARE, aged 85 years.

Sept. 14. In Chelsea, Vt. Rev. SALEM M. PLIMPTON.

Ministers Married.

Mar. 15, 1866. In Chester, Ms., Rev. SELAH MERRILL to Miss Fannie L. Cook, of C.

May 1, 1866. At Schroon Lake, N. Y., Rev. THOMAS E. DAVIS, of Racine, Wis., to Miss Ella E. Smith, of the former place.

Ministers' Wives Deceased.

July 30, 1866. In Hartford, Ct., Mrs. SARAH E., wife of Rev. JONATHAN BRACE, D. D., aged 48 years.

Aug. 15. In Hubbardston, Ms., Mrs. LOUISA C., wife of Rev. JOHN M. STOWE, of Sullivan, N. H.

American Congregational Union.

THE American Congregational Union still holds on its way. While attending, from year to year, to the more general objects which it was organized to accomplish, such as diffusing information in regard to our doctrines and polity, promoting unity and fellowship, and stimulating to Christian effort, it has expended a large portion of its labor on the pressing and most important work of aiding the feeble churches in all parts of the country to supply themselves with suitable places of public worship. *This work is growing steadily on its hands.* Prominent points at the South have called for and received aid, and other places, notwithstanding difficulties, are likely soon to need it. The number of Congregational Churches that are springing up in the States that used to be called "the West," but are hardly to be called so now, — such as Ohio, Michigan, Indiana, Illinois, and Wisconsin, — and in the vast regions which for mining or agriculture have recently been opened, is very great, and very many of them urgently need assistance. If they have help at the right moment, they will become well established, and will give a right direction to society from the first. If they are left to struggle on alone, till able to build, without aid, the Christian sanctuaries which are needed, the best opportunities of giving ascendancy to the gospel and to Christian education will, in many communities, be irrecoverably lost. At the same time it becomes more and more apparent that our doctrines and principles are *wanted* in all parts of the country; that they commend themselves, when fairly presented to those who have not known them, and are dear to those who, educated in them, have gone out from their loved New England homes. By the indorsement of the National Council, and the effort made by its recommendation to raise, last year, two hundred thousand dollars, — although this was but partially successful, — a deeper and wider interest, it is hoped, has been awakened in the great church-building work. There is need, however, that this interest should be increased yet more. As the collections of last year are now nearly all appropriated, the trustees are becoming anxious as to the answer to be given to the numerous and earnest calls that are reaching them from week to week. In some of the border States, where especially there is strong encouragement as regards the prospects of our cause, it will be unfortunate indeed not to be able to respond promptly to the applications made. Will not the Pastors and the Churches see to it that the means of meeting them shall be liberally furnished? To more than two hundred churches appropriations have been already paid, on the actual completion of their sanctuaries; and some thirty-five or forty more have been voted, and wait only till the edifices are finished. Who can measure the good which has been thus accomplished, or calculate the results of it in the future? It is devoutly to be hoped that the churches will on forefather's day, if not before, the present year, cheerfully pour another hundred thousand dollars into the treasury of the Union. It is for Christ's cause in our own beloved land; it is for our own churches, and our own children and kindred, and for generations that shall come after us, that we are called upon to give generously what is needed.

American Congregational Association.

OUR readers will want to know, first of all, as to the prospect of the long-talked-of "Library Building," or "Congregational Home." While grateful mention is made of the fact that there "is light ahead," it must still, in truth, be said that there is a great want of a due appreciation of this now very important object. Noble, princely gifts are made here and there by life-long Congregationalists to educational institutions, already largely endowed, though needing more, doubtless, and yet not one is found among all the brotherhood of our churches who, with his ample means, is ready to say, "*this building must arise.*" Few seem to realize how much such a structure, with its affiliated purposes, is needed as a foundation to

our literary institutions, to give them the right tone and character, to cast in the right elements, to keep more in the foreground the great principles of Christian and civil liberty, upon which our free institutions are based, and upon which alone they can be perpetuated. While in theory multitudes, perhaps the great majority, would freely assent to this statement, almost none comprehend the necessity of some visible embodiment of this fact. A great idea has power with a class. The object which commanded the life-blood of the heroes of the Revolution, as an idea, has not the influence over the great masses of New England that Bunker Hill monument has. They demand a symbol of the idea, something that appeals to their senses suggestive of the idea. Our proposed building itself would be a standing and visible argument for civil and Christian liberty, always addressing itself to every beholder. And this would be constantly enforced by the high purposes to which it would be devoted. Our valuable books, increasing week by week, demand more room, better room, safer room; and when having it, their number will be much more rapidly increased. This library is now, and is to be, unlike any other in the country; its speciality being denominational, yet catholic; New England, yet national; religions, yet civil and political; indeed, so far as the largest range of local histories will make it so. Such a library is now a great want here in the metropolis of New England; and is wanted now as our polity and doctrines are going forth into the regions lying beyond Mason and Dixon's line.

Fifty thousand dollars have been reliably pledged, and this gives hope of more. The needed building, at all suitable to our great purpose, can not be erected in a proper place for twice that sum. Rev. A. P. Marvin is still in the field soliciting funds in aid of this object. He will gladly visit any Church or individual who will encourage the hope of a hearing with the view to a giving. Funds can also be sent, as below, in any amounts, and will be sacredly devoted to their legitimate purpose.

This library has recently received from the A. B. C. F. M. house the back numbers of many of our religious papers, which, with those on hand, nearly complete some entire files. Where is the generous giver who will place the means at our disposal for binding them, cheaply, suitably for our shelves and for use? Scarcely anything here is more often called for than back numbers or volumes of some of our weekly religious papers. I specify the deficiencies which have already been ascertained, and any one that can help us complete these files will do us a good service.

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 YORK INDEPENDENT, vol. ii. (1850), No. 97; vol. v. (1853), Nos. 218, 231, 234.

CONGREGATIONALIST, vol. i. (1849), Nos. 4, 8, 9; vol. ii. (1850), Nos. 18, 19; vol. iii. (1851), No. 52.

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, 8, 16, 18, 20, 21, 30, 32, 34, 40; vol. vii. (1846), Nos. 1, 5, 6, 34, 45; vol. viii. (1847), Nos. 36, 37; vol. x. (1849), Nos. 38, 39, 47, 48, 52.

IOWA NEWS LETTER, vol. i. Nos. 2, 7.

We very much want to complete our set of the Piscataqua Evangelical Magazine. We lack vol. ii. (1806), Nos. 3, 4, 5; vol. iii. (1807), No. 3; vol. iv. (1808), No. 3, and all after it. Our North American still lacks Nos. 3, 4, 5, 9, 13, 15, 20, 21, 22. Direct to

ISAAC P. LANGWORTHY.

23 Chauncy Street, Room No. 10, 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 109-121; except also names of students in the Theological Seminaries on pages 292-297, and of ministers in Maine Conference, pages 309, 310.

The reader is reminded that a given name may occur more than once on the same page.

For general topics, see Table of Contents, pp. iii. & iv.

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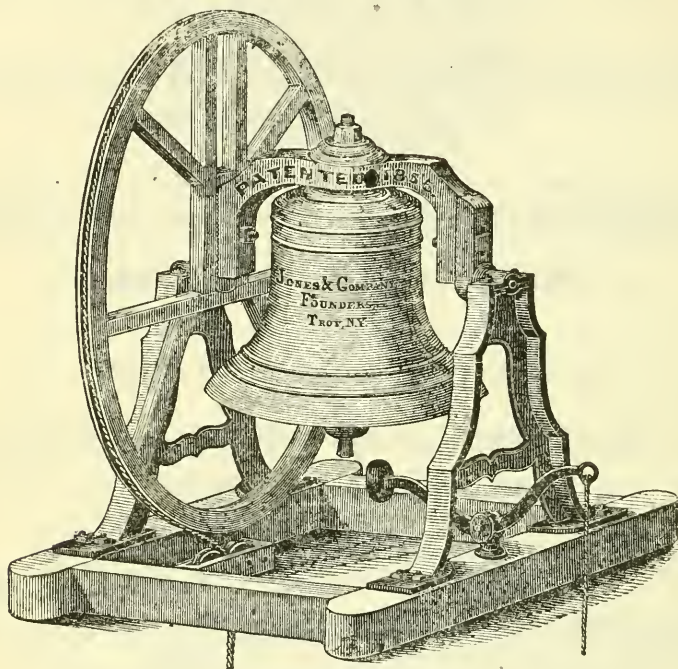
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